

The YOUTH'S INSTRUCTOR

Vol. LIX

January 24, 1911

No. 4

REMEMBER

Ecclesiastes 12

Samuel J. Wright

Hark! and listen to the preacher;
To the youth he says, "Remember,"
"Now remember thy Creator,
Ere there come those days of evil,
When you've lost those days of blessing;
All the practise and the training
That you need to be successful
As a worker for the Master."
Now remember thy Creator,
Give to him your best endeavor,
Ere the sun and moon be darkened;
Ere the stars withdraw their shining;
Ere the clouds have ceased their mission,
Giving rain to all the valleys;
Ere the silver cords be loosened,
Or the golden bowl be broken,
Or the wheel fail at the cistern.
Then shall end your earthly mission.
Listen then to him who made you;
Listen now to your Creator.



By pressing a button behind the counter, a new electrical thief-catcher for stores locks all doors and rings a bell in the street.

UNITED STATES SENATOR STEPHEN B. ELKINS, of West Virginia, died on the morning of January 5. He had served in the Senate sixteen years.

It is announced from Washington that two thousand American women have pledged themselves never again to wear birds or bird plumage upon their hats.

A TUNNEL is to be constructed between Chicago and New York. It is to carry telegraph and telephone wires and a pneumatic tube for the transmission of packages.

A NEW YORK waiter recently received a wound in the heart. Twelve stitches were taken, and the man is back at work. This is said to be the seventh successful operation of this kind.

THE temporary tomb of Mary Baker Eddy is lighted with electricity and equipped with a telephone. A large mausoleum is now under construction in which Mrs. Eddy's body will be permanently placed.

It is said that the Poughkeepsie Common Council is planning to disinfect the water with which they sprinkle the streets, with the hope that it may aid in checking the spread of infectious disease.

THE Society for the Prevention of Cruelty to Animals in New York disposed of two hundred thousand cats in less than a year. These were abused or homeless cats. In six months the guard in Central Park who is employed to protect the birds destroyed one hundred sixty-one cats.

MADAME CURIE, who, with her late husband, discovered radium, has been denied membership in the French Academy of Moral Sciences, one of the five academies comprising the Institute of France. She was barred out of respect to "an immutable tradition barring women that exists."

A SIXTEEN-YEAR-OLD aviator, Walter Archer, in attempting a flight on December 3, at Salida, Cal., came to a violent end. He designed and constructed his own machine, which is said to have been propelled by an electric motor. The machine rose to a height of seven hundred feet before falling to the earth and being broken in pieces.

SIXTY per cent of all the States of the Union have now made provision for some form of industrial education. Twenty per cent support technical high schools; thirty-seven per cent have added manual training to the public school curriculum; twenty-three per cent offer domestic science courses; thirty-nine per cent are teaching practical agriculture."

THE honey-bee annually produces a crop of honey worth at least twenty million dollars, according to the Department of Agriculture. One of the serious drawbacks to bee-keeping in the United States is the fact that there are two contagious diseases, known as American and European foul brood, which attack the brood of the honey-bee. Otherwise the annual worth of honey might be much larger.

"JIM," said a Logansport (Indiana) saloon-keeper to a railroad man, as he slapped him on the shoulder, "isn't my saloon as good as Johnnie Herrons's?"

"Yes, Bill, your saloon is just as good as Johnnie's, but I haven't a diving-bell to use in getting across the street."

And the next day the saloon-keeper had two loads of cinders hauled to make a walk through the mud, and gain a customer.

Did you ever put yourself out that much to win a man for Christ? — *The Expositor*.

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Review and Herald Publishing Assn.

Takoma Park,

WASHINGTON, D. C.

Peace

UPON the heights I sought a precious flower,
And searched till I could search no more;
When wandering homeward at the sunset hour,
I found it blooming by my door.

— *Clifford Howard*.

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The Youth's Instructor

VOL. LIX

TAKOMA PARK STATION, WASHINGTON, D. C., JANUARY 24, 1911

No. 4

Itinerating in China—Notes by the Way

MYRTIE B. COTTRELL

(Concluded)

NOVEMBER 2.—We reached Heng-chou about noon to-day. This is one of the large cities of Hunan, and has several good schools. We found three denominations have missions in this city besides the Catholics. During the Boxer uprising, they killed two Catholic priests at this place, and the government paid the Catholics many thousands of dollars for this afterward. This has enabled them to build a cathedral and other buildings which would be an ornament in any of our American cities. The Chinese told us that the Catholics number their communicants by the hundreds.

November 3.—We were busy holding meetings with the people and visiting. In the afternoon we called on the foreigners at the Presbyterian mission, who received us cordially. Wherever we go, two soldiers attend us, as this has been the custom in these regions ever since the Boxer uprising.

November 4.—We had Chinese guests all the forenoon. In the afternoon we called at the homes of some of the interested ones. In the evening the evangelist held a service with the men. In one compound where we visited, the people told us there were about twenty-five families who made their home there.

November 5.—At ten o'clock in the forenoon, we held the first Seventh-day Adventist Sabbath-school probably ever held in south-central Hunan. We gathered at the home of Brother Tsuen, who has been studying the truth for about a year in Chang-sha, and found a company of about twenty-five, beside the large crowd of curiosity seekers who always come. The service was conducted in the same manner as our home Sabbath-schools, and the donation was good. Following this the evangelist preached a good sermon on enduring persecution as a good soldier of Christ. At the close of this service, six signified their intention to keep the law of God and observe the seventh day as the Sabbath.

In the afternoon, Mr. Cottrell spoke to the people at the above-mentioned brother's house, while I had a gospel talk with a Christian woman who came to see me at the boat. I find that Jesus is just as dear to these poor people, when they learn to know him, as to the most consecrated in enlightened countries. And to see how grateful this woman was to her foreign brethren and sisters for sending her the gospel light, was enough to pay one for coming to the heart of China. In the evening some of our friends came down to bid us Godspeed as we left them and headed down the stream, homeward bound. It is wonderful how the third angel's message unites the hearts in so short a time that even after having known the people for only a few days, we feel sorrow in parting.

November 6.—We reached Heng-shan about three o'clock. Here we went out with our friend the postmaster to see some of the sights of the city. He asked us if we would like to visit the largest temple of the place, and upon our responding in the affirmative, he conducted us down the street, with the usual crowd

following us. We entered a large temple and supposed that was all we were to see, when the soldiers pointed to a man advancing from a side door to meet us, and told us that he was the mayor of the city. This man invited us into his private apartments, side rooms in the temple, where we made a social call. On learning we were contemplating a trip into the country on the morrow, he said he would provide us military attendants, and was very kind in every way.

As we entered this man's home, of course the crowd was kept outside, but when we arose to leave, we found the crowd had been enlarging until there must have been a thousand persons. With such surroundings, one does not mind having soldiers to hold the people back. As the mayor attended us down through the gardens to the street, the mammoth temple gong sounded, the bells rang, while firecrackers helped to deafen the ear. We said:—

"You have many people at the temple to-night."

"Yes," he said, "these people have never before seen a foreign lady."

Whenever we go out on the streets in these inland cities or villages, we soon find there is a great street parade, of which we are the central figures.

We held a service on the boat in the evening, and dispensed some medicine for the sick.

November 7.—We arose early to start for Nan Yueh by sedan-chair, but, owing to heavy rains, were unable to start before ten o'clock. The Chinese say it is ten miles to this place, but to us it seemed much farther. The roads over which we traveled were mostly granite paved, about three feet wide. This, however, is not true of most country roads, this being an oft-frequented one by the Chinese. Winding in and out among the rice-fields, past orange groves, or rounding a little forest of bamboo and palms, the scenery was interesting, until we found ourselves at the hotel where we were to be entertained.

At this place we were met by a Mr. Lee (Chinese), who has been keeping the Sabbath for some weeks, he tells us. He seems to be a man of prominence and influence in his town, and we trust he will be a great aid in building up the work in this vicinity. He invited us to his home for dinner, and, knowing that we were vegetarians, had provided a fine dinner of several courses without meat. As is usual, the hot drinks and desserts were served at the beginning of the meal, followed by the more substantial foods; first, a drink of hot condensed milk, in this case; then candies, cakes, and sugared popcorn; fried eggs; scrambled eggs with native oil; rice; fried sweet-potato cakes; two very nicely prepared native vegetables, one in the form of a roast; oranges; tea.

After dinner, we went out to visit some of the large temples. Nan Yueh is a small village of a few thousand inhabitants, built up, apparently, because it is at the foot of a sacred mountain. In this place there are more than a hundred temples. The largest one is

a massive structure, being one of the five largest temples in China. The people here say this is the largest one. In front of this temple in the court stands a great laver partially filled with water, in which pilgrims have tried to wash away their diseases for ages. One of the highest and largest rooms in this temple is nearly one hundred feet high. Its mammoth stone pillars reminded me of the ones we read about in Solomon's temple of old.

The gods of this temple are many and varied, but the largest ones are veiled from sight. Truly the people here worship they know not what. We saw worshippers prostrating themselves before these images with bundles of supposed paper money, afterward burning it in a large caldron which was supposed to convey it to the spirit world, an offering to the gods. To this place, during the three summer months, there are tens of thousands of pilgrims annually.

Our friend, knowing some of the priests in the temple, took us to call on them. They received us very politely, treating us to tea and cakes. One wealthy, high-caste man has fitted himself up rooms on the temple grounds in quite foreign style, flower garden, guest-, dining-, bed-, and bath-rooms complete.

The large porches extending out on either end of the temple are each at least six hundred feet long, and at present afford homes for many beggars. In another part of this great temple was a large tortoise ten feet long carved out of one piece of solid stone. This is as smooth as though polished, being made so by the thousands who rub it to take away their diseases.

In the evening we called on some interested ones and held a service. One lady came to us who had a cataract growing over her eye, and wanted to know if it could be removed. We told her we thought a doctor could do it. But, though she wished very much to regain her sight, she did not dare to trust herself in the hands of the foreign doctor. Our friend supplied us with clean blankets, and we lay down to rest for the night.

November 8.—As soon as it was light, we arose to make the ten-mile trip back to Heng-shan. We were glad it was not raining, though it was colder. Unlike most country scenes in China where we have been, the hills here were often covered with cattle, ever closely guarded by the shepherd boy. As we rode along, I wondered if on these hills, in loneliness, were not beating some hearts which, if they knew the truth, could make Josephs or Davids for their people. At this time of year, the hills are covered with the delicate camellia blossoms, which add much to the beauty of the landscape.

We reached the boat about noon, holding a service and visiting with the people during the afternoon. In the evening some of the women came down to the boat to see me. The mother and wife of a man who was planning to go to Chang-sha to study the truth with us, were among the others. The mother said she was a widow, and this was her only son, and she wished to commit him into our care. Surely some of the Chinese have just as tender hearts as we have. The wife of this man has a serious throat trouble, and they are very poor, though he belongs to the teacher class. He left his wife and mother without money, and he himself had very little. We told him we had no work for him, and how he will support himself is more than we know.

There are so many would-be "rice Christians," it is often very perplexing to know what to do. On the

other hand, a man may have an honest desire to keep the Sabbath, but if he does, he finds himself ostracized from his friends, perhaps without money and no way of earning any. With starvation confronting them, is it a wonder that they do not always stand the test? This is one of the most perplexing problems with which we have to wrestle.

The Chinese at Heng-shan made us presents of about eight dozen eggs and a peck of oranges.

November 9.—We left Heng-shan in the morning, but, owing to a strong head wind, only made a few miles all day. It is a beautiful moonlight evening. At sunset the wind died away, and the men worked until late at night. Our evangelist was taken ill in the evening.

November 10.—The evangelist better. He suffered from indigestion. We now provide his food, instead of his eating with the boatmen, as heretofore. We had a long talk with him on principles of healthful living; for, notwithstanding the fact that he knows considerable about it, he continues to think that pinching the forehead or back of the neck until the blood comes, will cure a headache, the Chinese idea of the cause of headache being that there is an excess of bad blood where it aches.

The river at Chang-sha is about one-half mile in width, but, as we ascended, it varied in width, in some places not being more than thirty or forty rods wide. The banks for the most part are quite high and sandy, though in some places there have been miles where they are of rock, the peculiar thing about them being that they are composed of very marked and even strata, yet transverse.

November 11.—The early morning found our little craft back in Chang-sha, the boatman having rowed all night. We feel very thankful for the success the Lord has given us on this trip, and trust the interest in, "What is truth?" may continue to deepen and spread until the work is fully developed in these and other places.

The Crowning of the Year

"Thou crownest the year with thy goodness." Ps. 65: 11.

God puts crowns on years, as well as on men. The coronation of a king is usually a grand and impressive occasion. Much is said about it for weeks and months before it takes place. Many travel long distances to witness the event; and when the new monarch comes forth wearing his crown—the symbol of glory and power—he is hailed by many as possessing divine rights. And he is looked to and trusted as able to bestow favors and blessings.

But when God puts his crown of goodness upon the year, how little is said about it by those to whom the new-crowned year brings blessings and joys untold!

Now, lest we forget, let us count our many blessings, and thank the Lord for all his benefits. Children of the heavenly King should speak their joys abroad. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." Every gift is a thought of his love, and his thoughts are very precious to us ward. How great is the sum of them!

The crowning of the year with God's goodness, reminds us of our utter helplessness and dependence upon him. In him we live and move and have our being. He giveth to all life and breath and all things. His hand is open to supply all our returning needs, and

the most precious and important of our blessings come to us without our asking. He does not have to be prompted by our importunate prayers to give us life, food, raiment, and many other blessings which all alike enjoy. The gift of our Saviour, our eternal salvation, came to us without our asking. The promise of John 3:16 is not an answer to prayer. It is the evidence, the everlasting token, of eternal goodness, which will crown all the years of time.

In the passing of the years the lesson of the transitory nature of all things is also taught us. Years, like crowned kings, must pass their crowns on to others. Change and decay is the fate of all, even of the rulers of men. "Even this must pass away," is written over every earthly thing. "We all do fade as a leaf." The silent sermon of the dead and falling leaves is preached a million times for all who have ears to hear.

Nineteen hundred ten has just passed his crown on to nineteen hundred eleven. Then let us forget all the unkind and bitter and unpleasant things of the past year, and gather up all the roses, the lilies, and the sweet forget-me-nots, and strew them in the path of the new year, and that will help make his reign a happy season.

But God has another crowning of the years of his goodness, to which we look with intense interest and glad anticipation. It is the crowning of the King of kings. In heaven a great and glorious event is soon to take place. All the representatives of the principalities, the powers, and the dominions of God's great empire, will be there. All the silver cornet bands of heaven will join in the great coronation anthem. All the holy angels will unite in singing:—

"All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all."

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Then he will come to the earth, to gather the saints for his kingdom. And he will say to those who have waited for him, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

"He comes not an infant in Bethlehem born,
He comes not to lie in a manger;
He comes not again to be treated with scorn;
He comes not a shelterless stranger.
He comes not to Gethsemane,
To weep and sweat blood in the garden;
He comes not to die on the tree,
To purchase for rebels a pardon.
O no! Glory, bright glory environs him now."

O, will not this be the crowning of all the years of his goodness? Will not this be indeed a happy new year? "He that sat upon the throne said, Behold, I make all things new."

Let us, dear friends, take up anew the work of telling the glad tidings of the soon-coming King to all this world. Let us do more in nineteen hundred eleven than we did in nineteen hundred ten to send the joy of his salvation to the nations that sit in darkness, that they may see the king in his beauty; for with long weeping their eyes have grown dim. Their needy conditions appeal to us to send them the glorious gospel, which will make a marvelous change in their lives, and they too will rejoice with us in the blessed hope. And as we go on to finish the work in this

generation, let us toil with the sunlight on our faces, and sing as we toil,—

"Joy to the world, the Lord will come!
Let earth receive her King;
Let every heart prepare him room,
And heaven and nature sing."

DANIEL NETTLETON.

The Flight of Time

TIME speeds away, away, away.
Another hour, another day,
Another month, another year,
Drops from us like the leaflet sear;
Drops like the life-blood from the heart,
The rose-bloom from the cheeks depart,
The tresses from the temple fall,
The eyes grow dim and strange to all.

Time speeds away, away, away,
Like torrents in a stormy day;
He undermines the stately tower,
Uproots the tree, and blasts the flower;
He tears from our distracted breast
The friends we loved, the friends that blessed,
And leaves us weeping on the shore,
To which they can return no more.

Time speeds away, away, away.
No eagle through the sky of day,
No winds along the hills, can flee
So swiftly or so smooth as he;
Like fiery steeds, from stage to stage,
He bears us on from youth to age,
Then plunges in the shoreless sea
Of fathomless eternity.

—Selected.

Nineveh, or True Repentance

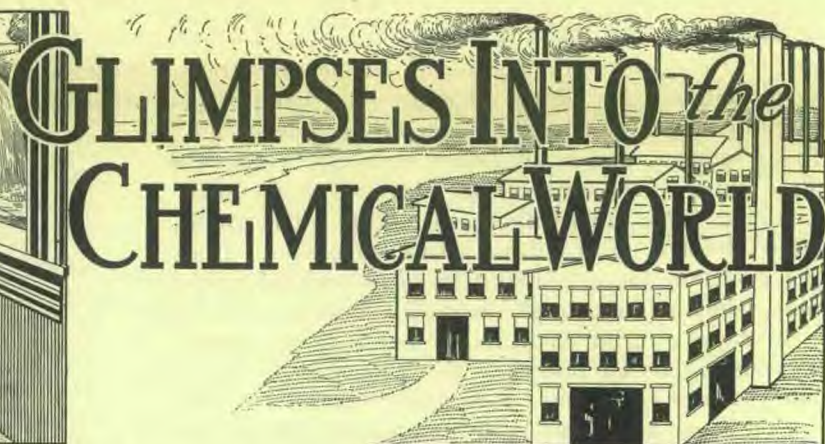
In the study of true repentance we find a good example in Nineveh, as recorded in the book of Jonah. Nineveh was the largest city of the world at the time of Jonah's visit, and the capital of the mightiest empire then in existence. Jonah came from the small town of Zebulun, a place of no great importance.

After his wonderful experience of trying to flee from the presence of God, he heeded the Lord's second call and went to Nineveh. He went one day's journey into the city, preaching as he went. How much he preached and how much of the gospel they knew we have not been told; but we do know that he preached the straight message that God gave him, the message of coming judgment.

It is probable that Jonah's experience, either related by himself or carried to Nineveh by others, was an example to them of the true meaning of the judgments of God. The Ninevites accepted Jonah as a true prophet, and heeded his message as a warning sent them from God.

We find the foundation of their repentance in the phrase found in Jonah 3:5, "So the people of Nineveh believed God." That this belief was genuine is shown in the eighth verse of the same chapter: "Let them turn every one from his evil way, and from the violence that is in their hands." Here we find the godly sorrow that worketh repentance to salvation, spoken of in 2 Cor. 7:10. This spirit of repentance was manifest through the entire city from the king and his nobles to the common people. The outward display of wearing sackcloth was a manifestation of the change that had taken place in their hearts.

This true repentance coming from a heathen city received the reward God has offered to all who repent. 1 John 1:9. We find that true repentance is, first, a belief in and acceptance of God, then a turning from all evil. This repentance will save all who lay hold on it as truly as it saved the heathen city from the destruction God had willed against it. RACHEL JONES.



GLIMPSES INTO *the* CHEMICAL WORLD

Nitrogen and Its Compounds—No. 10

(Concluded)

The Explosives

THE oldest of the various explosives is gunpowder. Its constituents are potassium nitrate (KNO_3), charcoal, and sulphur. The size of the grains regulate the rate of combustion, small grains burning more rapidly than large ones.

In the combustion of the materials in gunpowder a great amount of carbon dioxide gas and heat are produced. The heat greatly expands this gas, and thus contributes to the explosive force.

Gunpowder forms the basis of fireworks, or of the pyrotechnic art. Its explosive force produces the various forms of motion and the loud reports requisite in fireworks; its heat permits of the various kinds of light. "Finely powdered charcoal," says Appleton, "or lampblack with gunpowder, gives a red fire; so do strontium salts. Common salt or powdered resin gives a yellow fire. Copper filings and certain salts of copper produce greenish hues; so do salts of barium. Zinc filings, and chloride of copper, and certain others, produce blue shades. Saltpeter, in considerable quantity, affords a delicate pink; while iron, steel, and magnesium filings produce scintillations of great brilliancy."

The Sky Rocket

Mr. Appleton also gives an interesting description of the rocket which may be of interest in this connection. He says:—

"In a brief description, the rocket may be taken as the type of fireworks. It is often of most ingenious construction. Thus it may be provided with many chambers, one connecting with another by proper passages. In these passages are placed fuses, so that the fire shall run from one chamber to another in proper order. Of course the main barrel contains a quickly burning gunpowder. This is for the purpose of producing the ascent. It is well known that a pistol, or a rifle, or a cannon always experiences a strong recoil when fired. So does a rocket; but the rocket is so constructed that the recoil is the chief factor in its first discharge. That is, in the case of the rocket, the discharge is downward and the recoil upward; so that in fact the ascent of the rocket is due to what may be called an exceedingly powerful recoil. When the rocket is high in air, the fuse connected with its principal barrel lights its subordinate chambers, and these then exploding distribute into the sky the brilliant masses of stars or other graceful pieces originally intended. The loud reports that take place at such times are due to portions of a violently explosive substance within certain chambers, while the party-colored lights

produced are referable to the burning of substances which have been carefully selected for the purpose."

Guncotton

When clean cotton is acted upon by strong nitric acid, it is changed from the harmless fiber into that most dangerous explosive, guncotton. Its appearance does not materially change, but by a simple chemical substitution of nitrogen for hydrogen atoms its nature is wholly changed. The explosive power of guncotton is said to be five hundred times that of gunpowder. "It has the advantage of being perfectly safe when wet, and is, therefore, kept damp when carried on board of war vessels. The heavy charges now used for torpedoes give an impact that no man-of-war can withstand."

The following novel description of the uses of guncotton is taken from the *Technical World* magazine:—

"When you recollect that a little more than a decade ago the United States steamship 'Maine' was destroyed, hundreds of lives lost, and war precipitated by the explosion of a few pounds of guncotton; that still more recently hundreds and thousands of human beings at a time were hurled to eternity by the scattering about of a little guncotton here and there; that the tyrant of unhappy Russia trembles and pales at the mere mentioning of this terrific avenger, it is hard to realize that perhaps you are reclining on a divan covered by guncotton in the form of artificial silk, drawing funny pictures on a tablet of guncotton and camphor, while talking to the young lady leaning against a chair highly polished by a guncotton varnish and nervously fingering a hair comb which contains sufficient guncotton to obliterate the room you are in; that you can take one hundred times as much guncotton as it would take to send the dreaded 'Dreadnaught' with every soul on board to the bottom of the sea, and pulp it into a state resembling the finest flour, with impunity; that you have enough guncotton in the films of the little kodak you carry around so carelessly to blow yourself to atoms.

"Suppose you take a pinch of guncotton [let the supposition take the place of the actual experiment], and put it in a glass, then pour alcohol over it—it remains just as it was. Repeat the experiment with ether in place of alcohol—the same result. You then mix ether and alcohol in a third glass, and pour the mixture over the guncotton. It swells out immediately, and in a few minutes the cotton-like fibers are transformed into a clear, transparent jelly; you add a little more of the magic mixture, and in shorter time

than it takes to stir the guncotton around you have as clear and transparent a liquid as if salt or sugar had been dissolved in distilled water.

"It is still in that solution as guncotton pure and simple, and, if you let the mixture evaporate and dry the guncotton, you can explode it as well as if it had never been dissolved. Instead of letting the mixture evaporate, however, you add a little castor-oil, and you have changed the whole nature of the formidable explosive.

"Now, if you draw off the ether-alcohol, you have a jelly-like mass which you could not explode, if you fired it with a detonation cap, hammered it with a sledge-hammer, or threw it in the kitchen fire.

"It is this remarkable property of guncotton to be easily soluble in ether-alcohol or similar solvent, and to be rendered nonexplosive by the addition of such a substance as castor-oil or camphor, which renders it so extremely serviceable in arts and industries.

"Dampen guncotton with alcohol, then add just enough ether, and no more, and you have an elegant smokeless powder far superior in strength, safety, effectiveness, and cleanliness to the old-fashioned ammunition. But that is not what you are after, so you add a little castor-oil, or perhaps a solution of camphor, and now you can begin to handle it recklessly. You decide to turn that particular batch of the explosive into celluloid, and you treat it accordingly.

"You might make the celluloid as hard as rock or as flexible as vulcanized rubber; you might make it to resemble ivory, amber, tortoise-shell, horn, different kinds of wood, or almost any other solid you can think of; you can make it as white as snow, as black as ebony, or as variegated as the rainbow; you can easily turn it or cast it or mold it into any conceivable shape — no wonder, then, that it has an unlimited practical application to daily life.

"If you want a very hard product, such as is used for piano keys, billiard balls, knife-handles, penholders, collar buttons, or the like, you mix in but very little oil; and, after the original solvent is entirely driven off, you have a strong, horn-like substance, which you can turn or cut, as you please, and which can be polished to radiance.

"If you had in mind to cast or mold beautiful toilet boxes, cigar cases, mahogany, oak, or cherry wood ornaments or such things, you poured in a greater quantity of the oil; or perhaps you wished to make some of those pretty, flexible tortoise-shell combs or hairpins, a delicate paper-cutter, or a neat memorandum tablet, and you used still more of the convenient oil and camphor before you rolled out the material to desired thickness.

"Should you want it for some of those collars and cuffs which are so convenient in warm weather, or for imitation leather, you mix it more thoroughly in the heated mixer, and use a sufficient quantity of oil to give it the consistence of a heavy, spongy liquid. This you pour over outstretched jute for leather, or cheese-cloth or a cheap linen fabric for linen. When the solvent is driven off, you have a strong, tough, flexible cloth, to which you can give a polish to resemble the finest patent leather or the dull appearance so much sought after in imitation linen.

"Nor is this all that this remarkable dough, made out of a most powerful explosive, can be used for. If you press out this mass of guncotton in fine strings and pass them through water, you will find that they have a tensile strength and an elasticity greater than

the cotton from which the substance was made, and you can spin them into the finest of threads. As the stuff can be dyed into any desired shade, and then has a luster which is not surpassed by any other textile material, and the 'swish' which made silk dresses so alluring, it is used extensively for the manufacture of the world's supply of silk. For draperies, upholsteries, and all indoor uses, this artificial product is as serviceable as the natural silk, but it is more sensitive to moisture than the output of the silkworms."

Nitroglycerine

Nitroglycerine is prepared by treating glycerine with a mixture of fuming nitric and sulphuric acids. It is in the form of an oily liquid, and hence not convenient for use under all circumstances.

"In a nitroglycerine factory the sheds in which the various operations are carried on are well separated from each other, and surrounded by banks of earth or sand. In order to avoid any risk of a spark being produced and setting off the nitroglycerine, all workers have to wear special clothing. Boots with iron nails are absolutely prohibited, and in their place shoes of rubber, felt, or sewn leather are employed. Girl operatives are forbidden hairpins, and no one is allowed to carry any article made of iron, such as knives or keys; for these by friction might give rise to a spark."

The danger of transporting nitroglycerine led to the invention of dynamite by Albert Nobel. This explosive consists of a fine silicious earth called kieselguhr. It is a diatomaceous or infusorial earth, found in large deposits in various parts of the world. Diatoms are microscopic one-celled water-plants, covered with beautifully marked silicious or quartz shells. This diatomaceous earth is filled with these shells, or plant skeletons, and, being of a cellular or spongy texture, it readily absorbs the liquid nitroglycerine, and assists in packing it in proper cartridges.

While these explosives have wrought much havoc in the world by their sudden explosions and by the uses to which they have been put by evil men, they are continually doing good service. Armies of men would be required to do what these chemicals have done in tunnel work, by way of blasting. They are also used in making excavations for railway cuttings and for large buildings, and for "the getting of building stones from quarries, the tearing of ore out of mineral-bearing veins in mining operations, and for loosening coal in coal-pits."

We have referred to their use in pyrotechnics, which are not always merely for public entertainment, but serve a good purpose in night signaling in connection with vessels at sea. Dynamite has also served arctic explorers in opening ice passages. Explosives are also used in connection with the life-saving stations on the coast. A cannon-ball having a line attached to it is often thrown to a vessel in distress by the use of an explosive.

F. D. C.

Arrow Points

"FIDELITY is the evidence of faith."

"GOOD temper, like a summer day, sheds a brightness over everything. It is the sweetener of toil and the soother of disquietude."

"SELF-HELP has accomplished about all the great things of the world. Success is the child of drudgery and perseverance."



THE HOME CIRCLE

Mother's Love

ONE lamp—thy mother's love—amid the stars
Shall lift its pure flame changeless.

—N. P. Willis.



Silent Years

GIRLS," John Robertson looked at his sisters almost sternly, "do you know that you have got used to mother's deafness?"

"Used to it? How do you mean, John?"

"I mean that you have grown so accustomed to her being left out of nearly all conversation that you forget what a deprivation it is to her. Why, when I was talking with her about all these six years that I've been abroad, I found out that she didn't know a lot of family gossip that I—away across the ocean—had got from letters. Mother, who used to be at the very head and beginning of everything in the house, has grown into an outsider almost—an onlooker, at any rate. That patient, absent smile of hers takes most all the joy out of my home-coming."

"We do try to tell her things, but she so often misunderstands and gets facts confused that I suppose we have grown a little negligent perhaps about relating the small, unimportant matters. You know, John, it's awfully wearing having to scream trifles at the top of one's voice." Marian smiled rather apologetically, but her brother still looked severe.

"Why haven't you tried to get something that would help her to hear?" he asked.

"She did have an ear-trumpet, but it seemed to make her nervous and uncomfortable," answered Jessie.

"So you never tried anything else? You know there are a number of inventions for aiding the deaf. We'll have her test every one of them until she gets some help."

Somehow, although none of the first contrivances that John brought to his mother proved efficacious, a brighter look came into her face. Perhaps it was the constant, cheery society of her big, broad-shouldered son that brought back some of the old sparkle to her eyes and made her smile less wan and more happy.

At last a little electrical device was discovered which, pinned on her blouse and connected with her ear, made it quite possible to converse with her in an ordinary speaking voice, and John, elated at his success, proudly led his mother to the piano.

"You haven't made any music for me since I came home," he said. "Give us that good old 'Blue Danube' you used to play when we youngsters wanted to dance."

"I haven't touched the piano for five years, John. It was no use when I couldn't hear."

"But maybe you can now, mother."

She sat down at the instrument, and with rather uncertain fingers played the first few bars of the old waltz. Then she stopped, and looking at John with wonder and surprise, exclaimed:—

"I heard every note, every note, my son, and it's been so long, so long!"

She leaned against the piano and burst into tears, such unrestrained weeping as her daughters had never seen before.

John sat down on the piano bench beside her, and gently raised her head until it rested on his shoulder. His sisters looked at each other with misty eyes.

"We never understood," murmured Jessie, brokenly.
—*Youth's Companion*.

"May" or "Must"

ELSIE had brought an acquaintance home from school with her, and Mrs. Parkin heard them talking together over their dolls.

"O, it isn't time for you to go yet!" answered Elsie.

"Well, I want to be home by half-past five," was the reply, "because if I am, mama is going to let me set the table and help her get tea."

"Do you like housework?" asked Elsie. "I just hate it!"

"O, I love to dust and set table and make beds! Mama let me make her bed yesterday because I stood ten in spelling."

"I thought making beds was awfully hard," returned Elsie. "I never did any, but my mother said the other day that I would have to make my own pretty soon."

"You will like it," Corinne went on, happily. "It is fun to see how smooth you can make the bedclothes, and pat out the pillows. Will you please see what time it is?" asked Corinne, the little visitor.

"You don't like to sweep, do you?" queried Elsie. "Mama made me run the carpet-sweeper round the library last Friday, because I got some litter on the floor, but it wasn't any fun."

"O, I think that is nicer than anything!" broke out Corinne, in a surprised voice. "Mama lets me run the sweeper round all the rooms Friday morning, if I have been real good. Sometimes I play I am taking my little baby sister out to ride. It is fun to see how much brighter the carpet is where you have been, too. Last time I played I was mowing the lawn, and the bright streaks I made were where the grass had been cut."

"Maybe I'd like that," responded Elsie.

The door-bell put an end to the talk as far as Mrs. Parkin was concerned, and the little visitor soon went home.

Elsie's mother thought things over that evening, and resolved that she would say "may" oftener and "must" less. "It never occurred to me to treat the little household duties as privileges," she said to herself.

The next Friday Elsie brought home an unusually good school report. Now was Mrs. Parkin's chance.

"You have been such a good scholar this week," she said, "I am going to let you help me bake." She smiled, yet she wondered how her little girl would take the proffered reward. She need not have feared.

"O, and may I stir the molasses into the gingerbread and cut out the cookies?" Elsie cried.

"Yes."

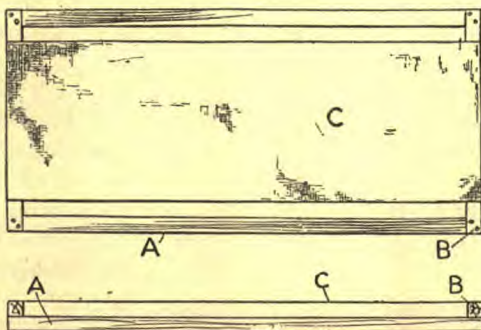
"O, goody!" was the response.

The "helping" was really a hindering, but Mrs. Parkin overlooked that part of it, feeling that she had made a gain in the right direction. Afterward Elsie was "allowed" to use the carpet-sweeper in the sewing-room, and went to her task with alacrity. Her mother was thankful for the unconscious assistance of little Corinne.—*Emma C. Dowd, in Christian World.*

Stretcher for Drying Photograph Prints

A QUICK and convenient way to dry prints is to place them on a cheese-cloth stretcher. Such a stretcher can be made on a light wood frame, constructed of three-fourths-inch square material in any size, but twelve by twenty-four inches is large enough. The end pieces B are fastened on top of the long side pieces A, and the cheese-cloth C stretched and tacked over them, as shown.

The prints should be placed face up on the cloth, and the frame set near a window. If the stretcher is made in this way, the air can enter from both top and bottom, and the prints will dry rapidly. Several of these frames can be stacked, and a large number of prints thus dried at the same time.—*Andrew G. Thorne, in Popular Mechanics.*



Go to Bed Early

MR. GLADSTONE, England's greatest statesman, the man who was prime minister of that great country at the age of eighty years, ascribed his vigorous health and high spirits to his plain living and early hours for going to bed. No one can make a night-owl of himself and expect to keep his strength. The hours between nine in the evening and two in the morning are the ones which give us the best rest. Lose sleep then and you can not regain what you have lost, by sleeping late in the morning.

I have a friend now almost eighty-three years of age. During her lifetime she has written no less than twenty-five large books and contributed weekly for the last sixty years to a half dozen of our best weekly periodicals. And she has not yet given up her work. Every day her pen is busy on several new books that her publishers are only too ready to run through the press. Each evening she retires at seven o'clock, but is up at her writing by four in the morning. What is the secret of her bright and active mind? Why, of course, her abstemious habits and abundant sleep during the early evening hours.

Go to bed that you can greet the early morning, the most beautiful part of the day. It is at dawn that the birds sing their sweetest songs and nature lends to you her best.

I hate this American habit of making the evening the time of social festivity. The best vitality of thousands of our young people is being sapped by evening socials and nocturnal study. The twilight hours, that

are so beautiful for meditation, are spent in a state of nervous expectancy getting ready for the evening functions. If you have been caught in the whirl, step out of it. To repent here will do no harm. Your friends can not but admire and respect your convictions, and you will have adopted a habit which will mean "fat to your marrow and health to your bones."

EDMUND C. JAEGER.

Esau, or Unavailing Repentance

JACOB and Esau had very different characters. Esau loved a wild, roving life, while Jacob was thrifty and industrious, and remained at home caring for the flocks. Jacob thought of the future, but Esau thought only of the present, and found pleasure in feasting and reveling.

Jacob and Esau understood what privileges and obligations were included in the birthright. The one who received it would be the priest of the family. He would receive a double portion of his father's wealth. He must lead a life of service to God, obeying his commands as Abraham did. He must follow the Lord's directions in regard to marriage, his family relations, and his public life. The promised Saviour would come through his posterity.

Esau desired the wealth and temporal blessings, but the commandments of God were a yoke of bondage to him. Jacob did not care for the temporal blessings,

but desired to be in Abraham's place, and have the connection with God that Abraham had.

Although an angel had said, "The younger shall serve the older," Jacob did not have faith to believe that the birthright would be given to him by the Lord in his own time and way, but was continually looking for a chance to get it away from Esau.

One day Esau came home faint and hungry. He could have received food at his father's tents in a short time, but his appetite, which knew no restraint, made him wish to eat at once of the pottage that Jacob was preparing. Jacob asked Esau to sell him his birthright. Esau agreed to do so, confirming his sale with an oath.

While Esau had the birthright, he did not value it; but now that he had lost it, his grief and rage knew no bounds. "He found no place of repentance, though he sought it carefully with tears." He was not cut off from seeking favor with God, but he did not wish to be reconciled to God. He did not sorrow for sin itself, but he sorrowed because of its result. This is not true repentance.

Esau is called a "profane" person in the Scriptures. He represents a class who are willing to sacrifice their eternal inheritance for temporal self-gratification, and esteem lightly the great sacrifice that was made for their salvation.

IDA N. BOWEN.

Strike Out

TREAD not in paths worn smooth by other men;
He is a slave who keeps the beaten groove,
A slave to custom and his own weak self.

Strike out. Aim high,
And make your purpose felt from earth to sky.
No vassal you to cringe and crawl for pelf;
Creation's king with noble strife should move,
Alone, but not apart; too small our ken.

We learn by touch
From all men something, and from some men much.

—*Josephine Kulzick.*



The Hard Trial

'Tis well indeed if any boy,
In manly, honest part,
Resolves that he
Will captain be
Henceforth of his own heart.

But when his feelings have been hurt,
'Tis then we test the whole;
For then we see
How thoroughly
He keeps his self-control.

— Eugene C. Dolson, in the *Comrade*.

Must-ers and May-ers



I DON'T want to go! I've got something else on hand. Ask Jim. He'll do it."

And, sure enough, when the request was put to Jim, he good-naturedly consented, although, as I happened to know, his acquiescence broke in on certain plans that he had made for himself for that afternoon.

"Look here, Jim," I ventured to say to him afterward, in a little heat of indignation, "the boys seem to have you down for an easy mark. There is no more reason that you should be errand boy for all creation than that they should. Why don't you object? If you don't stand up for your rights a little more, they'll run all over you."

The boy laughed. It was a cheery, care-free laugh that was good to hear. At the same time there was a note as of deeper things in it, by which I knew that he had been thinking along these very lines.

"I suppose you're right," he said. "I know I'm pretty easy, a regular good thing for the fellows. Once in a while I get my back up and say that I'm not going to fetch and carry for everybody any longer like a little dog. But it doesn't do any good. The first one that asks me gets me. It's hard work for me to say no when I can say yes. I'd a good deal rather do a little more than I need to, than not to do all that I ought or might. Wouldn't you?"

Well, now, to tell the truth, that apparently simple little question was harder to answer than any one would think. It had to be answered truthfully. So I said — I had to say — well, never mind how I answered it. I pass it on to you who do me the honor of reading what I have written. How would you answer it? Would you rather do more than you're obliged to do in the way of helping or serving others than not to do all that you ought to do or might do?

That question, with its honest answer, breaks the line of life into two parts, and we have the Must-ers and the May-ers. These two classes need no description; everybody knows both of them; more than that, everybody sees one of them every time he looks in a mirror.

There are some good points about the Must-ers. They are apt to be great on obligation, and you can

usually depend upon them under pressure. These Must-ers are likely to appreciate the oughtness of things very sensibly. They will do what they must do. But that is all they will do. There will be no overlap, no extras, as if they were so glad to do and serve that they found it harder to stop than to keep on. The Must-er office boy sweeps out his corners very carefully, because he has been told to do so; but nobody ever told him to straighten the mat that somebody else had kicked away, or to stand up on edge the book that had fallen on its side on the shelf; so he never does that. Ask a Must-er whom you may chance to meet in a strange city to tell you how to reach a certain street. He'll tell you, politely enough, but it would never occur to him to turn back with you a few steps to the corner, and see that you were started on the right course. Probably, though, you wouldn't ask a Must-er anything about it. There would be something in his face that would check your question; at least, there would be no invitation in his face — no radiating forth of a cheerful desire to put himself at your service. If there was, he wouldn't be a Must-er.

When one becomes a walking advertisement of helpfulness, a living embodiment of the gospel of service, like my friend Jim, a recognized

good thing, so that children instinctively turn to him to mend their toys, and perplexed grown-ups ask questions of him, and tottering old men and women look for him to help them across the crowded street, you may be very certain that he has changed both his name and his residence. He's no longer a Must-er, living in the narrow and gloomy street of The-things-I-must-do. You must look for him now on the sunny corner of Help Street and Brotherhood Avenue, and the name on the door-plate will be May-er.

What delightful fellows they are, the May-er family! How much good it does one just to come into touch with them! It's like the breath of the west wind on a sultry August day; like the grip of a strong right hand when you are stumbling. They seem so glad to help that one is almost glad of the necessity that makes him ask them for help.

"I don't see why everybody comes to you with their



MEMORY TEXT

I have not hid Thy righteousness within my heart.
I have declared Thy faithfulness and Thy salvation.
I have not concealed Thy lovingkindness and Thy truth from the great congregation.

questions," said a young fellow, crossly. He had been waiting for his comrade, who had turned back to show a little girl her way. "They don't bother me that way. I should think you'd get tired of it."

But the other said, with a smile that made his fine face even more attractive: "I like it. I should be very sorry if anybody I meet who needs help should feel that he couldn't ask me for it. Why, man, it's the greatest fun in the world to help folks!"

He was a May-er, you see, and a fine specimen of the family, too. And I wonder if he wasn't right in that last assertion. It might be a good thing to try it for a while, and find out.—*Joseph Kennard Wilson, in Young People's Weekly.*

The Beautiful Life

A LIFE need not be great to be beautiful. There may be as much beauty in a tiny flower as in a majestic tree, in a little gem as in a great mountain. . . . A beautiful life is one that fulfils its mission,—that is what God made it to be, and does what God made it to do.—*J. R. Miller.*

If I Had Only Spoke Him Fair

THE morning after I had lectured in Wilkesbarre, there was a great colliery explosion. Hundreds of Cornish miners were killed, and their corpses lay at the mouth of the coal mine for recognition. Wives were wringing their hands, children were crying, and a wail of desolation filled the air.

Sitting by a pale corpse was a young wife. She looked at her husband, but uttered no cry; her eyes were dry. She rocked herself to and fro, her face white with anguish.

"O, that I had spoke fair to him at the end!" she moaned. "O, that he would come to life one minute, that I could say, 'Jimmy, forgive me,' but nothing can help me now! O, I could bear it all if I'd only spoke fair to him at the end!"

And then at last the story came. They had been married a year, she and Jim, and both had tempers; but Jim was always the first to make up. And this very morning they had had trouble. It began because breakfast wasn't ready, and the fire wouldn't burn. And they had said hard words, both of them. But at the very last, though the breakfast had not been fit to eat, Jim had turned round at the door, and said, "Give me a kiss, lass. You know you love me, and we won't part in ill blood."

"No, Jimmy, I don't love you!" she said petulantly.

"Give me one kiss, lass," pleaded Jimmy.

"No, not one! And now —" and then the tears rushed to her eyes. With awful sobs, she flung her arms around the corpse.

"Dear Jimmy, speak to me now," she moaned. "Say you forgive me."

"Do not grieve so hopelessly," I said, trying to comfort her. But the mourner's ears were deaf to all comfort, and the wailing cry came again and again: —

"O, if I had only spoke him fair at the last!"

It is an uncommon story, this. We quarrel with those we love, and part, and meet, and make up again; death is merciful, and waits till we are at peace; yet how possible is just such an experience to any one who parts with some dear one in anger, or who lets the sun go down upon his wrath. It is always the noblest nature, the most loyal heart, which is the first to cry, "I was wrong; forgive me."—*Selected.*

THE CHILDREN'S COOKING CLASS

CONDUCTED BY D. D. FITCH

Entrees — No. 16

ENTREES are usually made of foods of high nutritive value and especially rich in protein. In the ordinary dietary lean flesh forms the principal entrees. It is true that flesh contains a large amount of the element which goes to build and repair nerves, muscle, and other tissue; but this same material is found in greater abundance in legumes and nuts. The INSTRUCTOR girls and boys will do better on these than on the flesh of dead animals.

Perhaps there are no other foods that contain protein in a more concentrated form than protose and nuttolene; but as every one can not afford these, we will first give a few recipes for such as can be prepared in your own home with only the minimum of expense.



POTATO CUTLETS

EGG MACARONI.—Macaroni, one and one-half cups; eggs, three; cream gravy, two cups; salt; bread-crumbs.

Break the macaroni in pieces about an inch long; drop into boiling water and boil until tender; drain through a colander, and pour cold water over it. Add the minced hard-boiled eggs and the macaroni to the cream gravy. Salt to taste, and pour into a shallow granite pan. Sprinkle with bread-crumbs. If it seems necessary to use thin milk for the gravy, a little butter or oil may be dropped on top. A raw egg may be mixed with the gravy to give better results. Bake in a moderate oven until well set.

WALNUT LENTIL PATTIES.—Cooked lentils, two



AN ITALIAN MACARONI SHOP

cups; chopped walnuts, one-half cup; eggs, two; bread-crumbs.

Instruction has already been given in regard to the cooking of lentils. When the lentils are done, drain off the liquid and rub them through the colander. Add the walnut meats, salt, eggs, and bread-crumbs, enough to stiffen the mixture so that it can be made into round balls. Flatten these out between the hands, roll in bread-crumbs, place in oiled granite pan, and bake. Serve with brown or cream gravy. Sage may be added if desired.

LENTIL HASH.—Cooked lentils, one and one-half

(Concluded on page fifteen)

Study of Parliamentary Law—No. 1

THE following questions and answers on parliamentary law are taken from the little book, "A Compendium and Question Book of Parliamentary Law," written by Lilian Cole-Bethel for "W. C. T. U. and W. R. C. organizations, women's clubs, normal classes, literary circles, missionary societies, and all deliberative bodies."

Anything that is worth doing at all is worth doing properly. Rarely does the ordinary woman have occasion to display her knowledge or lack of knowledge of parliamentary law; but if she finds the duties of a presiding officer have come to her, she may very soon with study be able to preside over a business meeting as effectively and intelligently as the president of the United States Senate.

This series of studies will be of much service to all inexperienced presiding officers.

General Definitions

What is meant by privileged motions?

Privileged motions are such as take precedence of all other questions.

What is meant by incidental motions?

Incidental motions are such as grow out of other questions, and must be disposed of before the questions which give rise to them. They yield to all privileged motions.

What is meant by subsidiary motions?

Subsidiary motions are such as aid in the proper disposition of main questions, without adopting or rejecting them, and must be decided before the principal question can be acted upon. They yield to privileged and incidental motions.

What is meant by a principal motion?

A principal motion is a motion to bring before the house a subject for consideration.

What is meant by precedence?

By precedence is meant the superiority of one motion over another, which permits it to be presented when another motion is before the house. For instance, when a motion of lower rank is pending, action on this must be suspended if a motion of higher rank is made. The lower in rank yields to the higher.

Miscellaneous Questions

1. *What is meant by parliamentary usage?*

Laws which govern deliberative assemblies.

2. *Where did we get parliamentary usage?*

From the British Parliament.

3. *How many members in the British Parliament?*

There are in the House of Lords about four hundred fifty members. Business can be transacted if three members are present. There are in the House of Commons about six hundred fifty members, and forty constitute a quorum.

4. *How many members in the U. S. Congress?*

There are 482, 1909.

5. *How many in the Senate?*

There are 90.

6. *How many in the House of Representatives?*

There are 392.

7. *How many constitute a quorum?*

A majority of either house.

8. *Who is president of the U. S. Senate?*

The vice-president of the United States.

9. *Who is chairman of the U. S. House of Representatives?*

The chairman is chosen by the House, and is called the "speaker."

10. *Has the president of the Senate the same privilege as the chairman of the House?*

No; he can vote only when there is a tie, because he is not a member.

11. *How many senators are allowed each State?*

Each State has two senators.

12. *How are they elected?*

They are elected by the legislature of each State, for a term of six years.

13. *Upon what basis are the U. S. representatives elected?*

On the basis of one for every 193,175 of the population. Census of 1900. Elected for two years.

14. *What is the first thing to do in an assembly before a member can make a motion?*

The first thing is to obtain the floor.

15. *How is this done?*

By rising and addressing the chair, by saying, "Mrs. Chairman" or "Mrs. President," as may seem best.

16. *Has the member the floor then?*

Not until recognized by the chair. The chair recognizes the member by calling her name.

17. *What are some of the common errors in addressing the chair?*

"I move you," "I move you now," "I move the chair," "I do move you now," "I do move," and "I make a motion."

18. *What is the correct way?*

Having obtained the floor, simply say, "Mrs. Chairman, I move that," etc.

19. *What is next in order?*

State your motion in a voice that all can hear.

20. *What is then in order?*

Some one rises, and, addressing the chair, says, "Mrs. Chairman, I second the motion." Do not say, "I sustain" or "support the motion," but "I second," etc.

21. *Is it necessary for one who seconds a motion to wait to be recognized by the chair?*

No; simply rise and say, "Mrs. Chairman, I second the motion."

22. *The motion made and seconded, what next?*

It should be stated by the chair before it is debated, or put to vote.

23. *The motion being properly stated by the chair, what is next in order?*

If it is a debatable question, the chair will call for remarks. If it is an undebatable question, the chair will put the question at once.

24. *Should questions be debated without a motion?*

No; all business should be introduced by a motion or presenting a communication. It is very wrong to dissipate the time in needless discussion, when there is no motion before the house. When a question is properly before the house, it may be debated if it is a debatable question. A member must obtain the floor for debate in the same manner she would secure it to make a motion.

25. *If several persons desire recognition by the chair at the same time, to whom should she give the floor?*

The chair should give the floor to the member whose voice she first hears, if two or more address the chair at the same time.

26. *Can a member make a motion while another has the floor?*

No; she can not.

27. *How many times may a person speak to a question?*

Only once, until all who desire to speak have spoken.

28. The call of "Question" does not compel the chair to take the vote, if there are others who desire to speak to the question.



M. E. KERN

MATILDA ERICKSON

Secretary

Corresponding Secretary

Society Study for Sabbath, February 11

The Way to Christ, No. 2 — Repentance

LEADER'S NOTE.—The review of the Morning Watch texts should not be neglected. If omitted for one week, a link will be broken in the chain of thought. Be sure to plan your program so that there will be time for a short consecration service. Emphasize the importance of faithfulness in reporting. Weekly reports inspire those who give them to greater effort, and they also lead others into service.

Program

Scripture drill (review Morning Watch texts for the week).

Bible Reading. See below.

Repentance (five-minute reading). Extracts from "Steps to Christ," chapter 3.

Esau, or Unavailing Repentance (five-minute paper). See Heb. 12:15-17; "Patriarchs and Prophets," chapter 16.

Nineveh, or True Repentance (five-minute paper). See Matt. 12:41; book of Jonah.

"If I Had Only Spoke Him Fair" (reading). See page 11.

Report of work done.

Bible Reading

1. What conditions on our part did God's plan of salvation include? John 3:16.
2. When men believe in the love and sacrifice of Jesus, what will they say? Acts 2:37.
3. What answer does the apostle give? Verse 38.
4. Give an example of sincere repentance. 2 Cor. 7:9-11.
5. What example is given of one who appeared repentant but was not accepted? Heb. 12:16, 17.
6. Why was one accepted and the other rejected? Note.
7. What leads one to see the need of repentance? Rom. 2:4.
8. Was Paul a wicked man as far as his outward life was concerned? Phil. 3:4-6.
9. After he had seen Jesus, how did he feel about himself? 1 Tim. 1:15.
10. What parable did Jesus give to illustrate true repentance? Luke 18:9-14.
11. If you are conscious of one sin not repented of, will you not give it up to-day, and accept of eternal life?

Note

Esau was one of those who "sorrow that they have sinned because they fear that their wrong-doing will bring suffering upon themselves. They lament the suffering rather than the sin."

Missionary Volunteer Reading Courses

Senior No. 4 — Lesson 16: "Story of John G. Paton," Chapters 22-29

NOTE.—Each day brings its opportunities for enriching the mind. Spare moments hold precious treasures for those who improve them. "I know over a hundred poems and psalms now," said an old man of humble circumstances, but of high mind. "I memorize them on the cars and whenever I can, and they make me very rich." Do not forget that you are a member of the Spare Minute Circle.

Test Questions

1. What evidence did Namuri give of true conversion?
2. Describe the first church built on Tanna.
3. Tell about Paton's experience in printing the first Tannese book.
4. Who was Nowar?
5. For what purpose did the harbor chiefs appoint a great feast? Describe it briefly.
6. How did Paton often succeed in preventing war?
7. What means did the natives use to reconcile warring tribes? Why do you think the missionaries were not killed?
8. In what way did Paton strike a telling blow against witchcraft?
9. What dangerous journey did he undertake? Why was this necessary? Relate his experience in returning.
10. Tell what just cause the natives had for distrusting white people. How did this affect the safety of the missionaries? Why did they not flee?
11. How did Paton show tact and courage in time of danger?

Note

"THE SINKING OF A WELL caused great wonder amongst the natives. We had, heretofore, a boiling spring to drink from, the water of which, in that climate, required literally days to cool down; we had also a stagnant pool at the lower end of a swamp in which the natives bathed, the only available fresh-water bath. Beyond that, no drinking water could be had for six or seven miles. I managed to sink a well near the mission house and got about twelve feet of excellent water. Hundreds of natives from all parts of Tanna flocked to see this great wonder—rain rising out of the earth."

In his "Autobiography" Mr. Paton says: "In September, 1860, I had the very great pleasure of welcoming, as fellow laborers to Tanna, Rev. S. F. Johnson and wife, from Nova Scotia. Having visited the whole group of the New Hebrides, they preferred to cast their lot on Tanna. Their company was very sweet to me. I gave them about fourteen Tannese words to be committed to memory every day, and they made rapid progress in the language."

Junior No. 3—Lesson 16: "Those Bible Readings," Pages 36-60

Test Questions

1. WHERE is the fourth commandment found? Repeat or read it.
2. Has the law of God been abolished? Prove your answer.
3. What did Mrs. Wilbur think about the change of the fourth commandment? Tell what Matt. 5:17, 18 teaches about this matter.
4. What do we find in the New Testament which favors the keeping of the seventh day as the Sabbath?
5. How many times is the first day of the week mentioned in the New Testament? Is sacredness attached to it in any instance?
6. Explain John 20:19; Acts 20:7; 1 Cor. 16:2.
7. Why do you think Luther and some of the early reformers did not have the Sabbath truth?
8. To what does Rom. 14:5 apply?
9. What shows an increasing interest in these family Bible studies?

QUEEN VICTORIA forgave certain breaches of etiquette made in ignorance, and left her guest to discover the mistake at another time. It is a reprehensible host indeed who does otherwise, and so makes a guest uncomfortable. Etiquette is all wrong and false when it makes one forget the higher laws of courtesy and hospitality.—*Practical Etiquette.*



V — The Trial of Peter and John

(February 4)

LESSON SCRIPTURE: Acts 4: 1-31.

MEMORY VERSE: "There is none other name under heaven given among men, whereby we must be saved." Acts 4: 12.

The Lesson Story

1. Satan is angry when men are turning to the Lord to be saved from sin and destruction. He has his agents in every place, who do all they can to hinder the Lord's work. It was so when the lame man was healed, and the disciples preached in the temple. "And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

2. "And they laid hands on them, and put them in hold unto the next day: for it was now eventide. Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

3. "And it came to pass on the morrow, that their rulers, and elders, and scribes, and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?

4. "Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

5. "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus." The disciples had not been educated in the schools of the rabbis, but Jesus had been their teacher for three years and a half, and the wisdom he had imparted to them filled men with wonder. They talked and reasoned as Jesus had done. "And beholding the man which was healed standing with them, they could say nothing against it.

6. "But when they had commanded them to go aside out of the council, they conferred among themselves, saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we can not deny it. But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

7. "And they called them, and commanded them not to speak at all nor teach in the name of Jesus." For them to do this would be to act contrary to what

Jesus had bidden them; for he had said, "Go ye therefore, and teach all nations." "Peter and John answered and said unto them, Whether it be right in the sight of God to harken unto you more than unto God, judge ye. For we can not but speak the things which we have seen and heard.

8. "So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done. For the man was above forty years old, on whom this miracle of healing was showed.

9. "And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done."

10. The disciples then prayed, "Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness."

Questions

1. When is Satan especially angry? What do his agents try to do? As Peter and John were speaking in the temple, who came upon them? Why were these men grieved?

2. What did they do to the apostles? What time of day was it? What was the result of Peter's preaching that day?

3. Who came together the next day? At what other trial were these men present? What did they do with Peter and John? What question was asked them?

4. Who replied? With what was he filled? To whom did he direct his answer? For what did he suppose they were examined? By what means did he say the lame man had been made whole? What did he say concerning Jesus? In what way was Peter's testimony different now from what it had been a few weeks before when Jesus was on trial? In whom only did he say there is salvation? Repeat the memory verse.

5. What spirit did Peter and John manifest during their trial? What caused the priests and rulers to marvel? Of what did they take knowledge? Where did the disciples obtain their education? Where was the man who had been healed during the trial? What effect did this fact have upon the rulers?

6. What were Peter and John commanded to do? What did the members of the council then do? What did they say? What could they not deny? How did they propose to keep the miracle secret?

7. Whom did they then call? What did they command them to do? What commandment had Jesus given them? How did Peter and John reply to the council? What did they say they must do?

8. What did the council then do? What did they fail to find? What hindered them from punishing the apostles? What did the people do? How old was the man who was healed?

9. When Peter and John were released, where did they go? When the other believers heard what had been done, what did they do? In this prayer what did they say of the creative power of God? What words were quoted from the second psalm? Who did they say had united together against God and Christ?

10. What did the disciples ask the Lord to behold? What did they ask might be done for them? For what special help did they pray? What took place after prayer was offered? With what were they all filled? How did they speak the word after this experience? What lessons may we learn from this history?

THE YOUTH'S LESSON

V—The Trial of Peter and John

(February 4)

LESSON SCRIPTURE: Acts 4: 1-31.

LESSON HELP: *Sabbath School Worker*.

MEMORY VERSE: Acts 4: 12.

Questions

1. Who interrupted the preaching of Peter in Solomon's porch? Acts 4: 1.
2. Why did they do this? Verse 2; note 1.
3. What was done to the apostles? How did their words affect the people? Verses 3, 4.
4. Before whom were the apostles brought next day? Verses 5-7; note 2.
5. What question were they asked? Verse 7.
6. Who answered? With what power? Verse 8; note 3.
7. What was his answer to their question? Verses 9, 10.
8. What familiar illustration was used to show the position of Christ? Verse 11; Ps. 118: 22.
9. What sweeping statement was made concerning the plan of salvation? Acts 4: 12.

DECISION OF THE COUNCIL

10. What was a cause of wonder to the council? How was it explained? Verse 13; note 4.
11. What prevented them from carrying out their real desire? Verses 14-16, 21.
12. What did they do? Verses 17, 18, 21.
13. How did the apostles answer their demands? Verses 19, 20; note 5.

A VICTORIOUS PRAYER-MEETING

14. On being released, what did the apostles do? Verse 23.
15. Of what scripture did the believers recognize the fulfillment? Verses 25-28; Ps. 2: 1, 2.
16. In what thought did they find comfort? Acts 4: 24.
17. For what three things did they pray? Verses 29, 30.
18. What threefold answer was given? Verse 31.

Notes

1. "Being grieved;" Greek, "troubled all through," or "thoroughly worked up." Probably most of the worshipers had left the inner precincts of the temple and were drinking in the words of life preached by the apostles. "This preach-

ing the resurrection of Christ, and that through his death and resurrection he would finally bring up all the dead from their graves, deeply stirred the Sadducees. They felt that their favorite doctrine was in danger, and their reputation at stake. Some of the officials of the temple, and the captain of the temple, were Sadducees."—"Spirit of Prophecy," Vol. III, page 278.

2. This was the supreme council of the Jewish nation, the Sanhedrin. It was composed of seventy-one members, and sat in a semicircle, of which the high priest was the central figure. Both Sadducees and Pharisees were members at this time. Annas was acting high priest, though he had been deposed and Caiaphas, his son-in-law, appointed by the Roman authority. See Luke 3: 2; John 11: 49; 18: 13. Of John and Alexander we know nothing. They were probably prominent relatives of the high priest.

3. "In that very room, and before those very men, Peter had shamefully denied his Lord. All this came distinctly before the mind of the disciple, as he now appeared for his own trial. He had now an opportunity of redeeming his former wicked cowardice.

"The company present remembered the part Peter had acted at the trial of his Master, and they flattered themselves that he could be intimidated by the threat of imprisonment and death. But the Peter who denied Christ in the hour of his greatest need, was the impulsive, self-confident disciple, differing widely from the Peter who was before the Sanhedrin for examination that day. He had been converted; he was distrustful of self, and no longer a proud boaster. He was filled with the Holy Spirit, and through its power he had become firm as a rock, courageous, yet modest, in magnifying Christ. He was ready to remove the stain of his apostasy by honoring the name he had once disowned."—"Spirit of Prophecy," Vol. III, page 279.

4. Christ's promise of Matt. 10: 19, 20 was fulfilled that day.

5. In accordance with later direction in his epistle (1 Peter 2: 17), Peter here showed due regard to his renowned audience; but, being filled with the Holy Ghost, he does not fail to declare the whole counsel of God, and he and John are not slow to tell the Sanhedrin what attitude the disciples must sustain toward the demand not to preach Christ.

Entrees—No. 16

(Concluded from page eleven)

cups; cold steamed potatoes minced, two cups; onion, one; brown gravy, one and one-half cups.

Mince the onion very fine, and add it and the salt to the potatoes, which should be chopped fine. Now add the boiled lentils and the brown gravy, and mix well. Pour all into a granite pan and bake. To make protose hash, substitute one-third pound of protose for the lentils. Hard-boiled eggs with white gravy and the potatoes make a palatable hash.

VERMICELLI OLIVE PIE.—Vermicelli, one cup; cream gravy; olives, seeded; eggs, two; salt.

Boil the vermicelli until tender, drain, rinse with cold water, and add the salt, beaten eggs, and minced olives to the cream gravy. Pour into an oiled granite pan, sprinkle with bread-crumbs, and bake until well set. Some cover this before baking with pie paste.

NUTTOLINE A LA CREME.—This is a very tasty preparation, and as it is not a difficult one to make, I am going to give you one recipe calling for the prepared nut foods.

Nuttolene, three-fourths pound; eggs, hard boiled, four; salt.

For the sauce for the foregoing take one pint milk, two eggs, one-half teaspoonful grated onion, one-half teaspoonful chopped parsley, one-half cup flour.

First get the four eggs to boiling, then make the sauce by mixing enough cold water with the flour to make a smooth paste, and stir it into the boiling milk; cook five minutes. Pour this over the two beaten eggs, then add salt, onion, and parsley. Break up the nuttolene with a fork and add to the hard-boiled eggs chopped fine or run through a colander. Now place in oiled pan, making alternate layers of the sauce and the nut and egg mixture. Sprinkle the top with bread-crumbs, and bake until well browned on top.

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Making Everything Help

ALL things but tools should be
To compass life's supreme intent.

—Henrietta R. Eliot.

Trouble in China

THE rebellion in the south of China is still acute, two thousand rebels being in arms, and piracy and robbery being active. It is this disorder which recently brought about the destruction of the Presbyterian mission hospital and school in Lien-Chow.

The famine in the Yangtse-kiang districts is very severe. It is estimated that more than a million children, the majority of them girls, have been sold in order to procure food, and the roads are dotted with the starving and dead.

Mongolia and Manchuria are ravaged by the bubonic plague, and fearful scenes are enacted there also.—*Selected.*

Somebody Is at Work

MR. EDWARD C. JAEGER, of Riverside, California, has espoused the temperance cause in a very practical and helpful way. He lectures to grade and high schools on ethics, hygiene, and scientific temperance. The following extract from a recent letter received from Mr. Jaeger will be of interest, and may possibly inspire some of the readers to put forth more energetic efforts in behalf of the temperance cause. I wonder if all our teachers made sure that every child attending our schools read and appreciated the contents of the last Temperance INSTRUCTOR. Mr. Jaeger wrote:—

I have just received five hundred of the last Temperance number to put into the schools here. The teachers use them for supplementary reading, and they often conduct recitations on the matter after the children have read the papers. Would that you might see how much they are appreciated.

I am now placing temperance publicity bulletin-boards in the high schools throughout the State. The cases are tastily designed, and behind the glass door I place the most striking statements on alcohol and tobacco. These the boys read from month to month, and since the education is received so silently it seems to sink the deeper. The teachers are much pleased to see the interest the young men manifest.

To many of the grammar school boys, our young people are sending the YOUTH'S INSTRUCTOR. Only a few days ago several of the boys mentioned having received them. The INSTRUCTOR should be used widely among the outside boys and girls. If you think best you might make mention in your paper that I would be pleased to furnish names of young people to whom societies and individuals might send the INSTRUCTOR. In meeting so many youth I naturally run across many thoughtful, earnest ones, who would enjoy such a periodical.

The Friendship of Books

To fall in love with a good book is one of the greatest events that can befall us. It is to have a new influence pouring itself into our life, a new teacher to inspire us, a new friend to be by our side always, who, when life grows narrow and weary, will take us into his wider and calmer and higher world. Whether it be biography, introducing us to some humble life made great by duty done; or history, opening vistas into the movements and destinies of nations that have passed away; or poetry, making music of all the common things around us, and filling the fields and the skies and the work of the city and the cottage with eternal meanings—whether it be these, or religious books, or science, no one can become the friend even of one good book without being made wiser and better.—*Henry Drummond.*

Who Is Called to the Hard Place?

A FATHER who was an officer in the Union army, and his son a subaltern, wrote out an order, called his son, and, handing it to him, said, "Deliver this to the general down on the firing-line." The young man placed the message under his belt, mounted his horse, and rode away. The enemy's bullets flew thick and fast while he made the dangerous ride.

The father stood and watched, and waited, and wondered, while that strange conflict raged in his soul that must take place where the father and the officer are one person, and the son and subaltern the other, and that son exposed to danger by the father's command. At last the son rode back into his father's presence with his foam-covered horse and dismounted. The father threw his arms about his boy's neck, and said, "My son, I did not want you killed, but I had to send a man that I could trust." God's bravest and best soldiers are in the hard places.—*From "The Changeless Christ."*

The Morning Watch Illustration

As we study conversion in our Morning Watch texts, let us learn more fully from Mr. Butterfield's experience what conversion really means. This is how he learned it. Just out of reach from his window stretched a wire, which carries a heavy current of electricity for light and power, and he reasoned thus:—

"It is carefully insulated at every pole that supports it, and is carried well out of common reach. If I could lean far enough out to touch it, death would be swifter than the tiger's leap or the serpent's sting, as swift as the lightning stroke. Yet the doves light on it and take no harm. The secret is that, when they touch the full-powered wire, they touch nothing else. They give themselves wholly to it. My danger would be that, while I touched the wire, I should also be touching the earth through the walls of my house, and the current would turn my body into a channel for escape. But they rest wholly on the wire, and experience neither dread nor danger. They are one, with it, and they are safe. So would God have us seek our safety in complete surrender to his power and love. It is when we reach one hand to him, while we yet keep fast hold of some forbidden thing with the other, that we are in danger."

M. E.

ARE you true to your "New-year" vows?