

# THE YOUTH'S INSTRUCTOR

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MEMBERS OF ROUMANIA'S ROYAL FAMILY. AT THE LEFT IS PRINCE CHARLES; AT THE EXTREME RIGHT, PRINCESS MARIE



German children go to school from seven in the morning until eight at night.

Read "Ann of Ava" as soon as you can get the book. It costs only sixty cents, and is a thrilling account of Mr. and Mrs. Judson's experience in Burma.

The seismograph, originally designed to detect earthquakes, is being used in Europe to locate the enemy's big guns. A trained observer can distinguish accurately between the disturbance caused by a falling projectile and by gunfire, and can tell the number, position, and caliber of the guns.

Niagara Falls now is more beautiful in darkness than in sunshine. Four batteries of lights — each battery comprising twenty-five lamps of 500,000-candle-power — illuminate the massive flood and the whirlpool below. The lights are focused so carefully that from no point does the slightest glare strike the eyes of the observer.

There are now several hundred lepers scattered through seventeen States. The national government is appropriating about \$140,000 a year for the care of lepers, there being leper colonies at Carville, Louisiana; Penikese, Massachusetts; and San Francisco, California. Missionary funds amounting to \$33,000 annually are used to bring added care, comfort, and consolation to these afflicted ones.

Dictating while driving in the motor car is a method devised by Thomas A. Edison to save time while traveling from his home to his laboratory. For this purpose a phonograph has been installed in his closed car, an Owen magnetic; and the records for his stenographer can be made conveniently while the machine is in motion. This device is worthy of consideration as a very practical saver of hours of time.

The Imperial Valley of Southern California, not so long ago, knew only cactus and sage bush, tarantulas and rattlesnakes, as its products. In 1916 it shipped away 100,000 bales of cotton, 10,000 carloads of cantaloupes, and many other products besides. Each new irrigation project, such as the Great Salt River Dam near Phoenix, Arizona, which irrigates 200,000 acres, adds to the sum of our naturally productive resources. Less than a score of years ago, South Texas, in the Brownsville and Laredo districts, was a wilderness of chaparral thickets. Today there goes north each year many thousand carloads of early vegetables from these redeemed waste lands.

Governor Stanley of Kentucky recently prevented the lynching of Judge Bush and Attorney Smith, by a mob infuriated over the fact that these two men had permitted the postponement of the murder trial of an accused Negro and had taken the prisoner out of town to prevent a lynching. The governor rushed across the State, in a private car, to the town of disorder, where he faced the mob, and declared: "I am here to uphold the law and to protect this court, with my own body if necessary." His appeal to the citizens to respect the law finally quieted and disbursed the mob. The governor then left the town, taking the judge and attorney with him. If all men who have sworn to uphold the law and protect life had the courage of Governor Stanley, there would be fewer lynchings.

At a recent meeting of the Royal Institution, London, Sir James Dewar exhibited a remarkable soap bubble that he had blown a month before, and which was still as perfect as when formed. It is described as a glowing sphere of iridescent color, showing no signs of "blackness," which is the prelude of collapse. The longevity of the bubble is described by Lord Rayleigh as a case of suspended gravitation, which is due to the fact that it was blown in and with clean air, free from motes or small particles of solids, which, so far as soap films are concerned, appear to be the seeds of decay.—*Scientific American*.

The last survivor of those who were present at the funeral of the great Napoleon has just died in a suburb of London. She was Mrs. D. Owen, daughter of Capt. James Bennett, of the St. Helena regiment. She was nearly ninety-six years old. Mrs. Owen was born on the island on Jan. 26, 1821, and when a few months old was taken by her mother to the emperor's funeral on May 9. When the body was exhumed in 1840, she was one of the women of St. Helena who worked and presented an embroidered silk flag which was unfurled at the stern of the boat containing the coffin as it left the shores of St. Helena.

### Germany's Food Problem

GERMANY was carried through last year on her potatoes, but this summer the crop was a failure. Instead of the fifty million tons of potatoes usually raised, the harvest only yielded twenty million tons. Consequently, the government has reduced the daily potato ration from one and a half pounds to three-quarters of a pound per person. The butter allowance is two ounces a week, and hard to get. The allowance of war potatoes is four pounds a week. Infants in most places are kept supplied with milk, but there is little left for others. The city of Mainz, which used to consume 40,000 quarts of milk a day, now has only 4,000. Meat and eggs, when obtainable, are four times the ordinary price. Imported foods, such as rice, coffee, and tea, are limited and expensive. Sugar is scarce, and in place of it coffee is sweetened with saccharine, a coal-tar product several hundred times sweeter than sugar, but of no nutritive value.

The expectation that the appointment last fall of Herr von Batoeki as food dictator with almost unlimited powers would settle the difficulty has not been realized. His plan for the control of the food supply of the empire as a whole, in order to secure an equitable distribution, did not work out well, and he is now endeavoring to establish a regional system by which the farmers of a given locality shall be responsible for feeding the towns dependent upon them.—*The Independent*.

"We must rest in God before we can rejoice in him."

### Principal Contents

CONTRIBUTIONS	PAGE
The Keys of the Caribbean .....	5
An Interesting Harbor Experience .....	5
Roumania and Her Problems .....	7
The Tent on the Baseball Lot .....	9
Thoughts for the Thoughtful .....	11
Witnessing for Jesus .....	12
What God Is to Me .....	13
Church Unity .....	16
SELECTIONS	
How to Speak for Jesus .....	3
After Twenty Years .....	4
That Home Letter .....	6
Burying the Dead .....	16

# The Youth's Instructor

VOL. LXV

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## How to Speak for Jesus

**T**HE Missionary Volunteer program for March 17 is on "Speaking for Jesus." In one topic eight reasons for taking part in testimony meeting are presented. The value of the activity of the tongue is well presented. "But how can I speak in meeting?" is often asked. "How can I take part on the program when asked to do so?" These are important questions. Below we give ten rules for gaining freedom in verbal expression. These are given by a writer for the special benefit of Christian young people.

### "The Longing for Power

"First rule for obtaining freedom of expression: Want it. I am sometimes tempted to be very impolite when I hear people say, 'How I wish I could speak or pray in the prayer meeting!'

"'Wish!' I want to exclaim. 'Why, you haven't even the desire of a wish! By their fruits ye shall know them,—wishes, as well as everything else. Do men gather dumbness from longing, or sluggishness from desire? One hearty wish would at least bud into one timid little word.'

"Let us not cheat ourselves. A desire for the ability of expression means vastly more than envy of some one who has it, or uneasy sense that we are not doing our duty. It means that earnest asking for a thing with the prayer of our whole being, which Christ said always finds what it seeks. We can never get power of expression until we thus want it.

### "Work for It

"Second rule: Work for it. Zeal is the mother of expression, but observation is its father. Study those that have this power, to imitate, not their manner, but their method of obtaining their manner. Ask them how they overcame their difficulties. Read widely, especially in the best expressed of all books, the Bible. Think seriously, not scorning the thoughts God gives you. Write constantly; nothing better drills the tongue than the pen. Talk in private on the themes which will be your public topics. Ask advice, read, think, write, converse; in all these ways you must work, if you truly want the power of expression.

### "Make Preparation

"Third rule: Make preparation. Not merely the general preparation I have outlined, but special preparation for each occasion. 'Why,' some one objects, 'didn't Christ say, "It shall be given you in that same hour what ye shall speak"?' Yes, but whom was Christ then addressing?—His chosen disciples, men who had left all to follow him, men whose every moment was engaged in the most active and effective preparation for public speech.

"And that is the only kind of special preparation I would advise you to make. Fill yourself full of the subject. They spent their lives in that task; do you spend half an hour daily?

"Have you ever seen a flower open? A few minutes it was hidden modestly in its green wrappings, and now it startles us by its splendid beauty. Surely God gave it in that hour what it should speak. Surely there

was no rehearsing of that opening. No; but what a life of preparation, from the flower to the bud, back to the stem, the two little tentative leaves, the seed, the rootlets, the soil, the sun, the rain! A Christian should indeed speak extempore, out of time, out of such a whole lifetime of preparation.

### "Do Not Despise the Day of Small Things

"Fourth rule: Be content with small beginnings. That is, be content with that wherewith God is contented.

"The parable of parables for the young Christian is that of the mustard seed. He must be content to sow the shortest of all prayers, the briefest of all sentences, the most stammering and awkward expressions, and if he have faith as a grain of mustard seed, his words will take root in good and honest hearts, and when they are grown they will be strong trees.

### "Do Your Best

"But I must immediately set off against this rule my fifth: Never be content with less than the best possible at the time. That will prevent your being content with small continuations of small beginnings.

"Best runs, while Second-best stands still. We have so few strong Christians, because we have so few weak Christians that are willing to be as strong as they can be. Being perfect as our Father in heaven is perfect,—Why, that means nothing more than doing our best every time. Take care of your best, and growth will take care of itself.

### "Do Not Be Afraid

"Sixth rule: Come to understand your physical insignificance and your spiritual significance. When I find myself in danger of stage fright, weak knees, shaky hands, chattering teeth, ideas chaotic, I start my mind off on a trip around this great earth, stretching so far in its vast, rounded bulk that all the swarming millions of men could be packed into a little, unnoticed corner of its surface. My nerves begin to steady a little.

"Then I set off on a voyage to the sun. I try to fancy myself walking swiftly day and night for long thousands of years before I reach it, and as I gaze back over the unimagined distance, the whole world with its speck of humanity looks too small to be afraid of.

"Once more I start, this time not on foot or with the wings of the wind, but with the wings of light,—light which can girdle this great earth more than seven times while your watch ticks once. At that speed I fly for three years until I reach the nearest star, and then look back.

"I have gone far enough. All my fear of my fellows is lost in a sense of their insignificance and my own. Now, I should as soon be afraid to address a thousand ants, as a thousand men. And as I hasten back from my fancied journey, I need now to spur myself to expression by reminding myself how expression is worth while; for indeed all things human are in danger of seeming too trivial, swallowed up in

the thought of the greatness of God. I must remember how we little men are made in the image of the mighty Father, how sadly we have stained that noble image, how the Father himself came down into our pettiness, and dignified it forever. My bashfulness is all gone now, and awe and zeal have taken its place.

#### "Put Self Behind You"

"This, too, has led me to my seventh rule for gaining expression, which is, Become unselfish. Do not stop with dwarfing self by thoughts of your physical insignificance, or with exalting self by thought of your spiritual significance, but go on to the forgetting of self's littleness or greatness in remembrance of your brother's need.

"Do you know that there is nothing which so hinders expression as the comparative degree? Am I speaking worse, or better, than some one else? Am I doing more or less excellently than the occasion demands? The comparative degree stamps with comparative failure everything that it touches. No person ever expressed himself well while he was thinking about expressing himself well, or about another's expressing himself well.

"I do not know what professors of elocution and oratory would say, but I think that all helpful expression is conditioned on self-forgetfulness.

#### "Expect! Expect!"

"My eighth rule is: Speak in the attitude of expectation. Expect to win people's attention, and you will win it. Expect to touch men's hearts, and you will move them. Expect to stir them to action; your words will reap a harvest in no other way.

"Too much of our talk is in what a blundering scholar of mine, stumbling pardonably among Greek roots, once called the past-present tense. Much more of our talk should be in the future-present tense, should look with present, vivid confidence to definite outcomes. Expression of what has been is easy and natural for the old, and the young sometimes think it their duty to imitate them. But the natural attitude for youthful expression is the forward-looking one, which anticipates.

#### "Act Out Your Speech"

"Ninth rule: Remember that, as I have hinted, the best seed of a word is a deed, just as the best seed of a deed is a word. If you want to learn to talk eloquently on the advantages of church membership, try to get some one to join the church. If you want to speak beautifully on the uses of sorrow, try to comfort some one who is mourning. If you want to become strong in combating skepticism and in expressing faith, try to strengthen some particular doubting Thomas. To every form and subject of expression there are appropriate deeds, which will create it wise and beautiful.

#### "Depend upon God"

"Tenth rule, and last: Let Christ be your example of expression, and the Holy Spirit your power. No man ever spoke as Christ did, but we may reflect his image, growing from glory to glory in our words as well as in our faces and our lives.

"I think I see in those that are the closest students of the blessed Book, a constant approach to Christ's directness and divine simplicity, to his skill of dramatic portrayal, and the power of his language over the heart. With Christ as our example, we shall speak, not to please men, not with cunning craftiness, but as the Father directs who dwells within us."—*Selected.*

#### After Twenty Years

IN the summer of 1912 the Moody Bible Institute was operating three gospel wagons and a gospel tent in the city of Chicago. After the singing and the speaking, the students are accustomed to do personal work with those who remain. At one of these meetings a young lady stepped up to an old man who was standing near, and handed him a leaflet, saying as she did so, "If you wish to know the way of life, this will help you." The man threw it down with the remark, "I don't want anything to do with it."

"Evidently you are not a Christian," said the young woman, to which he replied sadly: "No, and I don't believe I ever shall be. I think I grieved the Spirit away twenty years ago."

"Tell me about it," she said, and, observing that he was a Swede, she began to use his language.

"Well," he said, "it was in the city of Bros in Sweden. A man by the name of Frojd, who was a shoemaker by trade, and who had visited America, found me lying in the gutter. He sat down by my side, and talked to me about Jesus. I pretended to accept Christ as my Saviour, and even prayed with him. Then he took off his coat, and gave it to me, for I had none, and also gave me five crowns in money. I promised to use the money for food and lodging; but as soon as he was gone, I went into a saloon and spent it for beer. This was twenty years ago, and I have not had a happy day since. The memory of that lie has followed me and made my life miserable. I do not think that God will ever forgive me, or that there is any hope for my soul."

The young lady then began to show him from the Bible that God is willing to forgive any one who comes to him in penitence. She showed him from her Swedish Testament such passages as John 6:37: "Him that cometh to me I will in no wise cast out;" 1 John 1:9: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

The old man was deeply affected, and wept for joy as she proved to him from God's own Word that the way of life was still open to him. After she had led him to Christ, she said to him: "My friend, I believe the man who befriended you twenty years ago in Sweden was my father. In the first place, his name was Frojd. In the second place, he was a shoemaker by trade, and lived in the city of Bros. In the third place, he had visited America, and lived here for a time, but afterward returned to Sweden. In the fourth place, he was an active Christian, who was constantly engaged in just such work as you have described. Isn't it wonderful that God by his providence should have brought us together tonight?"

The man was so happy over his salvation that he did not seem much interested in how it had come about, but wanted her to show him again the passages of Scripture. Finally she gave him the Swedish Testament, and asked him if he would attend the Moody Church with her the next day if she should call for him at his boarding house. He promised, and she said she would be there at nine o'clock.

The next morning when she called for him, the boarding-house keeper asked, "Are you the girl that was to take him to the Moody Church?"

"Yes," she replied.

"Well," said the woman, "the old man died last night. He was reading all the evening out of the book which he said you gave him. In the night he had an attack of heart trouble, to which he was subject.

When it was evident that he could not live till morning, he said, 'Tell that girl from Moody Institute that I am a saved man.'

The young woman was so confident that it was her father who had befriended this poor man that she wrote home and satisfied herself that she was right in her conjecture.

Thus it is that one sows and another reaps; but how like our heavenly Father it was, knowing that the old man had not another day to live, to bring him face to face with the daughter of the very man to whom he had told the lie which had haunted him all these years, and to permit her to lead him into the light!

This is only one of many incidents which are constantly occurring in our work, but it shows how God's children supplement one another's work, and how each in his own sphere helps carry to fruition God's great and gracious purposes.—*Rev. Howard W. Pope.*

### The Keys of the Caribbean

FOR more than fifty years intermittent negotiations have been carried on between the United States and Denmark, pending the purchase of the Danish West Indies. These were finally closed on January 17, when for the consideration of \$25,000,000 the islands of St. Thomas, St. John, and St. Croix, with a total area of one hundred and thirty-eight square miles, formally passed into the control of the United States. Under the present treaty this government is to protect the Danish national church in the islands; the arms and military stores of the Danish government, which are to remain its property, are to be removed as soon as practicable; and certain grants, concessions, and licenses which the people have enjoyed are to be maintained. But Old Glory will float over 33,000 of Uncle Sam's family who have been more than anxious for adoption since the days of Lincoln and Grant.

While these tiny bits of land in "the American Mediterranean" are of problematic economical value, their strategic worth is inestimable. "These ocean outposts will strengthen our navy's grasp and be of far-reaching value to the preparedness program upon which the United States has entered." Their price is approximately that of one superdreadnaught, and in a crisis they might be worth more to us than a whole fleet of warships. They are vital links in the chain of defenses guarding our treasured Panama Canal from intruders.

St. Croix and St. John are extremely fertile, the former being noted for its famous bay rum. "St. Thomas, though less fortunate in the matter of soil, holds within its tiny self a pearl of great price—the deep, landlocked harbor of Charlotte Amalie," a most magnificent naval base. The entrance is a narrow opening, and the ships that slip through from the stormy outside come to anchor in "a broad sheet of mirrorlike blue water guarded by a continuous circuit of lofty hills." Military engineers agree that a moderate sum spent upon fortifications will make the island impregnable. "In fact, St. Thomas has often been called the Gibraltar of America."

The people are industrious, and anxious for economic development which Denmark has not been able to carry forward. The money offer, liberal as it was, did not induce the Danish government to withdraw from the islands. It was not until the islanders made it known through local councils, mass meetings, and delegates that they desired annexation to the United States that the Danish people voted their consent to

the change. And now in simple faith these islanders look to us, eagerly confident that the time of prosperity for which they have waited so long is near at hand. It is to be hoped that the officials appointed to administer their government "will be men of tact and experience, men who will respect the self-respect that is characteristic of the natives of the Danish islands." Loyal Americans are glad to share with them the protection of the stars and stripes—the flag of our glorious republic, and —

"Long may it wave  
O'er the land of the free, and the home of the brave."

LORA CLEMENT.

### An Interesting Harbor Experience

ONE day in September last year, while I was delivering a Bible to the captain of an American ship, a steamer pulled in on the opposite side of the pier. Having just finished my work, I stepped across and boarded the other ship. A number of men were clustered around a table in the cabin dining-room. I had with me a few packages containing about eighteen numbers each of the *Review* Extra, now known as Present Truth series.

I presented my card to the men, and they gave me a hearty welcome, asking me to be seated. They at once began asking questions about the city and about the progress of the war. They told me of their escape from the German submarine that had just left Newport, and had sunk so many ships off Nantucket. I placed in the hands of each one two copies of the *Review* leaflets, and then opened my valise and laid on the table our small books, "The Vatican and the War," "The World's Crisis," "Armageddon," and some of our magazines. I reserved our large books because I was impressed that the men would not take the larger publications, and my impression was right, for I found out that all the men were Roman Catholics.

The steward, who was present, said, "The chief engineer will be here in a few minutes, and he takes delight in such reading matter as you have. It may pay you to see him." As I was talking to them upon the coming of the Lord and the nearness of the event, the chief engineer came in, and noticing the *Review* Extras on the table, inquired what all those papers meant. I told him they were printed in the interest of present conditions of the governments of the world and of the near coming of Jesus, and then handed him a package containing a full set of the Extras.

Being impressed that this man was honest in heart, and would most likely take some of our larger publications, I showed him "Daniel and the Revelation" and "The Great Controversy," and he purchased both books, paying cash for them. He invited me to his room, and then asked if I could not secure a Bible for him. I usually carry Bibles with me, but did not happen to have one this time. The next evening I returned with the Bible I had promised him, and had a good talk with him.

A month later I received a letter stating that he had returned to the harbor from Newfoundland, and wished me to call and see him. As soon as I entered his room he began telling me how much he enjoyed the *Review* Extras, and of the precious things that he found in them. During his month's trip he had read all the papers, sitting up at night until one and two o'clock, studying the leaflets with the Bible and with the texts that were in the papers, for the Spirit of the Lord had aroused an interest in his heart. As he looked earnestly into my face, tears came into his

eyes, and he said, "It is true that the world is not following the teachings of the Bible, but the traditions of men. According to what I have learned in reading these papers, the Sabbath of Jehovah is being trampled underfoot, and I cannot do it longer."

While talking with me, he had a cigarette in his fingers. The stains on his hands showed me he was a devotee to the tobacco habit. He asked me if I thought it was a sin to smoke. I told him that for me it would be a sin, for I wanted my temple to be the dwelling place of the Holy Spirit, and therefore I would not use that which marred the temple in any way. He had used tobacco for almost thirty years, and he said, "I cannot get rid of it. I am a slave to it, and smoke as many as sixty cigarettes a day. I wake up in the night and smoke. I drink, have a bad temper, use profane language, and do other things I should not. I desire greatly to get rid of these habits, but *I cannot do it.*"

I pointed him to the great Life-giver, Jesus, who can recreate man and give him power to overcome. He requested that I pray with him, which I did. The Spirit of God came into his heart, and completely changed him. When he arose from his knees, he walked over to the porthole at the side of the room and threw his cigarettes into the ocean. From that day until now he has had no desire to return to the tobacco habit, and he is deeply grateful to the Lord for the power which came into his life to help him overcome his evil habits.

For three months I have watched him grow, and it is like watching a plant grow. He has become clean and kind and gentle. He was baptized by Professor Everson recently, having accepted all of the present truth, and a happier man you would not care to meet. He resigned his position with his ship's company, and is now planning to take up mission work among seafaring men. He is studying a prospectus for that work. Our hearts rejoice that not only he but many more are now accepting the gospel message for this time.

CAPT. J. L. JOHNSON.

#### That Home Letter

"No letter from John tonight, mother?"

"No, father; but I wouldn't worry any more. John *must* be all right or we should hear." So father goes back to his work a little comforted; and mother goes on — worrying.

Just why the average young man will not write good home letters is a mystery that no parents have ever solved. He pleads that he has not time to write the long, loving messages that his conscience demands of him. But his father and mother who have sent him through college and should now be thinking of laying up something for their old age, have time to earn a few extra dollars each summer to send to their boy on his birthday. "I wonder what he will do with his present *this* year," the mother muses as she cans several baskets of fruit for market. "Think of it, father, our John is almost twenty-six!"

The chances are that mother will never know how that ten dollars was spent. Parents know so little about their absent sons!

"I am well and getting along famously." That ought to satisfy any one," argues John to himself as he writes his weekly or monthly home letter. But his parents, back there in the little village or on the farm, want to know how many men are working under him or with him, what salary he gets, where he goes

to church and how he likes the minister, how his room or home is furnished, and what he has to eat. If he is married, his wife will probably supply the information, but it would mean so much more to the parents if it came in John's own handwriting.

"It seems ridiculous to keep telling folks that our boy is well," said a mother, "but that is really all we know about him."

"Except his views about the war," added her husband grimly. "I guess he's forgotten that we have a daily paper now. Didn't he say what he is getting in that new position of his? It would give me something definite to think about."

"Why, father, you don't spend all your time thinking about what John is doing and getting, do you?" asked mother.

"He's the only boy we have, you know," the man apologized. Mother knows. For a month she has thought of little except the Thanksgiving box she is planning for him.

As it happens, this particular John is doing very well, but he does not consider a salary of a thousand dollars anything to boast about. But to his parents out there on the farm a thousand dollars would seem a good deal of money, and so it would to the neighbors. Some day, of course, John will come home and show folks what a college education and a few years of hard work can do for a man. He may even give a library to the town. But until he has "made good" according to city standards, he cannot see that there is anything to write about.

Some men are incredibly careless. A salesman in a large department store was startled one day when a traveling man came to his counter and inquired for his health; he had been asked, he said, to look up the young man the next time he came to the city.

"Wh-what?" stammered the young man. "I wrote home last week — or the week before — or —"

"Nine weeks ago, they told me," said the stranger with a smile, as he turned away.

"I can't understand why you worried about me," the son wrote home that night. "I've been very busy, and you know how I hate to write letters. I never can think of anything to say. I never wrote an interesting letter in my life."

But whatever the quantity or the quality of these letters from absent sons may be, mothers will keep on writing "just the same." Thousands of Johns are sure of at least fifty-two long, loving letters each year.

What would John do without his weekly letter from home? — *Youth's Companion.*

#### Shells That Bring Tears

PROJECTILES asserted to be a new horror added to war are mentioned from time to time in the dispatches and described in *The Lancet* (London), in the shape of shells which distribute, when they burst, a substance that irritates the eyes, causing a copious flow of tears. Any one who has peeled onions knows how the sulphur oil causes discomfort and a flow of tears, and can appreciate to a small extent what the "tear bombs" mean to the men in the trenches. No one has accused the Germans of shooting onions at their enemies. Acrolein, another tear excitant, is also thought out of question. Formaldehyde has been suggested. But the suspected new seasoning for the daily dish of explosives is pepper, which grows so abundantly in Hungary. — *Literary Digest.*

## Roumania and Her Problems

**A**MONG Europe's small kingdoms is that of Roumania, which is about one fifth the size of Texas, with a population one-half million less than that of Pennsylvania, or less than 8,000,000. Roumania is bordered on the south by Bulgaria, on the west by Serbia and Austria-Hungary, and on the north and east by Russia. The Black Sea also touches it on the east. These countries contain a large number of Roumanians, enough to give a "restored" Roumania a population of 12,000,000. And the hope of a "reunited" Roumania was one of the elements entering into this country's decision to cast in her lot with the belligerents.

"Few states in history have been called to such momentous decisions as Roumania faced when it plunged boldly into the Niagara of blood and carnage that has rolled down over Europe for these two long years. But both hope and fear beckoned the Roumanians—the hope of a greater Roumania and the fear of a strangled homeland."

"If the Central Powers won with Roumania on their side, they might, they felt, get something out of Russia; but Transylvania and Bukowina would still be beyond their grasp. On the other hand, they believed Russia would give them the beautiful Bessarabia, an adjoining Russian province which once belonged to Roumania, as a prize for participation on her side, and the Allies Bukowina and Transylvania on condition of an allied victory."

So Roumania is in the war, "led by hope and impelled by fear;" and whatever the outcome, it will mean much to her.

The Roumanians are proud of their Latin descent. There are comparatively few cities, so the peasant class greatly predominates, and these, with their peculiar customs, their striking superstitions, and their primitive views of things in general, make an interesting people. Large families are a mark of honor. "Inside the homes, poverty is everywhere manifest. The floors are of earth, on which the family go about barefoot, in order to save the costly shoes. The oven is of earth; the bed is a plank, set against the wall; and the artistic is supplied by a single cheap icon. Opulent peasants may go so far as to cover their walls with a cheap cloth, which gives a decidedly pretty effect; but they are the exceptions. For food on their table, there is one dish that is common to all, and that is a soft meal of maize. In addition, there will be mangoes, the poor man's friend in the Balkans, either stuffed with cabbage, roasted, or boiled, and, possibly,

a potato. Sheep's cheese is also served; but bread is a rarity, and then it is of the black variety always. Meat, of course, is to be had on great occasions only.

"At one end of the village stands the symbol of their wrongs—the home of the landed proprietor, to whom the adjoining thousand-odd hectares of land belong. Seldom, if ever, is the noble here. He lives in Vienna or Paris, and leaves the place in charge of some Greek or Macedonian, who has the stewardship for a term of five years, with the intent of making all he can, first for himself, and then for the proprietor."

"The peasant woman usually grows some silk. She buys the silkworm eggs, and uses the spare bed, if there be one in the house, as a hatchery. She feeds the worms on mulberry leaves, and if the ants do not invade the place and destroy the worms, she soon has enough fiber for a veil or a waist. She spins and weaves it herself."

"The average Roumanian peasant is not given to the kind of thrift that leads him often to a savings bank. The patrimony of his sons and daughters is more often good will, good health, and an honest mind, than it is land, or money, or houses. So narrow is the margin upon which a young couple starts out in life that it has come to be a proverb among them, 'Married today and out at the elbows tomorrow.' For children come apace, and the prices of the things the peasant has to sell are even lower than the prices of those he has to buy, and not until his own labors are supplemented by those of sons and daughters has he much chance to prepare for even the shortest of rainy days."



A ROUMANIAN BEAUTY

The queen of Roumania would not change places with any monarch in the world. She loves her tiny kingdom, and wants every one else to love it too.

"Twenty-three years I now have spent in this country," she says in the *Chicago Tribune*. "I have moved about among its humble citizens; have freely entered cottages, and taken the newborn babes in my arms.

"Many a hearty welcome has been given me, the peasants receiving me with flower-filled hands. As the rustic riders gallop out to meet me, the bells ring and gayly clad women and children flock out of the houses to strew flowers.

"On a burning summer's day I came to a tiny town that was almost entirely of Turks. They became excited at sight of a woman in strange attire, called me sultana, and wanted to touch my fingers and my clothes. They patted my back, and even chucked my chin, and

jabbered and fought over me, overwhelming me with kind wishes."

#### When Love Triumphs

"When a young Roumanian peasant lad's thoughts turn to love and his mind begins to incline toward marriage, he goes to his mother, rather than to his sweetheart, with his tale. He tells her all about it, but rarely thinks of confiding the happy secret to his father; for Roumanian peasant fathers have faced the stern realities of life so long that they are apt to forget that they were once boys, and therefore have little sympathy with lovelorn tales.

"But the mother acts as ambassador to the father, and if he can be induced to look with favor upon the lover's choice, he calls in two of his best friends in the village, tells them of the son's dreams, and asks them to accompany the said son to the house of the object of love's young dream. Mayhap the girl herself has not yet received from the youth a single hint of his love; but even so, as he and his spokesmen approach the house, she suspects the object of his visit, and peeps through any crack or cranny that is convenient.

"If it happens to be winter, the father of the girl invites the company in, and, surmising their mission, gives some hint as to his attitude by the way he looks after the fire. If he keeps it burning brightly, they know he is favorable. If he lets it die down a little, they understand he is only of an open mind on the subject. But if he lets it go out entirely, there is no use arguing the question.

"It usually happens that the father of the girl is of an open mind, and the boy's spokesmen tell what a fine, husky young fellow he is, what a good brother he is to his sisters, what a good son to his mother, what his patrimony is, and how industrious he is.

#### The National Dance

"The Roumanian peasants have a saying that they must dance on Sunday to keep the creak out of their bones on Monday. Most of the dances are at the public houses,—dance halls under the blue sky, as it were,—and young and old gather there. The old folk spend the day with the tipples, while the young ones dance. There is very little drinking on any other day of the week, and a tipsy man, except on Sunday, is seldom seen.

"The national dance is a sort of cross between a jig and the game of ring-around-the-rosie. All the dancers clasp hands and form a ring. They then begin a stepping, swaying motion that never moves them out of their original tracks, and to the music of the Tzigana band they keep it up for hours.

"The dances are organized by the boys of the community. They arrange for the music, provide the refreshments, and preside as masters of ceremonies. When the girls reach marriageable age and have been sufficiently instructed in the household arts, they are allowed to attend these dances as participants. 'She dances at the dance,' is the peasant way of saying that a girl has made her debut, and is eligible for matrimonial attentions.

#### Community Service

"'Many hands make light work,' is another proverb of the Roumanian peasant, often put into practice. Almost every night there is a neighborhood gathering like the old-fashioned apple cutting or apple-butter boiling in early American rural history. The houses have their turns at these parties, and there is always a kettle of cornmeal mush and baked pumpkin and

potatoes and popcorn ready for the occasion. All hands join in the evening program of combing, carding, and spinning the household supply of wool or flax, the while neighborhood gossip passes current among the elders, and occasional words of love or childish jest among the more youthful members of the party."

#### Signs and Portents Govern Peasant Life

"The Roumanian peasant is much given to superstition, and he has a sign for everything. If shingles are not nailed on a roof in the proper sign, they will turn up at the ends; if potatoes are not planted in the proper sign, they will grow on top of the soil and be a failure; if you have money in your pocket when you see the new moon, you will not 'go broke,' at least not until another new moon comes. On the other hand, it is held to be dangerous to announce to those in the house that the new moon has appeared, for in that case all the pots and pans in the kitchen will be broken before the waning moon passes.

"When a peasant child is christened, all of those present assume the relation of godparents, and it is a superstition that there must be no intermarriages between godfathers and godmothers. The result is that christenings are not widely attended, and those with matrimonial ambitions eschew them entirely.

"The utmost care is taken by some to prevent a child from seeing its image in a mirror before it is three years old; for if it does, it will become a victim of the 'falling sickness,' which will send it stumbling through life.

"The girls of Roumanian country districts take great pride in a clear, healthy complexion. . . . They take red and white threads, twist them into cords, from which they suspend coins around their necks. These talismans they wear from the dead of winter to the moment they see the first blossom of spring, feeling sure that thereby they will guarantee themselves a milk-white complexion, rosy cheeks, and ruby lips."

Bukharest, the capital of Roumania, presents a very different picture to the one just drawn of the peasant life. They call their national capital "The Paris of the East," and "in the character of its architecture, the ways of its people, the prices in force at its hotels, it justly deserves the title it has vauntingly assumed." Nobody but the poorest thinks of walking in Bukharest. "Nearly all the 'cabbies' own their own teams of long-maned, flowing-tailed Russian horses. They are Russian exiles of the *Skopty* sect.

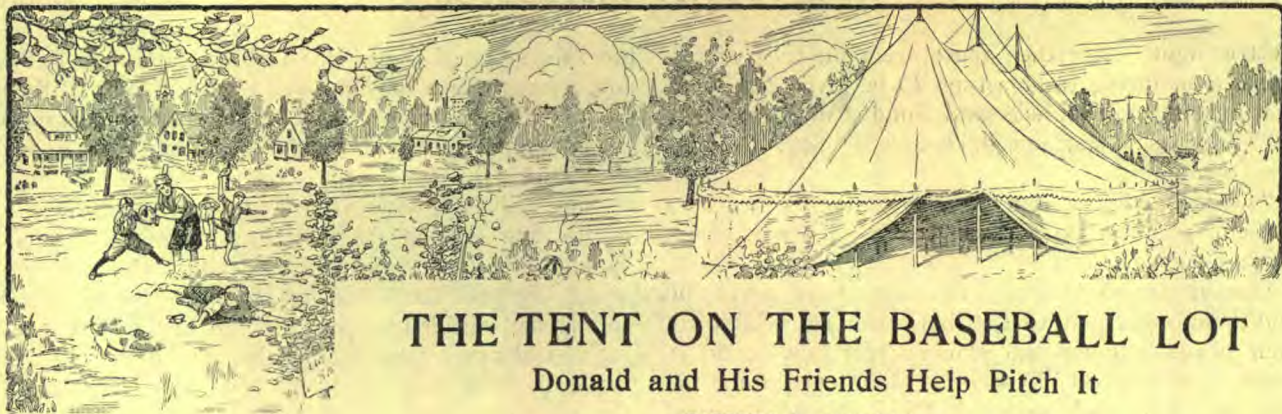
"They wear great blue-black velvet coats, the skirts of which reach the ground. Their waists are bound about with multihued sashes, the flowing ends of which drop back over the seat, and one can guide his driver by pulling one end or the other of this sash when language difficulties stand in the way."

#### Prince Charles the Miracle Worker

"Forty years ago Roumania was, both as to country and as to capital, one of the most backward nations of Europe; and then it called Prince Charles of Prussia to its throne. Although he had to travel to Bukharest incognito in order to escape the secret service of Austria, which was determined to keep him out, he immediately set to work to bring the country up to a higher standard. The story of his reign, which closed with his death soon after the European war began, is largely the same sort of story of development as that of Germany during the reign of his Hohenzollern kinsman. King Carol, as he was called, had for his

(Concluded on page thirteen)





## THE TENT ON THE BASEBALL LOT

Donald and His Friends Help Pitch It

CARLYLE B. HAYNES

**D**ONALD and his playmates were playing ball on the lot when the wagons drove up with the tent outfit. They did not stop playing, nor give very much attention to the wagons when they stopped at the front part of the lot, not knowing what they contained.

Soon a man walked from the wagons to where the boys were playing. A ball which had just been struck, drove straight toward him with considerable force; but without apparent effort he put out his right hand, caught it easily, and threw it back to the pitcher. This was done so deftly and with such a friendly smile that the boys found themselves liking this stranger.

"Boys," he said, "can you stop playing a few minutes, while I ask you some questions? I want to talk with you about this lot."

Talk with them about the lot! That could mean only one thing, and that was that they would have to stop playing ball there. A look of gloom settled over their faces. The stranger dropped in their estimation. He had come to take away their ball ground.

"You see, I have leased this lot to pitch a tent on," he began. At that a look of interest came into the boys' faces. A tent always meant fun of some kind. Perhaps this was a show, or a merry-go-round. If so, they would get some fun out of it, even if they did lose their ball ground.

"I think the tent can be pitched in such a way as not to interfere with your ball playing," the stranger continued. That was all the boys waited to hear before letting out a yell. Here was a man who liked boys well enough to do a little thinking in their interest, and their friendship was on a solid foundation from that moment. Anything they could do for this big, genial stranger who smiled so pleasantly they would do gladly.

"So I thought we would better get together and plan where to pitch this tent so that it would interfere with your ball ground just as little as possible," the stranger finished. The boys looked at each other. They were all thinking the same thing, and that was that most of the men they knew had so little respect for the rights of boys that they would have gone ahead without saying a word, and pitched the tent just anywhere, without any regard at all for the boys' ball ground. This man was all right, they decided. He knew boys.

"Say, Mister, what kind of tent are you going to put up—a merry-go-round?" asked Bert Anderson.

"No," the man said, "we are going to have a series of meetings, religious meetings, and there will be sermons, and lectures, and Bible studies."

The boys' faces fell. It wasn't going to be anything they would be interested in, they felt sure. But the man had not finished talking.

"And we are going to have some pictures—stereopticon pictures—about things I know you boys will be interested in. We are going to have some seats just especially for you fellows."

The boys looked pleased, and their waning interest was at once revived.

"How much will it cost?" Tom White asked.

"Cost!" the man exclaimed. "Why, there will be no charge for any of these meetings. They will be free to every one who comes. You just come in and take a front seat, and bring your mothers and fathers with you. They will enjoy the meetings, too."

While the man was talking with the boys, the men at the wagons were unloading a lot of lumber and poles and stakes, and one of them now called out, "Brother Harris, where shall we begin driving stakes?"

The man with whom the boys had been talking replied, "Just wait a minute until the boys and I decide it."

Then he said to the boys: "I am afraid we shall have to cut off a part of your diamond, the home plate at least. Do you think there will be room to make another diamond?"

"Sure, Mister, go ahead," the boys cried out together, "we'll fix it up all right. There is plenty of room left for a ball ground."

The men began then to drive the stakes, measuring the distance between them carefully, and getting them all a certain distance out from a stake which they had placed in the center. The boys had lost interest in their ball game, and stood about watching the work of getting the tent ready to pitch. They held on to the guy ropes when the three big center poles were raised. They looked on with interest as the men began to lace up the ends of the tent with the two big splices. They helped the men tie the ropes at the edge of the tent to the stakes. And then they had a great deal of fun running under the tent as the men began to lift it from the ground with the tackle. Finally it was up in position, and then the wall began to be snapped on, inclosing an area which would seat fully a thousand persons.

One of the most interested of the boys was Donald Hunter, a lad about thirteen years of age. He lived with his father, mother, and sister Margaret in the next block from where the tent had been erected; and as he watched the preparations which were being made for the meetings, he made up his mind to be present at the first meeting. He had been especially attracted to the man who was called "Brother Harris," and he now went up to him, and asked:—

"Will the meetings begin tonight?"

"No, there is too much to be done before the meetings can begin. There are the seats to place, and the platform to build, and the tent must be wired for

electric light. And then there are thousands of circulars announcing the meetings to be given out. The first meeting will be held next Sunday night."

"Circulars!" exclaimed Donald. "Say, I'll help give them out."

"Good! And if you will select seven other boys to help, you can do the whole job. I'll pay you a quarter each to do it."

Donald rushed to where the other boys were, and told them of the plan to distribute circulars. They got their heads together and planned just how to do it, laying the city off in sections, and appointing the boys to cover each section. Then Donald returned to Brother Harris, and told him they were ready to begin. But he was told that this work was not to be done until Thursday. It was then Monday. Donald said they would all be ready to go to work early Thursday morning.

That night all the boys told their parents of the tent, and of the meetings that would begin the next Sunday night, and secured their consent to attend the first meeting.

The next day, Tuesday, the boys helped spread a thick covering of shavings over the ground inside the tent, and over this the seats were placed in rows. The platform was finished before night came, and preparations were made to do the wiring the next day.

On Wednesday the electricians came and finished the wiring, and at the same time the platform was trimmed and decorated. Potted plants were set along the edge of the platform, and overhead a large motto was placed on which were the words, "The Entrance of Thy Words Giveth Light." At each end of the platform were white pillars which upheld the framework on which the motto was set. A piano and an organ were placed on the platform, in addition to a number of chairs and the pulpit. The structure was trimmed with green burlap, which, together with the potted plants, of which there were a great number, made a beautiful bower of green.

Thursday morning the boys started out with the circulars, and before night they had pretty well covered the entire town. When they returned to the tent at night, Brother Harris met them and paid them a quarter each for their work. By this time the boys felt that they were a part of the campaign, and they were doing all they could to help in every way. Two small tents had been erected alongside the big tent, one for a reception tent, and the other as a home for a young man who was called "the tent master." The tent master entertained the boys that evening by telling them a number of Bible stories. Brother Harris, with his wife and son, had secured rooms near by.

While the boys played ball Friday, the workers at the tent completed the preparations for the opening meeting of the series. The grounds about the tent were raked over carefully, and everything was put in apple-pie order. When the boys went home that evening, they noticed that everything had been completed, and all the tools about the tent had been put away.

Saturday morning the boys were out playing ball again, but they noticed that no one was at work at the tent. When they went to the small tent, they found the tent master sitting quietly reading his Bible, and dressed in good clothes. He invited them in, and told

them the story of Daniel, the Hebrew captive in Babylon, a story which they enjoyed greatly. He told them that Brother Harris would tell them a great deal more about Daniel on Sunday night, and that there would be pictures thrown on the screen.

That night the boys all went to bed determined to be the first ones at the tent the next night. Donald Hunter had been so enthusiastic about the tent, and about Brother Harris and his kindness, that his whole family had decided to go with him to the first meeting. And many other people throughout the city had made the same decision. What they saw and heard at this meeting I shall tell in another story.

#### A Word to the Finding-Out Club

MANY excellent lists of answers are sent to the editor, the questions being intelligently and correctly answered, the papers neatly written, and all the rules of the Finding-Out Club fulfilled. There are some persons, however, who fail to meet the demands for membership in the club by writing on both sides of the paper, using pencil instead of ink, and not giving the *date* of the paper containing the list of questions answered.

You may be interested to know that only one person was brave enough to attempt to answer the list found in the INSTRUCTOR of Dec. 5, 1916. Mr. Reese sent in a good list of answers. But the next list that appeared brought in fifteen sets of answers. In the main these were all good papers. The following persons would have graced our club membership if they had answered accurately the fifth question of this series:—

Irene MacDonald	W. S. Reese
Lenna Hough	Nellie M. King
Lois Lillian Gilstrap	Pearl L. Goodrich
C. W. Bruce	Helen Dykstra Beguelin

These must have failed to note that President Wilson was born in the Old Dominion State.

If one uses ruled paper, please do not write anything at all above the first ruled line. The line itself suggests that the writing should begin on it, and not above it.



The names of the animals shown in the picture never appeared in the INSTRUCTOR. They are herewith given in the order they appear in the picture from left to right:—

Toucan, painted turtle, flying squirrel, octopus, angel fish, raccoon, meadow lark.

The papers of Mrs. McIntire and Miss Laing answering the last list of questions in 1916 came too late to be counted in on the 1916 list, so we welcome them to membership in the 1917 club.

#### Members of the 1917 Finding-Out Club

C. W. Bruce	W. S. Reese <sup>2</sup>
Grace D. Bruce	Susan A. Walde <sup>2</sup>
Herbert F. Demorest <sup>2</sup>	George F. Webb
Mrs. Grace Hoover <sup>2</sup>	May Wilhelm
Mae C. Laing	William F. Wood <sup>2</sup>
Mrs. F. M. McIntire	

### For the Finding-Out Club

1. WHAT is the Septuagint?
2. What is the Douay Bible?
3. What place did vowels have in the original Hebrew text?
4. When was the Bible divided into chapters?
5. When was it divided into verses?
6. What queen inaugurated her long and prosperous reign by pressing to her heart and lips a copy of the Bible?

#### Answers to Questions in "Instructor" of February 6

1. Submarine boats are fitted with gyroscope compasses, so that they may be able to steer correctly when submerged. They also have one or more periscopes.

2. The origin of London will probably always remain a subject of dispute, for want of decisive facts. There is practically no record of British London. Bishop Stillingfleet held that London was of Roman foundation, and not older than the time of Claudius.

3. When chemically pure, iron is silver-white in color. It is a metallic element which is malleable and ductile, strongly attracted by magnets, readily oxidized in moist air, and attacked by many corrosive agents. Steel is iron which is malleable at least in some one range of temperature, and also is either cast into an initially malleable mass, or is both so cast and so capable of hardening. It is much harder and more elastic than iron.

4. A whale is not a fish. It is a mammal.

5. Glass is an amorphous substance, consisting ordinarily of a mixture of silicates, but in some cases, of borates, phosphates, etc. Most glass is made by fusing together some form of silica, as sand; an alkali, as potash or soda; and some other base, as lime or lead oxide.

### Thoughts for the Thoughtful

There shall be "wars and rumors of wars." Certainly this text is meeting fulfilment at the present time.

"When they shall say, Peace and safety; then sudden destruction cometh upon them." Already thirteen nations have declared themselves anxious to join a league to enforce peace. No subject so engages the thought of the people today as does the peace question, unless it be the war problem.

"He shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." The Allies demand that Turkey shall be driven from Europe, that Russia may have Constantinople as one of the conditions of their willingness to lay down arms.

"For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."

"Lovers of pleasure more than lovers of God." The *Saturday Evening Post* says: "New York has this winter a tremendous army of free-handed spenders and pleasure seekers."

"To regale the crowds which have come to them this winter the cabaret managers have outdone themselves. Not only have the arts of wining and dining been developed to a new point of sophistication, but forms of entertainment more costly than ever have been introduced. One hotel pays

a team of exhibition dancers fifteen hundred dollars a week, and its nightly expense for music is two hundred and fifty dollars. Several of the cabarets offer musical shows with large, marvelously costumed choruses and some of the highest-priced comedians of the stage. Three or four skating troupes, representing outlays of from five hundred to a thousand dollars a week, are performing in different of the night resorts. At one establishment an Old World marionette show has been introduced with great success; it is only one feature in a long program, but it costs two hundred dollars a week. One of the very largest of the hotels has begun the transformation of the entire acreage of its roof into three vast connecting rooms with glass partitions between; in one room there will be general and exhibition dancing, in another ice skating, in a third roller skating. More than a hundred thousand dollars will have been spent upon this project. If the proprietor of any one of these places was convinced that his particular pleasure-hungry throng wanted all-night grand opera, he would hire the most expensive singers in the world.

"All this is made possible not alone by the size of the crowds, but by their prodigality. White-light prices have reached a staggering level. It has become perfectly ridiculous for any one even to consider entering most of the cabarets this winter without leaving all thought of expense behind. Only a flushed carnival crowd that had cast away every consideration but a good time, would permit the imposition which the horde in the metropolis accepts with a careless grin.

"Practically all the big cabarets now levy in one form or another an admission fee. These charges vary from seventy-five cents to two dollars. . . .

"But the admission fees are only the beginnings. Once within any of the great cabarets of New York, one encounters a scale of prices which only a demand vastly exceeding supply could make possible. For example, eggs, which in various forms have become the almost universal supper dish of the city, are invariably at least a dollar a portion, and a portion is never served for more than one. Cocktails range from twenty-five to forty cents, champagne from six-fifty to seven-fifty a bottle. Rolls and butter are commonly twenty-five cents a person, and small cups of black coffee a quarter each. There are plenty of fat purses to stand this sort of thing, and the cabarets can this season successfully take the position that those who object to their charges may stay away. . . .

"What it all comes to is that people from all over America have this winter swarmed to New York in such numbers, with such fat purses and so bent upon pleasure, that a not inordinate evening—an evening in which little, or perhaps no, wine is purchased—now means an expenditure, for three or four persons, of from fifty to a hundred dollars; and night after night thousands of persons are spending such sums and more for their gayeties."

### Strict Honesty

If I were a young man or a young woman, starting out on my own responsibility, I would make it a life rule never to take anything that did not belong to me. I should never deceive myself by making believe it was right to take something I felt obliged to take when there was no one looking. If one has a right to a thing at all, he has a right to take it at any time, before anybody.

Yet how many employees who would feel insulted if any one should intimate that they would take a postage stamp or stationery from an employer, do not hesitate to steal his time by clipping their hours, coming in late, writing personal letters during business hours, being absent from their work more than their allotted lunch time, or shirking work when the boss is not around?

These things are just as dishonest as it would be to take his money. What is the difference between taking twenty-five cents out of the money drawer or taking a piece of merchandise, and stealing half an hour or an hour of your employer's time during the day by all sorts of ingenious schemes?—*Selected.*

"PLAY on the reader's mind as you would on a piano, with words as keys—that is all there is to writing."



## Witnessing for Jesus

ELLA IDEN

**I**T had been a warm afternoon, and the game had been a very interesting one. The boys were tired, and had thrown themselves down on the grass under the big maple at one corner of the ball field, where they were resting and cooling off.

"Boys," Tom Brown remarked, "what do you say to coming over here next Sunday afternoon and having a game of ball with the Chambersburg boys? It can't do any harm to come down for an hour or so. How would three o'clock suit you?"

"Not me," piped up little Tim Jones. "I have to go to choir practice down at the 'Piscopal church."

"And I have to go to Sunday school," said Archie Moore.

"And so do I," "And I," chimed in several others.

After nearly all had expressed themselves for or against the time suggested for the game, Tom turned to Ralph Baker, and with a sweeping bow said, smilingly, "Boys, why can't you all be like our friend Ralph here? He never objects to Sunday games, and is always on hand when we want him. Perhaps he has no choir practice or churchgoing to call him away. How about it, Ralph?"

Ralph colored to the roots of his hair. "Yes," chorused the other boys, "tell us about it, Ralph; don't you have to go to church? Don't believe we ever saw you at Sunday school. What are you anyway, a *Latter-day Saint*?"

Ralph's face grew still redder, but he said nothing. Then suddenly jumping up, he exclaimed, "Come, boys, let's see who can reach that big oak over there before I do!" and he was off like a streak, glad of any excuse to change the subject, and to break away from his teasing companions.

That night as he and his mother studied the Sabbath school lesson, as it was their custom to do each evening at family worship, Ralph was especially impressed with the story, which dealt with the closing scenes in the life of Jesus. It told of the final meeting at the Mount of Olives, the earnestness with which Jesus talked to his disciples just before his ascension, and the final leave-taking. Then came the memory verse, "Ye shall be witnesses unto me." Witnesses — the word somehow impressed itself upon his mind.

"Mother," he asked after a while, "what is a witness?"

Mother seemed to understand what he was thinking about, and she answered:—

"Why, Ralph, a witness is one who bears testimony to a thing. In the way Jesus used it, it means one who is ever ready to speak a word for the Saviour — to tell the glad tidings that he is soon coming again.

A witness for Jesus is never ashamed to show his colors."

Ralph was an honest boy, and as he listened to his mother's words, conscience was speaking to him in a still, small voice. "Do you know," it was saying, "do you know that you really denied Jesus today by being ashamed to tell the boys what you believe? Do you know that you missed a golden opportunity to speak for the Master?" Yes, he knew it; and as he thought about it, he was filled with remorse for his lack of courage. Why hadn't he just told the boys the truth, and let them know that he was really proud of his religion — for down deep in his heart he was. Oh, if he had another opportunity he surely would improve it! Let the boys laugh if they would.

Next day as he was coming home from the grocery, he cut across the field to shorten the distance. When he neared the big maple, he saw that some of the boys were talking animatedly together. At his approach one of them called out, "Here comes our *Latter-day Saint*!"

Ralph smiled good-naturedly, and asked, "Haven't you boys figured out yet what church I belong to? Well, guess I shall have to come to the rescue and help you out. I want to tell you that I am a Seventh-day Adventist, and am proud of it."

The boys exchanged glances; then Tom Brown spoke up, "What does it mean, anyway? I never heard of one, did you, boys?" The boys shook their heads.

"Well, the name itself means that we keep the seventh-day Sabbath as God tells us to do in the fourth commandment, and Adventist means that we are expecting that Jesus is coming back to this earth again soon. Listen, boys! if you want to hear something interesting, just come over to our Sunday night service next week, and I'm sure you'll be glad you came."

The following Sunday evening two of the boys walked into church with Ralph Baker, just as the opening hymn was being announced. They were but boys, yet how intently they listened to every word that was said!

A few months later, when the minister asked for an expression from the audience as to who would obey God's commandments and keep his Sabbath, Fred and Robert arose. Do you think that Ralph was happy that night? and do you think that it paid to witness for Jesus?

—♦♦♦—  
 "HIGH purpose and perseverance are to the man what the threads of silver are to Damascus steel — welded into the whole, that the blade, though it may be bent double, will not break."

### Roumania and Her Problems

(Concluded from page eight)

queen Elizabeth, a German princess, better known by her pen name of Carmen Sylva. She, too, was spared the sorrows of Roumania's hour of decision, having died a few months ago. They had one child, but it died in infancy, and Carmen Sylva turned her interest to the poor of the country and to letters and music. It is said that she was perhaps the most talented queen of her generation. She could converse in six languages; she wrote some thirty books; she composed an opera that was staged and praised on the continent, and her symphonies and songs have won a place in the world of music. Likewise she was no mean wielder of the brush, and was an expert needlewoman. Her pride was her work for the blind, for whom she founded an institution in Bukharest.

"The present king is a nephew of King Carol. His wife is a granddaughter of Queen Victoria, and therefore a first cousin of most of the reigning heads of Europe.

"Under the new era initiated and carried down to the present by the Hohenzollern dynasty, Roumania has gone far ahead of her neighbors of the Balkan region, and the visitor to Bukharest early finds that its people resent the idea of being classed with the Balkan States. They feel that they are the superiors of the Serbs, the Bulgars, the Montenegrins, and the modern Greeks."

"It is true that their country is far in advance of other Balkan countries. Fast express trains run daily the length and breadth of the state; ports on the Danube collect and ship the produce of the country to various parts of the world; a fast Roumanian steamship line carries European mails from Kustendje, on the Black Sea, to Constantinople and other eastern centers of commerce; and several cities, both in size and style, resemble more closely the cities of Europe than do the other Balkan capitals."

When King Carol assumed the throne, it became one of his principal aims to free his country from the suzerainty of Turkey; so one of the first acts of Roumania after the war between Russia and Turkey began in 1875, was to declare her independence of Turkey. In 1881 the Roumanians decided that they were entitled to the rank of a full-fledged kingdom, and so made proclamation to that effect, and crowned their ruler with a crown of steel made from a cannon captured by himself in the battle of Plevna.

#### The Persecuted Becomes the Persecutor

"Always bitterly resentful of ill treatment toward any of her race by other countries, she has forgotten to show that charity toward others under her power that she asks for her people from other nations. Her treatment of the Jew has been almost as harsh as that patient race has experienced at the hand of any oppressor.

"It is hard to conceive in our own great land of liberty and equality how any nation could make such proscriptions against a race as Roumania has made against the Jew. No one is allowed to employ a Jew who does not also employ two Roumanians, and that means nonemployment for the sons of Israel. Jews are not allowed to be bankers, druggists, tobacconists; they have no standing in court, no right to employ counsel, no right to send their children to school except they pay for the privilege, which is free to all others. They cannot own farm land, are denied the

right of holding government positions, and are prohibited from organizing or controlling stock companies or corporations. Furthermore, although some of them for forty generations have lived in Roumania, they are aliens still, under Roumanian law.

"When the Powers assented to the creation of Roumania, one of the terms of the agreement was that all of her subjects should stand equal before the law. But later, Roumania decided that she would consider the Jew an alien, and so the agreement was nullified, with no hand raised in an effective protest.

"The persecution, however, is economic rather than religious, for the experience of all eastern Europe has been that the Jew, under a free competition, manages to prosper where others barely exist, and so the attempt is made to handicap him as an equalizing process. Yet in spite of all his tribulations, in spite of governmental processes which would seem to leave nothing to the Jew but to emigrate, he manages to keep the noose from strangling him and to survive the fierce struggle.

"While Roumania thus makes the Jew an alien, she does not regard him so when she needs men for her army. Then he is Roumanian from the crown of his head to the sole of his foot, although even in the army he cannot become an officer or escape the menial jobs that military operations always involve."

"The water passeth and the stones remain," so say the people of this doughty kingdom, referring to their own persistence as a people in spite of the floods of humanity that have swept over their territory. May it be so in this time, the most critical of their experience.



### What God Is to Me

(Texts for March 11-18)

God was the psalmist's —

DEFENSE — fortress, rock, deliverer, refuge, shield, buckler, tower, hiding place.

SUCCESS — strength, glory, light, goodness.

COURAGE — lifter, confidence, hope, trust.

HAPPINESS — song.

WEALTH — portion.

COMPANION — shepherd.

HOME — habitation, dwelling place.

SALVATION.

All this God was to the psalmist. All this he has been to trustful men and women in all lands through all ages. All this he desires to be to you.

God will be *your* defense. He desires to be *your* fortress, and protect you from all the dangers that beset your pathway; to be *your* deliverer from all fears that arise in your heart; to be *your* shield and buckler from all unkindness hurled your way. He wishes to be *your* tower of strength, so that when overwrought nerves make you want to fly and make things about you fly, he may preserve your calmness and give you rest. When everything goes wrong and you do not know where to stand, he wants to be the eternal rock

under *your* feet that your steps slide not. He longs to be *your* refuge from every sorrow your heart knows; and he yearns to be *your* hiding place from the enemy of souls.

God will be *your* success. He desires to be *your* light, *your* strength, *your* goodness, *your* glory; and with these equipments for your life work, success is inevitable. Allen Gardiner did not fail. God was his success. His death did more than years of service could have accomplished, for it called scores of workers to rescue the perishing in Patagonia. Napoleon once said to his generals: "I beg of you, gentlemen, plan by larger maps!" That is what we need to do, and when God is your light, you will lay your plans on the large map of eternity; you will see things in their true values; you will fill your life with things of eternal worth. When he is your goodness, your strength, your glory, you will have a character that will stand the final test; you will succeed.

God will be *your* courage. Think of the precious hours, the much-needed strength that fear and worry consume every day! These destroyers have a first mortgage on many lives. Do they consume a part of your reserve strength? Then think what it will mean to have a confidence that never gives way to fear; a hope that never yields to despair; a trust that never loses itself in worry. Why, it would change the whole enterprise of living! You would have energy for doing exploits.

And if you make God your best friend, you shall not want for happiness. He will be *your* song. Wherever you go he will be the secret, unending spring of joy. Paul and Silas sang in prison; and although prison walls unseen by the eyes of others are hindering you from enjoying some of the things for which your heart longs, you will still be happy if God is your song.

And wealth! With God for *your* portion, you can never know poverty! "The cattle upon a thousand hills" are his; all the silver and gold are his; and if he is your portion, then you are a joint heir of his wealth. He may not give you a big allowance here, but he will sustain you and supply all your wants. This is a beautiful truth; but you and I may not begin to realize it till we cross some Sahara in life where the fewer blessings lead us to see the Giver of them all.

Nor does he leave without companionship those who choose him. Like a tender shepherd he guides them, protects them, provides for them, watches over them, comforts them—yes, ministers to all their needs. Some young people hesitate to choose God for their companion. They fear the loneliness of the way; and not till they taste and see can they know that better than any or all other companionship is that which God offers them. Who would not rather cross the continent alone with his best friend, than in a company of mere acquaintances?

But God offers more than companionship to those who choose him. Moses learned to know God pretty well during the forty years he spent with the flocks in Midian; he became still better acquainted with him while in the wilderness for forty years with the returning captives; and during these years of homeless wandering he learned that God is the home of his people. It is not the roof-tree that makes the home: "Where mother is, that's home." But as the years go by and the grave claims the home-makers, we may look up and say with David: "Lord, thou hast been our dwelling place in all generations." How swiftly and sadly gen-

erations follow each other, like waves breaking on a lonely shore. But God remains; and "God is the home of all who find any real home among these fluctuating nothings of this world's shadowy things."

But God wants to be more than a home to you. God will be salvation to all who will live with him on the earth. Yes, he will save them, and upon the sea of glass, amid the redeemed, they will sing the undying song of Moses and the Lamb. May God count on hearing your voice in that grand chorus?

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### Missionary Volunteer Society Programs for Week Ending March 17

THE programs for this date, with notes, illustrations, and other helpful material, will be found in the *Church Officers' Gazette* for March.

#### The Bible Year

##### Senior Assignment

- March 11: Joshua 14 to 17. The choice of Caleb.  
 March 12: Joshua 18 to 21. The tabernacle set up; cities of refuge.  
 March 13: Joshua 22 to 24. Joshua's farewell; the covenant renewed.  
 March 14: Judges 1 to 3. Othniel; Ehud; Shamgar.  
 March 15: Judges 4, 5. Deborah and Barak; a song of victory.  
 March 16: Judges 6 to 8. Gideon.  
 March 17: Judges 9, 10. Abimelech; Tola; Jair.

For notes on this assignment, see the *Review* for March 8.

##### Junior Assignment

- March 11: Joshua 2. The spies at Jericho.  
 March 12: Joshua 3. Crossing the Jordan.  
 March 13: Joshua 4. A memorial set up.  
 March 14: Joshua 5: 10-15; 6. Jericho taken.  
 March 15: Joshua 7. The trespass of Achan.  
 March 16: Joshua 8. Victory at Ai.  
 March 17: Joshua 23, 24. Last words and death of Joshua.

#### Joshua

If ever a man was called to fill a hard place, Joshua was. But it is doing hard things that makes heroes. Joshua had to take up the work of Moses, who had led Israel out of Egypt, through whom God had given them the law, and who had been their faithful leader, ruler, and judge for forty years. It is always hard to step into the place of a great man. And not only this, but Joshua took the leadership of Israel at the time of a great crisis. They were just at the border of Canaan, with its giants and walled cities. Nearly forty years before this the fathers of the present generation had turned back in discouragement. More than this, the Israelites were not trained warriors; they were a nation of shepherds and farmers. Yet the idolatrous inhabitants of their promised land must be driven out.

But Joshua had shown himself to be a strong man, and a faithful servant of God. As a young man he was leader in the battle against Amalek (Ex. 17: 8-13). He had for a long time been Moses' minister (Ex. 24: 13; Joshua 1: 1). As one of the twelve spies sent

into the land from Kadesh, Joshua had recommended that they should go up at once and possess the land (Numbers 14). Thus he had shown himself a man of faith and courage.

Before Moses' death, Joshua was chosen to be his successor (Num. 27: 18-23), and after the death of the great leader, the Lord gave him a special charge and told him how he could succeed (Joshua 1: 1-9). It would be well for us to give special attention to this instruction. Joshua was promised "good success" if he would do certain things. And as Missionary Volunteers we shall have success if we do these things.

What are these secrets of success?

First of all, he was to learn the law by heart, and make it his meditation day and night. (He surely kept the Morning Watch.) Then he was to strictly obey the law — every bit of it. Then God promised to be with him as he was with Moses. He was to go right at it to conquer the land, and was to have every place that the sole of his foot should tread upon. He was to keep in mind, too, the great extent of the territory that God had promised them. And because of all these assurances he was to be of good courage always.

Joshua's success indicates that he learned these secrets. He was in partnership with God, and "he carried others along with the irresistible swing of his enthusiastic confidence," and nothing could stop him. When they started to cross the swollen Jordan without boats, the water rolled back before them and they went over dry-shod. Jericho fell without the loss of a man. For seven years, Joshua led his army in successful conquest. By his central campaign he drove a wedge into the middle of the country. Then he captured the southern cities, and later by a brilliant maneuver he defeated the armies of the north. The land was divided, as the Lord had directed, and each tribe was assigned the duty of completing the conquest of its own territory.

When Joshua knew that his end was near, he called first the elders and leaders of Israel (Joshua 23), and then the people (Joshua 24), for final instructions and warnings. What a wonderful testimony he bore, that "not one thing" had failed of all that God had promised (23: 14), and he repeated to the leaders the same exhortation he had received from the Lord at the beginning of his leadership (23: 6).

The character of Joshua is well summed up in this: "Throughout he is the fearless soldier, the straightforward leader, the simple, unquestioning executor of the divine will."

M. E. K.



**XI — Paul's Farewell Meeting with the Elders at Ephesus**

(March 17)

LESSON SCRIPTURE: Acts 20: 16-38.

MEMORY VERSE: "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Acts 20: 35.

**Questions**

1. Why did Paul sail by Ephesus without stopping? Why was he in such haste to reach Jerusalem? Acts 20: 16. Note 1.

2. To what place did he call the Ephesian elders? What did he say they knew? Verses 17, 18. Note 2.
3. How did he serve the Lord while with them? Verse 19.
4. What did he not keep back? How did he teach? Whom did he teach? What did he teach? Verses 20, 21.
5. What did he say of his visit to Jerusalem? What did he know was waiting for him in every place? Verses 22, 23.
6. How did he feel in all his trials and difficulties? Verse 24.
7. What did he say concerning a future visit? Verse 25. Note 3.
8. Repeat the challenge he gave these elders. Verses 26, 27.
9. To what did he ask them to take heed? Who had made them overseers? What price had been paid for the church? Verse 28. Note 4.
10. What did he say he knew would come after he was gone? Verse 29.
11. What would some of these to whom he was speaking do? Verse 30.
12. For this reason what did he tell them to do? How long had he labored for them? What had he done without ceasing? Verse 31. Note 5.
13. To whose care did he commend them all? What did he say would build them up? Verse 32.
14. What had Paul not coveted? Verse 33. Note 6.
15. How were his necessities provided for? For what others did he furnish support? Verse 34.
16. In what had he been an example to them? What words of Jesus did he say should be remembered? Verse 35.
17. How did Paul conclude his address to the elders? Verse 36.
18. Describe the parting that then took place. For what did they sorrow most? How far did they go with him? Verses 37, 38. Note 7.

**Questions for Diligent Students**

1. Relate some of the trials Paul passed through in Ephesus.
2. Why should we repent toward God? Why should we have faith in Jesus? Give Bible proof.

**Notes**

1. It took four days to sail from Assos to Miletus. While waiting for his ship, Paul sent for the elders, that he might pray and counsel with them. Miletus was about thirty miles from Ephesus.
2. There must have been great joy in Ephesus when the elders learned that their beloved teacher was at Miletus, and had sent for them. The journey would not seem long, and both Paul and the elders must have rejoiced when they met. Probably they met in some secluded place, as the company was small compared with the great crowds that came to the theaters. Today those great buildings lie in ruins, while the words spoken by Paul live and still speak to those who will listen. Paul was a very humble man. Though educated, eloquent, and having had a wonderful experience at his conversion, yet we never hear of him boasting. He worked with his hands to earn his support while he preached.
3. Paul did not intend to say this would be his last meeting with these brethren, but the Spirit of the Lord revealed this truth to him, and confirmed his fear that he should never see them again.
4. If we would help others, our own lives and example must be like Jesus'. Paul did not exhort any to care first for themselves, that is, to love themselves most, but for the sake of others to be right with God.
5. Not only should elders and grown people take heed, but boys and girls need to be careful, to take heed to themselves. Let us set our goal, and begin to live now so we can reach it. By taking care in the doing of even the least important things, we may be of service to God and helpful to others.
6. "Some of the Ephesian brethren were wealthy, but Paul had never sought personal benefit from them. It was no part of his message to call attention to his own wants."
7. When Paul had finished speaking, he knelt down and prayed for those whom he had been warning and teaching. Great was the grief of these workers as they remembered that they should never see their beloved pastor and teacher again. After going with the apostle to the boat, no doubt they began their homeward journey, talking by the way of the words he had spoken to them.

When sewing on snap fasteners, sew the under half, the part with the round nub that fits into the larger half, to the material first. When all the under halves are in place, rub chalk — lump starch will do — on the ends of the nubs; then adjust the hem on which the upper half of the fastener is to be sewed. Press firmly. The chalked nubs will mark the spot for the middle of the top half of the fastener.

# The Youth's Instructor

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"LEARN what right is like,  
And in the darkest battle field  
Thou'll know full well just where to strike."

## Burying the Dead

AN experiment is to be tried at Teachers' College, Columbia University, which if successful will mean a complete modernizing of our American school courses from the kindergarten through the high school. The experiment is trying out a "modern school" idea advocated by Dr. Charles W. Elliott and other leading educators. In this school Greek and Latin will have no part. The time for language study will be given entirely to modern languages, such as German, French, and Spanish. Sciences will be emphasized. New methods of teaching literature will be tried, and practical industry and the domestic arts will be prominently featured in the courses. Organized recreation, play, and games will be provided for in the courses. No attempt will be made to drag the reluctant student through courses that are designed to discipline the mind. The training will be secured through the careful and thorough study of subjects that are in themselves valuable. The experiment is to be thoroughly tried out, and will be watched with interest by both educators and their victims.—*Selected.*

## Church Unity

The Protestant churches of America for a long time have been looking toward and working for a union of the churches; but a new phase of church unity seems to have developed only recently. The *Independent* of January 22, says of this:—

"One momentous consequence of the present war may prove to be that the national churches of England and Russia will find it easy to understand each other and to arrange some kind of cooperative union. At least the fear of this has apparently penetrated the Vatican and stirred the Pope to action. A statement made this past week by Dr. Palmieri, of the Library of Congress, and based, so the press reports indicate, on private advices from the Vatican, runs to this effect: That the Roman See, disturbed by the *rapprochement* between the Anglican Communion and the Orthodox Church of Russia, is about to launch under its own egis a movement for Christian unity.

"A contributing factor in disclosing the progress of this parley between Russia and English-speaking episcopacy is the cordial reception given by the Russian hierarchy to the proposal of a World Conference on Faith and Order, planned by American Episcopalians. Clearly the prestige of Rome would suffer an incalculable loss if there should be formed, apart from her, a union of all the other churches which claim apostolic orthodoxy and catholicity. One can imagine a con-

federacy of the Russian, Greek, Anglican, and American Episcopalian churches, involving such a mutual recognition of each other's orders and beliefs, and such a common refusal to recognize the primacy of the Roman See, as would present to Rome a far more disheartening situation than the defection of all the multiplying sects of Protestantism. 'Of course Rome cannot see with indifference,' Dr. Palmieri is quoted as saying, 'the growing friendship between Anglicanism and Orthodoxy.' . . .

"Within Protestantism the resulting movement toward mutual understanding and cooperation is pronounced and vigorous, and now with Anglican and American churchmen making overtures, not unwelcome, to Russian orthodoxy, and with the Pope determining to join the movement lest unity be wrought apart from him, how interesting the situation grows!"

All such indications of a federation of the churches cannot fail to bring to mind those graphic and significant words of the servant of God:—

"When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with Spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its constitution as a Protestant and Republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan, and that the end is near.

"As the approach of the Roman armies was a sign to the disciples of the impending destruction of Jerusalem, so may this apostasy be a sign to us that the limit of God's forbearance is reached, that the measure of our nation's iniquity is full, and that the angel of mercy is about to take her flight, never to return. The people of God will then be plunged into those scenes of affliction and distress which prophets have described as the time of Jacob's trouble."—*"Testimonies for the Church," Vol. V, p. 451.*

## Man and Woman

MAN and woman balance the scale of humanity. They are corresponding counter-proportions. Man as illustrating the ideal half of humanity, represents power, courage, use; and woman, illustrating the other ideal half of humanity, represents love, beauty, happiness. Man is the prose of humanity; woman, the poetry. Man and woman share humanity differently, but equivalently. Man reasons; woman knows. Man is a philosopher; woman, a magician. Man's intellect is more abstract; woman's more imaginative. Man's qualities are solidity, decision, sternness; woman's are brightness, grace, and sweetness. The forces of man's nature are roused into exercise by ambition; the forces of woman's by love. Man gives from principle; woman, from sympathy. Man is less impressionable; woman is more impressionable. Man's constitution inclines him to justice; woman's inclines her to mercy. Man is the majesty of force; woman is the majesty of gentleness. Each is completed in the other. God created them one, and designed them to will, think, and act in harmony. The division doubles their pleasures, their unity is the perfecting of each self. Man and woman are king and queen of nature. When both reign in unity, their sovereignty is complete, their humanity is divine, because an adequate dwelling and throne for God.—*J. Pulsford.*

## Is the Bubble Fountain Safe?

THE "bubble fountain" has been regarded as the last word in sanitary science, so far as the public supply of drinking water is concerned. Yet an investigation made at the University of Wisconsin shows that this device was probably an agent in infecting a whole dormitory at that institution, and that it may be a very active factor in transmitting disease.—*Literary Digest.*

"THE key to all doors is not 'I will,' but 'I must.'"