

# THE YOUTH'S INSTRUCTOR

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THE THREE BROTHERS, YOSEMITE NATIONAL PARK



## FROM HERE AND THERE

The first telegram ever sent from Denver, Colorado, to Boston cost \$9.25.

Caruso, the great operatic tenor, is receiving \$6,666 a performance at the Metropolitan Opera House, of New York City.

All of Manhattan Island was originally bought for \$24. Now land at the corner of Wall and Nassau Streets is worth \$825 a foot.

Nearly three fifths of the members of Congress are lawyers, and all our Presidents, except eight, have also been members of the bar.

Years ago little Bertita Brown flung a rose at the feet of a Mrs. Palmer, of Detroit. The childish act led to an acquaintanceship between the two which later ripened into friendship. Recently, on the death of Mrs. Palmer, the child, now a married woman, found that she had been left \$10,000 by her friend.

A cyclone swept over St. Thomas, Danish West Indies, October 11. Almost every building in the city was damaged, and some buildings were destroyed. The damage is estimated at \$1,000,000. The "Calabria" of the Hamburg-American Line was blown ashore, and is probably a total loss. The cyclone also did great damage on the island of St. Croix.

The census shows that approximately one tenth of all the manufactured products of the country are made in New York City. Nearly 11 per cent of the factories in the United States are located in New York City, and 7 per cent of the total capital used in manufacturing is invested in New York plants. The city has more than 29,000 manufacturing establishments, which employ more than \$1,626,000,000 capital and turn out annually products valued at \$2,293,000,000.

### Thoughts to Consider

"WE must be, not seem."

"EAGLES fly alone, but sheep flock together."

"WISELY and slow; they stumble that run fast."

"No one's example is as dangerous to us as our own."

NEVER spend your money before you have it.—*Jefferson.*

"GUARD well thy thoughts; our thoughts are heard in heaven."

WHAT stronger breastplate than a heart untainted? —*Thoreau.*

"THE largest room in the world is the room for improvement."

LET him that thinketh he standeth take heed lest he fall.—*Paul.*

"AN hour of triumph comes at last to those who watch and wait."

SET a watch, O Lord, before my mouth; keep the door of my lips.—*David.*

"THE boy who smokes is robbing an old man who will some day bear his name."

THE eyes of the Lord are in every place, beholding the evil and the good.—*Proverbs.*

"WHEN one has not a good reason for doing a thing, he has one good reason for letting it alone."

EMPLOY thy time well if thou meanest to gain leisure; and since thou art not sure of a moment, throw not away an hour.—*Franklin.*

### Seven Reasons for Keeping the Sabbath

1. THE Creator of heaven and earth kept the Sabbath at the close of the first week of time. Gen. 2: 2, 3.

2. In an audible voice on Mt. Sinai, God commanded the Sabbath to be kept; and afterward wrote the same words with his own finger on two tables of stone. Ex. 20: 8-11; 31: 18.

3. Not to keep the Sabbath is sin. 1 John 3: 4.

4. Our Saviour kept the Sabbath. Luke 4: 16.

5. The apostle Paul kept at least eighty-four Sabbaths. Acts 13: 14, 44; 16: 13; 17: 2; 18: 4, 11.

6. True Christians love to keep the Sabbath. John 14: 15, 21, 23; 1 John 3: 6.

7. All who are fortunate enough to have a home in the new earth will keep the Sabbath. Isa. 66: 22, 23.

The reader will notice that the foregoing reasons for keeping the Sabbath are all in harmony, and all are based on Scripture. Therefore, I conclude that Sabbath keeping must and will be pleasing to the Lord, being an act of faith. Rom. 10: 17.

N. J. ETHEREDGE.

### The Price Remains the Same

IN Porto Rico, and perhaps in most Spanish countries, it is customary for the vender to set his price much higher than he really expects to receive for his wares. He expects to lower the price, and perhaps receive less than half that at first asked. This setting of so high a price is especially noticeable when selling to Americans, for the people seem to think we are made of money. As an illustration, a vender of hammocks came to our door. He asked \$6 for a good hammock. It was finally purchased for \$2.30.

A price has been set on salvation, and it will never be lowered to suit the circumstances of any human being. "Give Me thine heart," is the price. The American is not all money, but he must be all heart if he expects to gain eternal life. If the mind is bent to gain heaven, it will require the whole being, and it will be gladly, willingly given. D. A. FITCH.

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# The Youth's Instructor

VOL LXIV

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No. 45

## The Conqueror

FLORA E. YERGIN

HE came! the Conqueror came!  
Not as a warrior bold, with coat of steel;  
Not with a crown of gold, his right to seal;  
He came in garments old, man's woe to heal  
Forevermore!

Yes, he, the Conqueror, came  
A humble, mortal man, of mortals born;  
Of meekly mien, with visage marred and worn;  
But heaven's foe was put to endless scorn,  
And Jesus reigns!

He came, the Conqueror came  
As noon-day brightness, where no light did shine;  
As healing balm, to turn death's sad decline;  
As Friend and Lover, tender, true, benign,  
The Conqueror came.

And Christ the Conqueror came  
And conquered once for all, that we might see  
His power to conquer sin in you and me,  
And having conquered, take us home to be  
In realms of love.

## Seven Lessons from the Cross

FRANK F. MILLS

**W**E are sometimes led to believe that because of a headache, sore finger, or some other minor ailment, we are justly excused from speaking a pleasant word or assisting some one who is in need of help. But our Lord has set us quite a different example. While he was hanging upon the cross, suffering the most excruciating pain, he did not feel to excuse himself from doing all he possibly could for others. During his life he always felt, that he must "be about his Father's business," and during his dying moments he still felt that his work was not entirely finished. Because of this, we have seven lessons, each complete in itself, that it will do us all good to incorporate into our own lives and actions.

The first: "Father, forgive them; for they know not what they do." The spirit of forgiveness was a leading characteristic in our Saviour's life. We are told that "he could not witness a wrong act without pain which it was impossible for him to disguise." Not only for his death, but "for every idle word" men are to give an account in the day of judgment. The awfulness of this accounting day is wholly unknown to the human family, and men "know not what they do" when they crucify him afresh by transgressing his law. We should be so earnest in our work for souls that we could offer this prayer of our Saviour from the depths of a sincere heart, every time an associate does or says something for which he must give an account in the day of judgment.

The second: "Verily I say unto thee today, Thou shalt be with me in paradise." Christ's sufferings were not so great that he had no thought for others. He could talk to his dying companion about his soul's salvation. We should never allow an opportunity to pass for speaking to an interested soul, because it may be the last chance of his life.

The third: "My God, my God, why hast thou forsaken me?" Christ did not allow the cares and sufferings of this life to separate him from his God. He knew that one unguarded moment might mean the complete failure of the whole plan, and he constantly prayed that his Father would remain near to assist him. The same privilege is ours. We should never allow our troubles and the cares of this life to separate us from God. One moment without him may mean the loss of our soul.

The fourth: "Woman, behold thy son! Son, behold thy mother." This is a beautiful statement. Al-

though hanging upon a cross, he knew that it was his duty to do all he could not only for the outside world, but for those in his own home. This is our Saviour's example for us. "Happy the home when God is there, and love fills every breast."

The fifth: "I thirst." His whole being seemed to be burning up with a desire to save souls. Blessed are they which do hunger and thirst according to the example of our Lord, "for they shall be filled."

The sixth: "Into thy hands I commend my spirit." Our Lord was perfectly resigned to his lot. When it seemed impossible for him to find anything more to do, he turned to his Father and committed himself and all that he had into his hands. What a safe place to leave our all when departing this life! The treasure vaults of earth may vanish, but our God is as sure as the everlasting hills.

The seventh: "It is finished." Christ's earthly work was done. The work of redemption was complete. He had planned during the thirty-three years of his life to improve every opportunity and make every moment count in the accomplishment of that whereunto he was sent; and now he could yield up his life with the assurance that all was well. Thousands are yielding up their lives every year in an unfinished condition. They are not prepared for death, and meet the event with trembling and fear. But we who are "called according to his purpose" should watch for souls "as they that must give account;" and improve every opportunity for advancing the principles of the cross, and not only get ready ourselves, but help others to prepare for the judgment.

### A Word from the African Wilds

[We pass on to the INSTRUCTOR the following paragraphs from a recent letter received from Elder W. B. White, who has been making a tour of the southern Rhodesian missions, leading out in the holding of a series of Bible institutes for the native teachers engaged in station and outschool work. We ought to state that Elder White did not send in for publication the photograph which he has entitled "Home, Sweet Home." Doubtless this home so neatly thatched is the temporary mission home on the Shangani Reserve. In another portion of his letter Elder White tells us that Brother Hubert Sparrow, of the Somabula Mission, is now down at the Shangani outstation, making bricks for the building of a proper mission home in these wilds.—MISSION BOARD.]

AFTER the school was over, the Somabula workers insisted that our little party from the south should take the hundred-mile trip down to the Shangani, and this we finally concluded to do, that we might have a

correct idea of that country and the work that was developing there. This trip consumed about two weeks, and was made with two teams of donkeys.

This was an interesting trip to us. We went one hundred miles directly into the wilds, and when we got down there things were "on the raw." It seemed as if we had come to the jumping-off place of earth.



CHIEF TOGORDY

We could hear of no white towns or cities beyond, and nothing but the black population before us. Here we had the experience of hearing the roar of the lions, the first time in my life. The night after the fourth of July we camped near the Toqua River, and the lions must have been having a big feed that night, for they kept the woods ringing with their roaring all night long, and at times they seemed to be not very far from our encampment. However, we kept a good fire blazing and our donkey teams tied up near us, so the lions did not molest us. But they came so near our wagon we could hear them grunt in the grass a little way from us, and the next morning their tracks were all around our little encampment, but no assault was made. The night before, they had caught a donkey belonging to a native, and eaten it not far from the encampment. Before morning two lions had consumed all except a piece of the neck and head.

The country is very wild. In the Shangani one sees the palm of the South Sea Islands, the tall palm with small tufts at the top. There is no doubt that the country is very warm in the summer, and that there is fever there; but there are also a great many people who must hear the truth. I do not know but the natives there are as intelligent and bright as they are in other places where they are sitting in heathenism. About five miles from our station I visited the cleanest and best Matebele kraal that I have ever seen in Africa. Everything was very clean within and without, and it was really nice. We are hoping that as we have an outschool established near this kraal, some people from it may be won to the truth.

Here in the Shangani we have four outschools, and calls are coming in for outschools from all directions. On the Sabbath about one hundred and thirty-five natives assembled from all parts of the country to the service, and it was a unique sight. I inclose in this a picture of the chief in the dress in which he attended our Sabbath meeting. He is a friend of our work, and is encouraging our efforts in that region.

### A Determination and a Victory

ONE summer night, soon after I had passed my sixteenth birthday, I attended a tent meeting held at the corner of the street in which I lived. It happened that the Sabbath question was presented that night and in such a convincing way that any one who was willing to see truth could not help seeing it. The most convincing thing about the proofs given by the minister denouncing the first-day Sabbath was a statement signed by the Pope himself, saying that for good reasons the Roman Church had changed the Sabbath from the seventh to the first day of the week.

I went from the tent that night having absolutely no doubt as to the true Sabbath of the Lord. But I was anxious to know why others who professed to love the Lord and his commandments did not keep the fourth, and so I asked my grandmother what she thought of the seventh-day Sabbath. Her answer was, "I came very near becoming a Seventh-day Adventist years ago. A woman named Mrs. Harris used to give me Bible readings on the Sabbath question, and doubtless if it had not been for my husband I should be an Adventist today."

I next spoke of the Sabbath question to my father, and tried to prove that the seventh day was the right day, as I had heard it proved at the tent meeting. But my father argued that people of the middle class could not afford to keep Saturday because almost every one else kept Sunday, and that he could not hold his position and keep the seventh day; also that it seemed strange that if Sunday was the wrong day, nearly the entire world should be keeping it. I told him that there are thousands of wrong things that almost the whole world is doing.

After my first visit to the meeting, I found it hard to wait until time to go to the next. I attended regularly for about three months. On the last night the meetings were to be held, because of the cold weather's



HOME, SWEET HOME

setting in, I was among the ones who sat shivering with cold, listening to an exposition of the seven seals.

I wished to serve the Master in the best way I knew, and decided that the Methodist Episcopal Church was not the place for me. But the test of my desire to do God's will lay in meeting my people's opposition to my becoming an Adventist. My father was perfectly willing, at first, to have me go to the meetings each night if I wished, because he thought that I was not

old enough really to know my own mind or to be in earnest about any sacred thing. But I was determined to show all that I was in earnest, even if I was but sixteen years of age.

Through conversation the Adventist minister had found that I was in earnest about obeying the truth of God, so he urged me to talk with my father, and if possible get his consent to unite with the church. At the same time he reminded me that, although I was bound in obedience to my father, yet when his will conflicted with the Saviour's, I must obey the latter. I talked to my father, but he went away from me in such a nervous state that I resolved not to mention it again to him until he seemed more reconciled to the idea, for I knew that he would not always oppose me.

In the late fall I told him I intended joining the Seventh-day Adventist Church. He bitterly opposed this step, but did not really believe that I meant what I said. Despite the fact that I disliked to grieve my father, especially as he had taken an untiring interest in my welfare since my mother's death, I had made up my mind to take the first step, and one Sabbath when the minister called for those wishing to unite with the church to stand, I arose.

That night I told my father that I had joined the church, and again he became nervous and began pacing the floor. Indeed there was quite a change from the too-patient father before the beginning of the tent meetings in the summer. He declared that I should not attend the church again. This was the first time that I began to lose hope. But as my faith was quite strong, I did not lose courage altogether. I prayed that my father might be shown his mistake and allow me to go to the church the next Sabbath. When Sabbath came, I attended the services at the church just as I had done before I had joined.

Later I was asked to join the choir. I accepted the invitation without hesitancy wholly on faith, because I knew that it would be hard for me to go to the practices regularly. But everything worked out smoothly, and I was absent from the meetings only once from the time I joined until, with help from above, I persuaded my father to allow me to attend an Adventist college. Through faith alone I succeeded in getting my father's consent in less than one week.

A STUDENT.

### Bible Study at the School

"WHICH man in the Old Testament helped you most in your Christian experience?" was one of the questions in the Bible examination of the ninth and tenth grades. The answers given are interesting. The following are some of them:—

ROBERT: "Daniel's experience has been the most help to me, for it shows that he was not afraid to pray to God three times a day, while he knew that he would be thrown into the den of lions. The enemy could not find fault in him but his faithfulness to his God. That kind of life I would like to live so that I may be faultless in the sight of God and of man."

GENEVA: "The experience of Samuel has impressed me most because he came out victorious in spite of the wrong influence of his associates in his youth. He lived close to God, so that the record says of him, 'The Lord was with him, and did let none of his words fall to the ground.' I long to live so close to God that my words will justify me in the day of judgment."

EDWARD: "The story that I like the best is of the little Jewish girl who was taken captive by the Assyrians. Although she was a mere girl of ten or eleven years, and surrounded by heathen, she stood faithful and watched for a chance to talk for God, and brought the heathen captain into the truth. It is my desire to be like her by the help of God, who loves young people."

ULA: "The experience of Abraham has been a great help to me. It shows that if we have faith in God he can do great things for us. I should like to have the faith of Abraham, so I may be assured of heaven."

FERN: "Moses' experience has helped me the most because he practiced patience. He had to lead Israel, and although they were so dissatisfied with him and murmured against him so much, he took it all well. When any trouble came up, he went to the Lord for help and always received it. Moses' life has taught me to be patient, and to depend upon God both in time of peace and in time of trouble."

ALICE: "The experience of Hezekiah has caused me to think that we ought always to live near the Lord, doing nothing but what we think and know would be pleasing to him, and always to be willing for God's will to be done, whether it conflicts with our will or not, because God knows what is best for us. We may think we would not turn from God by doing small things, but we do. The study encourages me to be obedient whether I like to be so or not."

HAZEL: "I think the experience of Joseph has helped me most. He had many trials and temptations, but he remained true through every one. At the height of his prosperity and power he met his brothers, who had persecuted him, they having come to him for help. He did not reward them evil for evil, but forgave their sins and helped them all he could. It teaches me to suffer mistreatment and trial, and treat others as I would like to be treated."

It is easy to excite young people for a moment by a deathbed story, or other passionate stories, but it does not last long enough to cultivate one's character. The Bible study which comes every day broadens the mind of youth and inspires them for the higher life. One may not see decided outward changes in the lives of our church school children; but the seed sown and cultivated carefully each school day, surely grows and bears much fruit for the work of God.

Let us all, young and old, parents and children, teachers and pupils, cooperate with one another and with God to make the church school a success, that our youth may carry out the principles of truth in their lives.

H. O. KANEKO.

### Find Your Place

Find your place in life's great mart,  
And in that place act well your part;  
Seek not ease from honest toil,  
Nor from its duties once recoil.

Find your place, and fill it, too,  
With the best that you can do;  
If trials seem to block your way,  
Trust e'er in God, and work and pray.

Be in earnest, honest and true,  
Keeping some worthy object in view:  
Have high ideals, be sure you're right,  
Then labor in love, with all your might.

Find your place, and do your best,  
Nothing less will stand the test:  
The Master desires for every soul  
That he shall reach the heavenly goal.

J. W. LOWE.



# 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."



## "I Live Here"

A GARDEN, a perfect mosaic, deep green 'gainst the blackest of loam,  
Spread out near a little log cabin—obscure but immaculate home!

I paused to admire—who could help it?—the weedless expanse near the door,  
Where, pleased with my pleased inspection, stood a "mammy" of years that are yore.

"A beautiful garden," I ventured. She cupped a brown hand to her ear.  
"Fine garden!" I shouted. "Oh, sholy! It ought to be fine—I live here!"

I went on my way with a sermon as great as I ever had heard.  
The highest-paid preacher-existent could never have added a word.

Were every human who cumpers the tiniest spot of the earth  
To see that the place he inhabits—the work brain or fingers  
give birth—

Stood perfect as e'er he could make it—dear God, what a different sphere!  
Let's borrow our motto from "mammy:" "It ought to be fine—I live here!"

—Strickland Gillilan.

## The Coming of Isabel

**T**HE first thing to do is to start in housecleaning." Prue's voice betrayed the tragic intensity befitting such a suggestion. "We must go over every room till it is immaculate."

There was a pause. Of course every one realized there was no use opposing Prue. She was the sort of girl who is always so sure she is right that other people begin to wonder if perhaps they themselves are not mistaken, and end by giving in to her. But an out-of-season housecleaning was enough of an innovation to call forth faint protests from the whole family.

"It isn't very long, dear," said Mrs. Sinclair mildly, "since we finished housecleaning, and it was very thorough. You remember I had Hannah's Andy for the rugs."

"And if things look rather nice and shiny," exclaimed Beatrice, plucking up spirit, "Cousin Isabel won't know whether we've just cleaned house or not. She's not likely to shake the rugs, to see if they're dusty."

Prue's face showed that these expostulations had failed to make an impression. "You don't understand," she said, "that when people are rich and their servants so thick that they fairly stumble over one another, they practically clean house every day. I'll venture to say that you couldn't find a speck of dust in Cousin Isabel's house at any time of day or night."

The family sat silent, seemingly overwhelmed by the picture of order Prue had conjured up, and Prue was prompt to take advantage of the impression she had made.

"And we must have a girl to wait on the table as long as Cousin Isabel stays."

Mrs. Sinclair looked questioningly at her decided daughter. "To wait on the table, Prue? Why, Hannah—"

"Hannah!" Prue did not give her mother time to finish. "She's a good enough cook, but as a waitress—she's impossible. She's as big as a mountain and her shoes always creak, and when she goes squeaking and puffing around the dining-room, the house shakes as if there were an earthquake."

There was such felicitous truthfulness in Prue's description that Dorothy's laugh gurgled out. Mrs. Sinclair lifted her eyebrows warningly.

"Hannah might know of some young girl who would be a little lighter on her feet," admitted Mrs.

Sinclair. "And we could say that we wanted to spare her as much as possible while we have company. It's so easy to hurt Hannah's feelings." She sighed apprehensively. For big, good-natured Hannah, who never complained of work, was extremely interested in all that interested the Sinclair household, including their guests. Mrs. Sinclair did not feel at all sure that Hannah would relish being shut out of the dining-room during Isabel's stay.

The little monogrammed note which lay open before Prue, looked an innocent object to upset an ordinarily peaceful family. "Cousin Isabel" was a more distant relative than her title implied, for her father and Mr. Sinclair had been second cousins, and the connection was one that might easily have been ignored. But Isabel Vaughn did not seem to wish to ignore it. She wrote her distant kinswomen once or twice a year, sent them her photograph, and remembered them at Christmas, the Sinclairs responding in kind. Once she had visited them, but that was when they were all small, too young to realize the gulf between wealth and a modest competence. But when Isabel's letter came announcing her intention of stopping off for a few days with her cousins, on her way home from the mountains, the girls showed they had gained in sophistication if not in hospitality. They received the announcement with dismay, and Prue, who was the most disturbed of the trio, immediately announced her plan of campaign.

It was Monday afternoon when the letter announced Isabel's arrival on the following Wednesday. The next morning, work began in earnest. Hannah's Andy came and carried all the rugs in the house off to a convenient pasture, where the dust beaten out would not act as a boomerang, and come flying back through the windows. The girls fell to sweeping, dusting, and scouring. Having undertaken to carry out Prue's plan, they went into it whole-heartedly.

"We'll be tired to death by tomorrow night," remarked Dorothy. "We'll hardly be able to sit up to our meals. But if the house looks all right, it won't matter if we're not so entertaining."

Prudence frowned. "A night's sleep will make us as good as new," she said. "And I don't believe we'll be particularly tired anyway."

By three o'clock that afternoon she knew that was a vain boast. To clean a house thoroughly in two

days is no slight undertaking, even when there are many hands to help. The girls were lagging, though they showed no inclination to desert their post. Mrs. Sinclair coming into the living-room with a towel swathed about her head, and her face streaked with dust, presented an appearance at once humorous and pathetic.

"Mother, you're getting tired out," exclaimed Beatrice. "Do stop for today."

"But the sooner we stop today, the more we leave for tomorrow," replied Mrs. Sinclair.

"What has Andy done with those rugs?" demanded Prue.

"They're piled up on the back porch. He's cleaning the brass andirons now." And then her eyes turned to the open door. "Why," she said in a startled voice, "who's that?"

A girl was coming up the steps, an incredibly trim girl, in a corduroy suit. At the open door she hesitated, then took a step into the hall.

"May I come in?" she called. "It's Isabel."

There was no such thing as beating a retreat. There was nothing for it but to face the music. Prue, as usual, was first to recover herself. She stepped into the hall, a somewhat grimy, exceedingly disheveled figure, with her head held high.

"How-do-you-do, Isabel? You must excuse our — our being a little upset —" And then the absurdity of the situation came over Prue with such overwhelming force that she sat down on the stairs and began to laugh, the sort of laughter not far removed from tears.

It was no time for dignity, and Dorothy realized it. She came flying out, her curly yellow hair falling about her eyes.

"Cousin Isabel, all this is in your honor. We were bound to have everything spick-and-span for our eminent cousin, and we haven't got to the point of putting anything back yet. You see we didn't expect —"

"Didn't you get my telegram?" cried Isabel. "Papa wanted me to get home a day earlier than I'd planned, and I was determined not to cut my visit here short, so I telegraphed you to expect me a day earlier." She pulled off her gloves with an interested air. "If somebody'll loan me a long apron, I'll help."

And in spite of expostulations and appeals, help Isabel did. And what was more astonishing, she seemed to have a very businesslike understanding of the way things should be done. When the ice was sufficiently broken for them to comment on this surprising fact, Isabel said simply:—

"Why, yes, of course we have servants, but mother thinks that no one can direct servants about work she doesn't understand herself. I've been put through quite a course of sprints," said Isabel laughing. "I made hard work of music, but mother says I take to housework like a duck to water. Sometime while I'm here, I'll make you some of my cheese cakes. Really, they are the best things."

Another shadow darkened the doorway. A big girl, wearing a sunbonnet, was regarding them mildly.

"You all want a girl for housework?"

"Why — why, we were looking for a girl to wait on the table," stammered Prue, taken aback.

"Well, if you mean carrying folks' vittles to 'em, I could do that easy, though whar I worked last, they all did their own stretchin'. What you pay?"

Prue recovered herself sufficiently to explain to the applicant that she would hardly suit, and the girl went

away with an air of perplexity which was increased by hearing peals of laughter in the house she had just quitted. For the time being, housecleaning was suspended. Each of the four girls had dropped into the nearest support, while Dorothy cried, "Let us stop and have a good time. Andy'll put the rugs down for us." In what was left of the afternoon, and a few hours the following morning, they got things back into their proper places, and then devoted themselves to enjoying the coming of Isabel. Hannah creaked about the dining-room, and enjoyed the table conversation as much as any one. And she was especially pleased when Isabel asked her permission to come into the kitchen and make cheese cakes. The cakes were a great success, and Hannah complimented Isabel by telling her that she was a born cook.

"Now," said Prue that afternoon as they were enjoying their supper graced by the cheese cakes, "if the queen of Sheba should send word she was coming to see me, I'd advise just telling Hannah to put on an extra plate. We'll let 'distinguished company' after this find us *at home* — and our real selves."— *Martha Holbrook, in Young People's Weekly.*

#### Household Suggestions

In watering house plants, give them a heavy soaking and let that suffice for several days.

"The best disinfectant known to science, boric acid, does not seem to be appreciated by people generally."

Immersing oranges in hot water for a few minutes before peeling will make the peel come off easily, removing all of the inner white skin with it.

When you wish to set dishes on ice in the refrigerator, put a rubber ring, such as are used on fruit jars, under the dish to prevent slipping as the ice melts.

Marshmallows lend themselves to various ways of serving; but placed on little square white wafers (one marshmallow to each square), set in the oven until soft enough to put English walnuts in the center, browned, and then cooled, they make a delicious dainty.

To make a rich brown crust on biscuits, pies, and tarts when baked, brush the top with cold milk or cream.

Thin slices of white soap added to the water before putting flowers into it will preserve their freshness. Some will keep fresh for two weeks, when so treated.

Sole linings of white shoes often discolor fine white stockings, and the stain is hard to remove. To obviate this, cut inner soles of good, white paper, thin, but strong and smooth. New inner soles may be made of this material as often as needed.

According to a statement of the Department of Agriculture, most of the rice on the market is polished and coated; that is, it first has its natural coat removed and with it a considerable portion of the protein, fat, and inorganic salts, as well as the flavor of the grain, and then it is provided with a new coat of talc, glucose, or other material. According to the rules of the Department, rice which has been put through such a finishing process should bear a statement to this effect.

### For the Finding-Out Club

Every one who sends in a correct list of answers to any set of questions will be entered as a member of the Finding-Out Club, if the list is received within three weeks after the date of the paper containing the list. Membership lists of answers to be accepted must follow the rules given below:—

1. The list must be written neatly.
  2. Pen and ink must be used.
  3. Writing must appear upon only one side of the sheet of paper.
  4. The answers must reach the editor's desk within three weeks after the date of the paper containing the questions answered.
  5. All lists must be folded and not rolled.
  6. The questions must not be repeated in the list of answers.
  7. Each answer must bear the same number as the question it is intended to answer.
  8. Every list must give the *date* of the INSTRUCTOR containing the list of questions being answered; for example, "Answers to questions in INSTRUCTOR of December 8."
  9. Every list must bear at the bottom the name of the one sending in the list.
- The number of lists that one has successfully answered is indicated by the small figure at the upper right-hand corner of the name. Failure to heed any one of these rules is sufficient to bar one from membership in the Finding-Out Club. Let us watch the membership grow.—Ed.]

INDICATE the pronunciation of the following names:—

Iowa	Golgotha	Diana
Hemans	Guyot	Eiffel
Genoa	Chopin	Buddha
Faneuil	Cyrene	Beethoven
Erasmus	Doré	Barbados

#### Answers to Questions in "Instructor" of October 10

1. CHARLES G. FINNEY, an American theologian and popular preacher. He was born in Connecticut in 1792 and died in 1875. He was nearly twenty years old before he had the privilege of attending Sunday school, or indeed a real church service. Up to that time he had lived in what was then the wilderness of western New York. When nearly twenty-five years old he began the study of law, and he found so many references to the Bible in his law books that he felt he must own a copy, and bought his first Bible. He soon discovered that the study of the Bible was far more interesting than the study of law. He gave up his plan to become a lawyer, and instead pleaded the cause of his Master, Jesus Christ. He became one of the best-known preachers in America.

When Oberlin College was founded at Oberlin, Ohio, Mr. Finney was chosen president. The college grounds were then just a clearing in the forest, and the students slept in barracks. President Finney helped thousands of college students to become noble Christian men.

2. Humbert Nicholas Thomas Jean Marie is heir apparent to the Italian throne. He is but twelve years of age, yet he has had some remarkable adventures. He is head of the Young Explorers of Italy, a body that corresponds to the Boy Scouts in America, and he has done many things that most boys would like to do. He has gone up in aeroplanes, down in submarines, steered warships, sailed boats, shot at wild boars, and ridden cavalry horses. But the things he is proudest of are his visits to the front, for he has been there not once but many times. His first visit was a matter of considerable family discussion.

While the first prince of his line destined to a naval career, young Humbert likes the army as much as the navy. His fondness for soldiers comes from his associations with his aged grandfather, King Nicholas of Montenegro who has been a soldier all his life, and involved in wars with both Austria and Turkey. Humbert loves his grandfather very much, and has always insisted on hearing tales of the latter's exploits in war.

3. Carmen Sylva was the nom de plume of the late Queen Elizabeth of Roumania. She chose this name to be used in her writings as an expression of her love for all nature, for her people, for birds and flow-

ers, and for the world. Her writings include poems, plays, novels, and short essays. Translations of her works have appeared in all the principal languages of Europe. Two of her works she wrote in English, "Sweet Hours," and "Edleen Vaughan; or, Paths of Peril." Her "Thoughts of a Queen" and "Shadows of Love's Dial" are of especial worth.

Queen Elizabeth spoke of herself as the queen who was born far from the throne. "She had early shown a most positive dislike to the thought of being married, and whenever the subject was discussed she would say, 'I do not want to marry unless I can become queen of Roumania.' There was nothing to the speech at the time, except that it was her way of saying that she would never marry, as the principality of Roumania was just then being founded, and the idea of any one's being its queen was a dim and hazy one. But sometimes strange destinies are dealt us. Prince Charles, of Hohenzollern-Sigmaringen, had met the obscure young princess in Berlin in 1861, when she was just blooming into womanhood, and he straightway fell in love with her. She refused his suit, however, on the same pretext, that she would marry no one unless she could become queen of Roumania. In this way she thought to defer indefinitely the momentous question. Later, however, when Prince Charles had been selected to rule over Roumania, he again sought the wilful young lady, and reminded her that she could now rule over Roumania by becoming his wife.

"So she accepted the fortune which fate seemed to have planned for her, and in the autumn of 1869 she and the prince were married."

Queen Elizabeth was a beautiful woman, physically as well as in character. She was greatly beloved by her subjects, and "the fragrance of her personality will linger in the hearts and memories of people of all ranks in other countries as well as her own."

#### Members of the Finding-Out Club

T. D. Sanford <sup>5</sup>	Mrs. Minnie Norman
Milton K. Dymot	Lois A. Christian
Helen Salisbury	Inez Mortenson <sup>5</sup>
Harold E. Beasley	Irene Mac Donald
George F. Webb <sup>3</sup>	Ruby E. Lea <sup>3</sup>
Frances C. Rosenkrans	Bessie Mount <sup>7</sup>
Earle Stiles	Mrs. Grace Hoover <sup>6</sup>
W. C. Van Gorder	Mrs. L. A. Jacobs <sup>4</sup>
Mrs. Blanch Spriggs	Mary H. Moore <sup>6</sup>
Norman Lee Marsh	Charles S. Channing <sup>3</sup>
Harold W. Clark	Lolita Leadworth <sup>3</sup>
Edwin Montgomery	Stella Teft Shryock
Louise Quick	Oscar Nystel
Almeda Laing	Agnes Nystel
Ity Ruth Thompson	Mary B. Long <sup>2</sup>
Loretta Heacock	E. Harold Shryock
Ross A. Curtis	Helen M. Gould
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Cora Felker	Eva B. Taylor
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May Willhelm	Athalie Moseley
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J. D. Mac Ginn	Pauline Sanford
Eva B. Santee <sup>2</sup>	Lou Smith
Reuben Coquillette	Myrtle E. Cooper
Virgil Jackson	Orie A. Johnson
Evelyn Karr	Lillian Beatty
G. Nystel	Mary F. Beatty
Laurence Mac Lafferty	Bernice Mac Lafferty <sup>7</sup>
R. R. Sweany	Herbert Hansen
W. M. Andress	H. O. Kaneko
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Hattie M. Shoals <sup>2</sup>	Mrs. Mary Finn <sup>2</sup>
Lillian Burrows-Parker	Vera Mott
C. J. Dart	Mrs. E. M. Glass

(Concluded on page fifteen)





**The City of Salt**

**M**ORE than a thousand feet down in the bowels of the earth, Polish miners at Wieliczka, eight miles from Cracow, Poland, have been blasting and working rock salt. Twelve hundred men work day and night in the mines, for which they receive a bare twenty-five cents a day. They work, too, under hazardous conditions,— dangers from gas, fire, collapsing salt columns, and from the salt itself, which has a very disastrous effect upon the health.

Once "a fire broke out while fodder for the horses was being lowered. It raged for seven months, consuming even the boats upon the subterranean lakes, and the little railroad stations, cafés, restaurants, and other buildings in this strangest of cities.

"There are hundreds of horses employed in the underground city, hauling little steel wagons full of rock salt. Many of these animals are entirely blind, having been born in the mines and having lived for years without seeing the light of day."

The salt is mined according to plans made by some master mind, so that the visitor sees ball-rooms, chapels, railroad stations, massive chandeliers, throne chairs, and many other things of interest.

The enormous chamber known as the Letow Ballroom is doubtless the product of centuries of human toil. This chamber lies 230 feet below the surface of the ground, and was first used as a ballroom in 1809. There is surely no "more remarkable hall in the world than this ballroom, with its ancient twisted pillars, elaborate galleries, gigantic chandeliers, and statues carved out of the glittering crystals."

"A thousand and one candles and electric lights scattered in all parts of the mine when all are allowed to do their part in the illumination, make the place seem like an enchanted fairyland.

"At one end are high reliefs hewn in the salt walls symbolizing Knowledge and Labor. There are weird-looking statues, too, of Vulcan and Neptune also cut in salt; and a triumphal archway surmounted by the figure of a miner saluting. A Polish inscription is carved beneath. These Galician miners maintain an excellent orchestra among themselves, and on festival days the salt-cut ballroom is a strange and merry scene with wild Slav music and dancing couples all in native costume.

"On the second level of the mine is another magnificent apartment known as the Michatovice Chamber. This is nearly 100 feet long, 60 feet wide, and no less than 121 feet high. It supplied salt for forty-four

years; and in parts the sides and roof are made secure by means of lofty tree stems placed one above the other and strutted together. Depending from the center is a huge cluster of salt crystals, which is eight feet in diameter and twenty feet high. This unique chandelier takes 200 candles, which, when fully lighted, make the great chamber a spectacle of weird grandeur.

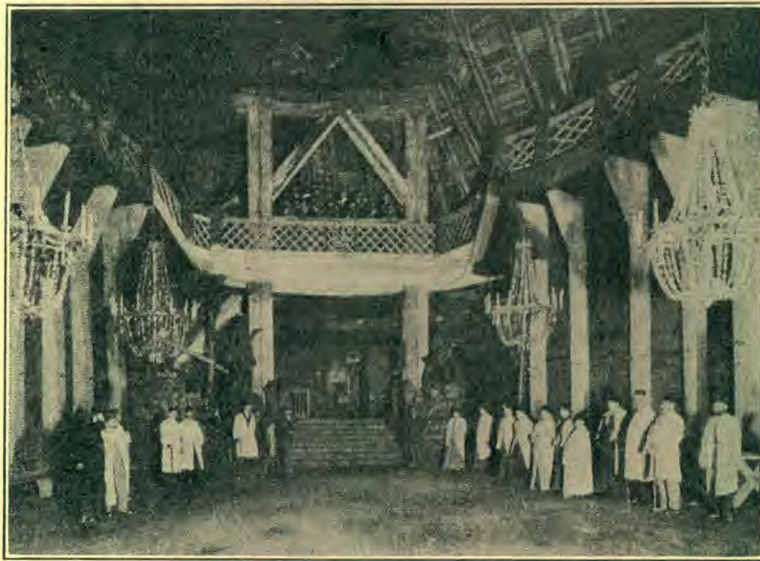
"The Kaiser Francis Chamber, which is nearly 200 feet long and 104 feet high, contains memorials of a visit from an early emperor and empress, as is recorded on two rock-salt pyramids.

"The Archduke Frederick Chamber slopes down between the second and third levels; and a strange effect is produced on the visitor as he walks down the spacious floor by the light of red Bengal flares, and hears in the distance the wild strain of the miners' band below.

"Some 250 yards away and about 500 feet below the surface of the earth, one reaches the Count Goluchowski Station, excavated three centuries ago, and in 1854 turned into the main railroad station of the underground city, since it is the point of convergence for so many of the galleries, with their little trolley

lines and horse cars.

"On great holidays friends of the miners and visitors generally assemble on the station platform, where is a café seating 400 persons. In a gallery above—of course cut in the salt—an orchestra of miners plays selections to the passengers who are about to make a trip altogether unique. Just westward of the station are two beautiful grottoes, respectively the Rudolph and Stephanie, con-



"THE ENORMOUS CHAMBER KNOWN AS THE LETOW BALLROOM"

nected by a tunnel filled with salt water sixteen feet deep.

"Farther along, this broadens out into a lake, and rising out of the water is a colossal statue of St. John, with lovely shining salt stalactites all around him. Immediately beyond, one enters the marvelous cathedral of St. Anthony, with altars, statues, columns, and so on, all hewn from the sixteenth century onward out of ruby-red rock salt.

"You can imagine no experience more impressive than to enter this crystal-hewn church behind a party of men provided with flaming pine torches and bunches of magnesium ribbon. Its reputation for sanctity is so great that the church is resorted to by thousands of pilgrims annually. The miners have their own chaplain, with special prayers adapted to their perilous calling, and never a shift is changed but prayer is offered in the subterranean cathedral which grew so slowly under the ax and chisel of these devout Galicians.

"Of the many marvels to be seen in the mine, the most wonderful, perhaps, is a second large subterranean lake, lying 700 feet below the surface of the earth. The waters are dark, thick, and heavy, and as the boat in which visitors are carried glides over

its surface, the spreading ripples roll up against the sides of the grotto with a ghostlike swish. The little waves splash against the greenish and ruby sides of the grottoes, making weird echoes and giving the visitor an overwhelming sense of remoteness from the world. The boat is substantial, and accommodates many people. It is guided through the grottoes in a curious fashion, by ropes running on pulleys along the sides of the boat. The trip across and back takes fifteen or twenty minutes, as the boat moves slowly through the sluggish brine. A gun fired in the middle of the lake makes a long and lingering echo, and the voice of the boatman, as he calls out that all is ready, seems like the voice of a giant from the depth of chaos. There are sixteen of these lakes in the mine, but visitors are allowed upon only two of them.

"The laborers produce 65,000 tons of salt per annum. As might be supposed, their implements are of the most primitive kind, but still these simple men continue patiently cutting their way through the solid crystals, leaving behind them strange pillared streets with statues, signposts, obelisks, queer animals, and a hundred other fantasies."

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#### Autumn

WHEN the leaves are flying  
Across the azure sky,  
Autumn on the hilltop  
Turns to say good-by;

In her gold-red tunic,  
Like an Eastern queen,  
With untarnished courage  
In her wilding mien.

All the earth below her  
Answers to her gaze,  
And her eyes are pensive  
With remembered days.

Yet, with cheek ensanguined,  
Gay at heart she goes  
On the great adventure  
Where the north wind blows.

—Bliss Carman.

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#### Wireless Telegraphy

WIRELESS telegraphy as it is today is one of the foremost wonders of the world, yet there are to be found scores of youths among the most skilled of the craft, amateurs to be sure, but some of whom have discovered new wonders in the art and many of whom have shown great scientists points of heretofore unknown interest.

Scanning the pages of Uncle Sam's official list of radio operators, one finds many boys still in their teens who have built admirable wireless apparatus, and have installed complete outfits in their homes, capable of sending and receiving messages a great many miles, sometimes from points all along the Pacific and Atlantic coasts, and from vessels plying therefrom.

Many boys of twelve, fourteen, and sixteen years have passed the federal examination as wireless experts, and the way they manipulate the delicate instruments and decipher the mysterious code that flies through the air, brings admiration to their parents and the older ones of the family.

To a boy who accomplishes these feats of skill and efficiency, our government presents a beautiful diploma in the form of a license which can be kept for reference after the holder becomes grown, just as a school graduation diploma or a medal for bravery and honor

is kept, and shown in after years to old acquaintances, a form of guaranty that is always appreciated.

Frequently a patent is granted on wireless inventions to some American youth, and as the field is large, the wide-awake boy is always repaid in some form for his exerted energy. The wireless experimenter in the United States is given more privileges than in any other country.

WALTER H. HAMEL.

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#### Dietary Idiosyncrasies

IDIOSYNCRASIES in general are natural antipathies toward some object, as animals, articles of food, plants, or water. It is said that Napoleon's hatred of cats was so great that the sight of one was sufficient to cause him to fall into a nervous convulsion. One man faints at sight of a pig; another on hearing the splash of water, while another pales at the sight of water cress, and still another shivers at sight or touch of a peach, or turns violently ill when lobster or crab is brought before him.

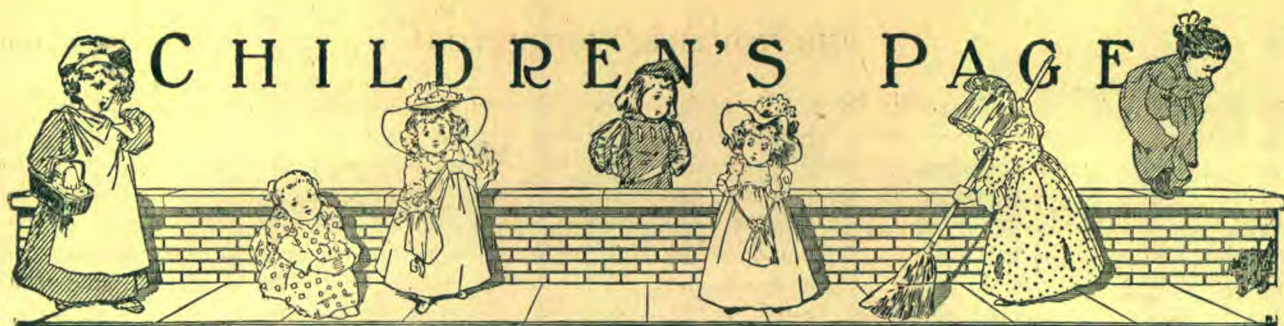
But dietetic idiosyncrasies are perhaps the most common and of the most concern. So many and so marked are these that physicians in general are awakening to the importance of making them a subject of special study, as it is thought by eminent French physiologists that such idiosyncrasies are symptoms of graver troubles; possibly of deep-rooted nervous disorders. At the present time there is no doubt that "one man's meat is another man's poison."

Strawberries are known to act as a poison to some persons, though they relish the taste of the berry. The naturalist John Burroughs found late in life that eggs acted as a toxin to him. One physician discovered to his own consternation and regret that in his case potatoes and neuralgia were closely enough related to be twins, his neuralgia disappearing on the disappearance of potatoes from his dietary and returning when he digressed from the abstinence regimen.

Clams, shad, and salmon cause a severe skin irritation to some persons. The advice given to such is "to scratch these foods from the menu, and the itch will vanish." Clean, pure, fresh milk, a perfect food for the ordinary baby, is altogether inadequate to nourish some babies. Hives invariably follow the drinking of milk by some persons; as they do the eating of grapes or cabbage and some other vegetables by other persons. One child, though very fond of both almonds and oatmeal, was made ill many times from their use. Tomatoes frequently cause ulcers in the mouth, irritation of the skin, or even rheumatic pains in joints and muscles. So well known is this peculiarity that a certain form of swollen joints is known to physicians as "tomato joints."

To some persons dietary idiosyncrasies seem mere mental disturbances which could be overcome by an effort of the will. Physicians declare this to be untrue. To force children manifesting such natural disabilities to eat food or take medicine against which their system rebels, is both unwise and unjust. A physician may be able to destroy the idiosyncrasies by giving a course of treatment that will bring the metabolic processes of the patient to the normal standard.

In this scientific age, the one possessed of dietetic idiosyncrasies is to be regarded as a subject for a wise physician's care, instead of one to be laughed at for his peculiarities or forced to ignore them by unwise parents or guardians.



# CHILDREN'S PAGE

## Two Decisions

**M**ARIAN and Elizabeth lived on adjoining farms in Kansas. Marian's father had accumulated much wealth, and since his wife's death he and his daughter had been constant companions. Elizabeth's father was a man of moderate circumstances. There were only two children, Elizabeth and her brother Ralph. The two children had been taught to assist in bearing the family burdens, and an atmosphere of happiness filled the home. Marian, as can easily be imagined, was a selfish, spoiled girl, for her father had sought to gratify her every wish. The two girls had finished high school together the spring before, and strange as it may seem, Marian had developed a special fondness for Elizabeth.

It had been decided that both girls should attend college the next year. So all summer they were busy making their preparations. Elizabeth was sensible, and in her wardrobe she had all she needed, and her clothes were made neatly, but were plain, while Marian's wardrobe was filled with elaborately made gowns.

At last the day dawned when they must say good-by to the home folks, and start on their eastward journey. Elizabeth found a lump coming up in her throat as the train whistled in the distance, but bravely she choked it back, for she felt it would be hard enough for her loved ones to bid her good-by. So she cheerfully stepped onto the train, saying, "I will send you a card from Kansas City."

As the train began to move and the forms of the loved ones faded from view, the girls settled themselves in their seats and began talking. "My, I am glad I can get away from the farm for a few months, for I get so tired of it," confided Marian.

"Yes, I am glad for the privilege of attending college, but I know I shall miss home," said Elizabeth. "Ralph said this morning at the breakfast table, that he did not know what he would do without me. He isn't very well, and I really did hate to leave him."

"Well, I do not believe father will mind it very much," said Marian. "He has the work to oversee, then he reads most of the time, and if he really wants to talk to some one, he can talk to the housekeeper."

Thus the girls were talking when the porter called out, "Kansas City, change for Chicago and all eastern points." A little redcoat took their luggage and put them on the Chicago train, which was already on the track. From Kansas City the girls took a sleeper, and as the last days had been strenuous ones, they retired early.

Seven o'clock the next morning found each with hat and coat on, for the train was due in Chicago in twenty minutes. Chicago was their destination, and they were anxious to see how everything would be. They were met at the train and taken immediately to the college grounds, where the preceptress showed them to their room. Many of the other girls were already there, and had such cozy-looking rooms that Marian and Elizabeth were anxious to see how theirs would look when in order.

The next two weeks were spent in being classified, getting acquainted with their neighbors, and becoming accustomed to their surroundings. Elizabeth was specializing in English and Marian was taking art. Both girls were so buried in their work that they avoided the worst of those awful homesick days. The teacher in the English department had already noticed that she had a talented student in Elizabeth Gardner. And during the winter term she took occasion to tell Elizabeth what bright prospects lay before her; for she knew this knowledge would only tend to make her more diligent.

One Saturday night a group of merry girls had just returned from a shopping trip, and were in one room looking over their purchases, when Carrie stepped to the door and called, "Marian and Elizabeth, come and see my new gown."

The girls both ran across the hall. Upon returning, Elizabeth found a letter from home lying on the dresser. Eagerly she tore it open and began reading, but as she read a grave look came over her face, and now and then a tear trickled down her cheek. After she had finished reading, she folded her hands and sat thinking for a long time. It was thus that Marian found her.

"Why, Elizabeth, what is the matter?"

"Marian, I am going home Monday."

"Why, Elizabeth Gardner, you are not going to do anything of the kind! Give up all your cherished hopes? Well, I guess not."

"Yes, dear, I am. Ralph is very sick with typhoid fever, and what is more serious still, the doctor fears tuberculosis, but he says that if he had a congenial companion to be with him and keep his mind off himself, and see that he lived out of doors, he might get well. Mother cannot do all this, so I shall go home. I care more for my brother's life than for all the literary degrees you could give me."

Monday morning found Elizabeth on the train, speeding toward home. During two hours after reading the letter from home, Elizabeth had sat with folded hands, but it was all over now, and the train could not go fast enough, so anxious was she to be at home. She reached her destination at noon the next day, and finding a neighbor in town, she rode home with him.

Upon her arrival, there was surely a glad reunion in the Gardner home. The days that followed were busy ones, for Elizabeth gave herself entirely to her brother. After long months of watching he began to get a little better, and at the end of two years was quite like himself again.

One day as the doctor was leaving, he looked at the boy and said, "Ralph, you are a well boy again, thanks to your sister's careful nursing."

"Yes, Doctor," said the boy, "I owe my life to her. I tell you she is a jewel."

Now let us take a peep at Marian. During these two years she has worked hard, and this spring was

graduated with honors. Next year she will be assistant instructor in the art school from which she was graduated. At graduation time her father wrote her a letter, telling her how proud he was of her, and begged her to come home and spend the summer with him, but she wrote back that she could not do it this summer, but that she would try to do it next summer. Oh, could she have seen the look of despair on his face as he read the letter, I believe she would have recalled it all. He realized now that his daughter cared more for her profession than for her father. And from that time on he began to fail rapidly, and the neighbors often said that Mr. Andrews would not live long.

One morning in September Marian received a telegram saying: "Come immediately, your father can live only a few days." She arrived just two days before his death, and as she knelt by his bedside and listened to his story of loneliness, the hot tears of remorse flowed freely down her cheeks. O, how she longed for a chance to show her love for him, but it was too late, for he was breathing his last.

After her father's death there was nothing for Marian to do but go back to her profession, but it was with a heavy heart that she did so. She had learned by dear experience that there are some things in this world of more value than a career. As Marian bade Elizabeth good-by at the station, she said, "Elizabeth, I have my profession and a bleeding heart; you have your brother and a heart filled with joy, because you did your duty. How I wish I had followed your example!"

HAZEL KANE.

#### Relation of Students to Their Parents

THE foregoing is a subject of grave importance. We are living in a period when many schools and colleges exist, and never before were there so many children and youth sent from their homes to receive their schooling.

A tendency of the times is for young people to fail in proper respect for their parents. When out from their direct control, children often do not sense their duty toward their parents, and show little appreciation and gratitude for the service rendered by them.

Many parents, especially widowed mothers, sacrifice comforts and suffer need in order to furnish means to keep their sons and daughters in college, or spend earnings of former years to educate them.

The pupils, on the other hand, instead of living as economically as possible, use the money extravagantly in pleasures and in what would be luxuries to their fathers and mothers.

Then afterward when these young persons have finished their school and entered some line of work (earning, perhaps, more money than their fathers did when young), they fail to give financial aid to their aged parents who did so much for them, and who are not so able to earn their living in their declining years.

The Lord in well-chosen words shows such students, or other young persons, what he expects of them. The first commandment with promise, the fifth precept of the decalogue, is, "Honor thy father and thy mother."

Paul, in 1 Tim. 5:8, says, "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."

We learned in our Sabbath school lessons, as found in Matthew 15, that some might try to evade the duty of assisting their parents by saying, "I have conse-

crated my time and means to the work of God," or "It is a gift to the cause, or church." Christ says of such that they have made the commandment of God of none effect by their tradition, and that even their worship is in vain.

Let us all remember that if we wish to do something for Christ, we can best do it by ministering unto one of his saints, or creatures. Read Matt. 25:40. If we have espoused the cause of Christ, who knows but that our parents will be led to know God only as we show them due honor, respect, sympathy, and gratitude? If we fail in this, they may not be led to him, and we, too, may be lost.

S. H. CARNAHAN.



#### Jesus is Coming Again

JESUS is coming again! Yes, he surely is coming again! He promised his disciples before he ascended to heaven, that he would return to earth. He said, "I go to prepare a place for you. And . . . I will come again, and receive you unto myself; that where I am, there ye may be also." That promise, which so stirred and thrilled the hearts of the disciples of old, has been the blessed hope of many other followers of Christ in all ages down to our day.

Enoch said: "The Lord cometh with ten thousands of his saints, to execute judgment."

Job rejoiced in this hope: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth."

The psalmist tells us that God shall come, and gather his saints, who have made a covenant with him by sacrifice.

Isaiah paints for us a beautiful picture of Christ's second coming, when death shall be swallowed up in victory, and "the Lord God will wipe away tears from off all faces."

This hope was also dear to Luther, Melancthon, Calvin, Knox, Ridley, Baxter, and others, whose names we recognize as men who counted it joy to suffer for Christ. If men of all ages have rejoiced in the promise that Christ would come to redeem his people from the bondage of sin, how much more should we rejoice who live in the time when his coming is "even at the doors"!

By reading God's Word we know that Jesus will soon return to this earth, and we can see the prophecies which point to his coming being rapidly fulfilled on every hand. Just as we know that summer is near when the trees are tender and put forth their leaves, so we know that Jesus' coming is near, because we see the signs that point to that event fulfilling all about us.

There are events occurring every day that point unmistakably to the coming of Jesus. The heathen, who have been sleeping in darkness and superstition for centuries, are being awakened and are seeking for gospel light. The day has come when the truth can be proclaimed in many lands where heretofore the doors have been closed to the message of salvation. The nations are angry. Very nearly the whole world

is involved in the great slaughter of humanity which is bringing untold suffering and distress to millions. People everywhere, stirred by the terrible things that are taking place in the world, are asking for an explanation from the Word of God as to what these things mean. Men's hearts are "failing them for fear." The love of riches is so possessing the hearts of men today that they will do almost anything to get wealth. But James tells them: "Ye have heaped treasure together for the last days." The oppression of the poor results in want and privation; strife and commotion and unrest are everywhere; sickness and death walk abroad in the land.

This world is full of sorrow and trouble, and how often we long for a different condition! But, if we will, we may read from these things, as from an open book, that the day of the Lord draws near. Jesus is coming again! coming as the Prince of Peace, to put an end to sin and suffering, and to usher in a condition so different from the present that we can but dimly comprehend it.

But, dear friends, we cannot meet Jesus with joy unless we are ready for him. If we greet him then as a loving Saviour and Friend, we must now look upon him as such, and prepare to meet him. If you have ever looked forward to the coming of a dear friend from a distance, you know how happy it made you feel to have your home set in order, all marks of neglect or carelessness effaced, and yourself dressed in a clean garment before the arrival of your friend. But think how bad you would have felt, and how disappointed, had he arrived and found you unready to receive him. So when Jesus comes, how happy will be the Christian who has been careful to put his spiritual house in order, to remove all marks of carelessness or neglect in character, and to put on the pure garment of Christ's righteousness.

Let us make the thought of Jesus' coming a very practical thing in our daily lives. He has told us that he is coming again, and if we are not ready to meet him, he will not meet us as a Friend and Saviour, but as an "executor of just and righteous judgment on account of sin." We can help others to get ready, too, so that they may meet him with great joy in that glad day.

"The blessed hope of Christ's return  
To this dark world of woe,  
Should give us hope and joy and peace  
To labor here below,  
That souls may hear and ready be  
For that momentous day,  
When earth shall yield God's chosen few  
Whose sins are washed away.

"The autumn days of earthly life  
Cannot mistaken be;  
The time is short for you to work,  
And short it is for me.  
So we should work as ne'er before,  
While it is called today;  
O labor now for souls in sin,  
And garner sheaves away!"

MEDITATION.—Father, I am so glad that Jesus is coming again! But while the thought fills me with joy and hope and courage, it also makes me feel the great responsibility which rests upon those who know that his coming is near. "More diligence give me; swift flieth the day." O, help me to get ready to meet my Saviour, that I may be among the number who shall say: "Lo, this is our God; we have waited for him, and he will save us: . . . we will be glad and rejoice in his salvation."

SPECIAL PRAYER.—Surely those who are in prison or persecuted for Christ's sake need our prayers. Let us pray especially for them this week. The Lord is just as willing today to answer the prayer of faith in behalf of those imprisoned or persecuted for the truth's sake as he was when he answered the prayers offered for Peter, and released him from prison.

MYRTLE L. JUDD.

## MISSIONARY VOLUNTEER DEPARTMENT

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### Missionary Volunteer Society Programs for Week Ending November 18

THE programs for the Missionary Volunteer Societies, Senior and Junior, for this date, with notes, illustrations, and other helpful material, will be found in the *Church Officers' Gazette* for November.

#### The Bible Year

##### Assignment for November 12 to 18

November 12: Luke 9, 10.  
 November 13: Luke 11, 12.  
 November 14: Luke 13, 14.  
 November 15: Luke 15, 16.  
 November 16: Luke 17, 18.  
 November 17: Luke 19, 20.  
 November 18: Luke 21, 22.

For helps and suggestions on this assignment, see the *Review* for November 9.

#### Responsive Reading

(From Psalm 119)

BLESSED are the undefiled in the way, who walk in the law of the Lord.

*Blessed are they that keep his testimonies, and that seek him with the whole heart.*

Thou hast commanded us to keep thy precepts diligently.

*O that my ways were directed to keep thy statutes!*

Then shall I not be ashamed, when I have respect unto all thy commandments.

*I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.*

Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.

*Blessed art thou, O Lord: teach me thy statutes.*

I will meditate in thy precepts, and have respect unto thy ways.

*Deal bountifully with thy servant, that I may live, and keep thy word.*

Open thou mine eyes, that I may behold wondrous things out of thy law.

*Incline my heart unto thy testimonies, and not to covetousness.*

Turn away mine eyes from beholding vanity; and quicken thou me in thy way.

*Teach me good judgment and knowledge: for I have believed thy commandments.*

Before I was afflicted I went astray: but now have I kept thy word.

*Thou art good, and doest good; teach me thy statutes.*

It is good for me that I have been afflicted; that I might learn thy statutes.

*Thy hands have made and fashioned me: give me understanding, that I may learn thy commandments.*

The entrance of thy words giveth light; it giveth understanding unto the simple.

*Great peace have they which love thy law: and nothing shall offend them.*

## A Path of Light Around the World

### The Power House

*The Bible House, at Astor Place in New York City, is the center of the world-wide work of the American Bible Society. Here the minds of the secretaries and committees think out the details and make the plans which direct and control the thousand-sided activities of the society. Here the thundering presses print by the millions the leaves "which are for the healing of the nations," and busy fingers sew and bind them into books. From this center go out supplies of Scriptures on myriad and radiating lines to earth's remotest corners. During 1915 over two million seven hundred thousand volumes, in over ninety languages and dialects, were issued from this New York Bible House. Let us follow the world-encircling path of the Society:—*

### Cities "Set on a Hill"

Starting from Brooklyn, the home of the Eastern Agency, we soon reach Philadelphia, where the Atlantic Agency has its headquarters. A few hours' ride brings us to the South Atlantic Agency at Richmond; and, a day's journey farther south, to Atlanta, from which the Bible needs of the colored people are supplied. Striking now to the north, at Cincinnati we find the headquarters of the Central Agency, and at Chicago that of the Northwestern Agency. A longer journey, this time to the southwest, brings us to Dallas, the center of activity for the Southwestern Agency. Mounting northwest, toward the Rockies, we reach Denver, the headquarters of the Western Agency, and, climbing westward over the Rockies, our journey through the Home Agencies will end at San Francisco, the headquarters of the Pacific Agency.

### Illuminating Latin America

Passing south, we now leave the boundaries of the United States, and in Mexico City find the headquarters of a Foreign Agency, where again a fertile field for Bible work has begun to open up at the end of the revolution which has been darkening the land and retarding good works. Sailing from Vera Cruz, we soon reach the territory of the West Indies Agency, which is the source of supply to Cuba, Porto Rico, Haiti, Santo Domingo, and adjacent islands. Returning to the west, our third Foreign Agency reached would be that of Central America, including the Canal Zone and Colombia. At Cristobal a Bible House is rising which will be the center of service in this Agency, will serve the millions who will pass through the Canal, and will commemorate the Centennial of the Bible Society. South America is served by three Agencies. The Venezuela Agency has its headquarters at Caracas. From Rio de Janeiro, the Brazilian Agency covers the northern half of the continent. Still going south, at Buenos Aires we reach the La Plata Agency, which includes the southern and all the western parts of South America. During 1915 the American Bible Society circulated about 300,000 Scriptures in these Latin American countries.

### Light in Dark Places

Following the sun in his western course, we reach the youngest Foreign Agency, that in the far Philippines, with headquarters at Manila. Though established only in 1899, this Agency of the American Bible Society has already been instrumental in providing the Scriptures, for the first time, in eight languages of those islands, in some of which a written language had to be first worked out. Turning now to the north,

and threading our way through numberless islands, we reach Yokohama. This is the distributing point for all the islands of the young world-power, Japan. Since the beginning of its work here the American Bible Society has distributed 3,572,062 copies of the Scriptures in the Land of the Rising Sun. A short voyage and rail journey bring us to our next Foreign Agency, Seoul, from which the Bible work of Korea is directed. The circulation in this Agency for 1914 was almost treble that of the previous year, reaching 458,694 volumes. Our next stop is at Shanghai, the headquarters for the supply, by the American Bible Society, of the Bible needs of China's hungry millions. In 1914 a wealthy young mandarin in one order purchased 5,000 Scriptures for distribution among his friends and acquaintances. In 1915 over 2,240,000 volumes were distributed in China alone.

Skirting the southwestern coast of Asia we next reach Bangkok, the center for the Siam Agency. An inspiring indication of the appreciation of the Scriptures was given by a church of lepers, whose members, not being allowed to go out as messengers themselves, paid for 4,250 Gospels, to be distributed among their countrymen.

### Beneficent Rays in Southern and Western Asia

Still following the sun in its western course, on our journey to the next Foreign Agency we pass the great and ancient people of India, to provide whom with the Bible the American Bible Society has spent over a quarter of a million dollars through various American missions. Sailing on we see the shores of Arabia, for the supply of whose great need the society contributes through the great Arabic Bible which it has produced, by the aid of American missionaries, at an expenditure of \$35,000, and which is the channel of bringing the light of God's Word to the two hundred million Arabic-speaking people. At Suez we reach Egypt, the southern part of the Levant Agency, the twelfth and last Foreign Agency to be visited, which has its headquarters at Constantinople.

### Even in Europe

Moving westward we see countries of Europe, in many of which the Bible Society, through correspondents and grants of money or Scriptures, is helping to supply the world need. These grants go to Austria, Russia, Finland, Sweden, Norway, Denmark, Germany, Switzerland, Italy, France, and Belgium. At present a special and very gracious service is being rendered by the American Bible Society among the soldiers of war-smitten Europe. It has supplied over 400,000 Testaments and Gospels to the soldiers of all the warring nations, as almoner of the Sunday school children of America through the World's Sunday School Association, and as almoner of friends who have sent money directly to it for this purpose.

As we then speed on our journey homeward, we may reflect with joy that, as the sun in its daily journey around the earth, by its beneficent rays disperses darkness and brings light and life and gladness to all on whom it shines, so the American Bible Society, through the Holy Scriptures, disperses moral darkness, and brings spiritual light and life to all mankind.  
—Prepared by the American Bible Society.

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"NOVEMBER stirs the boughs, and chestnuts fall;  
The busy squirrel stores his little cell;  
And where the asters nod above the wall  
The whitethroat trills a silver-voiced farewell."



VII — Peter's Experience Retold; the Gospel in Antioch

(November 18)

LESSON SCRIPTURE: Acts II: 1-30.

MEMORY VERSE: "The hand of the Lord was with them; and a great number believed, and turned unto the Lord." Acts II: 21.

Questions

1. What report was brought to the brethren in Judea concerning the work of Peter in the home of Cornelius? Acts II: 1.
2. Where did Peter go after his visit to Cornelius? Who found fault with him? What did they say he had done? Verses 2, 3.
3. In defense, what did Peter relate? Verses 4-11.
4. Who did he say had told him to go to Cornelius? Of what use now were the men who went with him? Verse 12.
5. What did Peter say of Cornelius? Verses 13, 14.
6. What proof did Peter give that what he had done was right? What had he remembered? Verses 15, 16.
7. With what question did Peter close his defense? Verse 17.
8. How did the believers in Jerusalem show that their minds had changed? Verse 18.
9. Where did the scattered believers go after the death of Stephen? To whom did they preach in their travels? Verse 19. Note 1.
10. From what places did some of these teachers come to Antioch? To whom did they preach Jesus? Verse 20.
11. Who gave them success? What was the result of their labor? Verse 21. Note 2.
12. Who was sent from Jerusalem to help in the work at Antioch? Verse 22.
13. How did Barnabas feel when he saw what had been done? What exhortation did he give? Verse 23.
14. What is said of Barnabas? What results attended his work? Verse 24.
15. To what city did Barnabas go from Antioch? Why did he go there? Verse 25.
16. How long did Saul and Barnabas labor in Antioch? What new name was given the believers there? Verse 26. Note 3.
17. Who came to Antioch from Jerusalem at that time? What was the name of one of these prophets? What did he prophesy? Verses 27, 28.
18. How did the Christians in Antioch assist those in Judea? By whom did they send help? Verses 29, 30.

Questions for Diligent Students

1. Where is Barnabas first mentioned in the book of Acts?
2. How many countries are mentioned in this lesson, and where are they?
3. Name the cities of which we read in this lesson.
4. Learn all you can about Antioch.

Notes

1. The church was scattered, but not silenced.  
*Phenice* (fe-ni'see) is Phenicia, the country of Tyre and Sidon.  
*Cyprus*, a large island in the northeastern part of the Mediterranean Sea, about sixty miles from the eastern shore.  
*Antioch*, capital of Syria, and an important commercial center, on the Orontes River, sixteen miles from the sea, and three hundred miles north of Jerusalem.
2. "Hand of the Lord."—"The hand is the symbol of power and of work. Willing Christians are God's hands. Through them God can accomplish what would be impossible to their unaided efforts. Here was a little group of refugees, poor, despised, pursued. Here was one of the world's proudest, mightiest, richest, wickedest cities." Yet God working through his people wrought such a work that this city became the center of missionary work for all the known world at that time.
3. Who coined the name "Christian"? The disciples did not, for they called one another brethren, saints, disciples, believers. Not the Jews, for they spoke of the followers of Jesus as Nazarenes, Galileans, or "this sect." The people of Antioch were famous for the bestowal of nicknames, and as the Christians talked so much of Christ the name "Christian" was first used by them.

"Whoever wears this great name should ever be mindful of his privilege and responsibility. The honor of Christ and his church is in his hands, as whoever wears the uniform of his government, or even travels as a private citizen in a foreign land, injures the entire country if he falls into any disgrace."

A Century of Progress in China

In 1807 China had one Protestant missionary; in 1907, there were more than three thousand Protestant missionaries.

In 1807 China had not one Protestant convert, but in 1907 there were estimated to be more than one hundred and fifty thousand Protestant communicants.

In 1807 the Bible was unknown in China, while in 1907 the Bible was so well known that parts of it were studied in the classical courses of government schools.

In 1807 there were no hospitals in China, while in 1907 there were more than three hundred of them.

In 1807 the opium trade was conducted freely and without molestation, while in 1907 a royal decree demanded its abolition in ten years.

In 1807 foot-binding was general among Chinese women, while in 1907 the custom was under the ban of the empress.

In 1807 Western learning was unknown; in 1907 the Western system of education was established in each of the eighteen provinces.

In 1807 there were no daily newspapers in China, while in 1907 one was published in each important city.

In 1807 there were no railroads in China, while in 1907 there were nine thousand miles of railroads in operation, or under construction.—*Selected.*

Leap Year Always

IN New Guinea it is always the women who make the proposals of marriage.

"When the ebony belle falls in love with a man, she sends a piece of string to his sister, or, if he has no sister, to his mother or another of his lady relatives.

"Then the lady who receives the string tells the man that the particular damsel is in love with him. No courting follows, however, for it is considered beneath a New Guinea gentleman's dignity to waste time in such a pursuit.

"If the man thinks he would like to wed the lady, he meets her alone, and they decide straightway whether to marry or drop the idea.

"In the former case the betrothal is announced. The man is then branded on the back with charcoal, while a mark is cut into the woman's skin."

STRENGTH for today is all that we need,  
 As there never will be a tomorrow;  
 Tomorrow is but another day  
 With its measure of joy or sorrow.

—Mrs. M. A. Kidder.

Members of the Finding-Out Club

(Concluded from page eight)

- |                                |                                  |
|--------------------------------|----------------------------------|
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| Engracia Hansen                | Leota G. Spicer                  |
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# The Youth's Instructor

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## A Good Rule to Work By

MR. DAVID GIBSON, who is called the dean of business literature in America, is a strong advocate of the money value of courtesy. He offers for consideration the following resolution as a working one in both big and small businesses:—

"Resolved, That we all cease trying to get something for nothing—grafting, in other words; that we all do just a little more than we agree to do, rather than just a little less. That honesty is a question of efficiency here on earth, with its rewards in profits now, here on earth. That fear is the root of all evil; for if our neighbor cheats us in his store, it is to fortify himself against some element out of his store. That the basis of all life is business life; that business is the system by which we supply our wants and needs; that we are true to political life, true to social life, as we are true to business life. That we think of others as we would have them think of us; that we do as we think, the thought precedes the act; that coöperation is the real brotherhood of man; that the prosperity of one man does not require the poverty of another man; that both the idle man and the dishonest man, whether they be possessed of little or much, are fools in themselves and abominations to their communities."

## Sunshine Banks

MANY schools in Missouri, Kansas, and Oklahoma have established Sunshine Banks. These are banks in which are deposited the record of good deeds instead of the usual currency.

The plan generally followed in the schools is to have the children hand in each day slips of paper with lists of kind or good deeds which they have accomplished. These are given to tellers named by the teacher, who are usually the children having the greater number of credits during the previous week. The tellers transfer daily deposits to a permanent record. In Kansas City there is a printed form for each depositor. At the end of the term these forms will be returned to the children.

This plan may be varied to suit the convenience or ideas of the teachers or individuals who organize the banks. One teacher in a primary grade takes a picture of each child who gets one hundred credits, and places the picture in a book labeled "Sunshine Fairies."

In the highest grammar grades in the same school the idea of practical banking is carried out. The chil-

dren issue checks to each other. Each boy or girl witnessing a good deed gives the one who does it a check. The principal of this school has a separate Sunshine Bank in which the names of all the pupils are placed the first of each month. Infractions of the school rules cause her to take out the names of the offenders.

The principal of one of the largest schools says that since she adopted this plan the criticisms and reprimands for minor infractions have been reduced to a minimum.

One of the third-grade teachers, in writing about the assistance the bank has been to her, said:—

"It formed a little band, joining the children together in something new and interesting. It gave the children an opportunity of putting into practice the little stories of truth, kindness, unselfishness, and so on, that they had been reading and talking about. It brought the home and schoolroom in touch with each other in a new way. Besides giving the children a feeling of responsibility, it helped those who acted as tellers in the use and spelling of words."

## Truth

THERE is a wonderful definiteness about the plans of God. The instructions of Christianity are not a vague call to morality and humanitarianism. While these virtues are laudable and a part of Christian living, they are in no sense the whole end of Christianity. Eternal life is the boon the cross of Christ won for men, and any teaching which does not point men to that has failed, and that most woefully.

All the suffering of our Lord, the anguish so inexpressible and bitter, was not endured just to help men to be able to live a little more at peace with one another and act a little more pleasant. Men have well-nigh lost sight of the purposes of their Maker. Wickedness and selfishness have possession of their minds. And God knows that the mud is deep. Nevertheless his love toward man does not cease. By every possible means he would win back his erring children. As deep as is the love of the Master, even so varied and far-reaching are his plans to save man. As the pedagogue must adopt and use new plans to inculcate the truths of each lesson, and suit her methods to the needs of each individual class, so God suits his means of calling men to holy devotion, to answer the needs of the times and circumstances under which they live.

The everlasting gospel has been the same through all the ages, but God has used different means in each age to call man's attention to it. These special truths for special occasions are at the time of their giving called *present truths*. 2 Peter 1:12. They are but eternal truths suited to present needs.

EDMUND C. JAEGER.

## Nutting Days

Do you see what old November  
Scatters down so fast and free  
In the woodlands brown and sober,  
Little people, do you see?  
Where the squirrels sprightly  
Trip it, oh, so lightly,  
And the hickory shines brightly  
Like a golden fairy tree.

Do you hear the pitter-patter  
On the dead leaves dry and sear,  
When the ripe nuts downward clatter,  
Little people, do you hear?  
Come and join our rally,  
Come with us, and sally  
Up the hillside, down the valley,  
Nutting, nutting, far and near.

— Selected.