

# The YOUTH'S INSTRUCTOR

Vol. LXII

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No. 49



A PARTING

*(See note on last page)*



THERE are 400,000 Polish persons in Chicago, and not one of our workers among them.

A WILD bird reservation valued at \$225,000 has been established in Louisiana by the Rockefeller Foundation.

TIRES may now be so toughened by mixing vanadium with the rubber at the time it is worked that the tire becomes almost puncture proof.

PONGEE, or Chifu, silk comes from Shan-tung, China, the province in which Kiao-chau, the bone of contention between Germany and Japan, is situated.

SUCCESS in any line of work or study, for the average man or woman, is dependent to a great extent on order and method.—“*The Making of a Man.*”

THE motor cycle has been adapted to military uses by mounting a machine gun on a side-car chassis. The motor car has also been adopted for street sweeping.

AERIAL policemen now form a part of the regular police force of Los Angeles, California. Criminal fugitives over rough country outside the city can thus be tracked with greater facility than by the ordinary methods.

GENERAL VILLA, of Mexican fame, had a portable ice-making machine constructed for the use of his army and hospital corps. Five hundred pounds of ice could be produced at a time, and ice could be supplied within a short time after encamping, or even during the progress of a battle.

HUNDREDS of tons of peach seeds piled at fruit-canning establishments in California are now to be utilized in a commercial way, and a company has been organized for developing this industry. The seeds are to be cracked by machinery, and the meats used in the manufacture of prussic acid and other products. The shells will be sold as fuel.

BEARING more the appearance of an ornament than a machine built for service, a gold typewriter was recently built for the personal use of King Alfonso of Spain. Nearly every part, even including the smallest screw, is heavily plated with gold, the space bar made of mother-of-pearl, while the royal arms occupy the space ordinarily held by the name plate. The case is made of mahogany, and is inlaid with rare woods and pearl.

THE first diamond field to be developed in the United States is in Arkansas, near Murfreesboro. A poor farmer is said to have been seated on the rocks one day brooding over his troubles, when his eye fell upon a stone glistening brilliantly in the sunlight. He secured the stone, and through specialists found it to be a diamond of real worth. Very soon after the news was noised abroad, the old gentleman had sold his farm for \$39,000. It is estimated that three thousand diamonds have already been recovered.

VARIOUS estimates have been made in an attempt to compute the daily cost of the war in Europe. The figures have ranged between \$35,000,000 and \$50,000,000 for the most part. In the absence of statistics of the number killed, no accurate estimate of the cost of killing a man in battle in this particular war can yet be made, but it is probable that this cost has increased materially. The average cost of killing a man in modern warfare is placed by students of the subject at around \$15,000. In the Boer War the British government, according to the best available estimates, expended nearly \$40,000 for every one of the enemy killed.

## Prohibition News Notes

### Syracuse and Yale to Debate Prohibition

STATE and national prohibition has been adopted as the subject for the annual Yale-Syracuse debate to be held December 11. Syracuse has chosen to uphold the affirmative. Syracuse has met Yale three times in varsity debate; and has won two out of the three contests. The two institutions occupy a foremost place in debating circles among the Eastern colleges and universities, and because of their prominence and the large place which the question of prohibition is occupying in the public mind, the debate this year is sure to arouse more than unusual interest. The question for debate reads: “*Resolved, That the manufacture and sale of intoxicating beverages ought to be prohibited throughout the United States by federal or State legislation, or both.*”

After its experience of last year, when ninety students enrolled in the first credit course on the liquor problem, the University of Southern California has decided to offer a similar course in the department of economics and sociology annually. The course is offered both semesters, and one unit of credit is allowed. The University Bulletin states that “after a brief consideration of its physiological and psychophysical aspects, attention is devoted to the economic and social phases of the alcohol problem, with special reference to American conditions. An examination of the leading proposals for control or elimination is also made.” Dr. Rockwell D. Hunt, head of the department and the teacher of the course, says that he believes the time is ripe to educate for an adequate solution, which means total elimination of the drink traffic.

President Ellis of Ohio University, in a chapel talk a few days before the recent election, made clear his position on the proposed prohibition amendment, which was the vital question in the Ohio election. “I do not wish,” he said, “to dictate to any student voter what he shall do, but I shall vote for the amendment. For the life of me I can’t see what good a saloon is to any community.” Practically every member of the faculty took the trouble to make it clear which way his vote would be cast.

“One thousand delegates at Topeka, December 29 to January 1,” is the slogan of the Intercollegiate Prohibition Association in planning for its great biennial national convention at Topeka, Kansas. And from present indications the slogan is likely to be more than realized.

At a luncheon given by one of the leading college fraternities in the city of Portland, Oregon, every man except one is reported to have expressed his intention of voting dry in the State-wide election on November 3.

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# The Youth's Instructor

VOL. LXII

TAKOMA PARK STATION, WASHINGTON, D. C., DECEMBER 8, 1914

No. 49

## Crown or Crucify

I stood alone at the bar of God,  
In the hush of the twilight dim,  
And faced the question that pierced my heart:  
"What will you do with him?"  
"Crowned or crucified— which shall it be?"  
No other choice was offered to me.

I looked on the face so marred with tears  
That were shed in his agony.  
The look in his kind eyes broke my heart,—  
'Twas full of love for me.  
"The crown or the cross," it seemed to say;  
"For or against me—choose thou today."

He held out his loving hands to me,  
While he pleadingly said, "Obey.  
Make me thy choice, for I love thee so;"  
And I could not say him nay.  
Crowned, not crucified,— this must it be;  
No other way was open to me.

I knelt in tears at the feet of Christ,  
In the hush of the twilight dim,  
And all that I was, or hoped, or thought,  
Surrendered unto him.  
Crowned, not crucified,—my heart shall know  
No king but Christ, who loveth me so.

— Florence E. Johnson, in *Record of Christian Work*.

## National Pride and Prejudice

IVA F. CADY



HERE are persons who seem to think that their particular country holds the same relation to God as did the nation of Israel in its early days, but that all foreign nations are under the ban. Now, patriotism is all right; but we can love our own country without hating others.

In the apostolic days the Jews felt that their nation was the favored of God. They hated the Gentiles, counting them as dogs and unclean, and thought that simple contact with them would bring pollution upon themselves. This prejudice was a hindrance to the spread of the gospel, and so a vision was given to Peter to show him that he should call no man common or unclean, "but in every nation he that feareth him [God], and worketh righteousness, is accepted with him." The disciples, who were all Jews, soon learned that Christ died to save the Gentiles as well as the Jews, and to break down the middle wall of partition between them.

But even in this age, we see too much of the spirit manifested by those Jews. We might expect to sometimes see this among the people of the world, but it should not be seen in the church of God; for among the remnant that shall be saved there will be those "of every kindred, and tongue, and people, and nation." Rev. 5:9. The third angel's message is to be carried to every country on the globe, and some are to be saved from each.

When we become Christians, then we become citizens of "a better country, that is, a heavenly." Heb. 11:16, A. R. V. We are received into the great family of God. We may still hold in high esteem the land of our birth and those of our own nationality, but now that we have been registered in the book of life as citizens of the kingdom of God, and accept the Creator as our ruler, we recognize his children as our brethren. A true Christian will love his brethren, whatever their nationality may be. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." 1 John 3:14. Now, love is of the heart. Simply saying with our lips that we love our brethren, while our hearts may be filled with envy and hatred toward them, is not fulfilling the requirement of God. And we are not only to love the brethren of our own na-

tionality, but all others as well. This leaves no room for Christians to cherish prejudice against those of another nationality.

After being baptized into Christ, we are to become one with believers of every nation. "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Gal. 3:27, 28. Therefore, if we are in Christ, to us there is neither Jew nor Greek, there is neither Englishman nor German, there is neither Frenchman nor Russian, but we are all one in Christ Jesus.

Persons whose experience has been but limited are sometimes very narrow-minded. As the saying is, they think that what they do not know is not worth knowing, and that every one the world over should think and eat and drink and dress just according to their ideas; and when they see those who do not, they often denounce them in the strongest terms. Such people act as some hens do when for the first time they see ducklings running in the yard, and try to peck them to death. Just because the young ducks are different from the kind of fowls they have been accustomed to see, the hens seem to think they have no right to be there, and would destroy them if they could. Now, we are human beings and ought to know better than that. As Christians also, we know it is not right to treat strangers in this way. It is not doing as we would be done by.

We may think that our particular nation is better than any other, and that the people of other countries are inferior, but we may be mistaken in this. No one nation has the monopoly of good, but there are both good and bad among all. Some may, because of a more general reception of Christianity, have more of the good than do others; but as Christians we know that the good is not in and of ourselves. It is a gift from God; and we are not to take any glory to ourselves because we have had privileges that others have not had. God has told us that he is not a respecter of persons, and that if we have respect to persons we commit sin. See Acts 10:34; James 2:9. It seems that in the days of the apostle Paul the Jews felt that they were better than the Gentiles; for Paul writes: "What then? are we better than they? No, in no



wise: for we have before proved both Jews and Gentiles, that they are all under sin." Rom. 3: 9. Neither were the Gentile branches to exalt themselves above the Jews, saying that the Jews had been broken off from the true olive tree that they might be grafted in. Paul warns them as follows: "Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear." Rom. 11: 20.

So none of us are to think too highly of ourselves; but we are to love and esteem our neighbor, and to do good unto *all* men as we have opportunity, especially unto those of the household of faith. Gal. 6: 10. The Lord told the children of Israel how he would have his followers treat the stranger or foreigner who should come among them. "And if a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord your God." Lev. 19: 33, 34.

We are to remember the golden rule, and treat others as we would be treated. The stranger that comes and dwells in our country is to be to us as one born among us, and we are to love him as ourselves instead of looking upon him with suspicion and scorn because he is a foreigner. We know that the natives of China made a mistake when they called the missionary who came to help them a "foreign devil;" just so we might be in danger of misjudging those who are foreigners to us. There is no room for racial prejudice or hatred among us as Christians, even though it may be seen in the world. If we believe the Lord, we know that in the kingdom of God we shall associate on equal terms with representatives from every nation on earth; and in that kingdom of peace and love, there will be no such thing as national strife or prejudice. So let us begin now to prepare to dwell there by putting away from our hearts every feeling of that nature.

#### The Song

A MAIDEN sat within her door,  
And sang as many times before.  
A man to daily toil passed by,  
No love nor pleasure in his eye;  
But when he heard the merry song,  
He whistled as he went along.

A woman by the window wept  
For one who in the churchyard slept;  
And when upon her hearing fell  
That tune she knew and loved so well,  
The flood of burning tears was stayed,  
And soon a song her lips essayed.

Her neighbors heard the tender strain,  
And softly joined the sweet refrain;  
Thus all day long that one song bore  
Its joyousness from door to door.

— Selected.

#### The Place of Song in Christian Service

MUSIC has a direct relation to Christian living and worship. It has power to subdue rude and uncultivated natures and to banish gloom and ill foreboding from the heart. In addressing the highest and holiest emotions of the soul, it is a positive factor for good. Paul assigns to it an important place in the church life. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs." How beautiful a ministry is thus assigned to song! In what more beautiful and admirable way could

instruction and admonition be given? Envy cannot dwell in a heart that is full of song.

Accompanied by the voice of melody, the new-created earth, under the smile of God, began her revolution among the planets of the universe. "The morning stars sang together, and all the sons of God shouted for joy." And when the redeemed of earth shall be ushered into the presence of God, it will be with the victory song of Moses and the Lamb.

The hymn is an outgrowth and product of devotion. To trace the history of hymnology is to trace the history of the church, for God's people have ever been a singing people. The fundamental notes of sacred song were first struck on the Hebrew lyre. The Hebrew psalter has taught the church how to praise. Indeed, it is probable that the psalms were for many years the chief vehicle of praise in the early church. "It is difficult," says the Rev. Duncan Campbell, "to determine at what period hymns as distinct from psalms began to form a regular part in public worship." The earliest record of the hymn in secular literature is Pliny's statement to Trajan, that there were Christians in Bithynia who "on a stated day, before it was light, sang hymns to Christ as God." In the East the "Gloria in excelsis," is used as a morning hymn. It may be this to which Pliny refers.

One of the earliest hymns in regular form comes from the pen of Clement of Alexandria. It starts with the lines,—

"Shepherd of tender youth,  
Guide us in love and truth  
Through devious ways."

Another of the early hymns, written in Latin by Theodolph and translated by Dr. Neale, is:—

"All glory, laud, and honor  
To thee, Redeemer, King;  
To whom the lips of children  
Made sweet hosannas ring."

"Theodolph," says one writer, "was Bishop of Orleans about the year 800. He was accused of treason and was put in prison. The king was passing the prison one Palm Sunday. Theodolph was looking through the bars of his cell window, and as the king rode by, the old bishop sang the first verse of this hymn. It pleased the king, and he ordered it sung every succeeding Palm Sunday, and also released the singer from prison."

"Jerusalem the Golden" was written four centuries later. The grand, exalting theme of this hymn, set to music, must ever remain a monument to Christian idealism.

For several hundred years after this there were very few hymns written.

The Reformation movement in Germany was marked by a great outburst of hymnody. "The whole people," said a Romanist, "is singing itself into the Lutheran doctrine." Luther was proficient in music, and a lover of it. It was his wish, as he says in the preface of his hymnal of 1545, that this "beautiful ornament" might "in a right manner serve the great Creator and his Christian people." To this end he called for poets to write spiritual songs, admonishing that the "words be quite plain and common, such as common people may understand, yet pure and skillfully handled."

"Luther spent several years," says a writer in Britannica, "in teaching his people at Wittenberg to sing these hymns, which soon spread over Germany. Without adopting the hyperbolical saying of Coleridge that 'Luther did as much for the Reformation by his hymns



as by his translation of the Bible,' it may truly be affirmed that among the secondary means by which the success of the Reformation was promoted, none were more powerful. They were sung everywhere,—in the streets and fields as well as the churches, in the workshops and the palace, 'by children in the cottage and martyrs on the scaffold.' It was by them that a congregational character was given to Protestant worship."

The valiant spirit which took possession of Luther as he engaged in conflict with a world of foes is well portrayed in Luther's "A mighty fortress is our God." Carlyle compares this production to a "sound of Alpine avalanches or the first murmur of earthquakes." Heine called it the "Marseillaise of the Reformation." The hymn was written in 1528, and is based on the forty-sixth psalm. It was one of Luther's greatest comforters; and when his great cause seemed almost lost, he would turn to his friend Melancthon and say, "Come, Philipp, let us sing the forty-sixth psalm."

In England the principal hymn writers were among the nonconformists. Isaac Watts was of their number. Watts began to write hymns for the church at the age of twenty. Coming home from chapel one day, he expressed the opinion that the psalter selections did not possess the beauty and dignity a Christian service ought to have. His father challenged him to write a better if he could. In the course of a week he had written "Behold the Glories of the Lamb." Within his lifetime he wrote over six hundred pieces. Surely, he well earned the epitaph one reads on his tomb, "Isaac Watts, the Father of the English Hymn." Quoting from Duncan Campbell: "His lyre is one with many chords—the wistful, the solemn, the majestic, the jubilant. But he strikes his highest note when he deals with such a theme as the redeeming work of Christ, as in 'When I survey the wondrous cross.' For tender, solemn beauty, for a reverent setting forth of what the inner vision discerns as it looks upon the Crucified, we know of no other verse in the whole range of hymnology to equal the stanza beginning, 'See, from his head, his hands, his feet.' There have been many singers with a finer sense of melody, but not the most tuneful of our sacred poets has given lines more exquisite than these."

The first great missionary hymn, "Jesus Shall Reign," was written by Watts. From Heber's pen came the second, "From Greenland's Icy Mountains." A great missionary service was to be held in Wrexham church to aid the Asiatic work of the Society for Propagating the Gospel, at which Dr. Shipley, Heber's father-in-law, was to speak. On Saturday, Heber being asked by the dean to "write something to be sung in the morning," he went to another room, and in a short time returned, whereupon the doctor inquired, "What have you written?" He read over the first three stanzas. "That will do," said the dean. "No, no, the sense is not complete," replied Heber; and sitting down again, he added the fourth stanza, beginning, "Waft, waft, ye winds." It is interesting to know that this hymn has been translated in more languages than any other ever written.

EDMUND C. JAEGER.

*Pasadena, Cal.*

#### A Parable

A FINE class of students had been together all the school year. They had worked diligently, denied themselves in many ways, and had made excellent progress. Their deportment had been good, their recreation well chosen, and so they had had a very enjoyable time.

But their happiness had not been due nearly so much to their own efforts as to their teacher. He was so kind and noble in character, so unselfish and generous, that he had won all hearts. Toward one young man who had passed through trying experiences he had been especially patient and helpful, and the young man professed to love him devotedly.

Before the closing day arrived, a member of the class proposed that they buy a present for their teacher, which would be an expression of their love and appreciation. They decided upon the gift, and found it would require \$2.50 from each member to buy it. Few of them had the money, but all had numerous opportunities to earn it, and went to work diligently. They enjoyed the labor because they anticipated the pleasure it would bring to their friend.

Finally one member was appointed to collect the money. As he called on each, the money was cheerfully handed over, till he came to the young man for whom the teacher had done so much. He offered one cent. He wanted the rest of the money for himself.

The Missionary Volunteer goal for this year is a \$25,000 present for our Master, to help his lost children in heathen lands. What have you done about your share?

"As we climb heaven's stairway, we need not grieve  
For the fine, carved work of the step we leave;  
For brighter than all that has gone before  
Is the near approach of the palace door."

MEADE MACGUIRE.

#### How God Used a "Clog" to Help the Belgians

A STORY which has been going the rounds in the daily papers tells how Dr. William P. Pearce, pastor of the First Baptist Church of Appleton, Wisconsin, used a clog shoe to raise money for the Belgian sufferers.



DR. WILLIAM P. PEARCE

Dr. Pearce is an Englishman by birth, and in the village of his nativity a number of women and children from Belgium are being cared for by the village folk.

Four years ago Dr. and Mrs. Pearce were touring Europe, and spent some time in Belgium and Holland. In one of the quaint and beautiful little towns, a girl of eight or nine years of age tried to sell them some postal cards, but they did not invest. Looking at the poorly dressed child and badly worn shoes, Mr. Pearce pointed to the latter and offered to buy them. The child soon understood, and kicking off her clogs, handed them to Dr. Pearce, holding out her hand for the remuneration. Mr. Pearce gave her enough to buy a new pair, and some change for candy. The little one darted away to the shoe shop in an ecstasy of delight.

Dr. Pearce took the clogs to his hotel, placed them in his satchel, and brought them to his American home. Of one of them he made a pincushion for his library,



and the other he laid aside. A little while ago he saw a cartoon in the daily paper, entitled "Besieged." A poor Belgian woman stood with her back to the door, holding a baby in her arms, and another little one clutching her dress. The expression of despair was upon the mother's face. On the outside was a wolf trying to force the door. Across it was written, "Starvation."

In the mail that came about this time, was a letter from his sister in England, telling of the Belgians in England, and how the people of the towns and villages were doing their best to alleviate the distress. Mr. Pearce immediately wrote telling his sister to take two children and clothe and feed them at his expense. Then the thought of his clog came to him, and on the following Sunday he took it into his pulpit. He told the story, and stated that at the close of the service he would stand at the door and receive any little offering the people might like to put into the shoe. He went over to Lawrence College, which is situated in his home town, and told the same story. The result was that over eighty dollars was donated. Besides, a Lawrence College teacher agrees to pay five dollars a month for the board of one of these Belgian orphans during the winter. More than this, a young couple came to Mr. Pearce and requested a little Belgian girl for adoption. He has written the *Chicago Tribune* for one, as the company is bringing over a large number of orphan Belgian children. How true what Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

#### A Lesson From Two Men of the Orient

THERE was a man of the Orient a long, long time ago whose kinsmen hailed from Mesopotamia. Back in the stream of time, even to the Garden of Eden, ran a sturdy line of ancestors, among whom were many eminent and God-fearing men. The region of the Euphrates had been their birthplace and their homeland, and gradually they had drifted downward toward the mouth of the river, till in Ur of Chaldees Abraham had been cradled.

It was after Abraham had married Sarah that Terah, his father, taking with him these twain, and Lot, "his son's son," set out for the land of Canaan, with all their people and possessions.

They reached Haran, and Terah died. The Lord, for it was he who was guiding this company, told Abraham to journey forward, and he did so, coming at length into Canaan.

In this "land of corn and wine" Abraham and Lot dwelt together, one in interests and pursuits and in the worship of the God of their fathers. Prosperity attended them, and their followers and worldly goods increased. Then came the day when the herdsmen of Lot strove with the herdsmen of Abraham concerning pasturage for their cattle.

It was here that the generous Abraham said: "Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we be brethren. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." Gen. 13:8, 9.

And Lot looked, and saw the luxurious plain of the Jordan, with its well-watered valley, and pitched his tent toward Sodom. It did not matter that the inhab-

itants were "wicked and sinners before the Lord exceedingly." He beheld his opportunity to acquire wealth and a fine home, and he took his chances amid corrupting influences.

We are familiar with the results. He lost all his property and nearly all his family in the destruction of Sodom; and he gave rise, through two morally weak daughters, to two idolatrous nations, the Moabites and Ammonites.

Abraham preferred to dwell in a pure, moral atmosphere, though at a possible loss of worldly wealth and honor; but his flocks fed on many hills, and he gave rise—you know to whom he gave rise—to the greatest in all history, Christ of Galilee.

The lesson is big. There are many young folks among commandment-keeping people who marry, and because inclinations, or pleasure, or business prospects allure, seek homes where their children are brought up in contaminating influences. The result is almost certain—the loss of the children to the truth. Such parents are like Lot, seeking the world in Sodom.

There are other young persons to whom principles look bigger than property or pleasure, and they pitch their tents, not toward Sodom, but toward the "hill of the Lord." In agricultural communities, where the moral atmosphere is not so vitiated, or in careful homes and schools where God and the Bible are revered, their children are reared, and before their eyes the perfect Pattern is held up. God is put first, and other things last. The children will not, perhaps, inherit worldly wealth or honor, but they are shown that the heavenly inheritance is altogether the richest, and their feet are in the path to obtain it.

Which would you rather leave to these children of your love and care, the inheritance that fades away, money and lands, or one they can enjoy through all eternity, a sterling character? This question is vital. It is the biggest question a father and mother can ask concerning their family.

ELVIRA ANDREWS WEBBER.

#### The Countersign of Service

Acrostic

RED ruin—wreck of impious war—  
Effaces beauty years have gained,  
Denies ideals so long maintained.

Charged with the Master's higher law,—  
Resist for service and noblesse,—  
O Sisterhood of Helpfulness,  
Still strive to ease the sufferer's loss,  
Stretch farther thy protecting Cross.

JAMES TERRY WHITE.

THERE is no chance, no destiny, no fate,  
Can circumvent, or hinder, or control  
The firm resolve of a determined soul.  
Gifts count for nothing; will alone is great.  
All things give way before it, soon or late.  
What obstacle can stay the mighty force  
Of the sea-seeking river in its course,  
Or cause the ascending orb of day to wait?  
Each well-born soul must win what it deserves.  
Let the fool prate of luck. The unfortunate  
Is he whose earnest purpose never swerves,  
Whose slightest action or inaction serves  
The one great aim.  
Why, even death stands still,  
And waits an hour, sometimes, for such a will.

—Selected.

In gentleness is mystic power. Even Scriptures say, "Thy gentleness hath made me great."—*"Beauty of the Highest Type."*



## The Morale of the Army

M. E. KERN



IN the reports from the warring nations of Europe we often see references to the "morale of the army." The Century Dictionary defines morale as "moral or mental condition as regards courage, zeal, hope, confidence, and the like." It is very evident that a discouraged army cannot withstand the onslaughts of the enemy. Without courage, zeal, hope, and confidence, success is impossible. Each nation, therefore, is very anxious that the morale of its army shall be good.

This denomination has "an army of youth," enlisted to destroy sin and save men; and as we here at headquarters have thought of the tremendous issues at stake in this great warfare, we have often asked ourselves, "How is the morale of the army?"

At the beginning of the year 1914, we set for ourselves (in the North American Division Conference) a goal, as follows:—

1. 1,500 young people added to the church and to our Missionary Volunteer organization.

2. 500 new members of Attainment.

3. 1,000 Reading Course certificates.

4. \$25,000 for missions from our Missionary Volunteer Societies.

The educational items have been passed (the number of Reading Course certificates issued nearly doubled). It is for items 1 and 4 that we are especially anxious.

In the very first message sent to us through the spirit of prophecy in regard to young people's work, the call was made for our young people "to act a part in well-organized plans for helping other youth." When we realize that there are thousands of our young people who are not converted (probably ten or twelve thousand in the North American Division alone), with what great force should this invitation come! We hope that the year's record will reveal that far more than 1,500 of these dear young people have been led to "the Lamb of God, which taketh away the sin of the world."

It is very important, too, that means shall be supplied for our foreign missions. The North American young people have undertaken to support twenty-one distinct mission enterprises in the Far East this year. Since this was planned, greater burdens have come upon the Mission Board on account of the war in Europe; so we must not fail to raise what we planned. We ought to do more. Have you raised your \$2.50 yet? There is still opportunity to work with the Harvest Ingathering. Then there is our Annual Offering for missions, which may be counted on our goal, if so specified. And all this counts on our Twenty-cent-a-week Fund.

Largely through the efforts of the young people of America there has recently been sent a shipload of Christmas presents for the war orphans of Europe. The situation of these poor children, whose fathers went to war to return no more, and many of whose

mothers have grown old with grief during these terrible weeks, is indeed pitiable, and ought to touch every heart. But, dear young people, we have something better than toys or any other material things which contribute to Christmas cheer; we have a message of salvation, and of Jesus' soon return,—a message which will bring the peace and joy of the Lord into the heart that receives it, and will give hope and consolation, even in the hour of death. Shall we not, then, at this Christmas time, while other young people about us are spending money largely for their own and others' pleasure, make a large Christmas gift to Jesus, to help send the message of his love to mankind?

Surely, if our Christian young people have even the "courage, zeal, hope, and confidence" of those brave men who in the face of death are fighting so desperately in Europe, there will be a great harvest. Those men have left home and loved ones, knowing very well that they are likely never to return. But we (to our shame be it said) are often unwilling to inconvenience ourselves or to sacrifice time or money that others may be saved. Is that putting it too harshly? As surely as there was a woe pronounced against God's ancient people who were "at ease in Zion," so in these last days there will be a woe upon those who are lukewarm in God's service.

Let us redeem the time. The week of prayer is almost here, with its special opportunities for prayer and personal work. Friday, December 18, has been set apart as a special day of prayer for our unsaved young people. "Will the young men and young women who really love Jesus organize themselves as workers, not only for those who profess to

be Sabbath keepers, but for those who are not of our faith?" The days are passing, and will come to us no more. Let us, then, be about our Father's business.

And the giving of our means is another way of giving ourselves, for money represents personal energy expended in earning. The Lord will hold young people who have power to earn, to just as strict an account, as far as their ability goes, as he will the man who has thousands to give. And he pours out his rich blessings even upon the widow's mite, and counts it more than the abundance of others who make no special sacrifice to give.

How, then, is the morale of our army? Shall we not seek the Lord, our great Leader, for more courage and zeal? Shall we not make a final dash for our 1914 goal? This is the first goal the North American Division Missionary Volunteers have set, and we *must* win. Many a British soldier has been spurred to greater courage by the now famous message of Lord Nelson at the battle of Trafalgar, "England expects every man to do his duty." Surely our Leader expects no less of us in this important time.

ALL that a true soldier wants to know is that he has understood his orders.—*Henry Ward Beecher.*







# THE HOME CIRCLE

"You must live each day at your very best:  
The work of the world is done by few;  
God asks that a part be done by you."



## The Gospel of Labor

HEWING wood and drawing water, splitting stones and cleaving sod,  
All the dusty ranks of labor in the regiment of God  
March together toward his triumph, do the task his hands  
prepare.  
Honest toil is holy service; faithful work is praise and  
prayer.

This is the gospel of labor,—ring it, ye bells of the kirk,—  
The God of love came down from above to live with men  
who work.  
This is the rose he planted here in the thorn-cursed soil;  
Heaven is blessed with perfect rest, but the blessing of earth  
is toil.  
—Henry van Dyke.

## Why Didn't You Come to Me?

**F**IFTEEN minutes had passed since Amy had entered the brilliantly lighted parish house, where the Young People's Society was giving a reception for the new members, and she was already sorry that she had come. Three or four acquaintances who passed close to where she stood in one corner of the big room gave her friendly greeting and paused as if inclined to stop for a moment's chat. But Amy's greeting in return was brief and curt, and the expression of her face did not invite them to linger, so they went on.

Halfway across the room a group of young people had gathered about a pretty, dark-eyed girl, who, to judge from the amused faces of her listeners, was telling a good story. Her eyes danced, her bright face was vivid and sparkling, her gayety was infectious.

"O, yes," Amy said to herself, as she watched the little group from her corner, "everybody flocks around Doris Holton because her father is said to have money. She won't have any trouble getting acquainted in the society, but I can stand around all evening and nobody will come near me." At the thought her face grew dark and resentful.

One of the members of the reception committee suddenly became aware of the girl standing alone in the corner, and crossed to speak to her.

"Are you getting acquainted?" she asked pleasantly.

"Not very fast," Amy answered shortly.

"That's too bad!" the other said sympathetically. "There are several here tonight that I'm sure you'd like if you only knew them. If you'll come with me, we'll see if we can't find some of them."

But Amy drew back. "It isn't my way to force myself on people," she said with a slight curl of the lip.

Her companion looked at her in blank perplexity; but before she could answer, somebody called her, and with a word of apology she was gone.

"Glad to get away, I haven't a doubt," Amy said to herself. "I suppose she thinks now that she has done her duty." Her eyes, searching the big room, settled at last on a girl of her own age, who stood for the moment alone near the frappé table.

"I wish Helen Heath would come over and talk to me. I think she's lovely. Everybody likes her, I believe." As if drawn by the thought, Helen looked up and then crossed to where Amy stood.

"I was wishing you would come and talk to me," Amy said as she approached.

"That's too bad! Why didn't you come and talk to me?" was the smiling answer.

Amy looked startled. "I never thought of that. It isn't my way. If people want to be friends with me, they can come to me."

"Oh, my dear!" Helen exclaimed impulsively, "that's not the right way at all. There are not many people who are willing to go every step of the way; and besides, when you stand back in a corner, they're not sure they would be welcome, even if they did go every step of the way. I know quite a lot of people in the church already, but I wouldn't know half so many as I do if I had waited for them all to come to me."

"Already?" Amy repeated in some surprise. "Haven't you been in the church quite a while?"

"Six weeks," Helen answered gayly. "I know you came a week or two after I did."

Helen, who was such a favorite, had been in the church only two weeks longer than Amy herself, who knew scarcely anybody. It seemed hardly possible. Amy's cheeks flushed as the contrast came home to her. A moment later Helen was called away, but when she held out her hand for Amy to follow, the latter obeyed almost unconsciously; and before she realized it, she was drawn into a circle of jolly young people, where she quickly forgot the grievances that she had brooded over earlier in the evening. In fact, Helen's question, "Why didn't you come and talk to me?" had set her thinking.—*Josephine Preston, in the Girls' Companion.*

## Household Suggestions

A FRENCH dressmaker uses white cotton No. 120, for hemming and finishing on light-colored silks and woolens. It sinks into the fabric and is imperceptible where the tightly twisted thread of sewing silk would be visible.

It is well to know that in recipes where whole cloves are required, if the round heads are removed and only the stems used, the fruits or vegetables in the mixture will not turn black as is usually the case, but just a nice light brown.

The suggestion found in a copy of *Good House-keeping*, to mix unripe huckleberries with the ripe fruit to make a good jelly, gave me the idea of mixing ripe huckleberries with green wild grapes. The result is a delicious jelly, closely resembling currant. I used one cup of huckleberry juice to four of green grape.



Hooks and eyes will stop dropping off continually if, instead of sewing them on with the regular "over and over" stitch you use the buttonhole stitch. Besides being infinitely more lasting, this stitch produces a very attractive effect. It is especially desirable when silk thread is used.

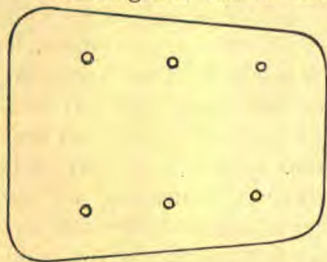
Children and some grown folks are denied the enjoyment of pie because the crust is hard to digest. A friend told me how to use rice as a substitute for pie crust in all lemon and cream pies, and I have found it most satisfactory. Put one-fourth cup of rice into one cup of water, with a pinch of salt, and cook until soft. It is best to use a double boiler. Press the boiled rice into the shape of an under crust in the pie pan and let it stand until it jellies. Make the lemon or cream filling, and put it in the rice crust. Cover with the usual meringue, and brown lightly in the oven. If cut when cool, the rice will hold its shape and will prove a happy surprise to a pie-loving family. Serve ice cold.—*Good Housekeeping*.

### Useful Articles Easily Made

#### Leather Thread Case

THE thread case shown in the illustration is made of imported levant, which comes in many beautiful shades to match any workbasket or workbag.

The diagram shows the shape and size that the leather is to be cut, and the location of the holes to be punched.



By cutting the leather one inch longer and punching two more holes, you will have a case that will hold four spools instead of three, as in the illustration. Thread numbers 60, 70, 80, and 90 should be used.

When the leather is cut, lay it right side up on the lining—a piece of pretty silk or ribbon the same color as the leather, but perhaps a few shades lighter—and baste all around close to the edge; then cut the silk even with the edge of the leather, and bind with No. 2 satin ribbon to match the lining, by first basting and then stitching on the machine.

Thread a very large darning needle with satin baby ribbon to match the binding, and lace the spools into the case. The needle will punch the holes necessary in the silk.

#### Ribbon Knitting Bag

A convenient bag for either knitting or fancywork may be easily made of one yard of yellow flowered ribbon about six and one-half inches wide, and twenty-one inches of yellow satin ribbon five inches wide. Lay the two pieces of ribbon crossing each other in the exact center of each, and where they cross oversew a piece of thin cardboard between; this forms the bottom, and measures about five by six and one-half inches. The two ends of the satin ribbon are hemmed, and drawn up slightly with baby ribbon. The edges of both taffeta and satin ribbon are sewed together to form the bag, and the ends of the flowered ribbon tied in a loose knot. The corners are finished with rosettes of knotted yellow satin baby ribbon. If a smaller bag is desired, use narrower ribbon.—*Girls' Companion*.

SHE is always dignified, yet leaves you with the sense of having been graciously smiled upon.—*Henry Ward Beecher*.



### Serpent-Bite Antidotes Save Many in India

EFFECTIVE antidotes for snake bites which already have saved the lives of numerous persons in India are being produced as the result of work carried on at the Parel laboratory at Bombay. Between the years 1887 and 1911, it was estimated that 543,991 human beings were killed by poisonous reptiles. The figures were so appalling that scientific experiments were started in an attempt to find something which would counteract the effect of the venom



EXTRACTING THE POISON FROM DEADLY SNAKES

of the various serpents commonly encountered in the central part of the country. Extraction of the poison from the most deadly of these snakes constitutes the work being accomplished at the Bombay laboratory, and this process is as simple as it is interesting. The snake is held so that it cannot strike those about it, while a small wineglass with its top tightly covered by a piece of cloth is placed near the reptile's head. It usually strikes almost immediately, its sharp upper fangs piercing the cloth and the poisonous venom dripping into the glass. From such an operation, approximately a half teaspoonful of the liquid is collected, an amount sufficient to kill half a dozen persons. This is dried over lime, dissolved into a salt solution, and injected in small doses into horses. For two years this treatment is continued, until an animal is able to take a quantity equal to two hundred times the original amount. The horse's immunity to the poison is caused by a material which is gradually built up by his system. This material is contained in the serum of the horse's blood, which is administered to human beings by subcutaneous injection. If the serum is injected immediately, the bite will not result disastrously. It is necessary, however, that a person use an antidote made from the venom of a serpent of the same species as the one that bit him.—*Popular Mechanics*.

### The Eider Duck

It is for eider duck. One interesting thing about the English language is that it contains words from every known language. This makes the words hard to spell, but very interesting indeed after one has learned how to spell them.

The name eider comes from Iceland, and is pro-



nounced as if spelled ider. The eider is an ocean duck. In size it is between our common duck and goose. It is a bird that lives in arctic regions. If you look on the map of Europe, and find Spitzbergen, which lies beyond Norway, you will see where many of these ducks, or eiders as they are called, live. In America, they are found in Labrador, Greenland, and other far northern regions.

The eider is valuable because of its very fine, soft down. The mother plucks this from her breast, and makes her nest of it. Then when she is sitting upon her eggs and has to leave them to find food, she covers the eggs with more down, to keep them warm. The father eider never feeds the mother when she is sitting on her eggs, but lets her hunt her meals for herself. When eider hunters rob the nest again and again, and the mother has used all her own down, the father will pluck that from his breast to give for the nest.

The down is a soft gray in color. It is so very light that three fourths of an ounce will fill a very large hat, while two or three pounds may be crushed into a ball that one can hold in the hand. Since an eider's nest yields only one-half pound in a whole year, you can readily understand why a real eider down quilt costs a good deal of money.

The men who raise eiders for money dig holes in rocks facing the ocean, and in large numbers the eiders make their nests in these. Before the eggs are laid, the owner robs the nest of its soft lining. The mother makes another and another, and she is robbed every few days. The owner knows when to cease, and at last he allows her to lay her eggs and raise her young eiders.—*Selected.*

#### The Krupp Gun Works in Germany

AN account of a recent visit to Krupp's works at Essen appears in the *World's Work* for October. Among other marvels described is the famous steam hammer Fritz, the giant of the 160 steam hammers at work in the establishment. Fritz was constructed in 1860 by Alfred Krupp at a cost of 100,000 pounds (nearly \$500,000). At that time Krupp's competitors regarded his intention to set up the giant hammer, which possesses a falling weight of fifty tons, as a sign of incipient madness. Undeterred, Krupp continued, and today, after Fritz has been at work for fifty years, it is as useful as ever. Breaking nuts without injuring their kernels is a popular method of demonstrating the marvelous delicacy of its adjustment.

In the armor plate department are huge hydraulic presses, of which there are no fewer than eighty-one in the works, and under which steel blocks are pressed and squeezed until compelled to assume the desired shape, no matter how large they may be. A huge crucible steel block, weighing eighty tons, is placed under a 5,000-ton hydraulic press; after being coaxed, handled, and formed for half an hour, it emerges in the shape of the gigantic shaft of an ocean steamship, 150 feet long. By the aid of a special mechanical apparatus, the shaft is bored, the kernel being extracted in one piece.

Other equally famous machines are the hydraulic shears, which cut through three inches of solid armor plate as if it were cheese. Enormous bending presses of 10,000-ton pressure bend armor plates to any shape desired, with infinite ease.

The firm has its own waterworks, makes its own gas, and generates its own electricity. The gas works

supply more gas for the factory town than is used annually in Munich; namely, 25,000,000 cubic meters. And yet the 40,000 gas jets distributed all over the establishment do not suffice for illuminating purposes, and electricity in the shape of 3,000 arc lamps and 30,000 incandescent lights has to be pressed into service. Over 400 steam boilers generate the steam for the 8,000 different machines and the 2,500 electric motors at work. More than 600 miles of cable and wire and over 800 telephone stations and twenty telegraph stations are required to facilitate communication throughout the works.—*Selected.*

#### Exact Panama Canal Model for Exposition

REPRODUCING accurately in the most careful details practically everything pertaining to the entire Zone, a miniature Panama Canal, which will be in actual operation, continually passing model ships through its locks, is being constructed for the Panama-Pacific Exposition. The work is being carried out scientifically, with everything built to scale. This is even true of the modeling of the government buildings, lighthouses, range towers, and native huts which skirt the canal. To insure exactness, one of the engineers connected with Governor Goethals's staff was obtained to superintend the work, while to fashion the contours of the zone, lay out the landscape with its hills, lakes, palms, and tropical jungles, and to build miniature cities and villages, only men familiar with the region through actual work there have been employed. The exposition canal will cover a space 500 feet long and 200 feet wide, and will be surrounded by a moving platform furnishing seats for 1,200 persons at one time. At each chair will be a telephone receiver connecting with a phonograph, which will deliver a continuous lecture, explaining to the spectator each point concerning the canal as he passes it. The trip around the "zone" will consume approximately a half hour. The arrangement of the phonographs to accomplish this function is a thing which is being worked upon at the present time by a leading American inventor. Ships will be operated through the locks, range towers will mark the course through Gatun Lake, and small electric locomotives will tow the vessels, exactly as is done on the real canal.—*Popular Mechanics.*

#### First Pennies

THE ancient silver penny was the first silver coin struck off in England, and the only one that was current among the Anglo-Saxons. Until the reign of Edward I, a penny was struck with a cross so deeply indented that it might easily be parted in two for half-pence, or into four for farthings; hence these names. Copper pennies were coined by Boulton and Watt, at Soho and Birmingham, about 1797, and were accounted the finest of British copper currency. They are very valuable today.—*Selected.*

As a result of cooperation between the student government authorities at the University of Wisconsin and the city officials of Madison, a new police regulation will require every young man who enters a saloon with the intention of purchasing liquor, to sign a statement in the presence of witnesses to the effect that he is over twenty-one years of age. This measure has been adopted in an effort to keep freshmen and all minors away from saloons.





### The Bunny Story

A FAMILY of bunnies lived under a stump. They were merry and frisky and playful and plump. All the evening they danced by the light of the moon And begged Mrs. Bunny to get dinner soon. Mrs. Bunny brought onions, and peas in the shell,— Where the tenderest radishes grew she knew well,— With a carrot or two on a cabbage leaf plate, And the young Bunnies chattered, and, oh, how they ate!

They had napkins of lettuce leaves tucked snugly in, That covered them up from their toes to their chin. They nibbled the good things, and, wondrous to state. They also devoured both their napkins and plate! Said good Mrs. Bunny, "Housekeeping, I find, Is a thing I can truthfully say I don't mind; For my work is so light and my duties so few, With no napkins to wash and no dishes to do."

— *Youth's Companion*

### The Pet Squirrel and Rabbit

E. F. PETERSON



MY father, when a boy of thirteen, left the city of Boston and went to the Green Mountains of Vermont to live. There he captured a young squirrel, and made it a cage with a revolving wheel. It soon learned to love father very much, and no matter how dark the night or how sound asleep it was, when father thrust his hand into the cage it would roll up into a ball around his hand, and begin to clean his finger nails. However sly father was, it never made a mistake; but no one else could get within its reach without being scratched or bitten. If a person even attempted to feed it in father's absence, he would meet with the same unfriendly reception.

Father would often put the cage in his room window, where a limb of a big tree was near, and the squirrel would jump from its cage to the limb and go scampering off; and when father was through with his work, he would lie down under the tree and call his pet, and it would come scampering to him; and after playing a while, father would get up with the squirrel on his shoulder and go into the house, and the squirrel would enter its cage perfectly satisfied. But finally father was about to leave home to teach school, and he thought he could not take the squirrel with him, and the folks at home could not take care of it; so he took it on his shoulder and went out and lay down under that old tree, and when it had its play out, and scampered off, father hung the cage up in the tree, and never saw it or the squirrel again.

Father felt so bad about the loss of his pet that he never mentioned it to me but once, and that was after he had found a little half-grown rabbit the boys were trying to stone to death. It fell into a little hole and tried to hide. Father picked it up and slipped it into his overcoat pocket. The boys did not see him, and rushed on hunting their rabbit. He brought it home, and gave it to me. So I fed it and cared for it all day, and at night when father came home it ran all around him, happy to see him. Father sat down and stretched out his feet, and the little thing hopped up on them and ran up to his shoulder, and sat there and

played with his beard, then hopped to the other side and played there. This performance was repeated for two weeks, when it sickened and died. I took sole care of it, but never once did I succeed in coaxing it to play with me or to manifest any affection for me. It acted so much like a squirrel that it made father think of his old pet.

### A True Story of Thanksgiving on a Ranch

MY Aunt Lizzie had been sick for a long time, and when Uncle Ben decided to go to Europe with her for a year, mother wrote and told him to send their two boys out to the ranch to spend the year with us. That is how my two cousins, Joe and Rodney Dalton, happened to be out on the ranch with us at the time of this story. There were six of us children, and the two visiting cousins made eight in all, and we had gay times together. Father let each of the two boys have a pony of his own, and Joe and Rod learned to rope a steer and jump a ditch and stay on a pony when he bucks, and a lot of other things that most ranch boys are used to doing. Joe and Rod were just about the same ages as my brother and I, and so the four of us were soon great chums. After the boys had been out on the ranch a few weeks and had had time to get a little used to things, and not wonder all the time about the strange ways of ranch people, they brought out a lot of books and offered them to Ben and me to read. Of course we were glad to get them, because we were so far away from cities and libraries and schools that we didn't have a chance at many new books, and Joe and Rod seemed to have no end of them. Some of them were little paper-bound books with yellow backs on them, and others had gorgeous pictures of robbers and outlaws on them. Ben and I had never read any books like these, and we thought we should first ask father and mother what they thought of them, but Joe and Rod did not want to do that. They said that grown people generally didn't like that sort of books, and so they never said anything about having them. Of course, Ben and I both knew by that that the books were not just what they



ought to be, and many times we felt ashamed of hiding the books out at the bunk house and going out there to read. Some of the stories were about boys who ran away and became Indian fighters, and others about train robbers and outlaws and other things that boys ought never to think about being, but they were pretty exciting reading. One day when father came quietly out to the bunk house to look for some leather straps, he found all four of us out there reading those books.

"What have you got to read, boys?" he asked good-naturedly, for father is a great hand to play with his children, and to share in all their sports and interests, and we all feel pretty much at home with him. Ben and I were both just as ashamed as we could be, for we felt pretty sure that father would not like us to be reading such stories; but we told him the names of our books, and Joe and Rod slipped theirs under the pillows. "Let's see them, boys," father went on, and Ben and I passed ours over to him. Father sat down on the side of one of the beds in the bunk house and looked at the books a long time, and then handed them back to Ben and me, and said, very seriously: "Boys, I don't think these are very good books for a boy to read, and I should really rather you wouldn't do it. These books don't give you true ideas about life, and you have so much to unlearn when you read books like this; but if you want to read them, then don't hide them, but bring them right along into the house, and mother and I will read them, too."

"But I don't think you'd care for them, sir," said Rodney, getting very red in the face.

"I don't think I should, either, if they are all like these two I have looked into; but maybe some of them are better than these," and with that father went on about his business and left us alone with the books. Father looked so kind and so strong and so fine as he walked off, that Ben and I said then and there that we were not going to read any more of those stories if father thought they were so poor. You see, we knew father so well, and knew what a fine fellow he was, and we had a lot of respect for his opinion about things.

This was just a few days before Thanksgiving, and although we did not read any more of the books, our heads were already full of stories of train robbers and exciting holdups; and you can just think how we felt when father came into our room early on Thanksgiving morning, and looked all around at the doors and windows as if he were afraid of being heard or seen, and then said, "Well, boys, how should you like to ride down to the Valley Curve with me this morning and hold up the morning express as it goes west?"

Ben and I were just too astonished to say anything, and our first thought was that father had been reading those silly books and had lost his mind; and, I tell you, we felt more like crying than we did like getting ready for an adventure. Father, though, kept looking shiftily about him and talking right on, just as if he didn't know how very bad we felt. Joe and Rod stood around with their hands in their pockets, and said, "But you don't mean it, sir?"

"Oh, yes, I do, though," said father, heartily, "and you boys can get ready and come right along with me. I've got the two wagons hitched up, and Malcom can drive one, and I'll drive the other, and we'll get down there about nine o'clock, and the train passes at ninety-three. Mother will have everything ready for dinner when we get back, for she is right into the secret, and we'll have the greatest adventure of our lives."

I tell you I pretty nearly choked up to think of hearing my own splendid father talk like that, and say that my mother was in it, too; but just then I saw a funny twinkle in father's eyes, and I felt better after that. A fellow ought not to be too quick to believe evil of his father when he has always been the best father in the world to him.

Well, we got into the wagons and drove down the road to the Valley Curve. The morning air was clear and cool, and the drive was fine, and all along the river bank the pecan trees were dropping their harvest of sweet, brown nuts.

Father drove on, laughing and talking, and did not say anything more about holding up the train, and I began to feel better; but just before we got to the Valley Curve, father stopped and had us hide the wagons out in the mesquite brush, and said we should creep up to the track on foot. I began to feel pretty shaky again, and to wish that I had never heard of such a thing as men and boys holding up trains. The other boys looked as if they felt pretty bad, too; but father was so gay and cheerful and talked to us so much that he didn't give us time to say what we thought about anything. Creeping along thus slowly through the brush, we reached the curve, and there we saw what father had known all along, that a big sand drift was piled high on the roadbed, and that no train could possibly pass there until the sand shovels could come and clear the track. Father had been down there once before that morning, and knew all about it, and had a lot of our ranch boys down there at work on the sand drift. That was why he had brought us down there, and he put us to work right along with the other fellows, and we were ready to do full work, too, because we felt so relieved about father's holding up the train. Pretty soon the whistle of the express blew shrill and clear in the morning air, and then father gave me a little red dress of Sister Margie's, and told me to stand by the bridge and wave it and wave it, as the train came up, so that it would be sure to stop before it ran into the curve.

"You see, I am going to let you hold up the train all by yourself, son," he said, kindly, but his face now was very serious, and I knew that he was showing his trust in me; so I stood at my post and waved my red flag with all my might, and, sure enough, the train slowed down and stopped before it ran into the curve. The trainmen came running up to father to see what the trouble was; and when they saw the great sand drift, they thanked father, and shook hands with me and called me a brave boy.

Father had been coming home from a pasture across the river that morning at daybreak, and had found the drift on the track. He had sent the boys down to work on it, and had sent one on to the nearest station to telegraph for the shovels. You may be sure that they were grateful to father, and they said so. When the passengers began coming out to see the drift, father told them all that he had brought two big farm wagons down with him, and would take as many of them home with us as would go. He told them mother was going to have a big Thanksgiving dinner, and that our camp cook could just beat anybody cooking Thanksgiving dinners. Quite a lot of them got into the big wagons and drove home with us, and they seemed so happy to have the chance. Mother had wild asters and goldenrod in the room, and the ladies in the crowd said that our house looked like a picture. The president of the railroad was on the train, and he came to



dinner with us; and there was a troupe of singers going to California, and a bishop on his way to Mexico, and a lady who writes beautiful stories, and a very rich man with a little crippled boy whose mother was dead. O, there were such a lot of nice, pleasant people, and we never did have such a great Thanksgiving Day at the ranch as the day father held up the train!

By four o'clock that afternoon the shovels had the track clean, and the word came that the train could go on. Before they said good-by, the bishop offered a beautiful prayer for father and mother and all of us, and the singers sang a sweet old hymn, and sang it so well that we all felt like crying because the music was so beautiful. The lady told us a little Thanksgiving story, and the little crippled boy played for us on mother's old square piano, and when they left us, we felt as if we were telling old and dear friends good-by.

That night when I told father good night, I just had to tell him how bad I felt when I thought he really was going to hold up the train, and how ashamed I was of those silly books we had been reading. Father took my hand in his and shook it slowly up and down, just as if I were another man; and then he said:—

"My son, I learned long ago that there isn't anything else in the world that pays like kindness, and there isn't any other way in the world of doing a paying business except by doing it honestly and kindly. I am glad to hear you say you are ashamed of reading those foolish books of crimes and adventures, for they are not true stories, nor good stories, and life is too short for you to fill your head with that sort of thing if you are to grow up to be the true, good man I expect you to be." I felt so happy I could have shouted, because I love father, and I like him to talk to me as if I were a man myself.

Well, after that none of the boys would even look at those books of Joe's and Rod's, and at last they burned them, and father said it was really the best thing that could be done with them.—*Francis McKimmon Morton, in the Round Table.*

#### The Efficacy of Earnest Prayer

"BEFORE they call, I will answer," says our Heavenly Father, and indeed the Lord keeps his word. Here is an incident: Mr. A is a Frenchman, born in Algeria. Owing to long residence in the United States, he became a naturalized American. Having returned to his homeland, he was slowly and laboriously establishing a business, when, as a bolt from a clear sky, German cruisers fired a round or two of shell on two unprotected seaports of small importance. The damage done was slight, but it meant that war was declared. Thenceforward events followed in rapid succession, affecting some more than others. Depopulation was a smashing blow to the smaller business concerns. Only grocers and market men were able to hold their own. Other stores saw ruin closing down upon them, the small dealers suffering first.

When I met our friend, he was not looking as if he enjoyed life. In fact, a few days later he told me that he had but a few francs left, and absolutely no work. He and his wife are in the millinery business.

But then was the moment God chose to send him an invitation to attend our Bible studies at the meeting hall. He assented readily enough, but did not come.

A second visit and a heart-to-heart talk brought him along to ascertain our location.

After introducing him to the meeting hall, which seemed to take his fancy because of its absolute simplicity, he was invited to join in a fervent prayer to God for help. The Lord was asked to show him that he was able and willing to hear prayer. The man then went home somewhat comforted. This was early in the day. The next day, Sabbath, I was up in the hills conducting service for a group of brethren, after which I came down to the city for the Sabbath service. While I was opening the hall, Mr. A walked up with a happy face, and exclaimed: "Your prayer did the business! I came here this morning to tell you, but you were away, so I have come again. When I got home, my wife had an order for work that kept us both busy all day." Seeing our collection box, Mr. A gave the Lord his thank offering.

He was invited to stay to the Sabbath school and church service, which he did, and seemed to be interested. God grant that he may learn to love and obey this Father who cares for the needy so generously, and who answers our request even before we call on him. Not a sparrow falls but the Lord knows it.

R. T. E. COLTHURST.

"MEN must have iron in the blood, granite in the backbone, and God in the heart. A soldier is worthless without courage. A truce is treason. Away with toy guns, men on dress parade, sentinels who dare not fire off their guns! It is no piping times of peace. The combat deepens. King Alcohol must be dethroned."

THERE are persons going about whose souls are as an orchestra to everybody that is near them.—*Henry Ward Beecher.*



DAUGHTERS OF ELDER AND MRS. W. C. HANKINS  
IN CHINESE COSTUME



## MISSIONARY VOLUNTEER DEPARTMENT

M. E. KERN General Secretary  
 C. L. BENSON Assistant Secretary  
 MATILDA ERICKSON N. Am. Div. Secretary  
 MEADE MACGUIRE N. Am. Div. Field Secretary

### Senior Society Study for Sabbath, December 19

#### Suggestive Program

1. OPENING Exercises (ten minutes).
  2. Quiz on Standard of Attainment (five minutes).
  3. "Shall I Be Saved?" (five minutes).
  4. "A Moment in the Morning" (five minutes).
  5. "The Morning Watch" (five minutes).
  6. Testimony of Others (ten minutes).
  7. Consecration and Praise Service (fifteen minutes).
  8. Closing Exercises (five minutes).
1. Song; prayer; secretary's report; review of Morning Watch texts; reports; offering.
  2. Righteousness by Faith. Rom. 7: 14, 15; 8: 3, 4.
  3. Talk. See *Gazette*.
  4. Recitation from the 1915 Morning Watch Calendar.
  5. For this exercise supply all members with the new Missionary Volunteer post card "The Morning Watch." Let the leader read the topics "Our Master's Invitation," etc., and the audience respond with the scriptures in concert. A copy of this card will be found in the *Gazette*.
  6. Let different members read the testimonials given in the article "What Great Men Have Said About the Bible," found in the *Gazette*; also some selections from Missionary Volunteer Leaflet No. 40, "The Morning Watch."
  7. Let every heart overflow with praise for the week's blessings, and in consecration to God for the year to come. Let all who will, express their determination ("with a bit of iron in the will") to keep the Morning Watch for 1915, and to begin today, whether or not they have the 1914 calendar.
  8. "My New Year's Resolve," to be read in concert, from the 1915 Morning Watch Calendar. Let all commit this before the next meeting.

### Junior Society Study for Week Ending December 19

#### Suggestive Program

1. OPENING Exercises (fifteen minutes).
  2. "Pressing Toward the Mark" (ten minutes).
  3. "What Great Men Have Said About the Bible" (ten minutes).
  4. Talk by the leader on the Morning Watch Calendar for 1915 (fifteen minutes).
  5. Closing Exercises (ten minutes).
1. Song; review of Morning Watch texts; sentence prayers; secretary's report; offering.
  2. Have this article by Elder MacGuire read by an older Junior. See *Gazette*.
  3. In the Senior society study for December 19 will be found an article under this title. Let the leader select such characters from the list as she thinks best, giving one character to each child to tell about.
  4. Exhibit new calendar; outline its contents; spend a few minutes in giving the Juniors opportunity to tell what they have got from observing the morning watch the past year; urge each child to secure a copy of the calendar.
  5. Have one-minute reports from the leaders of the working bands. Song: "Christ in Song," No. 498. Repeat the membership pledge.

#### Missionary Volunteer Question Box

[All our Missionary Volunteers are invited to contribute to the question box. The Missionary Volunteer Department will be glad to answer through these columns questions pertaining to any phase of the young people's work.]

77. WHAT is the proper manner of electing Missionary Volunteer officers? In our church they are nominated by the same committee that nominates all other church officers, and two members of that nominating committee are chosen by the Missionary Volunteer society.

The General Conference Young People's Convention, which launched the Missionary Volunteer Department in its work, passed the following:—

"We recommend, That the officers of the Missionary Volunteer Societies be elected by the church for a period of six months, in the same manner as the Sabbath school officers are elected; and we suggest, that inasmuch as the membership of the Volunteer Societies is based upon church membership, the young people be represented on the church nominating committee."

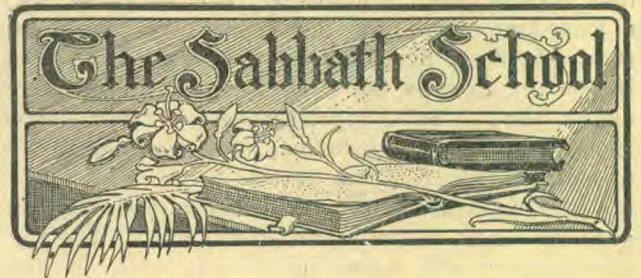
So your church is right in its plan of electing society officers, but I do not see why the young people's society should choose two of the nominating committee. The members of the young people's society are also members of the church, and have a voice in all matters pertaining to the church and its work. If in any church the plan of having the young people represented on the nominating committee is forgotten, it might be courteously called to the attention of the church. The reason for this, of course, is that some members of the committee may have definitely in mind the desires of the young people and the needs of their work.

#### Reading Course Members, Attention!

DECEMBER 12-19 has been set apart by our denomination as a week of prayer, and as usual you find in this issue of the INSTRUCTOR no weekly Reading Course assignment. Once again you are asked to lay aside your Reading Course books, and to devote the fifteen or twenty minutes allotted to them each day to prayer.

#### The Goal Attained

THE Takoma Park (D. C.) Missionary Volunteer Society's quota of the \$25,000 fund for missions in 1914 is \$250. On November 20, \$260 had been received, with almost six weeks of the year yet remaining.



#### XII — Reading of the Law

(December 19)

LESSON SCRIPTURE: Nehemiah 8.

MEMORY VERSE: "Neither be ye sorry; for the joy of the Lord is your strength." Neh. 8: 10.

#### Questions

1. What great work did Nehemiah do? Under what discouraging circumstances? What was the secret of his success?
2. When the walls and gates were finished, and the porters, singers, and Levites appointed, whom did Nehemiah give charge over Jerusalem? Why was Hananiah chosen? Neh. 7: 2.
3. What does faithfulness over a few things fit a man to be? Matt. 25: 21. What part had Hanani in stirring up Nehemiah to build the walls? Neh. 1: 2.
4. What befell Babylon because its river gates were left open one night? About what time did Nehemiah, therefore, strictly charge the new rulers of Jerusalem? Neh. 7: 3. Name some of the gates of Jerusalem. On which side of the city was the water gate? Neh. 12: 37-39.
5. What indicates that the street within this gate was unusually wide? What time of year was this great gathering? What was Ezra, the scribe, asked to do? Who composed this great congregation? Neh. 8: 1, 2.
6. Why did they choose this time for coming to-



gether? Lev. 23:23-25; Num. 29:1. What was the meaning of this feast of "the blowing of trumpets"? Note 1.

7. Where did Ezra stand while he read? What advantage did this give to the people? Who stood on his right hand? Who on his left? How did the people show great respect and reverence for God's Word? How many of the boys and girls were included among these attentive listeners? Yet how long did Ezra read? Neh. 8:4, 5, 3, last part.

8. How did Ezra preface his reading of God's Word? How did the people respond? What may we learn from this? Verse 6. Note 2.

9. How did Ezra make sure that the people understood what he read? In what manner was the law read? Verses 7, 8.

10. What did God's holy law reveal to the people? Rom. 3:20, last part. How did the first hearing of it cause them to feel? Neh. 8:9, last part. When they understood it, however, what did they see the law was trying to do for them? Gal. 3:24. Note 3. If they turned to the Lord and confessed their sins, what would he do for them? 1 John 1:9.

11. When the sins are confessed and forgiven, and Jesus has come in and taken possession, what need is there for sadness? Note 4. What did Nehemiah therefore command the people not to do any more? Why need they not sorrow? Memory verse. What great change at once came over the people? Neh. 8:9-12.

12. What did the Israelites learn on the second day of their feast? How did they obey this command also? With what were their hearts filled? Verses 13-17.

13. How long did this feast last? Out of what did Ezra continue to read to them every day? Verse 18.

**Notes**

1. It marked the beginning of the civil year, and was sometimes called "the New Year." It was also "just ten days prior to the Day of Atonement, of all days in the year the most sacred and solemn. . . . The Talmud teaches that the blowing of trumpets signifies God's loud call to repentance. . . . Thus this day and the succeeding ten days were days of heart searching and of turning to God, that the Lord would bless and forgive them."—*Practical Lessons*, pages 252-254.

"But that was not all; it was on that day that the altar was set up, and they began to offer their burnt offerings after their return out of captivity, a recent mercy in the memory of many then living. In a thankful remembrance of that, it is likely, they had kept this feast ever since with more than ordinary solemnity."—*Matthew Henry*.

2. "As we study the Scriptures, we should pray for the light of God's Holy Spirit to shine upon the Word, that we may see and appreciate its treasures."—*Christ's Object Lessons*, page 113.

3. As the looking-glass showed them their soiled condition and thus drove them to the cleansing stream, so the law of God showed them their sin stains that they might hasten to Jesus for cleansing.

4. "It is the absence of Christ that makes the countenance sad, and the life a pilgrimage of sighs. . . . But Christ dwelling in the soul is a wellspring of joy. For all who receive him, the very keynote of the Word of God is rejoicing."—*Christ's Object Lessons*, page 162. See also 1 Thess. 5:16; Phil. 4:4.

**XII — Covetousness**

(December 19)

DAILY-STUDY OUTLINE

Questions Notes

Sun. . . .	The sin of covetousness . . . . .	1-7	1-4
Mon. . . .	Root of evil; qualifications of men chosen anciently as leaders of God's people . . . . .	8-10	

Tues. . . .	All things belong to God; our relation to them . . . . .	11-13	
Wed. . . .	The Lord's charge against his people; the sad result . . . . .	14, 15	5
Thurs. . . .	Blessing to those who repent . . . .	16, 17	
Fri. . . .	Review of the lesson		

**Questions**

1. Repeat the tenth commandment. Ex. 20:17. Note 1.
2. What warning did the Saviour utter against covetousness? Luke 12:15. Note 2.
3. By what parable did he emphasize this solemn warning? Verses 16-21.
4. How is covetousness defined by the apostle Paul? Col. 3:5. Note 3.
5. What will be the awful end of all idolaters? Eph. 5:5; Rev. 22:15.
6. How does the Lord regard a covetous person? Ps. 10:3.
7. What was the sin of Achan? Joshua 7:20, 21. Note 4.
8. What is the root of all evil? How have some erred in this matter? What has been the sad result? 1 Tim. 6:10.
9. What warning does the apostle give? Verse 11.
10. What kind of persons were to be chosen anciently as leaders among God's people? Ex. 18:21.
11. To whom do all things in the earth belong? To whom do we belong? Ps. 24:1; 50:9-12; Haggai 2:8.
12. What is man's relationship to all these things? Luke 19:13.
13. How much of all we have is holy to the Lord? Lev. 27:30-33.
14. What charge does the Lord bring against his people? Mal. 3:8. Note 5.
15. What is the sad result of robbing God? Verse 9.
16. What blessing is promised to those who repent? Verses 10, 11.
17. What promise is made to those who hate covetousness? Prov. 28:16.

**Notes**

1. "The greatest sin which now exists in the church is covetousness."—*Testimonies for the Church*, Vol. I, page 194.

2. "I saw that anciently the covetousness of some led them to withhold a suitable proportion; they made their offering stinted. This was recorded in heaven, and they were cursed in their harvest and their flocks just as they withheld. Some were visited with affliction in their families. God would not accept a lame offering."—*Id.*, page 221.

3. "The Word of God defines covetousness as idolatry. It is impossible for men and women to keep the law of God and love money. The heart's affections should be placed upon heavenly things. Our treasures should be laid up in heaven; for where our treasure is, there will our heart be also."—*Id.*, Vol. III, page 130.

4. "A concealed golden wedge and a Babylonish garment hindered the entire camp of Israel. The frown of God was brought upon the people because of the sin of one man. Thousands were slain upon the field of battle because God would not bless and prosper a people among whom there was even one sinner, one who had transgressed his word."—*Id.*, page 230.

5. "I saw that many who profess to be keeping the commandments of God are appropriating to their own use the means which the Lord has intrusted to them, and which should come into his treasury. They rob God in tithes and in offerings. They dissemble, and withhold from him to their own hurt. They bring leanness and poverty upon themselves, and darkness upon the church, because of their covetousness, their dissembling, and their robbing God in tithes and offerings."—*Id.*, page 269.

ACCORDING as you broaden or grow narrower, your work is dignified or lessened in dignity.—*Orison Swett Marden*.



# The Youth's Instructor

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Entered as second-class matter, August 14, 1903, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.

THE picture on the cover page is a reprint of a famous painting by Marianne Stokes in the Wallace Art Gallery, Liverpool, England. It represents a little boy about to part with his calf, which has been sold.

## True Riches

No right-thinking person will entertain for a moment the thought that true riches are to be found in any of the things that are perishable and are sooner or later to be separated from us by their nonexistence, or ours, or possibly both.

Men and women throughout the earth are clamoring for money, landed estates, stocks and bonds, fame, and other worldly possessions; but how often and easily are all these swept from us, leaving us utterly impoverished, because of our misplaced affections and ambitions!

True riches, and the only riches that have any real and lasting value, are those which ultimately result in eternal life. The Christian graces, which conform to the requirements of God's holy law and manifest its author's character, are the true riches; and he who in this life seeks for the riches that only this world can give, will finally meet with great disappointment and reap the terrible results of his own wrong choosing.

J. W. LOWE.

## Experience Ignored

NATIONS as well as individuals do not always profit by experience. It would seem that the hardship and sorrows of Europe's bloody wars of the past would have forever sheathed every sword and muzzled every gun. The *Independent* of Nov. 5, 1870, contained the following brief notice of just one experience that is bitter enough, we should think, to deter forever from what might occasion anything like a repetition of such gruesome things:—

The one great fact to be recorded this week in connection with the Franco-Prussian War is that Metz has surrendered—army, fortifications, and all—unconditionally. The articles of capitulation were signed on the night of the twenty-seventh, and the Prussians occupied the city and fortifications on the twenty-ninth. The immediate cause of the surrender was starvation. Many of the inhabitants had already died from want of food, and the condition of Bazaine's army was deplorable indeed from the same cause. In fact, it is stated that the French could not have held out three days longer without universal starvation in the army. They had already killed and eaten all their army horses; and this food, from the emaciated and overworked condition of the animals, caused immense sickness among the partakers. The whole number of prisoners is represented to be 3 marshals, 66 generals, 6,000 officers, and 173,000 troops. There were in the city some 19,000

sick and wounded soldiers at the time of the surrender. During the siege 35,000 persons died in the town alone, mostly from lack of food and proper care. Three thousand guns and 40,000,000 francs of French war funds and 20,000,000 francs of French civil government funds also fell into the Prussian's hand.

This experience and many others as forbidding have apparently all been forgotten, and nearly the whole world is engaged now in a war that will bring to the people of every nation a time of trouble such as never was; and without doubt there will be little if any change for the better until the King of heaven says to the kings of the world: "It is enough; the kingdoms of the earth are now to be given to Him whose right it is to rule."

When this decree goes forth, may it be that we, having renounced all earthly citizenship, shall have been accepted as subjects of that kingdom whose end shall never be, a kingdom of eternal righteousness and peace.

## "Stories Worth Rereading"

"STORIES WORTH REREADING" is not merely a euphonious name for a storybook,—as 'Hot Cross Buns' is the name of a certain kind of buns, whether hot or cold,—but the title 'Stories Worth Rereading,' says Mrs. J. F. Moser, "truthfully describes all the stories between its covers. When we stop to consider how few twentieth-century stories are worth rereading, we can better understand what a remarkable book this is.

"Its stories are not only harmless, but they are helpful and inspiring. Beautiful seeds of obedience, truthfulness, manliness, reverence, faithfulness, perseverance, industry, generosity, courtesy, and brotherly kindness are found in such fascinating form that they are irresistible. Disobedience, selfishness, carelessness, fighting, swearing, cigarette smoking, intemperance, dancing, and card playing are seen to be anything but desirable.

"No boy can read it thoughtfully without setting a higher value on himself and on his time. No girl can read it carefully without having a better idea of what constitutes true womanliness and true beauty. I can say without reserve, God bless the book, and God multiply and bless its readers!"

This beautiful book of 320 pages is furnished only with the YOUTH'S INSTRUCTOR for one year, for \$1.75, postpaid. There can be no better Christmas present for young people and children than the YOUTH'S INSTRUCTOR for one year, with the premium "Stories Worth Rereading." All young people enjoy stories, and those included in this book are the very best that can be selected from a large list of publications. The INSTRUCTOR has taken great pains to select only stories of real merit in making up this volume of stories. Everybody likes "Stories Worth Rereading."

ACCORDING to the press reports, the British colleges are hard hit by the war, Cambridge having only 1,500 students as against 3,500 last year, and the other universities being diminished in proportion. This situation is only what might be expected by those familiar with conditions in our own Civil War, when entire student bodies marched to the front. The war spirit is not dead, nor ever will be, but it needs a new mode of expression—a war against evils, not against men. The struggles of peace are more vital, more sincerely heroic, more needful of men that are men, than militarism can ever be again. Never was the war spirit more needed among college men than today when internal dangers threaten, when social and political evils demand our best.