

THE YOUTH'S INSTRUCTOR

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"Dear Lord, make me pure and holy as Jesus was when a child"

From Here and There

A handful of tungsten powder will make the filament for a thousand electric lights.

A recent device for warding off torpedoes fires in the face of an on-coming torpedo a curtain of slowly sinking revolving steel discs, against which the torpedo strikes and explodes.

Lifeboat davits are now made which are very long, reaching up from the water line, so that when they swing out they carry the lifeboat far away from the vessel, making the launching much safer.

Any person who wilfully hoards any necessities shall be punished by \$5,000 fine or two years' imprisonment, and such necessities, when seized, shall be sold by order of any district court of the United States.

It is believed that methods have been discovered which will eliminate flaws in steel rails. During the past thirteen years 3,500 railroad accidents have been due to defective rails, causing more than two hundred deaths and a loss of four to five million dollars.

The present conception of an atom is of a nucleus charged with positive electricity around which negative "electrons" revolve in fixed orbits, nearer or farther as the nucleus is stronger or weaker. Hydrogen, the lightest element, has only one electrical element in its nucleus, while uranium, the heaviest, has ninety-two.

Holland is one of the most advanced countries in Europe in the matter of public education. The government provides schooling for all at moderate fees, and the very poor are admitted without charge. Although education is not compulsory, all children are expected to attend school from twelve to fourteen years.

Americans have no monopoly of "the red, white, and blue." It is an interesting circumstance that the flags of all three of the great nations of the Entente Alliance—Great Britain, France, and Russia—consist of combinations of red, white, and blue. Those who wish to make a French flag should remember that the three stripes are not of equal width. The blue stripe, next to the staff, is thirty per cent of the length of the flag, the white stripe thirty-three per cent, and the red stripe thirty-seven per cent.

Freezing does not kill disease germs. A number of experiments made lately in the Massachusetts Institute of Technology and elsewhere establish the fact that low temperatures merely keep bacteria in a dormant state, from which they awake as active as ever when brought into heat. Frozen foods, such as ice cream and milk and egg mixtures, are often the lurking places of germs. Typhoid germs sometimes live for months in frozen delicacies. The safest way of cooling drinking water is to place it in a bottle or jar in the refrigerator—not to put the ice directly into the water.

The German "Albatross" is capable of a horizontal speed of 300 kilometers (about 187 miles) an hour. It is a single-seater, and carries three machine guns, which, being controlled by the motor, shoot automatically and simultaneously through the propeller. The sight of these weapons converges at approximately fifty yards in front of the aeroplane, making the chance of hitting the opponent three times as sure. The motor is equipped with an electric self-starter. It has also electrical devices for keeping the water warm in the radiator while flying at great heights. The wing surface is less than twenty square yards.

When sunlight is broken up into its different rays, the person of normal eyesight can tell six different colors. They are red, orange, yellow, green, blue, and violet. A few persons can see a seventh color, an indigo blue. Color blindness begins with those who can see but five colors in the sun spectrum; they cannot identify an orange-colored light. The next point in color blindness is the confusion between blue and green lights. Color blindness becomes serious when a person confuses green and yellow, and there are those who even cannot distinguish red from green.

More than 5,000,000 eggs in cold storage spoil every year because they have been washed, or in some way have become wet before being sent to market. So says the Department of Agriculture at Washington. The Department claims that water removes from the shell of the eggs a gelatinous covering which would otherwise help keep air and germs from entering the egg. It is found that from seventeen to twenty-two per cent of the eggs washed before going into cold storage are spoiled, whereas only from four to eight per cent of the unwashed eggs are spoiled.

A friend once asked Mr. Armour what good his money did him, says the *Washington Star*. Mr. Armour replied: "The only real pleasure I can get out of life that yonder clerk with his limited means cannot get, is the giving, now and then, to some deserving fellow, without a soul knowing it, \$500 or \$1,000—giving him a fresh start upward without making the gift a hurt to him. And as to possessions, the only things I really own are my two boys and my good name."

In conformity with military regulations, it is required that all brigadier generals fly a red flag with a white star in the center, in the front of their conveyance. Major generals are distinguished by a similar flag with two white stars, lieutenant generals have three stars, and generals four. When the President occupies a car, it is the custom to display a red flag with an American eagle and four stars.

Deepest Mine in the World

THE deepest mine in the world is said to be the Morro Velho gold mine near Ouro Preto, Brazil, with a depth of more than 5,900 feet. It has been in operation since the eighteenth century.

If regular visits to the dentist are begun at the age of one and continued every six months, a child has every chance of sound health—not to mention a dazzling white smile.

"THE great fault of life is its shortness," said Cecil Rhodes. "Just as one is beginning to know the game, one has to stop."

"AN ounce of aid is worth a ton of sorrow;
So help him now—don't pity him tomorrow."

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The Youth's Instructor

VOL. LXV

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No. 40

What Successful Men Say Gives Success — No. 2

ALL of the men whose counsel is given in this series of articles are men who have achieved high success as measured according to worldly standards of success. The principles of success in Christian work are much the same as for success in the business world. Even greater push, energy, whole-heartedness, tact, promptness, honesty, fairness, courtesy, and intelligence should characterize the worker for God. The following maxims given by business men for success in the business world may therefore serve the Christian worker equally well. Thomas A. Edison says:

"When you set out to do anything, never let anything disturb you from doing that one thing. This power of putting the thought on one particular thing, and keeping it there for hours at a time, takes practice; and it takes a long time to get into the habit."

Joseph Nugent, the greatest horse trader of the United States, has been doing more than a million-dollar-a-month business with the Allies for the last two years. He has the reputation of knowing horses better than any other man in the world. His slogan for success, based upon his own experience, is: "Know one thing better than any one else in all the world, and you can't fail."

Then another's counsel is:

"Like Your Work"

This man spent twenty years working for one concern before he really achieved a liking for his own job. Three things helped him to accomplish his determination to form the habit of liking his work. He says:

"I observed that nearly all the people around me were in my fix: they didn't like the work they were doing, and very few of them were getting anywhere at it. I noticed, too, that whenever a man was promoted he was always taken from that small minority of us who undoubtedly worked as if they liked the jobs they held. It began to impress itself upon me that a love for one's work had much to do with the quality of it. Next, I found myself almost unconsciously being impressed by the manner of those whom I found to be happy at their work. Especially did an elevator man impress me. He always seemed to be enjoying his work. Many people would ride in no other elevator than his. His 'good mornin'' alone put one in good spirits for starting the day's work. He was changed to another lift, but we all followed him. Shortly after this he was made head elevator man, and later was promoted to the manager of the building. I believe that man's success was due to the fact that he loved his work.

"It was part of my job to talk to applicants for work. I discovered that among those who applied were a number who had previously worked for our company—many of them at good jobs—but who had left us to take up other lines of work or to go into business for themselves. Some of them told me they made twice as much to start with; but something went wrong, or something unforeseen turned up, and they lost out.

"A man I had envied bitterly when he left us two or three years before to accept the managership of a

small concern, came in one day and almost begged for a job of any kind. In fact, I began to discover that many of these men considered me as eminently successful because I still held a good job with my company. I began to think so, too.

"The third thing, but certainly not the least thing, that helped me to learn to like my work, was a woman's love and intuition. She was not satisfied with my progress or my position; she had that inside knowledge that so many wives have of their husbands' capabilities. She knew that the average man ought not to spend twenty years with one concern and then leave it. So she encouraged me to stick.

"There must be thousands of people who are working at one thing and dreaming of success at another. To all of these I say: Dig in your own yards. The diamonds of happiness are perhaps buried under your own doorstep."

Success Creed of the Hotel Business

Mr. E. M. Statler, a giant in the hotel business, is preparing to operate the world's largest hotel. His combined hotel interests exceed those of any other individual or group of hotel owners. Mr. Statler cites the following points as golden rules, or "guestograms," of hotel keeping:

"Most people are reasonable; but the success of a hotel is measured by the manner in which it caters to the unreasonable man. He's sure to be about."

"Any business enterprise—I don't care if it's a hotel, a department store, or a livery stable—must put graciousness at the head of its rules of conduct."

"Graciousness is politeness plus; it is courtesy with a smile; it is helpfulness that is bubbling over with the pleasure to help. Graciousness is as far removed from toadyism as vinegar is from honey. The bell man who fawns on a guest is not gracious, he is servile. And a guest resents servility as much as he resents surliness. To shower a man with attention in the hope of a tip will anger him more quickly than anything else in the world. An attendant who is intelligent enough to merit tips is intelligent enough to render service as cheerfully and efficiently if he is not tipped, and if he knows he is not going to be tipped."

"Gracious service means more than 'perfect' service. The guest will wait an extra minute for his chops if the waiter brings him a newspaper and explains the delay pleasantly."

"Constant courtesy and attention to little things bring success."

"Cheerful-faced attendants will make and hold custom for a hotel. A natural smile beats all the artificial decoration in the world. I can train and educate an ordinary fellow of good, amiable disposition, but I can't train a grouch. No one can."

"It isn't enough to be courteous to seventy-four patrons and pert with the seventy-fifth. It won't do to be cheerful fifty-eight minutes of the hour and disgruntled the other two. It isn't sufficient for ten employees to give good service and the eleventh to go slack on his job."

Mr. Statler summarizes these suggestions in drills he gives to his employees:

"To look the guest squarely in the face as he speaks to them or they speak to him: to give him their undivided attention if that is humanly possible; to keep a pleasant face, not wearing a grin as a mask, but looking really cheerful; to cultivate such a state of mind that cheerfulness will be a habit; to be superior or haughty or disdainful to no one—and that goes with fellow employees as well as with guests.

"I warn my employees against making promises they are not sure they can keep. No one likes to do business with a liar. It's unpardonable buncombe to tell a man his trunks will be in his room at ten o'clock when you don't even know where they are. Promise a guest that a boy will be 'right up,' and a ten-minute wait will be magnified into a half hour.

"The first principle of tact is to keep cool; the second is to keep sweet; the time to be tactful is all the time."

Recently Mr. Statler sent the following word to all his managers:

"From this date you are instructed to employ only good-natured people, cheerful and pleasant, who smile easily and often.

"This ought to go for every job in the house, but at present I'll insist on it only for people who come in contact with guests. It does go, from this day, for all department heads, front office people, cashiers, captains, elevator men, porters, telephone operators, and other employees who have to deal directly with patrons.

"And it isn't to be only a case of hiring. That policy is to govern all promotions, and you are to begin, right now, to measure your present staff by it.

"If it's necessary to clean house, do it. Don't protest. Get rid of grouches, and the people who can't keep their tempers, and the people who act as if they were always under a burden of trouble and feeling sorry for themselves. You can't make that kind of person over, you can't do anything with him profitably, but get rid of him; and you hire a man that can be taught.

"Hire pleasant, cheerful people, and reject every one who isn't."

The experience of the late Mr. Boldt, manager of the Waldorf-Astoria, is full of helpful suggestion. Mr. Fred C. Kelly cites the following points as the basic principles upon which Mr. Boldt worked out his remarkably efficient hotel service:

"It is Boldt's theory, confirmed to his own satisfaction many times, that a good executive must be naturally observant. His eyes must be shifting to different directions as he walks along, so that he knows, almost unconsciously, just what he has passed. 'A man with executive talent,' says Boldt, 'should be able to talk to a guest, looking him right in the face and paying polite attention to what he says, but nevertheless with eyes alert enough to take in what is going on around him, all at the same time.' And Boldt demands more or less executive talent of nearly every employee. He makes it plain to all on his pay roll that their job is looking after the entire hotel. A man is hired, primarily, for work in one department, but he must keep his eyes open for anything wrong in any other department, and report it at the right place. For example, if one of Boldt's waiters were to learn in a roundabout way that a certain guest was displeased with his room, and kept this information to himself as none of his affair, he would be betraying a trust imposed in him."

Mr. Boldt, too, according to Mr. Kelly, believed that "by far the greatest single factor in successful hotel management is courtesy. And courtesy does not consist merely in speaking politely to your guests. For instance, he thinks it is only courteous that a guest should not have to deal with any hotel employee who is chewing gum, wearing a toothpick, or smoking. Even though an employee does not deal directly with guests at all, Boldt will not permit him to chew gum, have a toothpick in his mouth, or smoke while on duty. And there must be no taint of alcoholic refreshment on his breath. If he is about to leave the building, he may light a cigar just before going out the door, but that is the extent of the indoor smoking privilege. Not long ago Boldt discharged a rather valuable employee who had been with him for several years, and the sole reason was that the employee had failed to heed Boldt's warning that gum chewing was on a permanent list of things tabooed.

"Another theory of Boldt's is that a guest is entitled to an atmosphere of harmony—that is, the machinery operating for his comfort must be noiseless. For that reason loud talk by an employee is not tolerated. A while ago he noticed that in one important department various members of his force had a habit of showing impatience or petulance. He believed there must be some cause for this, and watched carefully until he discovered that the chief of that department was the worst offender. The explanation then was simple: nothing is so contagious as inharmony, and the others had caught the disease of impatience from their superior. So Boldt promptly discharged the head of the department,—even though he was personally fond of the man,—and the difficulty was soon remedied."

Mr. Boldt had the reputation of being the most accommodating person in New York. His one aim was to please every guest. He was quick also to take advantage of suggestions from others.

Both of these eminent hotel proprietors found that there is no item of courtesy that pleases a guest much more than simply to be remembered, to be called by name. So the employees were trained to remember names of former guests, and to secure from the room clerk the names of men guests, in order to call them by name when called to serve them.

Another hotel proprietor of the world's largest hostels, in speaking of the cause of the failure of a certain hotel which had an advantageous location, remarked, "The proprietor expects a mere item of geography to take the place of courtesy; but it will never work."

A Physician Attributes His Success

as a diagnostician to the early work he did as a student and an interne, the extra work that he really didn't have to do. He says that the basis of his success was his realization of the tremendous possibilities in medicine. It was this that led him to do research work while still an interne, and to write papers for medical journals, without pay. Early in his medical work he was able to diagnose and treat successfully cases that older physicians had failed to help, because of experience gained as an interne doing work that he was not required to do. These cases, too, did much to advertise his work, and give him financial success.

SOME neglect the gift that is in them because they are so busy looking after the gift that is in somebody else.—*C. H. Spurgeon.*

Under Obligation

ROGER WARREN

I WAS searching my heart one evening in prayer meeting. As we kneeled in prayer a voice whispered to me, "You owe a debt; you are bought with a priceless treasure." I was deeply impressed, and when the congregation rose from that season of prayer, I took my notebook, and on a clean sheet formed a bill of the debt I owe. I will give it to you:

ROGER WARREN

TO

JESUS CHRIST THE SAVIOUR OF FALLEN MAN (CR.).
A BILL OF FIDELITY

All my devotion.... "Thou shalt love the Lord thy God with all thy heart, and with all thy soul." Luke 10:27.

Always to pray.... "Men ought always to pray, and not to faint." Luke 18:1.

All my meditation... "If there be any virtue, and if there be any praise, think on these things." Phil. 4:8.

All my study..... "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

All my service..... "Go ye into all the world, and preach the gospel to every creature." Mark 16:15.

All my obedience... "If a man love me, he will keep my words." John 14:23.

All my talents..... "Thou shalt love the Lord thy God with all thy . . . strength, and with all thy mind." Luke 10:27.

Total, life..... "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

Since the evening of that prayer meeting I have thought about this bill a great many times. It is a running bill; each morning I awake and the bill is as yesterday, and I cannot pay the bill today for tomorrow. It demands my life, and I can only live in the present, moment by moment; so it must be paid all the days, all the hours, yes, all the minutes. It cannot be paid in kind; it must be paid in days and hours and minutes of sterling faithfulness—life. I can't tell you all about this bill, how it came to be; I can only consider the bill, each item separately.

Devotion: "Thou shalt love [dedicate yourselves to] the Lord thy God with all thy heart, and with all thy soul." Devotion is sometimes understood to mean all that relates to spiritual life. That is the broad sense. By devotion in particular I mean our heart and soul devotion; not our talents, they are the devotion of our mind and strength. I mean our talking with God, our learning about God, not merely to know his laws and decrees, but to know his loveliness, his majestic kingship, his wonderful power that holds the planets in their orbits and brings them around in their circles; of his power to create, supplemented with his love to ransom; and then praise him for it all.

Prayer: "Prayer is the key in the hand of faith to unlock heaven's storehouse." In these last days we expect God to open the windows of heaven in the latter rain, but in order for it to come we must give sterling in prayer. Prayer is closely connected with devotion, and is one means by which we express devotion to our Maker. Prayer was also intended for us to use to draw power from the throne of grace to execute our work on earth. Luke said: "Men ought always to pray, and not to faint." Fainting, then, is the result of negligence in the matter of prayer, or maybe it is because men faintly say prayers. Why

should we faint if the cords of our heart are stretched unto God, and the Spirit breathing on them, inspire us, strengthen us, and lead us. To such responsive souls God will open the windows of heaven.

Meditation: "If there be any virtue, and if there be any praise, think [meditate] on these things." Virtue and praise are beautiful; they appeal to the esthetic sense; they draw from the heart. They are lovely and lift us to God, but we poor, sinful, naturally carnal-minded creatures have a hard time to control our minds. It is so hard to think about good things and so easy to criticize our neighbors, to find fault with our leaders, to doubt God, to think vile things. We must train our thoughts; for every act, good or evil, is nothing but the fruit of thinking. "If there be any virtue [beautiful, inspiring things], and if there be any praise [honorable, ennobling things], think on these things."

Study: Paul wrote to Timothy when engaged in the work of God: "Study to show thyself approved unto God, a workman that needeth not to be ashamed," and Peter takes up the thought on this wise: "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." We must study; we must be familiar with the truth that convinced us of sin, that taught us to worship God according to his commandments, and that gives us hope in a home, a kingdom, and eternal paradise; for God holds us responsible for the doctrines we teach, and we must teach, or else we will fail in the item of service.

Service: When Christ gave the original commission to his disciples, there were but twelve trained workers, but the command was as definite and uncompromising as it could be made. The Saviour said, "Go,"—go in the face of terrible opposition, go as Gideon did with three hundred soldiers against the trained armies of Midian. The command is "Go," but first our Saviour always says "Come,"—come and fill your heart with the love that saved you from sin. Then, being filled, "Go ye into all the world, and preach the gospel to every creature."

Obedience: "If a man love me, he will keep my words." There is no hesitating if the love is hot, if the heart burns with devotion to the Prince of light. Once love has us, it will draw, gently draw us to all virtuous things. With love in us, a part of us, we will not fail in obedience or devotion; we will not be guilty of the charge, "My people are destroyed for lack of knowledge." No; love in us will drive out self, and we will gain the loving approval of God. It will direct our meditation in devotion and control our meditation that gives birth to action. Love—the spirit of true obedience—having full possession of us, will pay the bill; for it "beareth all things." Responsibility is one of these things, and man is responsible for the bill.

Talents: God has not made all of us to be the recipients of the same gifts. In these gifts is our strength. Some are mighty men, they are leaders. There are personalities that are inspiring; yielded to Christ they will win souls for him. Others who cannot attract people from the pulpit but who can wield mightily the pen, may turn souls from sin. All have the gift "a measure of faith," which is as a corner stone on which to build their character, but some are

gifted with faith in a special way. They, like Elijah, call fire from heaven, or like George Müller, build orphans' homes. You have a talent, maybe not so great as Elijah's or Müller's, but "Thou shalt love the Lord thy God with all thy . . . strength, and with all thy mind [talents—the devotion of thy strength]."

Total: Oh, priceless Treasure, my life I owe thee; naught can I hold from thee! My Jesus, help me, uphold me, guide me, inspire me that I do with my might what my hand finds to do, and do it all to thy honor and to thy glory. Though I live out the debt, yet I cannot give value for what thou hast bestowed upon me. I thank thee for the substitution thou hast made. Thou didst *give thy life* in sacrifice, and only ask that I *live* mine in sacrifice. I will, be thou with me. Amen.

Notes from India

PASTOR L. G. MOOKERJEE, of Dacca, India, is interesting Hindus and Mohammedans in the message for this time. A Brahman with whom he has held Bible studies, said in a recent letter to Mr. Mookerjee:

"I am very eager to embrace the true religion. . . . Now all my previous fickleness of mind has vanished. I am ready to till land for the sake of Christ, who sacrificed his own life to redeem us from sin. I shall come back to Decca on the 19th May if I live through the grace of God. Kindly let me know on what day of June the annual meeting of your mission at Decca will come off, as I am very desirous of attending it. Kindly pray to God to bring me to light. May God help me not to slip an opportunity. Yours sincerely."

The following extract is from a letter recently written by a Mohammedan who has also received instruction in Bible truth:

"DEAR SIR: I have the honor to inform you that I have duly received your kind note of the 20th inst. Some twelve years of careful study of Biblical Holy Scriptures . . . has now brought me to the decision of accepting the truth of it. . . . As I am engaged here as an Anglo-Persian teacher, it is difficult for me to arrange to see you now. . . . I have passed the entrance examination and appeared at the final examination of Bengal madrasah. I know Arabic, Persian, Urdu, Bengali, English, and Burmese, and can speak all the languages except Arabic and Burmese. . . . I like the teaching of the Seventh-day Adventist Mission."

The Biting Tongue

NEWELL DWIGHT HILLIS tells the story of an army officer who was called "the man with the biting tongue." No man surpassed him for courage on the battle field, but his evil talk of others filled the camp with discord. Once while the soldiers sat at dinner, word came that this officer's horse fell and the soldier with the biting tongue was dead. A smile passed from face to face and no one said he was sorry, for each one was relieved. But on the morrow it was found that the report was false and that the officer was not even injured. Further trouble was anticipated.

The king decided that he would teach the officer a lesson if possible, and so ordered him to meet him in the market place at noon. The day was bitter cold and the wind blew a gale, but the officer was there on the second. The king gave him a bag filled with feathers and told him to empty it. Without question the officer obeyed and was dismissed.

The next day the king ordered the officer to meet him again in the same place at noon. Again the officer appeared, whereupon the king gave him the empty sack, and ordered him to gather the feathers into the bag again. Then was the officer troubled and said,

"Sir, that is impossible!" The king answered: "In your anger, you often sow the camp with slanders, that take wings to themselves and make their way into every tent. You flame out against your fellows, and when the heat of passion is gone, you offer to make it right with them. Since you are then so easily able to gather up the influence of biting words, it ought not to be a hard thing to assemble these feathers scattered by the wind."

Then did the officer see his fault, and lived apart until he had schooled himself to speak kindly of others, and at last when he fell in battle, his fellows mourned for him as they would have mourned for no other save their beloved king.

I knew a slanderous old woman years ago, who liked to hear and tell some biting thing about another, and when she died there was rather a sigh of relief than of sorrow that she was gone and would talk no more. Low and contemptible and miserable is the person who has a biting tongue. Happy the man who has learned to speak kindly of his fellows or else keep silent.—*Selected.*

A Remarkable Conductor

ON a train going from New York to Washington a conductor entered the car and called out "Tickets!" He was a splendid physical specimen. A minister on the end of a seat as he handed the conductor his ticket said: "How tall are you?" He replied, "I am six feet five inches." "How much do you weigh?" the passenger asked. "Two hundred and thirty-five pounds," was the answer. "What does that star on your coat sleeve mean?" The conductor replied, "Twenty-five years; and that gold band means five more years. Another gold band is due me." The minister said, "Does that mean that you have been on this road thirty-five years?" "Oh, no," was the reply. "In three months I shall have had fifty years of continuous service on this road. The badges mean I have been a conductor on this road for thirty-five years." When the conductor had collected his tickets he sat beside the inquisitive passenger, who said, "Who are you, anyhow? Tell me something about yourself." The conductor said, "My name is Thomas Jefferson Sands. My mother was very poor and had to support the children after father died. They bound me out for a term of years to a Quaker farmer for my board and clothes. So I had only a few months of schooling in my life. At fourteen I entered the Union Army in the Civil War in a Pennsylvania cavalry regiment. Returning from the war, I worked on a dirt tram three years, then as a brakeman on a freight, and as baggage-master and conductor." The minister asked, "To what do you attribute your success?" Mr. Sands said, "To God's providence in giving me health, preserving my character, and directing my temper and actions each day. An old Quaker said to me when I was first made conductor, 'Tommy, be a good boy; do as thee is told, and do not give the passengers any back talk,'—good advice that I have kept. I have been very happy in my family life. In a year and a half I shall be seventy and retired on a pension. No man on my train, passenger or employee, was ever killed. My dear mother instilled into me deep religious principles. I was converted at a German Methodist meeting, and for twenty-five years I have been a local preacher in the Methodist Episcopal Church. I have preached in churches of all denominations in Philadelphia, where I live."—*Christian Herald.*

Nature and Science

One of the Country's Big Gardens

FIFTY acres of idle land close to the Kansas City store of Montgomery Ward & Co., have been taken over by the company for garden purposes for their employees. This ground, before being turned over to the employees, was plowed and platted by the company, ready for use. The employees are making the most of it in their leisure hours. To aid them in getting a good harvest, the company has provided a supervisor to give instruction and advice to those who lack knowledge of scientific gardening. The plots are fifty by seventy-five feet. Large families were given two plots.

To Keep Dry Beans

A SIMPLE treatment recommended is to heat beans for a short time in the oven, or to pour boiling water over them, to kill the germ of weevil. After the latter treatment, beans of course must be thoroughly dried before storing. Another way is to place beans in a tight bin or can, then pour carbon bisulphide, one teaspoonful for each cubic foot of space in bin, into a small vessel, place this on top of the beans, and seal bin, or cover closely with heavy cloth. Keep all open flame and fire away, as this chemical is inflammable. This treatment should be used instead of the application of heat or hot water for beans, peas, grains, etc., which are to be kept for planting.

Dissipations That Destroy Health

PRACTICAL religion is a friend of longevity in the fact that it is a protest against dissipations which injure and destroy the health. Bad men and women live a very short life. Their sins kill them. I know hundreds of good old men, but I do not know half a dozen bad old men. Why?—They do not get old. Lord Byron died at Missolonghi at thirty-six years of age. Edgar Allan Poe died at Baltimore at thirty-eight years of age. The black raven that alighted on the bust above his chamber door was delirium tremens—

Only this and nothing more.

Napoleon Bonaparte lived only just beyond mid-life and died at St. Helena. One of the doctors said that his disease was induced by excessive snuffing. The hero of Austerlitz, the man who by one step of his foot in the center of Europe shook the earth, killed by a snuffbox! Oh, how many people we have known who have not lived out half their days because of their dissipations and indulgences! Now practical religion is a protest against all dissipation of any kind.

"But," you say, "professors of religion have fallen, professors of religion have got drunk, professors of religion have absconded."

Yes, but they threw away their religion before they threw away their morality. If a man on a White Star line steamer bound for Liverpool, in mid-Atlantic jumps overboard and is drowned, is that anything against the White Star line's capacity to take the man across the ocean? And if a man jumps over the gunwale of his religion and goes down, never to rise, is that any reason for your believing that religion has no capacity to take the man clear through? In the one case, if he had kept to the steamer, his body would

have been saved; in the other case, if he had kept to his religion, his morals would have been saved.

There are aged people who would have been dead twenty-five years ago but for the defenses and equipoise of religion. You have no more natural resistance than hundreds of people who lie in the cemeteries today, slain by their own vices. The doctors made such a case as kind and pleasant as they could, and it was called "congestion of the brain," or something else, but the snakes and the blue flies that seemed to crawl over the pillow in the sight of the delirious patient showed what was the matter with him. You, the aged Christian man, walked along by that unhappy one until you came to the golden pillar of a Christian life. You went to the right; he went to the left. That is all the difference between you. Oh, if religion is a protest against all forms of dissipation, then it is an illustrious friend of longevity. "With long life will I satisfy him."—*Talmage*.

The House That Ruth Built

RUTH could remember a time when she had lived somewhere else besides the little house where she was packed at night with her eight brothers and sisters, and she hated it. Some people hate things and take out their energy in fussing about them, but others use their energy in changing what they hate into something they can love. Ruth was the latter kind of person, but she was only fourteen years old, and it seemed a big undertaking for a little girl to get a house built that would be comfortable for nine children. She asked her father about it, but he told her he guessed the boll weevil had eaten up the new house he planned to build. And so Ruth thought about it and thought about it, but she could not find a way to help things until after she joined the canning club.

She was so busy and happy that summer, working in her garden, that she forgot about the new house she wanted. This was partly because no house is as crowded in the summer as in the winter. One day one of their neighbors, who was a carpenter, came by and stopped to look at her fine garden.

"I wish I had time to plant and hoe," he said enviously, "but we came here too late to get started in time. I don't know what we are going to eat this winter. We haven't a thing canned as we usually have."

"If you build me a house," Ruth told him eagerly, "I'll trade you canned tomatoes and beans enough for your seven children all winter, besides fresh ones for the rest of the summer."

The carpenter laughed, but to humor the little girl, sat down and figured. To his surprise he found that with her big brother's help and some potatoes from the family patch, besides the vegetables canned and fresh from the club garden, he could almost build the house. To her delight he planned the pretty red bungalow with her mother, and she eagerly watched it go up day after day.

At last it was almost ready for the windows and doors. Now what Ruth hated about the old house was that it was dark and had no front door, so she yearned and dreamed at nights for a front door like those she had seen in the pretty bungalows in town. Her dream came true, but like most dreams she had to do something toward making it. She had a good crop, and canned so many cans of tomatoes that she won a prize in the canning club. The prize was given

by a hardware merchant in town, and her father took her in to get it. The merchant wanted to give her a silver manicure set, but seeing her father selecting a common-looking door for the new house, she asked the hardware man if he would mind giving her a pretty door instead of the manicure set. He showed her the prettiest front door he could get, and he not only let her take it for her prize, but gave her some windows as well.

And this is how Ruth built a new house for the whole family, not with a hammer and nails, but a hoe and canner.—*The Country Gentleman*.

A Channel Tunnel

THE revival of plans for a tunnel under the English Channel brings out the interesting and little-known fact that a substantial beginning on the tunnel was made a generation ago. In 1874 a French company sank a shaft at Sangatte, and drove a gallery a mile and a half under the channel toward England. In 1881 an English railway company sank a one-hundred-and-sixty-foot shaft near Dover, and drove a seven-foot tunnel more than a mile under the channel toward France. Then the cautious statesmen interfered and stopped work. Both tunnels remain virtually intact. Engineers have found that at a depth under the channel ranging from eighty to two hundred feet is a stratum of gray chalk that is the easiest possible material to cut through.—*Youth's Companion*.

The Government's Flag Factory

THE United States Government operates a flag factory in the New York Navy Yard, where more than four hundred varieties are turned out, partly by machinery and partly by hand. The mechanical equipment includes a machine that cuts out stars for the Star-Spangled Banner. This flag factory is described as follows in the *Scientific American*:

"It is operated by a master flag maker with a corps of assistants, and the flags made are not only to supply ships, but army posts and government buildings on the Atlantic coast. A small factory in the Mare Island Navy Yard supplies the flags needed on the Pacific.

"Flag making as the government does it, calls for a prodigious amount of work. More than four hundred distinctive kinds of flags are made. Many of them involve patient labor. The sewing-room at the New York Navy Yard presents an interesting and patriotic spectacle. Here, in a great blaze of color, many skilled machine sewers and needlewomen stitch at the flags of the world.

"The first operation in making a flag is to cut out the flag from measurements arranged on chalk lines and metal markers on the floor. The first basting is usually done on the floor also, as large stripes and like pieces can be more conveniently stitched in this way. The final sewing on ordinary flags is done on machines. In recent years flag making has become highly specialized. At the present time each woman is kept working on the part that she makes best. Some excel in 'trimming' stars, others in striping, and some in a complicated emblem on a foreign flag.

"The many thousands of stars used on Old Glory each year are cut out by a cutting machine which manages the eight different sizes needed. The stars on the reverse are simply pieces of cloth basted to the blue field. An operator using a 'zigzag' machine stitches around the edge of the star which has been cut out by a machine; this makes a star pattern on

the piece of cloth basted on the reverse, and the excess material is cut with scissors by a 'trimmer.' These vary in dimensions from fourteen inches in diameter down to two inches.

"Of all the flags of the United States the President's flag entails the most labor. To make it requires all of one woman's time for a full month. This flag, consisting of a blue ground with the coat of arms of the United States in the center, is hand-sewed, and it takes days of patient stitching to secure in place the life-sized eagle with its great wings outstretched. The flag is made in two sizes, ten by fourteen feet and three by five feet."—*Young People's Weekly*.

Newfangled Schools

THEY taught him how to hemstitch and they taught him how to sing,

And how to make a basket out of variegated string,
And how to fold a paper so he wouldn't hurt his thumb.
They taught a lot to Bertie, but he
couldn't
do a
sum.

They taught him how to mold the head of Hercules in clay,
And how to tell the difference 'twixt the bluebird and the jay.
And how to sketch a horsie in a little picture frame,
But, strangely, they forgot to teach him
how to
spell his
name.

Now, Bertie's pa was cranky, and he went one day to find
What 'twas they did that made his son so backward in the
mind.

"I don't want Bertie wrecked," he cried, his temper far from
cool.

"I want him educated!" so he
took him
out of
school.

—Selected.

Polly Pry's Foreigners

"I'd like to see some foreigners," sighed little Polly Pry,
"A whole shipload of immigrants go slowly walking by;
With funny kerchiefs on their heads and garments quaint and
queer,—

I'd like to see them standing round right in my garden here!"

"Oh, fie upon you, Polly Pry!" said Aunt Matilda Mott;
"To wish a lot of foreigners into your garden plot!
If you will look about, my dear, I'll show you full a score
Already at your very feet while you've been wanting more.
Now here are Tiger Lilies, they are natives of Japan,
And gay as any little Jap who ever waved a fan;
Your Pansies — a resemblance you certainly must see
To Uncle Johnny-jump-up, who came from Germany.
A Turk first brought your Tulip into Europe long ago;
The forebears of your Zinnias all lived in Mexico;
Siberia claims the Scilla that you planted on your lawn;
Your Sweet Peas are from Sicily and far-away Ceylon.
And there's your Calla Lily with a kerchief on her head —
She holds the Cape of Good Hope as her native garden bed;
The tall and stately Golden Band is purely Japanese;
Your Bluebells came from Europe, and your Hyacinths from
Greece.

Your June Pinks used to blossom on Russia's distant hills;
About the Mediterranean first grew your Daffodils;
Sweet William roamed from China to the Pyrenees, 'tis said,
Before he ever settled in your grandma's garden bed."

"Who ever thought that foreigners," laughed little Polly Pry,
"Were looking at me every day as I went walking by!
The next time I am wishing, dear Aunt Matilda Mott,
I'll wish a few Americans into my garden plot."

—*Florence Boyce Davis, in St. Nicholas*.

The Happy Bee

THERE was a happy B, as any one could C,
Who never heaved a sigh of any siii.
He would fly among the pppp,
The nectar there to cccc,
And gather pollen on his little thiiii.
With neither haw nor G, he'd fly away to T,
And there the honey he'd begin to uuuu.
Living always at his eeee,
With no one who would tttt,
He never had to mind his pppp and qqqq.

—*M. G. Kains, in St. Nicholas*.

For the Finding-Out Club

Part I

WHERE are the red corpuscles of the blood formed? What is their work?

2. Of what two actions is every muscle capable?
3. What effect does tight clothing have upon the spine and chest?
4. Who discovered the circulation of the blood?
5. Into what three divisions is the skeleton divided?
6. How many bones in the human leg?
7. How many cranial nerves in the human body?

INEZ MORTENSON.

Part II

1. Why does oil poured on the waters calm the sea?
2. How do the fishers of Japan use the cormorant in their work?
3. Why does popcorn pop?

Answers to Questions in "Instructor" of August 14

1. Adam was the first man; Eve the first woman.
2. The devil was the first deceiver. Gen. 3:1-5.
3. The devil told the first lie.
4. The first prophecy concerning Christ is in Gen. 3:15.
5. The first babe born into this world was named Cain. Gen. 4:1.
6. The first babe spoken of as a "babe" was Moses. Ex. 2:6.
7. The first adopted babe was Moses. Ex. 2:5-10.
8. The first death recorded in the Bible is the death of Abel. Gen. 4:8.
9. Adam was the first man to die a natural death. Gen. 5:5.
10. Cain was the first murderer. Gen. 4:8.
11. The first mention of drunkenness in the Bible is found in Gen. 9:20, 21.
12. The first woman accused of drunkenness, though falsely, was Hannah. 1 Sam. 1:13, 14.
13. The first temperance society was organized by Jonadab, while Jehoiakim was king of Judah. Jer. 35:1-8.
14. It was after the flood that God first gave animal food to man. Gen. 9:3.
15. Noah's first act upon coming out of the ark was to build an altar and offer sacrifice to God. Gen. 8:20.
16. The first law for capital punishment is in Gen. 9:6.
17. Thorns are first mentioned in Gen. 3:18.
18. The first city of the Bible was Enoch, built by Cain. Gen. 4:17.
19. Musical instruments are first mentioned in Gen. 4:21.
20. The father of musicians, or father of the fine arts, was Jubal. Gen. 4:21.
21. The father of the nomads and of commerce was Jabal. Gen. 4:20.
22. The first worker in metals, or the father of the useful arts, was Tubalcain. Gen. 4:22.
23. Rebekah, according to the Bible record, wore the first bridal veil. Gen. 24:64, 65.
24. Saul was the first person mentioned in the Bible that committed suicide. 1 Sam. 31:4.
25. In Gen. 23:3-18 is recorded the first instance of the purchase of land.
26. The first monument to the memory of the dead was erected by Jacob at Rachel's grave. Gen. 35:20.
27. The first mention of a library is made in Ezra 6:1.
28. The first wall of water was built by the Lord across the Red Sea. Ex. 14:15-31.

29. The daughters of Zelophehad — Mahlah, Noah, Hoglah, Milcah, and Tirzah — were the first women to demand their rights. Num. 27:1-4.

Answers to Questions in "Instructor" of August 21

1. OUR Secretary of State signs his name simply "Lansing" in sending messages to foreign powers, for the purpose of saving expense on cablegrams, and because it is a diplomatic custom.
2. An ultimatum is the final conditions or terms offered by either of the parties in a diplomatic negotiation. The rejection of these terms by either party usually ends in the breaking of diplomatic relations or in active hostilities.
3. The majority of the people of Switzerland speak the French language. Forty-five per cent of the people of Belgium speak the Flemish language, forty-one per cent Walloon (a French dialect), and eleven per cent both languages.
4. Russia, Portugal, and San Marino are the other republics in Europe besides France and Switzerland.
5. In the present meaning of the term a "hyphenated American" is one who has sympathies abroad, especially with the central powers or their allies.
6. Brand Whitlock was the United States minister to Belgium when the European war broke out in 1914. Bethmann Hollweg was until recently the chancellor of the German Empire. Poincaré is president of France. Asquith is ex-premier of England. Grey was minister of foreign affairs in the Asquith cabinet. Earl Kitchener, of Khartum, was appointed secretary of state for war in Great Britain in 1914, and his exceptional organizing ability won him rank among the foremost men in England. He was drowned while on his way to Russia, June 5, 1916, when the cruiser "Hampshire" was sunk off the Orkney Islands.
7. Riga is a seaport of Russia, the capital of the government of Livonia. During the war it has frequently been mentioned in dispatches from the Russian battle front as the objective of numerous attacks by the central powers. It recently passed into the hands of the Germans.
- Bagdad is the capital of the province of Bagdad in Asiatic Turkey. On March 12 of the present year it passed from Turkish rule into the hands of the British.
- Warsaw is the capital of Russian Poland. It fell into the hands of the German army under Prince Leopold of Bavaria Aug. 5, 1915.
- Monastir is in Serbia. It fell into the hands of the Bulgarian forces on Dec. 2, 1916.
- The Marne is a river in France. In the Valley of the Marne was fought the Battle of the Marne, a victory for the French under Joffre, which thwarted the German attempt to reach Paris.
- Louvain is a city in Belgium, the seat of a famous Catholic university which has been closed since the war.
- Hartlepool is a seaport in Durham, England. It is frequently mentioned in connection with air raids as a point of attack by the invading planes.
8. *Persona non grata* is a term applied to a representative of a foreign government not acceptable to the government to which he is sent.
- Soixante-quinze* is the French expression for seventy-five.
- Boche*, a word which has come into use among the Allies since the beginning of the war, referring to the Germans.
- Piou-piou* is a French colloquial word for foot soldier.

Tommy Atkins is a British soldier.

Cossack refers to Russian cavalry.

Hussar refers to the light cavalry of Hungary.

9. *Italia irredenta* means unredeemed Italy, referring to provinces in Austria inhabited by Italians.

10. A censor is an official empowered to examine written or printed matter, and forbid publication or circulation of objectionable matter.

A minister is a diplomatic agent of the second or third class, sent from one country to another.

A consul is a person appointed by a government to reside in some foreign country, to care for the commercial interests of the citizens of his government, and to protect its seamen.

A *chargé d'affaires* is a temporary substitute for an ambassador.

An envoy extraordinary is a minister plenipotentiary accredited to a foreign government by the chief executive, sent for the purpose of gathering special facts, information, and data.

Train the Memory to Alertness

I HAVE been introduced to that minister three times within a few weeks, and yet he does not recognize me when we meet," said a woman who had but recently accepted the truth for this time. This was a real hurt to her. She could not know how many persons the minister meets each week and how difficult a task it is to keep each one in mind. However, the minister who remembers faces and names has a very great advantage over one who does not.

It is conceded by the best hotel men that a memory for names and faces is one of the most valuable assets of successful hotel men. If this qualification is invaluable from a commercial viewpoint, it is much more valuable as an asset of successful ministry. Why should a winner of souls excuse himself for his failure to remember people by saying he has little ability to remember names and faces? He can acquire the ability. He should do so. God will help him to do it.

James A. Farrell, president of the United States Steel Corporation, in which are 270,000 employees, more than the population of St. Paul, Louisville, Denver, or Atlanta, is called "the living gazetteer of the world," "a talking atlas," "commercial wizard," and other equally suggestive names. It has been said that his knowledge of the world is so great that the cartoonist could fittingly substitute the globe for his head. His knowledge of ship building, of national and international tariffs and custom duties, of steel making, and of his concern's manufacturing and selling business is almost incomprehensible, and positively uncanny. This remarkable memory has not been developed without effort. It has been gained, says Mr. Farrell, "by close observation, lively imagination, and indomitable industry and perseverance." These three things will produce acceptable results for all other persons.

The following incident related in a recent number of the *American Magazine* gives another striking example of a man's success in acquiring a good memory by studied effort:

"Five men were riding westward on a fast train last summer. After trade talk had slumped and politics had been worn bare, they turned to a discussion of John L. Horgan and his marvelous memory for names and faces.

"When I put up at the Hotel Sinton in Cincinnati five years ago," said one of the party, a New England

jeweler, 'Horgan was room clerk there, and a fellow was telling me—'

"What some one was telling you doesn't matter,' broke in a second member of the group.

"But—"

"Wait a minute,' interrupted the skeptic. 'You say you stopped at the Sinton five years ago?'

"Yes.'

"For how long?'

"One night.'

"Well, I'll bet you twenty-five dollars that when we walk into the Statler at Cleveland today Horgan won't recognize you.'

"Taken!'

"As the five men came into the lobby of the hotel a few hours later, Assistant-Manager Horgan was standing near the room clerk's desk. The jeweler walked toward him. With a quick smile, Horgan stepped forward and held out his hand.

"How do you do, Mr. Imhoff?' he said cordially. 'Glad to see you again.'

"John L. Horgan has an appearance almost boyish; one would never suspect him of sheltering a directory and photograph gallery back of his smiling face and alert, genial eyes. Yet there are one hundred thousand persons whom Horgan can call by name when he sees them. This is his own estimate, and he thinks it conservative.

"If you happen to be standing in the lobby of the hotel at Cleveland when Horgan meets a guest for the first time, you may see his eyes focus for a second on the stranger's face, and then catch up his dress, build, and appearance in a quick glance. As the guest walks away, the hotel man will look at him again. Henceforth he is added to the Horgan collection.

"Horgan's memory is a natural gift trained to the limit of proficiency. When he began his hotel experience, fifteen years ago, a boy of seventeen, he soon realized that a memory for names and faces was one of the most valuable assets a hotel man could possess. In the five years between 1907 and 1912, while he was room clerk at two Cincinnati hotels, Horgan collected the names and permanent addresses of fifty thousand persons, each one of whom he could recognize. Frequently he would run over sections of this list, making sure that each name called up the image of the man to whom it belonged. Today Horgan's memory is practically automatic; it needs no first aids to efficiency.

"In preparing for a convention a few weeks ago, Horgan made out from advance lists four hundred and sixty-two cards, each bearing the name and room number of one of the expected guests. Shortly afterward it was decided that the machinery of the hotel organization would be spared needless wear and tear if the room reservation cards were distributed on the train to one hundred and twenty-seven men who were coming from Chicago.

"The four hundred and sixty-two cards had been jumbled up without the slightest regard for geography. Horgan ran hurriedly through them, tossing into a pile at one side the names which he remembered as belonging to men in the Western delegation. He glanced through the pile again, cast out six, and left the one hundred and twenty-seven cards for the Chicago party *without a single mistake*.

"How does he do it? On a recent Sunday afternoon in Cleveland I set out to answer that question.

"Attention comes first,' Horgan told me. 'When you meet a man, look squarely into his face for a

second and forget everything else in the world. Etch his features into your brain: you can do it if you will keep practicing.

"It isn't enough to catch a name so that you can pronounce it. You must learn to see it. You must visualize it so that it appears in your brain as clearly as if it were printed on paper before your eyes. A trained memory is packed full of double exposures—to use a photographer's term. The name will bring up a vision of the man; the man, a vision of the name.

"I believe that any one who will keep at it can learn this trick of photographing a name. If a person's memory is faulty, let him shut his eyes for a moment after leaving a man he has just met, and trace the man's name letter by letter in his mind until he can see it all clearly. A name treated in this fashion won't leave one's mind right away.

"Self-consciousness blocks good memory. The man who is not sure of himself, who is wondering what he is going to say, who is afraid he may do something awkward, who fears he is not well dressed, or who prides himself on being unusually well dressed, is not likely to be able to give that moment of undivided attention that is necessary to stamp a man's image on his brain.'

"Is it sufficient to remember a man's face?' I asked.

"Oh, indeed not,' laughed Horgan. 'I suppose there are five hundred sets of people in my mind, each set made up of persons who look pretty much alike as far as their features are concerned. One man may hold his head a little differently, or speak in a lower tone, or act a little more aggressively, or have a ruddier complexion, or show some peculiarity about the way he holds his shoulders. You should catch a side view of a man and another view as he walks away.'

"Horgan admitted that his own memory has its off moments.

"Sometimes when I get very tired it plays tricks on me,' he explained. 'Then I try to get away until I am rested up. To remember best, one must be feeling fit and fresh. Almost every one has a clearer memory in the morning than at night. As a general rule, the better a man's health the better his memory.'

"Tell me some devices for developing memory,' I said.

"Any test which trains your mind really to see things at a quick glance will help a lot,' returned Horgan. 'One of the best tests I know is to stand in front of the show window of a store and glance quickly at all the articles in the window, and then turn away and see how many you can remember. Practice will make any one pretty adept at this.

"Look at the passengers opposite you in a street car. Then shut your eyes and try to visualize each one of them. Glance at the advertising placards over their heads. Close your eyes and see how many you can remember. All these things will help you in remembering a man's features from a quick glance; it would be impolite and usually impossible to stand and stare in a man's face for three or four minutes.

"Meet all the people you can. Watch them. Keep lists of their names. Sit down at night and check up the people you have met that day; see how clearly you can call up the image of each.'

"Anything else?' I asked.

"Just a bit of common-sense advice. Don't try to remember people whom you aren't likely to meet again. I never try to remember foreigners. One needs all one's brain cells for people who may cross one's path in the future.'

The minister, the teacher, the leader of young people, may not be able to accomplish the mental feats of the two men mentioned; but every one may do much toward creating for himself a memory that will yield him rich returns in spiritual or social work. If for commercial reasons alone one will take the pains to train one's memory, why should not Christian workers be even more solicitous to do the same, and more energetic in attaining the goal? Soul-winning demands and deserves the best of every talent and power.

To Think Upon

OUR friends are our ideals.—*J. R. Miller.*

MANY strand on the rock of Almost.—*S. V. Cole.*

"BE slow in choosing a friend; slower in changing."

To the dawdler, school examinations are "vexaminations."

"A FRIEND?—The first person who comes in when all the world steps out."

"We fail, not because our qualities are ordinary, but because we let them remain so."

A BORE is some one who talks of himself when you want to talk of yourself.—*S. V. Cole.*

"SELF-INDULGENCE is suicide. Sparing yourself means wasting yourself. He that saveth his life shall lose it."

Sticks

THE children form two bands. Two trees about sixty feet apart are goals. Ten sticks are piled loosely under each tree and a goal keeper guards them. He may not touch the sticks, but may tag any one who does. A line is drawn between goals, and any one tagged on the wrong side of the line must join the enemy. The members of each band try to steal sticks one at a time from the other goal to add to their own pile. The side securing all the sticks wins.—*Selected.*



"BEHOLD a bird's nest.
Mark it well within, without.
No tool had he that wrought,
No knife to cut,
No nail to fix,
No bodkin to insert;
His little beak was all.

And yet how neatly finished.
What nice hand, with
Every implement and
Means of art, with
Years and years of practice,
Could compass such another?"



THE MEASURING ROD OF OUR LIVES

The Ten Commandments Are the Standard of the Judgment

CARLYLE B. HAYNES

WITH a new determination in his heart to be obedient to the Lord, Donald Hunter came to the big tent on the baseball lot on Thursday night. Nothing had so stirred him in all this series of meetings as the talk of Wednesday night on the judgment which he learned had been going on in heaven since 1844. He found a great desire in his heart to know more of the truth of the Bible, that he might accept it and bring his life into harmony with it.

Tonight Brother Harris had put up a great chart which contained the law of ten commandments. He began his sermon by saying:

"More important than any other question connected with the judgment is this: By what standard of righteousness will God judge his people? What is the divine rule which will be applied to every life in the judgment in heaven, and by which we shall stand or fall? Are our lives to be weighed and measured by some fixed standard, or is each soul to decide for himself what is right and wrong?"

"It is evident that God will not judge his people in heaven by some rule which has been unknown on earth. This would be unjust, and God is a God of justice. No, God will first acquaint his people with his rule of righteousness, and earnestly encourage them to heed and obey it.

"What, then, is the great standard of the judgment? Note well the answer: It is the law of ten commandments, the law of God. This was the standard of righteousness in the typical service of the earthly sanctuary, and in the typical day of atonement when that sanctuary was cleansed; and it is the standard now in the antitypical service of Christ in the heavenly sanctuary, in the antitypical day of atonement while the sanctuary above is being cleansed. This is plain from such passages as James 2: 10-12 and Eccl. 12: 13, 14.

"Very clearly do these verses show that the law will be the standard of the judgment. And certainly if the ten-commandment law is to be the judge of our lives in the great judgment in heaven, now taking place, it is important that we give some study to it. We must not enter in the judgment ignorant of the very standard by which our lives will be measured and weighed. What does this law require? How does it instruct us to live? And, above all, are we now living in accordance with its precepts?"

"This great law is the only part of the Bible which is above inspiration. God did not commit it to men to write. God himself came down to earth and spoke it in the hearing of millions of people, and then wrote it with his own finger on two tables of stone. Deut. 4: 12, 13; Ex. 24: 12; 31: 18. This reveals the high importance God attached to the principles which this law contains. Of great importance are all the teachings of the Bible given by inspiration, but of larger importance are the commandments of this law, given by God himself on Mt. Sinai.

"A code of laws partakes very largely of the character of its author, and in the estimation of men is held to be of greater or lesser importance according to the standing of its author. There are several systems of law in this world which stand out above all others. There is the Napoleonic code, the code of Justinian, the British Magna Charta. And greater than all these stands the American Declaration of Independence. But looming far above all that have been or can be mentioned is that great code of law which God spoke with his own voice amid the thunders of Sinai. This law, spoken in the hearing of men more than thirty centuries ago, and preserved through all the changes of passing ages, has worked its way among the nations of the earth, and influenced humanity as no other law has ever done.

"It is not easy to produce a complete and perfect law. The works of the very wisest lawgivers, from Lycurgus, Numa, Draco, and Solon, down to Justinian and Napoleon, exhibit many defects. But in the ten commandments we have a code of law which forbids all sin and inculcates all virtue, and a law, too, which has outlived the laws of all the ancient emperors and conquerors, and has entered into the jurisprudence of the world, and exercises even today a greater influence on the morals and manners of mankind than any other law that was ever made.

"The authority of all other ancient codes has died away. But rolling down through thrice one thousand years there comes a voice, reaching over the wreck of ruined temples and fallen images and idols which have been cast to the moles and bats, and sounding forth not only throughout the civilized world, but even to those nations which still sit in the darkness and the shadow of death, and that voice still proclaims with an authority which has never lessened, 'I am the Lord thy God. . . Thou shalt have no other gods before me.'

"That word is heard and obeyed. Dumb are the ancient oracles; forsaken are the images of Egypt; lost in eternal oblivion are the idols and idolatries which thirty centuries ago were followed by the cultured, the learned, the rich, and the mighty. But held in everlasting remembrance are the words of God which were spoken from the sacred mount in the hearing of Israel. That law has been published to all lands, printed in more tongues than any other law which has ever existed. And today, wherever one may find righteousness and truth, purity, intellect, intelligence, science, art, invention, discovery, education, order, morality, and good government, he will find that this law has preceded these things as a schoolmaster to bring men to Christ, that men may learn of him the way of life and peace.

"This law, being given by a perfect God, is itself perfect. Ps. 19: 7. The claim is made today that this law was given only for a limited time, that it was

intended to be superseded by the gospel at the time of the death of Christ. But this claim is utterly denied by the teachings of the Bible. This law is eternal and unchangeable. All of its commandments were to continue in force throughout all the ages to come. Ps. 111:7, 8.

"This is the teaching of the New Testament as well as of the Old, for we find Christ himself teaching that he did not come to abolish or change the law, but to fulfil, or do, it. Matt. 5:17-19.

"This law is the summing up of the righteousness and the truth of God. It is the foundation of all truth and righteousness. So say the Scriptures. Ps. 119:142, 172.

"Faith in Christ does not make this law void to the believer, but rather establishes it. Rom. 3:31.

"Those who profess to serve God, to be his faithful children, and who refuse to keep his commandments, are utterly mistaken as to what true worship is. Notice what God says of them in 1 John 2:4.

"And those who find the preaching of the law so distasteful that they refuse to hear it, even their prayers are said to be an abomination to the Lord. Prov. 28:9.

"In the law is summed up the love of God, as well as his truth and his righteousness, for we read, 'For this is the love of God, that we keep his commandments: and his commandments are not grievous.' 1 John 5:3.

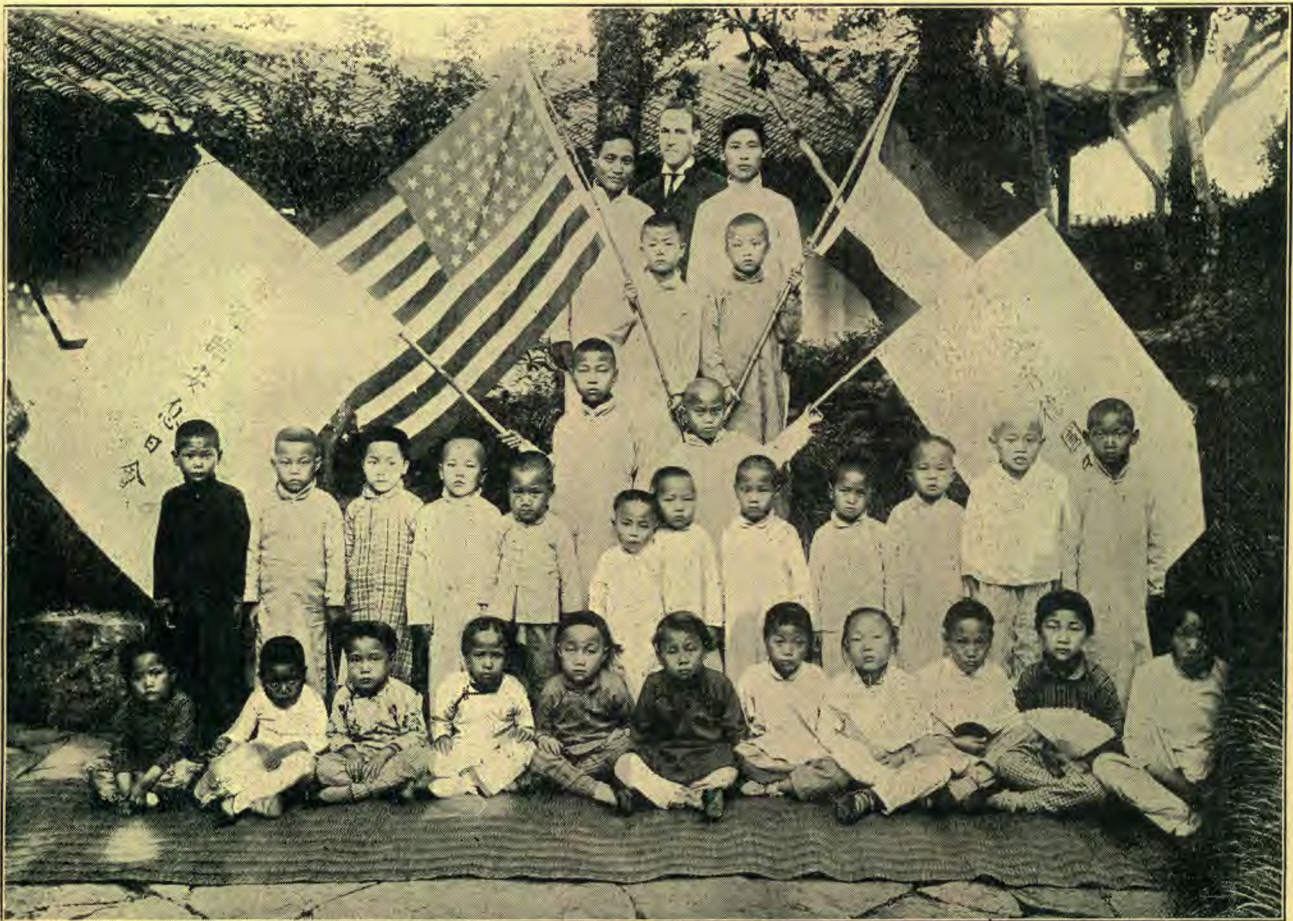
"This law, then, being the standard by which God will judge our lives, it becomes our duty, especially at this time in view of the judgment above, to closely examine our lives in the light streaming from the law. Are we obeying it? Do we keep the ten commandments? Do we keep every one of them?

"There is no dispute in the religious world regarding nine of the ten commandments. All are agreed

that it is the duty of every child of God to keep the first, second, third, fifth, sixth, seventh, eighth, ninth, and tenth commandments. But there is a dispute about the fourth commandment. Some claim that it should be kept; more claim that it has been abolished, and need not be kept. In view of the fact that our lives will be judged by the standard of the ten commandments, we must know the truth of this question. We must not make any mistake, for a mistake here may be fatal to our eternal salvation. Tomorrow night we shall give this question of the fourth commandment, the observance of the Sabbath, earnest study."

There were many at the tent that night who began to see for the first time that the Sabbath question was of much greater importance than they had thought. Donald had heard many comments on this question throughout the city since Brother Harris had been preaching. All were ready to admit that he was a wonderful preacher, and made things very plain in his teaching of the Bible. "But," they said, "he is a Seventh-day Adventist. What a pity it is that these people, who are such a good people, and such fine Bible students, should make so much of such a small and insignificant thing as the Sabbath."

Donald had been half inclined to agree with this view, and look on the Sabbath question as too small a matter to give much attention to. But now, in view of the judgment, seeing clearly that the lives of all were to be measured by the ten-commandment law, a new light was thrown on the question of the Sabbath. All could see that this view of the matter clothed the Sabbath with a new importance. He heard many comments on this point as he went home that night. The people of the city who had been attending the meetings were much stirred over the question, and on every corner little groups gathered and discussed it. But while many arguments were started, all seemed to



The church school at Kiang-yin, China. In the upper row at the left is the school-teacher, next to him is K. H. Wood, director of the Kiangsu Mission, and at the end of row is one of our native evangelists.

agree that they would like to hear Brother Harris the next night. A week before, many would not have cared to attend a meeting where this question would be presented. But now, after hearing the sanctuary question and the judgment, the Sabbath question loomed much larger in their estimation than it ever had before, and became clothed with a significance and importance of which they had not dreamed.

The Morning Watch

Conducted by the Missionary Volunteer Department

"The early morning often found Jesus in some secluded place, meditating, searching the Scriptures, or in prayer."

Nature of God's Law

(Texts for October 7-13)

WE were standing on one of the broad avenues in Colorado Springs, gazing at the mountains. My friend was seeing Pike's Peak for the first time. Presently a cloud flitted over her face. "I am disappointed in Pike," she began. "Why, it doesn't look any higher than the mountain just this side and a little to the left of it."

"No, that is true; it doesn't from where we are now standing," I agreed, "but look at the timber line. This nearer peak, which appears as high, is covered with trees, while Pike's old bald head with its straggling locks of snow is infallible proof that it towers high above all the peaks clustering around it." This was all the proof we really needed, and every other test we applied only helped us to appreciate more fully the superior height of this famous old peak in the Rockies.

This little experience taught me a lesson. Sometimes God's law does not appear so great to us as it really is. However, our feelings in the matter do not change facts. The law of God remains infinitely superior to laws of human origin whether we feel it or not. When we get a right perspective, we shall see that this is true; and if we will apply just tests we shall convince ourselves of its superiority.

Human laws may be good; usually, however, time reveals flaws in the best of them, and amendments must be made. But "before this earth was called into being, God's law existed;" so far it has not become obsolete or needed the slightest changing; and the Word that never fails says: "One jot or one tittle shall in no wise pass from the law, till all be fulfilled." God's law is perfect, and is the guide for truly successful living. It was given to guide our first parents; it has always been the rule for true living; and it is the rule by which we are admonished to live, for it is the rule by which our lives will be measured on the great final reckoning day.

The life of Christ is the best interpretation that the world has ever had of the law of God. His life revealed its nature; he came to magnify the law—to explain it; he lived in full obedience to it; every act of his life was an expression of the spirit of the law; and his whole life was a concrete explanation of the Word of God—the law of God. Would you know the nature of God's law? Then study your Bible diligently, for from Genesis to Revelation it is an exposition of the law. Make a special study of the life of Christ; copy his life, and you will be obeying the law that will lead you into the life of eternal happiness.

There is one nature of the law we must not overlook. Those who endeavor to obey it through Christ

will understand the real values of life. They will know that God's law is better than the silver and gold for which so many are clamoring, and which will drag many down to everlasting destruction. A heavenly light shines upon the pathway of those who obey God's law so that they may walk and not stumble or fall. They also are given a peace from heaven—the only peace that will not flee before earth's testing troubles. And finally those who endeavor to obey the law of God through Christ will become like him, and when the losses and gains of this life are past, and the rewards are meted out, they will receive their inheritance and become joint heirs with him in the home of eternal bliss.

MEDITATION.—Somehow the beauty of the law is unfolding to me. The use of a recipe is determined by the dish that is prepared from it; so the value and nature of a law must be measured by the character it produces. The life of Christ is a result of complete obedience to the law,—it is a perfect interpretation of the law. His life is altogether lovely. As I look at the law through him, I see it in its beauty; and my desire to live by it grows deeper and deeper.

SPECIAL PRAYER.—Father, come into my life this morning. Fasten self a little more securely upon the cross; it dies so slowly, and is ever reaching for the scepter. Seat Christ a little more securely on the throne of my heart. Teach me a little more fully today how to surrender all to him. O Father, write thy law in my heart that those about me may read it in my looks, in my words, in my deeds; and that my life may reveal its beauty to others.

M. E.

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Missionary Volunteer Society Programs for Week Ending October 6

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

The Bible Year

Senior Assignment

- October 7. Matthew 8 to 10: Miracles; commission to the twelve.
- October 8. Matthew 11 to 13: Jesus teaches and preaches; prophetic parables.
- October 9. Matthew 14 to 16: John beheaded; Sabbath keeping; faith commended.
- October 10. Matthew 17 to 20: The transfiguration; parables.
- October 11. Matthew 21 to 23: Triumphal entry; parables.
- October 12. Matthew 24 to 26: Christ's great prophecy; parables; Gethsemane.
- October 13. Matthew 27, 28: Crucifixion and resurrection.

For notes on this assignment, see *Review* for October 4.

Junior Assignment

- October 7. Luke 13: Parables of the fig tree and the mustard seed.
- October 8. Luke 14: Parable of the great supper.
- October 9. Luke 15: The lost sheep; the prodigal son.
- October 10. Luke 16: The unjust steward; the rich man and Lazarus.
- October 11. Luke 17: Ten lepers healed.
- October 12. Luke 18: The unjust judge.
- October 13. Luke 19: The parable of the pounds.

Earthly Stories with Heavenly Meanings

"Tell me a story, Aunt Amelia," begged a little three-year-old one evening, climbing up into his aunt's lap. Of course, she couldn't refuse that eager voice,

The Sabbath School

II — The Ten Commandments

(October 13)

MEMORY VERSE: "I delight to do thy will, O my God: yea, thy law is within my heart." Ps. 40:8.

Questions

1. What does Paul say of the commandments of God? Rom. 7:12. Note 1.
2. How does David describe the law of the Lord? Ps. 19:7.
3. What is the Bible definition of sin? 1 John 3:4.
4. How do many regard sin? Prov. 14:9. Note 2.
5. How is the power of sin illustrated? Prov. 5:22.
6. What is said of the way of the transgressor? Prov. 13:15. Note 3.
7. What is made known by the law? Rom. 3:20, last part.
8. To what is the law compared? James 1:23-25. Note 4.
9. What experience is necessary in order to keep the law? Eze. 36:26, 27.
10. How does the converted heart feel toward God's requirements? Ps. 40:7, 8.
11. How many of the commandments are sure? How long will they stand fast? Ps. 111:7, 8.
12. What did Jesus say he did not come to do? Matt. 5:17, 18. Note 5.
13. What is said of those who break the commandments? What is said of those who keep them? Verse 19.
14. What will enable us to keep the law? Matt. 22:36-40. Note 6.

Notes

1. The laws which any king or ruler makes are like himself. They express in words his will and character. The king of heaven gave us his law—the ten commandments. As he is just and righteous, every commandment is also right and good.
2. "We should beware of treating sin as a light thing. Terrible is its power over the wrong-doer. . . . The greatest wrong done to a child or youth is to allow him to become fastened in the bondage of evil habit."—*Education*, p. 291.
3. It is the transgressor who has a hard time,—not the one who obeys God, even though he may suffer persecution or death because of right-doing. Young people may think it difficult to obey the commandments; but the Lord says: "He that sinneth against me wrongeth his own soul." Prov. 8:36. The way of the Lord, though narrow, is pleasant, and all his paths are peace. Of the wicked it is said, "Destruction and misery are in their ways; and the way of peace have they not known." Rom. 3:16, 17.
4. The mirror tells us how we look. If our appearance is not right, it tells us so, but it does not take away a single defect. So the law of God points out the wrongs in our life, by setting before us the true standard. To get rid of sin, we go to Jesus for pardon and cleansing.
5. "Do not imagine that I have come to do away with the law or the prophets; I have not come to do away with them, but to complete them. For, believe me, till the earth and the sky disappear, not even the dot of an 'i' nor the cross of a 't' will disappear from the law, not until all is done."—*Twentieth Century New Testament*, Matt. 5:17.
The jot is the smallest letter, and the tittle is a small mark, or part of a letter, which distinguishes between letters of the Hebrew alphabet.
6. It is not hard to do that which we love to do. In their play children often work harder than they would at their tasks; but it seems easier because they enjoy it. So when we love God and what he says, his commands will be our delight.

nor the look of entreaty in the big blue eyes; so soon, if you had been listening, you would have heard her telling one of the most interesting stories. When she had finished, there was silence in the room for a moment, then, "Tell it again," came the same little voice. "O Boy Blue, surely you don't want the same story again?" "Yes, the very same one, Aunt Amelia."

I wonder if you can imagine what kind of story it was that little Bernhard was so fond of hearing. Yes, it was a Bible story. We may hear these stories over and over and never tire of them. And best of all they help us to do right, and to serve God.

When Jesus was here upon earth, he used to tell little stories called parables. You remember the little girl said that a parable is "an earthly story with a heavenly meaning." That is a good definition, though of course it isn't quite like the one the dictionary gives. If you look up the word "parable," you will no doubt find something like this: Parable: a short narrative of a possible event in life, from which a practical lesson can be drawn.

Every one likes stories, and often when a truth is illustrated with a story, it makes more impression on the mind. Jesus used many parables in teaching the people the truths he wished them to learn.

In our Bible reading this week you may be surprised to see how many interesting everyday things of life are used by Jesus to direct the minds of his hearers to spiritual things. As you read, it would be a good plan to make a list of them.

You have often watched your mother make bread, haven't you? Isn't it surprising that a little yeast cake can leaven a whole baking of bread, perhaps six or seven loaves? Jesus says that the kingdom of God is like unto leaven which a woman took and hid in three measures of meal till the whole was leavened. When a boy accepts Jesus, and begins to study God's Word and to pray, what a change is seen in him! He is kind and obliging, where perhaps before he was disagreeable and rude. He is pure, honest, and obedient. When others see this change, they are influenced by it, and soon the "leaven" has helped a large number to love and serve Jesus.

One parable which is especially dear to boys and girls is that of the lost sheep. If you have ever seen the song called "The Ninety and Nine" illustrated in a stereopticon song service, I am sure you still remember the picture of the Shepherd climbing the mountains through the darkness of night, with a little lamb in his arms, and such a look of love and tenderness on his kind face. As the shepherd in the parable could not bear the loss of even one of his sheep, but was willing to suffer hardship and weariness to save it, so Jesus watches and cares for each child, not willing that even one should be lost. When a child gives his heart to the Lord, there is great rejoicing in heaven among the angels, and especially is the Saviour made glad; for he died for every one.

There is a good lesson in the parable of the grain of mustard seed. Although the mustard seed is one of the smallest planted by the gardener, yet when fully grown it becomes one of the largest herbs in his garden. "A small, truth-laden particle—a word, a tract, a letter, a deed, a prayer—will bring forth abundantly under God's blessing." Every child can sow these little seeds.

"Little words of kindness,
Little deeds of love,
Make this earth an Eden,
Like the heaven above."

ELLA IDEN.



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A Measure of Efficiency

ARE you an up-to-date teacher? Do you do thorough work for your pupils? Are you a better teacher this year than last? If these questions can be answered affirmatively, you are taking advantage of the means within your reach for self-improvement, not the least of which is the *Christian Educator*, a thirty-two-page monthly magazine full of helpful suggestions, especially to teachers of the lower grades. Subscription price, \$1. Order of your tract society, or of the Review and Herald Publishing Association, Takoma Park, Washington, D. C.

"Fifty Missionary Heroes"

WHAT an inspiring book!" I exclaimed as I finished the last page. Nothing I have ever read has created a more ardent desire and firmer resolve to fill my place in earth's harvest field to labor for my King. The author gives a vivid portrayal of the circumstances surrounding these brave men and women in their mission fields, tells of the difficulties surmounted, and of how they were upheld by Omnipotent power. It also shows that these "heroes" had few advantages in preparing for service, and that it was consecration to God which made them efficient. Not once does the reader's interest slacken, and he is inspired with a firm resolve to be more zealous in preparation and work which he has to do, and to say with Henry Martyn, "Now let me burn out for God."

ERVA B. TAYLOR.

Steal Bases

IN a recent article in the *Baseball Magazine* the famous player, Ty Cobb, makes a strong plea for base stealing. He recognizes, of course, the value of skilful hitting, pitching, and fielding; but all of these are cut and dried, they do not introduce the element of the unexpected. But when a swift and daring runner starts out from first base on a wild career, no one knows what will happen. Rules are thrown to the wind. Programs go to tatters. The infield, the pitcher, and the catcher become demoralized. The most absurd errors are quite likely to be made, and the defense is completely confused.

Of course, base stealing is risky business. That is why baseball managers frown upon it. They prefer to play safe, to run the game in steady and plodding fashion. They want to hold their players to a routine, and keep them from anything original and erratic. Ty Cobb has a different notion.

I believe with Ty Cobb as to baseball, and certainly I hold with him when it comes to the game of life. For here the humdrum, the scheduled, the ordinary,

will answer up to a certain point, but not for the whole game. The player who confines himself to it will never get to home base. Success in the game of life largely consists in watching for unexpected opportunities and availing oneself of them; it does not consist in staying on one base until pushed off of it and then waddling along to the next one.

"I'll find a way or make one," says the gallant player of the game of life. "I'll do something different. I'll open up new avenues of service. I'll discover new methods. I'll utilize what never has been utilized before. I'll keep the devil guessing. I'll be as enterprising in the Father's business as the shrewdest business man is in the world's affairs. I'll not wait for others to make hits. I'll do some running on my own account."

That might be called the Ty Cobb type of Christian.
—Caleb Cobweb.

Frugality Always in Season

PRUDENCE in expenditure, particularly now, is evidence of sanity, of right living and right thinking.

John Wanamaker's first pay was only \$1.20 a week, and he walked four miles to and from work each day to save a part of it as a cornerstone for the gigantic fortune he has built. John D. Rockefeller still has the little book in which he kept strict account of every penny at a time when his salary was infinitely smaller than that of any of the vast army of men working for him today.

Not all of us can be Wanamakers or Rockefellers, nor want to be; but their experiences point out very clearly the way to money-making through money-keeping; and most of us can, if we will, go a reasonable length in that direction.

And for frugality there are other uses than getting rich. James A. Garfield, teaching school at twelve dollars a month, saved money to carry him through college. Young Abe Lincoln denied himself comforts and walked fifty miles to buy a single book. The notable instances of frugality by which men have worked themselves up in the world would fill volumes. Most of the really great men of the past, and of the present, in all lines of endeavor, are self-made—made through their own self-denial, fixed purpose, and helpful habits.

Stinginess and greed are to be abhorred. They are at the one extreme, while profligacy and carelessness are at the other. The golden mean of saving thrift is to be found halfway between.—*The Christian Herald*.

Meditation Thoughts

"NECESSITY is a priceless spur."

"COURAGE to walk straight ahead is better than genius."

"THE nearer we get to heaven, the heavier earth's goods become."

THE eternal stars shine out as soon as it is dark enough.—*Carlyle*.

ADVERSITY is the diamond dust heaven polishes its jewels with.—*Leighton*.

"BETTER to say, This one thing I do, than, These forty things I dabble in."

"CONTENTMENT is a richer gem than sparkles in a diadem, and gives us greater peace."

"SHEET lightning is not destructive; but when concentrated, it becomes a mighty power."