

# THE YOUTH'S INSTRUCTOR

Vol. LXVI

October 29, 1918

No. 44



Photo, Press Illustrating Service, Inc., N. Y.

A VILLAGE NEAR SUDAN, AFRICA





# From Here and There

A dreadnaught costs \$15,000,000. To fire a large gun once costs \$1,000.

Over 1,600,000 men have been taken to Europe with a total loss of fewer than 300 lives.

Hsu Shih-chang, former vice-president of the privy council, has been elected president of the Chinese republic as the candidate of the *tu-chens*, or military chiefs, of the northern army.

In the town of Oxford, Mississippi, at eight-thirty every evening the electric lights are shut off for two minutes, that the people may have that time for prayer to God for our country, people, and soldiers.

The total expenditures of the United States Government from the Declaration of Independence in 1776 to 1914, for all purposes were only \$19,000,000,000. The three Liberty Loans have totaled \$11,829,276,000.

The Oxford Press Syndicate values its formula for making the very thin, tough paper used in the Bibles and encyclopedias at more than \$1,000,000. To perfect the process required twenty-five years of hard work and the expenditure of \$1,000,000 in cash.

In normal times — in peace times — it costs about a billion dollars a year to run the Government. For the fiscal year ended June 30, 1918, Congress appropriated in round numbers, including deficiencies, \$18,882,000,000. For 1919 Congress has appropriated in round numbers at the present session, including deficiencies and appropriation bills pending, \$24,330,000,000.

A number of men were known to be parading the streets of Boston in officers' uniforms, but with no right to wear them. Quietly the order was given to the troops in and near the city that officers were to wear only civilian clothes on Boston's streets. The next day, with one swoop, the authorities gathered in 138 men wearing officers' uniforms, and therefore presumably not genuine officers. Among them, it was believed, were several German agents and spies. Some of them, of course, were visiting officers on business from more distant camps, to whom the order had not been given. These were dismissed with an explanation, and took their arrest good-naturedly.

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## Well-used Bibles

A MISSIONARY of the Canadian Presbyterian Church thus describes his experience as a newcomer to Korea: "What has struck me more than anything else is the universal use and well-thumbed appearance of the Bible in Christian homes. Last autumn I visited a Korean Christian, who lived with his wife and two children alone in a remote and secluded valley. He was extremely poor, and entertained me to a dinner of potatoes and salt. But when we sat down to worship God, three Bibles were produced, and each person, except the youngest, fingered his or her treasure."—*Selected.*

## The Youth's Instructor

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# The Youth's Instructor

VOL. LXVI

TAKOMA PARK STATION, WASHINGTON, D. C., OCTOBER 29, 1918

No. 44

## What God Hath Promised

God hath not promised  
Skies always blue,  
Flower-strewn pathways  
All our lives through;  
God hath not promised  
Sun without rain,  
Joy without sorrow,  
Peace without pain.

But God hath promised  
Strength for the day,  
Rest for the labor,  
Light for the way,  
Grace for the trials,  
Help from above,  
Unfailing sympathy,  
Undying love.

— Annie Johnson Flint.

## "God on the Rock"

ELLA IDEN

IT is a wonderfully interesting story — that story of how the Indians of the northland were taught to read God's Book after it had been translated into their language by the use of syllabic characters. Listen, while Egerton R. Young, the well-known missionary to the Indians, gives in his own words the experience he had in teaching these simple-hearted people, and the remarkable progress they made.

"One day at one of these places where I was holding some extended services, I said to the friendly Indians who were around me: 'Would you not like to read this Book for yourselves?' A chorus of hearty affirmative answers was the quick response. . . . We had not even a slate, pencil, paper, or blackboard. However, 'necessity is the mother of invention,' and it was so here.

"Near at hand was a huge rock that towered up like a house, one side of it being as smooth as a wall. This constituted an admirable substitute for a blackboard. Burnt sticks from the camp fire . . . were used as substitutes for chalk.

"After a few words of explanation the work of memorizing the characters began: A, E, OO, AH. It was just like a lot of little children in a primary school beginning with A, B, C. Over and over again we repeated them, one after the other, until my mixed audience became familiarized with the sounds. . . . It was not many hours before a number of my undisciplined pupils had a fairly good idea of the names of the characters. . . .

"Knowing that I could arouse the interest of the most apathetic among them when I began to combine the characters into words, I asked for their earnest attention while I proceeded. I wrote in the Indian language some simple words, such as pa-pa and ma-ma. . . . I showed them how thus to combine these signs into words. This very much interested them; but the climax came when, with the burnt stick I marked Maneto,—English: God, or the Great Spirit. Great indeed was the excitement among them. They could hardly believe their own eyes, that before them was Maneto, the Great Spirit. . . . 'Maneto!' Here, made by a burnt stick on a rock, visible to their eyes, was that name: GOD ON THE ROCK! It was indeed a revelation. Something that filled, and thrilled them, as I have never before or since seen Indians thrilled.

"For a time I could only keep quiet and look on and rejoice as I studied them. Some of them in their amazement were doubtful of their own senses. They acted as though they could not believe their own eyes;

so they appealed to those nearest to them and said: 'Is it *Maneto* to you?' Others were noticed rubbing their eyes, as though they feared that by some witchery bad medicine had been thrown in them, and, in their Indian phraseology, they were 'seeing double.'

"There was no more inattention. Every pipe went out, and every eye followed me, as in these syllabics I wrote on the rock, GOD IS LOVE. After talking about this a little, I then wrote, GOD LOVES YOU. This we followed with other short sentences full of blessed gospel truths. Thus passed some hours in this delightful way, and before they were ended numbers of my pupils had become quite familiarized with the formation of words out of these characters.

"Then we opened our bundle of Bibles, and, passing them around as far as they would go, I had them all turn to the first verse of the first chapter of Genesis. . . . We began the study of the verse. Of course our progress at first was slow. It could not be otherwise under such circumstances. But we patiently persevered, and it was not very long ere they were able to read in their own language, '*Mawache Nistum Kaesa-Maneto Keoosetou Kesik Mena Askee*' ('In the beginning God created the heaven and the earth').

"When they had acquired the ability to read this verse for themselves, and had grasped a little of its meaning, there was another outburst of delight. That first verse of Genesis is very suggestive and full of meaning to any one, no matter how learned, who strives to investigate it. It is in itself the first chapter of God's revelation of himself to man, and has long occupied the attention and study of the most godly and profound. Here, for the first time, it was being read by a company of poor Indians, just emerging from paganism. But they were sharp and keen and able to grasp a new truth; and so when the verse first opened before them with its wondrous meaning, great was their delight and amazement.

"'Now we know all about it!' some of them shouted. 'The *Kaesa-Maneto* (the great God) made all these things, the heaven and the earth.' . . .

"Over and over again they read the verse until they had thoroughly committed it to memory. And in after-days, at many a camp fire, and in many a hunting lodge, it was repeated to others who had not heard it, but who, on hearing it, were also filled with gratification and delight at the answer which it gave to what had long been a subject of perplexity and awe.

"Day after day before that rock the study of other verses followed. Slowly, of course, at first, but



gradually increasing as they became more and more acquainted with the syllabics. These eager, interested Indians studied amidst these primitive surroundings, and applied themselves with such earnestness to their work, that although they had never been to school a day in their lives, some of them in ten days or two weeks, were able to read with fluency the Word of God in their own language. No wonder the great Lord Dufferin, then governor-general of the Dominion of Canada, said to me:

"The man who invented that syllabic alphabet, was one of the great benefactors of humanity, and more richly deserved a pension, a title, and a resting place in Westminster Abbey, than many who were there buried."

### Among the Navajos

#### An Offering to the God of Lightning

A CLOSE friend to us and to our mission work is A-na 'ke-se-ni-i-be-yey. Though thirty-eight years old and unable to speak English at all, he is progressive nevertheless, and since our arrival nearly two years ago, has discontinued the wearing of charms in public, does not carry his gods about as before, has less faith in the medicine man, and has a great desire to know all about the true God.

Recently, A-na 'ke-se-ni-i-be-yey purchased a new nickel-plated flash light, for which he paid three dollars at a local trader's store. Childlike, he took great delight in flashing it about on dark nights. But his mother, poor old soul, is a very orthodox pagan, and she declared some terrible calamity would certainly befall the family, if the A-Tsin-Lth-Thish (lightning) were permitted to remain in the camp.

"It surely belongs to the lightning," she reasoned, for "hasn't it the lightning in it? Navajos must not tamper with the sacred lightning."

So reasoned this poor heathen mother, and one day while the son was absent, she stealthily entered his hogan, grasped the terrible flash light firmly in her trembling hands, and with a determination worthy of a higher cause, flung the dangerous(?) instrument into the red, glowing coals of the open camp fire.

Poor, innocent flash light! were you a helpless Christian martyr in the hands of cruel inquisitors of the Dark Ages, your fate would doubtless have been similar!

Dear young people, do not your hearts burn within you as you read, from time to time, accounts of such things taking place so near your own homes? And the Navajos are included among the "every nation, and kindred, and tongue, and people" who must hear the third angel's message before Jesus can come to take the faithful home.

### The Saviour Will Come

Only a few evenings ago, my friend A-tsid-i (who is the son of a Navajo medicine man) came to the mission for a visit. During the course of our conversation, I referred to the prophecies regarding our Saviour's soon return to earth to raise the righteous dead, and take the faithful home where all will be peace and happiness forevermore.

My copper-hued friend manifested an exceptional interest in the "good story," as they call it. He said, "I know what you say is true, for my father, who has long been a priest of our tribe, taught me that long ago."

Ah, thought I, here is a new discovery. "Your father taught you that?" I asked. "Well, how many years ago did your father teach you that Yis-da-e-ne-thle [the Saviour] is coming to earth?"

"Alth-ke-daan [a long time ago]!" he replied.

"Did your people know about it before I came?"

"Yes, indeed. Our priests have taught it to our people for a very long time."

"How many years have they taught of the coming of Yis-da-e-ne-thle?"

"Oh, we do not measure the time by na'hai [years]," he replied. "It's too long ago. We call it sah 'be-seh [ages]."

I asked him to tell me of their faith in the coming of a Saviour, and his story follows, translated into English from the Navajo as nearly word for word as I am able to give it.

"For many sah 'be-seh our priest medicine men have taught us of the coming of Yis-da-e-ne-thle. Long ago, before the white man came to our country, our people used to have many religious gatherings. They had great prayer meetings, and the prayers of our medicine men were strong in those days. All had much faith in prayer. Our priests told us that after a while Yis-da-e-ne-thle would come. There would come a terrible time of war, when all people would have a big fight. There would be famine, suffering, and death everywhere. Then, when conditions would become the very worst possible, Yis-da-e-ne-thle would come. A great fire, or perhaps water, we do not know which, will destroy this



Lilikai, First Navajo Convert to the Gospel Message for the Last Days

earth, and all the bad Indians will be destroyed with it. But the good Indians will be saved alive.

"Then Yis-da-e-ne-thle will make a new world,—a new land with beautiful hills and fertile valleys and rivers of pure, sweet water. There will be trees and groves and grass and flowers and good food in abundance. All kinds of good animals will rove over the beautiful hills and valleys. Death will never come to the good people of that country, for they shall live always.

"Do I want Yis-da-e-ne-thle to come quickly? Yes, my friend, I verily do. I want to live in that beautiful country where sorrow shall never come."



How did the Navajos learn of a coming Saviour so many ages before the arrival of Europeans with God's Book? I do not know. But is it not true that our loving heavenly Father who has a tender regard for all his wandering children in every land, planned in the long ago that all peoples should know of the coming Saviour? And although many tribes among his children have wandered far away from the Father's fold, yet in their traditions, we still find many traces of a time in ages gone by when they had a knowledge of the only true God and Father of us all.

ORNO FOLLETT.

### "Just as I Am"

CHARLOTTE ELLIOTT was born in Brighton, England, March 18, 1789, and died Sept. 22, 1871. Two of her brothers were ministers. At the age of thirty-two she became a confirmed invalid, yet she lived a half century longer. During this time she met Rev. Cæsar Malan, a Swiss preacher. He was converted in 1817, and visited Miss Elliott five years later.

"One evening, as they sat conversing, he asked her if she thought herself to be an experimental Christian. Her health was then failing rapidly, and she was harassed often with pain. The question made her petulant for a moment. She resented his searching question, and told him that religion was a matter which she did not wish to discuss. Dr. Malan replied with his usual sweetness of manner, that he would not pursue the subject if it displeased her, but would pray that she might give her heart to Christ, and become a useful worker for him. Several days afterward the young lady apologized for her abrupt treatment of the minister, and confessed that his questions and his parting remark had troubled her. 'But I do not know how to find Christ,' she said; 'I want you to help me.'

"'Come to him just as you are,' said Dr. Malan. He little thought that one day that simple reply would be repeated in song by the whole Christian world."

When the hymn was first written is not known. Some time later, however, a lady who admired the poem had it printed in leaflet form and circulated it widely. Miss Elliott's doctor, who was a Christian, gave her one of the leaflets. She was surprised when she recognized her own production, and the doctor was the first to discover that she was the author.

GEORGE S. BELLEAU.

### Prayer Suggestions

PRAY the prayer of Elizabeth Prentiss in her beautiful hymn,

"More love to thee, O Christ,  
More love to thee;  
This is the prayer I make,  
On bended knee."

Pray for any whose love may be growing cold.

Pray for a greater desire for daily Bible reading; for divine help to be granted in laying aside other reading which prevents, and moreover creates distaste for, regular reading of God's Word; for the International Bible Reading Association, for the Berean Band, and kindred societies fostering daily Bible reading.

Pray for a heart very sensitive to the claims of Christ; for the spirit of prompt and uncomplaining obedience to God's will; for instant obedience to the

Spirit's promptings to service of any kind; for the daily subjugation of self to Christ, and for hearty acceptance of all God's life plans.

Pray for all the great denominational mission boards and missionary unions; for their executive and administrative work at home, and their work through their missionaries on the fields. Pray for an awakening throughout the church to the imperative demands of the heathen world.

Pray for the feeble, weak, sickly, and all in ill health; for any of our immediate circle of friends and relatives who are in sorrow or distress of any kind. Pray the Lord to sanctify family relationships and give grace to discharge relative obligations; for the salvation of all loved ones.

Pray that the relentless and almost unrelenting persecution of the Jews may culminate speedily in a turning of the Jewish people to Christ; for the Jews who are now in the cataclysm of the war sorrow; for the famine-stricken people of Palestine, Armenia, and Syria.

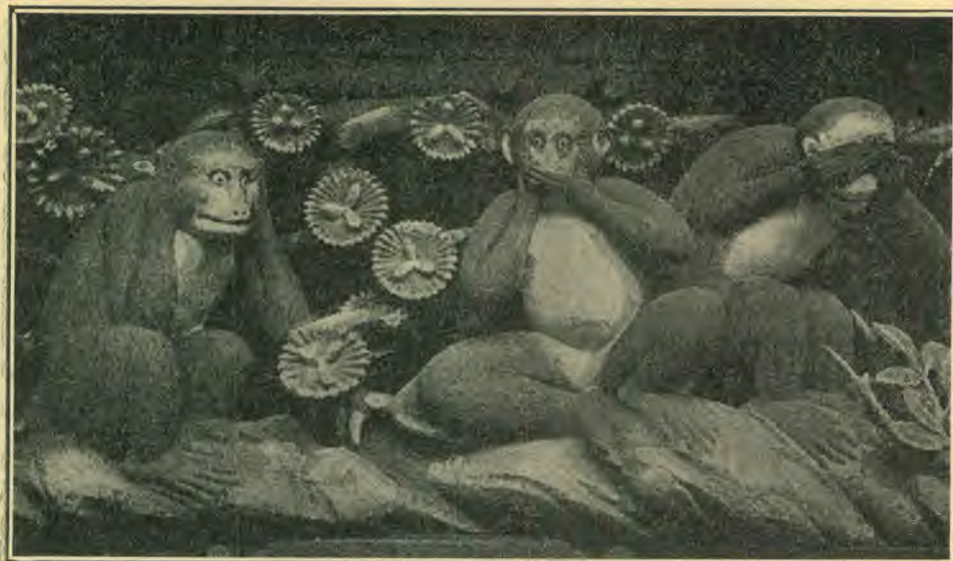
Pray that God's Word may be blessed today as it is taught and preached; that God would teach all ministers, that they may teach others and make them the happy instruments of winning souls; for all God's ambassadors, that they may speak boldly as they ought to speak.—*Rev. Joseph W. Kemp.*

You cannot run away from a weakness; you must sometime fight it out or perish, and if that be so, why not now and where you stand? — *Robert Louis Stevenson.*



"OUT ON BALE"





#### The Three Wise Monkeys

DID you ever hear the little tale  
Of the wise little monkeys three?  
They sat on the ground  
With their arms around  
Each other as nice as could be.

One had his hand upon his mouth,  
The second covered his eyes,  
And the other his ears,  
And it really appears  
That they were wondrous wise.

The first, no evil could he say;  
The second, none could see;  
And the third as free  
As a monkey could be  
From gossip and scandal was he!

So now, my children, give good heed  
To this tale of the monkeys three.  
Guard ears, mouth, and eyes,  
And be just as wise  
And happy as you can be.

— *Selected.*

#### "Be Courteous"

(1 Peter 3: 8)

IT pays to be courteous, even from a worldly point of view; but we are told that "courtesy, also, is one of the graces of the Spirit, and should be cultivated by all. . . . Those who profess to be followers of Christ, and are at the same time rough, unkind, and discourteous, have not learned of Jesus. Their sincerity may not be doubted, their uprightness may not be questioned; but sincerity and uprightness will not atone for a lack of kindness and courtesy."

So it is a part of our Christian duty to be courteous, to be kind to others and considerate of their feelings. Many young people are lacking in courtesy, simply because of thoughtlessness. They are impulsive, and do not stop to think how the feelings of others are wounded by their neglect or carelessness.

Sometimes two girls who call themselves "chums," are actually rude in their treatment of a third girl who happens to be thrown in their company. Because she is not in their set, they do not attempt to be sociable with her, but simply ignore her, so that she cannot but feel unwelcome and neglected. They have many little secrets to talk over with each other, and do not seem to care whether the other girl enjoys herself or not, since they feel at ease and are happy. But no matter if they are not so well acquainted with her as with each other, she would appreciate being treated as one of them.

Another thing that sometimes causes embarrassment is when some members of a company get to laughing over something that is a mystery to another who is present. He does not know but they are laughing at him, and so feels disconcerted.

Some people are careless about noticing acquaintances when they pass, and often fail to greet them, which failure gives offense and wounds feelings. It is true that no one can always see every one who passes in a

crowd, but let us try to be thoughtful, and recognize all as far as possible with a pleasant greeting. It will always be appreciated.

If we are really unselfish, we will think how we might feel if we were in the place of others, and will try to treat them as we should like to be treated.

IVA F. CADY.

#### Died an Hour Ago

ONE day the conversation at dinner, in a family well known to the writer, turned upon a lady who was so unfortunate as to have incurred the dislike of certain members of the household because of certain peculiarities. After several had expressed their views in no gentle terms, the married sister added: "I can't endure her; and I believe I shall not return her call if she comes here again." Her husband, who had hitherto remained silent, replied: "She will not trouble you again, my dear; as she died an hour ago." "You do not mean it? Surely you are only teasing us for our uncharitableness." "She is really dead. I learned it on my way home to dinner." Overwhelmed with shame, the little group realized for the first time the solemnity of such sinful conversation. Let us take warning and speak of those about us as we shall wish we had done when they are taken from us.— *Selected.*

#### "Keep the Home Fires Burning"

IT was a woman, Mrs. Lena Guilbert Ford, who gave us "Keep the Home Fires Burning" at the first response of our own lads to the call to arms. This is said to be perhaps the most popular song among the boys "over there."

"They were summoned from the hillside,  
They were called in from the glen,  
And the country found them ready  
At the stirring call for men.  
Let no tears add to their hardship  
As the soldiers pass along,  
And although your heart is breaking,  
Make it sing this cheery song:

"Keep the home fires burning,  
While your hearts are yearning;  
Though your lads are far away  
They dream of home.  
There's a silver lining  
Through the dark cloud shining;  
Turn the dark clouds inside out  
Till the boys come home."



Mrs. Ford and her crippled son, Walter, were killed when the enemy planes bombarded London. They were the first Americans in London who lost their lives in that way.—*Selected.*

### Household Economies Made Possible by Use of Glue

**W**ITH our Government demanding all possible conservation in American households, several newly discovered uses for glue present to the thoughtful woman opportunities to prolong the life of household articles.

As every family has, or should have, on hand a bottle or tube of good glue, the following practical suggestions can be acted upon without delay or expense.

#### To Put New Life into an Old Broom

A teaspoonful of glue mixed in a basin of hot water poured over a broom and then allowed to thoroughly dry will greatly stiffen it, and prolong its usefulness and life.

#### When Shoes Become Barked or Scarred

Very often a small piece of the leather is lifted or loosened. Don't cut it off and try to cover the place with blacking. Flatten the piece in place with a little glue and allow to dry. Then apply blacking, and the surface will be as good as new.

#### For Tears or Rents in Silk

Another piece of silk or fabric of the same color placed under the tear with a thin coating of glue will bring the edges more firmly together than can be done with a needle. Allow to dry thoroughly and the rent will be almost invisible.

#### A Splendid Way to Keep Rubbers from Slipping

Rubber overshoes often become so loose that they slip off at the heels, especially in the winter and spring when the ground is muddy or slushy. This annoying trouble can be entirely eliminated by gluing a felt band around the inside top of the rubber.

#### To Protect Furs and Woolens from Moths

It is commonly known that moths very much dislike the odor of ink in old newspapers. Several thicknesses of old newspapers firmly glued together may be made into the form of a bag and the garment placed inside. After the ends and all joints are firmly sealed with glue, the bag is absolutely moth and dust proof, and your protection from moths has cost practically nothing.

## Nature and Science

### The Acorn as a Source of Food

**T**HERE are in the United States more than fifty species of oaks, of which thirty occur in the Eastern States and about fifteen in the single State of California.

To the native Indians of that State the acorn is, and always has been, the staff of life, furnishing the material for their daily mush and bread. And when it is remembered that the Indian population of California at the time of its discovery numbered probably not less than 300,000 persons, and that from the Oregon boundary to the Mexican line, except in the desert region, where oaks do not grow, acorns were universally eaten, and in most cases were the princi-

pal article of diet, some idea may be had of the vast quantity and high food value of those annually consumed.

In the fall, when the acorns are ripe, the Indians gather them and spread them out to dry in the sun, and when thoroughly dried store them in large baskets and wickerwork caches, sometimes in trees, but usually on rocks or poles.

These receptacles are built to shed the rain and to keep out rats and mice, but are sufficiently open to permit the circulation of air, thus avoiding the danger of molding.

Another and very different way of preserving acorns, practiced by the Wintun Indians of western Tehama County, in California, was described to me by F. B. Washington, of Oakland. The acorns were buried in boggy places near cold springs, where they became swollen and softened and turned nearly black in color, but remained fresh for years. When needed they were dug out and *roasted*, never dried or pounded for flour, the mush and bread being always made of dried acorns.

White men in plowing have opened up caches of acorns that had lain in these cold, boggy places for fully thirty years, and found the acorns black, but still good.

When preserved dry in the usual way, the acorns are shucked as needed, and the dry meats, each splitting naturally in two parts, are pounded in stone mortars until reduced to a fine meal or flour. This at first is disagreeably bitter, but the bitter element is removed by leaching with warm water, which in seeping through acquires the color of coffee and the bitterness of quinine. The meal is then dried and stored to be used as required, for mush or bread.

According to V. K. Chestnut, the Indians of Round Valley, California, sometimes practice another method of getting rid of the bitter element, namely, by burying the acorns with grass, ashes, and charcoal in a sandy place and afterward soaking them in water from time to time until they become sweet.

#### Boiled in Baskets by Use of Hot Stones

The ordinary method of cooking is by boiling in baskets by means of hot stones, the result being a thick, jelly-like mush or porridge. Acorn flour makes a rich, glutinous food and contains a surprisingly large quantity (18 to 25 per cent) of nut oil of obvious nutritive value.

Mrs. Merriam tells me that it is easy to work, being what cooks call a "good binder," which means that it holds together well even when mixed with several times its bulk of cornmeal or other coarse or granular materials.

Mush and bread made wholly of acorn flour are not pleasing to our taste, but leached acorn meal mixed with cornmeal in the proportion of one part acorn to four parts corn makes excellent corn bread and pones, and mixed with white flour or whole-wheat flour in the same proportion makes palatable bread and muffins, adding to the cereal value the value of a fat nut product.

I have often eaten the pure acorn mush and bread as made by the Indians, but prefer the mixed product above mentioned. John Muir, during his arduous tramps in the mountains of California, often carried the hard, dry acorn bread of the Indians and deemed it the most compact and strength-giving food he had ever used.—*C. Hart Merriam, in National Geographic Magazine.*



### Milk from Coconut Oil

**I**F you had a coconut tree in your rear yard, you would have little need for the grocer, the butcher, or the milkman. You would have nearly all the elements in the nuts of the tree to keep you alive and in vigorous physical condition. Moreover, you would be able to have a few such by-products as vinegar, alcohol, sugar, cattle feed, and coconut fiber. Yes, a coconut tree would be a very valuable asset in these precarious war-time days.

The meat of the coconut when dried is a valuable article of commerce. It is known as copra. From this, coconut oil is made. Copra contains a very large percentage of oil. This oil has, in its constituents, a marked resemblance to milk. But attempts to emulsify the oil, that is, to so divide the particles as to cause the oil to resemble the milky character of the product of the cow, have singularly failed in the past. Yet chemists have felt that here indeed was an oil that would yield a valuable substitute that could be shipped to any quarter of the globe. Their efforts have proved successful in a new process.

Roughly, this process consists in mixing skim milk with the coconut oil. A chemical process, now protected by patent, has enabled this amalgamation to be brought about.

Skim milk in itself is no inferior food. It contains casein, a very easily assimilated proteid food; vitamins; and milk sugar. Skim milk and coconut oil are combined into a whitish milk or emulsion by the use of a stabilizer, which is found in raw sugar. This stabilizer keeps the tiny particles of fat from reassembling.

Various types of milk can be produced as desired. There is thin milk and rich milk; and half cream and full cream; or even the very thickest kind of cream. The product not only looks like milk, but it tastes like milk, and is said to be even more readily digested than the pure cow-given product. It keeps as well as milk, and already has been introduced to the public in ice cream, in cooking, and in cream caramels.

It will be a great blessing, especially to those in regions such as mining districts and on shipboard where fresh milk is hard to obtain. An emulsion plant is set up wherever needed. Then the ingredients are shipped to that place and the combination made on the spot where the product is to be consumed.

Even in thickly settled communities, in the heart of the dairy business, this substitute is likely to find a welcome.

The source of supply is almost unlimited. The coconut palm begins to bear fruit at from eight to fourteen years. Its age

of usefulness is not over until about sixty. It is found in practically every tropical country, and, as has been indicated, yields also a number of important by-products.

Many persons who have visited the southern portions of the United States have tasted coconut milk. But the milk which is made by combining the oil of the nut and the milk of the cow is far different in flavor and food value. Don't think, then, that in accepting the new product you are going to be treated to a taste of that watery, raw liquid which is contained in the coconut shell.—*Henry Sheldon, in Illustrated World.*

### The Language Problem Solved

**U**NCLE SAM has had problems innumerable to solve since the war began; but he has always found a speedy and effective way out of these difficulties. One of the vexing problems that confronted him was the mixture of races that the draft called into the army, "thousands of foreign-born — Italians, Poles, Russians, Russian Jews, Lithuanians, Greeks, Armenians, Albanians, Syrians, Czecho-Slovaks, Jugoslavs, Scandinavians, Finns, and even Turks; and not more than one in a hundred of them knew the English language well enough to understand the instructions required to make them first-class soldiers.

"Naturally these men could not immediately be trained in the same companies with English-speaking soldiers. Most of them were splendid physical specimens, but they could not be drilled, because they did not even understand the orders given. So they were separated from the English-speaking draftees and placed together in a single section of each camp, in what have since been designated as developing battalions. They were well housed, well fed, well cared for; but they were left to themselves for a while, simply because they presented a problem for which no answer could be found on the spur of the moment.

### Restless and Resentful

"So, week after week, they drifted along, growing discontented, restless, resentful, sullen. Many of them already were trained soldiers who had served in their native lands, and as a rule had come into camp ready to fight. Of course, there were a few who did not want to fight, who actually did not understand why they had been put into a military camp; men who were victims of pacifist and enemy propaganda; men who refused to be naturalized, refused to don a uniform, refused even to pick up a rifle and learn to drill.

"Presently one race began to quar-



PORTALS OF THE PAST, GOLDEN GATE PARK, SAN FRANCISCO

In the great fire that followed the earthquake of 1906, the home of A. N. Towne, a wealthy banker, was entirely destroyed, except the marble entrance portals, which remained a watchful guardian over the debris. These portals were so typically expressive that they were removed and re-erected in Golden Gate Park as the "Portals of the Past."



rel and bicker with another; old scores from the pages of history were reopened, even within groups of men of the same race."

Then came the solution. Polish battalions, Italian companies, Russian divisions, etc., were formed. Camp Gordon, near Atlanta, Georgia, was selected for the welding of these various units into a working whole for Uncle Sam.

"The first week was devoted to lecturing on discipline and the Articles of War and to preliminary military training. Fifty per cent of the discontent disappeared and real enthusiasm was evident."

A spirit of rivalry soon developed among the different groups, produced by "one of the soldiers in the

Slav company saying to one of the soldiers from the Italian company: 'You Italians aren't real soldiers; we are!'

"The Italian retorted: '*Sapristi!* Is that so? Well, you just watch us drill! You Slavs can't even march!'

"And then each company tried to outdrill the other. The result was that both companies developed faster than the average American company of recruits would develop normally, and the spirit of rivalry spread throughout all the foreign-speaking soldiers in camp."

A few weeks of intensive drill sufficed to make these units candidates for the overseas work.

## The Social Life in Relation to Work

MATILDA ERICKSON

**N**EVER forget why you are here. Keep your eyes on the goal—on God's goal for your life. And just as you eat, sleep, and rest that you may fulfil your mission from day to day, so make all your recreation and all your pleasure contribute to the utility of life.

It is hard for young people to learn this lesson; for "many youth receive the impression that their early life is not designed for caretaking, but to be frittered away in idle sport, in jesting, in joking, and in foolish indulgences. While engaged in folly and indulgence of the senses, some think of nothing but the momentary gratification connected with it. Their desire for amusement, their love for society, and for chatting and laughing increases by indulgence, and they lose all relish for the sober realities of life, and home duties seem uninteresting. There is not enough change to meet their minds, and they become restless, peevish, and irritable."—"Testimonies for the Church," Vol. III, p. 222.

### Chilled with Innocent Laughter

And because of this some frown on all pleasure. "There are persons with a diseased imagination to whom religion is a tyrant, ruling them as with a rod of iron," says Mrs. E. G. White in Volume I, page 565. "Such are constantly mourning over their depravity, and groaning over supposed evil. Love does not exist in their hearts; a frown is ever upon their countenances. They are chilled with the innocent laugh from the youth or from any one. They consider all recreation or amusement a sin, and think that the mind must be constantly wrought up to just such a stern, severe pitch. This is one extreme." And we must be on guard against it.

But we must also be careful not to swing too far the other way. For, as she continues, "others think that the mind must be ever on the stretch to invent new amusements and diversions in order to gain health. They learn to depend on excitement, and are uneasy without it. Such are not true Christians. They go to another extreme. The true principles of Christianity open before all a source of happiness, the height and depth, the length and breadth, of which are immeasurable."

### Relation Between Work and Recreation

A reasonable relation must be preserved between work and recreation. Recreation to be true recreation must always hold a subordinate place, and always contribute to efficient service. "Too much innocent

amusement," says Dr. Horace Bushnell, "is not innocent; it is morally bad." Other men express the same conviction in different words. Charles Lamb declared that "where all are holidays, there is no holiday." Amos R. Wells says, "Sport is at an end when sport becomes the end of sport." While Geikie puts it this way: "We are not to abuse our blessings or surfeit ourselves with a glut of either one kind or another. Pleasure worth the name must be innocent, and must come only as a relaxation from work. To give oneself up to it is to miss it in any true sense." So the spirit of prophecy is not alone in urging young people to guard sacredly their time. Men of the world speak earnestly on this subject. Recreation must be servant, not master. It must occupy the minor, not the major portion of the Missionary Volunteer's time.

### Why She Became a Christian

Recreation must be so planned as not to crowd out regular appointments. At a young people's meeting held recently Prof. C. L. Benson told of a young woman with whom it had not yet become a fixed habit to put the prayer meeting before pleasure and recreation. Once an artist, whom she very much wanted to hear, was going to sing at the theater. A friend urged her to go. She said, "No, it is prayer meeting night, and I almost always attend." "But you may never have another chance to hear this artist," urged the friend; so finally she yielded and consented to go this once.

That night after the interview, she dreamed that an angel came to her and asked: "Is one soul worth so little to you?" The dream made so deep an impression that she canceled her engagement the next morning. At the prayer meeting that night she related her experience, and told how glad she was to be there. The songs had never been so sweet as they were that night. Before closing the service the leader asked: "Are there any here who will take their stand for Christ tonight?" A woman dressed in mourning arose. After meeting she sought an introduction to the young woman who came so near missing the meeting. "I had not planned to be here," she began; "I was not a Christian and cared nothing for religion, but I came because my friend urged me. I am a stranger in town, and am leaving on the midnight express. But before I go I want you to know why I decided tonight to become a Christian. It was not the songs, nor the prayers, nor what the leader said. It was your testimony. I said to myself: If that



bright, vivacious young woman finds something better in her religion than the best the world offers, she has something that my poor heart needs."

Then they parted. The young woman's home was near the railroad track, and before she fell asleep she heard a terrible crash accompanied with heart-rending shrieks. Evidently there was a wreck on the road. Quickly the household arose and dressed, and hastening to the track, they saw a distressing scene. The midnight express had collided with another train, and many had been injured. Among the wounded the young woman discovered the lady she had met for the first time a few hours before. As she bent over her mutilated form to speak words of comfort, the dying woman said faintly: "O, it was your last chance!"

"Many declare that it is certainly no harm to go to a concert, and neglect the prayer meeting, or absent yourself from meetings where God's servants are to declare to you a message from heaven," says Mrs. E. G. White in the *YOUTH'S INSTRUCTOR* for March 30, 1893. "It is safe for you to be just where Christ has said he would be. Those who appreciate the words of Christ will not turn aside from the prayer meeting, or from the meeting where the Lord's messenger has been sent to tell you concerning things of eternal interest. Jesus has said, 'Where two or three are gathered together in my name, there am I in the midst of them.' Can you afford to choose your pleasure and miss the blessing? It is indulgence in these things that has a telling influence not only on your own life and character, but upon the life and character of your associates." You may not have the experience of the young woman in the story; but feel sure that it is equally imperative for you to be faithful. Let it be your unswerving purpose to make first things first.

## For the Finding-Out Club

### Guess His Name

IT was a warm, hazy afternoon in early spring, ideal for plowing. The air was spicy with fragrance from the plum thicket; industrious robins and saucy sparrows darted here and there along the soft moist furrows in the old cornfield, finding many a juicy worm. But just now the plow stood idle and the horses grazed lazily along the roadside, casting occasional inquiring glances at the young farmer who sat in a shady corner of the old rail fence, his head bent over a pad of paper, busy "figuring."

Up by the barn stood the boy's father. There was a worried look in his eye, for the south field was in plain sight, and he was not pleased with the visible activity. He could imagine just about what his industrious(?) son was doing. Turning to a neighbor lad who had come on an errand, the troubled father said:

"Jake, I wish you'd go down and speak to Henry. He's tinkering away his time and not making anything of himself. He'll listen to you."

So down went Jake Tyson to the field where his chum had been sent to plow.

"Harry," he began abruptly, "do you know what you're doing?"

"Why, yes, I'm working," was the absent-minded answer.

"Working! You're making a fool of yourself! It isn't right. Now if you get to work, your father will leave you the farm and you'll amount to something."

"Thanks, Jake," said Henry, and went back to his figures, apparently forgetting all about the incident.

Years have passed, and "Crazy Henry," as the neighbors came to call him, still "figures," but now he does his work in a luxurious office in the largest city in the State of Michigan. He has become a multi-millionaire. Back in the old home neighborhood he owns several farms and a "mansion" at Dearborn, the little village where he used to call for the family mail as a barefoot boy. Every summer he deserts his city home and the "mansion," and spends several weeks at the old farm where he was born. On one of these visits he was out in the field inspecting a new motor binder, when his friend Tyson came walking up the road.

"Come here," called Henry, and then mounting the machine, invited Jake to get up and have a ride. For an hour they rode up and down the field where long ago as boys they had talked that summer afternoon when Jake posed as an adviser. The binder hummed briskly and Henry was quiet for a long time. Then, with just the shade of a twinkle in his eye, he turned to Tyson.

"Jake," he remarked, "I just wanted to ask you who's a fool now?"

Today the name of the boy who sat and figured in the fence corner is a household word in the United States, and he is widely known in Europe as well. He owns extensive factories which are running on a twenty-four-hour schedule for war work, their chief output being tractors, airplane engines, liberty motors, and trucks for army use. His philanthropies are many, and at present he is candidate for United States Senator in Michigan's most hotly contested political race. And his name is?

L. E. C.

### Who Is He?

THE population of Belgium affectionately call him Le Ministre, and mention his name in prayer when asking blessings for their king and cardinal. Newspaper reporter, lawyer, author, and ex-mayor of Toledo, Ohio, he joined the diplomatic corps at Brussels during the winter of 1913, appointed by President Wilson to represent American interests. The following August, Belgium was suddenly engulfed in the Great War. Le Ministre saved the picturesque capital from a German bombardment, though he could not prevent its invasion; he organized the Belgian Relief Commission; and he did his best to save Edith Cavell from the unjust sentence of a heartless court-martial. The Belgians looked to him as their only hope, and from all parts of the ravaged kingdom came appeals for help, which he never ignored.

With the outbreak of actual hostilities between Germany and the United States, Le Ministre made ready to leave his stricken charge. A part of the Relief Commission, the American consuls recalled from various Belgian cities, and the Chinese legation arranged to accompany his party. But when they were ready to start, the German military governor assured him that it would not be possible to furnish a special train. "Very well," replied Le Ministre in polite French, "a third-class coach will serve, if necessary." But after three days of parley in which it appeared that the American was determined to leave Brussels, and determined as well to take the whole

(Concluded on page sixteen)





The "Ricksha-wala."

THE word "*wala*" has a very large and wide meaning. It is one of the words learned by the new arrival as soon as he sets foot in India. It is more than likely that he knows it before he comes in sight of the misty, humid shores of Bombay. The word "*wala*" is a haven of rest for the *sahib*, and when he is absolutely lost for a word in the vernacular, out comes poor old *wala*, for as we have said, *wala* means everything—at least some people seem to think it does. The fact is, *wala* is the most abused word in India. It is used a great deal by those who affect what the educated Indian terms *sahib's Hindustani*. The term is not so complimentary as one might think.

The *ricksha-wala* is in even greater demand in the hill stations than the *kandi-wala*. Ricksha, of course, is a borrowed word, evidently from the Japanese.

In such hill stations as Mussoorie no horsed carriages are allowed, for the obvious reason that they would be very dangerous where the roads are necessarily narrow and full of sharp corners. All vehicles, therefore, are drawn by men, hence the *wala*, or coolie, is very necessary.

To a ricksha carrying two persons there are usually five or six coolies; two in front to pull, two behind to push, and the remainder to change off or to give extra help in especially steep places.

Many people who reside in the hills more or less permanently keep a ricksha and its coolies as part of the servant staff of the house, just as people at home keep a horse and carriage or motor car. In this way all visits are paid, shopping done, and "walks" taken.

In hiring a ricksha and coolies by the hour, rent is paid for the ricksha, and so much per hour for the *walas*. The rickshas are generally owned by the municipality or a company, and are usually kept in good order.

F. H. LOASBY.

### Character

CHARACTER is the ultimate product of life. Its building is the most serious work in which we engage, for the finished structure determines our eternal destiny. "Every person is the architect of his own character," and he has the choice of material with which to work. Our Father does not direct the work, although he is deeply interested. In the strictest sense character is not what people say we are, nor what they may think we are. That is reputation. Character is not what we think ourselves to be, but

rather what we really are as weighed in the scales of God. Character is the fruitage of the seeds sown day by day through life.

The Bible is a safe guide to follow in the work of character building. There we find biographies of men of sterling worth; also admonitions, promises, and warnings.

As diamonds have their imitations and coins their counterfeits, so character has its substitute. From a finite point of view this substitute is not altogether worthless. It carries with it a certain compensation—good opinions of men, high office, wealth, and worldly fame and honor. From an infinite point of view these things are altogether nothing, and the compensations of a worthy character are the victor's crown, white robes of righteousness, and everlasting life.

Character building is the life work of every one of us. We must settle for ourselves the question of what kind of character we shall build.

"For the structure that we raise,  
Time is with materials filled;  
Our todays and yesterdays  
Are the stones with which we build.

"Truly shape and fashion these,  
Leave no yawning gaps between;  
Think not, because no man sees,  
Such things will remain unseen.

"Build today, then, strong and true,  
With a firm and ample base;  
And ascending and secure  
Shall tomorrow find its place."

E. J. URQUHART.

### How I Study the Bible

I WISH to suggest a plan, or method, of study, based on my personal experience. This plan is divided into three parts, as follows:

1. Make a list of subjects with which the Bible deals, such as the law, love, humility, conversion, heaven, the state of the dead. This can be gotten from the concordance; or else, by reading the Bible through, one can make his own concordance. Make a list of texts dealing on a certain subject. Then group the subjects together. For instance, the law, sin, love, patience, murder, theft,—in other words, our moral duties and their transgression go in one group, while the resurrection, the judgment, heaven, and the destiny of the wicked go in another group. Always use a Bible with a margin. When a scripture is hard to be understood, compare it with another scripture.

2. After getting the subjects together, write a description in your own words of what the Bible says about each subject, quoting the principal texts.

3. The proof-reading—the most critical time of all. Read the Bible through. Weigh carefully every verse, every phrase, every word. Compare it with the written notes. If anything bearing on any subject is left out, write it in the notes.

I would suggest, so far as the prophecies are concerned, to read also our books dealing on this subject.

FILLMORE THORN.

### Caleb Cobweb's Black List

DID you ever hear any one agree to tell the real facts in the case? Ask him first to tell the unreal facts, and see the guilt of tautology rise in his face!—*Christian Endeavor World*.



### Encouragement in History for Most of Us

**A** MOTHER writes me a very discouraged letter. Her boy is good and hard working, but he is very backward in school.

In fact, his teachers have about given him up in despair.

Both the boy's father and his mother stood well in their classes; they are fond of books and study. They cannot understand what is the matter with their boy.

Fortunately, there are two very encouraging things that can be said in reply to a letter like this.

One of them I have just been reading in a "Life of Kitchener," by Harold Begbie:

"Nothing in Herbert Kitchener created passionate friendships or stirred the admiration of smaller men among the cadets. He was remarkable for quickness in mathematics, but in everything else was accounted thick-headed—a slow coach, climbing the dull hill of duty, which has no dazzle of adventure on the crest.

"He managed to scramble into Woolwich: he was not high on the lists; and no one thought anything about him. After leaving Woolwich he got his commission in the Royal Engineers; and still no one thought much about him."

The boy who was dull and thick-headed—whom nobody thought much about—grew up to become the idol of an empire.

Cardinal Wiseman, as a boy, was termed "dull and stupid."

Charles Darwin, who changed the whole channel of thought in the scientific world, was so lazy and do-less in boyhood that his father predicted he would be a disgrace to the family.

Heine, by his own confession, "idled away his school days and was horribly bored" by the instruction given him.

Wordsworth was so lazy up to the age of seventeen as to be "incapable of continued application to prescribed work."

Henry Ward Beecher barely succeeded in graduating from Amherst, having stood almost at the foot of his class; and James Russell Lowell was suspended by Harvard "on account of continued neglect of his college duties."

First of all, to this mother of a "backward" boy I would say: Have courage. He travels in good company. Hundreds of those of whom the world is most proud have been given up in despair by their parents in youth.

Only when the spark of their special interest was struck have they shown the stuff that was in them.

And the second thing that may be said to such a mother is even more encouraging.

Dulness is the rule in the world: brilliance is the exception.

Business and government and law and medicine and the church are ruled by mediocrities.

"I have talked with great men," said Lincoln, "and I do not see how they differ from others."

The truest bit of business philosophy ever penned is contained in the story of the tortoise and the hare.

Any one who watches business life carefully for any length of time is continually seeing brilliant, unstable men overtaken and surpassed by men with half their inherent ability, whose very mental slowness has inculcated in them a mastering persistency.

The mother of the boy who invariably leads his class has reason to be concerned: the mother of the dull boy might wish him more cleverly endowed, but she need not despair *if only his slowness to learn fosters thoroughness.*

"My master whipped me very hard," says Dr. John-

son. "Without that, sir, I would have done nothing."

Yet he who as a boy had to be whipped to learn, set himself in later life doggedly and unrelentingly to a task that raised him high above the brilliant men of his time in literary prominence, and made him a citizen of the ages.—*Bruce Barton.*

### A Sad Accident

**E**ARLY on the morning of Not-Long-Ago a large stone called Rumor, placed on the main line of the Friendship and Amity Railroad, caused a serious wreck, not far from the village of Good-Will, in the state of Christian Endeavor.

Many reputations were mangled and wounded almost beyond recognition. Fortunately no characters were harmed.

To add to the distress of the occasion a tank of Ill-Temper was broken open and took fire from some Hot Words. With great presence of mind a passenger named Forbearance, used a Soft Answer grenade, which materially checked the conflagration.

In an incredibly short time first-aid nurses from the city of Philadelphia were on the scene, and under the direction of head nurse Charity, ministered to the wounded, and removed the more desperate cases to the hospital of Drs. Patience and Long-suffering. These skilful physicians know no discouragement. There is no wound so serious that they do not hope for recovery. And it must be admitted that their mere presence is many times sufficient to greatly encourage the most desperate cases.

Meanwhile at the scene of the wreck things were going ill. A crowd of hoodlums, led by a desperate character called Envy, went about cutting open afresh the wounds of the ill-fated passengers. The most remarkable thing about this was that in many cases these same wounded ones had refused the help of the nurses and physicians, but welcomed gladly these ghouls in their fiendish work. Not only so, but such was the sad effect on some of these that they were not able to recognize their best friends, but continued to refuse help or medicine sent for their healing by a great Physician. Soon in their delirium they began to be cross and to make trouble among themselves, accusing each other of the most horrid acts and purposes. The nurses who watched for a chance to help these unfortunate ones said that it frequently thus happens in such times.

Foreman Pluck and Perseverance performed prodigies of labor with their faithful helpers in repairing the road and placing the train on the track again. In this work they were ably aided by the wrecking train operated by Gospel Mission, which had been sent for by Wireless immediately after the accident, and had hastened to the scene, by orders from Immanuel, the superintendent of the road.

At first it was thought that Truth had placed the obstacle on the road, but later it was discovered by investigation that the stone was dropped by a passenger named Ill-Will. Perhaps the saddest part of the whole affair is that he is still at large, and is being harbored by some of the very people who have suffered most at his hand.

### Later

Ill-Will and They-Say, two very evilly disposed criminals, have both been discovered attempting to board other trains. All train crews are warned to keep a sharp lookout, and all passengers are advised



to co-operate with the authorities in bringing these outlaws to bay. Their incendiary attacks are likely to be made at the most unexpected times and in the most apparently unlikely places. Least of all should any one who values his safety and peace of mind be found harboring these enemies of humanity.

T. H. JEYS.

### The Saviour's Invitations and Promises

THE following are the Saviour's world-wide invitations and promises to all who "labor and are heavy laden:"

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 11: 28-30.

#### The Invitations Proper

(1) "Come unto me;" (2) "Take my yoke upon you;" (3) "Learn of me," says Jesus.

#### Promises and Reasons

(1) "I will give you rest;" (2) "For I am meek and lowly in heart;" (3) "Ye shall find rest unto your souls;" (4) "For my yoke is easy," and (5) "my burden is light."

"I will"—what? "I will give you rest," says Jesus. "I will ease you."—*Syriac*. "I will give you relief."—*Haweis*. "I will refresh you."—*Moffatt*.

"Scribes and rabbis, with their punctilious attention to religious forms, had a sense of want that rites of penance could never satisfy. Publicans and sinners might pretend to be content with the sensual and earthly, but in their hearts were distrust and fear. Jesus looked upon the distressed and heart-burdened, those whose hopes were blighted, and who with earthly joys were seeking to quiet the longing of the soul, and he invited all to find rest in him."—*The Desire of Ages*, chap. 34, par. 3.

"For I am"—what? "For I am meek and lowly in heart," says Christ. "For I am mild and meek in heart."—*Wycliffe*. "For I am meek and condescending."—*Campbell*. "For I am mild and of a humble spirit."—*Norton*. "For I am gentle and lowly-minded."—*Twentieth Century New Testament*. "For I am gentle and lowly in heart."—*Weymouth*. "For I am gentle and humble in heart."—*Moffatt*. "For I am gentle and kind-hearted."—*Fenton*.

"In the heart of Christ, where reigned perfect harmony with God, there was perfect peace. He was never elated by applause, nor dejected by censure or disappointment. Amid the greatest opposition and the most cruel treatment, he was still of good courage. But many who profess to be his followers have an anxious, troubled heart, because they are afraid to trust themselves with God. They do not make a complete surrender to him; for they shrink from the consequences that such a surrender may involve. Unless they do make this surrender, they cannot find peace."—*The Desire of Ages*, chap. 34, par. 11.

"And ye shall find rest ["ease," "relief," and "refreshment"] unto your souls." "And ye shall find quietness for yourselves."—*Cheke*. "And your lives will find a resting place."—*Diaglott*.

"Those who take Christ at his word, and surrender their souls to his keeping, their lives to his ordering, will find peace and quietude. Nothing of the world can make them sad when Jesus makes them glad by his presence."—*The Desire of Ages*, chap. 34, par. 14.

"For my yoke is easy." "For my yoke is soft" (*Wycliffe*), "profitable" (*Cheke*), "sweet" (*Douay Version*), "pleasant" (*Syriac*), "useful" (*J. Smith*), "kindly" (*Moffatt*). "And his commandments are not grievous." 1 John 5: 3.

"The yoke that binds to service is the law of God. The great law of love revealed in Eden, proclaimed upon Sinai, and in the new covenant written in the heart, is that which

binds the human worker to the will of God."—*The Desire of Ages*, chap. 34, par. 8.

"And my burden is light." "And my charge light."—*Wycliffe*. "And my load is light."—*Smith*.

"Come therefore unto me, ye that are weary of the slavery of sin, and desirous to know how to be reconciled to God: Come unto me, ye that are weary of tedious rites and burdensome ceremonies, and I will teach you the most easy and acceptable way of serving God. Take upon you my religion, and become my disciples. I will teach and instruct you, not in the ways of pride, haughtiness, and cruelty; but in meekness, and mercy. And I will change a heavy and burdensome service to such a reasonable obedience as every good man must approve and rejoice in. For my religion is easy and good; and the commandments of the gospel are by no means grievous." Matt. 11: 28-30.—*Samuel Clarke's Paraphrase, New Edition, London, 1795*.

ARTHUR L. MANOUS.

### Her Opportunity

THERE are times when if we do not answer God's call immediately the opportunity is gone forever, leaving a lifelong regret. As I passed through a pleasant street, God told me to give his message to an old man who was sitting on a lawn. I thought I might be mistaken, and passed on to take a car, but found I had no money, so returned and spoke to him. Some ladies who were on a veranda, hidden by vines, began to talk to me, and I knew they would hear all I said. Alas! I had been told, times without number, that one should not ask a person if he were a Christian, or invite him to come to Christ, when others were present, as it might do more harm than good. I sat on the steps and talked with the ladies about the life hid with Christ in God, but the old man went away, and in a few hours was struck by an express train and was killed immediately. I then learned he was not a Christian.—*Mrs. N. C. Alger*.

### When Our Flag Was First Called "Old Glory"

CAPTAIN WILLIAM DRIVER, who conveyed the British mutineers of the ship "Bounty" from Tahiti back to their former home in Pitcairn Island, and was commended for it by the United States Government, was the first to call the United States flag "Old Glory." As he was about to set sail again, in August, 1831, a band of ladies, in further recognition of his fine spirit, gave him a large flag. He hoisted it to the masthead, pointed to it with his outstretched arm, and said, "I name thee Old Glory." It was this Captain Driver who, when the Union forces entered Nashville in 1862 and a flag was sought for the statehouse, ripped open his comforter, brought out from it a United States flag, and himself hoisted it to the statehouse dome, saying as he did so, "Now I have lived long enough."—*Selected*.

### What Changed the Rules?

IT was Grace's first experience at a boarding school. A copy of the rules was handed to her as she entered. She read them with frowning brow and sinking heart. Keep those rules? She never could, and she never would. It was intolerable! At supper Grace was introduced to the principal. What a lovely woman! How winning her smile! The next day Grace's admiration increased. Soon the girl became one of her most devoted adherents. Where were now the irksome rules? Her one desire was to please the principal. Love made easy the fulfilling of the commands.—*Christian Age*.



## Missionary Volunteer Department

M. E. KERN ..... Secretary  
 MATILDA ERICKSON { ..... Assistant Secretaries  
 ELLA IDEN  
 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.]

**H**OW may I receive spiritual help while reading the long, detailed accounts of war, bloodshed, vice, and crime given in the books of Joshua, Judges, Samuel, and Kings? I am reading the Bible through for my morning devotional reading, and it is difficult for me to apply much that I read to my daily living.

A BIBLE YEAR READER.

When Ulfilas, away back in the fourth century, translated the Bible into the Gothic language ("the oldest written monument of the Teutonic languages") he omitted the four books of Kings and Chronicles lest his people should have their warlike spirit stirred still more. While I have no feeling of disregard for any portion of the Bible, I have never felt like condemning this early missionary for the omission, for surely it was not the books of Kings which those savages needed just then.

I believe that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," but I would not say that every portion of the Bible is of equal value for devotional reading. We all revert to certain portions of Scripture again and again, and rarely refer to other portions. How often we turn to the Shepherd Psalm (the twenty-third) and how rarely do we read the first chapter of First Chronicles. Yet even those long, genealogical tables have their value, in showing the descent of Christ, the promised seed — the central figure of the plan of salvation.

But if "all scripture . . . is profitable," should we not read it all? And will not our vision enlarge as we take in the whole sweep of sacred history? And will not we be instructed even in reading the record of the evil things that were done, if we are thereby impressed with the way in which God uses even men who are not perfect, but takes into account that "this man was born there"? Psalm 87. Some of these Old Testament records will help us to understand Jesus' words when he said that it was because of the hardness of their hearts that some things were permitted.

Even when reading the Bible through by course and for devotional purposes, one will find great help in the reading of a few chapters from any part of the Word, when he takes this broad view of it, and looks for spiritual *thought* rather than quotable words (although there are many quotable gems in these books).

I would recommend the Morning Watch texts for the devotional hour (if it can be but a short time) and the Bible Year for a broad understanding of the providences of God in the unfolding of the plan of salvation. Be assured of this, as Mrs. E. G. White has told us, if we sink the shaft deep into the mine of eternal truth, we shall obtain the celestial gold which will make us wise unto salvation.

M. E. K.

## Just for the Juniors

### Redeeming the Time

"If every Junior were just like me,  
 Just think what a band of Juniors we'd be."

**R**OY sang these words laughingly as he ran down the steps to join his chum who was waiting at the gate.

"What's up now?"

"Oh, nothing much. Miss Arnold has just been reminding me of my resolutions for the year, and checking up practice with promise. Isn't it strange how easy a thing appears at first, and then how it stretches out until you think you never will get it finished?"

Leland agreed with him emphatically, for well he remembered a similar talk on this same subject that he had had with their leader only the day before. How the days had hurried by, each one filled with work and pleasure, until now only a few months remained of what had seemed unlimited time in which to accomplish the task they had promised to perform.

The two lads compared notes as they walked down the street together, and found that their experiences were much alike. At the beginning of the year each one in their Junior Missionary Volunteer Society had pledged to read the Bible through and also to complete the Reading Course outlined for the year. The little outlines for the Bible Year had seemed so simple to follow, and day after day found the check marks appearing beside the chapters suggested for reading. What fun it had been to question each other as to where he was reading, and how far ahead they had forged in the endeavor to show that it would not take them a whole year to read the Bible through!

One day something happened. Roy felt that he was so far ahead that it would not matter if he skipped his reading just once. He simply must go with the boys on the trip they had planned. He was a month ahead of the outline anyway. Reasoning in this way it was not long until the hour for reading was again neglected. Again and again this occurred, until, instead of being in advance of the schedule, he was two whole months behind.

In talking with Miss Arnold, he had declared that he simply could not make it all up now, and had tried to turn the matter off in a joking way. The look of disappointment on her face as she told him how much she had depended upon his promise, and what he was losing by neglecting the reading of the sacred pages, was more disturbing than he had admitted to her, but now he felt free to talk it over with his friend.

Leland had almost the same story to tell. He had not lost interest until he had made a visit to his cousin's for a few weeks. There he had thrown books of all kinds aside. He had had a splendid time, but the habit of the daily reading of his Bible was not so easily taken up after he returned to his home, and slight excuses caused him to neglect it frequently. Now he, too, was weeks behind.

Should they give it up and try again another year? Leland's older brother had teased them because of their enthusiasm when they began to read their Bibles through. The memory of his prediction of failure, together with the disappointment of Miss Arnold, decided them to make an earnest effort to win.

"I tell you, 'Where there's a will there's a way,' Lee," Roy said determinedly. "We can do it if we will. If we could get so far ahead at the first of the year, why can't we do it now?"



Lee replied with the same spirit. But how could they check up now? There is no inspiration in being behind. Finally they decided to commence reading with the chapters outlined for the day, gain what ground they could, and at the close of each book, use the time gained in making up back pages.

Can you guess what the result was? It is only natural that when two lively Juniors become filled with determination to win, the spirit becomes contagious. At the next meeting of the society, while waiting for the time of opening, Leland was heard to exclaim exultantly, "I finished the book of John last evening." Roy had five more chapters to read. Exclamations of surprise and doubtful queries were quickly made on all sides. But as the plan of the two friends was explained, it led to a general checking up among the members. Those who had been faithful were spurred to renewed efforts as they found their companions reading in advance of them, even if there was back reading to make up. The others began counting how much they would have to read in order also to be true to their promises.

The meeting that afternoon did not follow the outline that had been prepared, but the little rally that took its place caused new life to spring into existence in their society. The goal for the year was thoroughly reviewed. The determination to win in one step made the others seem more important. They simply must not come behind in any point. Next the Reading Course commanded their attention. Three had completed it, and Miss Arnold asked them to tell what had proved of most interest or help to them. The stories that followed showed the other members what they had missed. Pledges were renewed that had been nearly forgotten through neglect.

The year is not yet completed, but with the faithful efforts being put forth, one Junior society at least is to have a little jubilee at its close. It will certainly be worth while as they review the months that have passed and note what has been accomplished.

Do you belong to such a society? Are you a Junior Volunteer? Different places demand different forms of missionary work to be made prominent, but the general plan for study that every Volunteer may become prepared for service is the same everywhere. Let us follow the example of Roy and Leland if we have been careless, and see what we can do to redeem the time. It is better to keep up to date, but can we for one minute think of giving up plans that we have made for our year's work? By our enthusiasm and earnest effort we can not only win the goal mapped out for ourselves, but we can inspire others to do the same.

BESSIE E. ACTON.

## The Sabbath School

### VI — The Twelve Spies

(November 9)

LESSON SCRIPTURE: Num. 13: 1-3, 17-33; 14.

MEMORY VERSE: "If God be for us, who can be against us?" Rom. 8: 31.

STUDY HELPS: "Patriarchs and Prophets," pp. 387-394; "Bible Lessons," McKibbin, Book One, pp. 225-229.

"Oh, Mr. Can't from Mr. Can  
Is a very different sort of man.  
For Mr. Can, he always tries,  
And Mr. Can't, he always cries."

#### Questions

1. While the children of Israel were encamped at Kadesh-barnea in the wilderness of Paran, what did the Lord permit them to do? Num. 13: 1-3. Note 1.

2. What were the twelve spies told to do? What particular things were they to note when they visited Canaan? What were they to bring back with them? Verses 17-20. Note 2.

3. How much of the land did they go over? What very old city did they visit? Who lived there? Verses 21, 22.

4. What did they do at the brook of Eschol? What other fruits did they take back with them? How much time did they spend on this journey? Verses 23-25.

5. To whom did they report when they returned? What did they say of the land? of the cities? of the people? Verses 26-29.

6. What did Caleb then say? How did the others reply? What did they again say of the land and of the people? Verses 30-33.

7. Which report did the people evidently believe? What foolish things did they say? What wicked things did they prepare to do? Num. 14: 1-4.

8. How did Caleb and Joshua still try to persuade the people to trust the Lord? Verses 6-9.

9. What did the angry people attempt to do? How were they suddenly stopped? Verse 10.

10. What did the Lord say to Moses concerning the people? Verses 11, 12.

11. What did Moses tell the Lord the heathen nations would say if he should smite the people as they deserved? Verses 13-16.

12. How earnestly did Moses plead for the people? Verses 17-19.

13. Although the Lord forgave their sins, what did he not permit them to do? Verses 20-23.

14. Although on the very border of the Promised Land, what were they obliged to do? Verses 33, 34. Note 3.

15. What became of the ten spies that brought back the evil report? How was the faithfulness of Caleb and Joshua rewarded? Verses 35-39.

16. What did the people decide to do the next morning? What warning did Moses give them? What was the result of their presumption and disobedience? Verses 40-45.

#### "These Ten Times." Num. 14: 22

Jewish writers give the following list as the "ten times" when Israel provoked God. Can you tell the story of each one?

1. At the Red Sea. Ex. 14: 11, 12.
2. At Marah. Ex. 15: 23, 24.
3. In the wilderness of Sin. Ex. 16: 2, 3.
4. About the manna. Ex. 16: 20.
5. Breaking the Sabbath. Ex. 16: 27.
6. At Rephidim. Ex. 17: 1-3.
7. Worshipping the golden calf. Exodus 32.
8. At Taberah. Num. 11: 1-3.
9. At Kirbroth-hattaavah. Num. 11: 34.
10. At Kadesh-barnea. Numbers 14.

#### Notes

1. "Kadesh, or Kadesh-barnea, a place on the southern frontier of Canaan."—Schaff. "It is fifty miles' south of Beer-sheba on the southern border of Palestine."—Driver.

2. "The time of the first ripe grapes." In Palestine this occurs in July and August.

3. The wilderness of Paran was "bounded on the north by the wilderness of Shur and the land of Canaan; on the east by the great valley of Arabah—which separated it from the mountains of Moab—and the gulf of Akabah; on the south by a great sand belt, separating it from the granite mountains of Sinai; and on the west by the wilderness of Etham, which separated it from the Gulf of Suez and from Egypt. A range of mountains swoops around this wilderness on all sides except the north. It is a high limestone plateau, crossed by low ranges of hills and intersected by few watercourses, always dry except in the rainy season. In this blanched and dreary waste of chalk, covered with coarse gravel, black flint, and drifting sand, upon which a slight coating of vegetation struggles for existence, the Israelites spent thirty-eight years after leaving Sinai."—Schaff's Bible Dictionary.

### Purity and Tenderness

**N**EXT to the blessing of a pure heart is the blessing of a tender heart. Not all pure hearts are tender, and not all tender hearts are pure; but a heart that is filled with the love of God must be both pure and tender. Absolutely the worst thing in the world is an impure heart, and the next worst thing is a hard heart.—Rev. C. C. Albertson, in the *Christian Herald*.

"You say that you have gone all through  
The Book; but has it gone through you?"



"AFFLICTION and adversity may cause sorrow; but it is prosperity that is most dangerous to spiritual life."

### The Making of Violins

A CERTAIN violin maker, it is said, always went into the forest himself and chose his violin woods from the north side of the trees; for as the mighty winds year after year swept through the forest, those "great, storm-tossed, moaning, groaning, slow-toughening trees were — learning to be violins!"

The resistance of one great storm does not give a tree the violin texture; but the resistance of many storms, the fierce gales all through the years adding strength to strength.

So it is with the soul. It is not the withstanding of one great temptation that gives one sturdiness and strength of character; but it is the conscientious resistance to the small daily temptations. The boys and girls who absolutely refuse to falsify or knowingly exaggerate a statement; who when away from their parents, will not do things that they have been asked not to do; who will not cheat in school or at play; who will not listen to or speak an impure word,— such are the boys and girls who are growing a character strength that will prove true in life's greatest temptation. They are learning to be violins — to be persons upon whom the great Musician will rely for the music of earth and heaven.

F. D. C.

### The Truest Bravery

THRILLING tales follow one another fast across the waters, telling of the superb bravery of men in the air and on the land,—men who willingly risk life in some daring effort to weaken the enemy's stand, to protect their own company, or even to save a wounded comrade's life. Such courage is wonderful, admirable; but there is a courage that transcends even this,—the plain, simple courage of a man who stands true to his convictions of right when the crowd is marching in the opposite direction; who is willing to be regarded as queer, obnoxious, unpatriotic; who is willing to suffer severe punishment rather than to fall into line with the crowd because he has learned that one must "obey God rather than men," when the commands of the two conflict.

It is hard, I say, to keep a stiff upper lip when you are misunderstood and counted a slacker because your heart impels you to travel along a certain path. But all martyrs had to meet the same difficulty, all Christian reformers and their followers have suffered thus. It is this stiffness and stanchness for right principles that has made our country worth living or dying for.

There is no virtue in fanaticism; but there is virtue in a faith that keeps a man true to the plain commands of God despite the ridicule and scorn of comrades and the punishment of superiors.

This idealistic, reverent, heaven-born courage has frequently been manifested in its superior form by mere children. Only recently a little Armenian girl who knew very well the way the Turks treat Christians, admitted to a party of Turks: "Me no Mohammedan, me Christian." This greatly angered them, and they threatened her, and finally said they would starve her; but she persisted in reiterating the fact that she was a Christian and not a Mohammedan. Then, true to their word, they threw her over the

wall into a pen of savage dogs which were kept for the purpose of aiding them in their brutal work.

"The next morning when they came back, they were much surprised, as they approached, not to hear the dogs barking for more food, as was their habit. Looking over the wall they were amazed to see the little girl lying there fast asleep, with her head on one of the dogs. Wakened by their coming, she looked up and said sleepily, 'Me no Mohammedan, me Christian.'"

"The superstitious awe of the Turks was aroused, and they took her away and sold her. She came into the hands of a Christian woman who sent her to an orphanage for Armenian children, where she is now being cared for."

Never can one who suffers from honest convictions escape the eye of the ever-watchful Father. He may in his great wisdom see best to let one drink the cup of suffering; but he stands beside the cross, hidden by the darkness, and suffers with the suffering one; then later he throws open wide the eternal gates and bids the misunderstood, the persecuted one to enter, there to abide with him forever. Does it pay to be true? — Yes, a thousand times.

F. D. C.

### For the Finding-Out Club

(Concluded from page ten)

party with him, the special train which "under no circumstances could be provided," carried the entire *entourage* away to a neutral land.

Le Ministre went directly to the front to make a personal report to the Belgian king. His wife accompanied him. Soldiers saluted when he passed, and many stepped out of rank to ask him about their relatives in Brussels or various parts of the kingdom. They had the impression that he was acquainted personally with every member of every Belgian family.

"The party lunched with royalty, and the queen took their photographs. Then the king indicated that he should like to talk with the visitor alone. The two men went to one of the three little villas the king occupies among the dunes. They entered a plain little room. There were three or four chairs, a table, and a barren mantelpiece. Albert of Belgium drew up a chair and bade the minister be seated. Then for more than an hour, without an attendant, military or civil, he talked with the king."

Le Ministre is a man of magnetic personality, and without doubt a born diplomat. The future must determine whether he will be chiefly known by his books or his diplomacy. Who is he?

L. E. C.

### Principal Contents

CONTRIBUTIONS	PAGE
God on the Rock .....	3
Among the Navajos .....	4
Just as I Am .....	5
Be Courteous .....	6
The Language Problem Solved .....	8
The Social Life in Relation to Work .....	9
The "Ricksha-wala" .....	11
Character .....	11
How I Study the Bible .....	11
A Sad Accident .....	12
The Saviour's Invitations and Promises .....	13
Redeeming the Time .....	14
The Making of Violins .....	16
The Truest Bravery .....	16
SELECTIONS	
The Acorn as a Source of Food .....	7
Milk from Coconut Oil .....	8
Encouragement in History for Most of Us .....	12