

# The YOUTH'S INSTRUCTOR

Vol. LXII

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No. 11





EDWIN GINN, the late Boston publisher, endowed his "world's peace foundation" with a fund of \$1,000,000.

THOMAS A. EDISON considers the manufacture of ammonia from nitrogen and hydrogen the most significant invention of 1913.

PIPE factories in Missouri use more than 150,000 bushels of corncobs in making their corncob pipes, which are sent to all parts of the world.

It is estimated that a day of darkness in London, caused by fog, costs the inhabitants \$25,000 for gas, as well as a large sum for electric light.

BRUNEI, in Borneo, is a town on stilts. Not a single residence occupied by natives is on dry land, all the houses being built on poles in the water.

THOMAS A. EDISON has given this unique definition of genius: "Genius is two per cent inspiration and ninety-eight per cent perspiration."

COPENHAGEN is the most law-abiding city in the world, according to statistics concerning homicide. With a population of 554,400, there was in 1910 only one murder.

FIVE women whose aggregate wealth amounts to more than \$75,000,000, were seen recently in a New York department store at one time, and they were all buying remnants.

HENRY FORD, president of the Ford Motor Company, announces that during this year he purposes to distribute among his employees \$10,000,000, thus making his business profit sharing.

THE present transatlantic record is four days and ten hours from the coast of Ireland to the entrance of the Ambrose Channel, New York. It was made by the "Mauretania," of the Cunard line.

THE czar of Russia has a newspaper of his own, specially printed each morning. It is the most exclusive paper in the world, for only two copies are supplied, one for the czar and the other for his private secretary.

THE University of Wisconsin is planning to have a large moving picture library which will circulate among the public schools free of cost. Each school will be required to have its own machine, which costs about \$100.

AN international city is to be built at a cost of \$100,000,000. It has been designed by Hendrik Christian Anderson, an American architect living in Rome. Peace societies and the governments of several nations are supporting the plan. The site of the city has not yet been decided upon.

BIRDS are now used by mine workers to detect the presence of poisonous gases in the tunnels. They are carried into the shafts in cages, and are watched by the miners with a great deal of interest, as the birds become unconscious before there is sufficient gas in the air to inconvenience the men.

AN unfortunate, known as "the man who cannot laugh," recently got a verdict of \$25,000 from his former employers. He was thrown one hundred and forty feet down an elevator shaft, broke the second cervical vertebra, and has since lived in a steel corset with a head guard which prevents him from moving his head even a fraction of an inch. The slightest twist of his neck might break the spinal cord and kill him. A laugh or a sneeze would probably do this; hence his name.

It is to restore the lost fertility, to give back a rich productive garden of Eden to modern man and a land-hungry world, that one of the greatest irrigation schemes ever planned is now being carried out in Mesopotamia. Millions of acres of rich land, idle for ages, highly adapted for cotton growing, grain, and fruit, are to be reclaimed. Sir John Jackson and Sir William Wilcocks—it was the latter who built the great Nile dam at Assuan and won fame in Egypt—have been engaged by the Turkish government to direct this important work.

COLUMBUS, Georgia, has a school that gives an excellent business course to its students; but before a pupil can be graduated, he must not only complete the three-year course in academic subjects and trade courses, but he must take a position six weeks before the date of his graduation and must "make good," so to speak, under ordinary commercial and industrial conditions. Daily reports are received by the school on the efficiency of the student's labor.

ONLY a few hundred of the famous cedars of Lebanon are remaining today, and they have been inclosed by a stone wall in order to protect the smaller trees from the ever-hungry mountain goat. The cedars stand on a small plateau at an elevation of 6,000 feet. A winding road leads up the slope to the spot where the ancient trees excite the wonder and admiration of tourists. The tallest one is eighty feet high.

YOUNG men in this age of activity are wanted to fill positions of trust and responsibility. The "man who knows" is in demand. The new mayor of New York City is but thirty-four years old. The leading member of his "cabinet," the city chamberlain, is scarcely thirty-two. The head of his civil service commission is thirty-four. His commissioner of charities is thirty-seven.

ONE of the various methods used to force plants into early productiveness is that of subjecting them to the fumes of ether. The plants when blooming are placed in a closed room where they are exposed to the fumes of ether for forty-eight hours. Strawberry plants thus treated are found to bear ripe fruit almost a month before those which are left to natural growth.

ALASKA may well be called the country of opportunity. It has vast fields of coal which are untouched, productive though as yet undeveloped copper mines, vast extents of forest reserves, and fisheries second to none in the world. The 65,000 inhabitants (including Eskimos, Indians, and whites) produced exports last year valued at \$40,000,000.

THE European nations have decided to send a fleet to Albanian waters. Their purpose is to force Turkey to give up all claim to Albania. The powers have chosen Prince William of Wied to occupy the throne, and have made a loan of \$15,000,000 with which to finance his administration.

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# The Youth's Instructor

VOL. LXII

TAKOMA PARK STATION, WASHINGTON, D. C., MARCH 17, 1914

NO. 11

## The Prayer of Life

SPIRIT of Truth, severe and stern,  
Conquer my fancies vainly wild,  
Teach me thy ways, that I may learn  
To be an honest, useful child.

Spirit of Courage, when I read  
My heart and find my soul's great truth,  
Give me the strength to own my creed  
And trust myself—a fearless youth.

Spirit of Love, in me awake  
Such deference to the Father's plan  
That I may live for his dear sake,  
And serve the world as God's good man.  
—Alice Hartich, in the *Youth's Companion*.

## Little Toilers

MATILDA ERICKSON



SOMETIMES boys and girls long for a vacation, and think, "What splendidly good times we shall have when school is out!" But have you ever stopped to think how very unfortunate it would be not to be able to go to school? Thousands of boys and girls grow up with little or no schooling. Some of them learn to read a little, some can write their names, others get farther along in school, but many of them know nothing but work, work, work, from morning till night. They have no time for school and no time for play; for work faces them in the morning, and frowns upon them when they drop to sleep at night.

Jacob Riis loves boys and girls. He has visited many of the large factories and tenements in New York City to see what he could do for the children there. When I read his book "The Children of the Poor," I almost felt I had visited with him the terrible slums of that great city. There are thousands and thousands of boys and girls at work, but we can notice only a few today.

He pointed out a little girl in a shirt factory. She was not twelve years old, but she was hard at work at a sewing machine. In a Hester Street house we noticed two little girls pulling basting threads. They were both Italians, and said they were nine. In the room in which one of them works, thirteen men and two women were sewing. The child could speak English, and she said, "I earn a dollar a week, and work every day from seven in the morning till eight at night." In another factory where many small boys and girls were busy at work was one little boy not more than nine. Mr. Riis talked to the boss about this little fellow, but the boss said, "That boy only has to make sleeves and go for beer."

Next we came to one of the many, many tenement homes. The father is too sick with consumption to work; the mother "washes and goes out by the day, when she can get such work to do. The three children, aged eleven, seven, and five years,—not counting the baby, for a wonder,—work at home covering wooden buttons with silk at four cents a gross. The oldest goes to school, but works with the rest evenings and on Saturday and Sunday, when the mother does the 'finishing.' All together, they earn from \$3 to \$6 a week, and pay \$8 a month rent.

As we moved on, Mr. Riis told us of another home. He said: "I came across a little girl in an East Side factory who pleaded so pitifully that she had to work, and looked so poor and wan, that I went to her home

to see what it was like. It was on the top floor of a towering tenement. The mother, a decent German woman, was sewing at the window, doing her share, while at the table her husband, a big, lazy fellow who weighed two hundred pounds if he weighed one, lolled over a game of checkers with another man like himself. A half-empty beer growler stood between them. The contrast between that pitiful child hard at work in the shop, and the big loafer taking his ease, was enough to make anybody lose patience, and I gave him the piece of my mind he so richly deserved. But it rolled off him as water rolls off a duck. He merely ducked his head, shifted his bare feet under the table, and told his partner to go on with the play."

Finally we visited little Susie in her home and workshop. She was pasting linen on tin covers for pocket flasks. Like many other little tenement workers, her hands moved so fast we could hardly follow them. "Every morning she drags down to her Cherry Street court heavy bundles of the little tin boxes, much too heavy for her twelve years, and when she has finished running errands and earning a few pennies that way, takes her place at the bench and pastes two hundred before it is time for evening school. Then she has earned sixty cents—'More than mother,' she says with a smile. 'Mother' has been finishing 'knee pants' for a sweater, at a cent and a quarter a pair for turning up and hemming the bottom and sewing on buttons; but she cannot make more than two and a half dozen a day, with the baby to look after besides."

Susie works hard, but she is very pleasant, and she makes sunshine for everybody and everything, even in that dark alley. Somehow when she is around, every one seems a little more kind, a little more gentle. Susie has hundreds of little companions in the alley,—you could hardly call them playmates, for they have almost no time for play. Some of the girls make artificial flowers or paper boxes, while the boys earn money shining shoes and selling papers.

Next we hastened to an evening school. There we found nineteen boys and nine girls, all tired from a hard day's work, but trying to learn something from books. We asked, "What do these boys and girls do during the day?" Twelve of the boys said they shined shoes, five sold papers, one worked in a printing shop, and another in a wood yard. Of the girls, "one was thirteen and worked in a paper box factory, two of twelve made paper lanterns, one twelve-year-old girl sewed coats in a sweatshop, and one of the



same age minded a pushcart every day. The four smallest girls were ten years old, and of them one worked in a factory and 'finished twenty-five coats yesterday,' she said, with pride. She looked quite able to do a woman's work. The three others minded the baby at home; one of them found time to help her mother sew coats when baby slept."

But now our day's visiting is done. We have seen so much and yet so little of the pitiful life of boys and girls who work in the slums. Let us pray more earnestly for their salvation, and let us pray that Jesus may come very soon to wipe away all sin and suffering.

#### "An Occasional Spree"

UNTIL recently a man conducted a blacksmith shop in Washington, D. C., having in his employ several men who were addicted to the excessive use of intoxicating liquors. He remarked to a friend of the writer: "I cannot place any dependence in those men, for they are drunk so much of the time. I do not object to a man going on an occasional spree,—I do that myself,—but this thing of being drunk most of the time is all wrong."

Just before Christmas this man made a visit to a place of business adjacent to his blacksmith shop. He was apparently in good health. Christmas morning he again visited his business friend, who noticed that he had been drinking. At noon he was again met, and evidently liquor was getting the best of him.

The next morning when my friend picked up the newspaper, about the first news item he noticed was this:—

#### "Struck by a Car"

"Mr. —, while wandering along the tracks of the — car line, was struck by a rapidly moving car. He was carried to the hospital, where the physicians say he cannot recover."

This was the man who was not opposed to "an occasional spree." In a short time he succumbed to his injuries, leaving a wife and children helpless in the world.

Here is an example of compromising with the liquor traffic. The only safety is in total abstinence. There should be no compromise with evil.

EDWARD QUINN, JR.

#### As the Days of Noah

How glibly we quote, "As the days of Noe were, so shall also the coming of the Son of man be." And we say that the people were "eating and drinking, marrying and giving in marriage;" and looking about us, we see the people doing the same things. And it is all true, every word of it; for "as the days of Noe were," so are the days now. But we must not quote it all for those whom we call "the world."

When God "saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually," he looked for something else—and found it. He looked for one who was true to him, and "Noah found grace in the eyes of the Lord," for "Noah was a just man and perfect in his generations, and Noah walked with God."

Wonderful record! In spite of all the wickedness about him on every side, Noah walked with God. Him God found perfect. Do we think of this when we say,

"As the days of Noe were"? Surely we should, for that was one of the conditions then, "in the days of Noah." We may do all we can to make it true in "the days of the Son of man."

Then God gave this righteous man something to do. "Make thee an ark," said the Lord to Noah. And what did Noah do? Noah began to fell trees. Give your imagination a little license. A neighbor comes upon Noah out in the woods cutting down trees, and in a friendly spirit asks, "Going to build an addition to your house, Noah?"

"No," the good man answers, "I am making an ark. The Lord —"

"An ark!" the man exclaims. "What do you mean?"

And then Noah explains what the Lord has called him to do. The neighbor hears and goes away thinking that Noah is losing his mind. But day after day Noah works away. Others come and talk with him; some try to dissuade him; some pity, some ridicule; a very few are impressed with the truth of his message, and help on the ark, which gradually assumes shape. But not for long will they help; they cannot endure the ridicule.

But Noah works on and on. The years roll by,—a century,—and still he pounds away at that unwieldy ark in the woods, preaching to the people who gather to watch, to the stranger that passes by and wonders at the sight of a boat in the woods, to the loved ones whom he hopes to save. "Thus did Noah according to all that God commanded him, so did he."

Another wonderful record! Do you think of that when you say, "As the days of Noe were"? But we should. That scripture was not written to be a club against the world; it was written for all. How we might hasten the coming of the Lord if we were working as Noah worked, if of each of us it were true that "according to all that God commanded him, so did he"! "In the days of the Son of man," let us be like Noah.

MAX HILL.

#### The Influence of Small Means

Eccl. 11:6

No work, either of good or evil, ends with itself. It is trite to say that men leave "footprints on the sands of time." Footprints! They do vastly more. They make or mar the generations which follow them. "None of us liveth to himself." "It is impossible, therefore, to overrate the importance of the conversion of one soul to Christ, or of the hardening of one heart in sin. In both cases you have started a series of influences whose vibrations reach to the farthest land and to the latest time." See the beautiful train of blessing in the case before us:—

Early in the year 1819, while waiting to see a patient, a young physician in New York read a little tract on missions, which lay in the room where he sat. On reaching home he spoke to his wife of the question that had arisen in his mind. As a result, they set out for Ceylon, and later India, as foreign missionaries. For thirty years the wife and for thirty-six years the husband labored among the heathen, and then went to their rest. Apart from what they did directly as pioneer medical missionaries, they left behind them seven sons and two daughters. These sons married, and, with their wives and both sisters, gave themselves to the same mission work. Several grandchildren of the first missionary are now missionaries in



India. And thus far, thirty of that family — the Scudgers — have given their lives to Indian missions.

The whole current of Dr. Scudder's life was turned by a single tract. He knew the value of tract distribution. The very tract through which the Lord spoke to him was kept and treasured by his son Henry, who wrote regarding it: "Precious tract, written thirty-seven years ago, how wide and wonderful are the influences which have issued from between thy humble covers! Under God, it is by thee that I sit here writing these lines in this far-off land." Who can estimate the value of a tract?

And what is the moral of all this? Why, that there is not one of us who need live in vain; that though our sphere be of the humblest, there is some brother, some sister, whom we can reach; and that for the poorest of us there is a vast field of service, and an awaiting recompense of honor.

ERNEST LLOYD.

### "The Lord Looketh on the Heart"

How prone we are to forget that "the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam. 16:7. While it is right that we should desire to appear well before men, we should remember that the condition of the heart is of far greater importance than the outward appearance.

Christ accused the scribes and Pharisees of being hypocrites, for he said that they cleaned the outside of the cup and of the platter, while within they were full of extortion and excess; and he admonished them to cleanse first that which is within the cup and platter, that the outside might be clean also. He also compared them to whited sepulchers, which appear beautiful on the outside, but within are full of dead men's bones and of all uncleanness. And to make plain what he meant by this comparison, he said, "Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." Matt. 23:25-28.

Evil men may deceive their fellow men for a time, and be thought much better than they really are; but it cannot last long. A corrupt heart will sooner or later manifest itself in evil words and deeds. But "God is not mocked;" we cannot deceive him, for he "knoweth the thoughts of man."

Like the Pharisee, there is danger of our thinking too much of the outward appearance, and not giving enough attention to the condition of the heart. For this reason, we need to examine ourselves often and weigh well our motives. Christ said of the Pharisees, "All their works they do for to be seen of men." Matt. 23:5. Is that the motive that prompts us to do our good works? or do we have only the glory of God in view? See 1 Cor. 10:31. Do we love the places of honor at feasts, and the chief seats in the church, and greetings on the street, and to be called of men good and wise? "Let us not be desirous of vainglory, provoking one another, envying one another." Gal. 5:26. There is danger in harboring such a spirit, for was not that the cause of Lucifer's downfall?

We as servants of the Lord are to obey him in all things; "not with eyeservice, as men pleasers; but in singleness of heart, fearing God: and whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ." Col. 3:22-24. He has purchased us with his own blood, and "we are not our own." We owe him our lives and our hearts and all that we have to give to him.

Since "the friendship of the world is enmity with God," we cannot please the world and at the same time honor and glorify the Lord; and if we attempt this, we are vainly striving to serve two masters. A simple illustration of faithfulness to the one master might be given in the case of an inspector who stands at a railway gate to examine the tickets of those who are passing through to take a train. With hands full of traveling bags and wraps, the people often complain over the delay of waiting for one another and the trouble of showing their tickets. It is said that one day a passenger remarked to the inspector in one of the large railway stations in New York City, "You seem to be anything but popular with the crowd." The inspector answered, "I care little for that;" and turning his eyes up to some windows which looked down into the waiting hall from the general manager's room above, he added, "All I care about is to be popular up there." He knew that it behooved him to be in favor with his employer, and so sought first of all to win his approval.

So should we as servants of God seek first to please him. And since the Lord looks upon the heart, and not upon the outward appearance, if we wish to have his approval we must have our hearts right with him. If we are simply drawing near to him with our mouths and honoring him with our lips, while our hearts are far from him, he knows all about it, and such worship is not at all acceptable to him. As David said in his prayer, "Behold, thou desirest truth in the inward parts." An outward form of godliness will not suffice as long as we cherish hatred, malice, envy, and other evils in our heart.

But, though the heart by nature is deceitful above all things and desperately wicked, when the Lord searches it by his Spirit and reveals to us its sinfulness we may pray as did David, "Create in me a clean heart, O God; and renew a right spirit within me." Ps. 51:10. And ages ago the Lord made this promise to his people, which still holds good to us in these last days: "A new heart also will I give you, and a new spirit will I put within you." Eze. 36:26. We only need faith to make a personal application of this promise, and it may be fulfilled in us.

MRS. IVA F. CADY.

### In the Day of Trouble

ON a Saturday a few years ago I could not fix upon either a text or a subject for the following morning. While at tea, however, a verse from Psalm 144 came forcibly to my mind, and opened up to me most wonderfully. I hastened to my study and made notes, lest the thoughts given me should escape. On Sunday morning I preached from the verse. At the close of the service a lady approached me, and proffering her hand, said: "I am a stranger, sir, having been in the town only three days. Yesterday I was in great trouble, and went to my room and opened my Bible upon the very psalm from which you took your text this morning. I knelt and read the psalm, and when I came to the last verse, I pleaded with God respecting the terrible anxiety that was burdening my heart. Then I said: 'O Lord, if thou wilt permit me to hear a sermon in the morning from the last verse of this psalm, I will believe that thou wilt undertake for me.' I hardly knew what I said. O, how good God is!" By inquiry, I found that the impression came at the very moment the lady was praying.—*Rev. Herbert J. Crouch.*



## What Some Are Doing



R. S. B. GOFF, of Camden, New Jersey, writes: "I inclose you my check for two dollars, for you to send me fifteen of the Temperance INSTRUCTORS by mail, also to pay for a year's subscription to the paper. I think the INSTRUCTOR is the best educator of anything I have seen."

Mrs. B. W. Heinemann writes from Colegrave, Pennsylvania, and incloses one dollar in her letter for twenty copies of the Temperance Annual for free distribution. If every one who reads the INSTRUCTOR should expend just one dollar in this summer's temperance campaign, nearly two million copies of the Temperance INSTRUCTOR would be circulated. Do you not think these papers would make some impression for good on the future voters? Let us try it and see.

Mr. H. R. Gay, of the Minnesota Tract Society, seeks to arouse his sentinels to an active temperance campaign by an earnest appeal in the union paper.

Mrs. L. T. Crisler, of Florida, sends out a sharp bugle call to the Missionary Volunteers, as follows:—

"We wish to call your attention to the new Temperance INSTRUCTOR for 1914. When you see this issue, you will agree with us that it surpasses anything yet published. This Temperance Annual is becoming recognized by temperance workers among all denominations as a mighty factor in the temperance crusade being waged in our country.

"Just as surely as the constant dripping of the water upon the hard stone will wear it away, just so surely will the constant, aggressive work of the faithful temperance workers accomplish certain results. Though we cannot hope to see this evil entirely eliminated from society as long as the craving for drink exists, yet we can do our part in fighting the monster evil. Our work as Missionary Volunteers is to work for individuals—personal soul winning. There are doubtless some in every community who are addicted to one or more intemperate habits. Have we not some responsibility resting upon us to warn these souls? If after untiring effort we should be successful in saving just one soul from an evil habit, would it not be worth the effort?

"As a people we have too long been content to live an excluded life, separate from all other Christian workers. Though we cannot affiliate in many things, yet when it comes to some question like temperance, we can stand shoulder to shoulder with all Christian workers. It is a rare opportunity to show by our actions that we are only too glad to cooperate with other churches in meeting a common foe.

"The Temperance INSTRUCTOR is just the thing to take to the Sunday school worker, the minister, the librarian, or any worker in the church near by. With it you can call on the physician, the lawyer, and the business man. The magazine is a masterpiece of real worth and artistic beauty. It sells readily. None need be ashamed of it. It gives character and prestige to our profession. When engaged in its distribution, we are doing the King's business. Who will volunteer to begin right now?"

From Ohio a W. C. T. U. president writes: "Not being well for two weeks or more, I have talked up Temperance Annual to all who came in. I am trying to get others interested, as I am hardly strong enough to get out to see them, since I am in my seventieth year. The paper is grand and ought to reach the heart

of every one. A boy who was here this morning took my copy and said he would show it to others. The magazine ought to sell itself, it is so good. I shall try to sell it among my neighbors."

Mr. T. M. Hare, superintendent of the Anti-Saloon League of Maryland, says: "I have examined with interest the last temperance special of the YOUTH'S INSTRUCTOR, and find it, as always, simply splendid. It ought to be in every home in the nation, and we shall be very glad to cooperate in any way within our power to extend its circulation."

### The Distribution of Wealth

ACCORDING to an estimate recently made by the director of the Deutsche Bank of Berlin, the United States is the richest country in the world. The director places the wealth of America at \$124,000,000,000, the wealth of Germany at \$75,000,000,000, and that of England and France at about \$60,000,000,000 each; but in the average wealth of its citizens, he puts France first, Great Britain and the United States next, at about the same figure, and Germany lower than any of the other three. The Germans, however, according to the reports of the commercial banks and the savings banks, are saving a billion dollars a year. At that rate, they will soon take first rank in respect to per capita wealth.—*The Youth's Companion*.

## Some Things That Have Made Me Think

### The Value of a Name

THERE came to me recently, through the mail, "the largest catalogue of autographs ever published."

One can purchase a document signed by William Penn, for \$40; one by Benjamin Franklin for \$22.50. A letter by George Washington is for sale at \$130; the emperor of Germany's autograph may be had for \$22.50. Page after page of this book is filled with the names of illustrious men and women. When we come to the last one, we find that a whole page is given to the description of three letters written by one man, and the price asked for them is \$1,250.

Surely he must be a great man. Of greater value than a letter by the first President of the United States! Such is the price placed upon the letters of a missionary—"John Eliot, the apostle to the Indians!"

We honor John Eliot, and all who, like him, have devoted their lives to the honor of Him whose name is above all other names,—him whose name is the only "name under heaven given among men, whereby we must be saved"—Jesus. Buy that name. It will take all, but it is worth all. Would we not rather see our names written in the Lamb's book of life than inscribed in the album of the world's greatest autograph collector?

Not long ago Andrew Carnegie signed his name to a paper, and it became worth \$10,000,000. This was for the securing of peace among the nations. The name of Jesus written in a life will do more for true peace than a score of checks signed by the richest man.

If you wish a valuable autograph, seek for the Father's name, which some day will be written in the foreheads of his people.

C. E. HOLMES.



## An Apparent Contradiction

THE 1914 Temperance INSTRUCTOR has a three-line item in it saying that Mr. Walter Johnson, the well-known baseball player, does not smoke nor drink. About the time the INSTRUCTOR came from the press, there appeared in the *Saturday Evening Post* and several other magazines, an advertisement for Tuxedo tobacco, signed by Mr. Johnson.

This was somewhat disconcerting to the editor of the INSTRUCTOR. Since the statement that appeared in the INSTRUCTOR was taken from what was thought to be a perfectly reliable source, the editor determined to see if Mr. Johnson himself could harmonize the conflicting statements. In reply to a letter from the editor, Mr. Johnson writes:—

MY DEAR MRS. CHASE: I remember signing my name to a little article on tobacco. I don't know that I read just what I signed; guess if I had I wouldn't have signed it. I was in a hurry, and signed it for a friend before I thought what use would be made of it.

Now that I have signed it and said Tuxedo is the best tobacco, let that apply to men who insist on using tobacco. I sincerely hope no boy nor man will start or continue using tobacco just because I said, "Tuxedo is the best tobacco."

In the last few years I have smoked, I guess, about five or six cigars. I do not care for tobacco in any way, and think if some of the young boys who hesitate in quitting tobacco could see what tobacco has done for thousands of men and boys I have seen and met since I started playing ball, they wouldn't want to touch it.

Recently Representative Burton L. French delivered an address in the Y. M. C. A. to high school boys of Washington, D. C., on the general subject of "Clean Living." Mr. French read the following letter he had received from Mr. Johnson:—

DEAR MR. FRENCH: I am no preacher or anything like that, but in my work as a ball player I have traveled all over the United States, met and mingled with all classes of people. I have seen what cigarettes and liquor will do to a man, and that's why I don't use either. I have smoked a few cigars, but not more than half a dozen in the last three or four years. I guess those five or six cigars I smoked didn't do me any harm, but they didn't do me any good, so why should I smoke them?

Most men and boys know smoking and drinking does them no good, but they don't seem to realize the harm it does them until it is too late.

Ask any man who drinks what he thinks of it, and he will say, "I wish I never took a drink." Some of them won't admit that they are killing themselves, making life more miserable for them and their people, but they all know it.

These letters show clearly that the great baseball pitcher knows the harmfulness of tobacco using; and they also show that his personal habits are quite clean. It is evident that Mr. Johnson did not realize the full significance of his signing his name to that little statement about Tuxedo tobacco, and we are generous enough to believe that he fully regrets having done so. His example and words would have had vastly greater

weight with boys if he could have said, "I have never smoked nor used tobacco in any form; and knowing the harm it has done others, I shall certainly never allow my name to be used in any advertisement for tobacco." But we appreciate the fact that Mr. Johnson sees as clearly as he does the harmfulness and uselessness of tobacco, and we are glad he is willing to give this testimony to the world.

### Thoughts

THE new law in Ohio regulating the saloons has put 3,304 of them out of business.

THE word witness comes from a word meaning martyr. The word martyr has associated with it the idea of violence. But we may all in reality be martyrs, or witnesses, for Christ if we continually give of our life to him.

ARE you envious? Then read and consider that magnanimous answer of Moses to Joshua, when Joshua, in his jealousy for the honor of Moses, bade him forbid Eldad and Medad to prophesy: "Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them!"

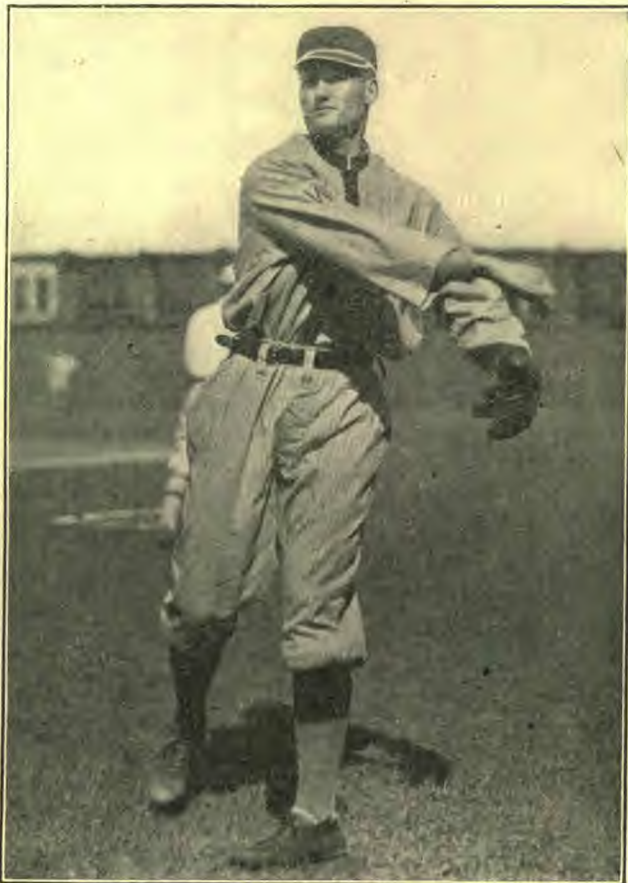
At the time of the recent celebration of the centenary of Adoniram Judson's arrival in India, 3,000 native Christians filled the two largest audience rooms in Rangoon,

the city so closely associated with the great missionary's work for Burma. Appropriate services were also held in Maulmain, Mandalay, and Bassein. According to arrangement, at the hour the Burmans and Karens were commemorating the event, Baptists in America and in all Baptist mission fields were in prayer.

### A Bible With an Interesting History

THE United States Supreme Court Bible has an interesting history. It is bound in bright red morocco, but is generally kept in its protective leather slip.

Long ago the red leather showed signs of wear, and so a protective slip was made; and already fifteen of these slips have been worn out. The Bible is supposed to be the oldest one connected with the government. It is the one upon which every Chief Justice since 1800, with the exception of Chief Justice Chase, has taken the oath of allegiance when accepting his appointment, and with the exception of Daniel Webster, every attorney who has practiced before the Supreme Court since that date has also pledged his allegiance over the little red Bible.—*Selected.*



WALTER JOHNSON





#### A Patriarchal Parrot



**P**ARROTS are notoriously long-lived birds, but it is doubtful whether any other individual of his species can be found as old as the venerable Cocky Bennett, the bird shown in our illustration. He is said to be no less than one hundred and seventeen years old. He has lived in one family during five generations, and is now owned by Mrs. Sarah Bennett, of Sylvania, Australia, the great-great-granddaughter of the first owner, who took the bird from its nest in the branches of a lofty eucalyptus tree in 1796. Time has not dealt gently with Cocky's exterior; but the old bird's eye is as bright as ever, and he never fails to meet his visitors with the greeting, "Welcome, gentlemen," that he learned perhaps a century ago.

#### Curing a Cold

THE Duchess de Lousada states in a contemporary that she has an infallible cure for a cold. She did not discover it herself, but it was revealed to her by a friend in Scotland in 1886. She says:—

"I was fishing in Scotland in the autumn of 1886, and had a bad cold. One of our guests told me that if I would do what she told me, I would never have a cold again. I did it next morning, and have not had one since.

"After my warm bath I was to sponge my throat, back of the neck, ears, and face with the coldest water I could get, for about two minutes. It is very simple, but not agreeable in cold weather until one gets used to it. Some of my friends who have persevered like myself have had equal success, but I fear that some of them shirk the remedy in the winter, and, of course, that is no use."

This seems a drastic method of destroying microbes, but there is another more drastic still. If any one has a heavy surgical operation which necessitates his being under ether or chloroform for some time, he will wake up quite free from any cold that he might have had before the operation was begun. The anesthetic most effectually kills all the microbes of the disease.

#### A New Railway Brake

A NEW and highly improved system of brakes has been tested out recently by the Pennsylvania Railroad, which found it possible with the new device to stop a train of twelve steel passenger cars and a locomotive, all weighing nearly 1,000 tons, within 1,000 feet, or the length of the train, when running at a speed of sixty miles an hour. The momentum of such a train running at that speed is equivalent to that of a ton weight falling from a height of twenty-one miles. The energy developed corresponds to that of a blast of dynamite sufficient to blow the same train 120 feet into the air. With an emergency application of the high

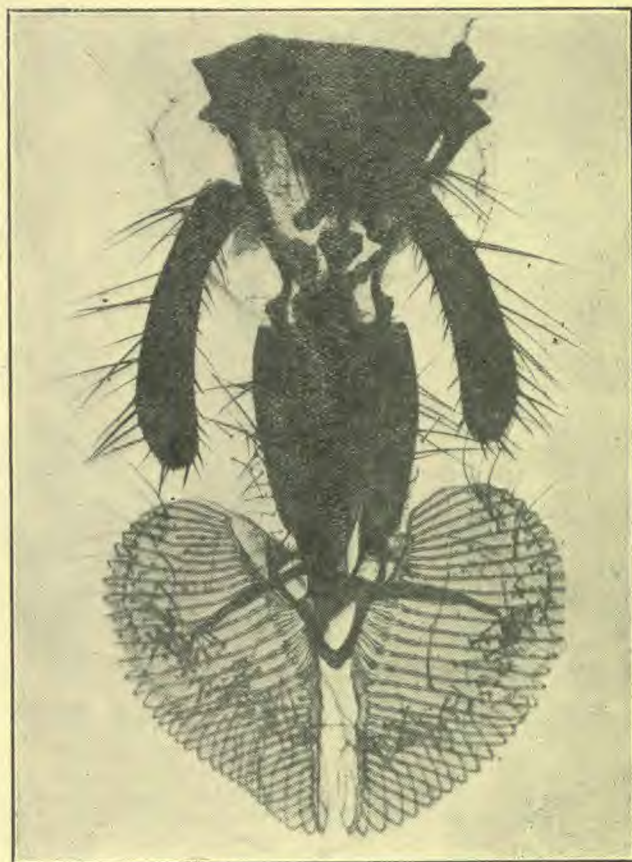
speed brakes in general use, the same train could be stopped in a distance of 1,000 or 1,800 feet.

The improvement in the emergency stopping power of the electro-pneumatic brake, Mr. Dudley explained, has been obtained by quicker application of the brakes, and by a higher pressure, which may be held until the end of the stop. The higher pressure is obtained chiefly by an improved rigging under the cars and on the trucks and by a clasp brake having two shoes on each wheel.

"When operating pneumatically," says Mr. Dudley, "the new brake shortens the time of obtaining maximum emergency brake cylinder pressure on the train as a whole from eight seconds with the present high speed equipment to 3.5 seconds, and with electrical control this is again shortened to 2.25 seconds."

#### The Fly's Tongue

THE so-called tongue of a fly is not really a tongue, but a tube with an expanded end, and is known to the scientist as a ligula. Through it the fly obtains its nourishment. The fly does not need to get down to



Microphotograph by Edward F. Bigelow

#### THE TONGUE OF THE HOUSE FLY

the food, but can bring the food to it by means of this trunk, or proboscis. Nature recognizes the fact that the insect has enemies and must take up in the shortest possible time the food it has discovered. For that purpose the tongue is fitted at its free end with a curious pad-like modification of the ordinary tracheal structure, which has puzzled some of those that have studied it. There has been some disagreement as to the exact use of these branches, but it seems to be true that the ramifications assist in quickly taking up the drop of sweet or other liquid material.

These narrow strips of horny substance are curved, and are united to one another by a membrane that forms a tube split along the border that comes in con-



tact with the food. A fly cannot directly eat solids, but must first exude a drop of salivary liquid to dissolve the sugar or other soluble substance. This salivary liquid passes out through the split tubes and is drawn back through them with the food in solution. At the base of the pad, near where it joins the upright stem, are several rows of horny teeth. These scratch up the particles of a solid, like sugar, and the saliva exuded through the tongue dissolves them, and the sweetened liquid is drawn back.—*The Independent*.

### Crooked Pins

I VISITED a factory, one day, where pins are made. A long brass wire is drawn in at one end of the machine, and at the other end out come the pins, more of them than one could count. Most of them are fine and straight, but a few come out crooked. The machine drops them all into a great heap, the crooked and the straight together. But it would never do to send them all to market, for nobody wants bent pins. So the crooked ones must be picked out from the others and set aside, while the straight ones are placed in shining rows in paper rolls.

It would seem an endless task to find them. You would never guess how it is done. Nobody's eyes look for them; nobody's fingers pick them out. Each pin is made to confess for itself and to go to its own place. They are all dropped upon a ribbon, which has two motions—one straight forward, horizontally, the other from side to side, like a sieve. The straight ones roll off easily, but the crooked ones cannot roll. So the bent pins stay on the ribbon, and when they come to the end of it, they drop off into a box of waste.

It made me think of boys and girls. Most of them, I think, are "straight," but not all. Some have a crook in them. These often pass the school tests and are graduated with the rest, just as the crooked pins run through the machine without getting found out. But, like the pins, every one will come to a test which will show just what he is. Some day the crooked will be separated from the straight, and each will find his own place.—*Frank T. Bayley, in the Congregationalist*.

### How Fabrics Were Named

DAMASK comes from the city of Damascus; satins from Sayton, in China; calico from Calicut, in India, formerly celebrated for its cotton cloth, and where the printing of calico was first tried. Muslin is named from Mosolin, in Asia; alpaca, an animal of the llama species, whose wool serves to make this fabric; taffeta is named after a street in Bagdad; cambric from Cambral; gauze from Gaza; baize from Bajac; dimity from Damietta; jeans from Jean; drugget is derived from the name of a city in Ireland, Drogheda; buck is named from Torque, in Normandy; blanket is called after Thomas Blanket, a famous clothier connected with the introduction of woollens into England, in 1340; serge derives its name from Zerga, a Spanish name for a peculiar woolen blanket; velvet from the Italian Nelluti, which means woolly; shawl is from the Sanskrit, Salam floor, because shawls were originally laid on the floor like carpets; bandanna is from an Indian word which means to bind or tie, because it is tied in knots before being dyed; chintz from Indian Chott; delaine, French, "of wool."—*Selected*.

### Amblyopia

THIS word is derived from two Greek words that mean dim sight, and it is used to describe a defect of vision, without any discoverable trouble with the eye itself. Many cases of amblyopia are "toxic," that is, they result from some poisoning of the system, as by tobacco, alcohol, quinine, or lead. Whatever the poison, the symptoms are much alike in all these cases. The power to see some colors is lost, but other colors are quite clear. In tobacco poisoning, it is green that disappears first; in alcoholic poisoning, it is red. Total blindness in toxic amblyopia is fortunately uncommon.

There is another form of amblyopia called "uremic;" it is always associated with disease of the kidneys, and is marked by a very sudden onset. The vision may fail, either completely or partially, within a few hours. The loss of sight usually lasts for thirty-six or forty-eight hours, and then begins to clear up. Sometimes there is inflammation of the retina also, but in many cases the eyes appear quite normal, and the vision is completely recovered.

Some persons who suffer from periodical sick headaches are warned of an approaching attack by a very brief seizure of amblyopia. Those who suffer from strabismus, or squint, may have some degree of amblyopia, although the eyes themselves show no changes to account for it.

Lastly, there is the form known as hysterical amblyopia. Like all hysterical troubles, the symptoms in this type may take any form, and are sure to vary from one examination to another. When a sufferer reports that sometimes he has great dimness of vision, sometimes a loss of perception of one or more colors, and sometimes a very restricted field of vision, the physician can safely diagnose the trouble as hysterical.

Whatever the cause, amblyopia is a symptom, and not a disease, and its treatment is, therefore, an indirect one.—*Youth's Companion*.

### "Stretch It a Little"

TRUDGING along the slippery street,  
Two childish figures, with aching feet,  
And hands benumbed by the biting cold,  
Were rudely jostled by young and old  
Hurrying homeward at close of day,  
Over the city's broad highway.

Nobody noticed or seemed to care  
For the little, ragged, shivering pair;  
Nobody saw how close they crept  
Into the warmth of each gas jet,  
Which flung abroad its mellow light  
From gay show windows in the night.

"Come under my coat," said little Nell,  
As tears ran down her cheeks, and fell  
On her worn, thin fingers, still with cold.

"Taint very big, but I guess 'twill hold  
Both you and me, if I only try  
To stretch it a little. So now don't cry."

The garment was small, and tattered, and thin,  
But Joe was lovingly folded in  
Close to the heart of Nell, who knew  
That stretching the coat for the needs of two  
Would double the warmth, and halve the pain  
Of the cutting wind, and the icy rain.

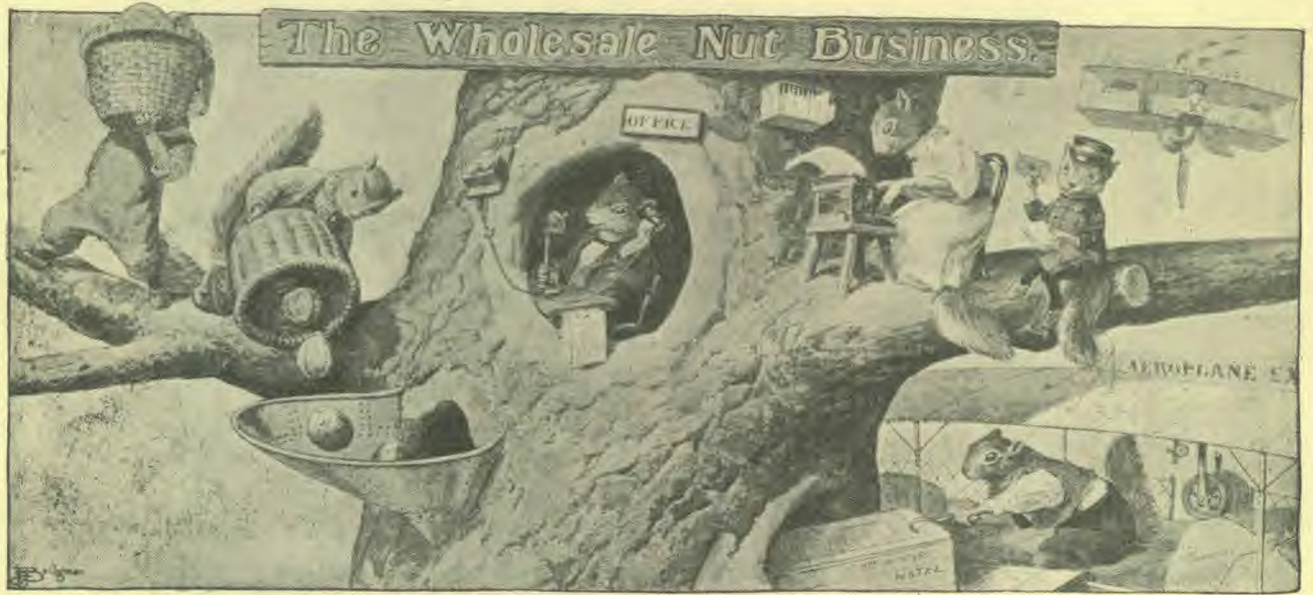
"Stretch it a little," O girls and boys  
In homes o'erflowing with comforts and joys!  
See how far you can make them reach—  
Your helpful deeds and your loving speech,  
Your gifts of service, and gifts of gold;  
Let them stretch to households manifold.

—*Selected*.

"He most lives who thinks the most, feels the noblest, acts the best."



# CHILDREN'S PAGE



*The Youth's Companion.*

## What a Cripple Did for His Country

EDMUND C. JAEGER

**L**AST week I told you the story of the armless artist, Bartram Hiles, and of how he painted his wonderful pictures with his paintbrush held in his mouth. There is another beautiful story of a cripple who overcame difficulties, which I wish you to know,—the inspiring account of the career of Arthur Kavanaugh.

He was born in the Irish village of Borris, in the year 1831. "Instead of having arms and legs like other boys," says his biographer, "he had only stumps. It was very sad to see a little boy in such a state, unable to walk, and having no hands to touch and handle things." But still he was of cheerful temperament and amiable disposition, and by the rare use of his noble mind overcame in part his great misfortune. The unconscious greatness of his soul was ever apparent, even in his childhood, and he was loved by all who ever knew him. "He was fond of games, and one of his favorite occupations was to harness his mother's dog to a little cart and drive around the hall."

As he became older, Arthur loved outdoor sports. Once he fell out of a boat and was not rescued from the water till he was almost drowned. On another occasion he was riding horseback, and came near losing his life by being thrown to the ground when the saddle broke and gave way from the back of the running horse.

In early youth, he traveled much, visiting France, Italy, Egypt, and Palestine. When he was eighteen he went to India, and there was left almost penniless. His brother had died, and being a cripple himself he could earn very little. For a while he had so little money that he had to live on but one meal a day. Providentially he fell heir to an estate at the age of twenty-three, and this put him in a position where he was able to live in comfort. Soon after he married, and from then to the end of his life the most of his time was spent in helping the poor and in improving the estate on which he lived.

His early experience of being thrown from a horse did not deter him from riding abroad when he became

a man, and Mr. Kavanaugh spent much time in the saddle. One day he was riding up a rocky path on the side of which was a precipice. In some way the horse missed his footing and fell over the cliff, carrying his rider with him. "About ten feet below was a cactus plant on which the horse and its rider lodged. He was in no way dismayed at being in such a perilous position, but calmly called to his companions for help. They climbed down, unstrapped the saddle, and carried him to a place of safety. The horse, in trying to regain its footing, fell over the cliff and was killed."

Mr. Kavanaugh was a member of the British Parliament for fourteen years (1866-80). A kind companion made it his duty to carry him on his back daily to his seat in the House of Commons. The example of Mr. Kavanaugh's helpfulness to others will long be remembered by the English people.

### An Imaginary Letter Written by a Heavenly Visitant

If the King of heaven, with angels and other heavenly beings, visibly entered our place of worship some Sabbath day, I fear there would be great disappointment felt because of the irreverence that characterizes many in attendance. The following imaginary letter written by Enoch to the chief angel, may give us some idea of the way our heavenly guests would feel:—

"You no doubt will be interested to learn of a recent visit made by the King of glory to his subjects on earth. The companions of the King were beings of wondrous glory and power, beings who could make the earth shake should they manifest their might and their majesty. The wisdom of even one of these visitants, as you well know, is such that the wisdom of man in comparison fades into insignificance.

"Reaching the earth, we entered one of the buildings set apart for the service of the King, and from which times without number invitations had been sent to the King urging his presence. We veiled our glory from human ken, being desirous that those who met in the building for the adoration of the King might



not assume a forced reverence or render a false worship.

"It is with feelings of sorrow that I send you the word of our disappointment. Reverence, decorum, and a spirit of heart devotion were altogether too little to be observed. Noise, more or less uneasiness, unrest, a curiosity to observe others instead of quietly reading the Word while waiting for the service to begin, made our company feel uncomfortable. The spirit of heaven is so entirely different from this that greeted us.

"As the triumph of the cross was portrayed by the man of God in the pulpit, a vague, commonplace look was seen on many faces. A message that should have stirred men and women, boys and girls, to their soul depths was treated by many as a story often told. Some responded to the message, and from these hearts praise and adoration were offered to the King. Could all know how intense are the feelings of the King, how earnest and enduring is his desire to be recognized and to be received, each heart would be yielded to him. Dress, business, feelings of estrangement from others, a desire to be free from all restraint, self-satisfaction,—these stood at the heart's door, hindering the entrance of the King to his citadel.

"Our King is pitiful and patient, and he hopes eventually to win the hearts of all completely to himself and to his service. He knows that lasting joy and true satisfaction are experienced only when no compromise with unbelief is made.

"It afforded me great satisfaction to visit the planet where for centuries I walked side by side with the King, ever conscious of pleasing him. All over the world I found hearts loyal to the King.

"My heart longs with untold yearning for that day to dawn when the King shall gather to himself his family which has struggled long against sin and unrighteousness. Soon you will be permitted to send the angels to gather them from the east and west, the north and south, so they can forever enter into the joy of our Lord, the King of glory."

JOHN N. QUINN.

### A Visit to a Coal Mine

ONE day late in November my brother and I decided to take some friends who were visiting us, through my father's coal mine. At first some were unwilling to go, but after a few words of persuasion from my mother, who told them what a delightful trip it would be, they all decided to go.

The first thing they had to do was to don some old clothes, for it is just as impossible to go inside a coal mine and come out again without soiling one's clothes as it is for a boy to enter into bad company for a while and come out without soiling his character. Finally our company were all decked out with overshoes or rubber boots, old coats, and old caps or hats.

After walking about a quarter of a mile, we came in sight of the mine. We saw an elevated track which looked very much like a bridge, but when a little closer we noticed that each pair of posts which supported the track was boarded up so as to make separate apartments, and these were partly filled with coal.

We followed this track back to its starting point, and ascending a few steps, we entered a small building. Inside we found a gasoline engine which is used for pumping the water out of the mine. Here we procured two lamps to light our way when we reached the inside of the mine. We were afterward sorry that

we did not each take one, for in a coal mine it is very necessary that one see each step, and if he is depending on some one to light his way, he will find himself groping in darkness a good share of the time. These lamps are not ordinary kerosene lamps, but are little teapot arrangements with a round wick in the spout, and instead of burning kerosene they burn what is known as lard oil. They do not smoke nor use the oxygen as the kerosene lamps do.

After getting our lamps all trimmed and burning brightly, we stepped out from the other side of the building to the shaft, or mouth of the mine. It is a hole four by six feet, and goes down into the ground sixty feet. We stepped into the cage in which they hoist the coal, and were slowly lowered to the bottom of the mine.

When we reached the bottom, it was difficult to tell the wall of coal from the wall of darkness, but as I had been there before, I stepped out of the cage and bade the company follow me.

We had not gone far when we turned a sharp corner. Then the last rays of light were cut off from behind, and our little lights, which could hardly be seen in the daylight, loomed up like bright stars. We moved necessarily very slowly, for the roof, only four and one-half feet high, is composed of rock, as we were often painfully reminded. Every now and then we stopped to rest a moment, and listening we heard nothing except the slow dripping of water and the clink of the miners' picks in the distance. After making two or three more turns, we saw some lights twinkling at the end of the passage, and upon coming closer saw a row of miners working like beavers. Each had a lamp like ours fastened in his cap, which furnished him light for his work.

It was interesting to watch them work. The coal is found here in two layers, between which is a layer of earth three to six inches in thickness. The miners take this out with mining picks. These are instruments made on the same principle as the double-bladed ax, only instead of blades they have long slender points.

The miner gets in a partly sitting position and picks away at this earth, which does not always yield readily, until he has removed it as far back as he can reach. He now drives a wedge between the coal and the roof, which causes the coal to come down in a great chunk. It is then broken up and taken to the bottom of the shaft in cars by the loader, where it is hoisted by means of a wire cable and a drum. The drum is just an old-fashioned windlass in a perpendicular position, and instead of being turned by hand it is turned by a horse.

The air in the mine often becomes bad, and air currents have to be forced in by the use of fan wheels. The water sometimes gives the miners a great deal of trouble also. This is handled by the use of pipes and various kinds of pumps.

We went from place to place until we had visited all the miners, and had seen them mining the dirt out, wedging down the coal, breaking it up, loading it into the cars, and pushing it to the shaft. We were now ready to go out. We had all become more accustomed to walking in a coal mine by this time, and soon turned the last corner, where rays of natural light shone on our pathway again. We were glad to reach the shaft, where we could take the curve out of our backs.

It was now nearly noon, so we decided after reaching the top to wait and see the miners as they came out to eat their lunch and sharpen their tools. Soon



they were coming up, four at a time, with their hands full of picks. It was interesting to notice how quickly they could sharpen their picks. They worked in pairs. One heated the picks in the forge and handed them to the other at the anvil, who with a few strokes of his hammer, soon had it ready for business again.

Feeling now quite familiar with the art of coal mining, we returned for dinner with good appetites.

J. S. MARSHALL.

### Boys' Useful Pastimes

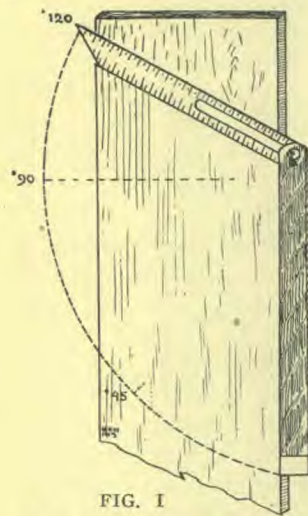
#### A Stepladder



**M**AKE a stepladder? "Why, of course! And a very easy thing to make for the proverbial thousand and one places in which you will want to use it when you have completed it." All you need in the way of tools are hammer, saw, plane, one-half-inch chisel, and screw driver. Use seven-eighths inch smooth pine boards for the two side-pieces. Cut them three feet long by four inches wide. For the steps, saw four pieces five inches wide by sixteen and one-half inches long. For a finished ladder and an instructive bit of mechanical work, use a bevel on the ladder steps cut at an angle of 120 degrees. (See Fig. 1.)

Mark the angle and saw off the bottom and top of each side. Place the sides together, and eight inches from the top scratch, with a pencil, on the front edge of each, the place for the top of one step. From this make the angle on the inside, and still another three quarters of an inch below. Repeat for the next two steps, making them eight inches apart. Cut one-quarter inch deep with a fine saw, and chisel between the saw cuts, leaving smooth grooves. Each step must be cut wedging a little on the underside for a good fit. Use two or three eight-penny nails driven through the side. The top step should be six inches wide and eighteen inches long. Finish the ends and edgings before trying to nail them in place.

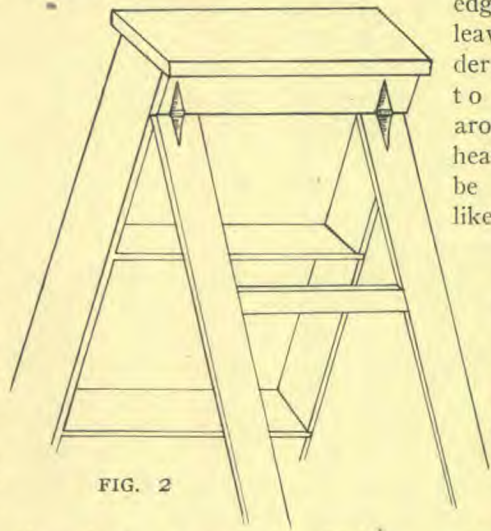
For the piece under the top, bevel the edge of a board that is four inches wide by seventeen and three-quarter inches long to fit under the edge. Nail the ends to the sides. For the support get two pieces, twenty-eight inches long and three inches wide; also two that are fourteen and three-quarter inches long by two inches wide for the cross braces. On these make tenons at the ends, one and one-half inches long, and mortise the former pieces to them six inches from either end to make them fit. It would be better to put these parts together with glue. Secure the support to the back with three-inch strap hinges, as in Fig. 2.



If you wish to use the ladder exclusively for the house, or if you build it to give to some friend, you may finish with some pretty stain, as cherry, or paint it red, first setting the nails deep and filling the nail holes with putty. Then, if you wish, you may put on the steps pieces of Brussels carpet, binding the

edges neatly, but leave a small border of the wood to show all around. Brass-headed tacks may be used if you like them.

If you wish to make a more expensive ladder, you may construct it out of some hard wood; if so, the pieces need to be



but three quarters the thickness and two thirds as wide as the pine boards.

For a stay to keep the ladder from opening too wide, you may use two hooks and heavy linen cord or telegraph wire, as shown in the initial letter drawing at the beginning of this article.

If each boy who attempts to make the things described in this series of articles determines to do no shoddy work whatever, the experience gained will be of much value. The editor would like to hear what success the boys are having.

UTHAI VINCENT WILCOX.

#### A Sled for Boys to Make

**BOTH** runners of the sled shown in the picture are made from straight-grained barrel staves. Pick out staves that are as flat as possible and free from warp and twist. Smooth the bottoms all you can by scraping with glass or by sandpapering. A little oil added will help to put the "shoe" surfaces in first-class running condition.

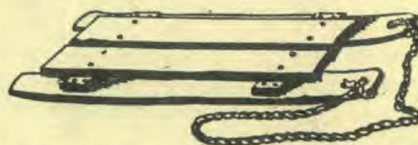
Next, two crosspieces, or "spreaders," are nailed across the runners, a short distance from each end. These may be made from short lengths of dry goods boxes or other boards. They should be about eighteen inches long, five inches wide, and one inch thick.

Over the spreaders lay two longer boards for a platform, nailing these to the spreaders. (See illustration.)

The rope may be attached by holes bored through the front ends of the runners. If you have no brace and bit for the purpose, the work may be done in a few minutes with a knife, as the staves are quite thin.

This makes a much better-looking sled than one would imagine, and the wide runners will carry it and a burden over deep snows much better than a store sled could.

For hauling loads a soap box should be nailed to the platform.—*Selected.*



"LOSE no time; be always employed in something useful, but avoid all unnecessary action."





M. E. KERN  
C. L. BENSON  
MATILDA ERICKSON  
MEADE MACGUIRE

General Secretary  
Assistant Secretary  
N. Am. Div. Secretary  
N. Am. Div. Field Secretary

## Senior Society Study for Sabbath,

March 28

### Suggestive Program

1. OPENING Exercises (ten minutes).
2. Bible Study (ten minutes).
3. Quiz on Standard of Attainment (five minutes).
4. "What We Can Do for Foreigners" (ten minutes).
5. Report of Committee on Plans (twenty minutes).
6. Closing Exercises.

1. Special music; sentence prayers; song; review; Morning Watch texts for the week; collect individual report blanks and offering; secretary's report.

2. Jeremiah 32; 34; 37-39; 52; Daniel 1. Have a paper prepared based on these scriptures, descriptive of Judah being taken captive to the Tigris-Euphrates valley. Use Mearns' "From Exile to Overthrow" and Geikie's "Hours With the Bible."

3. Acts 3:19; 1 John 1:9. Review the texts previously learned.

4. Two five-minute papers,—one on Methods of Work (see *Gazette*), the other Our Literature in the Foreign Languages. See this number of INSTRUCTOR, also catalogues of publications issued by Review and Herald; Pacific Press; Southern Publishing Association; and International Publishing Association, College View, Nebr.

5. Discussion and organization for work.

6. Repeat in unison the Missionary Volunteer pledge.

## Junior Society Study for Week Ending

March 28

### Suggestive Program

1. OPENING Exercises (twenty minutes).
2. "Little Toilers" (ten minutes).
3. "Two Slum Children" (ten minutes).
4. "Stretch It a Little" (five minutes).
5. "A Boy Soul Winner" (ten minutes).
6. Closing Exercises (five minutes).

1. Singing; several short prayers; secretary's report; offering taken; review all Morning Watch texts since last monthly review, locating places mentioned in the reading assignment for each day.

2. This may be read or given by one of the Juniors as a talk. See this INSTRUCTOR.

3. Have the parts in this article given by two Juniors. See *Gazette*.

4. Let this be given as a recitation. See this INSTRUCTOR. Your Christian Help band should be doing just such work as this poem calls for. Of course, there are also many other kinds of work for Junior Christian Help bands.

5. Let this be read. See *Gazette*. As we think of what we can do for the children in the slums, let us not forget the boys and girls around us who are not Christians. After the reading, call for all Juniors to stand who consecrate themselves to the work of winning souls. Every Junior should do this kind of work, and do it as earnestly as the boy in the story. How many Juniors in your society will endeavor earnestly to win at least one person during 1914?

6. Have a song, and then close by repeating the membership pledge.

## Missionary Volunteer Reading Courses

### Senior No. 7 — Lesson 24: "Wild Life on the Rockies," Pages 3-49

NOTE.—If you have not already secured "Wild Life on the Rockies," get it at once. It is interesting, and will make a valuable addition to your library. One of our secretaries writes: "We have one gentleman over seventy-five years old who is taking the Senior Course. He is reading his second book. He cares for his horse, cow, chickens, and a five-acre fruit orchard, doing all the pruning, tying the brush, etc."

1. Who is the author of "Wild Life on the Rockies"?

2. For three years what strange position did he occupy?

How long a time did he spend on his first winter camping trip?

3. What did Mr. Mills carry with him on these winter trips?

4. Where and how did he spend many nights? What does he say of the people he met in these secluded regions?

5. Review briefly what you learned about the snowfall on the mountains of Colorado.

6. Where did Mr. Mills make his first forestry address, and under what circumstances?

7. Tell of some of the most startling adventures he met with on his round-trip snowshoe journey from Estes Park to Grand Lake.

8. Give a brief history of the thousand-year pine.

## Junior No. 6 — Lesson 24: "In the Tiger Jungle,"

### Chapters 7-9

1. WHAT was Mr. Chamberlain's method in introducing Christianity in a new region? Was he always received gladly?

2. What means do many missions employ to gain a hold on the higher classes?

3. In the Arcot Mission, what was the greatest aid in gaining the confidence of the people? What was the result of Mr. Chamberlain's experience with the injured farmer?

4. When and how was a hospital built?

5. Tell of the systematic way in which Mr. Chamberlain conducted his preaching tours in the villages of his "new diocese."

6. How many villages would they usually reach from each center where they pitched their tent? In one year, how many villages and how many people did they reach?

7. How do the fairs or markets aid in getting the message before the people? What does Mr. Chamberlain tell us of the way he was received at one fair?

Recite briefly the message he gave them.

## Our Literature in Foreign Languages

MORE than sixty languages are spoken today upon American soil. Of these nationalities, thirty-two can be reached by Seventh-day Adventist literature. While individually we shall meet those whose language we cannot speak, we can all secure truth-laden tracts, papers, and books that will speak thirty-two of these tongues. Think what might be accomplished if every Missionary Volunteer were doing his part to circulate our literature like the leaves of autumn. Are there any in your neighborhood who do not speak English? Think of the laboring men, laundrymen, shoe cobblers, fruit vendors, shoe shiners, scrub and washer women, peddlers, masons, carpenters, smelters, miners, and farmers you know whose mother tongue is not English. Shall these not receive the truth? Are you your brother's keeper?

To aid you, here is a list of the languages and a very few of our publications in each:—

**Arabic**—Bible. Pamphlet: "Sure Word of Prophecy." Tracts: "Fundamental Principles of Seventh-Day Adventists;" "Our Lord Will Come;" "Which Day Do You Keep, and Why?"

**Armenian**—Bible. Book: "Steps to Christ." Tracts: "Bible Facts Upon the Sabbath;" "Hour of God's Judgment;" "Who Changed the Sabbath?"

**Bohemian**—Bible. Books: "Bible Readings;" "Steps to Christ;" "His Glorious Appearing." Tracts: "Blessed Hope;" "Law and Gospel;" "Second Coming of Christ."

**Bulgarian**—Bible. Books: "Bible Readings;" "Steps to Christ." Tracts: "Blessed Hope;" "End Near;" "Prophetic Chart;" "Sabbath and Sunday;" "Which Day, and Why?"

**Chinese**—Bible; Hymn Book. Tracts (Mandarin): "Gospel Primer;" "The True Sabbath;" "Second Coming of Christ;" "The Resurrection."

**Croatian**—Bible. Book: "His Glorious Appearing." Tracts: "Is the Collection of Scriptures of Man or God?" "Judgment;" "Sabbath of the Lord;" "Sleep of the Dead;" "Which Day, and Why?"

**Danish-Norwegian**—Bible. Books: "Best Stories From the Best Book;" "Bible Readings for the Home Circle;" "Coming King;" "Daniel and the Revelation;" "Great Controversy;" "Patriarchs and Prophets;" "Steps to Christ." Pamphlets: "Bible or Tradition?" "Law of God Chart;" "Saints' Inheritance." Tracts: "Baptism;" "Christian Citizenship;" "Christ and the Sabbath;" "Day After Death;" "Genius of the Papacy;" "Gift of Tongues;"



"Millennial Dawn;" "Rich Man and Lazarus;" "Sanctuary."  
*Esthonian* — Bible. Books: "Bible Readings;" "Steps to Christ." Tracts: "Bible, Its Origin;" "Deciphered Writings;" "Millennium;" "Sabbath and Sunday;" "Second Coming of Christ."

*Finnish* — Bible. Books: "Ministry of Healing;" "Mount of Blessing;" "Steps to Christ." Tracts: "Baptism;" "Jesus Died for You;" "Lost and Found;" "Seal of God;" "Two Laws;" "We Would See Jesus."

*French* — Bible. Books: "Bible Lessons for Little Ones;" "Bible Readings for the Home Circle;" "Great Controversy;" "History of the Sabbath;" "Hygienic Cook Book;" "Patriarchs and Prophets;" "Steps to Christ." Pamphlets: "Ancient Sabbath;" "Sovereign Pontiff;" "Truth About Sunday." Tracts: "Baptism and Its Significance;" "Can We Know?" "Christianity and Roman Empire;" "Eastern Question;" "Conversion;" "Christ and the Sabbath;" "Millennium;" "Pope or Roman Church;" "Where Are the Dead?"

*German* — Bible. Books: "Best Stories From the Best Book;" "Bible Readings for the Home Circle;" "Coming King;" "Daniel and the Revelation;" "Education;" "Great Controversy;" "History of the Sabbath;" "Hygienic Cook Book;" "Practical Guide;" "Steps to Christ." Pamphlets: "Bible Readings;" "Christ and His Righteousness;" "Hill's Bible Class;" "Pope and the Roman Church;" "The Augsburg Confession." Tracts: "Are You Baptized?" "Bible Conversation;" "Christ and the Sabbath;" "Eastern Question;" "God's Memorial;" "How Esther Read Her Bible;" "Millennium;" "Sleep of the Dead;" etc.

*Greek* — Bible. Book: "His Glorious Appearing." Tracts: "Bible Facts Upon the Sabbath;" "Blessed Hope;" "Is the End Near?" "Secrets of the Future;" "We Would See Jesus;" "Who Changed the Sabbath?"

*Holland* — Bible. Books: "Bible Readings for the Home Circle;" "Christian Baptism;" "Coming King;" "Daniel and the Revelation;" "Great Controversy;" "Patriarchs and Prophets;" "Steps to Christ." Pamphlets: "Christian Baptism;" "End of the Wicked;" "Matthew Twenty-Four;" "Spiritualism;" "The Fourth Commandment." Tracts: "Can We Keep the Sabbath?" "For What Purpose Was I Created?" "God's Memorial;" "Is the End Near?" "Sleep of the Dead."

*Hungarian* — Bible. Books: "Bible Readings;" "Steps to Christ." Tracts: "Christ and the Sabbath;" "Christ or the Roman Church;" "How Rearest Thou?" "New Testament Sabbath;" "Tobacco a Poison."

*Icelandic* — Bible. Books: "Revelation of Jesus;" "Spiritual World and Spiritualism." Pamphlet: "Sabbath of the Lord."

*Italian* — Bible. Books: "His Glorious Appearing;" "Steps to Christ." Tracts: "Brazen Serpent;" "Can We Know?" "Day After Death;" "Return of Christ;" "Sabbath of the Bible."

*Japanese* — Bible. Books: "His Glorious Appearing;" "Marshaling of the Nations;" "Steps to Christ." Tracts: "Coming Conflict;" "New Testament Sabbath;" "Second Coming of Christ;" "Way of Salvation."

*Lettish* — Bible. Books: "Bible Readings;" "Christ and His Righteousness;" "Steps to Christ." Tracts: "Bible, Its Origin;" "Full Assurance of Faith;" "Importance of Prophecy;" "Millennium;" "Sabbath and Sunday;" "Search the Scriptures;" "Spiritualism."

*Lithuanian* — Bible. Books: "Bible Readings;" "Steps to Christ." Tracts: "Confession;" "Consecration;" "God's Love for Man;" "Repentance;" "The Privilege of Prayer;" "Which Day, and Why?"

*Polish* — Bible. Books: "Christ Our Saviour;" "Mystery Unfolded;" "Steps to Christ." Tracts: "Bible, Its Origin;" "Deciphered Writings;" "Is the End Near?" "Which Day, and Why?"

*Portuguese* — Bible. Books: "His Glorious Appearing;" "Steps to Christ." Tracts: "Bible, Its Origin;" "Righteousness;" "We Would See Jesus;" "Which Day Do You Keep, and Why?"

*Roumanian* — Bible. Books: "Bible Readings;" "Steps to Christ." Tracts: "Blessed Hope;" "Is the End Near?" "Sabbath and Sunday."

*Russian* — Bible. Books: "Bible Readings;" "Steps to Christ." Tracts: "God's Memorial;" "Law and Gospel;" "Second Coming of Christ;" "Sleep of the Dead."

*Servian* — Bible. Books: "Bible Readings;" "His Glorious Appearing." Tracts: "Is the End Near?" "Sabbath and Sunday;" "Sleep of the Dead."

*Slovakian* — Book: "His Glorious Appearing." Tracts: "Christ or the Roman Church;" "Is the End Near?" "New Testament Sabbath;" "Sleep of the Dead."

*Spanish* — Bible. Books: "Christ Our Saviour;" "Coming King;" "Daniel and the Revelation;" "Patriarchs and Prophets;" "Steps to Christ." Tracts: "Benefits of Bible Study;" "Gift of God to Man;" "What Must I Do to Be Saved?"

*Swedish* — Bible. Books: "Bible Readings for the Home Circle;" "Coming King;" "Daniel and the Revelation;" "Gospel Primer." Pamphlets, 18. Tracts: "After Death;" "Baptism;" "Change of the Sabbath;" "Health Reform;" "Millennium;" "Tithing."

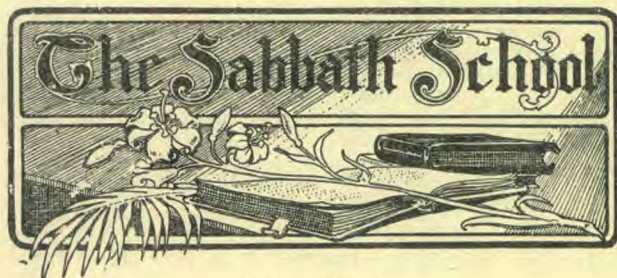
*Turkish* — Tracts both in Armenian characters and in Greek characters.

*Welsh* — Bible. Book: "Steps to Christ." Tracts: "What to Do With Doubt;" "Coming of the Lord."

*Wendish* — Book: "Steps to Christ." Tract: "Blessed Hope."

*Yiddish* — Bible. Tract: "Isa. 59: 20."

C. L. BENSON.



### XIII — Review

(March 28)

MEMORY VERSES: Review the memory verses we have had during the quarter.

#### Questions

1. (a) Write down the title of each lesson we have had this quarter, with its memory verse under it; (b) cover up the memory verse and see if you can tell what the memory verse is as soon as you see the name of the lesson; (c) then cover up the name of the lesson and practice until you can tell what the lesson is as soon as you see the memory verse; (d) make a list of the places where the memory verses are found, and see how many of the verses you can repeat just by seeing the references; and (e) vice versa. (If you would turn to each verse, in the Bible, and try to fix its looks and location on the page, it would help you to retain it much longer than to learn it from your paper.)

2. What three books of the Bible have we studied this quarter? At what place were the Israelites in our first lesson? At what place in our last lesson? Make a rough outline of the route of their wanderings.

3. What four notable funerals have we attended in imagination? Where? Sum up the life history of each in one sentence.

4. Why could not the *people* enter in the first time they reached the Promised Land? Why could not Moses and Aaron enter in the second time? How free from sin must those be who enter the heavenly Canaan?

5. Only how many men "wholly followed the Lord"? Num. 32: 12.

6. What twelve notable instances were there of receiving an inheritance according to their faith?



7. What two notable instances were there of covetousness?

8. What two notable instances of anger and sharp words?

9. What seemed to be the weakest places in the character of the Israelites?

10. About what special miracles have we learned this quarter? (Make a list of as many as you can recall.) Counting 360 days to the year, and six days to the week,—since the Sabbath was omitted,—about how many times was the miracle of the falling manna repeated?

### Memory Verses

"He led them on safely, so that they feared not." Ps. 78:53.

"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Ps. 37:3.

"The Lord is merciful and gracious, slow to anger, and plenteous in mercy." Ps. 103:8.

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Prov. 16:32.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

"And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." Luke 12:15.

"Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." Joshua 1:9.

"Power belongeth unto God." Ps. 62:11.

"The Lord is our defense; and the Holy One of Israel is our king." Ps. 89:18.

"Thou shalt not steal." Ex. 20:15.

"Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." Ps. 50:15.

"Now therefore fear the Lord, and serve him in sincerity and in truth." Joshua 24:14.

### XIII — Review

(March 28)

#### Daily-Study Outline

|       |  |                |
|-------|--|----------------|
| Sun.  | Baptism, its meaning; righteousness and life | Lessons 1, 2   |
| Mon.  | The sinner and the law; deliverance          | Lessons 3, 4   |
| Tue.  | The flesh and the Spirit; adoption           | Lessons 5, 6   |
| Wed.  | Glory and deliverance; working for our good  | Lessons 7, 8   |
| Thur. | Purpose and love of God; Israel's privileges | Lessons 9, 10  |
| Fri.  | Election; God's mercy                        | Lessons 11, 12 |

REVIEW SCRIPTURE: Romans 6-9.

#### Questions

1. From what is it the purpose of God's grace to save us? For what three acts in the plan of salvation does baptism stand? In what two relationships are Christians to reckon themselves? Lesson I.

2. What should not reign within us? To what are we not, and to what are we, to yield? Whose servants are we? What contrasts have we between the results of the service of sin and the service of righteousness? Lesson II.

3. What is the relationship of the sinner to the law? What does the law reveal to him? What law is referred to? For what purpose are we delivered from its condemnation? Lesson III.

4. What is the character of God's law? Where lies the trouble, and how serious is it? In whom is deliverance? Lesson IV.

5. For whom is there no condemnation? Why? For what purpose are we set free? What is the only reason man cannot please God? Lesson V.

6. Through whom alone can the enmity be taken away and righteousness enthroned? What will the indwelling Spirit do for us? What will it make us? Lesson VI.

7. How should we regard the sufferings of this present time? For what glorious event soon to come are all waiting? Lesson VII.

8. What mighty Helper has God given us in our infirmities? Why will that Helper's intercession avail for us? If we yield to all this, what will God make all things do? Lesson VIII.

9. What proof has God given us that he will supply all that we need? What mighty Helpers have we who could in justice condemn us? What shall separate us from his love? Lesson IX.

10. For whom was Paul greatly burdened? What great privileges had God given to the Israelites? Through whom do all these blessings come to us? Lesson X.

11. Who are the true seed of Israel? Upon whom is it God's will to have mercy? Whom alone will he harden? Lesson XI.

12. What illustration is given to show the sovereignty of God? Is his sovereignty inconsistent with fullest mercy? What shows that there is hope for every one in the Stumblingstone? Lesson XII.

#### Brief Analysis of Chapters 1-9

Chapter 1 sets forth the power of the gospel to save in a world utterly hopeless in itself.

Chapter 2 clearly shows that the Jews, or the enlightened ones, are not saved by works, but are transgressors as truly as are the Gentiles.

Chapter 3 proves that both Jews and Gentiles are guilty before God, proved so by the law, and that the only way they may become righteous is through Jesus Christ, freely by his grace.

Chapter 4 is an argument to the Jews from the life of their great ancestor Abraham, showing that through the promise of God alone, and faith in that promise, is there hope.

Chapter 5 is a simple setting forth of justification by faith in the righteousness and grace of the obedient One, Jesus Christ.

Chapter 6 sets forth the meaning of baptism and the contrast between a life of sin and the power of triumphant grace.

Chapter 7 is an individual illustration in Paul's experience of the passing of a soul from the realms of sin to the realms of grace, vindicating the holiness of God's law.

Chapter 8 is a marvelous revelation of the wondrous power and grace of God in the life of the saved soul.

Chapter 9 is an argument concerning God's sovereignty, and a revelation of its consistency with mercy in his dealings with Israel.

#### "The Bible Compass"

THE second edition of "Bible Compass" is now off the press. This is a help in the study of Bible doctrines, and is mentioned by the Missionary Volunteer Department as an aid to the Standard of Attainment. The "Compass" sells for ten cents. Address the author, D. D. Fitch, Glendale, California.

"CHARITY is the chief and most charming beauty."



# The Youth's Instructor

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## Bent Nails

"DRAW the nail out carefully, my boy. Be careful not to bend it."

"I could straighten it if I did bend it, couldn't I?"

The carpenter smiled into the earnest face of the young man who was learning the trade under his teaching.

"You might get it straight, but it never would be as strong as if it had not been bent. It would bend easier next time, and you could not drive it just as true to the spot as you did at first."

It was a lesson the young carpenter never forgot: the nail which has been bent once will bend easier next time. It never is as strong to resist a blow as it was in the beginning.

The power in us to resist the inclination to do wrong is like a bright nail. Once bent, it will bend easier next time. Yield to temptation today, and tomorrow you will have less strength to hold fast.

Just as long as you stand up bravely and say, "I do not think this is right; I cannot do it!" just so long the metal is strong and true in your heart. It is easier the next time to say the same thing. But as surely as you say, "I'll do it for this one time," the steel is weakened and your life work endangered.—*Our Juniors.*

## Reading the Bible Through in Five Days

DR. G. CAMPBELL MORGAN, at the Bible Conference held in Washington, D. C., last month, made the statement that the Bible could be read through in sixty hours, at the ordinary pulpit rate of reading. He had previously made this statement to an audience in London. A bank president challenged the statement. Mr. Morgan discussed the matter with him for a while, then said to the gentleman, "Prove I am wrong by trial."

Mr. Morgan then left England for a brief stay in the United States. On his return he again met the bank president, who reminded Mr. Morgan of their former conversation, and said, "Well, Mr. Morgan, I followed your advice, and I have found that you were wrong; for I have read the Bible through since you were here in *forty* hours.

Mr. Morgan replied, "But I said it could be read through in sixty at the pulpit rate, not at a bank president's rate."

Somehow we are so accustomed to reading or hearing read at one time only a chapter, or a few chapters at the best, that we hardly consider that we do not read the Bible as we would any other book. If we did do so, we should find that these estimates are not impossible.

If the Bible can be read through in sixty hours, or five days, twelve hours to the day, then reading less than *ten minutes* a day would take us through it in one year. Who, then, has not ten minutes a day that he could most profitably use in reading the Bible?

## The Tin Cup

At the recent Bible Conference held in Washington, D. C., Mr. S. D. Gordon, author of the series of books "Quiet Talks on Service," "Quiet Talks on Prayer," etc., gave a number of earnest Bible studies. One illustration concerning the tin cup was especially impressive.

He said if a thirsty traveler in his journey comes across a refreshing spring of water, where some one has left a tin cup, he drinks freely of the cooling water and passes on, forgetting the tin cup, but often remembering the refreshing drink.

So in spiritual things. A man preaches a sermon. Two men later are heard talking. One says, "What a wonderful speaker he is!" The other remarks about the speaker's learning, his language, logic, and delivery. It is the *tin cup*, the man, that is remembered, and not his message.

Another man speaks. Two men are seen walking down the street together. Soon one man excuses himself, and walks down a side street. He is thinking of Jesus, the Saviour of mankind. He soliloquizes, "Is it really true that his love is extended to me, the chief of sinners? Will he forgive me, and own me as his child? Will he free me from the bondage of my evil habits? The minister said he was not only able but anxious to do this for me. I shall go to him; for there is no other hope for me, a lost sinner."

He goes to Jesus, who meets him a long way off, and delivers him completely from his life of sin, and clothes him with his own robe of righteousness.

It was the message of salvation, and not the man,—the water of life, and not the tin cup,—that was remembered, and so a soul was won to Christ.

If every Christian worker was so filled with the life-giving message that he himself would be lost sight of in the giving of the message, and only the message of love for perishing sinners remembered, many more would be won to God and truth.

Is it not, then, a crime against perishing souls for any one of us to fail to reveal only Jesus?

## He Who Swears

GAINS NOTHING —

At home,

In business,

In social life,

In politics,

In the world; but

LOSES EVERYTHING —

Self-respect,

Esteem of men,

Power for good,

Title of gentleman,

Eternal life.

—*Selected.*