

THE YOUTH'S INSTRUCTOR

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No. 12



THE YOUNG BOTANIST

FROM HERE AND THERE

Umatilla, Oregon, has a woman mayor, a woman recorder, and four councilwomen.

Charles Dickens, it is said, gave to the world in Mr. Micawber a faithful portrait of his own father.

Ten States have established a minimum wage law. Oregon's minimum wages for women is fixed at \$8.64.

Twenty-seven ships were sunk from February 12-18 by German sea warfare. Germany claims a larger tonnage than this report gives.

Maj. Gen. Frederick Funston, in command of the Southern division of the army, died on February 19, of heart failure. He was buried in San Francisco, California.

Because of Germany's declaration that she intended to wage a ruthless submarine warfare, our government on February 2 severed diplomatic relations with that government. This may result in war.

A novel plan for keeping German soldiers warm in the trenches has been submitted to the war board. It proposes the weaving of insulated resistance wires into the trousers of the soldiers, the electricity to be fed to them through hundred-yard cables.

To prevent your white crepe de Chine blouse or underwear, also silk handkerchiefs and hosiery, from turning yellow in laundering, add peroxide instead of bluing to the rinsing water. Two tablespoonfuls to the gallon of water will be required each time.

Miss Winifred Holt, of New York, known on two continents as "The Lady of the Lighthouse," is connected with the work in France of seeking to re-educate men who have been blinded in battle. They are taught stenography, typewriting, modeling, decorative pottery, knitting, and printing.

The London American consul general recently took possession of one of the most pretentious homes in Cavendish Square, the most famous of English squares in the heart of the fashionable West End. The building was recently vacated by Sir Ronald Ross, the physician who discovered the yellow-fever germ, and whose researches into the origin of tropical diseases won for him the Nobel prize in 1902.

On the night of February 25 the steamer "Laconia," sailing from New York to Liverpool, carrying seventy-five passengers, a crew of two hundred and sixteen, and a cargo valued at \$20,000,000, was torpedoed without warning by a German submarine. The steamer carried five thousand bags of United States mail. There were a number of casualties, though a large proportion of the passengers and crew were rescued.

The "Stinson School of Flying" at San Antonio, Texas, is in charge of Miss Katherine Stinson, one of the world's youngest and most remarkable aviators. She is said to have duplicated every feat of man in the air. Hundreds of students are being trained by Miss Stinson, who has but one aviation fear, and that is the loss of control of the machine that might easily come through sneezing. The sudden changes of temperature one encounters is conducive to sneezing. Miss Stinson is only twenty years old; but there are a hundred men now flying in England who were taught and trained by her.

In response to more than a thousand requests from various parts of the country, the Bureau of Education, Department of the Interior, has just added to its list of reading courses a reading course in American history. In announcing the new course Dr. P. P. Claxton, Commissioner of Education, says that "this course was designed primarily for those who have left school, but any one is eligible who can find time to read. For particulars address the Home Education Division, United States Bureau of Education, Washington, D. C.

There are fifty-three bird refuges in the United States besides the lighthouse reservations, on which the killing of birds is prohibited. Mrs. Russell Sage has, through her beneficence, provided, at a cost of \$75,000, one of the most important of these, Marsh Island, off the coast of Louisiana. Fully eighty per cent of the egrets of North America, it is estimated, are to be found in the heronries on Marsh Island. Up to its purchase by Mrs. Sage it was considered the greatest bird-slaughtering ground of the Gulf coast.

An unwritten law of Utah has been that the governor of the State must be a Mormon; and never until the last election has other than a Republican been elected to the office of the chief executive. At the last election Mr. Simon Bamberger, a non-Mormon and a Democrat, was given that honor. Mr. Bamberger is an emigrant Jew, the third Hebrew governor of a State in the history of the Union.

"Get Together"

WHEN a baseball team isn't playing a good game, when a quartet isn't singing well, when a parade isn't moving smoothly, some one from the crowd of bystanders is very likely to call out, "Get together, there; get together!" It's slangy, but it has the right meaning. And when I am a bystander in a crowd, and see a mother who isn't interested, or is too busy, or can't understand; when I see a daughter who is pretty, and headstrong, and full of wild youth; when I see them playing the game unskilfully, or getting the music wrong, I want to call out, loud enough for them to hear, "Get together!"—Selected.

A Unique Help for Mothers

"TRAINING the Little Home Maker by Kitchen-garden Methods," is the name of a book by Mabel Louise Keech. To any mother with little girls the book cannot fail to give helpful suggestions as to ways of making the training in home work a delight and a success. Price, \$1. Order of your tract society or of the Review and Herald Publishing Association.

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The Youth's Instructor

VOL. LXV

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No. 12

The Little Preacher

HE was a wee youngster, a few months past three,
But a wonderful sermon he preached once to me.
He wanted for Christmas a kite and a swing,
And real little street cars that run with a spring;
A drum and an air gun, a Teddy bear too,
A sled and a jack-box, an airship that flew.
Then he said: "Guess 'at's 'nough, fer 'tause I tan't fink
Of anyfing more but a paint box an' ink!"

When I thought of the playthings for which he had asked,
My heart sank so low as the windows I passed.
I had looked until now it was near closing time;
So I walked in a toyshop, and spent my last dime

For a bunch of tin soldiers. Just one had a drum,
Another a flag. And I took the toy home,
Expecting, next morning, to see him in tears.
He jumped out of bed, while my throat choked with fears,
And ran to his stocking, and cried with a shout:
"Oo, Santa has brunged me the fings I left out!"

Now when I kneel in my own supplication
To ask many favors, all trembling with doubt,
There comes unto me this quaint revelation,
"The best that God gives us, in prayer we leave out!"
My head droops the lower, and I murmur then:
"Lord, give me whatever thou chooseth! Amen!"

—Mary Cochrane Endsley.

The Biggest Word in Any Language—Today

TODAY is yours, nothing else is.
What you think and do and are today is you.
Yesterday exists no longer. There is no such
thing as tomorrow.

All your life is one today. Use it, think in it,
work in it; it is all you have.

Today is a second in time—eternity back of it,
eternity ahead of it.

Time never had a beginning. Forever and forever
back of you time stretches. Time can have no end.
We may die, and the sun grow cold, every star fade
from the sky, and force and matter become a formless
chaos undirected. But time must go on.

Time without end or beginning. Space without
any possible limit. This is the awful combination that
faces the man who thinks.

If he asks himself what he, a human insect, can
do in the face of infinite space, his answer is very
simple: Work today.

The work of the mind, plus the hours of today,
makes up all that is worth while of the human race.

Keep this great word "today" in your mind always.
Don't delude yourself with visions of what may happen
tomorrow, and don't weaken yourself with useless
regrets for what happened yesterday. Always say,
"There was no yesterday; there never will be a to-
morrow. But today I shall do it."

We human beings naturally put off everything. We
will play a game, or run or eat or do any animal thing
now. But that which requires self-control, brain work,
we instinctively postpone until tomorrow. The muscles
work readily, the brain reluctantly.

This idea about the biggest word in our language
—today—is as old as the race, as old as the oldest
inhabited planet sailing around the oldest of all the
millions of suns. And yet it is a new idea for young
and old, because every today is new.

On your watch the second hand is flying rapidly
around. That represents you. And the minute hand is
going slowly. That represents your nation and its his-
tory. And the hour hand is going so slowly that you
cannot see it move. That represents the history of
the world.

You are the little second hand, quick in movement,
short in life. Each year is to you what a second is to

that second hand. It makes one circle of sixty and
then makes another.

But when you have made your circle of sixty, your
work is about done, your days are practically over.

Unfortunately, only the old know the value of the
today so often neglected. Sick or well, poor or pros-
perous, old or young, this today is your only chance.

When does a boy learn to skate?—Today, when he
puts on his skates and goes on the ice. He learns to
swim on the today when he goes into the water. Not
planning and hoping, but doing is what counts. And
everything that has ever been done since time began,
and everything done in all the centuries that time and
matter had lasted before this world began, was done in
some today.

There are words in the language, impressive words,
full of meaning, as eternity, money, ambition, justice,
hate, war, peace—all great words. But the greatest
of all, in which the others are all included, is today.

Make the children and the young people understand
the importance of this day. When they speak of to-
morrow, remind them that there is no such thing as
tomorrow; there is nothing but today; nothing else is
real—all the rest of time is a dream, a memory, or a
guess. Make them understand that everything of
which they have ever heard was accomplished on some
particular day.

We are a free country because our ancestors said:
"We will sign the Declaration of Independence to-
day."

Benjamin Franklin said: "Today I will make my
experiment with the lightning and the kite and the
key," and we know what Franklin taught us because
he said today instead of tomorrow.

Edison, a simple telegraph operator, had an idea
that it would be possible to send more than one mes-
sage over the same wire, and he said: "I will try it
today," and he did. If he had said, "Sometime or
other I am going to see if it isn't possible to send
more than one message over a wire," telegraphy might
be very far back.

Young man who ought to save your money, save it
today.

Older man who ought to give up whisky, give it up
today.

There is only one real thing, only one chance to do anything. Take that chance and do it today.

Today you can do anything with will and energy. But only today — there is no other day. — *The Star Company.*

Speak Gently

SPEAK gently; in this world of ours,
Where clouds o'ersweep the sky,
And sweetest flowers and fairest forms
Are ever first to die;
Where friendship changes, and the ties
That bind fond hearts are riven,
Mild, soothing words are like the stars
That light the midnight heaven.

There are enough of tears on earth,
Enough of toil and care;
And e'en the lightest heart hath much
To suffer and to bear.
Within each spirit's hidden depths
Some sweet hope withered lies,
From whose soft, faded bloom we turn
In sadness to the skies.

Speak gently, then, and win the smiles
Back to the shadowed face,
And bid the clouded brow resume
Its fresh and youthful grace.
Thy gentle words, perchance, may guide
A wanderer to the sky,
Or teach some earth-bound soul to soar
Above the things that die.

Lead gently back the erring feet
That love perchance to stray;
Thou canst not know how long they strove
Ere leaving virtue's way;
Nor with what desolating power
Despair's dark phantom came,
And, with her sad touch, made the heart
A desert, seared with flame.

Within that desert there is yet
Some pure oasis spot,
Formed of sweet memories of scenes
That ne'er can be forgot.
For that bright soul, with care now worn,
Bowed down though it may be,
The selfsame Saviour died, who gave
His priceless life for thee.

— *Selected.*

Practical Christian Work

A BROTHER who has been an observer and friend of the Missionary Volunteer work since its organization, writes of his fears that our young people are not doing the practical Christian work which they should. He says: —

"I appreciate more than words can express the strength and breadth and depth of the young people's movement, but I cannot refrain from expressing to you the conviction that is growing stronger and stronger on my heart, that in your department there ought to be much more practical Christianity manifested in behalf of those who are near at hand. It is my belief that there are many young people who are enthusiastic over the Standard of Attainment, who might gain an experience much more beneficial if they would go to work for those close to them, in such a way as to gain the Standard of Attainment brought to view in Matt. 25: 31-46.

"As I have visited our young people's conventions and attended their meetings I have felt a very decided absence in their work and in their plans of that which corresponds to the old Christian help work which was so enthusiastically carried forward from 1895 to 1900, and which was both a blessing to the poor people and a help and a great blessing to those who gave the assistance."

There are hundreds, yes, thousands, of our young people who are thankful to God for the Morning Watch and for the educational features of our work — the Standard of Attainment, the Reading Courses, the Bible Year, etc. These things have meant much to our youth. There are missionaries in foreign lands today who received their first interest in missions from the Missionary Volunteer Reading Courses. There are young men beginning the ministry who were aroused to Bible study by the Standard of Attainment. There are many workers and others today who thank God for the influence of the Missionary Volunteer movement in their lives. Many have learned in the Missionary Volunteer Society for the first time that they could really do something for the Lord, and thus encouraged, have given their lives to the work.

It is entirely possible, however, that in our enthusiasm for the educational features we shall not properly emphasize the real object of all our efforts — personal missionary work. We observe the Morning Watch and read the Bible through in order to know more of God and how to make him known to others. We take the Reading Courses to increase our general knowledge of the world, nature, history, and men, and the plan of salvation. We study for the Standard of Attainment that we may know the truth for ourselves and how to give it to others.

Of all the lines of work which we recommend, Christian help work is one of the best. This is something which nearly every one can do. And in doing this we are following in the footsteps of Jesus who went about doing good. The world is full of sickness, poverty, and distress, and it is the duty of Christians to visit the sick, and relieve suffering as far as possible. During the only visit I ever had with Sister E. G. White, she emphasized the importance of this kind of work for our young people. She admonished me to tell the young people that they need not do some great thing to please the Lord, but that a cup of cold water given in his name is recognized by him as missionary work.

May the Lord help our Missionary Volunteers to be about their Father's business, by helping those in need. May he help us all to remember our pledge: "Loving the Lord Jesus, I promise to take an active part in the work of the Young People's Missionary Volunteer Society, doing what I can to help others and to finish the work of the gospel in all the world."

M. E. KERN.

Simplicity

THE champion of pomp and display strode down the mountain side with clanking armor and brazen shield to make his daily challenge to the army of Israel. Morning after morning for forty days this towering giant had called out a bold defiance to the children of God, and no one had dared to peep or mutter. This morning, however, his bold threat and taunting reproach were answered. Out from the camp ran David, the young son of Jesse, not adorned with blazing helmet or glaring shield, nor cumbered with the weight of sword or steel, but simply clothed in the plain garments of a shepherd lad. Consuming no time with doubt or fear, he hurried down to the brook in the valley, and hastily picking up five smooth stones for his sling shot, went up to meet the giant on his own ground. Scorned and disdained by the champion of the Philistines, the boy who had but a few days before "left those few sheep in the wilderness," care-

fully placed a stone in his sling and smote Goliath of Gath under his helmet of brass, and the stone sinking into his forehead, he fell upon his face. So fall pomp and display before simplicity, like Dagon before the ark of the Lord.

Simplicity is a lost art. It has been universally covered up by the erupting Vesuvius of lavish and vain display. It is to be hoped that some bright, glad day the spade of some archeological benefactor will unearth the precious art of being simple. If the scarcity of an article makes it more precious, then simplicity is the golden wedge of Ophir, the pearl of great price. On every hand are seen the floating banners of parade and power and pomp,—in the homeland and abroad, in business and pleasure, in politics and religion, in life and in death,—but simplicity is not to be found. Ecclesiastical Pharisaism embraces political Tammany. Old dog Tray has a funeral when he dies, and Mother Hubbard parades the streets in silk. The age is groaning under the heavy load called high cost of living. It is misnamed. It is the high cost of lavishing. People place on the outside what should be put inside—spending money for braid instead of for bread. When we open the door and thrust out simplicity, we let in the wolf we have tried long to keep away.

When we consider the rise and fall of nations, we find that as long as they followed the straight and narrow path of simplicity, they were strong. In the rise and fall of Babylon, Medo-Persia, Grecia, and Rome, it was ever manifest that it was the five smooth stones of simplicity against the brazen brass and braid. All through history is written in bold type the fact that pride goeth before a fall, that through all the play and counterplay of kingdoms, play and display have been the paths that led but to their grave.

When we consider our truly great men, we find simplicity the foundation on which they stood to reach success. The simplicity in which David the shepherd boy slew Goliath was the same simplicity that proclaimed him, when king, the sweet singer of Israel. In considering Gladstone and Lincoln, we find that the blessed Master used the leaven of simplicity through all their lives. It was the trade-mark of their power, the secret of their success. Many a great mind and precious talent have been held down unseen and unheard amid the din of the groundlings, by the weight of superfluous pomp and vain display. So when you see a character of purest ray serene, whose exquisite gleams impress you like the mysterious power of Aladdin's lamp, if you'll examine closely you'll find it is the piercing light of simplicity.

"Do you know, sir," asked a devotee of Mammon of John Bright, "that I am worth a million sterling?" "Yes," replied Mr. Bright, "I do; and I know that that is all you are worth." And so it follows that the man who parades his wealth, health, or knowledge is worth but little in the light of a true altruistic character. The person who yearns for individuality must sell all he has and buy the field in which are hidden the golden grains of simplicity. It doesn't come to the person who parades his righteousness. The people who heard Madame La Prima sing, remembered only her fine clothes and costly dress, not the songs she sang. "The moment the skill of the artist is perceived, the spell of the artist is broken."

When we consider the great modern inventions and examine them closely, we find them to be very simple, and wonder why we hadn't found that out before. Every little while some one works out a simple invention and gives it some complex name.

Things we pass unnoticed are later transformed into great mechanisms. How many people have seen an apple fall from a tree, but only one Newton saw in it the great law of gravitation! How many have seen a kettle of water boiling, but only one Watt saw in it the great iron horse of today! How many have seen the flash of lightning in the sky, but only one Franklin saw in it the great power of electricity! Although simplicity is quite simple to most of us, it is very complex. It is generally overlooked or underlooked by every one. Complexity is never simplicity, but simplicity is often complexity.

Simplicity wears like leather; it is always in season, winter or summer, morning, afternoon, or midnight; it should never be taken off; it never needs laundering; it is without spot or wrinkle or any such thing.

Simplicity is a one-piece garment, without ruffles or girdle, and holds its shape to the admiration of both holder and beholder. The more it is worn the more it becomes the wearer, and the better it fits. Untailored, its pattern is perfect, unsullied by human hand or touch. Its maker is divine. It comes in only one color, which is indescribable, only to say it always pleases both buyer and seller. It is guaranteed never to wear out, but is easily torn on the thorns of pride and self-exaltation. This garment is not worn by every one, and so is the more desirable. But few have found out its real value. Its glory out-Solomons Solomon, but it is as plain as the garments of Eden. It is the mystery of simplicity.

God wants a peculiar people, and simplicity is a part of that peculiarity,—simplicity of dress, simplicity of diet, simplicity of worship; simple methods of treating people; a simple, childlike faith and an understanding of God's Word, which seems so complex to others. The world beholds the simplicity of the gospel; and that part of Holy Writ which is branded by most as hard to be understood, is a revelation to the simple mind, and should be, since it was written by simple men. The lion of understanding lies down with the lamb of simplicity, and a little child can lead them. Christ purposed that no earthly attraction should draw men to his side, and this same simplicity adorns the remnant people. It is what we love in the child. It is what God loves in his children. Does he find simplicity in you?

ORVA LEE ICE.

Bluey and Bluelet

BLUEY and son are having fun,
See them roll and tumble.
Rugs they ruffle in their scuffle,
In spite of mother's grumble.

Bluey's eyes so wondrous wise
Are green as summer lawns;
Bluelet's peepers—mischief reapers—
Look like speeding fawns.

A happy life quite free from strife,
Is Bluey and Bluelet's share.
Girls and boys, let's share their joys
By chasing away all care.

Good Maltese cats and catchers of rats,
Are Bluey and pretty Bluelet.
Go get a cat to grace your mat;
Call it Bluey, or call it Bluelet.

JOHN E. NORDQUIST.

"THERE must be acquiescence before there can be quiescence."

"PAY for what you get, and don't forget your manners."

Visiting Solusi Mission's Outschools — No. 1

RALEIGH P. ROBINSON

REMEMBERING how eagerly I used to read reports from African missions, and especially outschool trips, and believing that there are many readers of the INSTRUCTOR today who are just as interested, I am sending in this report of my experience of a recent outschool trip.

Among the duties that come in mission life, visiting outschools is considered one of the unpleasant ones, for a trip means from a few days' to a few weeks' absence from home and its comforts, together with traveling day after day in the dust and hot sun, often by oneself, at least so far as white companions are concerned. Yet such a trip is not altogether unpleasant. Experiences all along the way yield interesting variations.

My ten days' trip was made in our mule wagon, in company with two of the mission boys who went along to drive and care for the four mules, and to act as guides. We left the main station Monday forenoon, the tenth of last July. Early that afternoon we reached the first school, which is only twelve miles from the main station. This school is taught by Asa, who recently married one of the mission girls. Asa

is a live, wide-awake little fellow, and being well acquainted with him and his wife, I felt at home with them. Furthermore, their school and home is in the midst of a little Sabbath-keeping community of natives. That evening most of these Sabbath keepers gathered to visit with us around our big camp fire.

After our arrival Monday afternoon, Asa sent out word to the natives in his neighborhood that the *mfundisi*, or teacher, had come, and that there would be meeting Tuesday morning. About nine o'clock the natives began to gather; but at nine-thirty, when the meeting opened, there were only thirty present. They gave the best of attention, and we trust some were encouraged to more faithful service. There were nineteen pupils in Asa's school, and a good spirit seemed to exist.

We left Asa's at 11 A. M., and reached Joseph's school at 4 P. M. As Joseph's school was not in session at that time, we went on to Gilbert's school, which is only five or six miles farther. This school is located in a densely populated section, there being large kraals, or villages, everywhere among the trees on the gently sloping hillsides. As Gilbert was getting ready to go to tell the people about the meeting the next morning, I asked him how many he thought would come. "O," he said, "two hundred, if they all come." He left before sundown, and did not get back

until after ten o'clock that evening. He was going from kraal to kraal all this time.

As we sat around the camp fire in the bright moonlight, we could hear children's voices in every direction, the lowing of cattle, and here and there the barking of dogs. Then in a little while, away in the distance, back upon the hill, we could hear a chorus of children's voices singing, "Jesus Comes." We listened, and it seemed as if they were coming down the hill to us. And they were; for it was not long until there were fifteen boys and girls, ranging in age from eight to thirteen, squatted around our fire, making a complete circle. I soon learned that they were a part of Gilbert's school of nearly forty. At my request they sang a number of songs from "Christ in Song," in their own language, of course, and from memory. One boy seemed to be the leader. He would start each song, and the others would follow his lead.

The natives are inclined to sing slowly and drag badly; but Gilbert is not that kind of singer. He sings right up to time, and teaches his children to do the same. It was indeed a treat to listen to those lusty African voices as they rang out in the clear, still evening

air, singing good gospel songs which are in such marked contrast to their heathen songs. Each one had his red vernacular primer, and when they finished singing, they began to study. I called each one separately and gave him an examination. To have the white teacher hear them read and ask them questions seemed to please them very much. With the exception of three or four who were evidently beginners, each one did well so far as he had gone in the book.

For a variation and to satisfy my curiosity, when their reading was finished, I asked each one his name, trying to repeat it after him. It proved to be a great diversion, for because of my limited knowledge of their language, I did not always get the right pronunciation or understanding of the name, and they would laugh as lustily as they had sung. After an hour's visit with us they all said, "*Li lala*" (Good night), and left for home. I called out to them to sing again, and they responded until their voices died out in the distance.

Wednesday morning, before sunrise, Gilbert, lacking a bell, beat a plow disk which hung in a near-by tree. Soon from every direction boys and girls emerged from the bush and trees. More than thirty had gathered in the little pole-and-thatched school-house, when soon after sunrise school began. Most



SUPERINTENDENT'S COTTAGE, SOLUSI MISSION

of these boys are herdboys, and have to get their two hours of school very early, so they can take their cattle and goats out about eight or nine o'clock. On account of the meeting that was soon to follow, the recitations were made short; but before they were dismissed, I spoke to them for a few minutes. They seemed to fully enjoy my talk, which was, of course, especially for them. It was a cold morning, and as quite a number of the little fellows wore nothing but a "string of beads, with a smile," I let them get outside in the warm sunshine as soon as possible. In school the boys and girls sit on horizontal poles laid across forked sticks, set the right height in the ground floor.

By the time school was dismissed, the fathers and mothers, and many others, had gathered for the meeting. I seated them in a semicircle as far as possible, so every one could get the benefit of the warm sunshine, which felt good even to me, and I wore clothes. They were all very quiet, and gave the best of attention during the forty-five minutes I spoke. There were just one hundred and twenty present, besides the small children. At the close of the service I told them that if there were any who wanted teeth pulled, or other help such as I was able to give, to come to the wagon. Native curiosity brought all to see anything that might happen, and to watch the white man.

The first was a tooth to pull. Though large, it came out easily, to the great surprise of the one hundred and nineteen. Next was a large sore to dress; then another tooth; then sore eyes and other diseases and ailments to treat, sufficient to have furnished work for a small dispensary force. They kept me busy one hour, and in that time seven teeth were extracted, besides the other work. Gilbert was helping me, but just before we finished he asked to be excused so he could go to see a sick woman who had sent for him. From soon after daylight until ten o'clock I had been so busy that I had not had time to eat my breakfast.

Korean Customs

AMONG the many things here in Korea that are different enough from the things one is accustomed to in America to make a deep impression on the mind of the newcomer, is that Korea instead of having a scattered rural settlement, is primarily a land of villages. One seldom sees an isolated dwelling here. This may be due to the fact that Korea until very recently has been infested with numerous robber bands, whose sole occupation was to rob those who followed peaceful pursuits, and plunder their dwellings. The mountains that abound in all sections of the country formed safe retreats for these outlaw bands, and so they lived and thrived, and the people, in order to protect themselves and their dwellings from these raids, banded together in companies and began to dwell in villages. Now the custom has survived its need. Village has been added to village in number, until today they are scattered over the country by the thousands, having all the way from ten to ten thousand houses. From a mountain commanding a view over a fertile valley, the many villages that are scattered over its length make an attractive sight. From the mountain top to the west of Keizan at least a score of these villages are visible, none of them being more than a mile distant from its neighbor.

Most of the villages are located on a small stream, and usually on ground that is too rough or rocky to be farmed. The creek furnishes a place for the matrons of the village to do the family washing, which

they take to the brookside. After dipping the clothes in the water, they lay them on a flat rock and pound them with wooden clubs, redipping them in the water from time to time. After the clothes are fairly clean, they are taken to the house and boiled, after which they are taken back to the creek and the pounding process is repeated until they are clean. By this primitive way of washing, wearing apparel is made surprisingly clean.

The process that is generally followed in ironing is similar to that of washing. The dried garments are laid on a flat rock and pounded with round clubs made for the purpose, although some use what seems to be a small frying pan, into which they place live coals of fire, and pass it back and forth over the clothes, as the American woman does her electric iron. The clothes thus treated more than do credit to the implements and their users, and clothes are worn that one would hardly suspect were so treated.

The houses of the villages are huddled close together, each house having a lot perhaps fifty feet square, and inclosed with a mud or stone wall about five feet high. Thus the dwellings give the impression of being damp and dismal places, as in fact they are. The yards, which are swept smooth, provide threshing places for beans, rice, millet, or other produce. Seldom is anything grown around the houses but pumpkins, the vines of which run profusely over the walls and houses.

The houses are built of stone and mud; or more often by standing up corner posts with intermediate posts every five or six feet, and weaving bamboo between them, which is plastered on both sides with the firm clay that is so plentiful in this country. Sometimes on the exterior of this plastered house is built a wall of mud or stones, to give additional warmth to the dwelling. Windows are unknown to the native, and doors are but open frames over which is pasted a good quality of native paper, to keep out the weather and at the same time furnish light for the house. The houses are small, having from one to three rooms besides the kitchen, which is generally a lean-to contraption with one side open, probably to allow the smoke from the stove to be unhindered in its passage to the open.

The stove referred to is simply a fire box of stone and mud, with an iron kettle in the top. The smoke is supposed to pass through intricate channels under the floors, to provide them with the necessary heat required; but as these flues have no elevated chimneys, simply discharging their smoke at a level with the stove, the draft is poor, hence about one half of the smoke goes the other way, passing out through the open side of the kitchen.

The single kettle of the native stove is the place where all foods are cooked for man and beast, and also where the family washing is boiled from week to week. The kitchen is always minus the floor, while the mud and stone floors of the other rooms are elevated about two feet, to allow space for the smoke channels underneath. The furniture of the kitchen consists of a few brass bowls and crocks. The other rooms of the house are barren, with the exception of a box or two in which are kept the bedding and the clothes of the occupants. At night a thin quilt is laid on the hard floor, which boasts nothing more than a thin straw mat of one thickness of straw. Upon this quilt the native sleeps, with the necessary covering over him. This bed receives its occupant early, doubtless because of a lack of light to brighten the dull hours

of the evening. While the Korean is early to bed, he is also early to rise, and this may be due to the hardness of the couch, which scarcely makes of sleep a pleasure.

The roofs are thatched with rice straw. Very seldom does one see any other roof used by natives. Every fall, after the harvest, the roofs are rethatched with bright new straw. Although these roofs look insufficient to the Westerner, yet they make quite an effectual water and weather break.

From such houses and villages the natives go forth to pursue their daily toil, which, with the majority, is the cultivation of the soil. The Korean valley is cut up into patches from ten feet square to an acre of ground. Upon these little tracts are grown rice, barley, tobacco, and turnips, all of which are plentiful in this country. Barley and rice form the chief food of the people, barley for the poorer class and rice for those better situated financially. To this must be added the native pickle made from the turnips referred to. Meat of all kinds is eaten when obtainable, but is a luxury that few can afford. Mushrooms, fern roots, and quinces are some of the side dishes that are relished. Tobacco is smoked by almost every one, both men and women.

Great quantities of rice are annually shipped from this country. Already this season thousands of carloads have been shipped from here. Hundreds of carloads are stacked up at the station waiting shipment, and still from every direction, all through the day, it is pouring in on wagons, on oxen, and on the backs of the natives themselves. This rice is the second crop of the year, barley and other grains having been harvested from the same ground earlier in the summer. The grains were sown the fall before. At this time, the first of December, the fall grain is well up, and the valley presents a freshness in green that is very pleasing.

When one is on the ground and takes note of the natives' crude ways of farming, it is surprising that they raise such good crops; but nature is very kind in this country. The same policy pursued in America, would put the man behind it in the poorhouse. The ground is partly loosened up to the depth of a few inches by means of a shovel plow drawn by a bullock, but the furrows are at least a foot apart, the intervening ground being untouched. The ground, after being thus treated, is scratched down some by means of a crude harrow with wooden teeth. But the frosts of winter loosen the ground, and the abundant rains of summer nourish the crops, and so a good harvest is reaped.

This land, with its thousands of villages of mud houses with thatched roofs, wherein dwell people who to us seem uneducated, unskilled, and indolent, weakened through filth and disease, corrupted by superstition and false religion, is waiting, sadly waiting, for the pure religion of the Man of Nazareth. Already many have felt the uplifting power of the gospel, and have cleaned up physically and broadened out mentally. Having tasted of the One that is altogether lovely, they themselves have become lovable from a human standpoint. We pray that many thousands more may feel the uplifting influence of the third angel's message.

E. J. URQUHART.

Do you quite habitually walk across parkings and public or private lawns, instead of using the sidewalk? If so, you are not possessed of three very desirable traits of character.



A Year of Seven Eclipses

THE present year is remarkable for having seven eclipses, four of the sun and three of the moon—the greatest number of lunar eclipses that can occur in one year. One of them, the first total eclipse of the moon since 1913, has already taken place; the next, which will be invisible in this country, will occur in July; and the third, which also will be total, and which all of us can see, will take place on the morning of December 28.

The last year in which seven eclipses took place was 1805, and there will be only two years in the next century and a half when as many eclipses will occur again. Not since 1787 have there been three lunar and four solar eclipses in one year, and few of us will be alive in 1982, when the sun, the moon, and the earth will again be in precisely the same relation to one another.

None of the four solar eclipses that will occur this year are total, and only one of them can be seen at all in this country. That is the partial eclipse of June 19, which will be visible in the State of Washington and in northern Idaho, northwestern Montana, western Canada, and Alaska.—*Youth's Companion*.

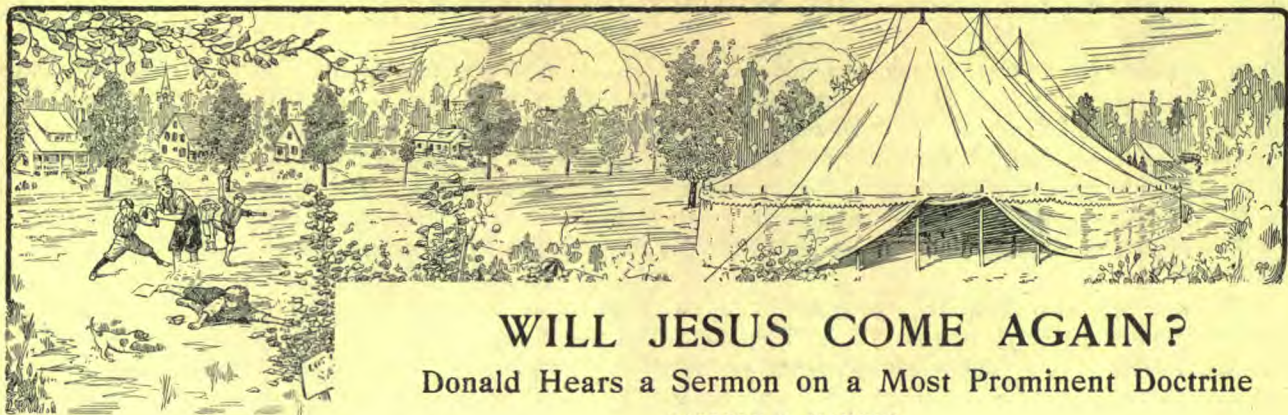
Hawaii's Famous Volcano

THE world's largest active crater is the volcano Kilauea, Hawaii. It is about one hundred and eighty miles from Honolulu. One of the national dailies gives the following description of what is now going on within this vast crater:—

"The volcano, inclosed by a circular wall from 200 to 700 feet in height, is a black plain of some four square miles in area, within which is the pit of Halemaumau, about 2,000 feet in diameter, recently empty to a depth of a thousand feet, but now nearly level to its mouth with boiling lava. A few months ago the life of the volcano could hardly be discerned, but today the pit is a roaring, boiling, swirling lake of fire of many acres in extent, and at night the glow from the red-hot lava can be seen all over the island and far out at sea. The fiery lake is filled with spouting fountains that shoot the liquid rock hundreds of feet into the air. The rim of the pit is constantly crumbling, eaten away at its base by the surging tide of fire, and tumbling with deafening crashes into the molten mass.

"The temperature of the lake is more than 2,000 degrees Fahrenheit, according to the results obtained by Prof. T. A. Jaggar, of the Massachusetts Institute of Technology. The temperature was found by thrusting into the molten lava lengths of pipe screwed together, into the end of which has been fitted six Seeger cones, conical plugs of fusible clay designed to melt at varying temperatures.

"To reach the living lava, Professor Jaggar and his assistants had to scramble down sixty feet over the rim of the pit, holding on to the knife-edged crags that had been thrown up by the volcano's activity. One of the party fell when near the bottom, but fortunately regained his feet in time to prevent rolling into a fissure, where he would have been consumed in an instant."



WILL JESUS COME AGAIN?

Donald Hears a Sermon on a Most Prominent Doctrine

CARLYLE B. HAYNES

WHEN Donald Hunter reached home after the first meeting at the tent, he said to his father: "Papa, was what Brother Harris said tonight about the coming of Jesus true?"

"Yes, my boy," answered Mr. Hunter, "Mr. Harris got what he said from the Bible, and the Bible is true."

"Then, papa, why haven't you and mamma told me about these things before this?" Donald asked.

"Well, son, you must not blame father, for I, too, learned some things tonight that I had never known before," Mr. Hunter replied.

"Dorothy Butler told me this evening," spoke up Margaret Hunter, "that these people are Seventh-day Adventists, and that they are always preaching about the end of the world. She doesn't believe it at all."

"Seventh-day Adventists!" exclaimed Donald, "What's that?"

"They are Christians who keep Saturday, and who teach that the second coming, or the second advent, of Christ is near at hand," replied Mr. Hunter. "And I have no doubt that Brother Harris is an Adventist. I have known before that they teach the near coming of Christ, and have never felt very much in sympathy with them regarding it, but I did not know before upon what they base their views. It does seem as if they know what they are talking about. We must study this matter more thoroughly."

The next night all the Hunter family were back in their places at the tent. There were about four hundred present at the time the second meeting began. The subject was, "Will Jesus Come Again?" There were no pictures at this meeting, but Donald found that he was just as interested as he had been the evening before when there were pictures to entertain him. In the back of his mind he kept wondering why it was that Seventh-day Adventists keep Saturday instead of Sunday, and if Brother Harris was a Seventh-day Adventist.

After the song service and the prayer, Brother Harris began his sermon. He said:—

"The person who believes the Bible can have no doubt that Jesus will come again. The clear and con-

vincing testimony of the Bible from beginning to end is that Jesus will come the second time. This great truth is the most prominent teaching of the New Testament, for it is mentioned there more than three hundred times. Jesus declared again and again to his disciples that he would come again.

"Just before his death, Christ said to his disciples: 'I will come again, and receive you unto myself; that where I am, there ye may be also.' John 14:1-3. There is no possibility of mistaking this language. Jesus is coming again. He also said: 'I go away, and come again unto you.' John 14:28. To the unbelieving Pharisees and scribes, just before his death, he said: 'Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.' Matt. 23:39.

"On another occasion he told his disciples that they should 'see the Son of man coming in the clouds of heaven with power and great glory.' Matt. 24:30. To them again he said: 'The Son of man shall come in the glory of his Father with his angels.' Matt. 16:27. When adjured by the high priest at his trial, Jesus answered: 'Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.' Matt. 26:64. In the last chapter of the Bible this same Jesus repeats three times this truth of his second coming: 'Behold, I come quickly;' 'And, be-

hold, I come quickly;' 'Surely I come quickly.' Rev. 22:7, 12, 20.

"Surely, every soul that accepts Jesus as guide and teacher must be convinced by this strong testimony that this teaching of the return of Jesus is true."

As Donald looked around on those sitting near him, he realized by the look on their faces that many in the tent were certainly convinced of the truth of what Brother Harris was saying. He looked up at his father's face, and found him watching the speaker with a look of intense interest. Brother Harris continued:—

"There is more testimony than that of Jesus himself regarding his second coming. This precious doctrine was believed and taught by the patriarchs before the flood. We read, 'Enoch also, the seventh from



"COMING AGAIN, COMING AGAIN!"

Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all. Jude 14, 15. David, under the inspiration of God, said, 'When the Lord shall build up Zion, he shall appear in his glory;' 'For he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.' Ps. 102:16; 96:13.

"The prophets also teach this same truth. Isaiah repeatedly mentions it. He says: 'It shall be said in that day, Lo, this is our God; we have waited for him, and he will save us.' 'For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity.' 'Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you.' 'Behold, the Lord God will come with strong hand, and his arm shall rule for him.' 'Behold, the Lord will come with fire, and with his chariots like a whirlwind.' Isa. 25:9; 26:21; 35:4; 40:10; 66:15.

"The apostles teach this same truth, as you can all see if you will make note of the following passages of Scripture, and study them when you get home: 1 Cor. 15:23; Phil. 3:20; 1 Thess. 1:9, 10; 2:19; 3:13; 4:16; 2 Thess. 1:7-10; Titus 2:13; Heb. 9:28; 10:37; Acts 3:19, 20; 1 Peter 1:13; 5:4; 2 Peter 1:16; James 5:7, 8; 1 John 2:28; 3:2; Rev. 1:7."

Donald wrote the scriptures carefully as they were announced, intending to look them up before he went to bed.

"So important is this truth of the Lord's second coming," continued the minister, "that angels have come down from heaven to teach it to men. At the time of the ascension of Christ the record says: 'While they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.' Acts 1:10, 11.

"When Jesus comes the second time, the world will not be ready to meet him. His coming will be a surprise. The Bible says, 'Then shall all the tribes of the earth mourn, and they shall see the Son of man coming.' Matt. 24:30. Again we read, 'Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him.' Rev. 1:7.

"When Jesus comes, it will be with a great manifestation of power and glory, and not secretly, as many expect. We read that he comes 'in his own glory, and in his Father's, and of the holy angels.' Luke 9:26. That he will not come secretly will be seen by reading Matt. 24:23-27.

"The purpose of the coming of Christ is sixfold. He will come to raise the dead, as Paul tells us in 1 Thess. 4:16; he will come to judge the world, as Jude

says in his fourteenth and fifteenth verses, and David in Ps. 96:13, and Paul in 2 Tim. 4:1, 8; he will come to save his people, as we are told in Heb. 9:28 and Isa. 25:8, 9; he will come to destroy the wicked, as taught in 2 Thess. 1:7, 8, Isa. 11:4, and Rev. 11:18; he will come to restore all things that have been lost by sin, as Peter says in Acts 3:20, 21; and he will come to reign forever and ever, as taught in Rev. 19:11-16, Dan. 2:44, Dan. 7:14, Micah 4:7, and Luke 1:33.

"Surely, with all these wonderful and glorious purposes to be worked out by the coming of Christ, we cannot afford to give up the precious doctrine of his return. This is indeed a 'blessed hope.' As we think of the stupendous events of the near future, the events which cluster around the glorious appearing of Christ, there comes from our eager hearts the cry of John, 'Even so, come, Lord Jesus.'"

When the Hunters reached home that night, they

read from their Bible all the passages which had been mentioned in the sermon. When they had finished, Mr. Hunter said, "Well, mother, I never before met a man who knew so much of the Bible as Brother Harris does. What he is teaching is true. If the other things he teaches are as clear as this, he certainly has the truth. We must plan to attend all of these meetings."

After going to bed Donald thought a long while before he fell asleep. He wondered why other preachers had not told them these things. Even his father was now learning them for the first time. He wondered, too, about Brother Harris's keeping Saturday for Sunday, and why he did it, if he did. He wondered if he himself would be ready to meet Jesus, and would be taken with him to heaven; and he made up his mind that he must find out what he must do to be ready.

He fell asleep to dream that he saw Jesus coming with his angels.



"This same Jesus, which is taken up from you into heaven, shall so come in like manner."

Malaria and Crops

FARMERS in malarial districts are being shown by the United States Department of Agriculture that it is to their business interest to adopt preventive measures. Malaria on a plantation, we are assured by D. L. Van Dine, of the United States Bureau of Entomology, who writes on the subject in the *Scientific Monthly*, means the annual loss of a definite sum to the planter. The more sickness the less work, and the less work the lower the cash return. Malaria may seriously lower profits, or even turn a profit into a loss. This being the case, the expenditure of money to wipe out malaria is as legitimate as if it were to pay for new farm machinery or for the fertilization of soil. In a survey made on a plantation in Madison Parish, Louisiana, the Department has definitely shown that \$6,500 was lost in one year through malaria—\$2,200 from actual sickness and \$4,300 from inefficiency due to the malady.—*Literary Digest*.



The Boy Who Believed His Head Worth More Than His Hands — John Wanamaker

I'VE got a chance to go to work, father!" exclaimed a fourteen-year-old boy in Philadelphia one evening when his father came home from work.

"Who is the contractor?" asked the father.

"He isn't a contractor, he's a bookstore man."

"Books, is it? You want to make books for a living? Don't be foolish, boy—"

"No, sir, I don't expect to make books; this is an errand-boy job—"

"Errand boy!" snorted his father, "you get nowhere as an errand boy. If you'll start as apprentice with some good building contractor where I can get a job for you, in a few years you'll be a good bricklayer, and have a good trade. You can work five years at running errands, and then what do you know? What sort of trade have you?"

"But I don't want to be a bricklayer—"

"Don't want to be a bricklayer!" the father gasped in his astonishment. He couldn't understand this sort of reasoning. "Don't want to be a bricklayer!" he repeated, "and why not? I'm a good bricklayer, and my father before me was a good bricklayer—"

"But, father, you just work with your hands, you can earn only so much. You can do better working with your head than your hands."

The boy was deeply in earnest about it. His kindly father could see this. He pondered for a while. "All right, Jack, my boy, try out your head. If it doesn't pay, you've still got your hands; come to me, and I'll make a first-class bricklayer of you—there's always plenty of work and good pay. It's honest work, too."

The man was Nelson Wanamaker. The boy was John Wanamaker, former Postmaster-General of the United States, and one of the greatest retail merchants in America or any other country.

By the time he was fourteen he had used his brains. He knew his father worked hard, made good living wages, and supported his family comfortably. "But I couldn't see where my father was ever going to be able to make any more than he was making then," Mr. Wanamaker once said when addressing the boys employed in his Philadelphia store. "I knew he would get old and worn out with the work, and I believed that I should do better than work with my hands all my life. I believed every boy's head was given to him for something else besides wearing a hat."

The fourteen-year-old "Jack" Wanamaker went into the bookstore to run errands, and his pay was one dollar a week. He worked faithfully two years, and earned five dollars a week during the second year. He saved half of this and went out to Indiana. He

thought perhaps he could make a fortune in the "New West," as it was then called. But he found that he needed special training, or else must work with his hands. He did work with his hands two more years, and, being a strong boy, earned very nearly man's wages, one dollar a day, which was considered good pay in those days.

But the boy, then eighteen, continued to use his brains in planning a future while he used his hands to earn his living. He saved much of his money, and returned to Philadelphia, where he looked about for something to do.

"I wanted to own a store," Mr. Wanamaker once explained, "so I found a tiny place, bought a few things with my savings, took a friend in partnership with me, and started out."

It cost so much to fit up even the little shop with counters, shelves, and other furnishings that he had little money left for buying his stock of dry goods.

"It looks pretty thin," his partner said, as he spread it out and opened the store.

"There isn't enough," agreed the young merchant.

"Got to be," sighed young Nathan Brown, his partner.

"Oh, no, I'll get some more," insisted young Wanamaker; and he sat down and proceeded to use his head once more. The result was that he called on a wholesaler, and told him what he wanted.

"What security?" he asked him, rather amused.

"My store and stock," answered Wanamaker; "here's what is in it," and he handed out a list he had made, not only of the small amount of stock he had paid for, but his counters, shelves, chairs, and everything.

Any boy of eighteen clever enough to come prepared like that in seeking credit, was clever enough to deserve it, the big wholesale dealer believed; so he said,—

"All right, young man, you may pick out two hundred dollars' worth."

Young Wanamaker thanked him coolly, but his heart thumped, for he had only hoped to get one hundred dollars' worth. He selected what he thought was best suited to the needs of the people in the neighborhood of his store.

"I suppose you will send a truck after it," remarked the wholesaler.

"I'll come after it, sir," answered Wanamaker, and he hurried back to the store, the happiest boy in the city. He rushed out and borrowed a wheelbarrow, and trudged it through the streets more than a mile away to the wholesale store.

"Where's your truck?" they asked him.

"Down there," he said, with a cheerful smile. "I'm the horse," and he pointed to the wheelbarrow.

"What? You intend to wheel those goods through the streets a mile? Why, my boy, it will take five trips—"

"Glad to do it," answered Wanamaker, and he loaded the wheelbarrow and trudged back. He made the five trips. The man who extended him the credit recognized that a boy who used his brains and wasn't afraid of work was a boy worth while, so he told Wanamaker that he could have more credit if he needed it.

But the boy knew better than to overstock. He divided the first week's income from his store, which was pitifully small, in two parts, paid half of it to the man who gave him credit and the other half for an advertisement in the newspapers.

From that day to this he has been a constant advertiser. Later he bought the old Pennsylvania freight house and opened a department store. Today his store in Philadelphia has forty-five acres of floor space!

He also has a mammoth store in New York City.

He was a boy who used his brains. He believed his head was a better money-maker than this hands—but he wasn't afraid to use his hands, too, whenever it was necessary.—*Judson D. Stuart, in the American Boy.*

How to Make an Electromagnetic Coil That Is Inexpensive



Leyden jar

CONSTRUCTING an electromagnetic coil is quite simple, in spite of the complicated appearance of one. The simple making of a coil will teach you many things about electricity, and besides there is a great deal of amusement that you can obtain from one by giving your friends shocks, or you can have a steady current, similar to that given by the nurse with her electrical medical battery. The shocks will not be such strenuous, hard ones as you may get from the Leyden jar, or from a plate machine; but a prickly, tingling sensation, as when your arm goes to sleep. And then you can control the current, making it so weak as to be scarcely felt, or strong enough for two persons.

The most expensive of the materials used are the insulated wire and the platinum, and all that is required of these can be bought for about a dollar, or perhaps less, according to where you live.

The following materials will be necessary in the coil described: 200 feet of No. 36 and 11 feet of No. 20, insulated copper wire; 15 feet of ordinary annealed iron wire, such as is sometimes called stovepipe or telephone wire; a small piece of platinum wire, about $\frac{1}{4}$ of an inch long; a piece of platinum foil, $\frac{1}{4}$ of an inch square, and a few pieces of brass, which you can pick up anywhere.

The coil consists of seven parts: the core, primary coil, reel, secondary coil, regulator, contact breaker, and base.

To make the core, get a piece of hard wood half an inch thick, cut off a piece about $1\frac{3}{4}$ inches square, and round off the two corners so that it will resemble Fig. 1. This is called the head. Through the center of this block, bore a hole $\frac{1}{4}$ of an inch in



FIGURE 1

diameter. (See A, Fig. 1.) In this, place as many pieces of annealed iron wire, five inches long, as possible, making them project on one side $\frac{1}{4}$ of an inch; wedge them tight with a soft iron nail, as in D, Fig. 2. This bundle of wire forms the core, and on it is wound the primary coil, composed of No. 20 insulated copper wire.

Both ends of the wire in this, and also in the secondary coil, should be left projecting several inches, for the purpose of making connections, as explained later.

Begin your winding close up to the head, and wind carefully over the core up to the other end, and then back again, so as to form two layers of wire. Cover the coil with a strip of heavy brown paper, and carefully coat it with a thin layer of varnish made of gum shellac dissolved in alcohol.

The reel consists of a paper tube with a head firmly fixed at each end, which should be of the same shape and size as used on the primary coil. One should be $\frac{1}{8}$ and the other $\frac{1}{2}$ of an inch thick. Through the center of each bore a hole 1 inch in diameter. You can make the tube by winding brown paper around a stick or cylinder $\frac{3}{4}$ inch in diameter; the paper should be gummed or glued on one side as you wind. After it is dry, remove from stick, and you should have a tube 5 inches long and 1 inch in diameter. Now glue the heads on.

The secondary coil is wound on the reel. It is made of silk-covered No. 36 copper wire. When you handle this wire, be very careful to avoid breaks or kinks. Leave the ends projecting for making connections. The winding should be up close to the thick head of the reel, and continue until you have wound on 200 feet of wire; finish at the same end at which you began. You may cover this with either paper, leather, or velvet, as preferred.

Now glue the thin head of the reel solidly to the head of the primary coil, so that the latter will lie within the paper tube of the former, and the terminals, or two ends, of the primary coil will pass between the two heads, as shown at Q, Fig. 2, Z being the head of the reel, and G the head of the primary coil.

The regulator is a copper or brass tube, equal in length to the paper cylinder of the reel, within which it should slide easily. On one end is a piece of metal with a knob (F) to be used for a handle, to pull the tube out, and to increase the strength of the current.

The contact breaker is of two parts—a vibrator and a platinum screw. The former is composed of the spring (H, Fig. 2), $\frac{1}{4}$ of an inch wide, made of steel or brass. The lower end is fastened to a small piece of wood or metal (U) placed beneath the base-board, near a hole through which the vibrator rises vertically, so that the face of the iron clapper (W), fastened at the upper end of the spring, shall be directly in front of the projecting end of the core and about 1-16 of an inch from it. A short distance from the vibrator, place a wooden pillar (I), to which fasten an L-shaped piece of brass (V). Through this pillar pass the platinum screw (J), made of an ordinary

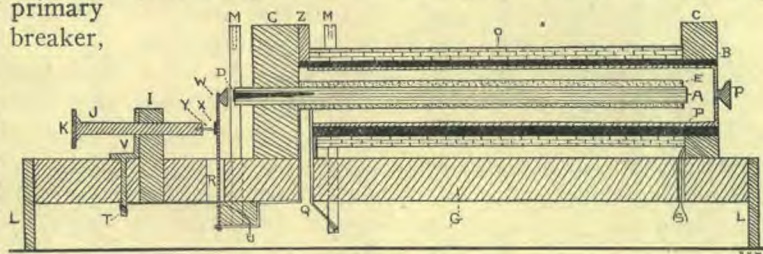


FIGURE 2.

brass screw, on the head of which is soldered a one-cent piece (K), and the point of which is armed with a piece of No. 18 platinum wire (Y), from which the screw receives its name. This platinum wire comes in contact with a piece of sheet platinum (X) soldered on the spring of the vibrator, a little below the clapper.

The base may be made of any well-seasoned wood. Make it 8 inches long, 3 inches wide, and 1 inch deep. Place the coil horizontally at one end, and fasten with screw driven up from below into the heads. Make

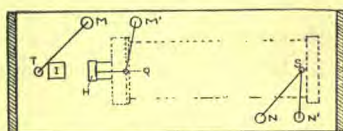


FIGURE 3

holes for the primary and secondary wires and the vibrator to pass through.

The contact breaker is fastened in its place at the proper end of the coil. At this end two binding posts (M and M') for connections with the battery are necessary. These may be easily made by taking a piece of large brass wire, or a screw, and drilling a hole in the top, as indicated by the dotted lines. The lower ends should project beneath the baseboard. Two similar posts (N and N', Fig. 3) are required on the opposite side of the coil.

The connections are all made beneath the baseboard. Figure 3 represents the appearance of the underside of the coil when all parts are connected. Primary wires (Q) are joined with the vibrator (H), the other with the post (M). The post (M) is connected by a piece of wire with the screw (T), which is screwed through the piece of brass (V, Fig. 2). The secondary wire (S) is connected with the posts (N and N'), which are the binding posts for connecting the electrodes with the coil.

For the handle of the electrodes, make two cylinders of tin, 1 inch in diameter and 4 inches long. Solder a loop of tin (a, Fig. 4) on the inside at one end, into which fit eyes (b), fastened at one end of the conducting cord (c), so that they will jam tight. Connections with the battery and posts (M and M') may be made in a similar way, by making the eyes fit into the holes drilled into the top of the posts.



FIGURE 4.

Almost any battery may be used with the coil. To use the coil, see that all connections with the battery are properly made, and then turn the platinum screw slowly until the point just touches the vibrator, or until the spring begins to vibrate, then turn it back and forth until the buzzing sound made by the vibrator becomes steady. When all is ready, grasp the handles of the electrodes firmly, one in each hand, and pull out the regulating tube until a current as strong as desired is obtained.

The illustrations are made to be used as working drawings if desired. In all of them the same letter is used to refer to the same thing.

- A. The core.
- B. Paper tube of the reel.
- C and C' and Z. Heads of primary coil and reel.
- D. Soft iron nail used as wedge for core.
- E. Primary coil.
- F. Knob for moving regulator P.
- G. Baseboard.
- H. Spring of vibrator (thickness exaggerated).
- I. Pillar supporting platinum screw.
- J. Platinum screw.
- K. One-cent piece fastened to head of screw.
- L. Legs supporting baseboard.
- M and M'. Binding posts for batteries.
- N and N'. Binding posts for electrodes.
- O. Secondary coils.
- P. Regulating tube.
- Q. Ends of wire of primary coil.
- R. Hole in baseboard for vibrator to pass through.

- S. Ends of wire of secondary coil.
- T. Screw for holding V in place.
- U. Block supporting vibrator.
- V. L-shaped piece of brass for making connection with platinum screw and the post M.
- W. Clapper to vibrator.
- X. Platinum foil on vibrator.
- Y. Platinum wire in front of screw J.
- Fig. 1. Shows the shape of the heads.
- Fig. 2. Shows a section through length of coil.
- Fig. 3. Shows under side of baseboard.
- Fig. 4. End of handle to electrode, showing how connection is made with conducting rod.

UTHAI VINCENT WILCOX.



God's Commands

(Texts for March 25-31)

God's commands constitute the only complete program for true living; and just think what splendid friends, what ideal Missionary Volunteers, what peaceable home folks you and I would be if we obeyed them fully! How many of the commands given in our Morning Watch verses this week are we really seriously trying to obey? Let us notice them again in the order we study them:—

1. "*Stand in awe, and sin not.*" God wishes us to look upon life seriously as our greatest opportunity, and then with his help make the most of it. Sin dwarfs—it always dwarfs and hinders us from reaching life's truest ideals.

2. "*Commune with your own heart.*" Every young Christian who would live the victorious life should strive first to know God; second, to become acquainted with himself. "Suffer me," said Abigail Adams to her son, "to recommend to you one of the most useful lessons of life, the knowledge and study of yourself."

A reckless youth promised his dying father to spend fifteen minutes a day in quiet meditation. He kept his promise. It was not long before he realized that he was "wasting his substance," and became an earnest Christian. Get acquainted with yourself. Look over your life each day. See if you are really making the best investment of your great opportunity. In quiet communion with your own heart, strive to learn how to make each day a record you will not be ashamed to meet in the judgment.

3. "*Keep thy tongue from evil, and thy lips from speaking guile.*" Perhaps the greatest offense of the tongue is the unkind things it says about others. What an unruly member it is! How often it brings most of us to grief! And yet, if this command is obeyed, it may become an avenue for great blessing to others.

4. "*Depart from evil.*" This is all-inclusive. There is nothing evil in act, in word, in thought, to which we can cling and obey this command. Is not gossiping one of the greatest evils among professed Christians? Does it ever pollute your lips? Would it not be well for each one of us to follow the example of Mrs. Chalmers? Whenever any one attempted to pass gossip on to her, she would say: "I will put on my bonnet and go right over and ask the person if it is really true." It proved a very effectual way of putting out the dreadfully consuming fires which gossips kindle and feed.

5. "Do good." Our Master "went about doing good;" he "lived to bless others;" and he desires us to follow in his footsteps:—

"Others, Lord, yes, others,
Let this my motto be;
Help me to live for others,
That I may live for thee."

6. "Seek peace, and pursue it." Unselfishness and peace are bosom companions. God gives his peace—a peace that passeth understanding—to those who surrender their all to him. The more unselfishly we live, the more we shall contribute to the peace of the circles in which we move. All along the way one must give up some of *his rights* in order to preserve peace.

7. "Trust in him [God] at all times." If we keep our eyes riveted on God instead of the things that worry and annoy us and fill our hearts with fear, we shall learn to trust him, for we shall see that across the cloud of every trouble shines the rainbow of his love and care, reminding us that nothing—absolutely nothing—can touch us without his permission.

8. "Pour out your heart before him." Have you tasted the sweet relief that comes from confiding in God? To share our heartaches with a trusted friend helps wondrously, but confiding in God is the one unfailing panacea for all heartaches. Try it.

9. "Trust not in oppression;" "Become not vain in robbery." Men have amassed large fortunes through "oppression" and "robbery." They have underpaid their laborers; they have driven sharp bargains; they have become overwhelmingly rich in filthy lucre, but pathetically poor in the great noble elements of character, because they pursued a course against which God had warned them in his Word.

10. "If riches increase, set not your heart upon them;" no, for they are bound to disappoint; they cannot insure life's choicest gifts, nor shield one from life's deepest sorrows. He who trusts in riches has, to his own sorrow and loss, misplaced his confidence; and "the curse of misplaced confidence," says one, "is that it brings a man down to the level of what he trusts in, and the blessing of wisely placed trust is that it lifts him to that level. . . . Men are assimilated by the objects of their trust; if these are empty, 'so is every one that trusteth in them.'"

11. "Give ear, O my people, to my law;" "Incline your ears to the words of my mouth." We should put forth the necessary effort to know his commands, for we must know them before we can obey them, and in obeying them lies our only safety.

12. "Defend the poor and fatherless;" "Do justice to the afflicted and needy;" "Deliver the poor and needy: rid them out of the hand of the wicked." Yes, "do all the good you can, to all the people you can, in all the ways you can, as long as ever you can," for, "inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

13. "Worship the Lord in the beauty of holiness." We are to present for his service pure hearts and clean hands. Our lives are to be a constant demonstration before others of God's saving and keeping power.

14. "Fear before him." I think it was Wesley who said: "Give me ten men who fear nothing but God, . . . and I'll set the world on fire." Think what exploits we might do if we never stooped to fear the opinions of others, but feared only to fail of obeying fully our Master's commands.

15. "Give thanks unto the Lord." He demands this, for he knows giving thanks to him will increase

our courage, strengthen our faith, and enable us to get better acquainted with him "whom to know is life eternal."

16. "Call upon his name," for it is our only source of unfailing help for all we meet along life's pathway. God wishes us to remember to call upon him, for prayer is the secret of true living.

17. "Make known his deeds among the people." Are you telling the people in your community what God is doing for you? What miracles he has performed in your heart? How he is saving men and women in heathen lands? Do it; it may lead them to call upon the only Name that can save them from sin and death.

MEDITATION.—In quiet communion with my own heart, I come to realize that my success in life is not measured by the things I get or miss, but by my obedience to God's commands.

SPECIAL PRAYER.—Father, help me to obey thee in all things, that my life may receive thy approval, satisfy my own deepest desires, and be a blessing to others.

M. E.

MISSIONARY VOLUNTEER DEPARTMENT

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Missionary Volunteer Society Programs for Week Ending March 31

THE programs for this date, with notes, illustrations, and other helpful material, will be found in the *Church Officers' Gazette* for March.

The Bible Year Senior Assignment

March 25: I Samuel 7 to 10. The first king of Israel.
March 26: I Samuel 11 to 13. "Thy kingdom shall not continue."
March 27: I Samuel 14 to 16. "To obey is better than sacrifice."
March 28: I Samuel 17 to 19. A royal friend.
March 29: I Samuel 20 to 23. David flees from the wrath of Saul.
March 30: I Samuel 24 to 27. Death of Samuel.
March 31: I Samuel 28 to 31. Death of Saul and Jonathan.
For notes on this assignment, see *Review* for March 22.

Junior Assignment

March 25: I Samuel 2. The child in the temple.
March 26: I Samuel 3. The Lord speaks to Samuel.
March 27: I Samuel 4. The ark of God taken.
March 28: I Samuel 5. The ark in Ashdod and Ekron.
March 29: I Samuel 6; 7: 1, 2. The Philistines return the ark.
March 30: I Samuel 8. Israel asks for a king.
March 31: I Samuel 9. A young man comes to the house of Samuel.

A Hero of Truthfulness

Next to Moses, probably Samuel was the greatest man in the Old Testament. Being the last of the judges during that period of disobedience and weakness, Samuel became the second founder of the Hebrew nation.

It is a great thing to rescue some one from drowning, or otherwise save a life. A boy in Washington, D. C., who jumped into the river and saved a child

from drowning was greatly honored and given a gold medal. But how much more important to save many people from eternal death, or to be the savior of a whole nation! The times were evil, and Samuel was the man of the hour to do a great work for God.

Nor did the Lord just happen to choose Samuel. As a boy he had just those traits of character that the Lord could use. What are those traits of character? The disposition to listen and to obey—listening and obeying.

When the Lord called Samuel, what did he say? He said, "Speak; for thy servant heareth," didn't he? Samuel had always hearkened to the voice of Eli and promptly obeyed him. Suppose that on that wonderful night when the Lord called the boy, he had said, "O, that's just like Eli to wake me up here in the middle of the night! Very likely it can just as well wait till morning. I'm going to pretend I didn't hear." Do you think he would ever have been the Lord's prophet? But he promptly responded, as usual, "Here am I." Samuel was really and truly a Missionary Volunteer. And we become Missionary Volunteers whom the Lord can use, by careful attention and prompt obedience to parents and conscience.

But that isn't always easy to do, is it? Do you think Samuel had any hard things to do? Do you think it was easy for the boy to tell the aged priest, Eli, whom he loved, what the Lord had said about the coming destruction of his house? Doubtless he felt that he could never tell him. But Eli asked him. Should he pretend that the Lord had not spoken again? If he had, do you think the Lord could have used him any further? But no, this boy who had been given to God's work, must not be a coward. Heroically he tells Eli the whole truth. Thus the boy Samuel shows himself worthy of the great work to which God called him. Many times after this, the Lord gave him messages for the people. After Eli's death he was judge over Israel for many years.

Samuel had other hard things to do. He had to reprove the people for their sins, and he had to tell Saul that the Lord had rejected him. Samuel was the leader of a great reformation. He established schools, the "schools of the prophets," where men were trained to carry forward the work—men who would listen and obey.

This story is especially interesting to boys and girls because Samuel began in the Lord's work when he was so young. In reading these stories, look up the places on the map, and try to picture to yourselves conditions as they were back there.

M. E. K.

Question Box

"In the programs in the *Gazette*, provision is made occasionally for a social service. Would you advise me to try to have this when I am quite sure no more than three or four would take part, and perhaps not that many?"

One of the statements in the "Testimonies for the Church" regarding our young people's meetings which we should consider carefully is this: "When young men and women are sober-minded, and cultivate piety and devotion, they will let their light shine forth to others, and there will be vital power in the church. It would be well to have an hour appointed for Bible study, and let the youth, both converted and unconverted, gather together for prayer and for the relation of their experiences. The youth should have a chance to give expression to their feelings."

In view of this, and other similar statements, I believe you would do well to make it a general rule to set apart a little time of every meeting for social or testimony service. In fact, I think the whole program should center in the Bible study and social meeting. However much study and preparation are given to other items on the program, I would give this the most careful study and the most earnest prayer. Consider it with the other officers, and persevere until all

recognize it as not only vital, but interesting and helpful, and a part of the meeting to be looked forward to with eager anticipation.

How may you ascertain the spiritual condition of your little flock? Not primarily by the size of their offering, or their report of work done, nor by their apparent interest in the program, but chiefly by the ring of their testimonies. If they are backward in such a meeting, you will not remedy the defect by omitting the social service. Cultivate the spirit of it. Bring into the little prayer bands the warm, loving, sympathetic atmosphere in which testimony thrives, and then transfer this to the larger, public meetings. Soon this will become one of the most attractive forces in your service, and may leave the most lasting impressions upon all present.

M. M.



XIII — Review

(March 31)

LESSON SCRIPTURE: Acts 15:1 to 21:17

MEMORY VERSES: Review the memory verses for the quarter.

Questions

1. Why was a council held in Jerusalem? Who were the chief speakers? What decision was reached? Acts 15:1-35.
2. Who went with Paul on his second missionary journey? From what city did they start? What churches were visited? Acts 15:36-41.
3. Relate the experience of Paul and Silas at Philippi. What was the result of their labor there? Acts 16:1-40.
4. What cities were next visited? Why did the missionaries leave Thessalonica? What is said of the Bereans? Acts 17:1-15.
5. What city did Paul visit that was "wholly given to idolatry"? In what famous place was Paul called to speak? What was the result of his labors? Acts 17:16-34.
6. To what city did Paul go from Athens? How long did he remain there? How did he get money to pay his expenses? What vision was given to encourage him? To what place did Paul go from Corinth? Acts 18:1-21.
7. Trace his second missionary journey on the map. Acts 18:23.
8. Whom did Paul find when he returned to Ephesus? What question did he ask them? How long did he remain in that city? What special miracles were wrought by his hand? Relate the experience of certain vagabond Jews. Describe the uproar in Ephesus. Acts 19:1-41.
9. What countries did Paul visit after leaving Ephesus? Relate his experience in Troas. Acts 20:1-12.
10. Describe the meeting with the elders in Miletus. Trace the return from the third missionary tour. Acts 20:17 to 21:17.
11. What have you found in Paul's character that is worthy of imitation?
12. Repeat the memory verses for the last twelve Sabbaths.

Memory Verses for the Quarter

"We believe that through the grace of the Lord Jesus Christ we shall be saved, even as they." Acts 15:11.

"Go ye into all the world, and preach the gospel to every creature." Mark 16:15.

"Come over into Macedonia, and help us." Acts 16:9.

"Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:31.

"They received the word with all readiness of mind, and searched the Scriptures daily." Acts 17:11.

"He giveth to all life, and breath, and all things." Acts 17:25.

"I am with thee, and no man shall set on thee to hurt thee." Acts 18:10.

"Many that believed came, and confessed, and showed their deeds." Acts 19:18.

"Thou shalt not make unto thee any graven image." Ex. 20:4.

"This is my commandment, That ye love one another, as I have loved you." John 15:12.

"Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Acts 20:35.

"God forbid that I should glory, save in the cross of our Lord Jesus Christ." Gal. 6:14.

The Youth's Instructor

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On the last day of February the House of Representatives, by a vote of 273 to 137, passed the Sheppard prohibition bill, which makes the District of Columbia dry after November 1. Just before midnight of March 3, President Wilson placed his signature to the bill.

Marie Ribot

THE handkerchiefs that Mrs. Lindsay had ordered monogrammed were so exquisitely embroidered that she gave an exclamation of delight when Madame Alphonsine showed them to her.

"Why, madame, they look as if fairies had done them!" she declared, as she bent over the dainty things.

"I am pleased that madame is pleased," Madame Alphonsine replied. "We do our best; it is our reward to be appreciated."

Mrs. Lindsay examined still more closely the exquisite work. "I should so like to meet the woman who did this," she said. "I should like to thank her myself. Would you allow it?"

"But yes," madame replied quickly; "of a certainty. It would be an honor. It was Marie Ribot. She shall come."

That was the beginning. It was many months before Marie Ribot would permit even the beginnings of friendship; months more before Mrs. Lindsay felt herself really given the freedom of the tiny, spotless, two-room home where Marie Ribot lived with her little adopted daughter. Marie was forty-four. Her thin face showed the marks of privation, yet she carried an atmosphere of joy that baffled her friend. What in the hard days of work, the meager pay, the endless contrivances necessitated by the "small, heart-breaking arithmetic," could bestow such radiance? It was Mrs. Lindsay's problem for months, and at last one day she learned the secret.

Marie, apologizing for keeping at work while she talked, was doing up a tiny jar of jam for a sick friend. From a store of wrapping papers she selected a white piece and cut it thriftily; from a box of string she chose a piece of green, tying it in a tiny rosette; last of all, she picked a leaf of sweet geranium from a plant in the window and slipped it through the bow.

"What an artist you are, Marie!" Mrs. Lindsay exclaimed. "How did you learn it?"

Marie was silent a moment before she answered. Then, "From my grandmother. She—*grandmère*—

talked always of the gifts of the good God—always giving, giving to his children. So those who had his love in their hearts must give, too. I was young then, and impatient; and we were very poor. I cried, 'How, *grandmère*, how can we give?' And she said, 'The heart that loves never lacks a gift. Look about you and listen, Marie.' So I looked and listened, especially to her. And I saw how people came to her, and always she gave and gave; and I saw that often what she had to give was courage, or faith, or kind words about another; and after the blindness dropped from my eyes, I saw that that was what people wanted most. Madame's kind words about my work—what was that but a gift? And then there are so many other things: bits of tin foil, ribbon, bright papers for the children—it is wonderful how they come—a leaf, a blossom. So the good God gives his children the joy of giving."—*Youth's Companion*.

More Prohibition Legislation

THE prophecy of speedy action on the prohibition question by a number of State legislatures has been verified. Recently the Indiana Assembly passed a statutory prohibitory bill by a majority of about two to one. The bill passed the Senate February 2, by a vote of 38 to 11.

One of the most remarkable dry victories was that in Wyoming a few days ago, where the assembly suspended the rules and passed a prohibition referendum bill without an opposing vote, and the senate also suspended the rules and passed the same bill without opposition. The bill then went to Gov. J. B. Kendrick, who immediately signed it. Not a member would raise his voice or vote against the measure. This bill sends the question to the people, to be voted upon in 1918, to take effect Jan. 1, 1920.

The liquor people were very proud of Wyoming, and often boasted that she remained wet when her sister States went dry. It is said that as a wet State it is worth \$25,000,000 a year to the liquor traffic. This is liquor's last stand in the north-central Rocky Mountain region. Colorado, Washington, Oregon, Montana, Idaho, North and South Dakota and Nebraska are all dry, and Utah will soon join them.

As sixty per cent of the voters of Wyoming are women, there is little doubt that prohibition will be written into the constitution at the election of next year. The United States Senate on January 31 passed a bone-dry law for Alaska without a roll call, in harmony with the action of the Territory in voting for a drastic prohibitory law by a majority of between two and three to one. It is expected that the House of Representatives will follow the action of the Senate. —*The Christian Herald*, Feb. 21, 1917.

The City of Athol

THE city of Athol, Massachusetts, is blessed with a little, sparkling church that is making that city as one set on a hill, whose light shall shine over other cities in all the country. "The little flock" in this favored city is making its presence known in a very helpful way. It has decreed that Athol shall be free from the curse of liquor, and it not only knows how to enforce its decree, but is putting it into operation. It knows that the *entrance* of the INSTRUCTOR TEMPERANCE ANNUAL means the *exit* of liquor; so it is placing the Annual in the home of every voter of that city—having it sent to these homes through the mail. This is the kind of work needed in every city from A-thol to Z-ion.