

# The INSTRUCTOR

Vol. LXVI

February 5, 1918

No. 6



"The Lord did there confound  
the language of all the earth."  
Gen. 11: 9.

THE TOWER OF BABEL

# From Here and There

Great Britain has transported more than 4,000,000 men across the English Channel from Dover since the war began, and has not lost a single man.

Just now arrangements are being made for the planting in America of a hundred thousand acres of castor beans, the oil from which is a vital necessity to the smooth running of aircraft engines.

Since the war began the British Foreign Bible Society has distributed for use by friend and foe, in trench and dugout, prison camp, barrack-room, battleship, and hospital, more than 6,000,000 copies of books in sixty languages.

Because some persons are not patriotically heeding the conservation recommendations of the Food Administration, a conservation law compelling obedience will in all probability be enacted. We have so many blessings that are denied millions of our fellow human beings in other lands, why is it not both a Christian duty and privilege as well as a patriotic duty to conserve every bit of food that careful, intelligent planning makes possible?

A few over five million automobiles are in use in all the world today. More than four million of these are in the United States, practically all made here. Eight hundred thousand are scattered through the rest of the world, many of them made in the United States. Obviously this country builds far more automobiles than does all the rest of the world together.

Miss Carolyn Stevens, of Hoboken, New Jersey, was recently at home on three weeks' furlough. She has driven supply automobiles and ambulances for more than a year, and has been under fire of German guns on numerous occasions. She was the first woman to drive through the newly established American camp after the arrival of General Pershing's forces.

King George of England has appointed Dean Herbert Hensley Henson to the bishopric of Hereford, which carries with it a seat in the House of Lords as a spiritual lord of Parliament and a salary of about \$25,000 a year, in addition to an official residence or palace in his cathedral town and a residence in London to enable him to fulfil his parliamentary duties.

The waste in eggs in the United States every year amounts to nearly \$50,000,000. It is estimated that seventeen per cent of all the eggs produced in this country become unfit for human food before reaching the consumer because of careless methods of handling. We should help to prevent this loss by not letting hens nest on the damp ground, by keeping the nests clean, by not washing the eggs, by being careful not to crack them while handling, by gathering eggs daily, by storing them in a cool, dry place, and by marketing them at least once a week — twice a week if possible.

The best socks that any private in our army can get are those made by the women of America, who knit them free, out of real wool, and send them to the Red Cross or to the army. The Red Cross authorities will tell any woman just how to make these socks so they are thoroughly practical. Many hundreds of thousands of pairs have been knit and given free by the industrious women of our country. The life of a pair of socks in the army is only about seventy-five miles — not even two weeks. An overproduction of good socks fit for soldiers is hardly possible; so let us keep on knitting.

The President's message read before Congress January 8, was telegraphed to all the news centers in the civilized world. In less than two hours after he began speaking the entire address had been delivered to all news centers in South America. The distribution of the message throughout the world is estimated to have cost \$7,000.

The area of France is a little more than 200,000 square miles, less than the two States of Montana and Idaho. But France rules one third of Africa, a territory larger than the United States and Alaska. The African child is twenty times as large as the European mother. Morocco alone is one and a half times as large as France, and in one year sent a million sheep and 350,000 tons of grain to Marseilles.

Mollie Wellington, the world champion laying hen, whose home is in California, traveled all the way to New York to occupy her throne at the poultry show at Madison Square Garden. Mollie is a light brahma, one of the plumpest and finest-feathered hens ever on exhibition. Her record is 325 eggs in one year and 695 in two and one-half years. She is insured for \$1,500.

## A Pledge of Consecration

THE following stanza from a poem entitled "America's Call," presents also an appropriate expression of consecration to the Lord in this hour of needed service:

"Looking only to thy glory,  
Come we now, both great and small;  
Come, and count it as but nothing  
In thy cause to give our all."

## The Artist's Mistake

AN artist in painting a picture of the Lord's Supper, used all the resources of his art to give to the face of the Master an expression of strength and love. He found on completing the picture that visiting friends invariably referred to the beauty of the cups in the foreground. "Ah," he said, "I have made a mistake. These cups divert the attention from the face of the Master." So he took his brush and painted them out. Were you and I as ready to eliminate from our lives everything that prevents the character of Jesus from being revealed in its full beauty, how much greater the good we could accomplish!

It is difficult to be always true to ourselves, to be always what we wish to be, what we feel we ought to be. As long as we feel that, as long as we do not surrender the ideal of our life, all is right. Our aspirations represent the true nature of our soul much more than our everyday life.—Max Müller.

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# The Youth's Instructor

VOL. LXVI

TAKOMA PARK STATION, WASHINGTON, D. C., FEBRUARY 5, 1918

No. 6

## Gethsemane

IN golden youth when seems the earth  
A summer land of surging mirth,  
When souls are glad and hearts are light,  
And not a shadow lurks in sight,  
We do not know it, but there lies  
Somewhere veiled under evening skies  
A garden which we all must see —  
The garden of Gethsemane.

With joyous steps we go our ways,  
Love lends a halo to our days;  
Light sorrows sail like clouds afar,  
We laugh, and say how strong we are.  
We hurry on; and hurrying, go  
Close to the borderland of woe  
That waits for you, and waits for me —  
Forever waits Gethsemane.

Down shadowy lanes, across strange streams  
Bridged over by our broken dreams;  
Behind the misty cap of years,  
Beyond the great salt fount of tears,  
The garden lies. Strive as you may,  
You cannot miss it in your way.  
All paths that have been, or shall be,  
Pass somewhere through Gethsemane.

All those who journey, soon or late  
Must pass within the garden's gate;  
Must kneel alone in darkness there,  
And battle with some fierce despair.  
God pity those who cannot say,  
"Not mine, but thine;" who only pray,  
"Let this cup pass," and cannot see  
The purpose in Gethsemane.

— Selected.

## When to Obtain an Education

J. S. RAYMOND

AN old adage says: "Opportunity knocks at our door but once, and he who would embrace her must make haste ere she flee away." This may be true generally speaking, but it does not necessarily follow that he who has been asleep, and suddenly awakens to find her fled, is without hope, for opportunities are legion, and follow fast upon each other.

Many a boy or girl has come to manhood or womanhood to find that he was barred from the better positions in life because of lack of education. Some bewail their condition, but make no effort to better it; some curse the hand of fate for having dealt thus hardly with them; still others thank providence for the revelation, and proceed to get that which they lack. They usually succeed, for God helps the man that does his best. It matters not what you were, but what are you today, and for what are you preparing? Have you wasted years of valuable time? Start today to redeem them. Do not say, I cannot, or, I am too old; but begin where you left off, asking God for help. If you will do this you are sure of success, for God will not forsake a trusting child of his.

I am personally acquainted with a man who has had the latter experience, and I will relate it in his own words, hoping it may cheer some who are discouraged because they have let slip opportunities of youth.

"After finishing the eighth grade," he told me, "I wanted to discontinue school and work with my father at carpentry. As our family was large, father made no objection, but permitted me to do as I wished. I went on in this way seven years. I did not realize my mistake until I began work in a roundhouse for the railroad. I was happy, and thought I could see the day when I would be an engineer.

"One day the master mechanic gave me a simple problem involving square root. I remembered having seen the word in arithmetic, but that was about all. I could not solve the problem. He smiled and said, 'My boy, you will never succeed that way. You ought to attend school, and you'll have to if you ever expect to become a railroad man.' That set me thinking, but I finally made up my mind I had waited too long. It would be too great a task. In less than a year I lost my job, because the railroad company wants men of the 'I can' class.

"I went back to carpentry, but made little progress

at that, because I could not 'lay out' work with any degree of accuracy. I felt the effect of my mistake keenly, but did nothing to better myself.

"About this time the first church school in Wisconsin was started. The teacher was a consecrated young woman, and did all she could to help the people spiritually. She began holding prayer meetings with the young people on Tuesday and Thursday evenings. I attended one of them, not because I was interested in prayer meetings or in the teacher, but I was restless and wanted to go somewhere. In looking back I can see it was God who prompted me to go, but of course I did not realize it then. The Spirit of God was there in large measure and began pleading with me. As I listened to its gentle wooings there came into my soul a strong desire to be a Christian, and do something worth while. I yielded to the Spirit's call, giving myself fully to God.

"That was the turning-point in my life, and I often thank God for the experience. I wanted to work for the Lord, but what could I do? Uneducated, untrained, I felt of all men most miserable. As I reviewed my past life and saw how many opportunities had knocked at my door and fled unacknowledged, I wept bitterly and spent several days in the woods pouring out my troubled soul to God, and pleading for strength to put away my sins, and for wisdom to know what to do. The Lord heard my cries, and sent relief, as he always does. I was impressed to attend school, but how to do it was the question. I felt that if I kept on at carpentry I should lose out spiritually.

"The Spirit said, 'Canvass for "The Great Controversy," but I said I could not do that, and sitting down on a rock, I struggled with the question for more than five hours. Victory for the right came at last, and with it a peace and joy I have often experienced since but never before.

"Hastening home, I told mother I was going out canvassing. She was pleased and said, 'God will bless you, my son, and give you success if you stick to him through every experience.' When my worldly associates heard of my decision, they made great fun. One said, 'John, you could not give gold dollars away, to say nothing about selling books.' Another said, 'A preacher, eh? Well, you will have to show me.' I said nothing, but thought a great deal.

"As I started canvassing I asked the Lord for success, and success came. I began school in the ninth grade. I have now spent eight years in training for the Master's service. God has been with me every step of the way, and one of these days I hope to leave school a real preacher of righteousness."

The experience of this young man is only one among many that I might relate. Thousands of men and women who wasted the opportunities of youth are now making the best of the present opportunities in preparing for the Master's work. If you have failed once or a thousand times, do not despair, but with a prayer try again, and the Lord who helped this young man is just as willing to help you. Will you let him?

### Saving War Waste

LONG before the war the conversion of waste products of factory and mine in this country and across the waters into useful, money-paying by-products made a story of intense interest; but this was only a beginning of the marvels of war salvage.

In the *Saturday Evening Post* for January 5, Isaac F. Marcossou gives a detailed description of the gigantic salvage work the British government is conducting. As the result of his personal observations of this work, he is able to cite the following facts:

It is estimated that the British government saved not less than \$30,000,000 last year by its efforts to conserve its waste, the gross income from the sale of by-products being nearly four million dollars.

Every army unit has a salvage squad, and after a battle the field is quickly cleared of all waste, which includes abandoned helmets, swords, guns, rifles, belts, unexploded shells, shell cases, saddles, shoes, and blankets. Motor trucks carry this to the sorting places at the rear of the lines.

#### Clothing and Blanket Salvage

In the early days of the war discarded clothing and uniforms were sold to the ragman for \$250 a ton. Now nearly 4,000 Frenchwomen are employed in a Paris establishment to restore these as nearly as possible to their former value. This work alone saves the British government in real money more than \$12,000,000 a year. During one period of six months 1,155,803 blankets of all kinds were salvaged. Originally they cost \$3,889,505. Horse blankets are renovated at the rate of 160,000 every six months. These represent an original cost of \$300,000.

#### Rubber and Shoes Redeemed

There is in Paris also a rubber-salvage factory. This is of special interest because rubber is now almost as valuable as jewels. A pair of thigh rubber boots which cost \$10 can be made almost as good as new for sixty cents. Before this factory was established the lowest bid from French contractors to restore thigh boots was \$8 a pair. Last year this depot salvaged 450,000 rubber boots. A rubber cape which cost \$5 can be repaired for fourteen cents.

The shoe salvage is as important as the rubber redemption. Considerably more than a million pairs of shoes a year are repaired. Even the torn and frayed uppers that are unrepairable are saved, a machine with a circular knife having been invented that converts them into shoe strings.

#### German-run British Auto-repair Shops

The British have hit upon the happy idea of utilizing the engineering talent of their German prisoners to

salvage damaged automobile and aeroplane parts. At this shop \$125,000 worth of spare parts are salvaged every week.

More than 3,000 separate motor-vehicle parts are repaired and issued for immediate use each week. They include complete engines; radiators; ball bearings; axles and wheels; accessories and fittings, like lamps, batteries, wind screens, magnetos, inner tubes, spark plugs, and speedometers. All together, 50,000 spark plugs and 2,000 magnetos have been reclaimed since the work began. The total value of all the salvaged parts is more than \$2,500,000.

"When a part is beyond repair the material of which it is composed is frequently used for the reproduction of that spare or for the repair of some other. Destroyed radiators are melted down to make new ones; burnt-out truck valves are machined into car valves; worn brass bushes are recast and made into new ones. About fifteen hundred such parts are made and remade every week. Absolutely nothing is permitted to go to waste. Even the solder used comes from the scrap heap."

#### Leather Salvage

Besides shoes and belts, saddles come in for attention. "Hundreds of saddles come in from the front every week. Many of them are shot full of holes and nearly all have the mud of the French roads still clinging to them. An officer's new saddle represents an outlay of \$50 to \$100. In this process of salvage it can be remade for a few dollars."

#### Meat Cloths Saved

"No evidence of the completeness of the army-thrift crusade is more striking than the treatment of carcass cloths. It deals with the large pieces of white linen used to cover the carcasses of beef that come from South America, the United States, and Australia. In ordinary times and in ordinary wars these blood-stained sheets would have been thrown away as worthless. Today you see them literally cooked down in large vats. Their long contact with the beef on the voyage has impregnated them with considerable fat. In the boiling process this grease comes to the surface, is skimmed off and used for what is called "dubbing," an excellent leather softener. The rags themselves are cut into small pieces and employed for general cleaning purposes. This operation represents salvage raised to the *n*th degree. It is like splitting hairs.

#### Saving the Fat

"As long ago as 1915 England realized that she was paying an excessive price for glycerin, which is one of the essentials in the making of high explosives. The soap makers in the United Kingdom notified the government that owing to the abnormal price of glycerin—it was \$1,250 a ton against the pre-war price of \$250—the American soap makers were in a position to sell their product abroad at a price with which the British manufacturers could not compete.

"In order to understand the connection between soap making and glycerin—from which nitroglycerin is made—you must first know that fat produces soap. One of the by-products of soap making, in turn, is the much-needed and now highly prized glycerin. One hundred pounds of fat produces ten pounds of glycerin. Before the war, when there was only a normal demand for high explosives, glycerin had to be content to occupy a place in the industrial catalogue as a mere by-product. Since the war the tail wags the dog and glycerin is as rare and almost as precious as gold.

Now you can see why the American soap maker could afford to sell his product for a song in the United Kingdom.

"No wonder the British soap makers were up in arms. They made it very clear to their government that if the state of affairs that I have just described continued, the manufacture of soap at home would have to stop and the government would be entirely dependent upon the American market for its supply of glycerin, and at an excessive price.

"The British government at once got busy. It prohibited the importation of soap from the United States and decided to collect all the fat from the army camps and use it for the double purpose of producing British-made soap and British glycerin for British shells. Here you have one of the many side lights on the growing self-sufficiency of the empire. . . .

"An agreement was entered into between the army, the government, and the soap makers. The army agreed to turn over all the by-products of camp and kitchen to the soap makers, and the soap makers, on their part, undertook to supply the ministry of munitions with all the glycerin extracted from the fat at the pre-war price of \$250 a ton. . . .

"Last year enough glycerin was obtained from army fat to provide the propellant for 18,000,000 eighteen-pound shells. This means that approximately 1,800 tons of glycerin were obtained from the refuse of the camp kitchens. This glycerin, sold to the ministry of munitions at the pre-war price of \$250 a ton, meant a net saving of \$1,000 a ton, or \$1,800,000. . . . The army and navy got all its soap free of charge, which is part of the contract with the Committee for the Purchase of Army Refuse. At Saloniki the British army not only renders all its fat, but conducts its own soap factory. . . . All the leavings of the rendering plant, together with accumulated potato peelings, are sold to the French farmers for hog food at fifty cents a barrel."

#### Other Economies

"No less drastic is the treatment to which the empty flour sacks at army bakeries are subjected. Flour always clings to its cloth receptacle and it is worth reclaiming. The bags therefore are dropped into a hopper which revolves at great speed and extracts every particle of flour from the goods. The sacks are used for various purposes and the flour goes into army bread. At one bakery in France the saving in flour that would otherwise have been lost in the sack is not less than \$250 a week. . . .

"The system of salvage extends everywhere. Nothing is immune. Every gasoline can is used and reused until it is dilapidated, and then the tin is sold. The wooden packing cases are employed until they fall to pieces and the scraps become kindling. Hospital dressings are sterilized and sold as cotton waste. Small motor parts are sent up to the front in empty cigarette and tobacco cans set aside for the purpose. Damaged gas helmets are washed in warm water so that the chemicals used in them may be retrieved. The British soldier is taught that true economy, like the wealth that accumulates from pennies, is merely the sum of small things. . . .

"In a French town taken by the British forces last summer, which had been under severe bombardment for a long time, these signs are posted everywhere:

"PICK UP A NAIL AND SAVE A HORSE

"Under these signs are empty biscuit boxes, into which the men throw the nails that litter the streets.

One reason for this injunction, aside from the fact that it saves actual nails, is that it prevents many an army horse from getting them in his hoofs and going lame.

"The salvage of wood—and more especially the timber taken out of captured or abandoned German trenches—is carried on on a very large scale. Each army has a miniature sawmill as part of its equipment. One British army supplied all its wood needs for six months out of the supports and walls obtained from German positions. This did not include the thousands of poplar trees that had once lined the roadsides and that had been slaughtered by the retreating enemy. . . .

"Even the scraps from the soldiers' plates are utilized. When you go to an army mess hall you will observe that every soldier files out, plate in hand. Outside the door he stops at a tub and scrapes all the leavings on the dish into it. These leavings are dried and chopped up for chicken food. Bread crumbs are treated the same way."

It is said that Great Britain is getting to think in terms of thrift. Well will it be for America when she learns the same happy art.

#### An Ignoble Ambition

THERE is a type of girl perfectly familiar to all American town dwellers. She may be seen dawdling about the streets, singly or in groups. She is usually very young, but as uncontrolled apparently by parental restraint as by any saving quality of taste. She is a travesty of fashion, a travesty of vice. If narrow skirts are in vogue, hers are absurdly tight. If short skirts are worn, hers mount to the knee. If collars are loose, she bares her meager chest and her assertive little bones to every reluctant spectator. If hair is dressed high, she rolls hers on fearful-looking objects bearing the sympathetic name of rats. If hair is dressed low, she plasters it down in scallops and eartabs. She walks awkwardly, and without the spring of youth, on her high-heeled shoes. She has a pathetic belief in the transforming power of cosmetics, dabs her childish face with crimson, and whitens herself like a circus clown, without achieving his cheerful and piquant vivacity. He, at least, has a standard, and reaches it. The girl has no standard at all. She is a travesty even on the clown.

A boy possessed of the ambition to appear a lawless vagabond can do no more than cock his hat, smoke cigarettes, and swagger. Those are his simple and restricted methods of seeming other than he is, and they deceive no one. Even the policeman eyes him with a contemptuous grin. But a girl has so many devices that she succeeds in looking, if not depraved, at least discreditable. To do that she sacrifices all the advantages that nature has lavished on her.

There is nothing in the world more decorative than a girl. Whether she be pretty or not (and she nearly always is pretty to an appreciative eye), she has the precious quality of youth. She has the quick step, the fearless smile, the charming indefinite outlines, the angularity that is so different in its liteness from the stiffened angularity of age. Books and cats and fair-haired little girls are three things fit to be looked at, says a wise French poet. The book is a permanent decoration. The cat gives always to the sheltering hearth an atmosphere of ease and comfort and security. The little girl has but a few flying years in which to embellish her surroundings. Poverty cannot rob her of her charm. Vulgarity destroys it at a blow.

That she should know no better than to coarsen her own delicacy, debase her own comeliness, and stale her own youth is inconceivably pitiful. That, being innocent, she should aspire to look depraved is at once tragical and grotesque. The poor little painted, plastered maid, in dirty slippers and a hat resting on the tip of her nose, is at best an absurdity, at worst a confession of defeat.—*Youth's Companion*.

### Is Christianity Worth Anything?

A GIRL who makes no profession of religion was heard to say to another girl, "Christianity is not worth two shucks." The remark caused me to consider why she felt that way. Has she been so unfortunate in her associations with religious people as to find no one whose Christianity tells in the daily life? Is it possible that among all the professed Christians with whom she comes in contact in her life, there is none whose religion is shown to be worth something? Another question, and one that comes closer home: Have I so failed in living up to the true Pattern, that she has never seen anything in my life to cause her to guess that religion is worth anything?

It is indeed worth something to me. At times I feel that it is worth everything, but it should be worth everything all the time. When some temptation comes and I want my own way instead of God's way, then is the time to see whether I value Christianity more than the "pleasures of sin for a season." That is the testing time, and the way I meet it shows whether I consider Christianity worth anything or not. If I profess to be a Christian I am saying to those who are not that I am a follower of Christ, and that "I can do all things through Christ which strengtheneth me." I am virtually telling them by my profession that they are to expect my life to show forth the graces of the Spirit,—love, joy, and peace,—that they are to see in me the Word made flesh and dwelling among them, and living in the twentieth century the same kind of life and doing the same kind of work that was done nearly two thousand years ago by the One whom I profess to be following. That is the kind of life my profession tells my unconverted friends to look for in me, and if they fail to see such a life, is it any wonder that they should think, even if they do not say it, that Christianity is worth nothing?

There is only one way a person can really know whether Christianity is worth anything or not, and that is by trying it. That girl would not have made the remark she did if she had obeyed the injunction to "taste and see that the Lord is good." If you read an advertisement extolling the virtues of some mechanical device, the only way to know whether it is worth anything or not is to get it and test it. You might gain a good idea of its workings by watching some one else use it; you might see its virtues and think it just what you wanted; but it is not worth much to you until you pay the price and secure it for your own use. So it is with Christianity. We must pay the price and secure it for ourselves before it will do us much good.

There are some things which are worth more than we have paid for them. Christianity is one of these. What is its price? We must give up all. "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Luke 14:33. We read in "Steps to Christ," page 50: "But what do we give up, when we give all?—A sin-polluted heart, for Jesus

to purify, to cleanse by his own blood, and to save by his matchless love. And yet men think it hard to give up all! I am ashamed to hear it spoken of, ashamed to write it."

But what do we gain by paying the price? Paul says: "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Tim. 4:8. Is it not worth something to have "a conscience void of offense toward God, and toward men"? It has been truly said that "right-doing is its own reward." It is indeed worth more than it costs.

Then beyond all the benefit in this life is the future reward. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." One who was allowed to see the glory of that beautiful place says: "Language is altogether too feeble to attempt a description of heaven. As the scene rises before me I am lost in amazement. Carried away with the surpassing splendor and excellent glory, I lay down the pen, and exclaim, Oh, what love! what wondrous love! The most exalted language fails to describe the glory of heaven, or the matchless depths of a Saviour's love."

What is Christianity worth to you?

MINNIE EMBREE PARKER.

### A Personal Word from China

MRS. ADA R. PAISLEY, leader of the Philadelphia Missionary Volunteer Society, received an interesting letter from Mrs. Davenport, of Honan, China. Mrs. Paisley, knowing that our Missionary Volunteers are always glad to have a personal word from our missionaries in foreign lands, passed it on to the INSTRUCTOR readers. Mrs. Davenport writes:

"MY DEAR SISTER: No doubt you are wondering why you do not receive an answer to your most welcome letter. A great sorrow has come into our home over here in the heart of heathen China, for last week we buried our dear little blue-eyed, curly-haired baby girl. We were returning from the mountains where we had spent the hot summer months, and the last day on the boat our children, a boy four years and a little girl aged fifteen months, took seriously ill. We had been traveling about ten days and were all very tired, and we think the children drank some water which had not been boiled, as both developed serious symptoms at the same time. Our little boy recovered, but the baby died. It seemed at first as if our hearts would break, and we prayed that God would spare her, but in his great wisdom he saw best to deny our wishes. So now she sleeps, and we look more anxiously toward the great resurrection morning.

"Heathenism is terrible—too terrible for words to describe. As I was passing on one of the busy streets here, I saw a man lying on the ground just starved to death, with little food shops all along; but he was a beggar and had no money, and so he died. There he was, no one to bury him or even move him out of the road. A few days later, as I was passing a small pond of water and mud, I saw a body floating on the surface. I inquired about it, and was told that it was a child who had no doubt fallen in while playing and had been drowned. No one would attempt to rescue a person who might be so unfortunate as to fall into a body of water, as the Chinese believe the water devil has pulled him in, and they do not want to interfere lest the devil might get after them. Poor ignorant people! There

is hardly one who is not afflicted with some form of disease. Not long ago some persons came carrying a sick man into our chapel, and upon examination we found he was in the last stages of diphtheria. We treated him, and his friends took him away. No doubt he died, as he was so far gone.

"As we were walking along the river bank one day for a short distance, the usual crowd followed close to see if we were indeed real human beings, and I turned just a little and discovered that the woman by my side had a very bad case of smallpox. We have some cases of leprosy, but I have never had the courage to look at them, as it seems too terrible. How we wish the Lord's people had the power to heal now as Jesus did when he was on earth, so that these poor sick people would not need to go away suffering.

"We have a good school here in Honan, and some very bright little faces greet us with, 'Ping on,' meaning 'Good morning.' I am glad to see so many girls, of four, five, and six years of age, whose little feet have never been bound, and whose parents are Christians. Many little girls attend school now and learn



DR. AND MRS. D. E. DAVENPORT, YEN-CHENG,  
HONAN, CHINA

to read, write, sew, bathe, and to comb their hair. Very few of them ever have a proud look or answer back unkindly to any one who speaks to them. How I wish you might see these little brown children! I am sure you would soon love them as I do.

"I am paying all the expense of sending one girl through school this year, as her parents do not feel it necessary to give her further education. She is unusually bright, and will be in the eighth grade this year.

"I hope we shall hear from you again soon, for the postman is the only visitor we have for months at a time. Remember us in your prayers, for we are almost like children among all these people, and our responsibilities are great and our burdens sometimes very heavy. Sincerely your sister and friend,

"PEARL HOYT-DAVENPORT."

### How to Ruin a Son

LET him have his own way.

"Allow him free use of money.

"Permit him to roam wherever he pleases on the Sabbath.

"Give him full access to unprincipled associates.

"Call him to no account of his evenings.

"Furnish him with no stated employment.

"Pursue these ways, and you will mourn over a debased and ruined son. Thousands have realized the sad results and have gone mourning to the grave."

The foregoing suggestions were found by Elder C. S. Longacre in a copy of the *Review and Herald* printed in 1865. Even the first of these rules if faithfully adhered to is usually sufficient to bring the evil result promised by all of them. Youth do not always comprehend this fact, and so are prone to insist on having their own way. If they could see the end from the beginning they would be less insistent on pursuing their own course of action. Just as mature man, however wise, is incapable of successfully directing his life without the constraining, guiding hand of God, so is youth unable to rightly rear the character temple without the corrective, directive influence of the parent. Those who would make the work of their parents easy should quite willingly trust themselves to their better judgment, co-operating with them graciously, insisting less strenuously on having their own way, shunning loose companions, voluntarily refraining from seeking their own pleasure on God's holy day, improving their evenings at home, and helping eagerly to perform regular home duties.

It is such youth who build for both this world and eternity. It is such youth who are honored and loved by their fellow men, and who finally come to share richly in life's best gifts.

### Care of Periodicals

BY means of our literature many will become interested in the message of the coming King, hence every page should be carefully treasured, not hoarded or destroyed. More than this, it should be kept clean and unrumpled. If it is to be retained for some time before it goes out on its mission of love, it should be stored where dust and flies will not reach it.

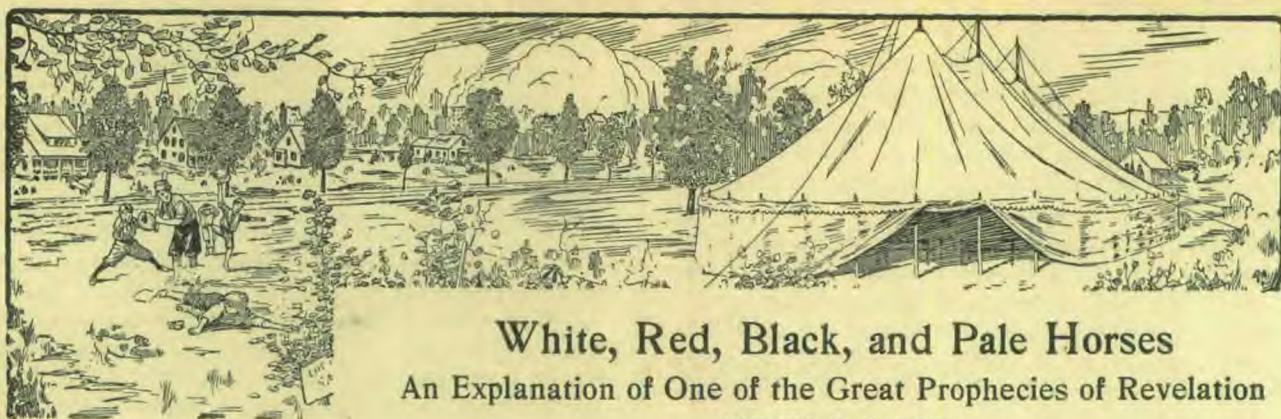
Too often we may see something like this: One has been reading and ceases for a while, perhaps to rest the eyes. Being of a nervous temperament, she folds the paper, and having drawn it through the hands several times, gives it a twist or two, thus rendering it soiled in appearance and less suitable for service in a mission field.

In preparing papers for a mission field, the package should be well wrapped, *every part* wrapped with strong but not heavy paper. The writer often sees a package of late, clean papers wrapped with a narrow strip about the middle, but the ends left to come in contact with other mail in transit, with the result that the ends are so frayed and soiled as to be unfitted for first-class missionary work.

Help the children to form habits of carefulness in handling their truth-filled literature. It is the habit early formed that remains with them while time lasts.

MRS. D. A. FITCH.

ONE should take good care not to grow too wise for so great a pleasure of life as laughter.—Addison.



## White, Red, Black, and Pale Horses

### An Explanation of One of the Great Prophecies of Revelation

CARLYLE B. HAYNES

WHEN Donald Hunter reached the tent on Friday night the first thing he noticed was another long chart, and on it were very strange pictures. There was a white horse, a red one, a black one, and another with rather a yellowish look. Then there was a picture of the martyrs, some being burned at the stake, and some being torn to pieces by wild beasts. There was another picture of a violent earthquake, and another of the rocks and mountains falling on the wicked, and the last picture on the chart was a wonderful picture of the second coming of Christ. Brother Harris had announced his subject as "The Seven Seals."



THE FOUR HORSES OF THE SEVEN SEALS

"The most interesting of all the books of the Bible to the student of prophecy is the book of Revelation," he began. "This book contains prophecies of surpassing glory and power regarding the last days, and yet it is perhaps the least studied of all the books of the Bible. In the very days when its wonderful predictions are receiving their fulfilment it is given but scant attention.

"This is due, no doubt, to the impression which prevails that it is a sealed book, a mysterious, hidden book. But when one reads the first words in the book, in Revelation 1:1-3, the idea is shown to be false. Instead of being a mystery this book is a 'revelation.' Its whole design is to *reveal*, not *conceal*, 'things which must shortly come to pass.' And a blessing is pronounced on the study of this book which is placed on the study of no other book in the Bible. It is a blessed thing to study any book in the Bible, but it is an especially blessed thing to study this book.

"Revelation contains a number of prophecies, such as the seven churches, the seven seals, the seven trumpets, and the seven last plagues. It is the prophecy of the seven seals which we shall study tonight. This prophecy deals with the religious history of the world from the beginning of the Christian era to the end of the world, and, with the other prophecies, divides the period into seven periods of time.

"When the first seal is opened, Revelation 6:1, 2, John sees the white horse, whose rider goes forth conquering, wearing a golden crown. This is a symbol of the triumphs of the Christian church during the first

century of the Christian era, during the days of the apostles. The color of the horse — white — represents the purity of the church in that period. It was pure, both in life and doctrine. What it believed was the truth, and this truth was manifested in the outward life of those who believed.

"In such a condition the church was victorious. And it can be said with assurance that when the church returns to that purity of faith and life which was seen in the days of the apostles, the same victories for the truth will be again seen. The time covered by this seal is from Christ's time to about the year 100 A. D.

"The second seal is described in verses 3, 4. Here a red horse is seen, whose rider has a great sword, and is given power to take peace from the earth. This seal covers the succeeding stage of the church just after the days of the apostles. At this time the church became corrupted, and this change is indicated in the prophecy by a change in the color of the horse. Errors came into the church. Worldliness prevailed to an alarming extent. The church sought an alliance with the state. The result was trouble, commotion, strife, and bloodshed in the church. This seal covers the time when the Papacy began to take the place of the pure gospel of Christ, from 100 A. D. to 323 A. D., when Constantine, the emperor of Rome, professed conversion.

"At the opening of the third seal, in Revelation 6:5, 6, the prophet is shown a black horse, and hears a voice which says, 'A measure of wheat for a penny, and three measures of barley for a penny.' The time of this seal is from 323 to 538 A. D., and covers the time when Catholicism became fully established. The church was fully corrupted. Superstition took the place

	<sup>100</sup>	<sup>323</sup>	<sup>538</sup>		<sup>1517</sup>	<sup>1755</sup>	
PURITY	PERSECUTION	APOSTASY	DARK AGES AND INQUISITION	REFORMATION	ADVENT MESSAGE	SILENCE IN HEAVEN	THE END
WHITE HORSE	RED HORSE	BLACK HORSE	PALE HORSE	SOULS UNDER THE ALTAR	SIGNS OF THE END	SECOND ADVENT	

THE SEVEN SEALS

of faith. Prayers to the dead began to be said. Images and shrines began to be placed in the churches and elsewhere, and received worship. It was during this period, too, that Sunday took the place of the true Sabbath of the Lord, the seventh day. The exaltation of the bishopric placed the bishop of Rome at the head of the church as pope, the supreme pontiff. The Papacy with its false doctrines took the place of the pure gospel of Christ in the minds of the people. The light and glory of the gospel was blotted out by a thick pall of heathen darkness and error. This is what is signified by the black horse. The Papacy is just the opposite of the gospel.

"When the fourth seal is opened (verses 7, 8) the prophet sees a pale horse, 'and his name that sat on



him was Death.' This seal covers that time of papal supremacy, from 538 A. D. to the beginning of the Protestant Reformation of the sixteenth century, during which between fifty and one hundred millions of the people of God were put to death in every way known to the ingenuity of men and demons. The Roman Church attempted to blot the truth of the gospel from the earth by destroying the people of God and perverting all the truths of the gospel.

"The fifth seal (verses 9-11), deals with the time of the Reformation. Those who had been slain under the preceding seal as the vilest criminals were at this time seen to be true, faithful, and loyal people of God; their characters were cleared of the apparent disgrace put upon them by their death, and thus 'white robes were given' to them.

"The event which opens the sixth seal, described in verses 12-17, is a great earthquake. Undoubtedly this was the great earthquake of Lisbon, on Nov. 1, 1755. This was the greatest earthquake in the history of the world, extending, as it did, over 4,000,000 square miles, and destroying between 30,000 and 40,000 lives. The shock was felt from Scotland to Asia Minor.

"The next event under the sixth seal is that 'the sun became black as sackcloth of hair, and the moon became as blood.' This was fulfilled on May 19, 1780, in the remarkable dark day of that date, which we have already studied here.

"'And the stars of heaven fell unto the earth.' This is the third sign of the sixth seal. It was fulfilled in the great meteoric shower of Nov. 13, 1833. As these signs have been described and studied at length in our previous meetings, we shall not deal with them further here.

"'And the heaven departed as a scroll when it is rolled together.' This event takes us into the future. It has not yet taken place, and will not until the breaking up of the earth in connection with the coming of Christ. This seal closes with the lost of the earth realizing and acknowledging that the great day of the wrath of God has come. The sixth seal brings us to

end of all things. Are we ready for that day, and prepared to meet the Lord in peace, or shall we stand among that throng who call for the rocks and the mountains to fall on them and hide them from the face of him whom they have rejected?

"The close of the sixth seal is the close of the sixth



THE FALLING OF THE STARS AS SEEN AT NIAGARA ON NOV. 13, 1833

chapter of Revelation. The seventh seal is not opened until the first verse of the eighth chapter. Thus between the close of the sixth seal and the opening of the seventh seal the entire seventh chapter of Revelation comes in. This chapter contains a prophecy of certain additional events which are to take place in connection with the sixth seal, and before the seventh seal is opened.

"Under the seventh seal there is 'silence in heaven about the space of half an hour.' As this is prophetic time, in which a day represents a year, and as half an hour is a forty-eighth part of a day, the actual time represented here would be the forty-eighth part of a 360-day year, or seven and a half days.

"Silence in heaven for seven and a half days! What can this mean? Consider this: About the only way silence can be obtained in heaven is to empty heaven of all its inhabitants. But is there ever a time when the angels of heaven leave there? Yes, just this occurs when Christ comes the second time. We read in Matthew 25:31: 'When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.'

"Hence at the second coming of Christ there will be silence in heaven, for the angels will come with him. They will come with Christ to gather together his people (Matt. 24:31), and then they will all return to heaven together to spend the thousand years of the millennium. Evidently from the time that Christ leaves heaven with his angels to come the second time to the earth, until the time when he returns to heaven with his redeemed people, will be a period of seven days and a half. May all who are here tonight be among that great company of people who will be taken to heaven under the seventh seal."



THE LISBON EARTHQUAKE OF 1755

the coming of Christ, but does not include that event.

"Let us all note well that at the present time we are living between the thirteenth and fourteenth verses of the sixth chapter of Revelation. The great earthquake of Lisbon is past; the dark day of 1780 is past; the falling of the stars of 1833 is past. We are now facing the next event in this line of prophecy, the departing of the heaven as a scroll. We are facing the

"LISBON, Portugal, a city containing 150,000 inhabitants, was almost entirely destroyed. The shock of the earthquake 'was instantly followed by the fall of every church and convent, almost all the large public buildings, and one fourth of the houses. In about two hours afterward, fires broke out in different quarters, and raged with such violence for the space of nearly three days that the city was completely desolated.'" The earthquake happened when the churches and convents were full of people.

## How to Make Things — No. 2

W. S. CHAPMAN

**A** BOY should have a workshop. Without a place in which to "tinker" he is robbed of half the enjoyment of being a boy. So if you have no such place and there is a corner anywhere that could be given to you, say in the woodshed or some outbuilding, ask for it, and construct a "shop." In it you can spend many a happy hour at this tinkering, and best of all, be kept out of unwholesome company and much mischief, while no doubt making some things really worth while.

### Tools Needed

A crosscut saw, a brass-bound two-foot rule, and a square of some kind will now be required. If you are able to buy a carpenter's square buy a good one. Under no consideration be satisfied with a cheap iron square. They are never accurate; they will bend and twist and get out of shape and are unreliable as to measurements, so that good work is not possible with their use. Wait until you can afford to buy the very best you can find, for next in importance to the hammer or hatchet comes the square. You will need a six-inch try-square, so buy one and it will answer for all that is needed until you come to build a workshop.

### The Workbench

A bench needs to be solid and not easily moved out of place, hence must be constructed of heavy material. As you are not yet capable of working in heavy hardwood, your table must be made of pine. If your shop has a window (or you can put in one), then build the bench under the window and fasten the back to the wall. This will make it almost immovable.

### The End Pieces and Legs

Procure two fairly good-sized drygoods boxes and place them about six feet apart. Lay upon them your piece of studding. This comes two inches thick and four inches wide, that is, this is the size when sawed out of the log, but afterward the pieces are run through a planer, which takes off a shaving that reduces the size about a fourth of an inch in width and thickness. In some classes of work it is important to remember this, but in coarse work, like the building of this bench, it is not necessary to make allowance for this loss in size. Planing this way is called "dressing" the lumber, and the finished product is called "dressed lumber."

In building this bench it is not necessary that the ends of the pieces should all be absolutely square, but it pays to strive to be accurate in even the simplest details, so always try to square the ends. Place the square on the studding about two or three inches from the end, hold it firmly against the side, and draw with a carpenter's pencil a straight line across the top. Next place the point of the pencil on the line at the inside edge near to you, tip the square over so that the blade hangs down the side, and slide it up to the pencil point; then holding the square steady, draw a line down the side of the studding. Do the same on the other side, and then you will have three lines — on the top and each side — to guide you in sawing. To saw straight, remember to keep your saw upright and at right angles to the material through which you are sawing. Accuracy in sawing is of the utmost importance, and it should be your aim to become a good sawyer. You will never do fine work until you become accurate in this particular, so practice, practice, practice, until you are expert.

Having now a "square end" in your studding, with your two-foot rule, or a steel square if you have one, measure off exactly 5 feet 10 inches, and before sawing it off, square the end as you did before. This piece is now to be spiked to the wall with the top at precisely 28 inches from the floor. In doing this use about four spikes.

You will now need two end pieces of one-inch stuff to be nailed to this wall piece, on which the top of the table is to rest. The other ends of these pieces are to be nailed to the front legs. Before cutting off these pieces you must decide how wide a table top you are to have. The front board should be the widest, as you will do most of your work on it, the back part being used mainly for tools and pieces of boards that you are using in your work.

A board 12 inches wide would be preferable, but as wide boards are expensive it had better be 10 inches, so a board 12 feet long when cut in two will give you the two front boards, and a six-foot piece 6 inches wide will make the back. This will give you a table top 26 inches wide, an ample width for all the work you are likely to undertake. Don't forget to square the ends of all these boards. As the table top is to be 26 inches wide, the end pieces are to be cut that width, one for each end.

These end pieces must be nailed to the legs before being attached to the wall piece, as they are to be fastened to the legs, which are to be made of studding. As the wall piece is just 28 inches from the floor, the legs must be that length so that they will reach to the top of the wall piece. Remember that the apron is to be nailed to the legs, so that its face comes even, or flush, with the end of the side pieces. Therefore mark off one inch from the end on the end pieces and place the leg back of that mark. Have the wide side toward you, nailing through the side that is two inches wide. Then, too, remember to put the legs inside the pieces you nail them to, so that the board will be outside at each leg.

Lay the leg down on the boxes with the narrow edge up and put the end piece over it so that the side will come to the mark. Use five nails and drive one at each corner and one in the middle, not all the way through. Better do this before attaching the legs. When you think that you have the end piece in proper position, drive one of the corner nails fully, then take your square and lay it on the edge of the leg so that its other blade will be up against the edge of the end piece. If you cannot see light through the places where the blades touch the wood, drive another nail home, and try the square a second time. If all is right, drive all the nails, but if you can see above the blades any streak of light, pull out the second nail and try again until you do get them to square up.

### Bracing

Next fasten the end pieces to the wall piece, and nail on the front top board, then the apron to the legs and the end pieces. After this nail the edge of the front top board firmly to the edge of the apron with nails driven about six inches apart. Now finish the table top by nailing on the other two boards. The purpose of having an apron will be explained farther along, as will also that of the bench vise.

If the bench is well put together it should need no

bracing, but it will be safe to nail on strips from the legs, an inch or two from the bottom, diagonally to the wall strips near the wall. Six feet of strips will be ample for the purpose. If you are expert at toenailing nails into wood, fasten the legs that way to the floor. If you do not understand this way of nailing, ask your father to do it for you, or better perhaps, ask some carpenter to fasten them for you. You may learn something new from him. Be always on the watch to learn from carpenters at work.

#### The Lumber Bill

From the beginning you should practice getting out lumber bills. A lumber bill covering all the lumber that will be needed for your work is to be carried to the lumber dealer, and from it he selects in his yard what you want and delivers it at your house or shop.

The contents of lumber, that is, the number of board feet, or running, or linear, feet in a certain quantity of lumber, is ascertained by multiplying the number of pieces by the thickness, width, and length, finally dividing by 12 to reduce the sum to feet. For instance:

One piece of studding twelve feet long would be expressed as follows: One piece  $2 \times 4 \times 12 = 96 \div 12 = 8$  running feet.

An inch board 12 feet long would be expressed: One piece  $1 \times 12 \times 12 = 144 \div 12 = 12$  feet.

A plank 2 inches thick would be just twice the number of feet of a board 1 inch thick, and would be expressed this way: One piece  $2 \times 12 \times 12 = 288 \div 12 = 24$  feet.

In making out a bill for the lumber dealer it is best to lump all the pieces of a kind, as all  $2 \times 4$ 's, all 1-inch dressed boards, that all pieces of the same thickness and same width may be together.

You will need three pieces of studding, one 5 feet 10 inches, and two 2 feet 4 inches each, making 10 feet 6 inches in all. But as lumber does not come in this length, we will call the total 12 feet. So of the boards, you will call for three boards 10 inches wide and 6 feet long. In the bill it will be one board 18 feet long, one board 6 inches wide and 6 feet long, and one 5 inches wide and 6 feet long, so the total bill would look like this:

One piece  $2 \times 4 \times 12$ .

One piece  $1 \times 5 \times 6$ , dressed.

One piece  $1 \times 10 \times 18$ , dressed.

One piece  $1 \times 6 \times 6$ , dressed.

Leave the lumber dealer to figure out the total his way, as each has some notion in doing it. All but the first item in the bill is what is called dressed lumber, that is, has been planed down by machinery at the mill, generally on both sides, and is what will be sent you. Unplaned lumber is called rough lumber. Studding comes under this head even though it is now usually planed. It formerly was delivered in the rough, so retains its name.

Any boy who may have difficulty in understanding the making of a bill of lumber from what is written, may write me concerning his trouble, and I shall endeavor to set him right. Address me at St. Petersburg, Florida.

#### What Hilda Saw

COME, Hilda! Time to dry the dishes and dust the parlor," mother said from the doorway, as Hilda skated up and down the smooth concrete walk.

Hilda frowned and angrily took off her skates, saying, in an injured way, "It's always the way when I'm

having the best sort of time! It does look as if a little girl ought to have a good time and not have to be called in. There's Mamie Helm, who never lifts her hand. Nobody calls out, 'Come, Mamie,' to her."

Mother sighed. She had not been able to make Hilda see that every one must work; that life was more than just hours of play.

Hilda sulked, did her work hastily, and was off to school.

"I want to speak to you after school," Miss Hedrick, the teacher, said when school was out. "I am going down on what they call 'Red Row,' to distribute some clothing some friends have given me. Would you like to walk down there with me, Hilda?"

She did not say that she thought what Hilda would see on Red Row would help her.

Red Row was a row of long, narrow houses in which the woolen-mill hands lived. They were in wretched repair and there were no yards at all. The children fought and tussled in the streets, and the mothers, many of them, gossiped over the back fences or worked in the mill near by.

Red Row was a sad little row, to be sure! Hilda had heard it discussed in the meetings she sometimes attended with her mother.

"Why don't they call it some other kind of row—a white row?" she would ask her mother. And her mother would say that it seemed nothing could be done for "Red Row" to make it a white row.

The first house at which Miss Hedrick stopped was one that seemed most desolate of all. Window lights were broken and old quilts stuffed in, which made the rooms dark and gloomy. Today the doors were opened wide and the visitors heard a splashing of water and a child's voice singing cheerfully as she scoured the dingy, worn floor.

"Mary seems to be busy today," Miss Hedrick said, smiling, as she tapped at the door.

"Yes'm. Mammy said the sun was shining and I'd better give things a good cleaning. I've got the twins to playing store in the back yard, so I could clean out the litter better. Sorry I can't ask you in."

"That's all right. I only wanted to leave a bundle for your mother. I'll drop in again," Miss Hedrick said.

"You see, Mary is housekeeper. She is only eleven, but she takes care of her twin brothers, Billy and Bob. Their mother goes to the mill at six in the morning and stays until six in the evening. Mary cannot go to school; she has to be 'little mother' all the long day, and she is always cheerful and bright."

"Ugh! What a dirty room she was cleaning, and what puddles of water everywhere," Hilda said, with a little shudder, and thought with shame of her complaints of the morning. "Just think what a lovely room I had to dust, and such pretty dishes to dry," she said to herself.

She was very quiet as she walked home with Miss Hedrick. She was thinking very hard how she could help little Mary Sawyer, who could never go to school.

"You remember the little play, 'Cradle Songs of Many Lands,' the children in our music class gave last year?" she said to Miss Hedrick as she turned in her gate. "Well, I'm going to see if we can't give it again for Red Row—and Mary," she said at last.

"That is a fine idea," Miss Hedrick said with enthusiasm. "Let me know and I'll help all I can."

The next morning Hilda did not have to be called

(Concluded on page fourteen)

## Ragpickers' Hill

W. S. CHAPMAN

FIFTY-NINTH Street in New York City marks the southern boundary of what is known as Central Park. When the writer was a boy all that region was a granite hill some two hundred feet in height. Since then the granite has been blasted out, and used in the construction of the park buildings and for other purposes, while one of the big holes resulting from the blasting has been turned into a beautiful lake, bordered by winding roads and planted to trees, shrubs, and plants, until it is a lovely spot and forms a fitting beginning to the beauties within.

In bygone years this hill was known as Ragpickers' Hill. At that time the methods of caring for garbage and the ever-present nuisance of coal ashes, were very crude. Occupants of houses were obliged to furnish barrels and place their ashes and waste material in them at certain hours, and then bring the barrels to the sidewalk fronting their homes. Along would come huge two-wheeled carts into which the "ashman," as he was called, would dump the contents. Most of the refuse would reach the cart, but much of the ash dust would be carried down the street and settle upon the garments of the pedestrians. So accustomed to this treatment had the citizens become that little complaint was ever made, they taking the proceeding philosophically, as does the Londoner when the drops of soot fall gently upon his immaculate linen.

In those primitive days when even the word "hygiene" was unknown, when germs were not dreamed of, and the festive fly and the well-meaning mosquito had not been accused of evil practices, when it was considered a mother's duty to regularly dope the children in the family with doses of sulphur and molasses to clear the blood and ward off "the ager," the citizens owed much of their protection from malefic influences to the faithful and persistent labors of these humble people of Ragpickers' Hill.

In the far Western States there have been some remarkable cities arise from strange and primitive beginnings, scores of them starting as mere shanty towns without a structure in them that could be dignified by being called a home. Today, even, in the mountain coal fields of Pennsylvania can be seen settlements of foreign coal miners occupying houses so small and so low as to be more fitted for dog kennels than for human habitations; but I question, if in all the United States, there has ever been so remarkable a settlement as the village of ragpickers on Ragpickers' Hill in the city of New York.

As newcomers would arrive, building material being always scarce, their first attempts at erecting a dwelling would be extremely modest, to say the least. It would be barely possible to crawl within and lie down, standing being entirely out of the question. As the families would prosper, their first one-room house would be enlarged, and built upon, and added to, until it was not an uncommon thing to see the home expanding until it numbered three, four, and even five rooms.

Next, the women would pre-empt small patches of ground around their homes and surround them with picket fences. This much accomplished, they would venture to keep a few chickens, then a pig, and finally become the proud possessor of a goat and enter into the additional business of supplying mothers of young children with milk. In this capacity they could be seen on the streets with their small tin pails of milk

fastened to a wooden yoke around their necks. Many of the well-to-do were among their customers.

At first they would ply their trade as ragpickers with a long wire hook in their hands and a coarse sack across their shoulders, in which they placed their findings. These women, and often old men, could be seen daily tramping the city, hook in hand and bag on their shoulders, raking over the ash barrels, appropriating everything found in the way of rags, metal, glass, and occasionally a stray silver spoon carelessly thrown out by the hired girl. They were known to have made some valuable "finds," and always carried them to the police station, where it was seen to that they were suitably rewarded for their honesty.

Lugging their trophies home, they would there sort out the contents of the bags into piles, the rags by themselves, the metal, glass, and last, but not least, the coal and cinders. The metal and glass went to the junk dealers, the rags to dealers in rags, and the coal and cinders were peddled out in the tenement districts at so much a bucketful, being first freshened up by having water poured over them, which made them appear more like fresh coal.

Most of this work devolved upon the women and the old men, the able-bodied men being at work in the city street department or employed at stores in various capacities, mostly as porters. As every member of the family old enough and able to work found employment in some form, the weekly wage money amounted often to a neat sum, and was carefully stored away biding the day when the family, having become rich, would return to their native land to rest in ease the remainder of their lives.

It was always the wife's ambition to become the possessor of a cart and dogs to assist in her work of ragpicking. The dogs needed to be large, big-boned fellows, as the work was heavy, but this kind of animal was not easily found. Occasionally one or more families living on the hill would sail away to their native land, first holding an auction of their earthly possessions, including their home and the animals to go with it. In this way the animals became permanent residents, spending their lives among this people.

The carts were small two-wheeled affairs, with side strips projecting in front with a crosspiece connecting them. The ragpicker would get inside these strips and press her body against the crosspiece, so pushing it along. This is why these carts were sometimes called "pushcarts." Each side of the woman a dog was harnessed back to the axle, and they would pull in unison with the woman's efforts, being so well trained to keep time to her steps that their combined weight would be effective together. This was a necessity often when the load would be unusually heavy, and in climbing Ragpickers' Hill.

Early in the morning, just as the rising sun would begin to streak the heavens with its coming rays, hundreds of these women and men, some with hooks and bag only, many with carts, could be seen descending the hill in one or the other of its many paths. The motley crowd dressed in its rags of many colors, was a sight worth getting up early to see. As they would reach the street each would debouch and pass out to his allotted location, for to each was assigned a certain district and street. They seldom ventured to infringe on one another, but occasionally there would be a

trespass, which quite likely resulted in a desperate knife fight.

Notwithstanding its crudeness, this city of ragpickers had a charm or attraction even to *blasé* travelers. Hardly an hour of a pleasant day would pass but one or more would be exploring the place. They were always welcome, and left many a coin behind as reminders of their visit; also the goat's milk sold to these visitants brought a goodly price. The little homes and their surroundings were always kept in scrupulous cleanliness, while every part that could be whitewashed was daubed at stated intervals with the white paint, until in many places it lay thick until a heavy rain would displace the surface load. These scores of white homes with their white surfaces glistened in the sunshine, while the people in their quaint costumes made a diversion that lent a peculiar charm to the homely scene. It seemed like a foreign village lifted and transported bodily to its American setting.

What became of them when finally dispossessed by the city authorities is not known. There was not in any other part of the city a plot of ground sufficiently large to contain them as a body, which the owners would have permitted to be used for such a purpose, or in which they would have been safe from attack by hoodlums, as they were on the hill. They simply faded away out of sight — vanished — like hundreds of other old landmarks have done before the merciless inroads of modern progress.

#### "Let's Go and Get Some"

**M**ANY schemes, devices, programs, and pleas have been used in efforts to create interest and to arouse sympathy in missionary work and the financing of such propaganda. All have met with more or less success, but one of the simplest yet most effective, came to my notice in a young people's rally in the interior of China.

After a most enthusiastic program given before an audience of about five hundred persons, two small boys — small as Chinese children are — walked up on the platform. In the very best Chinese they knew, they repeated the words: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

The older boy faced his companion, and with eyes beaming full of joy over his happy thought, said, "What is to be done?" The little fellow answered, "The gospel is to be preached to all the world." "How is it to be preached?" "Why, by men, of course." "How are *we* to send men to all the world?" "We must have money." The older boy said quickly, "Have *you* any money?" "No, only a few cash." "Well, let's go and get some." With this introduction the boys picked up the baskets, and the people intuitively thrust their hands into their money-bags. While the boys gathered the cash four little girls marched to the front and sang, "Hear the Pennies Dropping."

Both boys then came forward with the money, and pleased with the results, made a low bow and shouted, "*Kamsia.*" Truly those

boys thanked the audience, but some of us thanked God for the privilege of being among the men who are sent into the world to preach the gospel.

D. E. REBOK.

It is not what the best men do, but what they are, that constitutes their truest benefaction to their fellow men. Certainly, in our little sphere, it is not the most active people to whom we owe the most. It is the lives like the stars, which simply pour down on us the calm light of their bright and faithful being, up to which we look, and out of which we gather the deepest calm and courage.—*Phillips Brooks.*

MAKE yourselves nests of pleasant thoughts, bright fancies, satisfied memories, noble histories, faithful sayings, treasure houses of precious and restful thoughts, which care cannot disturb, nor pain make gloomy, nor poverty take away from us — houses built without hands, for our souls to live in.—*John Ruskin.*

MOST of the shadows of this life are caused by standing in our own sunshine.—*Emerson.*

LOVE thyself last: cherish those hearts that hate thee;  
Corruption wins not more than honesty.  
Still in thy right hand carry gentle peace,  
To silence envious tongues. Be just, and fear not:  
Let all the ends thou aim'st at be thy country's,  
Thy God's, and truth's; then if thou fall'st, . . .  
Thou fall'st a blessed martyr!

—*William Shakespeare.*



Children are always quick to imitate their elders. How important that worthy examples are always set before them.

### All and All to Me

HE is not a disappointment! Jesus is far more to me  
Than in all my glowing daydreams I had fancied he could be;  
And the more I get to know him, the more I find him true,  
And the more I long that others should be led to know him,  
too.

He is not a disappointment! He is coming by and by;  
In my heart I have the witness that his coming draweth nigh.  
All the scoffers may despise me, and no change around may  
see,  
But he tells me he is coming, and that's quite enough for me.

He is not a disappointment, for he satisfies indeed.  
Saviour, Sanctifier, Healer; the Unchanging Christ is he!  
He has won my heart's affections, and he meets my every  
need;  
He is not a disappointment, for he satisfies indeed.  
— *Consecration and Faith.*

### What Hilda Saw

(Concluded from page eleven)

to dust, and to dry the dishes. To her mother's surprise, she was busy long before she had thought of calling her.

"If Mary Sawyer can keep house and scour and cook for her mother, I guess I can help mine some," she said, decidedly. "Before many months things are going to look different on Red Row. They are going to forget there ever was a place so bad. Mr. Mason, who owns the houses, has promised Miss Hedrick he will paint the houses white. She telephoned him last night. And Mary Sawyer is going to school, too!"

"There's nothing like seeing the other side of things, my dear," her mother said, happily. "I'm sorry there is such a thing as Red Row, but glad my little girl saw it, and can now count her blessings, one by one."—*Baptist Boys and Girls.*

## Missionary Volunteer Department

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### Our Counsel Corner

**H**OW many foreign missionaries have Seventh-day Adventists? What fields are now most needy?

B. A. E.

As given at the close of 1916, the latest authentic report, we have listed as laborers outside of the United States and Canada, 3,082. Of this number about 2,000 may safely be classed as "foreign missionaries," including native workers laboring in non-Protestant and non-Christian fields.

It is difficult to state what fields are now most needy. One might reasonably conclude that those where no representative of the third angel's message is found present the greatest need; and yet the *most urgent calls* for help come from fields already entered, and that have quite an assignment of laborers. China, with her 329,618,000 souls; India, with 315,133,000; Africa, with its vast expanse of territory and 119,131,000 people; South America and her 50,579,000 inhabitants, surely present a mighty appeal. Then there are such neglected fields as Central America, also the American Indians in the United States, as well as the unentered countries of Afghanistan, Arabia, Abyssinia, Green-

land, Madagascar, Siam, South Borneo, Portuguese East Africa, Morocco Liberia, and many islands of the sea. Truly a great unfinished task still lies before us.

T. E. BOWEN.

*If the prayer meeting is dry and uninteresting and wearisome, do you think that we young people should be expected to attend?*

L. E. A.

By all means! Your presence will help to bring life into the prayer meeting. Bright, cheerful singing, earnest testimonies, prayer for God's Spirit in the meeting, cordial greetings at its close—these are important factors in making an interesting and helpful meeting. Do your part, and be assured you will receive a blessing.

E. I.

*What are the duties of the assistant leader of the Missionary Volunteer Society?*

K. I.

He should be the leader's right-hand man, ready to respond cheerfully whenever called upon. He should become so familiar with the work of the society and the duties of the leader, that he could step in at a moment's notice if necessary, and act as leader. During the meeting it is well for the assistant to sit at the front with the leader, sharing with him in its conduct. The assistant should also help to plan the programs and take an active part in the missionary work of the society. The leader will assign to his assistant the special duties for which he is to be responsible. It is best always to have a definite understanding in regard to the division of responsibility. In the absence of the leader, the assistant will, of course, assume his duties.

E. I.

## Just for the Juniors

TAKOMA PARK, WASHINGTON, D. C.,

January 6, 1918.

MY DEAR JUNIORS: This morning I woke up early, and began to think about you and the brand-new year God has just given you. Finally I decided to write you a letter; for I want you to know that here in the office we think of our Junior boys and girls often, and are anxious that this shall be your happiest and best year.

But what will make this your happiest and best year? That is what I have been asking myself. I think I know the answer, too, and oh, I wish I could give each of you just what will make this year all that it should be.

Can you guess what it is? No, it isn't lots of money. Of course, we all like money; for even the things we really need cost a great deal. No, it isn't a big shelf full of the best Junior books for boys and girls. No, it isn't a trip to the Coast. Of course, I should like for you to have these and many other nice things, but the one thing that I want you most of all to have is different.

Do you know why I am not anxious that you should have lots of money? Well, it is because money does not make folks happy. Many who have lots of it and most everything that money can buy are very unhappy, so unhappy that they don't even want to live. And now, let me tell you something else. Of all the persons who have learned to know Jesus, and have really made him their best Friend, I have never yet known one who was willing to give up this Friend for anything or everything that money can buy.

Now can you guess what it is that I want you most of all to have? Yes, I want you most of all to have Jesus for your dearest friend during 1918. I hope you

will read your Bibles, that you may get acquainted with Jesus. I hope you will let Jesus talk to you through the Bible, and then you talk to him in prayer. That is just the way to get acquainted with your best Friend.

You know who Abraham Lincoln was. Well, his mother said: "I should rather my son would be able to read his Bible than to own a farm, if he can have but one." She knew that it was more important for her boy to know the Bible than to be rich. And so it is for you, my dear Juniors; for reading your Bible will help you to get acquainted with Jesus, and to know Jesus, to have him for our dearest friend, is the most important thing in life.

The other day I read of one Junior who was determined to get acquainted with Jesus. She made this New Year's resolution: "I will try to read my Bible every day this year." One day she forgot to read her chapter until she was snuggling down into bed. I suppose she was tempted to leave it till the next day, but she didn't. In a minute she was out of bed, reading the neglected chapter. Just here I want to tell you about a plan we have to help our boys and girls to get acquainted with Jesus. This plan is called the Junior Bible Year. It is just what you need. It selects the chapters of the Bible that are of special interest to boys and girls.

Will you not determine with me to try to read your Bibles every day during 1918? I hope you will; for most of all, you and I need to know Jesus. And now, Good-by. Praying that 1918 may be your happiest and best year, I am,

Always your friend,

MATILDA ERICKSON.

P. S.—I should tell you that there is a Junior Bible Year leaflet, which gives the chapter to be read each day. Every Junior should get one of these leaflets and keep it in his Bible. Your conference Missionary Volunteer secretary will be glad to send it to you.

M. E.

### Morning Prayer

ONE night some years ago two young lads came to a cottage in the middle of a Scottish moor. They asked for shelter, but the owner of the place told them that he had no room for any one, and said that they would have to tramp to town. Next day the man learned that the boys he had turned away from his door were the sons of the king. They came to him, and he would not receive them. But every day God comes to us. He comes first of all in the morning when we open our eyes. Some people do not understand this any more than the Scotch peasant understood that the king's sons were before his door; so they do not think of God and do not pray. Prayer in the morning is saying "Good morning" to God. It is asking his guidance, seeking his aid, trusting his love. Let us thank him for the new day, and ask blessing on it.—*Selected.*

Do the work that's nearest,  
Though it's dull at whiles,  
Helping, when we meet them,  
Lame dogs over stiles;  
See in every hedgerow  
Marks of angel's feet,  
Epics in every pebble  
Underneath our feet.

—Charles Kingsley.

"LEARNING is the ally, not the adversary, of genius."

## The Sabbath School

### VII — The Tower of Babel

(February 16)

LESSON SCRIPTURE: GEN. 11: 1-9.

MEMORY VERSE: "Where envying and strife is, there is confusion and every evil work." James 3: 16.

STUDY HELPS: "Patriarchs and Prophets," pp. 117-124; "Bible Lessons," McKibbin, Book One, pp. 60-68.

"Guard well thy thought:  
Our thoughts are heard in heaven,"

#### Questions

1. From whose sons came all the people of the earth? Gen. 9: 18, 19. Note 1.
2. How closely are all men related? Acts 17: 26.
3. How long did Noah live after the flood? How old was he when he died? Gen. 9: 28, 29.
4. How many languages were spoken at this time? Gen. 11: 1.
5. As some of the people journeyed, to what land did they come? Verse 2. Note 2.
6. What did they say to one another? What was their plan? What did they wish to make for themselves? Vs. 3, 4.
7. What reasons were in their minds for trying to build such a tower? Note 3.
8. Who visited the tower as it was being built? Verse 5.
9. What did the Lord say? By what means was the work stopped? Verses 6, 7.
10. Did the people succeed in making themselves a name? Note 4.
11. How did the building of the city and tower end? Verse 8.
12. What name was given to it? What is the meaning of the name? Verse 9, margin.
13. What is connected with confusion? Memory verse.

#### Something Interesting

According to a baked-clay tablet discovered in 1876 in the ruins near Babylon, the Tower of Babel was built in seven stages.

First stage,	300 feet square and	110 feet high.
Second stage,	260 feet square and	60 feet high.
Third stage,	200 feet square and	20 feet high.
Fourth stage,	170 feet square and	20 feet high.
Fifth stage,	140 feet square and	20 feet high.
Sixth stage,	110 feet square and	20 feet high.
Seventh stage,	80 feet square and	50 feet high.

Edersheim says: "The small burnt bricks, laid in bitumen, are still there; not only in the tower, but in the still existing ruins of the ancient palace of Babel."

#### Notes

1. The three sons of Noah were men of very different characters. Shem and Japheth respected their father and revered God. Ham became an evil-minded, wicked man. In the line of Shem Abraham was born. From him descended the children of Israel, through whom the Saviour was to come.
2. "For a time, the descendants of Noah continued to dwell among the mountains where the ark had rested. As their numbers increased, apostasy soon led to division. Those who desired to forget their Creator, and to cast off the restraint of his law, felt a constant annoyance from the teaching and example of their God-fearing associates; and after a time they decided to separate from the worshippers of God. Accordingly they journeyed to the plain of Shinar, on the banks of the river Euphrates. They were attracted by the beauty of the situation and the fertility of the soil; and upon this plain they determined to make their home."—*"Patriarchs and Prophets," p. 118.*
3. "The dwellers on the plain of Shinar disbelieved God's covenant that he would not again bring a flood upon the earth. Many of them denied the existence of God, and attributed the flood to the operation of natural causes. Others believed in a supreme being, and that it was he who had destroyed the antediluvian world; and their hearts, like that of Cain, rose up in rebellion against him. One object before them in the erection of the tower was to secure their own safety in case of another deluge. By carrying the structure to a much greater height than was reached by the waters of the flood, they thought to place themselves beyond all possibility of danger. And as they would be able to ascend to the region of the clouds, they hoped to ascertain the cause of the flood. The whole undertaking was designed to exalt still further the pride of its projectors, and to turn the minds of future generations away from God, and lead them into idolatry."—*"Id., p. 119.*
4. Wherever the Word of God is read the foolishness of the Babel builders is made known. They are of the class referred to in Romans 1: 21, 22.

# The Youth's Instructor

Issued Tuesdays by the

REVIEW AND HERALD PUBLISHING ASSN.

TAKOMA PARK STATION, WASHINGTON, D. C.

FANNIE DICKERSON CHASE - - - - - Editor  
ADELAIDE BEE EVANS - - - - - Associate Editor

## Subscription Rates

Yearly subscription - - - - - \$1.75  
Six months - - - - - 1.00

## Club Rates

	Each
In clubs of five or more copies, one year - - - - -	\$1.25
Six months - - - - -	.75
Three months - - - - -	.40

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

## Winter's Lesson

STERN winter has its lesson,  
With its biting frost and snow:  
The blessedness of summer  
It makes us all to know.

The mightiest of nations,  
The noblest sons of men,  
Are found where reigns the Ice King  
For months o'er hill and fen.

The very best of hardwoods,  
Of pines the tallest trees,  
Are found where in the winter  
The Frost King rides the breeze.

So God withdraws his shining,  
That the cold may feel,  
May come to him in penitence  
And find eternal weal.

C. P. BOLLMAN.

## What's the Use?

THE activity of mind and body of the boy of junior age is a source of pleasure and astonishment to older persons. He can do things. To him life is full of worthy possibilities. Youth is the habit-forming period, and a boy by wholesome exercise of his will can make of himself what he wishes. He should therefore be alert to every opportunity for self-improvement, and should be determined in his effort to form right habits of life, mentally, physically, socially, and spiritually. He can do it if he will.

### Hollow-chested and Round-shouldered

What's the use of his being hollow-chested, round-shouldered, or poorly gaited when by a proper mixture of determination and effort he can readily secure a physique of which he will be proud, and which will insure health under ordinary conditions? A good system of physical culture exercises daily persisted in will give him a normal physique with an admirable carriage of the body.

Older people can do much to correct ungainly and unwholesome habits, but it is not easy for the adult to make such changes. The body in youth, however, is as clay in the hands of the potter. A vessel of honor can be easily molded if the potter so determines.

### New Year Counsel

Mr. Macfadden, the famous physical culturist, wisely counsels boys upon this point as follows:

"See that this new year brings you all that should be yours. Whatever may have been your shortcomings in the past, turn into a new path now. Imbibe the spirit of determination.

"My life shall be a power. I will dominate myself. I will master my weaknesses. I will shun bad habits."

"Make these statements to yourself over and over

again. Repeat them a hundred, a thousand times. And act up to your affirmations.

"By merely saying, 'I am strong,' you cannot become strong. But by saying, 'I am going to work for strength,' you impress the idea upon your mind so forcibly that the thought results in action; and action always counts for something."

The first requisite for overcoming wrong habits is really to want to get rid of them. This is half the battle. A boy can do what he wants to do, and in this age of opportunity and high ideals, the bright boy, the boy with high ambition, will want to keep himself free from every habit that will prevent his being at his best in any phase of being.

## Courtesy Essential

What's the use of a boy allowing himself to grow to manhood without the knowledge and habits of the well-bred? Politeness is now regarded as the chief requisite of successful business, of successful salesmanship. So true is this that one's business success or failure can be predicted quite accurately by the fact that one is habitually courteous or discourteous.

A boy should study books on proper conduct; he should imitate the habits of the cultured, and should be constantly on the watch to show courtesy to others. A boy who has good manners, who never allows himself to be uncouth, insolent, or indifferent to the rights and comfort of others, has climbed up far on the ladder of success.

## Masters Not Slaves

What's the use of a boy so giving up the mastery over himself to the extent of forming at the suggestion of other boys a health-and-soul-destroying habit, like drinking, gambling, or smoking? Such a boy's moral backbone is warped; he will take up other undesirable habits, finally becoming a derelict. When a boy knows a thing will injure his health, how is it that he can get his own consent to take it up? Perhaps this is an unsolvable mystery.

No boy will become a slave to evil habits if he determines in his heart, "My life shall be a power. I will dominate myself. I will master my weaknesses." It is the boy with this determination who later becomes an example of high manhood and real success.



"I WILL MASTER MY WEAKNESSES, I WILL SHUN BAD HABITS."