

# The YOUTH'S INSTRUCTOR

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MUSIC

RURAL districts in Denmark show less than 1-20 of 1 per cent illiteracy. In the United States the corresponding figure is 10 per cent.

THE feat of swimming from the Battery in New York City to Sandy Hook was for the first time accomplished by Alfred Brown of the Flushing Division of the American Life-Saving Society. He was in the water for thirteen hours and seventeen minutes.

AFTER being blind for fifty years, Mrs. Mary J. Welsh had her sight restored by a surgical operation in Wesley Hospital of Chicago. Mrs. Welsh supported a large family during many years of her blindness, by taking in washing, her husband being an invalid.

THE longest telephone cable in the world, for connection between Vancouver and Vancouver Island, is thirty-five miles in length, cost over \$100,000, weighs 560,000 pounds, and the expense in laying was \$20,000. In one place in the Gulf of Georgia the cable is laid 1,356 feet deep.

A BILL to improve housing facilities for the laboring man of the District of Columbia has been introduced into the House of Representatives. It is designed to expend twenty million dollars for the erection of ten thousand comfortable sanitary dwellings, which will give desirable homes to fifty thousand persons.

A SELF-RIGHTING flying-machine has been devised by Lieut. J. W. Dunne, a retired officer of the British army. A severe but satisfactory test was given to the machine recently by Major Julien Felix of the French army. In 1912, 118 lives was the toll of the aeroplane, and 72 aviators have perished in accidents the first six months of 1913, so an invention which promises greater safety will be welcomed.

UNDER the direction of the Department of Agriculture, excellent results are being obtained in the growing of the long-staple Egyptian cotton in Arizona. The industry includes over 4,000 acres in planted cotton, yielding an average net profit of \$100 an acre. This cotton brings from twenty-one to twenty-five cents a pound as against nine to eleven cents a pound for the short-staple cotton. The Arizona cotton has prospered to such a degree that a ginning plant and an oil-mill are to be established by the time the crop is ready.

EXPERIMENTS have been made in England with regard to the effect of electricity on the growth of plants and animals. On a large poultry-farm in the south of England 800 chickens were divided into two equal groups, one being treated by an electric system, and the other allowed to develop naturally. The 400 under electric treatment developed to marketable size (broilers) in five weeks, while of the other 400, which received exactly the same feed and care without electricity, nearly one half died and the remainder took three months to reach marketable size.

THE cities of Ulm and Frankfort, Germany, are trying a novel plan for housing their teachers. They are selling to their teachers good municipal land at a low price and accepting a mortgage on it at low interest. In Frankfort this mortgage may amount to 90 per cent of the value, so that the applicant has to provide but 10 per cent from his own funds. The tax and mortgage payments together, it is said, do not amount to any more than reasonable rent, and with his regular "house money," which is allowed him besides his salary, the teacher is soon the owner of his own home.

MRS. META J. ERICKSON is said to be the only woman railroad president in the world, being president of the Amador Central Railroad in California. Mrs. Erickson learned the railroad business while living in construction camps with her husband, who was a contractor. Besides being a talented pianist and singer, and no stranger in the kitchen, she can run a locomotive and run it well.

"IN addition to the sanitary menace, the burden which rats lay on industry and commerce is great. The annual cost of maintaining the average rat, measured in what the creature eats and destroys, is computed by authoritative societies or bureaus in foreign countries as \$1.80 in Great Britain, \$1.20 in Denmark, and \$1 in France. Computing the up-keep of the rat at one cent a day, and estimating one rat to each person of the population, the sum annually lost to this country by the depredations of the rat is \$167,000,000."

### Education Notes

THE most hygienic country in the world is Sweden, in the opinion of Prof. Irving Fisher, of Yale.

Practical work in sewing, cooking, and other household arts is required in all English schools for girls above the infant grade.

Boys in a fresh-air school in Buffalo, New York, prune the orchard trees on the school grounds, grow catalpa-trees for future transplanting, study bird whistles and notes as they hear them in the orchard, and incidentally acquire a valuable insight into the main principles of forestry.

"The school garden movement has shown us one way of solving the child labor problem," says Dr. P. P. Claxton, United States Commissioner of Education. "It has proved that children can make things grow, and grow abundantly. A tiny plat 4 by 8 feet, such as a child has in the city farm, grows vegetables enough to supply a family of five with a different vegetable every day for five days in the week."

Ohio State University has introduced an apprentice course in animal husbandry that includes two years' study at the university and two years of practical work on a stock-farm. The student in this course spends the first year at the university, the second on a stock-farm, the third year at the university again, and the fourth year on another stock-farm. The students are paid for their work while on the farm. The plan has interested a number of the leading stockmen of Ohio and other States, and they are cooperating with the university in carrying it out.

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# The Youth's Instructor

VOL. LXI

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No. 40

## O Heart!

F. FREDERICK BLISS

O HEART, dear heart, how canst thou grieve  
A Friend so fond, a Friend so true?  
How canst thou for an hour forget  
The deathless love he bears for you?  
Does pleasure's moment stretch itself  
To equal all eternity?  
And smile of earthly friend allure  
Beyond his smile who died for thee?

O heart, blind heart, thou canst not see  
The garden's darkly blackening hour,  
Nor hovering demons gloating wild  
O'er this their high though transient power!  
Can gaiety that costs so much —  
Though it might span ten thousand years —  
Be offered 'gainst the piteous cry  
Of Him who shed for you those tears?

O heart, frail heart, canst thou forget  
The darkness deep of Calvary —  
The agony that filled the hour  
He hung upon the awful tree?  
Shall joy's thin veil suffice to hide  
A scene so sad from laughing eyes —  
An earthly suitor triumph while  
The heavenly Lover, wounded, dies?

As, weakened heart, O, broken heart,  
Thou seest, feelest, hearest now!  
Not bootless is the smitten cheek,  
Nor vain the thorn-pierced, holy brow!  
Forever now a light shall gleam  
From out once dark Gethsemane —  
For aye from hence glad joy shall crown  
The tragedy of Calvary!

Chicago, Illinois.

## Are You Reading?

MATILDA ERICKSON



ARE you reading some good book now? If not, begin at once to form the reading habit. Good reading is a wonderful life improver; it will lift your ideals higher and still higher and enrich your life immeasurably. Some one has ventured to say that "you will be no better than the books you read." One thing is certain, you can no more evade the influence of the books you read than you can hinder the air you breathe from entering your lungs. You cannot feed exclusively upon daily newspapers, magazines, and stories, and develop a Christian character. But this warning is also a grand truth, for as Robert E. Speer says: "A low mind cannot long remain low when filled with the great words which cannot be kept down, which soar aloft to God. Each of these words displaces some other. The mind has elastic capacities, but its working sections are limited, and they can be preempted or reclaimed by what is great and good."

So, after all, we are what we choose to be. In many respects life is like a grocery box; its value in the world's great market depends chiefly upon what you put into it. Then, my dear young friend, begin with renewed courage to press toward life's highest ideals. Determine to read only that which will help you most in your race for the chosen goal. The world is full of good books which you have not time to read. As one of our educators recently said, "Time is so short that we have not time to read good books; we cannot afford to read the best books; we now have time for only the *supreme books*." And it is for the purpose of helping the young people in the selection and in the reading of the supremely important books that the Missionary Volunteer Reading Courses are conducted.

### Selections From Books in Senior Course

The paragraph which follows gives a fair idea of the style of "From Exile to Overthrow:"—

"Led by six princes of the king of Babylon, the Chaldean guards broke through the walls on the north, overpowered the night-watch, and, probably without occasioning any alarm, made their way to the middle gateway in front of the brazen altar of the temple.

Here doubtless they encountered those who had fled to the temple as their last place of refuge, those who fondly hoped that the divine protection would make the holy house impregnable, and those whose office made it their duty to defend it with their lives. Indignant that the heathen should set foot within the sacred precincts, they threw themselves with a last mighty effort upon the invaders, and perished in the vain attempt."

In "From Judaism to Christianity" we read:—

"While trying to find such a place, I came across a young man who told me that he thought he knew of a place where I could live with a nice family. He informed me that they were Christian people, too, and were good people. I thought to myself, Those statements do not harmonize very well,—a person be a Christian and at the same time a good person! But thinking he was right, I accepted his version of it. He continued, however, to inform me that they were rather peculiar people, different from most Christian people, because they were not at home on Saturdays. The man would not work on Saturday, and with his family would go to church. He told me that they were people who believed in the Bible, did not eat pork, and believed various things that seemed so peculiar and striking to me that I made up my mind that I should like to meet such persons."

In the chapter on "The Wilds Without Firearms," the author of "Wild Life on the Rockies" says:—

"The two wolves facing me seemed to have been asleep in the sun when I disturbed them. I realized the danger and was alarmed, of course, but my faculties were under control, were stimulated, indeed, to unusual alertness, and I kept a bold front and faced them without flinching. Their expression was one of mingled surprise and anger, together with the apparent determination to sell their lives as dearly as possible. I gave them all the attention which their appearance and their reputation demanded. Not once did I take my eyes off them. I held them at bay with my eyes. I still have a vivid picture of terribly gleaming teeth, bristling backs, and bulging muscles in savage readiness."

### Selections From Books in Junior Course

Two paragraphs in the "Black-Bearded Barbarian" read as follows:—

"The soldiers tramped along after the missionary party, and with his usual ability to make use of any situation, Mackay stepped back and chatted with his spies. He found one poor fellow in agony with the toothache. This malady was very common in north Formosa, partly owing to the habit of chewing the betel-nut. He examined the aching tooth and found it badly decayed. 'There is a worm in it,' the soldier said, for the Formosan doctors had taught the people this was the cause of toothache.

"Mackay had no forceps, but he knew how to pull a tooth, and he was not the sort to be daunted by the lack of tools. He got a piece of hard wood, whittled it into shape, and with it pried out the tooth. The relief from pain was so great that the soldier almost wept for joy and overwhelmed the tooth-puller with gratitude. And for the remainder of the journey the guards sent to spy on the missionary's doings were his warmest friends."

"Thoughts From the Mount of Blessing" is brimful of beautiful passages just like this one:—

"When love fills the heart, it will flow out to others, not because of favors received from them, but because love is the principle of action. Love modifies the character, governs the impulses, subdues enmity, and ennobles the affections. This love is as broad as the universe, and is in harmony with that of the angel workers. Cherished in the heart, it sweetens the entire life, and sheds its blessing upon all around. It is this, and this only, that can make us the salt of the earth."

The first paragraph in "In the Tiger Jungle" reads thus:—

"It was in September, 1863. I was taking a long exploring, preaching, and Bible-distributing journey up through the native kingdom of Hyderabad and on into central India, where no missionary had ever before worked. It was a journey of twelve hundred miles on horseback, or four to five months, and through a region little known and difficult to traverse, and by many regarded as exceedingly dangerous. Indeed, before starting I had received messages and letters from numbers of missionaries and laymen, warning me of the danger, and begging me not to throw away my life and end disastrously a missionary career so near its beginning."

Join the reading circle. Enroll in one of the courses, if you possibly can; for we must begin to get a taste for the best while we are still young, or we run a risk of never getting it, in which case we lose forever out of our lives all the beautiful and wise and noble books which the world has been making for us these many hundred years.

### What Constitutes True Music

SOLOMON says, "Of making many books there is no end; and much study is a weariness of the flesh." In these days is this not true of music also, when the markets are flooded with compositions of all kinds? How shall we distinguish which is the best, which is true music, that we may not waste our efforts on what is of no worth? That great master of the clavichord, Bach himself, has said, "Study only the best, for life is too short to study everything."

Music, like literature and art, is only an outgrowth of the love of the beautiful, which God gave as a di-

vine heritage to every son and daughter of Adam. As we conceive of music today, it may be divided into three classes, which sometimes overlap,—the classic, the sacred, and the modern.

Unfortunately, the word classical brings to the mind of many a music which is spiritless and dull, and difficult of comprehension to all but those who have spent long years in study. It is true that the longer we study the theoretical and technical parts of the art, the more we are fitted to judge of the beauties of classical music; but those who listen to music for music's sake alone are not debarred from enjoying the works of the old masters.

First, let us see how the term classic originated. In ancient Rome the people were divided into classes, and the highest order, the men of rank, were called classic. So in the broad field of art, the classic has come to mean the first rank, wherein the music of the great masters belongs. To say that we see no beauty in the music of these masters, is to say that we see no beauty in the paintings and sculptures of Michelangelo, and in the paintings of Raphael, Rubens, and Titian, masters in that school of art which appeals primarily to the eye.

The old music masters excelled in various lines. For instance, Bach's music strove always for mathematical strictness; Haydn sought always to write with "good taste," which amounts to the same thing; and Mozart has been called by Rubinstein "eternal sunshine in music." Of all the music, however, produced by those whose works have stood the test of time, it can truly be said that there is beauty of form, of coloring, and of feeling, originality of expression, and harmony, all built on a perfect plan, be it according to the song form, the rondo form, or the first-movement or sonata form.

In the field of sacred music, many of these great masters found their greatest scope. Who has heard the "Messiah" given without feeling his heart stirred with a deeper appreciation of infinite love and sacrifice? And where indeed can we find greater opportunity for the full use of musical talent than in studying or rendering some such work as this or "Creation," in the contemplation of which the composer himself testified that he seemed to see heaven opening before his eyes?

It is truly unfortunate that even into the realm of sacred music has crept distracting and unworthy elements. Not every hymn, in spite of its sacred words, is worthy of the title sacred music. In our study of this class of music, let us cultivate that which is grand and noble, and shun those songs set to music, whose only recommendation is their swinging rhythm.

Modern music is music in the making, untested by time, not yet given its proper place by the criticism and opinions of the majority of several generations. How many of the most popular compositions would go down to posterity as true music? Go back and think of some of the popular music of a year ago! How many have stood the test of even so short a time? Then why waste our time and effort on anything so passing as that? The late famous orchestra director and musician, Theo. Thomas, said in his musical memoirs, "A musician must keep his heart pure and his mind clean if he wishes to elevate instead of debase his art. And here we have the difference between the classic and the modern school of composers. Those old giants said their prayers when they wished to write an immortal work. The modern composer takes a drink."

It is such composers who produce the music thus spoken of by a well-known critic, C. Hubert Parry: "Those who keep their ears open and observe, notice how explosive the music is which rapidly gets a vogue. How full it is of big words and semblance of violent feeling, which is fed by the desire to get a response from all the least trustworthy promptings of ill-regulated temperament in the audience, often by the mere love of feeling excitement of some sort. But as a matter of fact the appreciation which is the result of mere excitement is not truly artistic appreciation at all. It is appreciation of something that is incidental to art without representing art itself. A great mind may be excited by some supreme and wonderful stroke of art, but lesser minds are excited by the very things which are antagonistic to art in the higher sense. The big words and violent gestures impose upon the ignorant and those whose minds are undeveloped. The artistic qualities appeal to the minds which are capable of discerning fineness of thought and skill in presentment — to those who understand."

The final test, however, is not a matter of taste. It is a matter of character. Schumann said, "Music is the outflow of a beautiful mind." Longfellow says that next to being a great poet yourself is to possess the ability to understand one. Then next to being a great musician is the ability to understand one, and to do that one must develop a beautiful mind, a character which is seeking constantly for only the best and most beautiful in life. Not only that, but Professor James tells us in his "Psychology," that no matter how beautiful the music we listen to, if we merely listen to it, yield temporarily to the feelings of beauty and inspiration it gives, and then make no effort to rise higher than before, that music is wasted as far as we are concerned. More than that, we are weaker than before. True music, then, inspires to higher living and deeds of truer helpfulness.

Paul in Phil. 4:8 gives us our final test. Let us seek to hear and render such music as is true to the inspiration and honest endeavor of the composer, honest as to its make-up, not shoddy nor gaudy like a cheap chromo, but pure and lovely. "If there be any praise, think on these things." The angels in heaven constantly praise their Master by songs accompanied by harps. Can we ever hope to appreciate such divine music, in comparison with which our very best will seem harsh and discordant, if we continually educate our minds to dwell on that which is frivolous and trifling? Let us emulate and love the strains of heaven, that we may truly appreciate the expression of a poet, "The tide of music's golden sea, setting towards eternity." GENEVA ANDERSON.

### Ownership or Possession

Do my readers know the difference between ownership and possession? A story will make the matter plain. There is a man who has a fine overcoat, which he leaves hanging in the hall. A thief comes in and takes it. Who then owns it, the original owner or the thief? Right, boys! There is a difference between synonyms. They do not mean the same, even if they seem to. At school we take special pains to teach our boys the difference between words that seem to mean the same thing, whereas in reality there is a slight difference in the meaning. In the case of the overcoat, the original owner still owns it, while the thief merely possesses it.

Let us now apply our word-study to another relation.

That God owns us there can be no doubt. He owns us by reason of creation. He owns us by reason of preservation. Every breath of air we draw is his. Every beam of sunshine that gladdens us is his. Every piece of bread we eat, he has produced it. We are God's also by reason of redemption. The blood of Christ was given for us, so that God could receive us into favor. While we may not recognize this divine ownership, the Lord makes the fact very evident; for he does not wait to consult with us when he sends poverty, sickness, death. Yes, God owns us. But does he likewise possess us? That which possesses us controls us whether it is love or selfishness. If God possesses us, it is his will which we seek to do. If God possesses us, we are ready at any time to sacrifice pleasure to duty. There is such a thing as being owned by God while being possessed by the devil. God possesses as well as owns us when he gives us his Holy Spirit and keeps us in his ways.—*Lutheran Youth.*

### The Clarion Call Is Sounding

In every land and clime  
The Master is calling the children and youth  
To prepare for his work sublime.  
The call is sounding loud and clear,  
'Tis borne on the passing breeze;  
But, hark! we hear a going  
In the tops of the mulberry-trees,

And the sound of a gathering multitude,  
And they are coming from far and near;  
'Tis the tread of the mighty army  
Of the Missionary Volunteer.  
They have heard the call of the Master —  
The call to our children and youth —  
To enlist in the mighty struggle  
To uphold the banner of truth.

And the call of our great Commander  
Comes ringing down the years,  
Stirring their hearts to service,  
Dimming their eyes with tears;  
And the words of the great commission:  
"Go ye into all the world,  
For in every tribe and nation  
My banner must be unfurled;

"And this message must go as a witness  
To the dark world lying in sin  
Ere I can come for my kingdom  
And safely gather you in."  
And their hearts are fired with holy zeal  
To hasten that glorious day,  
By sowing the blessed seeds of truth  
All along the way.

So they earnestly search God's Holy Word  
And they study with mind and heart,  
That in this closing work for God  
They may have a noble part,  
And help to carry the gospel sound,  
Even to earth's remotest bound.  
And though the struggle be fierce and wild,  
The Saviour says, "Fear not, my child,  
For wherever in this dark vale of sin  
My banner may be unfurled,  
Lo, I am with you always,  
Even unto the end of the world."

And as the great wheel in the factory,  
Moving silently there apart,  
Furnishes life and motion,—  
Is the great center, and heart,—  
So our Volunteers can only prevail  
As each member, hour by hour,  
Is living the life, receiving his strength  
From the great Center of power.

And so may his blessed Presence  
Encompass them more and more,  
And ever like pillar of fire, or cloud,  
Be moving on before,  
Till, the Red Sea crossed and battles past,  
They reach the promised land at last,  
Sing the victor's song on the shining shore,  
And dwell with Christ forevermore.

MRS. M. A. WHEELER.

## A Day Among the Native Villages of Java

A. A. WOOD



IT is 8 A. M. The sun is shining beautifully among the trees, everything is just as pretty as nature can make it. We mount our horses and ride off. The first call is made at the home of a man who has had a very obstinate sore on his leg, which, by perseverance and God's blessing, has healed, and naturally he is glad to see us.

Next we ride to a more distant village to the home of a man whose little girl had been scalded some time before. On this visit, men, women, and children crowd in while others stand around the doorway, some curious to see how we treat the sick, others wanting to ask for help for themselves or their neighbors. These opportunities we make use of to speak to them about the soon-coming Saviour. From here we are escorted to the chief of the village, who is called the *Loerak*. Coffee is brought, and this affords us an opportunity to give them a health talk and to tell them of the virtue of water-drinking. Here also we hang up one of our little Bible pictures and talk to the company about the all-important theme. The older persons sit on mats on the floor and the children stand around. Many little boys, barely able to walk properly, are sending forth columns of smoke from their cigarettes and think themselves real gentlemen.

On our way home we call on a man who has had a very badly poisoned foot, all the flesh having sloughed away, leaving the bones and sinews exposed to view. After long treatment this foot healed, and the man is able to walk and do light work in his field. He is very grateful, and listens with interest to God's Word, often inviting in his friends and neighbors.

This evening we had a meeting at our neighboring village at the home of the chief, so with lamp in hand and with two of our native helpers, we made our way to the house. The first response to our knock was the frantic lowing of a cow, that had been brought from another village and separated from its young. As we entered and began to sing, the cow kept quiet; the neighbors gathered until there were about seven men and four or five women with children in their arms. They all listened quietly, while we told them of the second coming of Christ.

I wish you could see the strenuous efforts these little fellows are making at forming the strange characters that make up their language. Their little, dirty fingers are more used to digging sweet potatoes and planting rice than to writing. Their dress consists of a pair of loose trousers made of some striped material such as we use for pillows, and a loose coat of the gayest material, usually print, the brighter the better. The hair is worn long, and is confined in a square cotton shawl folded three-corner shape and tied artistically on the head to form a cap. The girls do their hair up in a little tight knob at the back, this little knob being ornamented with paper flowers, bright-colored wool, and many other kinds of ornaments. The arms are also covered with bracelets of various kinds.

This is a large city with a population of many different nationalities,—Dutch, English, Germans, French, Chinese, Japanese, Arabs, Klings, and last, but not least, Javanese. The first thing one requires is a knowledge of a few of these various languages

and a supply of literature in them all, then one can go out and scatter seed. We have now a hall where public services are being held in Dutch and Malay on six evenings of the week; and we are giving Bible readings in the homes of several persons. I am having readings with two interesting Chinese families—women and girls. In one family are four girls, who are convinced of the Sabbath, but they are yet going to school and must go to school on Sabbath. Will you not join me in praying for these girls, that the Lord will open the way for them to serve him fully?

The Lord is coming soon; pray and work that this message may go quickly. Dear children and young people, pray earnestly for the Mohammedans. I do not know how it can be done, but I believe God will give them an opportunity to cut loose from their present conditions and serve him.

### Suggestive Program for Temperance Rally

Based Upon the 1913 Temperance "Instructor"

SCRIPTURE reading: I Cor. 3:9-17.

Prayer.

Reading: "The High Cost of Living" (inside front cover).  
Song: "Are You Shingling the Rum Seller's Roof?" ("Prohibition Chimes,"<sup>1</sup> page 141).

Reading: "Facts That Count" (page 12).

Recitation: "Three Bad Bees," by a small child (page 9).

Reading: "Criminals Keep Sober" (inside front cover).

Poem: "To a Bottle of Whisky" (inside back cover).

Reading: "A Thirty-Year Test" (page 15).

Song.

Reading: "Wanted" (page 15).

Reading: "The World's Babies" (page 25).

Poem: "What I Would Do" (page 28).

Reading: "Mistaken Views Concerning Prohibition" (page 13).

Song: "Only Two Ways" ("Christ in Song," page 11).

Benediction.

The last reading deserves careful study. The reader should be deliberate and impressive in delivery.

It is best to allow each person to study his part. I have on several occasions had to choose a reader from the audience or take the part myself. I usually get high-school students to take the strongest parts, and choose persons from the sixth, seventh, and eighth grades for the others. I like to have one or two parts for the wee folks.

I have found Sunday-school and public-school teachers willing to assist in arranging for a rally in either a church or a schoolhouse, and a great deal of good is accomplished by getting the young people in a community to take part in temperance rallies and temperance meetings, for the one who takes part and his friends and acquaintances become more interested.

November 2 will be observed as World's Temperance Sunday. All churches on that day will conduct some kind of temperance service. All loyal citizens should unite with, and have a part in, any effort to place before the public the curse of the liquor traffic. While the people are thinking upon this vital question, all temperance workers should use the favorable opening in every way possible. Temperance rallies should be held, and temperance literature circulated. A copy of the Temperance INSTRUCTOR should be in every home in the land. Will you help to place it there?

JAMES JEFFRIES.

<sup>1</sup> "Prohibition Chimes" can be secured of J. G. Dailey, 4918 Kingsessing Ave., Philadelphia, Pennsylvania, for twenty-five cents.

## A Talk With the Girl in Business



WISH I could sit down quietly with some of you girls who are planning to go into a business life, and have a talk with you. I should like to know what you mean to make of your calling and of yourselves in it.

Perhaps you will think I am not in a position to advise unless I have personally known the sort of work you are about to do, and have learned by my own mistakes what should be done and what avoided. But, although I never worked in an office as a girl, I have known offices since then both by experience and by observation; and I have known girls better than offices, known them as one knows the girls she employs and who are in the same room with her day in and day out for weeks and months at a time. So I think I have learned some few things which may be of service to you.

In the first place, then, I should advise you to take as one of the mottoes you adopt for your guidance the very old one, "Mind your own business."

Does that sound harsh? It need not imply harsh conduct. It means that you are wise if you do not concern yourself in the affairs of others in the same employ as yourself unless such attention is forced upon you. And it also means that you should try to make the most of your work and put the best of yourself into it. To do this, keep an ideal before you.

Ideals are sometimes scoffed at, and said to belong especially to the "high-brows;" but I don't know a better piece of furniture for any one, old or young, to have.

One reason why so many girls make a failure of their business career is that they are not equipped with ideals. They are content to let things come and go as they will. Think a moment, and see whether you don't find that I am right.

Don't you know girls who apparently have no conception of work beyond getting through with it and drawing their pay?

The stenographer remains half-competent because she has not set before her the ideal of making herself thoroughly skilled in her line, of learning everything connected with it, and becoming indispensable to her employer. The girl behind the counter is satisfied with her performance if she has succeeded in getting along without reprimand or fine, so that she can receive her pay and hold her job; but she longs for little beyond that. The girl bookkeeper is content so long as she is not "called down" for an error, and troubles herself no further.

I should say to every girl in business: Make the best of yourself and your work wherever you are, and don't be satisfied until you have won the highest post there is within your reach. Hold fast to your ideal, and strive with all your might to reach it.

Two stenographers who have been in my employ always stand out in my memory as absolute contrasts.

One is a girl who had picked up shorthand at a church club, and had practised by herself and with the help of members of her own family until she had won speed and accuracy. She secured a position in a publishing house as a beginner with small pay, and set herself to work to learn all she could of the business of the office.

That was years ago. Since then she has filled one or two posts outside of this office, having made the

change because family conditions rendered it advisable for her to have more freedom than she could get when she kept regular hours. Wherever she has been, she has done well, and her first employers have induced her to return, by a large salary, offered because she is faithful, reliable, competent.

The other case is typical of many,—a girl of good principles and average ability, but lacking the interest in her work which would lead her to struggle to overcome faults of carelessness and inattention.

She has roamed from office to office, never stayed long, because of the defects in her performance, always receiving low pay because that was all she was worth. She had a better start than the first girl, so far as education and family went; but she had no ideals of improvement, and she has stayed just where she was when she began.

Courtesy and consideration and unselfishness are also characteristics I should commend to you girls who are going into business.

Be ready to do the kind thing to your neighbor. This does not interfere with your minding your own business, either. You don't have to pry into her affairs or strike up a sudden intimacy in order to show friendliness. It costs nothing to say a friendly word or make a kindly inquiry of one of your associates if she looks tired or depressed, and it is worth while to do her a good turn if you have the chance, worth while for her and very much worth while for you.

The grace of silence is another quality I should advise any girl in business to cultivate. Don't gossip about your home when you are at the office. Don't gossip about the office when you are at home. Don't talk to your business companions about matters concerning the firm.

Such apparently innocent chatter sometimes possesses great possibilities for harm, and is bound to make a bad impression upon your employers if it comes to their notice.

Keep watch, too, on your ordinary talk. Don't pick up slang. Don't fall into the habit of hasty or ill-tempered retort, or drift into the way of telling unsavory tales, even if they provoke a laugh. Don't encourage other girls to tell such tales by listening to them. You needn't be a prig, but make it plain that loose stories displease you, and that you will have no part in them.

And don't be loud!

This fault is forced upon my attention painfully when I am thrown in with working girls on the streets or in public conveyances. The shrieks of laughter, the cheap witticisms shouted back and forth, attract unflattering notice.

These habits do not spring from the business life, but they often accompany it. Try to show those about you that it is possible to be a working girl and a gentlewoman at the same time.

Is it necessary for me to utter a word of caution about personal neatness? A while ago I heard the statement made that the stenographers in a certain office were so careless about bathing and changing their clothes that on hot days it was almost impossible to endure their presence in the room.

This is plain talk, but it deals with a common fault. For, when I pushed inquiries further, I was told that such a state of affairs is all too frequent. It is pos-

sible for girls to keep themselves fresh and sweet about their work if they will take the trouble to do so. Hold your ideals high on this point as well as on others.

Try to bring the golden rule into your business. Do to your employers as you would like to have done to you, were the cases reversed.

Don't give them poor work or deficient attention. Show your fellow workers what you consider the sort of treatment that you yourself desire. Make your Christian life a guide for every day, as well as for the Sabbath.—*Christine Terhune Herrick, in Christian Endeavor World.*

#### Reflex Influence

THE artist Hoffmann, it is said, became  
In features like the features that he strove  
To paint,—those of his Lord. Unconsciously  
His thoughts developed in his face that which  
He sought upon the canvas to portray;  
And with the walls about him covered o'er  
With pictures he had made, he toiled and thought  
And gave the world his ideal of the Christ,  
Becoming more and more like him.

And thus

May we by thinking o'er and o'er again  
Christ's thoughts, and dwelling on his love, become  
In heart as he, all undefiled and pure,—  
Perfect within. The beauty sweet and joy  
Of holiness, communion with our God,  
The prayer of faith, the song of praise, and all  
The peace and uplift grand that Jesus knew  
May be our own, our very own, to give  
Unto a world made sick and sad by sin.

ELIZA H. MORTON.

#### What Is a Lady?

A LADY heard of a mother and two children who were living in a garret. She ascended three flights of stairs to reach the place. Her knock at the door brought a wretched-looking woman in rags. The lady said she had come to make her a visit, but she was not invited in, the woman standing guard against the door with the door-knob in her hand. The visitor entreated her to let her enter, which she did after much persuasion. There was actually nothing in the room save a wooden box, around which sat three naked children, who were munching some crusts of bread. "But where do you sleep?" asked the visitor, and the woman led her into another room where there was nothing but a pile of straw. She pointed to it and said, "There!" The visitor hurried away and went to a store, where she selected two beds, comfortable mattresses, sheets, blankets, pillows, etc., and when she told the manager of the store whom they were for, and asked for a bill, he replied, "Madam, there is no bill." The visitor then went to a provision store and purchased a lot of food, and she also secured clothing. The next day she called again upon the poor woman and had the joy of seeing her and her children under their improved conditions. "It was almost the happiest hour of my life," the visitor remarked as she told of the incident. "Lady" and "loaf-giver" used to be synonymous, because the lady in a castle was accustomed to go to her door at a certain time to give loaves of bread to the poor who would come to the castle gate. To help the poor is still the gentlest work a lady can do. She proves her right to the title by doing it. She cannot be a true lady if she is not a friend of the poor. Let her study wise ways of doing it, so that while she gives relief to the bodies of the poor she is uplifting them by leading them into ways of self-helpfulness.—*The Christian Herald.*



#### Shell Talks — Worms of the Beach



THE shore-lines of all sea beaches are literally alive with animals known as worms, varying greatly in length, from less than one inch to over three feet. Many, at first glance, appear repulsive, but when carefully examined all are among the most interesting, and often most beautiful, objects the shores contain.

In form they vary greatly, and some so nearly resemble seaweed as to be indistinguishable except by experts. There are, however, general shapes, as it were, which are so persistent as to allow naturalists to classify all worms into four great groups — the flat, the round, the wheel-like, and the jointed worms.

In the worm, too, naturalists find the beginning of two important natural distinctions. The flat worm is the first among animals to have a body with two similar sides,—both alike,—and worms always carry the same part of the body in front.

Worms, too, differ greatly in habits. Some are constantly on the go, migratory by nature, and carnivorous. The very long worms are generally solitary in habit, dwelling alone, and on the least alarm contracting their bodies into far less than natural length. In this condition the outer scales of the skin are so hard as to resist the bite of a large fish or the attacks of cranes and other birds. I have seen a crane work for



DIGGING TUBE-WORMS

an hour, possibly, biting, tossing, and trying to swallow a large worm, to give up at last and leave the worm uninjured.

Many of the smaller worms are gregarious, congregating together and coiling their bodies upon one another, producing knotty bundles of squirming animals, often amusing to watch. Empty shells, the under surface of seaweeds, under rocks, in mud and sand, in fact, almost every conceivable location of a shore-line contributes its quota of worms.

Most of these little animals secrete a slimy fluid.



POSITION OF WORM CASE IN SAND

Some do so in such quantities that their progress can be traced in the mud or sand by the slimy track that they leave behind them. A few utilize this slime to build a case around themselves for a perpetual home. The cases have two distinct layers of constructive material, an inner case of a white elastic material, like rubber in texture, and an outer strong and flinty covering bearing considerable strain.

One variety, while creating its home, or case, seeks a spot on the beach abounding with small shells and embeds them in the soft and yielding flesh, which, eventually hardening, permanently retains the shells. These worms are called shell gatherers, and it is said they use the shells as a defense against enemies which are unable to bite through the barricade.

Worms that form a smooth case (without a shell covering) bury themselves in the sand in the shape of a half-circle, bringing both ends to the surface, the body lying underneath in the shape of a bow. In the illustration, the lady holding the case shows the position of the worm while in the sand. The ends which protrude are pure white in color, standing out about two inches above the surface, and some eighteen inches distant from one another. These are the ends of the inner tube, and are about as thick as boiled macaroni, which they closely resemble. The first impression almost invariably is that they are the ends of some sea-plant bitten off by fish.

It is quite difficult to remove one of these worms without injury. As soon as disturbed, the animal withdraws to the bottom of the case, or curve, and has to be dug for from both ends at the same time. The worm is always found in sand soaked with water, and the sand caves in as the digging continues; and if any attempt is made to pull the creature out of the hole, the weight of the falling sand is almost certain to tear the case open and crush the worm. The illustration on the preceding page will give a fair idea of the difficulty of procuring one of these worms.

The worms shown on the chair are shell gatherers, the outer row showing the cases. The case on the right has had one half of the outer case removed to show the inner lining. The two worms are lying in the center. Their coloring is beautiful, and they are not at all repulsive in appearance.

The worm shown lying on the mat is one of those living in the sand. The case lies to the right, with a slit in the center through which the worm was drawn out. Two specimens of the little crabs which live with these worms in their homes, apparently on friendly terms, are seen near the worm.

This animal is a significant creature, about eighteen inches long. Its beauty cannot be expressed by description. Only a faint idea of its splendor can be conveyed by words, and the marvel is that so gloriously beautiful a creature should spend its entire life shut up in a cell where no eye can ever penetrate. The flesh of the animal is so soft as to make it difficult to extract it from its case and lay it out smoothly. The specimen shown is somewhat mutilated. The square front piece (it is not the head) is a most brilliant crimson. Just behind it comes a fleshy protuberance, like the ends of a necktie bow, of a deep and distinct orange yellow, followed by an appendage of cerulean blue, edged with golden yellow gradually merging into pink at the knobby protuberance, the pink continuing down the body as the prevailing color, taking on a flesh tint as it reaches the body proper. Along the entire length, above and below, are myriads of delicate, hair-like appendages which the creature moves like feet, and so rises or retreats into its tube house when alarmed or when seeking food.



SHELL GATHERERS AND THEIR CASES

of the carriage were not shining. At one of the stations an engineer got in, and examined the lamps one by one, unscrewing each and replacing it. Apparently there was nothing wrong until he came to the lamp at the very end of the carriage. This had some defect or other, and he put a new lamp in its place. Thereupon both the new and the old lamps gave out light.



A TUBE-WORM AND ITS CASE

ON a London electric railway the other evening we noticed that the whole of the lights along one side

## Early Recollections and Personal Experiences

(Concluded from last week)

MRS. E. M. PEBBLES

**A**T one time our little daughter became very ill. We had watched over her day and night, only to see her growing worse in spite of all we could do. There was no physician we dared trust, and so we laid her case before the Lord at the hour of morning worship. My mother was with us, and three earnest petitions ascended to God that he would spare our little one, if it could be for our good and his glory. She immediately became bright and cheerful. Within two hours she seemed quite well, at least out of danger.

At one time an ulcerated tooth was causing me great suffering. Whole nights were spent in distress, and being unable to reach a dentist, I was trying to bear it as best I could. But I thought of Jesus, and how he is touched with the feeling of our infirmity, and so, alone as I was, while the rest of the family were sleeping I quietly asked the Lord to ease my pain; and when I thought, "Perhaps I have not learned the lesson of patience which he would have me learn," I added to my prayer, "Not as I will, but as thou wilt." Instantly the work was done. It was not a gradual lessening of the pain, but an instantaneous work. It seemed as if God touched that throbbing nerve and said to it, "Peace, be still," and it obeyed the command, even to the last of the process of ulceration. A little thing you say?—Yes, a little thing; but we have a Father who cares for little things. He notices even the sparrow's fall.

At another time an unsightly excrescence appeared upon my face. It increased in size, and was liable to become something of a serious nature. I knelt before the Lord with my finger upon the lump, and asked in simple faith that it might be removed. In three days it was gone, and there was no mark to show where it had been. There were many other instances when God heard our prayers and sent relief. But these marked deliverances were not more precious than the realization of his presence while passing through some serious emergency. In fact, if he does not send deliverance, it is because he has something better for us.

Especially was this the case when that dread disease, diphtheria, appeared as an epidemic in our community. So many were stricken that we dreaded to hear whose turn had come. While helping to care for the sick and dying, both my husband and I contracted the disease. He was stricken first. We followed the directions given in "Home Handbook," and soon, with the blessing of the Lord, had the disease under control. But with me it raged from the start. For days my life hung in the balance. All power of speech was gone, even so much as to whisper, and not a morsel of food or water could be taken. God let me look into the grave, but it seemed as if the everlasting arms were beneath me and I was safe. Angels seemed right by my side, and when at last sweet sleep came to my relief, I felt especially the influence of their sacred presence. "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." It is good to go wherever He leads the way. If he goes with us through the trial, there is a greater blessing in it than we can find by going around it.

I think the experiences just related brought us to the

decision of selling our home and consecrating ourselves to the work of God. I remember seeing my husband in prayer one of those fearful nights. He told me that he promised the Lord the best thing he had if he would only spare us. That best thing proved to be himself, and all we had was laid on the altar for service.

But where was the precious mother to be left? Well, God took care of her. She had not been well, but one sad morning we were unexpectedly called to her bedside to see that a change had come, and that she was about to leave us. It was all so soon and so sudden that we were shocked and overwhelmed with grief. Dear, patient mother! Faithfully didst thou fulfil thy mission; nobly, heroically didst bear the sorrows, the trials, and the disappointments that fell to thy lot. Sweetly shall burst upon thy waking eyes the realities of that heavenly vision which was so long the guiding star of thy life, when thou shalt hear the glad words of thy Master, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord." Till then sleep on, tired mother, and take thy rest. With the help of God we hope to meet thee then.

"The form that once bowed with its burden of woe,  
Shall rejoice o'er that flowery plain,  
And a dazzling crown deck the care-worn brow,  
When He comes to his kingdom to reign.

CHORUS:

"O Jesus, my Saviour, dear Saviour, come.  
Our hearts weary grow of thy longer delay.  
O, hasten to gather us home!"

And so we went out to work for the salvation of the lost ones; and O, the joy of winning souls for the Master! It was ours together while my husband was spared, and it has been mine since he has rested. My health came back as I labored. How sweet it is to see precious souls coming home to our Father's house! And so we labored on side by side until his work was closed by death.

### The Greatest Trial

That was when God's sustaining grace was most needed, and most graciously given. Just as he passed away, there came, as it were, a breath across my forehead, and the words, "There appeared an angel unto him from heaven, strengthening him," came to my mind. The mental agony that had been upon me during the days that his life hung in the balance was cleared away by that gentle touch, and rest, both mental and physical, came as the result. I was soon ready for that all-night ride on the train with my two precious children with me, but with my husband in a casket in the baggage-car. The three weeks of watching seemed like a dream from which I should waken sometime to find him again by my side. But I listened for steps which never came. We laid him away to sleep in Battle Creek cemetery, there to rest where so many of our faithful laborers sleep. Methinks that will be the most interesting place to be in the morning of the resurrection; but it will not matter where we are. "They shall come from the east, and from the west, and from the north, and from the south," and "angels will carry the little ones to their mothers' arms," and the glad shout of victory over death and the grave shall echo and reecho throughout

the length and breadth of this old earth of ours. The martyrs will come, and the lone missionary who has slept in heathen lands will come. Paul will be there, and John the beloved disciple; yes, all the good old patriarchs of whom we read in sacred story, and many a humble, patient, yet noble hero of whom the world has never heard. God has kept a faithful record. He has watched the precious dust, and not one will be forgotten. But the center of all will be Jesus our King.

Reader, we must be there. We cannot afford to miss it. And more, we must help to bring others with us. If we have learned the way and have heard the good news of salvation, we cannot be content to enjoy alone what is so precious to us. We shall want to share it with those around us, and I am very thankful to God that, weak and unworthy as I have been, so frail and erring, he has given me the precious privilege of gleaning a few sheaves for the heavenly garner. O, how sweet it is to go out in the great wicked cities where crime and degradation are rampant, and as you go from house to house with the precious Bible in your hand, to hear the words of welcome! Often as I have traversed entirely new territory, I have found those who apparently were waiting for me, sometimes even with the Bible in hand, studying and praying for light, just as when the Ethiopian eunuch was studying Isaiah 53, and "the Spirit said unto Philip, Go near, and join thyself to this chariot." Philip bore to the eunuch the message of a crucified and risen Saviour, and left him to go on his way rejoicing, while Philip went to others who must hear the same message. And so we may be the humble instruments in God's hands, if our ear is attuned to hear the still, small voice of the Spirit, of bringing light and joy to some of those whose hearts are hungry for the bread of life; or we may warn them before it is too late of some of the dangerous deceptions that are filling the world.

#### Saved Out of Spiritualism

Once I found a lovely family, not religious, but good and pure, who had become interested in Spiritualism. Satan was making a strong effort to bind them in his snare; so much so that they could themselves perform the usual feats in writing, table tipping, and conversing with what they supposed to be the spirits of the dead. They were honest and sincere in their investigations, and the Lord one day guided my steps to their door. We talked freely of the subject in which they were interested, and we also had a few Bible readings upon the state of the dead and the nature of man. They saw that from the Bible viewpoint, what they had supposed to be true, was an utter impossibility. "The living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9:5, 6. Then of course the question would naturally arise, What then is the power, and what the intelligence manifested? They wished to show me what could be done, and asked that I see it demonstrated. I at first declined, but after being reminded of the text, "Prove all things," I consented, trusting in God as to results. The table was brought, and the three of the family who were present on this particular occasion, laid their hands upon it, and were very soon notified of the presence of the spirit, and

questions and answers were given and received. Soon, without any forethought on my part, I asked the question, "Is the devil doing that?" The eldest lady filled out the question by saying, "If so, let the table tip three times," and it immediately obeyed, but with a marked change in the movement. Before, the motions had been gentle, but instantly it jerked itself as if in anger, but made the signal for the affirmative. God was there with his compelling power, that Satan's snares should be discovered to those dear people, and they all, a family of five, accepted the truth, and became pillars in the church. To Him be all the praise.

The joy of seeing souls saved in the kingdom will far outweigh all the sacrifice we may make. If there is joy in heaven over one sinner that repenteth, what will it be to see scores there whom you have been instrumental in rescuing? And it is not so much ability and talent and education that will make you successful, as it is consecration, and a deep love for lost humanity, together with Christian courtesy, which will win the heart and cause it to yield to the Holy Spirit. God will cooperate with one in whose heart burns the love of Christ and love for lost souls. We must look upon every one we meet as a soul for whom Christ died,—a soul in deadly conflict with the powers of darkness; and then our timidity will disappear, just as surely as it would if we were to discover that a certain house was on fire and the inmates were all asleep and unconscious of their peril.

We may not use the same vehemence as would be proper in such a case, but we may use the same earnestness, and plead with God day and night for these perishing souls. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

The work will soon be over, and we shall enter into rest. Let us work faithfully while the day lasts, before the night comes wherein no man can work. And all can have a part in the work. Even if shut in at home by reason of infirmity, or by household cares, we may by our prayers follow the reapers as they go forth into the fields already white for the harvest.

My active work is now nearly done. God has greatly blessed me, and I thank him for his goodness to me, one of the least deserving of his children.

"When I shall awake in that fair morn of morns,  
After whose dawning never night returns,  
And with whose bright glory day eternal burns,  
I shall be satisfied then.

"And when I shall see his glory face to face,  
Hear his glad welcome, feel his fond embrace,  
And feast on the fulness of his heavenly grace,  
I shall be satisfied then.

"And when I shall meet the friends that I have loved,  
Clasp to my bosom dear ones long removed,  
And witness how faithful Christ to me hath proved,  
I shall be satisfied then.

"O, soon I shall gaze upon the face of him  
Pierced to redeem me from the curse of sin,  
And praise him forever with the glad new hymn;  
I shall be satisfied then.

"I shall be satisfied then, I shall be satisfied then.  
When I shall awake in that fair morn of morns,  
I shall be satisfied then."

IN rural schools in Missouri, girls are organized into Pick-and-shovel Clubs, under the direction of the National Congress of Mothers, to aid in the good-roads movement.

# CHILDREN'S PAGE



## Billy's Crutch



WILL you please buy my geranium, sir?" If a musical voice, a bright face, and a beautiful plant, all belonging to a young girl with dimpled cheeks and laughing blue eyes, will not

bring a man to a standstill, then it must be that he is hurrying through the world too fast, and wants nothing to come into his life that will gladden his heart and renew his youth.

I came to a full stop, and would not have missed the sight for a great deal. As the girl stood there on that bright October morning, it was difficult to tell where the sunshine left off and the girl began. They seemed made for each other; it was a perfect match, with the dividing line hard to discern.

"Have you any objections to telling me your name?"

"O, no, sir! My name's Gertrude Wilson."

"What a beautiful geranium you have there!"

"Isn't it lovely?"

"Indeed it is, and the finest I ever saw. Where did you get it?"

"About three years ago a lady left a slip lying on the seat in a horse-car. I took it home, got the richest dirt I could find, put it in this old paint-can, and then set the slip in it, and it began growing right away. I've given it plenty of water to drink, and kept it in the sunshine as much as possible."

"Why, I should think you would love it very dearly."

"Love it! I guess I do love it! It seems just like a part of myself."

"Well, my dear, if you love it so much, pray tell me why you want to sell it?"

"O, I wouldn't let it go if I did not want to help

God answer Billy's prayer! Don't you think it splendid to help answer somebody's prayer?"

"How do you know I believe in prayer?"

"O, I am sure you do, for you have a prayerful look!"

"Yes, I do believe in prayer," I said. "Now tell me who Billy is."

As I made this request, a joyous look came into her face, and her large blue eyes shone with delight; and as the dimples deepened in her cheeks, I beheld a picture that was worth going a long way to see.

"What? Billy? O, he's the nicest and best little fellow in all the city! Why, he is goodness, sunshine, and music all in one lump. Some one let him drop when he was quite young and broke his hip, and ever since he has been a cripple. But his leg is the only crooked thing about him. My mother says that Billy's mother was the best Christian she ever knew. Well, when she died last year, everybody in our tenement-house wanted to adopt Billy; so you see, he belongs to all of us. He pays his way by selling newspapers, and no one with good legs can get around livelier than Billy can with a crutch. But yesterday his crutch caught in a hole in the sidewalk, broke in two, and let him fall. He managed to get into the house and was not hurt. Well, last night just as I was going to bed, I heard Billy praying. His room is next to mine, and only a board partition between,

### Fun That Is Fun

HELEN ADAIR

You sit down here, Susanna Jane,  
Right in this chair, while I explain.  
No matter what you think or say,  
I am too old to play all day.

With house to clean, and beds to make,  
And bread and other things to bake,  
My mother's work is never done —  
No time to rest, from sun to sun.

Suppose we give her a surprise —  
I know she'd open wide her eyes;  
Mind, now, no tears are to be shed;  
Sit still, and watch me make my bed.



First, all the clothing we must air  
Before the window, on the chair;  
This makes the blanket and the sheet  
All nice and dry and fresh and sweet.

Next, we must smooth the pad out straight,  
And leave no wrinkles, small or great.  
Then comes the sheet, wide hem at head,  
Tucked under, all around the bed.

The top sheet follows, wrong side out,  
Three sides tucked under, smooth throughout.  
Then blanket, quilt, and counterpane,  
Tucked in, at foot, straight with the grain.

Shake pillows; make them straight and square;  
Set upright, with the greatest care.  
Susanna Jane, won't it be fun  
When mother comes and finds it done?

so I could hear it all. O, I shall never forget his words, as he said: "Dear Lord, I've never complained about my broken hip, and I am willing to go through life with it, but I can't get on without a crutch. I've

no money to get another, and I don't know who to ask, so please, dear Lord, send me another one. Mother always told me to go to you when I was in trouble, and so I come now. Please, dear Lord, answer my prayer for Jesus' sake. Amen.'

"I lay awake a good while thinking of that prayer, and it was the first thing I thought of this morning, and I began wondering if I could do something to help God answer Billy's prayer. Well, while I was wondering, I saw my geranium, and then I said, 'O, maybe I can sell it and get enough to buy another crutch!'

"Now, you know who Billy is, and why I want to sell my geranium. Won't you please buy it?"

I was greatly moved and interested, and I will own up to a great deal of moisture in my eyes, as I inquired, "How tall is Billy?"

"O," she quickly responded, "I've got the measure of his old crutch, if that is what you mean."

"Yes, that is just what I mean, so if you please, Gertrude, we'll go and see about a crutch."

It did not take us long to find a store where such a thing was to be procured, nor a great while to get the keeper of the store as much interested as I was in the girl's story. Just the right kind of crutch was found, and a minimum price put upon it.

"Well," I said, "I'll give you that much for the geranium, Gertrude, and it is very cheap at that."

"O, thank you," she said, and her eyes fairly danced with gladness. "I'll take the crutch, please, but Billy mustn't know a word about where it came from. Isn't it just splendid to help God answer Billy's prayer?"

The moisture in my eyes didn't subside one bit, as I said: "I want you to do me a favor, Gertrude. I am hundreds of miles away from the place where I live, and I can't carry this plant around with me. Would it be too much trouble for you to keep it for me?"

"What, do you want that I should take care of it for you?"

"Yes, if it will not be too much trouble."

"O, you splendid man, you! I'll be glad to do it, and I'll take just as good care of it as I did when it was mine."

I carried the plant, while she carried the crutch, and after reaching the house, Billy was called in to see me, while Gertrude smuggled the crutch into his room, and came back with a face as happy as a face could be, but never betraying to Billy by word or look that she had been answering his prayer.

To sum it all up, Billy has a new crutch, and he is the happiest cripple in the big city. Gertrude helped answer his prayer, and a happier girl doesn't live. I own the handsomest geranium bush I ever saw, and the one who takes care of it for me is as proud as I am of that plant.—*Selected.*

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### The Promotion

THE six o'clock bell had rung, and the clerks at Munger & Athwold's were putting away the stock that had been left on the counters. Two young clerks, Harry and Walter, friends and recent comers to the store, worked at the same counter. When the last box had been put in place, Walter turned and began to study the labels on the rows of boxes on the shelf.

"What are you doing, Walt?" asked Harry, with languid interest, as he drew on a pair of new gloves. Harry was good-looking, and he knew it, and he had spent all that he earned, so far, on clothes. Once or twice he had seen Mr. Athwold himself looking him over with what he thought was an approving glance,

and he had remarked confidentially to Walter that "it paid to keep well-groomed. The management wasn't likely to promote a clerk whose looks were not a credit to the store."

Walter understood the insinuation. Nature had not gifted him with good looks. Moreover, he had a widowed mother to support, and he had to wear a suit that was not exactly shabby, but that was far from new.

Now Harry had to repeat his question before Walter answered. "I'm going to study stock a few minutes. I don't know just where everything is, yet."

Harry laughed a contemptuous little laugh. "You don't catch 'dis chile' studying stocks after hours. If you don't know where a thing is, ask somebody else. That's my motto."

Things went on as usual for the next three weeks. Then one day Mr. Athwold walked down the aisle. He stopped at the counter where the two friends stood, and asked Harry to wait on him.

"Will you show me some pajamas?" he said.

"What size?" asked Harry.

Mr. Athwold appeared to hesitate. "I really have forgotten what size I do wear. What size would you suggest?"

Harry had no suggestion to offer.

"Let me see the largest size you have," Mr. Athwold said, finally.

Harry pulled out several boxes, and began to rummage through them. Then he turned to Walter. "Say, Walt, are there any larger sizes than these in stock?"

Walter put his hand instantly upon the size desired.

Mr. Athwold chose a suit, and then asked to see some hose, size 11½. Harry hunted aimlessly for a minute or two, but could not find any half-sizes. He called upon Walter again, and Walter immediately found the right box.

Next Mr. Athwold asked for a pair of extra-length suspenders, then for some collars of a shape that differed a little from the kind usually sold, and finally for gloves with cadet fingers. In not a single instance could Harry find the article desired; but Walter got it with a promptness that showed how perfectly he knew the stock.

The next morning Walter was called to the office. He went with fear and trembling, but when he came back his face was beaming.

"What's up?" asked Harry, curiously.

Walter told him. He had been promoted to the position of head clerk, with a substantial raise in salary.

Harry's face fell. "You!" he exclaimed. "Why, he almost promised that to me. He told father three weeks ago that Jerrold was going to leave, and that I was in line for promotion. But that's just it," he added, with easy philosophy. "You can't put any dependence on a man's word nowadays."—*Youth's Companion.*

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A BAR of iron worth \$5 will, if made into needles, bring \$355. The actual cost of "The Angelus" to Millet was just sixty cents. It was recently sold for \$105,000. This increase of value in the bar of iron and the piece of canvas, brushes, and colors is due to knowing how to make them useful. It is not the man who knows the most that benefits mankind, but the man who knows, then does. The fundamental purpose of all knowledge worth the knowing should be the development of mankind.—*Ida Q. Moulton.*



M. E. KERN . . . . . *General Secretary*  
 MATILDA ERICKSON . . . . . *N. Am. Div. Secretary*  
 MEADE MACGUIRE . . . . . *N. Am. Div. Field Secretary*

### Society Study for Sabbath, October 18

1. OPENING Exercises (twenty minutes).
2. Mission Study (fifteen minutes).
3. Bible Study (fifteen minutes).
4. Social Service (ten minutes).

#### Suggestions for the Program

1. Review Morning Watch texts; report of work; minutes; items of interest from our church paper. For this exercise have some one spend five minutes in giving briefly interesting facts drawn from the numbers of the *Review and Herald* issued since your last similar exercise.
2. "A Day Among the Native Villages of Java." Make the article in the *INSTRUCTOR*, by A. A. Wood, the basis of this interesting trip. If you have any time left, have a short talk on the progress of our work in the Australasian Union, for this is our only opportunity to study the work there this year. For information on the progress of our work in the Australasian Union see *General Conference Bulletin* for 1913, pages 45, 148-155. See also back numbers of the *Review*.
3. Success in the Christian Life, No. 22. The secret of strength. It is essential first to get acquainted with God (Dan. 11:32), and to have confidence in him (Isa. 30:15); and to wait upon him in prayer (Isa. 40:31); to recognize one's own weakness (2 Cor. 12:9); and then appropriate his strength by faith. Phil. 4:13. Determine to do right (Isa. 50:7), and put away every known sin. Job 17:9; Eccl. 7:19; Prov. 24:5; 1 John 4:4; Luke 6:47-49.
4. For suggestive topic for social meeting see John 15:5.

### Missionary Volunteer Reading Courses

#### Senior No. 7 — Lesson 2: "From Exile to Overthrow," Chapters 5-8

NOTE.—A great chancellor of France wrote a valuable book during his odd moments. Grote wrote his history of Greece during the hours of his leisure snatched from his work as a banker. Mr. Burney learned Italian and French on horseback. Gladstone always carried a book to read during spare moments. It is during spare moments that hundreds of young people are taking the Reading Course.

1. In what way had Jeremiah shown his confidence in God's word? How did the exiles manifest their faith? On what dates did the seventy years of captivity begin and end? What prophets declared the deliverance?
2. Whom did God use to deliver his people? State how Babylon was taken, and the effect upon Belshazzar.
3. Who succeeded Belshazzar? Mention some of the scriptures in which are expressed the joy of the people when called to return to their city and restore the temple. How many responded to the call and what did they bring with them?
4. What was the first public work of the returned people?
5. What only was left of the first temple? When were the foundations of the new temple laid? How did the people feel? How was the work hindered, and for how long? When was the temple completed?
6. After sixty years who went to Jerusalem? What was his greatest burden? Is there danger today of many of God's professed people committing the same sin? What did Ezra do to bring about a reform? What next did he institute, and how does it affect us today?
7. To what danger was the city exposed? Who came to the rescue, and what did he do?
8. Mention three reforms Nehemiah instituted for the benefit of the people.

#### Junior No. 6 — Lesson 2: "The Black-Bearded Barbarian," Chapters 3, 4

NOTE.—Keep up your weekly assignments and you will enjoy the reading more.

1. What was the first thing Mr. Mackay did Monday morning? How did he travel? What animals were used by the farmers usually?
2. What often reminded Mr. Mackay of his reason for going to Formosa?
3. Tell the kind of dining-room and bedroom he was put

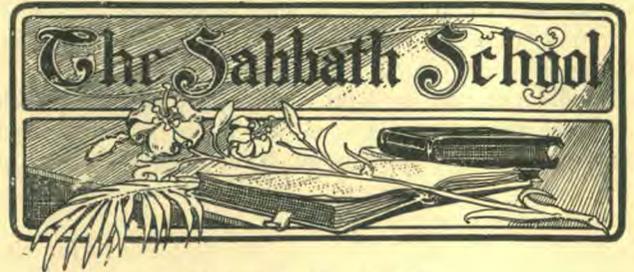
into when going through Tiong-lek. Who were his room-mates? How did Mr. Mackay fare while on this visit?

4. What place did Mr. Mackay and his friends finally reach in their journeyings? How long did they remain with these native Christians? Then what happened? How did these three friends feel at parting? Who went with Mr. Mackay to help and comfort him at this time? Can you think of a text which proves that Jesus is still with the missionaries?

5. What was noised around Tamsui? How did the natives feel about this? Describe Mr. Mackay's house and furniture. How did he feel amid these surroundings? What did he set himself to do diligently at this time, and who was his teacher?

6. With whom did Mr. Mackay next become acquainted? What did he show them, and what did they then become?

7. As he saw the people from day to day in their poverty and distress, what did he pray? How many religions were there in Formosa? Name them. What is Confucianism? What is Taoism? What is Buddhism? When Mr. Mackay could write the Chinese characters, what did he do? For what had he been working and praying? In what way did God answer his prayer?



### III — To the Red Sea

(October 18)

LESSON SCRIPTURE: Ex. 12:37-41; 13:17-22.

LESSON HELPS: "Patriarchs and Prophets," pages 281-284.

MEMORY VERSE: "I am the Lord thy God . . . which leadeth thee by the way that thou shouldest go." Isa. 48:17.

#### Questions

1. From what place did the Israelites start when they left Egypt on the night of the last plague? About how many Israelites went up out of Egypt? Ex. 12:37.
2. Why were they not led to take a direct route to Canaan? Ex. 13:17, 18; note 1.
3. What had the Lord promised Jacob when he went down into Egypt? Gen. 46:3; note 2.
4. In what order did they march? Ex. 13:18; note 3.
5. Who went with the children of Israel out of Egypt? Ex. 12:38; note 4.
6. What did the people eat as they journeyed? Verses 34, 39.
7. What evidence do we have in this lesson that God brings things to pass in exact time? Verses 40, 41; note 5.
8. What promise made to Joseph did Moses fulfil? Ex. 13:19; Gen. 50:25.
9. What was finally done with the bones of Joseph? Joshua 24:32.
10. How many days did it take the people to reach the Red Sea? Ex. 13:20; 14:2; note 6.
11. In what wonderful manner were they led? Verses 21, 22.
12. Many hundreds of years after, what did Nehemiah say about this? Neh. 9:12.
13. What was their condition physically and financially as they came out of Egypt? Ps. 105:37.

#### Notes

1. "Instead of pursuing the direct route to Canaan, which lay through the country of the Philistines, the Lord directed their course southward, toward the shores of the Red Sea. . . . Had they attempted to pass through Philistia, their

progress would have been opposed; for the Philistines, regarding them as slaves escaping from their masters, would not have hesitated to make war upon them." The Israelites, with packs on their backs and burdened with their women and children and herds of cattle, were not prepared for fighting.

2. The house of Jacob, or Israel, numbered seventy when they went to Egypt, and they numbered six hundred thousand besides women and children when they went out of Egypt.

3. Exodus 13: 18, margin, says they "went up by five in a rank out of the land of Egypt." Moses was trained as a warrior in the court of Pharaoh, and he led the Israelites to march in order, as soldiers do. He divided them into companies, and placed captains and officers over each company. There were very many,—six hundred thousand men,—and it has been estimated that there must have been about two and one-half million persons counting women and children. This great number would necessitate a regular order of march.

4. "And a mixed multitude went up also with them." In this multitude were not only those who were actuated by faith in the God of Israel, but also a far greater number who desired only to escape from the plagues, or who followed in the wake of the moving multitudes, merely from excitement and curiosity. This class were ever a hindrance and a snare to Israel.—"*Patriarchs and Prophets*," page 281.

5. What Paul says in Gal. 3: 17 gives us to understand that the four hundred and thirty years began when God made the covenant with Abraham, and that was when he called Abraham to go into the land of Canaan. Read Gal. 3: 17, 18. Neither Abraham nor his descendants had any home in Canaan, and we know that the Israelites in Egypt had no home of their own. For this reason it was called their "sojourning." It is thought the Israelites were in Egypt about half of the four hundred and thirty years.

6. It seems that Succoth was their first camping-place, Etham the second, and the third night they camped by the sea.

which we cannot see, even his eternal power to save, his divine, everlasting love.

4. "Heart was darkened:" Darkness does not come from God. "God is light, and in him is no darkness at all." Our path becomes darkened when we turn from the light and interpose our own shadow between our pathway and God. Those who knew God might have retained him in their hearts, and glorified him. But instead, by taking glory to themselves they shut away God's glory, and their foolish hearts were darkened. "He that walketh in darkness knoweth not whither he goeth."

5. "Gave them up:" When men will not have God, he permits them to have their own way. He leaves them to the power and the fruitage of the sin they have chosen.

6. "Changed the truth:" The Revised Version reads, "For that they exchanged the truth of God for a lie." Godet instead of "changed" gives "travestied." Conybeare and Howson say, "This is nearly a quotation from Ps. 106: 20 (Septuagint). The phrase used there and here meaning to forsake one thing for another; to change one thing against another." They utterly perverted the truth of God to degrading, debasing lies. Vincent says that "the truth of God" is equivalent to "the true God." They made of the true God a lie in their own hearts; they travestied his truth, and turned from his infinite perfections to the worship of the lowest and basest. Their gods were their passions personified. They "passed by" the Creator. The Revised Version reads they worship the creature "rather than" the Creator.

### My Sunday-School Dream

I WAS awakened by a very uncomfortable sense of having failed in a duty. In my dream I had been asked by a friend to take her class in Sunday-school on a certain date, as she was going to be out of town. It was a class of nine or ten young women, one of the most important in the school in the matter of serious study and as a source of supply of workers. I knew that, and was glad to have such an opportunity; and I made careful preparation.

On the appointed day I went to the school, and was brought by the superintendent to the class. While I knew the superintendent well and was familiar with the school, I was not acquainted individually with these young women. But they must have been all present, for the class form was full, and as I looked into their intelligent and earnest faces the feeling of interest and pleasure in my task was quickened and deepened. I first shook hands with each one, but before the round was finished I felt that time was passing and that where so many were waiting it would have been better to include all in one courteous greeting. Then the class book had to be marked. Not knowing the names of the young women except, it seemed, one or two, the inquiries and marking appeared to run into minutes and more minutes, and a feeling of uneasiness was noticeable.

At last the preliminaries seemed to be cleared out of the way, and I settled to the real work for which I had come, when I realized that the class was reduced to only four. The others, during the desultory matters of roll-marking and so forth, had become inattentive, or attentive to their neighbors, and had quietly slipped into other classes or else out of the school. And furthermore, it seemed that hardly ten minutes of the lesson period remained. My heart ached. More than half of the class and more than two thirds of the lesson time had slipped through my fingers in mere incidentals, and the splendid lesson, with all my careful preparation, had been scarcely opened.

There came to me a deep, strong sense of the Master's presence, not exterior to me in bodily form, but somehow I seemed to feel that he was looking sadly, even sternly, into my very heart and upbraiding me for such a loss, such a shallow appreciation of a golden privilege of service. As I say, my heart ached, and I awoke finding myself pleading for pardon and forgiveness never so to offend again.—*A Veteran Teacher.*

### III — Results of Rejecting the Gospel

(October 18)

LESSON SCRIPTURE: ROM. 1: 18-27.

#### Questions

1. Against what is the wrath of God revealed? What is the attitude of all such to the truth? Verse 18; note 1.
2. What is manifested to them? How? Verse 19; note 2.
3. By what are the invisible things of God perceived? From what time? What are these invisible things? Verse 20, first part; note 3.
4. How have these manifestations of God's power left men? Verse 20, last clause.
5. Notwithstanding all the revelations of God in creation, what did many who knew God fail to do? What came to them as a result? Verse 21; note 4.
6. What further statement is made concerning the result of not glorifying God? Verse 22. Compare I Cor. 1: 20-25.
7. How far did their blindness and unbelief lead them? Verse 23.
8. To what did God give them up? Verse 24; note 5.
9. What did they finally do? What did they worship? Verse 25; note 6.
10. When they turned away from God, the Creator, to what did he give them up? Verses 26, 27.

#### Notes

1. "Hold the truth in righteousness:" Not to hold the truth in the sense of possessing it, for no man really possesses the truth who is unrighteous. The Revised Version gives the correct sense, "hold down," that is, to hinder or repress the truth. They do not receive the truth into their lives, and by a false profession often hinder it from reaching other lives.

2. "Manifested:" God's power and influence is manifested in men, in conscience, in judgment, in reason, in love, in a desire after holiness. His wisdom and power are manifest unto men in sun and stars, in wood and field, in sea and land, in rock and plain, in all his works. And the manifestation of his invisible power in visible things, enables thoughtful men to grasp the love, righteousness, and life of God.

3. "Invisible things:" There is always enough light and truth for one step more. All the visible things of God that are manifest to us argue for the invisible perfections of God

# The Youth's Instructor

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### Love Suffers Long

Love suffers long; O, wonderful the thought!  
 And wonderful its demonstration when  
 The God of heaven, all for love of men,  
 The greatest sacrifice of heaven wrought  
 That man might live whom sin condemned to die;  
 And, living, enter God's great family  
 Of souls immortal as though sin had not  
 Wrought such confusion. Loving, then, may I  
 Suffer, to prove that love which works in me  
 Is love of Christ. Chosen and placed in lot  
 And sphere where suffering shall work for God  
 The glory that is due his holy name.  
 Exalt and magnify the mighty fame  
 Of God's great gift and suffering of love.

LILLIAN S. CONNERLY.

### Gleanings From the Congress

THE Fourth International Congress of School Hygiene met in Buffalo, New York, August 25-30. "Fourteen different countries, forty-three States, the District of Columbia, and the Philippine Islands being represented by delegates. About seventy-five colleges and universities and nearly as many societies and organizations showed their interest by sending delegates, and about twenty-five boards of health of the leading cities of the United States and Canada also sent representatives.

"Dr. Thomas D. Wood, in a report of the National Educational Association, says that of the 20,000,000 pupils attending school in the United States today there are probably about 1,000,000 who have spinal curvature, flatfoot or some other moderate deformity sufficient to interfere with their school work. About 1,000,000 have defective hearing, about 5,000,000 have defective vision, about 5,000,000 are suffering from malnutrition, more than 6,000,000 have enlarged tonsils or one of the kindred diseases, and more than 10,000,000 have teeth sufficiently bad to interfere with their school work. When these figures are taken together with the fact that the medical inspection in most communities is either a farce or a myth, it can be seen that some such movement as the International Congress on School Hygiene is needed.

"Among the three hundred speakers listed were thirty presidents of well-known colleges in the United States and Europe, many State, city, and county officials, and educators from all over the world, physicians, dentists, engineers, architects, etc."

Some of the simple hygienic principles the congress sought to impress follow:—

Medical and dental inspection of all schoolchildren a necessity.

Improve the class average by improving its health.

### A Sanitary Code

Swat the fly;	Ample bathing;
Airy rooms;	Thorough ventilation;
No dirt;	Insistence on cleanliness;
Incinerators for garbage;	Outdoor exercise;
Temperate heating;	Nourishing food.

Defective eyesight is a handicap to any child. A child with normal vision should be able to read print held at least eight inches from the eye.

The department of health of New York State found that in rural districts (1912) over 31,000 children, or 26 per cent, had defects of the eye. Over 3,700, or 3 per cent, had defective hearing.

Defective hearing leads to defective learning.

Retain the common towel and you retain the common germ.

Do not exchange pencils with other children, or put your pencil in your mouth.

Children should not be allowed to exchange chewing-gum, or to eat anything that has been near another's mouth.

A warm schoolroom makes a dull child. Proper temperature keeps the child bright.

Adequate play space is as necessary for a child as adequate class space.

A cheerful teacher is the best of children's tonics.

Inability of the teacher to control "nerves" may retard a pupil as much as inability to teach.

Every decayed tooth is the cause of disease germs; and often the cause of some contagious disease.

A clean tooth never decays. A child's health can be only as good as his teeth.

### Moving Pictures

THE cinematograph, or moving-picture camera, has great possibilities for good. Its power as a real educative influence is almost boundless. When it is made to reveal the beauties of the world of nature in the water, on the water, on land, and in the sky; when it shows the findings of observers in the medical and scientific world, it is serving a highly beneficent purpose; but when it is a mere ally of the cheap theater, as it is in the moving-picture shows, appealing to the most questionable emotions and passions of mankind, it is altogether serving an ignoble purpose. The following answers given in the *American Magazine* by children who are devoted to the "movies" show that great harm may result from frequenting these places of amusement:—

"Sometimes the Indians fight so hard and kill the men that it makes me sick, and I have a headache."

"I see pictures of war, Indians, funny pictures, and about fishers. I earn my money to go. My parents do not like it and have forbidden me to go, because it has made my brother a little out of his sense and has spoiled him."

"When you go to the show you see men robbing houses, and you learn to rob houses and people."

"I like war and murder and burglary pictures best."

"The moving pictures make me decide that I am going to join the army. It makes you feel great to think that you once served for your old, old country."

"The pictures I like best are the love pictures, when the girl has to run away without her mother or father knowing about it, and the father and mother find her."

"I like to go to the show and like to see the moving pictures. The best show I like is—because I see a beautiful vaudeville and a lady smoking."