

# THE YOUTH'S INSTRUCTOR

Vol. LXVI

October 15, 1918

No. 42



FEAST DAY IN THE PUEBLO OF COCHITI



PUEBLO BREAD MAKING

# From Here and There

The timepieces of the United States will be turned back to normal time at midnight the last Sunday in October.

American troops to the number of 46,000 were recently landed in France, and the vacated troop ships started on their return trip within twenty-four hours after reaching port.

The arrival of 14,000 bales of cotton at Göteborg from New York will permit the Swedish cotton mills to resume operation, which ceased in August, 1917. The cargo will be apportioned among the various mills.

A credit of \$5,000,000 has been established by the Treasury for the republic of Liberia, which has declared war against Germany. This added a ninth nation to the list of allies borrowing from the United States.

Musicians who play wind instruments and who are otherwise qualified to serve as army bandmasters are offered an opportunity to win lieutenancies, it was announced by the United States army music training school.

More cotton was ginned this year prior to September 1 than in any previous year in the history of American cotton growing. The Census Bureau announced in its first report of the season that 1,039,620 bales had been ginned.

Acquisition of 1,800 acres of land between Selfridge field and Lake St. Clair, near Mount Clemens, Michigan, for instruction of aviators was announced by the War Department. The rental for the first year will amount to \$52,000, and after that \$40,000.

A man with the longest name in America bought a Liberty Bond in Chicago during the last issuance. Four clerks in a bank gave up the writing of the name as he spelled it to them. Then he wrote it out himself: Gust J. Papatheodoropoumoundurgiotomichalakopoulos.

British regiments have not been permitted to carry the national colors into action since 1897. But now that the British troops are the only forces in France who do not so carry their colors, it is probable that the government will accede to the almost universal desire of the military men to do so.

To conserve gold for essential monetary purposes, the Government recently forbade issuance of gold bullion from the mints at Philadelphia, Denver, and San Francisco and from the New York assay office without license from the War Industries Board, Federal Reserve Board, or the Secretary of the Treasury.

Some of the American tanks that took part in the St. Mihiel drive were equipped with periscopes enabling the crews to look over the high ground in front of them. They also had wireless outfits by means of which messages were flashed from tanks to airplanes, which in turn sent them to headquarters in the rear.

Manufacture of jewelry and use of gold for other arts and craft purposes will be curtailed to increase the supply of war-time credit. Manufacturers desiring to obtain gold for use within the United States or its possessions may apply for a license to the War Industries Board. Applications for gold to be exported must go to the Federal Reserve Board, and in other special cases Secretary McAdoo will exercise jurisdiction.

Because of a shortage in felt, manufacturers of felt shoes and slippers were notified by the War Industries Board that when their present stocks of finished felt are exhausted they will not be permitted to draw upon mills for a further supply. They were urged to turn their facilities to the manufacture of toweling. It is estimated that stocks of felt now held by these manufacturers will permit production for about six months.

Brass beds will be smaller, have fewer fillers and shorter legs, as the result of regulations for the conservation of brass just issued by the War Industries Board. Not more than ten styles of brass beds may be manufactured, and the tubing of the posts must not be more than 2 inches in diameter; the height of the headpiece is to be not more than 45 inches, and of the footpieces not more than 30 inches.

Director General McAdoo has abandoned the serving of *à la carte* dinners on dining cars. Standard *table d'hôte* meals not exceeding four courses will be substituted. The charge for lunch and dinner will be \$1 each, with the exception that on a few limited trains the charge for dinner will be \$1.25. Breakfast will be served *à la carte*, as at present, except that the prices will be moderated.

The report of Director General McAdoo covering the first seven months of Government control and operation of railroads shows that the Government now operates a transportation system embracing 395,012 miles of trackage, 3,057 miles of canals, and many thousand miles of navigable rivers, lakes, bays, and sounds.

We think of asphalt as modern, but it was used in ancient Babylon. Then its use was forgotten for centuries. Not until 1712 did a Swiss of Greek origin revive it as building material; and not until 1832 was it brought into use for paving. The United States obtains its supply from Trinidad, Cuba, and Venezuela.

On September 15 the American troops were within ten miles of Metz, the capital of Lorraine. The soil of this famous city was never desecrated by the foot of a conqueror until 1870, when the armies of Carl of Prussia, in the Franco-Prussian War, besieged it, and through a traitor took it over.

The bayonet is named after a French town, Bayonne, where it was invented.

---

---

## The Youth's Instructor

Issued every Tuesday by the

REVIEW AND HERALD PUBLISHING ASSN.  
TAKOMA PARK STATION, WASHINGTON, D. C.

FANNIE DICKERSON CHASE - - - - - Editor  
LORA E. CLEMENT - - - - - Associate Editor

LXVI OCTOBER 15, 1918 No. 42

---

---

### Subscription Rates

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

### Club Rates

In clubs of five or more copies, one year - - - - - Each \$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.

Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of Oct. 3, 1917, authorized on June 22, 1918.

# The Youth's Instructor

VOL. LXVI

TAKOMA PARK STATION, WASHINGTON, D. C., OCTOBER 15, 1918

No. 42

## The Hopi Indians

**T**HE Hopi, or Moki, Indians are amiable, peace-loving, and agricultural, quite unlike the roving or plains tribes that are nomadic and belligerent by nature. Moki (mō'kē) is their official name, but they have given to themselves the name of Hopi (hō'pē),

than hurt one's feelings by telling the truth. They are also given credit for being frugal and industrious, so far as their religious ceremonies and feasts allow them to be. They raise beans, melons, corn, squashes, and peaches. They are famous for their basket and blanket weaving, being the accredited originators of the "Navajo blanket." They also make pottery, and are proficient at wood carving.

### The Pueblo, or Village

Sometimes the village consists of a single huge stone structure large enough to house the whole community, and strong enough to resist hostile attacks.

Then again the houses are built in receding terraces, the roof of the lower being a dooryard for the upper. The entrance is often by a ladder through an opening in the roof. Dwellings are also built in the walls of cliffs. More recently adobe houses have been built by them.

### The Hopi Marriage

With the Hopi the marriage proposal is left to the girl. She decides her fate by taking a dish of meal



INDIAN WOMAN WEAVING

meaning "good" or "peaceful." Because they live in pueblos, or villages, they are also known as Pueblo Indians.

Since Coronado's visit in 1540, nearly 400 years ago, they have maintained their quiet life. They took no part in the great warfares between the roving Indians of the plains and the white men.

They live in Arizona and New Mexico near the boundary line between the States. For the San Francisco Exposition, a Hopi village was reproduced, and a number of Hopi families were transferred to these new temporary homes. They maintained their simple life, and carried on their industries, in their new environment as if in their native lands. They were under almost constant observation of exposition visitors, but seemed to suffer little embarrassment therefrom.

The Rev. Lee I. Thayer, a Baptist missionary among them, says that they are kind, hospitable, and good-tempered. Anger is considered a sin, and murder is unknown among them. They are so considerate of another that they would rather tell a falsehood



NATIVE MASONRY

Women are the builders.

to her lover's home. "If his mother or other person receives the meal, she is accepted, and begins preparation for the wedding feast by grinding large quantities of meal, while the groom weaves the wedding robe." After the marriage ceremony the husband

takes up his abode at the wife's house, which belongs to her. "Perhaps she built it, or at least plastered and whitewashed it. She owns the children, and descent is in her line." When displeased with her husband, she has the privilege of putting his saddle outside the door, which shows him that he is divorced.

Since the marital knot can be so easily untied, it is well that the people are noted for their amiability and desire to please.

#### The Hopi Religion

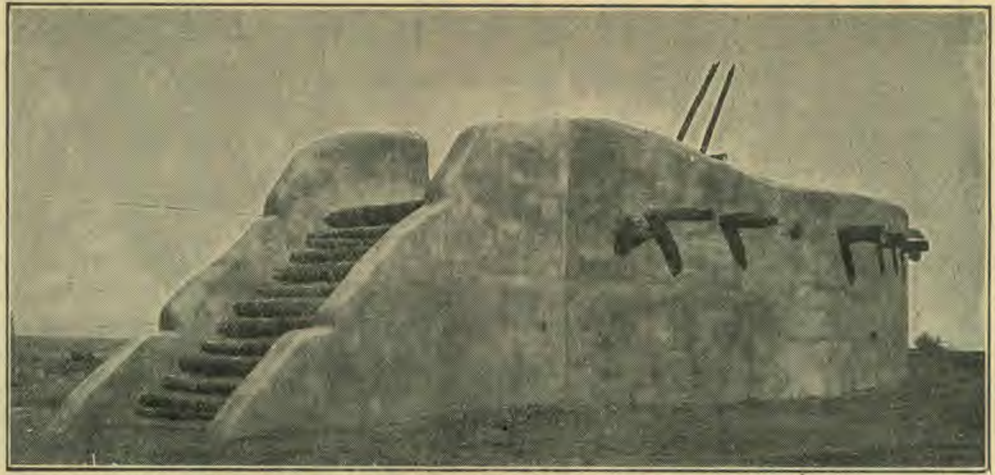
These Indians are very religious, and Mr. Thayer says that during the eight months from July to March they hold not less than six ceremonies of sixteen days' duration each, accompanied by expensive feasts. They have many gods, among them being the sun and the earth.

#### The Snake Dance

They regard rattlesnakes as messengers to the gods, and in the snake dance formally charge them with requests and prayers. In this dance, which occurs about August 20, "the priests carry live rattlesnakes in their mouths. The snakes are released, and bear to the common mother, the underworld goddess of germination, and to the great water snake, the prayer of the Hopis for corn and rain."

#### Missions Among the Hopis

Catholic missionaries early established missions among them, compelling the Indians to build these missions. This fact, together with the gross immorality of the priests, aroused the enmity of the Indians, so that in 1680 all the priests were killed. The memory of that experience has made the Hopis slow to encourage the effort of Protestant missionaries among



THE ESTUFA, THE TEMPLE, OR PLACE OF SECRET PAGAN CEREMONIES

them; but when convinced that the new missionaries were not "Castiles," they became more friendly.

The Government has established schools among them; but the pupils must be forced to attend, as the parents fear their religion will be undermined by such education, and they cherish it as they do life.

#### Gave His Life for the Bible

**WILLIAM TYNDALE** was born at Gloucestershire, England. The date of his birth is not definitely known, but is supposed to have been between 1484 and 1490. He was graduated from Oxford College, and then went to Cambridge, taking another degree at this famous seat of learning. In 1521 he was ordained to the ministry, and became a priest to the nunnery of Lambley, in Carlisle. He had been a diligent student of the New Testament in the Greek language while he was in college, and it was by this means that he learned to know and love "the truth as it is in Jesus."

One day a priest with whom he was arguing said: "It is better to be without God's law than the Pope's." This provoked Tyndale, and he said: "If God spare my life, I will make it so in England that the plowboys will know more of the Bible than many of the priests now do." And this came to pass.

He became a tutor in the family of a nobleman near Bristol. After teaching during the week he used to spend his Sundays in preaching in the neighborhood. He also had controversies with the Roman priests about their false doctrines. This gave him much trouble, so he concluded to go to London. There he lived for a time with an alderman, and was privately busy in his work of translating the New Testament. The alderman was soon suspected of heresy and sent to prison in the Tower.

Tyndale went to



In the foreground is a planting of beans, each hill being partly surrounded with rocks, in order to conserve the moisture.

Germany in May, 1524. The printing of the New Testament began at Cologne the following year, but finding some unexpected difficulties in his way he went to Worms, and here the first two editions of the New Testament in English were published. Fifteen hundred copies of this New Testament were sent to England. Some of these books were sold and others were given away.

For the first time the people of England had the Bible to read in their own homes and in their own language. But soon after Tyndale's Testament was circulated there a law was passed forbidding any person to buy or read the book. This law, however, served as an advertisement for the prohibited book, and the people were more eager than ever before to secure copies.

"The Bishop of London at that time was a violent Romanist. He hated the Bible greatly, and tried hard to stop the circulation of it. He thought the best way to do this would be to buy up all the copies of the Scriptures he could find and burn them. So he employed Mr. Packington, a merchant who knew Tyndale, to buy from him all the copies of the New Testament he had to sell. The bishop had plenty of money, so he told his agent not to mind about the price. The bargain was made. The Bibles were bought." They were then carried over to London, and the bishop had a great bonfire made of them near St. Paul's Cross. He thought that he had stopped the circulation of the Scriptures.

With the money Tyndale obtained from this transaction he was enabled to print a larger and better edition of the New Testament. As it was forbidden to bring the Bible openly into England, large numbers of the books were hidden in cargoes of wheat or bundles of merchandise, and in this way smuggled into the country.

One man who was very zealous in the selling of Bibles was arrested. During the trial the judge asked him if he knew who it was that was helping Tyndale print so many Bibles. His reply was that the Bishop of London was doing more to help than any one else, for the money paid for the Bibles that were burned had been used in printing and circulating fresh copies.

The enemies of the Bible, wishing to stop its printing in order to prohibit its circulation, secured authority from the Pope to arrest Tyndale. He was betrayed and thrown into prison, where he remained for eighteen months. While in prison in Vilvorde Castle the priests often came to argue with him and try to lead him back into the Church of Rome. Tyndale always defended himself with the Bible he taught. At last when they realized that he would not recant, sentence of death was pronounced upon him.

He was bound to the stake, strangled by a rope drawn round his neck, and then the body burned to ashes, in the year 1536. His last words were a prayer: "O Lord, open the king of England's eyes."

Henry VIII was at that time the king of England, and his eyes were opened. Soon after Tyndale's death he made a law which placed a copy of the Word of God in every church in England, so that the people might read it or hear it read. Within a year of Tyndale's death seven editions of the New Testament were circulated in England by royal permission. Surely the martyr's prayer was heard. GEO. S. BELLEAU.

### What One Church Has Done in Eight Months

ONE of the Washington, D. C., churches gives the following report of its war work during the last eight months. There are some features of this report that your church could not carry out; but in these perplexing days is your church doing all it can and should do to help along permissible lines? If not, let the report prove an inspiration to renewed diligence:

In eight months 60,000 new people—soldiers, sailors, Tommies, Canadians, Frenchmen, Italians, Government men and women—have been drawn to the church by its war activities.

6 communion services have been held as against 3 in the usual eight months.

450 men, now in France, at one war-time night communion service, at which men in uniform assisted.

A Bible class, in three months, has enlisted 100 busy men.

450 soldiers, sailors, and the congregation at a midweek social prayer service.

350 young people at the Christian Endeavor vespers and the two-hour Sunday evening "at home" preceding church.

480 gallons of ice cream are used each Saturday night.

\$175 a month is spent for newspaper advertising.

We are operating the first Church War Service House for the Government.

On a "Church Welcome Night," for civilians only, we expected 300; 1,500 came.

The War Canning Kitchen in August and September of last year produced enough quart jars of vegetables, if piled one upon the other, to reach to the top of the Washington Monument and halfway down the other side. Besides these, 334 glasses of jelly, pickles, catchup, marmalade, and apple butter were produced.

The Needlework Guild output was 8,358 bandages, 44 woolen articles, 137 hospital garments, 6 ten-yard rolls of new gauze, 10 rolls of linen.

\$800 spent for 25 weekly luncheons on Sundays for 35 officers, including those convalescent at hospitals.

1,500 Christmas bags produced in the heat of summer.

Night and day classes in surgical dressings.

Sewing machines and pianos were provided for the use of girls away from home.

400 voices in the Oratorio Section gave Red Cross benefit performances of "The Messiah" and "Elijah."

Each member brings a book for soldiers to read.

100 voices in the Girls' Community Choral Club: sings at hospitals and camps.

Provides 50 beds for men in uniform, at 35 cents, with breakfast.

Has 200 in weekly French classes for officers, men in uniform, Government men and women.

\$700 paid from church war budget to support 2 expert ministers two months in helping 53 other churches to start war work in Washington.

As many as six ministers at once on its war-time staff, besides expert specialists for men's and women's work.

A Red Cross Auxiliary, which has made 841 hospital garments and 183 knitted garments. Independently, the church surgical dressings room produces dressings at the rate of 1,100 a day.



A TYPICAL HEADRESS

## A History of the "Youth's Instructor"

*Reprinted by request of the Missionary Volunteer Department*

**S**OLICITUDE for our young people early fell upon the hearts and shoulders of the pioneers in our work. This interest was manifested in the publication of a paper for the children and youth, known as the *YOUTH'S INSTRUCTOR*. Elder James White was the editor, manager, and financial supporter for several years, though the paper made its appearance under the fostering care of the *REVIEW*, whose editor was Elder White, and its publishing committee, Elders Joseph Bates, J. N. Andrews, and Joseph Baker.

The *INSTRUCTOR* is sixty-six years old, having come into the world in August, 1852, at Rochester, New York. It has had three homes, having removed from Rochester to Battle Creek, Michigan, in 1855, and from there to Washington, D. C., in 1903.

The paper has had a varied experience as to size, subscription price, editorial service, and frequency of publication. Its size has varied from 6¾ by 10⅞

inches to 10½ by 15¼ inches, oscillating from small size to large, and from large to small.

The *INSTRUCTOR* was first published as a monthly, then as a semimonthly, then as a monthly again. In 1879 a weekly as well as a monthly edition was issued. In December, 1880, the monthly edition was dropped. Since then the paper has been issued as a weekly. The subscription price has varied as follows: 25 cents, 36 cents, 25 cents, 50 cents, 38 cents, 50 cents, 75 cents, 60 cents, \$1, \$1.25, \$1.75. In 1858 the price was 36 cents, but when ordered for a friend it could be secured for 25 cents.

The paper in its inception certainly bore no taint of commercialism. This is evident from the first announcement of it in the *Review*, which contained the statement:

"If any have not the means to pay now, they should not wait one day on that account, but send for as

### How Shall We Reach Our "Instructor" Goal?

**Y**OUR conference secretary may have suggested a definite number of "Instructor" subscriptions which your church ought to take. Whether this has been done or not, you should surely set your goal for a subscription in every Adventist home, at least where there are children or young people.

When Missionary Volunteers are really aroused to the necessity of doing a thing, it will be done. This program for October 26 has been arranged for the purpose of helping all the young people to realize the great value of the weekly visits of our good "Instructor." We all like something new. The books on the library shelves sometimes look old and dry to us, but here comes the "Instructor" fresh and new every week, filled with interesting matter, and with special counsel and help for our Missionary Volunteers and all our young people. Surely it should have a wider circulation.

The way to reach the goal is to get busy and reach it. Make a thorough canvass of your church, and endeavor to get every home that does not already have the "Instructor," to subscribe.

If it is thought best, it may be arranged to have the paper mailed directly to individuals, but more than likely you

will take advantage of the club rate and have the club come to the Missionary Volunteer Society or Sabbath school.

After careful counsel with church and Sabbath school officers, decide on the best plan and push it with all your might, remembering that —

"It takes a little courage,  
And a little self-control,  
And some grim determination,  
If you want to reach the goal."

Another good plan is for Missionary Volunteers to canvass their friends and acquaintances. Many parents today are anxious about what their children read, and doubtless there are many not of our faith who would gladly subscribe for the "Instructor" if its merits were presented to them. There may be those in the society or church who have young friends they would subscribe for. No better missionary work could be done.

Other ways of increasing the "Instructor" list in your community may present themselves. If all our young people will take upon their hearts this burden of increasing the "Instructor" list, it will result in a twofold blessing: (1) The blessing that always comes to those who engage in such a missionary campaign; (2) a weekly blessing to all those who receive the "Instructor."

M. E. Kern.

many copies as they need, and pay when more convenient. And if any are unable to pay, we will cheerfully send it to them free of charge."

In the last issue of 1864, attention is called to the increased cost of the paper due to the war, but the publishers state:

"The price of the INSTRUCTOR for the next year will not be raised, only by those who choose to raise it to fifty cents. Let all who would esteem it a pleasure to do so, send fifty cents each. New subscribers, the poor, and all who choose to pay no more, can have the INSTRUCTOR for twenty-five cents a year."

So generously had our people rallied to the support of the paper that when the seventh number came from the press, the publishers issued the statement that all expense in its publication had been met.

As stated in the first issue, the INSTRUCTOR was designed not only to be a benefit to small children, but "to give instruction to youth from sixteen to twenty years of age." Its main purpose seems to have been to furnish a means of giving Biblical instruction to the children and youth of the denomination. It offered the great incentive to the organization of Sabbath schools, because it contained the first printed Sabbath school lessons. In an announcement of the second number, the publishers said, "We recommend to all who have not established Sabbath schools to do so at once." This was desirable that all might receive the benefit of the Sabbath school lessons the paper contained.

Not until 1854 did the INSTRUCTOR bear the name of an editor of its own, though Elder White had been serving as editor. In April of that year Miss Anna White, sister of Elder James White, was appointed editor, but after only a few months of service Miss White was compelled by illness to relinquish her work.

Miss Adelia P. Patten, later Mrs. I. D. Van Horn, was editor from July, 1864 to 1868. The list of editors runs as follows:

- 1852 Elder James White.
- 1854 Anna White.
- 1855 Elder James White.
- 1858 G. W. Amadon.
- 1864 Adelia P. Patten.
- 1869 G. H. Bell.
- 1871 Jennie R. Trembley.
- 1873 Jennie A. Merriam.
- 1875 Mrs. M. J. Chapman.
- 1878 Mrs. M. J. Chapman, Mary A. Davis.
- 1879 Mrs. W. C. White, Jennie A. Merriam.
- 1880 Jennie A. Merriam.
- 1882 Eva Bell.
- 1883 Eva Bell Giles, Adolph Oyen, Winnie Loughborough.
- 1884 Mrs. M. J. Chapman, Winnie Loughborough.
- 1890 Winnie Loughborough.

During the years 1891, 1892, and 1893 the name of no one stood as editor of the INSTRUCTOR, but instead, during a part of this time at least, the names of M. B. Duffie, P. T. Magan, J. O. Corliss, and Fannie Bolton appear in the prospectus as "editorial contributors," Mr. Duffie really serving as editor.

- 1894 Norris W. Lawrence.
- 1895 J. H. Durland, M. E. Kellogg.
- 1896 J. H. Durland, J. C. Bartholf.
- 1897 W. H. McKee, J. C. Bartholf.
- 1899 Adelaide Bee Cooper.
- 1904 Fannie M. Dickerson.

Mrs. Chapman and the present editor have had the honor of giving the longest terms of service.

The INSTRUCTOR has always had friends outside the denomination; but the Temperance Annuals have done much to bring the paper to the notice and service of the temperance people of our country. There have been ten temperance numbers, the first issued in 1907. The circulation of these Temperance Annuals has

increased from 55,000 to 410,000. The average yearly circulation of all these issues is somewhat over 230,000, while the total circulation has been 2,316,336. Considerably more than a million copies of the INSTRUCTOR were circulated in 1916. If the quality of the contents keeps step with the circulation, good must be accomplished by its weekly visits.

In 1907 the INSTRUCTOR was made the official organ of the Missionary Volunteer Department. Since that time, and for several years before, studies and programs for the Missionary Volunteer meetings have appeared in its columns.

The paper does not offer remuneration to contributors; but from all over the world come, gratis, contributions to its columns, articles that have required much time, strength, and research to write. The editor has frequently solicited exacting series of articles from persons bearing heavy responsibilities, and rarely have such refused to contribute, and then the refusal was from lack of time and not because there was to be no remuneration. The editor's chief concern is not to secure manuscript, but to find space for all the good articles that come unsolicited. It is marvelous, too, from what far corners of the earth contributions come.

The INSTRUCTOR has not had infallible editors or contributors, but on the whole its faults have been less, we think, than its virtues.

If those who have received definite help from the ministrations of the INSTRUCTOR would reveal that fact, the future policy of the paper might be so directed that greater good would be accomplished by its service.

F. D. C.

### Church Hospitality

WHEN a stranger comes to our own home church, let us make him welcome. We need not make any great demonstration, but it will make him feel more at home, if we shake hands with him in a quiet way and show our good will.

After being accustomed to meet with small churches and companies for a number of years, where I was acquainted with all the brethren and sisters, I once attended services in one of our own large churches where I was a stranger. No acquaintance accompanied me, and as I sat in the assembly, no one seemed to recognize me or notice me. I felt really homesick before the services began, and a few tears worked their way out of my eyes.

Let us remember that, though we are well acquainted and feel at home, strangers are likely to feel timid, and it surely will make them feel better and enjoy the services more, if those near them extend a kindly greeting. When we who are in our own home church, welcome the strangers, we are exercising church hospitality.

Our young people should take pains to greet strange young people who come to our services, whether they are from the outside or from neighboring churches, and whether we are personally acquainted with them or not. It seems a little thing, but it may be far-reaching in its results.

IVA F. CADY.

If you have so much business to attend to that you have no time to pray, depend upon it you have more business on hand than God ever intended you should have.—*Dwight L. Moody.*

"The King hath commanded me a business." 1 Samuel 21:2.

# MINDING YOUR BUSINESS

Llewellyn A. Wilcox

UP and down the Ohio River raged a Euroclydonian storm. Stygian night was over the world, and fear was in men's hearts. A steamer approached the harbor, bearing in its cabin a hundred weary and anxious home-comers. The vessel was late. In a hundred homes there was suspense that was proximate to anguish.

The channel entrance was dangerous in such an hour as that; but through the raging floods the vessel pushed on nevertheless. Next day in those hundred homes there was unutterable sorrow. A hundred souls went down with the wreck of the boat that night — for the lower lights were out! The pilot thought he could make the harbor, for the upper lights burned brightly. But all was lost — because the lower lights were out!

The upper lights of heaven still shine out. On high they burn, like watchful eyes of him who sleepeth not, like innumerable lamps hung in the window by a tender Father, — but you are the lower lights.

Will some one be lost because your lights are out? If you do not cast the rays of divine illumination upon the path of your neighbor, who will? Can you suffer one life to go miserably out in the darkness while you have in you the abounding light of the truth? "If therefore the light that is in thee be darkness, how great is that darkness!"

"Ye are the light of the world."

O keeper of light on the headland height,—  
Sentinel by the sea,—  
Through the long dark watches of the night,  
Lives are depending on thee!  
Out in the snarling, raging wave,  
In the grip of the fearful gale,  
Where the tempests rave there are lives to save;  
Watch! for you must not fail.

In the shining gleam of the rays that stream  
Far over the heaving foam,  
There are hearts that trust, and thy cheering beam  
Must pilot them safely home.  
There are rocks to wreck and shoals to scare,  
In the wild and heaving deep;  
There is death out there in the night's despair;  
Watch! for you dare not sleep.

O never the hour that past your tower  
Sails not some fragile bark,  
Fighting its course against the power  
Of demons that haunt the dark!  
Far off they look for the beacon bright,  
Souls that you cannot know,  
To save from the plight of wreck tonight;  
Watch! lest the flame burn low.

O keeper of light on the headland height,  
Sentinel by life's sea,  
Through the vigils of the world's sad night,  
Souls are depending on thee!  
And the night is long, and the billows strong,  
With which your brothers cope;  
Will you let them sink in the depths of wrong?  
Watch! for your light is hope.

Where breakers roar on the ultimate shore,  
By the narrow channel strait,  
The light you keep must guide them o'er,  
Safe into the harbor gate.  
Let thy gleam of light shine on and on,  
For eternities are at stake;  
Shall a soul be lost at any cost?  
Watch! till the morning break.

## The Famous Preacher's Dictum

PREACHING at the Metropolitan Tabernacle, London, John McNeill, the famous Scotch evangelist, described a recent conversation with a general in the British army.

Said the general: "What you need to preach to these men is: That when they spring out of the trenches and go over the top, and a German bullet lays them low, they go to heaven, having made the great sacrifice."

"General," he replied, "pardon me. I have my orders from other Headquarters as to what to preach, and I am not going to try to obey two generals. I love our men," he continued, still addressing the general, "for the glorious stand they have made, but the way I present Christ and the gospel can never be exceeded in its utter adequacy. For the man who springs at the signal and goes over the top of the trench you cannot make the gate wider than I make it, or wider than Christ's own terms, which meet every circumstance. Besides, General, *the sacrifice of a million soldiers for any cause does not come within a million miles of the unique sacrifice of the Lord Jesus Christ for the sins of the world.*"—*The Missionary Review of the World.*

"If you have kind words to say,  
Say them now.  
Tomorrow may not come your way,  
Do a kindness while you may,  
Loved ones will not always stay;  
Say them now."

I HOPE . . . that mankind will at length . . . have reason and sense enough to settle their differences without cutting throats; for, in my opinion, there never was a good war or a bad peace. What vast additions to the conveniences and comforts of living might mankind have acquired, if the money spent in war had been employed in works of public utility!—*Benjamin Franklin, on conclusion of peace with England in 1783.*

"TRUTH makes the hands cleaner than soap."



# Nature and Science

## Desert Dwellers — No. 3

### Eleodes

WELL, well! and so you are the little fellow who stands on his head? And what a queer-looking creature you are — so black and shiny! I would pick you up were you not so given to emitting dreadful smells. I dare say you have few enemies, for no one would touch you a second time, much less eat you."



I was talking to Eleodes, the pinacate beetle of the desert, so often called by the children of the desert, the "stinkbug." And few are the boys and girls who do not know him, and they laugh at him a dozen times a day because of his peculiar way of standing on his head when touched or otherwise disturbed.

Wherein he sees safety in assuming this peculiar position I cannot tell. All I can say about it is that it is very funny to watch him as he tips his head down on the sand and erects his body upward as if he were going through the performance of doing a somersault for you. Sometimes this position is assumed and kept for a great while, standing head downward until you would think him weary beyond endurance, with all his leg muscles on the tension and his head upside down.

EDMUND C. JAEGER.

### What Is Immunity?

THE knowledge is at least as old as any record we have of the healing art that a single attack of measles, scarlet fever, mumps, or chickenpox makes the survivor at least probably, and in most cases absolutely, immune to further attacks of the particular disease suffered. That is why so many infections are recognized as childhood ailments.

This primitive knowledge has been at the bottom of the search for immunizing agents, which humankind has ever been making. Today we use antivenins, substances extracted from snake bodies, just as Galen, Nero's doctor — yes, that same Nero who fiddled while Rome burned — quite as Galen gave his patients viper flesh and viper blood for the same purpose.

That wonderful Shakespeare, whose knowledge was so encyclopedic and whose discernment was so true, has one of his characters say:

"Take thou some new infection to mine eye,  
And the rank poison of the old will die."

Those bitten by rabid dogs were advised by medical doctors to eat of the liver and drink of the blood of the guilty canines; and the Pasteur treatment for hydrophobia is but a modern and less repugnant refinement based on the same principle. The idea is identical with that expressed in the saying, "Eat a hair of the dog that bit you." And herein lies the basis of the only hydrophobia cure there is today.

Doctor Jenner, a little before the time of our American Revolution, observed how dairy folk who got the matter from the udder sores of cows (cowpox) into cuts or bruises of their hands were immune to smallpox. By his inoculations, then, of such cow virus (vaccine) he assured protection against the much more dreadful and fatal smallpox. Thus began immunization in the modern sense. For Pasteur devel-

oped into a scientific working principle Jenner's demonstration of a mild form protecting against a severe form of a given infection.

In precise terms, then, immunity is the individual's resistance to an infectious disease to which his kind in general is susceptible. Such immunity depends on the reaction of the body's defensive forces to the poison either of the disease itself or the poison in the immunizing agents.

Immunity may be acquired or natural, or active or passive. Negroes are practically safe from yellow fever. Theirs is a natural immunity, resulting from their race having through countless generations, in their native Africa, been "up against" yellow jack.

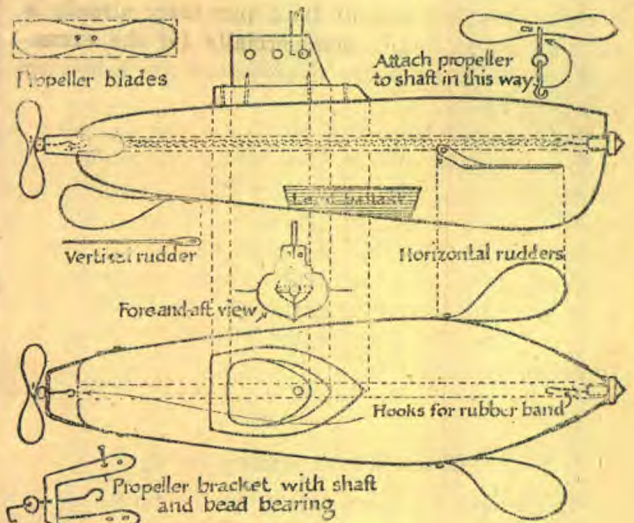
The horse is actively immunized against diphtheria when he has injected into him the toxins of that disease. Then, after a goodly incubation, the serum from the horse's blood is abstracted and used to confer passive immunity on people in danger of contracting diphtheria. We have now, also, antitoxins (immunizing agents) against tetanus (lockjaw), meningitis, typhoid and typhus fevers, cholera, and other infections.— *John B. Huber, A. M., M. D.*

### A Toy Submarine

THE German submarines are the ones we hear most about in this war; but there are plenty of American, British, and French underwater boats that are effectively engaged in civilized, not barbarous, warfare. This is the kind we are going to imitate in the toy here described.

Get a piece of soft wood about seven and one-half inches long and two inches square, a rubber band about three inches long, a hairpin or a piece of wire, a glass bead, an empty cocoa or spice can, a few small tacks and some lead, and you will have the necessary materials for a toy submarine that will travel beneath the water, dive, and come to the surface.

Begin by drilling a three-eighths-inch hole endwise through the upper center of the piece of wood. Then shape the wood as shown in the diagram. The stern of the boat should taper a little more than the bow.



Now make a conning tower like superimposed flat-irons, as shown in the diagram, and insert the periscope, or flagstaff. The body of the submarine should be entirely submerged, so that only the periscope will be out of the water. To accomplish that, tie or tack a weight on the bottom, to determine how much ballast is required; then melt some shot or a piece of lead

of equal weight, bore holes in the under body of the boat, and pour the lead into them. You will need three to six ounces, according to the weight of the wood that you use.

While the lead is cooling, cut a piece of tin four inches long by three eighths of an inch wide for a propeller bracket, bend it to fit, and tack it to the stern of the boat. Next cut a small wooden plug for the bow of the boat, and insert a wire hook to hold one end of the rubber band; then cut another piece of tin for the propeller two and one quarter inches long by five eighths of an inch wide, and with a punch make two small holes through it. Shape the two blades, bend them in opposite directions, and fasten the propeller to a piece of wire. Put on the small bead for a bearing, as shown in the diagram, run the wire through the propeller bracket, and make a hook to hold one end of the rubber band. Stretch the band through the hole in the hull, wind up the propeller, and give the boat a try-out.

If no adjustments seem necessary, cut out one vertical and two horizontal rudders and tack them on. When you wish to change the course of the boat, do not bend the rudders, but turn them on their tack pivots. The boat can be made to go straight or in a circle, just under the surface of the water or completely out of sight. It will rise again just as the motor is slowing up. With one band, it will go at least twenty feet at a fair speed; with two bands, it will go faster and farther.—*Youth's Companion*.

#### Save for the Gas Masks

A REAL national campaign for gas mask charcoal from nutshells and fruit pits is on. The entire American army at home, civilians, and natives of Hawaii, the Philippines, Guam, Samoa, the West Indies, and Africa are to take part in the drive.

One hundred collecting stations for assembling the material already have been established by the Red Cross for collection from civilian sources, and two hundred others have been designated.

California is expected to contribute a large share of the reclamation of nutshells and fruit pits in the States, as conservation of fruit pits there already is an established practice commercially for the extraction of oil for commercial and domestic fish cooking and packing.

But the main source in the States for the collection of this newly discovered national wealth in an obscure valuable by-product heretofore thrown away will be the American army in training. Every camp and cantonment in the United States has been ordered to save the shells of Brazil and hickory nuts, cocoanuts, walnuts, and butternuts, and the seeds of peaches, apricots, prunes, olives, dates, cherries, and plums.—*Washington Post*.

#### Dates Worth Remembering

- 1180 GLASS windows first used for light.
- 1190 Tallow candles used for light.
- 1246 Chimneys first put to houses.
- 1252 Lead pipes used for carrying water.
- 1299 Spectacles invented by an Italian.
- 1302 Paper first made from linen.
- 1341 Woolen cloth first manufactured in England.
- 1410 Art of printing in oil.
- 1440 The art of printing from movable types.

- 1477 Watches first made in Germany.
  - 1540 Variations of the compass first noticed.
  - 1543 Pine first used in England.
  - 1590 Telescope invented by Porter and Jansen.
  - 1590 Jupiter's satellites discovered by Jansen.
  - 1601 Tea first brought to Europe from China.
  - 1603 Theater erected in England by Shakespeare.
  - 1610 Thermometer invented by Sanctorius.
  - 1619 Circulation of blood discovered by Harvey.
  - 1625 Bricks first made of any required size.
  - 1626 Printing in colors invented.
  - 1629 Newspaper first established.
  - 1630 Shoe buckles first made.
  - 1635 Wine made from grapes in England.
  - 1639 Pendulum clock invented.
  - 1641 Coffee brought to England.
  - 1641 Sugar cane cultivated in the West Indies.
  - 1643 Barometer invented by Torricelli, in Italy.
  - 1646 Air guns invented.
  - 1750 Bread first made without yeast.
  - 1759 Cotton first planted in the United States.
  - 1763 Fire engines invented.
  - 1756 Steam engines improved by Watt.
  - 1785 Stereotyping first invented in Scotland.
  - 1788 Animal magnetism discovered by Mesmer.
  - 1832 Telegraph invented by Morse.
  - 1839 Daguerreotype made by Daguerre, in France.
- Selected*.

#### Shock-Absorbing Helmets

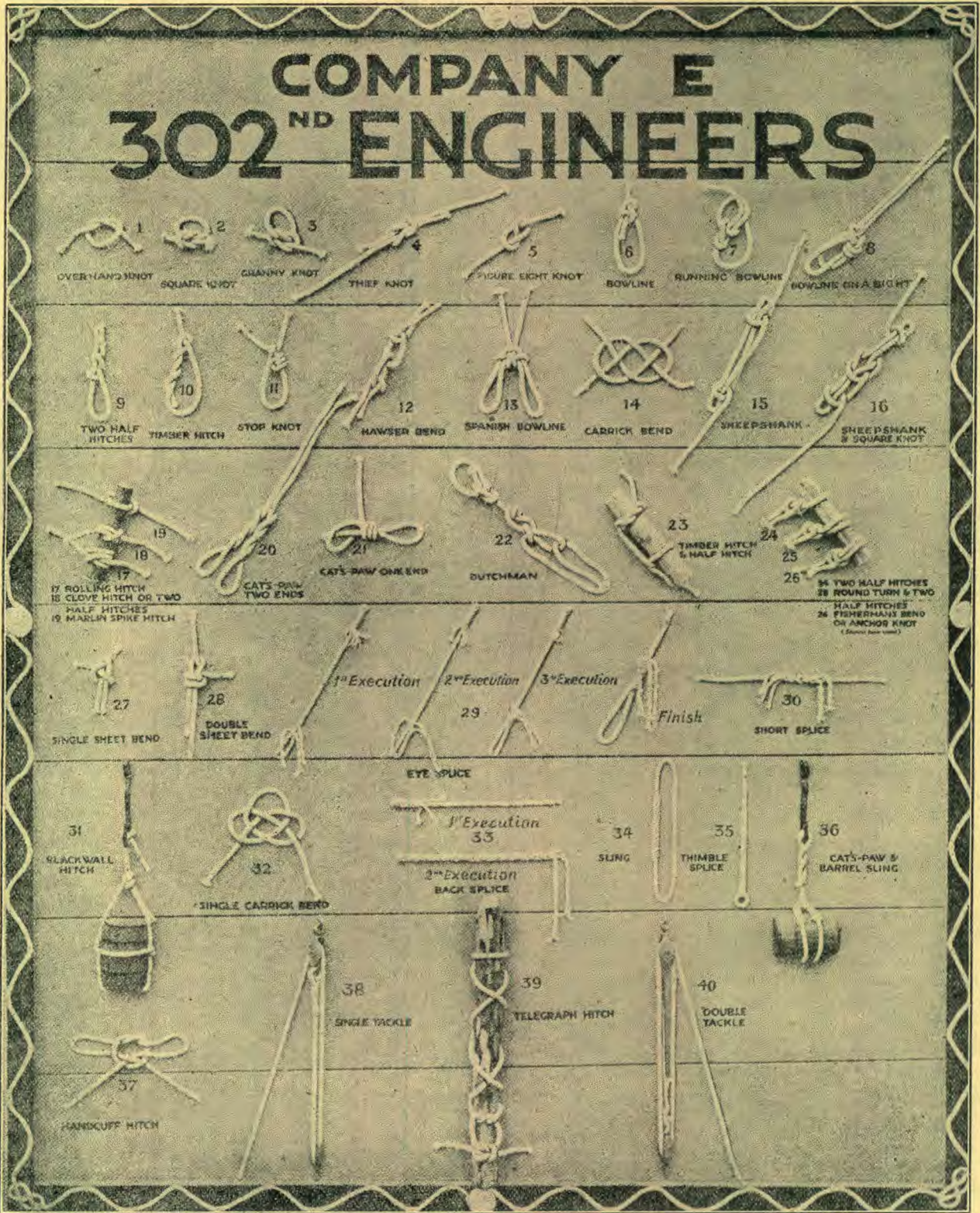
American shock-absorbing helmets are now being worn by our soldiers in France, and although they were only recently perfected, the armies of our allies have already adopted them. They are a great improvement over the inverted "washbasins" originally brought into use by the Prussians, and adopted by all combatants during the first year of the war. The description of them would lead the reader to imagine that the familiar football headpiece may have given the inventor his first idea.

According to a writer in the *Illustrated World*, the innovations consist of rubber cushion shock absorbers, an inner helmet to which the metal covering is affixed, and a protection for the eyes and the nose. When putting on this headpiece, the soldier first dons a skullcap of soft felt, covered with smooth oilcloth on the outside. The cap snaps by a hook-and-eye arrangement to the visor of the metal helmet itself. That is the only attachment, so that when the headpiece is struck by a bit of shrapnel or other missile it can give way glancingly to the blow. Anything except a smashing, direct hit is completely deflected.

The soft skullcap lessens the shock, and to give added protection soft rubber pads are inserted beneath the metal to keep the heavy jar from causing concussion of the brain. A wide, sloping brim protects the neck, and a metal nose guard protects the eyes, nose, and temples.—*Youth's Companion*.

**Vegetable gardens for convalescent soldiers at American army hospitals in France have proved so successful that the American Red Cross has sent a representative to this country to secure ten expert market gardeners to direct such activities at all American hospitals in France.**

"BLESSED is the man that endureth temptation."



Photograph by Allan Berne-Allen

## Forty Kinds of Knots

As They are Made and Used by the Army Engineers at Camp Yaphank,  
Long Island: By Capt. Harry L. La Fetra

TO an engineer every knot splice or loop has its own particular purpose and use. For instance, in raising derricks, masts, or poles, or in the building of pontoon bridges, it is necessary for the engineers to work not only very rapidly, but often in the dark, and the success of the whole undertaking depends many times upon the kind of knot used in the various positions.

The board shown above was the idea of Capt. Harry L. La Fetra, Company E, 302d Engineers, who are stationed at Yaphank, Long Island, New York. On

it are shown forty different ties, and the men in the camp have found the board of inestimable value for study purposes. The names of the knots follow:

1. Overhand Knot—The starting of a square knot.
2. The Square Knot—A nonslipping knot.
3. Granny Knot—Useless knot that will slip when tied up; the majority of people use it for tying up bundles.
4. Thief Knot—This knot will slip.
5. Figure-Eight Knot—Used for a stop knot.

6. Bowline — Used as a nonslippable loop, very useful.
7. Running Bowline — Same as bowline, only a slip noose.
8. Bowline on a Bight — Used for boatswain's chair.
9. Two Half Hitches — Used in tying up a boat to a landing or making it fast; easily undone.
10. Timber Hitch — Used by timbermen for pulling logs.
11. Stop Knot — Used on a tackle.
12. Hawser Bend — Fasten two ends together to make fast.
13. Spanish Bowline — Used for boatswain's chair.
14. Carrick Bend — Used on the top of a gin pole or mast to hold it erect; in four ends and made fast on the ground.
15. Sheepshank — To decrease the length of a line.
16. Sheepshank and Square Knot — Used as above, only a square knot to make it a little more substantial.
17. Rolling Hitch — Taking around for secure hold.
18. Clove Hitch, or Two Half Hitches — Same as above.
19. Marlin Spike Hitch — Used on a single halliard.
20. Cat's-Paw, Two Ends — Used on a barrel.
21. Cat's-Paw, One End — Used for barrel sling.
22. Dutchman — Used to hold loads on wagon.
23. Timber Hitch and Half Hitch — Used on timber.
24. Two Half Hitches — Used to give hold on timber.
25. Round Turn and Two Half Hitches — Same as above.
26. Fisherman's Bend, or Anchor Knot — Used on an anchor.
27. Single Sheet Bend — Used for tying two ends together and very easy to open.
28. Double Sheet Bend — Same as above.
29. Eye Splice — To put two eyes on ends of ropes.
30. Short Splice — To put two ropes together substantially but increasing the thickness.
31. Blackwall Hitch and Barrel Sling — A simple knot that is used on any weight, and as soon as the weight is taken off the knot opens.
32. Single Carrick Bend — Used on top of a gin pole or mast; only with two ends.
33. Back Splice — Used to keep ends from unravelling.
34. Sling — For lowering barrels or boxes.
35. Thimble Splice — To keep the eye on end of rope from tearing out.
36. Cat's-Paw and Barrel Sling — Same as 34.
37. Handcuff Hitch — To convey prisoners.
38. Single Tackle — For lowering anything or for hoisting purposes; the pull is equal to half of the load.
39. Telegraph Hitch — Used around a pole that will hold a strain; at the same time is easily undone after the load is taken off.
40. Double Tackle — A tackle on which the pull is equal to one quarter of a load.— *Ladies' Home Journal*.

#### The Value of Wholesome Reading

A MERCHANT who does credit business often gives a great sigh of relief when a slow-pay customer pays in full and the account is ruled up and closed. Before throwing doubtful accounts in with the loss items, careful investigation is made concerning the debtor's ability to pay, and the possible chances of securing a settlement.

The case is similar with many young men and women intellectually. Through force of circumstances they are in school. If the environment is strong enough, they remain in school through the grammar grades, and possibly the secondary school. With a great sigh of relief they accept a diploma from the school which graduates them, and, like the merchant, get out the ruler and red ink and proceed to close up the account.

The demand for reading matter was never greater than at the present, but a casual analysis of its character will clearly indicate that it is not intended for intellectual development. It appears that the great majority of people purposely avoid serious thinking; refuse to reopen the intellectual account. Magazines at fifteen cents and twenty-five cents sell in large editions. Surely these publications meet the wants of the readers. How familiar the words, "A complete novel in this number," "An all-story number," "The love and marriage number," "The first of Mr. —'s series of famous detective stories," and many other phrases and titles which the publishers know will attract the reading public. Why this great demand for easy reading? Why this enormous sale of publications filled with stories?

The answer is obvious. The desire to read and yet avoid seriously exercising the mental powers. The deliberate effort to keep the intellectual account closed.

The avoidance of solid literature and the constant use of the emotional class, soon lowers one's ideals and hence his moral tone. Mrs. E. G. White says: "There are many of our youth whom God has endowed with superior capabilities. He has given them the very best of talents; but their powers have been enervated, their minds confused and enfeebled, and for years they have made no growth in grace and in a knowledge of our faith, because they have gratified a taste for story reading. . . . Their talents have been perverted until they are mental dyspeptics, and consequently are unfitted for a responsible position anywhere. The imagination is diseased. They live an unreal life. They are unfitted for the practical duties of life; and that which is most sad and discouraging is, they have lost all relish for solid reading."

It is clear that all literature has a definite result upon the readers. If the fragments of time are used in digesting and assimilating a clean, inspiring periodical, such as the YOUTH'S INSTRUCTOR, a vast fund of information will be gathered, and the ideals of life will be raised. In the brief time left to us, the best should be used for our whole development. We should keep the intellectual account open.

C. L. STONE.

#### A Sign of Decay

SOME one tells the story of an artist who was once asked to paint a picture of a decaying church. To the astonishment of many, instead of putting on the canvas an old, tottering ruin, the artist painted a stately edifice of modern grandeur. Through the open portals could be seen the richly carved pulpit, the magnificent organ, and the beautiful stained-glass windows. Within the grand entrance was an offering plate of elaborate design for the offerings of fashionable worshipers. But — and here the artist's idea of a decaying church was made known — right above the offering plate there hung a square box bearing the legend, "For Foreign Missions," and right over the slot through which contributions ought to have gone he had painted a huge cobweb! — *Selected*.

## The Story of a Bird

S. ROXANA WINCE

"Kwee! Kwee!" said the bird; "get out with your hoe;  
What business have you in my field?"  
But corn, when 'tis dropped, must be covered, you know,  
So not a step did I yield.  
The dusk, it was falling, my work must be done,  
Though I felt half afraid, when with other kwee, kwees,  
And a whirl, like the whirl of a mad swarm of bees,  
He made dash at my head to force me to run.

"Kwee! Kwee!" said the bird; "this field, it is mine.  
God gave it to birds before Adam was made;  
The trees and the shrubs in each far distant clime  
Are ours for nest building, he said.  
He gives us the berries on bush and on vine,  
Not one of our tribes is forgotten by God;  
The eagle, the raven, his love doth entwine,  
And he sees e'en the sparrow that falls to the sod."

And angry, more angry grew my strange little foe,  
As again and again with his querulous flings,  
And ten times repeated made dash of his wings,  
He struck at my head and told me to go.  
"You're disturbing my mate who sits on our young;  
I fight for their sakes," said this queer, kweeing bird,  
"And glad would I be, could I see you unhung,  
With that worrying hoe and your outlandish tongue."

But at last, wearied out with battling in vain,  
Or, knowing his nest was quite safe in the dark,  
He flew swift away with his warring refrain,  
And left me alone his lesson to hark.  
Now who of you children can tell me his name?  
What colors he wears? Where now is his home?  
And if not native-born, from what country he came?  
Does he stay here in winter, or far away roam?

## The Sunshine Basket

ONE day in the fall little Jennie Grant lay on a cot near the window. This was nothing strange, for Jennie had been lying in that same place all day for many weeks. One of her legs was shorter than the other, and the doctor had fastened a heavy weight to it in order to make it grow. But she must lie still all the time.

Every morning before her father went to the shop he moved her cot close to the window so she could look out. There was not much to see, for the buildings were high. But she loved to watch the swallows against the sky, and there was a flock of doves that often alighted on the roof across the way. Still she got very tired with nothing to do and no one to play with. About the only way she could amuse herself was to "make believe," and she made believe all kinds of things.

One day she was just pretending that she was a little princess shut in a great castle, when there came a tap, tap, tap at the door. Jennie's mother was washing, and she came hurrying in, wiping the suds from her hands, and let in the dearest little lady Jennie had ever seen. Her name was Mrs. Brightly. She had heard about the little girl in the tall building, who always lay by the window, and she had come to see if she could help her. Jennie told her about the doves and the swallows, and even how she "made believe," but especially how she wished she had something to do.

On the way home Mrs. Brightly almost ran into several persons, she was so busy thinking about Jennie. Suddenly she said aloud, "I know what I'll do." Then she looked around to see if any one heard her, but there was no one near just then, except a gray cat sitting on the fence. "Yes," she said to herself, "I know what I will do. There are my two little sisters who have plenty of money and hardly ever think of any one else, and there are some other little neighbors. We will have a little Sunshine Band and make a Sunshine basket for Jennie. It will make her happy, and the children themselves will enjoy doing something for some one who needs help. They will find that 'it is more blessed to give than to receive.'"

So she wrote notes to the children, asking them to come to her house a certain afternoon, and told them about the plan. Then they all went to see Jennie, and took some good things to eat and had a little party. It was the best time Jennie had ever had.

They decided to fill a pretty basket to stand by Jennie's bed. All the things were to be put in packages, so the pleasure would last a long time. Every-

thing was to be something for Jennie to do. Every week they met and worked on the things. They enjoyed it so much that they could hardly wait for the day to come.

I do not believe I can remember all the things that went into that basket, but I will tell you a few of them. There was a little jointed doll, and in the box with her were bits of bright silk and muslin, a little needlebook, thread, and needles, and scissors, so that Jennie could make doll's clothes. In another package was a box of paints, and a book of pictures to color. They knew that Jennie would like to do something for some one else, so they made some little cambric books, and all the girls brought pictures for Jennie to cut out and paste in the books. When they were done, they were to be sent to the hospital for the sick children. One girl brought some sheets of paper dolls for her to cut out. Another brought a puzzle to be put together. They wrote notes for every package.

Then one bright morning when Jennie opened her eyes, the first thing she saw was a big basket beside her bed, and on top a label that said, "Reach in and take out a package when you don't know what to do. From the 'Little Sunshiners.'"

Just then Jennie's mother came in with her breakfast. "O mother!" exclaimed Jennie, "how can I wait till after breakfast before I reach in my hand? What do you suppose is in the basket?" I am afraid she did not eat much breakfast, but she waited until mother had washed her face and combed her hair, and father had moved her cot to the window. At last the time came when she had "nothing to do." Then she reached down and put her hand under the cover of the basket and felt of the bundles. She took out the first one she felt, and which do you suppose it was? Well, it was the little box that held the doll. On the top it said, "I am little orphan Arabella, and I am looking for a mamma to make me some clothes."

Jennie had never had a doll before, and she set right to work snipping out patterns and making clothes, and had a delightful time. She did not open any more of her bundles for a day or two, for she wanted to make them last, and they did last for several weeks.

The little girls enjoyed their giving so much that they decided to be "Little Sunshiners" all the year round, and asked Jennie to be a member of the society. She could think of nice things to do quicker than any of them. At last when the weight was taken off her foot and she was able to walk, she was always finding persons to help.—Adapted.

## Missionary Volunteer Department

M. E. KERN .....	Secretary
MATILDA ERICKSON {	Assistant Secretaries
ELLA IDEN	
MRS. I. H. EVANS .....	Office Secretary
MEADE MAC GUIRE .....	Field Secretary

### Our Counsel Corner

[This corner is for our Missionary Volunteers. We shall be glad to receive questions, reports, and letters from you, and promise they shall be given careful attention. Address all communications to the Missionary Volunteer Department, Takoma Park, D. C.]

**O**UR society frequently has visitors drop in, who are strangers to the members. As our attendance is quite large, these strangers often get out before we have spoken to them. Lately we have heard that two young people who attended our meeting one evening, felt keenly the fact that they came and went and no one spoke to them. We all mean to be friendly, but every one thinks the "other fellow" is going to look after the strangers, and the result is that no one does. Have you a plan to remedy this difficulty? C. G.

"Only once a stranger," the practical motto adopted by a large and very successful Bible class, would be a splendid one for your society. Every member of this class takes particular pains to hunt out strangers when they drop into the church service, and all who can reasonably manage to do so, make it a point to help each visitor to feel at home.

It does a stranger a world of good to have, not one only, but half a dozen or more, come with a smiling welcome and a hearty invitation to come again, and then when he does come again treat him like an old friend.

As your society is large it would be advisable to have a "welcome committee," whose special duty it is to greet strangers and make them feel at home. But such a committee should not imagine that its duty is done when one member of it speaks to a stranger. To receive "half a dozen welcomes rolled into one" is what will warm the visitor's heart. And another thing: the work of making the strangers feel at home should not be confined to the "welcome committee." No indeed! It is the duty of every member of the society to be cordial and friendly. The motto of every Missionary Volunteer should be, "Only once a stranger, and after that a friend." E. I.

### Just for the Juniors

#### From the Mail Bag

**Y**OU don't know," writes one of our Juniors, Doris George, "how glad we were to hear from the Missionary Volunteer Department. Our 'ship' (the Junior society) is still afloat, and is much better than when I wrote before. Mrs. Cady is our captain, and has improved our society wonderfully. It is much more interesting than it was.

"Today our club gave a temperance program at the church. The members all did their parts well, too. Four or five of them are going to try to sell a hundred of the TEMPERANCE INSTRUCTOR. They have already sold quite a few.

"We have all finished one Reading Course—I mean all those who started when our society began. We are now reading the book from which we study the Standard of Attainment. I hope all will take the test when it comes in December. That is a long time to study, but then we have to get ready for both denominational history and Bible doctrines tests."

Your society is doing splendidly. We hope that it will continue to improve, and that all will pass the Standard of Attainment examination with flying colors this December.

"We are having such a lovely time in our society," writes another Junior, Isabel Wesley. "The girls have formed a sunshine circle, and every week we meet and work on something that will make others happy. We are making scrapbooks for the children in the Hospital for Incurables, and have nearly finished several whole outfits to be sent to the little Belgian sufferers. At Thanksgiving we are going to send post cards to all the old people we know, and we have planned to save up money to provide two baskets of food for some poor families who live near our church. A number of our members have received honor buttons for attending the Junior meeting regularly for six months. By regularly, I mean that they have not been absent except on account of illness."

What a fine, wide-awake society this is! I hope there are many more as active. Doing things for others is the best way in the world to be real Junior Missionary Volunteers.

"We have twenty-five members in our Junior society," says Harold Schofield. "We have ten members reading the Bible through, and seventeen taking the Reading Course. Every one is expected to do something. We are going to reach our goal, and more too.

"Every week we have roll call, and each one responds with a verse from the Bible. We are learning the books of the Bible, and nearly every one can say the books of the Old Testament without a mistake. We will keep on till we know them all. Then we have memorized the beatitudes, the commandments, the ninety-first psalm, and the first chapter of John.

"We are planning to adopt an Armenian orphan, and raise five dollars a month to support it. We are going to use the giving-up stamp books and the collection boxes. So far \$8.53 has been saved for our orphan."

It is a beautiful thing to share our blessings. We are so glad to know you are interested in the Armenians. We hope every society in the land will do something to help them.

#### How Emma Testified

"Mother, I want to be a Christian like Emma," said Jennie the morning after her little friend had returned home after spending the night. The two girls were great friends, but as different as nine-year-olds could be. Emma had given her heart to Christ a few months before, and had united with the church, while Jennie was not a professed Christian.

"What makes you think Emma is a Christian?" asked Jennie's mother.

"'Cause I'm sure she is."

"Yes, but why should you think so, Jennie?"

"Well, last night when we went to bed, she knelt down to pray. I wanted to tease her, so I threw a pillow at her. She never paid any attention to it at

all. Then I threw one of my shoes and hit her on the head, but she kept right on praying. And after that I stuck a pin in her, and she didn't act as if she noticed it even. Then when she got up she kissed me just as good as ever. I tell you she's a Christian. I wish I were one."

That was truly testifying for Jesus, the way Emma treated Jennie; it was witnessing for him without saying a word. And what a good sermon it was! Could you show your love for the Saviour in that way?

## The Sabbath School

### IV — Building of the Tabernacle

(October 26)

LESSON SCRIPTURE: Ex. 25: 1-9; 35: 20-35; 36: 3-7; 40: 17-38.

MEMORY VERSE: "I dwell in the high and holy place, with him also that is of a contrite and humble spirit." Isa. 57: 15.

STUDY HELPS: "Patriarchs and Prophets," pp. 345-358; "Bible Lessons," Book One, McKibbin, pp. 190-204.

"Maker of land and rolling sea,  
We dedicate this house to thee;  
And what our willing hands have done,  
We give to God and to the Son."

#### Questions

1. What command was given to Moses while he was in the mount with God? Ex. 25: 8, 9. Note 1.
2. Name some of the things that the Lord asked the people to bring for the building of the tabernacle. Verses 3-7.
3. What kind of spirit was necessary to make the gift acceptable? Verse 2; Ex. 35: 29.
4. How did the people respond to the invitation given them? Ex. 35: 20-24.
5. What work did the women do? What did the rulers bring? Verses 25-28.
6. What special wisdom was given to some of the workmen? Verses 30-35.
7. What command did Moses finally have to give to the people? Ex. 36: 4-7.
8. When was the tabernacle set up? How long had the people been in building it? Ex. 40: 17, 2. Note 2.
9. After the walls and frame were set up what was put over them for a covering or roof? How many rooms were in the tabernacle? Note 3.
10. What was the first article of furniture put into the tabernacle? What did Moses put into it? Verses 3, 20, 21. Note 4.
11. What articles of furniture did Moses put into the first room—the holy place? How were they arranged? Verses 22-27.
12. What altar was placed in front of the tabernacle on the outside? Verse 29.
13. What was between the door of the tabernacle and the altar of burnt offering? For what was this laver, or basin, used? Verses 30-32.
14. What was the last thing that Moses did to finish the work? Verse 33. Note 5.
15. What occurred when the tabernacle was completed and set in order? Verses 34, 35. Note 6.
16. What served to guide the people in their further journey? Verses 36-38.

#### Busy Work

Draw a diagram of the tabernacle, observing the true proportions as accurately as possible. Designate the furniture in each apartment.

Locate the altar of burnt offering and the laver. Surround the whole by a boundary outlining the court.

#### Notes

1. In Exodus, chapters 25 to 31, we may read the instruction which the Lord gave Moses during the forty days he was in the mount, concerning the building of the sanctuary, or tabernacle. He was caused to "see" a pattern of "heavenly things;" and the Lord said to Moses, "See . . . that thou make all things according to the pattern showed to thee in the mount." Acts 7: 44; Heb. 8: 5.

2. "A period of about half a year was occupied in the building of the tabernacle."—"Patriarchs and Prophets," p. 349.

3. The roof was formed of four sets of curtains. The first was made of fine linen, embroidered in blue, purple, and scarlet, with angel forms wrought in threads of silver and gold. The second covering was a cloth made of goats' hair, the next was of rams' skins, and the last of seals' skins. The

walls were made of boards covered with gold. The tabernacle had two rooms, called the holy place and the most holy place. These were separated by a veil or curtain. The most holy place was the inner room, and was about fifteen feet square and fifteen feet high.

4. The ark was put in the most holy place. It was about four and a half feet long, two and a half feet wide, and two and a half feet deep, and the wood was overlaid with gold without and within. The cover of the box, the mercy-seat, was pure gold, and the two figures of angels on the mercy-seat were solid gold. Moses broke the two tables of stone that God first gave him, upon which the ten commandments were written, but in Exodus 34: 1-4 we learn of the second tables that were given to him. It was these that Moses put into the ark of the testimony.

5. This court was a space or yard around the tabernacle fenced in by a curtain wall. This wall was about nine feet high, and the walls of the tabernacle were about fifteen feet high. The people could therefore see the tabernacle above the wall of the court.

6. When the pillar of cloud descended upon the sacred structure, the children of Israel knew that the Lord was pleased with their faithful work in building the tabernacle. The Lord desired this building set apart and consecrated as a sacred place in which he might meet with his people. He will also dwell in the heart that is consecrated to him. Isa. 57: 15.

## For the Finding-Out Club

HE was born in Edinburgh, this beloved author of the nineteenth century. Handicapped by frail health from infancy, he was compelled to turn from more active pursuits to the study of law. But the lure of travel overcame his desire for serious labor, and he spent the greater part of his life journeying from here to there and back again. During a brief sojourn in the United States he spent the winter in the Adirondacks, and contributed a series of valuable articles to *Scribner's Magazine*. The years from 1890 to 1894 he passed on the picturesque island of Samoa, where he came to be regarded as a sort of chieftain, the natives giving him the name Tusitala. With the help of his Samoan friends he built a comfortable dwelling-house, and as a mark of gratitude for his many kindnesses these servants cleared a roadway from the seashore to his home, naming it "The Ala Loto Alofa," or "The Road of the Loving Heart." He was dictating to his wife a chapter for a new book when stricken with apoplexy in his island home, and died in a few hours. The Union Jack that flew above his house was lowered and laid over his body, fit shroud for a loyal Scotchman. His native friends buried their chief on the summit of the precipitous mountain peak Vaea, and there left him for his long, long rest, with the blue sky of the tropics above and the calm Pacific at his feet. Who was he? Why did he write "Treasure Island"? Surely you can name him.

L. E. C.

#### The Pattern

A GENTLEMAN had a lovely Chinese plaque with curious raised figures upon it. One day it fell from the wall on which it was hung, and was cracked right across the middle. Soon after, the gentleman sent to China for six more of these valuable plates, and to insure an exact match, sent his broken plate as a copy. To his intense astonishment, when six months later he received the six plates, and his injured one, he found the Chinese had so faithfully followed his copy, that each new one had a crack right across it! If we imitate even the best of men we are apt to copy their imperfections, but if we follow Jesus, and take him as our example, we are sure of a perfect pattern.—*The Sunday at Home*.

BEAR ye one another's burdens, and so fulfil the law of Christ.—*Paul.*

**The Moslem's Washings**

**T**HERE is no religion that requires more praying of its devotees than does the Mohammedan religion; and there is no religion that requires more arduous preparation for prayer than does Mohammedanism. Many washings are a part of this preparation.

If the Moslem cannot have access to water, he may use the desert sand for his ablutions, but he must go through the cleansing form. If sand is not procurable, he is allowed to substitute therefor movements of the hand over a stone, as if he were washing.

First the believer must wash his hands three times, then his right arm, then his left, repeating each operation three times.

Water is then sniffed up the nose. After nose, mouth, and ears have been thoroughly cleansed, he washes his neck. The last act is to wash the feet and legs up to the knees. "Between each act of washing the Moslem repeats some pious saying. For example, he says when washing the nostrils: 'O my God, if I am pleasing in thy sight, perfume me with the odors of Paradise.'"

Thus the Moslem trusts in the cleansing of water instead of the cleansing wrought through the blood of Jesus Christ.

**Co-operation**

**A**N inauguration parade owes its interest to the thousands of uniformed men keeping step, marching together. If the men were not in step nor in uniform, the crowds of watchers would be dispersed long before the usual time. The Yale and Harvard boat races owe their popularity to the pleasing effect produced by the large number of men rowing in unison, keeping perfect time, stroke after stroke. There is not only strength in union; but there is beauty and wonderful inspiration.

Sergeant McClintock says: "It is the elbow influence that carries men up to face machine guns and gas. A heroic battalion may be made up of units of potential cowards." It is the influence of the crowd, the men next to the coward, that keep him facing the front.

Musical trees have recently been discovered in California. The discoverer was one day walking beside a deep cañon and heard a sound as of some one calling. He looked all about, but saw no one. He located the sound as coming from a point on the side of the cañon. Carefully making his way to the place whence the sound came, he saw no one, but still heard the sound. He finally discovered that it came from the leaves of a tree rubbing together. One leaf could not have been heard a foot away; but the multitude of leaves together made a sound that was heard far up the cañon.

So it is in life. To make our work count for the most, we must work together. One or two persons are not likely to make an interesting or very helpful Sabbath school; but thirty working together to this end can produce an inspirational and effective school.

A certain family is always in trouble. Three members of the family are wage-earners, and some of these earn good wages; but they do not work together in the spending of their money. They fuss and quarrel

over it, one demanding that another shall pay certain bills and that one refusing to do so; one wasting the money, and another either wasting or hoarding it; so all suffer deprivations. There is enough money brought into the home to support the family well if all co-operated in securing that desirable end. But as it is, they have little to give enjoyment in the home, they have few of the necessities of life, and still fewer comforts.

If our young people as a body would make an army of Christian workers such as God desires, there must be co-operation. There must be no slackers, no lag-guards. All must be faithful in personal consecration and active in service. Shall we not, young people, keep step in our march toward the kingdom of God? Shall we not be true to our Leader who marches on before us, showing us the way of life, which he trod so graciously? Let us do it. F. D. C.

Through the War Resources Committee, orders have recently been placed with Pittsburgh manufacturers for 5,740,000 pounds of jam and 3,968,000 pounds of pickles for the United States Navy. This is said to be the largest single order for these commodities on record.

If the present contemplated program is made effective, the old dependency or crown possession of India vanishes. The germ of a self-governing colony takes the place of the old order. Partly representative government is to be set up. This will not be so completely self-governing as Canada or Australia, where the population is homogeneous and has the inheritance of centuries of free government. India, with 250,000,000 inhabitants, not homogeneous and widely separated by different religions as well as by caste distinctions, for her own sake hardly could want immediately the status of Canada or Australia. But under the program now offered the principle of self-government is distinctly recognized.

**What One Church Has Done in Eight Months**

*(Concluded from page five)*

A new gallery was erected in the church; it was filled to capacity within two weeks.

\$1,000 "war profits" in three months of summer collections.

500 girls in two night clubs, organized for war-relief work.

More telephone calls in three months than in three years before the war.

An average of 350 to 400 soldiers, sailors, civilians, daughters, mothers, and grandmothers each week since July 15, 1917, at the Saturday night receptions.

**Principal Contents**

CONTRIBUTIONS	PAGE
The Hopi Indians .....	3
Gave His Life for the Bible .....	4
What One Church Has Done in Eight Months .....	5
A History of the YOUTH'S INSTRUCTOR .....	6
How Shall We Reach Our INSTRUCTOR Goal? .....	6
Church Hospitality .....	7
Minding Your Business .....	8
Desert Dwellers—No. 3 .....	9
The Value of Wholesome Reading .....	12
The Story of a Bird (poetry) .....	13
The Moslem's Washings .....	16
Co-operation .....	16
<b>SELECTIONS</b>	
What Is Immunity? .....	9
A Toy Submarine .....	9
Save for the Gas Masks .....	10
Forty Kinds of Knots .....	11
The Sunshine Basket .....	13