

*John*

# The YOUTH'S INSTRUCTOR

Vol. LXVII

October 7, 1919

No. 40



"Ho, for the walnuts! Ho, for the chestnuts!  
Ho, for the hickories, too!

We'll gather them in with an eager hand,  
Never forgetting the squirrel band,  
And leaving its rightful due."



# From Here and There

**Facts supporting the belief that nitrogen gas, instead of being an element, as long taught, is really a compound of helium and hydrogen, in the proportion of three atoms of the former to two of the latter, have been deduced by Sir Ernest Rutherford, the English physicist, from recent experiments.**

**Oil-bearing rocks capable of being set on fire are not uncommon in California.** The most notable is near Santa Monica, on the southern coast, where the precipitous sides of the caverns are composed of clay and shale. When the rain falls upon these, much steam arises from them. Actual flames are sometimes observed.

**A pair of scales is considered necessary to the equipment of the up-to-date school.** A normal girl at the age of five should weigh 34 pounds. Her weight on successive years up to eighteen should be 35, 36, 43, 49, 53, 56, 61, 70, 77, 86, 91, 98, 106. A boy up to seventeen should weigh about a pound more than the normal girl of the same age.

**The recently established aerial forest fire patrol discovered 35 fires in one week in California and Oregon and made 79 flights for a total of 8,530 miles.** The patrol service was extended to Oregon, and 28 of the fires discovered were in that State. Ninety-one fires were discovered by the service within the first seven weeks after its inauguration. The forestry service was able to extinguish the greater number of these fires before they gained headway.

**A poster issued by the Red Cross Society to stimulate and encourage the disabled man, is entitled, "He Can Win."** Surely if Hon. Michael Dowling won his present honors under his handicaps, having lost both feet, the right hand, and most of the left hand in early youth, every disabled soldier can make a success of life. The caption of the poster is a good motto for the able-bodied as well, for often they stand as much in need of a little prodding as the less fortunate in physical equipment.

**Another of the interesting inventions of which acceptable use was made during the war is that of signaling by means of the invisible rays of light, the infra-red and ultra-violet rays.** Only the receiving station with an instrument that makes the rays visible can read the message sent. The Morse code is used in signaling. The operator can fix his instrument on the receiving station eighteen or twenty miles distant and communicate his message without detection from the near-by enemy.

**The Women Workers of the World are to assemble for their first great international congress in Washington during the latter part of October.** The plans for this conference, which is expected to be a milestone in the development of improved conditions for woman workers, are in the hands of the Woman's Trade Union League. Thirty-four countries have been invited by the American women to send representatives to this first world congress of working women. Each country is entitled to send ten delegates, and they must all bear credentials signed by accredited trade union organizations.

**Finding fault with the telephone girl is to be no longer possible in the near future — not because telephone service is to become perfect, but because there will be no telephone girls.** If fault is to be found, the telephone user will have to find it with himself, because he will make his own connections. The telephone companies are turning in despair to the automatic telephone, we are told by an editorial writer in the *Electrical Review* (New York, July 12).

**If you cannot hear an average-sized watch tick at the distance of five feet; if you cannot distinctly understand a conversation conducted in an ordinary talking voice at the distance of twenty feet from you; if you are sitting well back in church or in the gallery of a theater, and have to lean forward to hear, while those about you sit up comfortably, with no sign of strain; you may know that your hearing is defective, and you should consult a physician.**

**The National Woman's Christian Temperance Union will hold its Victory Convention in St. Louis, Missouri, Nov. 15-20, 1919.**

## World Trade Club Offers Prize

**C**AN you create the one word which will best denote the United States and all parts of Britannia? If so, you will be paid at the rate of \$1,000 a word. The World Trade Club of San Francisco has offered \$1,000 to the person who suggests the word which, in the judgment of the club's Metric Campaign Committee, is best adapted to world-wide use.

The competition is open to all humankind. The money will be paid to the winner at noon on May 15, 1920, by a committee appointed by Pres. W. H. Hammer of the World Trade Club. Send suggestions to The World Trade Club, 681 Market St., San Francisco.

"Brit-Am," "Ambria," "Ambrittica," "Br-Am," "Sam-Bull," are some words thus far suggested. New names are constantly coming. The World Trade Club is offering this award because in carrying on its present campaign for the adoption of metric units by all English-speaking peoples—the United States, the British Isles, Canada, Australia, New Zealand, Tasmania, United South Africa, and so on—it was hampered by the lack of a single short word which would express all these.

The metric units of weight and measure are now used by all the world except "Brit-Am" or "Ambrittica" or "Sam-Bull."

## The Youth's Instructor

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# The Youth's Instructor

VOL. LXVII

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## The Lesson of the Mist

MRS. J. W. PURVIS

O MIST! in valley lying  
Asleep, but never dying,  
Thou showest how affection clings, and hides each fault from sight.  
We see no dust, or ditches,  
Where thy soft lure bewitches  
The mind, to dream in starlight's gleam, of angels robed in white.

O mist! to mountains rising,  
We find it not surprising  
That we should look on thee, and think of prayers ascending high,  
With altar's incense blended,  
By angels pure attended,  
To rise, elate, to heaven's gate, and through the portal fly.

O mist, could we but follow!  
Mount upward like a swallow,

And through the blue on fleecy wings rise to serener air,  
Would we, earth's sorrow stressing,  
Return to be a blessing,  
And with bright tears relieving fears, help make the earth more fair!

O mist! in clouds now sailing,  
We know our human failing,—  
Our selfishness,—and yet from thee we learn a lesson sweet.  
Thy daily round fulfilling,  
Obedient and willing,  
To climb ambitious mountain tops, or nestle at their feet.

And having done thy duty,  
Lo! God doth give thee beauty.  
For fair thou art as any pearl, or as a bridal wreath.  
Oh! many noisome places  
Thou fillest with thy graces,  
Until we see life's purity, and not the sin beneath.

## Success (?)—No. 2

R. B. THURBER

HE faced his life with glowing hopes and stanch-built hardihood, and dedicated all he had to doing others good. He chose to give his ministry through preaching of the word. "Persuading men," he made his aim, no matter what occurred. He practised speech in pleasing tones, and scores of minor graces. He cultivated memory to treasure names and faces. His handshake traveled up your arm, and caused your heart to burn; and when he smiled you couldn't help but smile in quick return. His booming voice and eloquence lent dignity to preaching; his philosophic logic sent conviction with his teaching. He fought the brewers and saloons, and scorned their vengeful threats. The people crowded to his church to hear his sermonettes. And when his congregation lapsed and sought the joy retreats, he said he wasn't called upon to preach to empty seats. And since his message failed to please and scratch the public ear, he modernized it, and received three hundred more a year. The poorer folk were elbowed out; unheard the heathen's cries. The preacher lost the truth that "he that winneth souls is wise." And yet he's counted as a man who plans life's work and *does* it. They wrote success on his career; but viewed by Heaven, was it?

An ordinary boy was he; his line he couldn't trace. His training took the beaten track. Surroundings,—commonplace. He didn't know till twenty-one his life's great avocation; but, getting ready for it, built a pyramid foundation. And when his task was evident, he specialized on it, and didn't spend a dozen years endeavoring to fit. He saw the goal, and not the prize, the duty, then the joy. The essence of the man replaced the visions of the boy. He soon began to realize that true success depends upon the course a man takes here, and also how he spends the years that reach away beyond the fleeting range of time. Careers that span eternity alone are most sublime. And so he shaped his calling to perpetuate his name; and half his income went above to answer Heaven's claim. The

only fame he sought was this: To be a friend to man. His motto every morning was: "I'll do the best I can." As Christian, neighbor, citizen, as husband, father, friend,—all through a busy, cheery life he looked beyond the end. And when he died without regrets, a million came to bless. They wrote beside his name, "The Good;" and Heaven wrote, "Success."

## The Reading of Books

WISE educators say that the habits formed in school are of more importance than the knowledge acquired. Of no habit can this be more truly said than of the habit of reading. A student who leaves school without acquiring a permanent taste for good reading will cease to grow intellectually and spiritually, and will fail to make advancement in life. Professor Eliot says, in speaking of the reading habit, "Guided and animated by this impulse to acquire knowledge and to exercise his imagination through reading, the individual will continue to educate himself through life. Without that deep-rooted impression, he will soon cease to draw on the accumulated wisdom of the past and the new resources of the present, and as he grows older, he will live in a mental atmosphere which is always growing thinner and emptier. The uplifting of the democratic masses depends on this implanting at school of the taste for good reading."

Thus you see the subject is one of the greatest importance and worthy of our serious consideration. We shall consider first the object of reading, for this will lead naturally to the practical question of

### What to Read

Man is possessed of three natures—the physical, the mental, and the spiritual. The proper development of the body is dependent upon food and exercise. A neglect to supply either will impair the health, and finally result in death. Even so the growth and development of the mental and spiritual faculties re-



quires food and exercise that must be supplied largely through reading. It is a well-known fact that a race of people without books lives on a low plane, and makes no advancement in civilization. What is true of a race of people, is true of the individual. Reading, then, is necessary to mental growth and development.

As a means of culture the reading of books is an important factor. Few of us can travel widely to enjoy the refining influence of the beautiful scenes of nature, or look upon the great works of art. Only occasionally do we have opportunity to listen to the best artists in music, or to come in personal touch with a great personality, but there is not one of us who may not through reading enjoy communion with the noblest and the best men and women of all ages. Their uplifting influence may thus be felt as truly as if we could go in and out among them. Of all the fine arts, literature is the most accessible.

"Poetry," says a venerable scholar, "has been the consolation of my life." When the sorrows of life thicken around you, when difficulties seem insurmountable, and the burdens seem heavier than you can bear, it will be of inestimable value then to have cultivated the friendship of good books. To them you can go for comfort, guidance, and hope. These friends will never misunderstand you, but will talk with you frankly, and will help you to find in every difficulty a stepping-stone to better things.

The great work of life is character building, as Browning says:

"Machinery just meant  
To give thy soul its bent,  
Try thee and turn thee forth, sufficiently impressed."

Character is molded to a great degree by the books we read. We have heard it said, "Tell me what books you have read, and I will tell you what you are." We never rise higher than our ideals. In the great books, ideals are held before us that seem far beyond our grasp. Like the mountain's summit they may be unattainable, but in climbing toward them, we have been elevated above the low level of life, and from our higher viewpoint can see in life a deeper meaning. The reading of great authors may not make us great, but it will make us greater than we are.

To obtain these great benefits through reading, we must select our books with the greatest care. When Gutenberg was working on his printing press, he is said to have heard a voice warning him that his invention would be a great engine of evil, whereby bad men would sow broadcast the seeds of sin and crime. He took a hammer, and was already actually breaking the type in pieces, when he heard another voice declaring that while his great invention would be perverted to evil ends, God would use it still more mightily to secure the final triumph of the right and spread the knowledge of his truth. That the world is flooded with evil literature is evident to all, and the necessity of selecting our reading with care cannot be too much emphasized.

As there is an abundance of worthless literature, so there is also an abundance of the good in every form, and of sufficient variety to satisfy the tastes of all. In determining what is good it is well to remember that a tree is known by its fruit, and that an evil tree cannot bring forth good fruit. Choose your author, then, from the company of the good and noble, the men and women who had lofty ideals and noble purposes, whose lives were, as Milton says, a poem.

It is safe also to confine your reading largely to the books which time has criticized for you. The popu-

larity of a book is not always due to its real value, and is not a safe guide in the selection of your reading.

The need of variety in reading is often lost sight of. It is not wise to limit one's reading to one form of literature nor to the subject in which one is most interested. It is a weak mind that runs mad after poetry or history or fiction to the exclusion of all other valuable sorts of books.

#### How to Read

With these few general suggestions we must leave the question of what to read to consider briefly the question of how to read. Here again the motive in reading will largely determine the method. Reading is getting the thought, and careful attention must be given to the meaning of words. We must read with a mind open to conviction to discover the author's thought and not to find an echo of our own.

We must remember, too, that gold is not found upon the surface, and the author's best and deepest thoughts must be sought for as for hidden treasure. The best books must be read and reread to find the treasures they contain.

Getting the author's thought is not all the benefit that is to be obtained in reading. That is needed for the proper development of the intellect, but there is also an education of the heart which comes through entering into sympathy with the author, loving the good and the beautiful that he loves, and hating the low and the base which he hates. Literature appeals to the imagination and the heart as well as the mind. Strive, then, to live with your author, to enter into his deepest feelings. The influence of even one good book thus read may be the means of transforming the life.

EMILY JOHNSON.

#### "Eye Hath Not Seen, Nor Ear Heard"

EARTH is beautiful and fair;  
Springing grass and budding tree,  
Fruitful vines and singing birds,—  
How can heaven fairer be?

Thunder peals that rend the sky,  
Winds that whistle loud and free,—  
Sweeter, grander songs than these  
How can heaven's music be?

Highest mountains capped with snow,  
Broadest plains and deepest sea,—  
Lovelier scenery than these  
How can heaven's landscapes be?

God hath spread a table here,  
Lading it from vine and tree,—  
Better to the sight or taste  
How can heaven's bounties be?

Friendships that entwine the heart  
In the bonds of sympathy,—  
Dearer comradeship than this  
How can heaven's friendships be?

Gatherings in the house of prayer  
With a blood-bought company,—  
Blest with joy and peace more deep  
How can heaven's Sabbaths be?

Yet our Lord hath sent us word  
Nothing we can hear or see  
With its glories can compare.  
What, O what must heaven be?

ELIZABETH ROSSER.

CHRISTIANITY is made up of affirmations: "Believe," "Do," "Go," "Love," "Live," "Pray," "Act," "Save."—*The Christian Herald.*



## Friday Evening at Our Argentine Training School

INEZ HOILAND-STEVENS

**O**F all the fragrant memories which the student carries away with him from our colleges, one of the sweetest, I think, is that of the Friday evening students' meeting. Can one ever forget those precious seasons of spiritual uplift and courage when teachers and students unite in witnessing for Christ, telling of their trials, defeats, and victories?

Our school down here, "El Colegio Adventista," in the great sister continent to the south of you, is no exception. We have just such good meetings every week. Today is Friday, April 18. Won't you visit us tonight and attend the students' meeting?

While the young people are assembling in the large dining-room we shall first meet with the teachers in their half-hour prayer meeting held in the director's office. Their special burden tonight seems to be for several of the younger boys in the home who are not so serious and devoted in their work as they might be. Then the teachers kneel in prayer, asking God to touch their hearts and make them willing for his service.

Now we shall pass to the dining-room in the girls' dormitory, a large, modern two-story brick building with red tile floors (so commonly used here). Once inside you will notice that the building looks much like our school homes in the States, being light, airy, and lighted with electricity.

You may, however, feel a little chilly, for April begins to prepare us for the cold winter months. (You remember, of course, that we are south of the equator, and that brings our seasons just the opposite of yours.) We do not have snow here (more's the pity!) but it seems almost as cold sometimes, for the cold winds pierce to the bone. None of the buildings are heated (it is not the style here), and people are expected to shiver through the cold months, meanwhile consoling themselves with the warming thought that summer is coming again. So keep your overcoat on in meeting—everybody does.

Inasmuch as the right wing of our girls' dormitory, which was to contain a parlor, is still a dream of the future, we have had to fit up one end of the dining-room for a parlor ("sala," we call it), and a cozy little corner it is too, with two art squares, a sofa, and some easy-chairs. Here, take this big, comfortable rocker in front where you can get a good view of the students.

"What is the matter? You look so surprised."

"Why—why—I expected to see a—"

"A lot of black heathen, likely," I laughingly finish for you. "And you find that these Argentinians look just as good and as civilized and as well dressed as young people at home!" Of course. That is not the only surprise in store for you either. People do have such mistaken ideas about this country.

The two persons seated in front are the principal, *El Director*, Prof. H. U. Stevens, and Elder G. W. Casebeer, the Bible instructor.

The first hymn is announced—"There Shall Be Showers of Blessing."

"Does it sound natural?"

"Yes and no. The melody does of course, but those words!"

You strain your ears to catch a familiar sound, but in vain. How you wish you could understand Spanish!

Another song, "I Surrender All," and then follows an earnest prayer.

Elder Casebeer is now talking in his usual free, easy manner, and I know how you long to understand what he is saying. It is barely possible that some such thought as this is running through your mind: "Why didn't I take up Spanish instead of Greek while I was at college? I should certainly feel more comfortable just now if I had."

Professor Stevens seems to see that look of distress and read your thoughts (I dare say he has not forgotten how he felt seven years ago the first time he entered a Spanish meeting); therefore he brings his chair over next to yours and translates for you.



The Argentine Training School

"I shall say a few words tonight about the power of prayer in behalf of others," begins the speaker. He tells incident after incident illustrating the wonderful results achieved through prayer, and all hearts are touched. He is now relating his own experience when leaving for college: of that last farewell, a final prayer, and the comforting, good-by text, "The eternal God is thy refuge, and underneath are the everlasting arms." "During all those years while away at college I knew that every morning and evening my name was mentioned around the family altar, and I felt I must remain true to that sacred trust. Their prayers saved me."

The students are now invited to speak. There is no urging; they are just waiting for the opportunity. David Plenk, a sturdy young Waldensian from the neighboring republic, Uruguay, is the first to testify. He was driven from home for accepting the Sabbath. His last afternoon at home was spent listening to a continuous cursing from the lips of his parents. He says: "Unfortunately, I cannot say I have parents who are praying for me while I am away at school. As you all know, they are doing quite the opposite. But I can pray for *them*. Think what a privilege that is!"

Alejandro Secotto, a young colporteur, now taking special studies in the school, speaks next: "This meeting has been a very blessed, solemn one to me. I have neither parents nor other relatives who are with me in this truth. In fact, I myself have known it only a short time, about two years. During this period



I have been constantly praying for my people, but without results. This meeting has given me new courage to keep on praying."

"Good, my brother," says Professor Stevens. "I once heard of a man who prayed fifty years for a soul and still did not see him converted. 'But,' said he, 'if God has given me courage and faith to pray for fifty years, I believe he will enable me to keep on that much longer, if necessary.'"

That dark-eyed girl with curly hair who just stood up is Ester Peverini, one of our brightest, most promising students in the tenth grade. She is saying: "Thank God I have praying parents. Mother especially knows what it is to pray. How often at home we have missed her, and, looking around the place have heard her voice in the midst of a little wood near by, pleading with tears for our wayward brother. And every year before beginning the long journey to the school,—before getting into the coach, our parents have gathered us around them and knelt with us in prayer, commending us to the care of God."

Celia Peverini, a sister to the girl who just spoke, and a very sweet, humble character, is now testifying: "I have been thinking tonight of the many years I attended a government school among worldly comrades, and I somehow never thought of praying for their conversion, as did that little boy who saw forty of his little friends give their hearts to God through his prayers. But I hope it is not too late. I am going to begin now."

Sister Luisa P. Everist, born here but of North American parentage, is now speaking. She is our instructor in music. She says: "How well I remember at the age of eight years when I heard Moody preach. And what an impression Sankey's songs made upon me. Years afterward I was converted, due wholly to the prayers of my God-fearing mother. How often I almost returned to the world, to my old friends and interests there. But something seemed to be always holding me back. It was mother's prayers alone that did it."

That noble-looking lad, who is now giving his testimony, is Maximo Salvini, adopted brother of the last speaker. He speaks Spanish very well and English quite fluently. He is saying: "The same dear mother—the only one I have ever known—prayed me into Christ's fold; and now that her lips are forever still (she died only a few weeks ago), I am trying to live the life she wanted me to live, and take my place in the cause she so much loved." This young man is taking the nurses' course in our sanitarium here.

Next follow testimonies from Brother Arini and his wife, who accepted the truth while employed on the farm by the same mother mentioned above, Sister Sara Post, who then lived in Uruguay. They are saying they knew long before they began to study the Bible, that Sister Post was praying for them, and it was owing to her sweet, beautiful Christian life that they are Christians today. Their little six-year-old daughter, Mafalda, is also a sincere Christian. This family has just this year connected with the school, he as gardener, she as cook, and they render very efficient help.

A strange coincidence, is it not, that this very evening when the results of prayer in behalf of others is being mentioned, there should be this striking illustration of the same,—five persons all attributing the cause of their conversion to the prayers of the same devoted mother?

The young man now speaking is José Journo, who has been here seven years, having completed the missionary course (twelve grades), and is now one of our most earnest teachers. He and his brother were disowned by their parents when they became Adventists, but he says he is still praying for them and hopes to see them some day in the kingdom of God.

Many cannot speak for emotion, and finally all join in singing to close, "Sweet Peace, the Gift of God's Love." In Spanish it is, "Dulce Paz, el Don de Su Amor."

If you look carefully, you will notice one girl slip out before the rest and hurry upstairs. Should we follow her into the privacy of her own room, we should find her kneeling by the bedside praying and weeping for her unbelieving relatives.

Now, of course, you will want to shake hands with the students and wish them "*Buenas noches*" (Good night).

"I enjoyed it so much!" you say.

Of course. I just knew you would. And I hear you add:

"And I quite agree with you that all the good Friday evening meetings are not held in North America."

In true Spanish fashion we say: "*Gracias por la visita*" (Thank you for your visit), and we hope you will come again.

### Minutemen

LIKE most of the professions, minutemen are divided into different classes, and are not always commendable, as is sometimes supposed. Take for instance:

*Those who are always a minute late.* They are always behind. They stay in bed just a minute too long, then rush through their toilet and blunder into the dining-room just in time to delay the rest of the family who are already seated at the breakfast table; or they get to church just in time to wait outside while the worshipers are offering the first prayer to the Lord, who always meets an appointment on time; or they go blushing into the classroom with a false statement, saying, "Please pardon me, I *couldn't* get here any sooner." They are always in a hurry, but always a minute too late. Many of them will, because of these lost minutes, get to the New Jerusalem a thousand years too late.

*Those who wait a minute.* There are few persons so exasperating as those who always tell you to "wait just a minute." The world is going too fast to wait, and the person who habitually loses a minute out of each hour will find himself hopelessly behind the procession before he is aware of it. Notice what great people say about time: "As every thread of gold is valuable, so is every moment of time."—*J. Mason*. "The great rule of moral conduct is, next to God, to respect time."—*Lavater*. "Lost, yesterday, somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes. No reward is offered, for they are gone forever."—*Mrs. Sigourney*.

*Those who last only a minute.* They are like the wild boar that bristles up for a fierce encounter, but runs at the bark of a little dog. They have no depth of earth, and are soon scorched. The most pitiful and inhuman sight that could possibly be, would be a person without a backbone. He would be like an angleworm wriggling around in the way, or like a snail that mopes through life. When you begin a task, stay by



it until it is done, or until you are done; only be sure you are right, and that what you are doing ought to be done.

"The heights by great men reached and kept  
Were not attained by sudden flight,  
But they, while their companions slept,  
Were toiling upward in the night."

The man of push is the man of power, and if you ever have success you must push it along; it is like a baby carriage in this respect. Push, pluck, and perspiration precede peace, power, and plenty.

*Those who do things in a minute.* This is a small class and is getting smaller all the time. Abraham Lincoln belonged to this class; he delivered an address in two minutes that has sounded around the world and will never die; and he, by one stroke of the pen, set a race of slaves free. But there has been but one Abraham Lincoln, and there will never be another.

*Those who "fly up" in a minute.* This is a very large unprofitable class. They are always up or down, but mostly down. They "fly up" in a minute, and come down with a thud. They seldom hurt any one but themselves, but they frighten little children and nervous women. Phrenologists say they have a peculiar brain faculty adapted to these flights, but do not explain why they fall so quickly. Their change of color and size, at such times, reminds one of a turkey gobbler; and their general flow of language is just about as incoherent. You need not fear such persons, as they are always at their worst when they are "up," and are generally quiet enough after their descent.

*Those who are ready at a moment's notice for any emergency.* This is the noble class that we read about in books. Gideon's faithful three hundred belong to this class. Of such have been the men and women who have saved the world from ruin and destruction all down the ages, who have been as true to the call of duty as the needle to the pole. If you would see examples of their work, look at Joseph in Egypt, Daniel in Babylon, Luther at Worms, and Livingstone in Africa. They are always in demand, and the requirements to join this class are a pure mind and heart, a definite goal, indomitable courage, a faith that will not fail, and a will to work. The requisites are just and right, and insure success to all.

To which class of minutemen do you belong?

H. M. KELLEY.

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## The Correct Thing

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### The Secret of Attractiveness

**T**ELL me something more interesting than a bright, courteous Junior boy or girl — a hard task I know. Now, chemistry tells us of what water, starch, sugar, diamonds, coal, gold, silver, aluminum, milk, and everything else in the mineral, vegetable, and animal worlds are made; but chemistry cannot tell us what it is that makes a certain Junior boy or girl pleasing, and another one of about the same age, size, and weight, unattractive.

It does tell us that two substances like common alcohol and methyl ether while made of exactly the same things in exactly the same proportions, differ greatly because the little particles composing them are not arranged in quite the same way; but chemistry does not seem to give us any light whatever on our more important question.

But for ages wise people have been wanting to know why it is that some boys and girls are liked so well

and some are hardly liked at all. They soon discover that it is not because one boy is good looking and another is not. A boy may be pug-nosed, red-headed, and freckle-faced, and still people like him wonderfully well; and another boy may be really handsome in appearance, yet his friends may be few.

At last after long years of study and observation, people have come to the conclusion that it is all in the boy's actions. If a Junior is kind, obedient, courteous, clean, unselfish, honest, truthful, energetic, studious, he is a real diamond in the boy world; but if any one of these essentials is wanting, he depreciates just so much in value. Perhaps there is nothing that so quickly turns one against a boy as the fact that he falsifies or lies. It is cowardly to lie, besides being dishonest. Only the truthful boy has the respect of people. The same thing is equally true of a girl.

Abraham Lincoln attracted attention because of his studiousness and honesty; George Washington because of his courtesy and truthfulness. These things will give untold value to any boy.

A recruit, to make a good soldier, must take a severe course of training. So must the boy who wants to make a likable boy. His "setting-up" exercises consist in obeying the great essentials of true living, and then many other less important but very necessary things must receive his attention. He must be courteous. This article gives especial attention to the rules of courtesy a boy must heed if he would be most pleasing to his seniors.

### A Likable Junior's Table Manners

He does not tuck his napkin under his chin, he lets it lie folded across his lap.

He does not remove the silver from his dishes as he passes his plate for a second helping.

He leaves the spoon in the saucer, not in the cup.

He does not take huge mouthfuls that make his cheeks stick out like a squirrel's.

He does not mash his food with his fork. He simply cuts off small bits.

He places knife and fork on the plate. He does not rest them against the side of the plate or butter dish or on the table cloth.

He never tips a soup plate or other dish to get the last bit. Conservation may be carried to extremes.

He does not eat soup or other food noisily.

He does not scrape dish or plate.

He does not crumb bread or crackers into the soup.

He eats soup from the side, not from the end of the spoon.

He does not butter a whole slice of bread at one attempt, but breaks off a small piece as needed and butters it. [Did you notice that?]

He chews with his mouth closed.

He does not stack dishes when he has finished. He leaves everything placed as at the beginning of the meal.

He does not argue.

He is not loud voiced or boisterous.

He does not criticize the food, or manifest dislike for certain foods.

He does not discuss unpleasant subjects.

He is interested in the conversation of the older people, and while free to engage in the conversation as opportunity permits, he makes no attempt to monopolize the conversation.

### A Likable Junior's Language

He never speaks disrespectfully of one or to one.

He does not use rough words.



He does not use impure words.

He seeks not to contradict nor interrupt another.

He realizes that people judge him and treat him according to the language he uses; so he seeks to use good language.

He does not brag or talk "smart."

He does not talk about himself and his own affairs all the time.

He answers questions courteously.

He listens well to what others say.

He does not present his own actions and belongings as superior to those of his boy friends.

He does not whisper in company.

#### A Likable Junior's Street Manners

He gives at least half of the sidewalk to the other person, even though he is on skates or in a pushmobile.

He speaks in a friendly way to acquaintances whom he meets. He never passes an older person whom he knows, without recognizing him.

He does not eat on the street.

He lifts his hat on meeting a lady or elderly gentleman.

He is quick to offer help to one in need. He is as courteous and helpful to the poor as to the rich.

He is not noisy on the street.

He is always ready to show small courtesies to travelers.

#### Miscellaneous Items

He has business sense. He earns money, tries to spend it wisely, and has a savings account.

He does not borrow except under exceptional conditions, and then makes quick return.

He is kind to animals.

He readily relinquishes his car seat to an elderly or infirm man or to a lady.

He does not find his pleasure in hectoring or "bullying" younger boys and girls.

He knows enough not to whisper while another is playing or singing.

He loves to swim, play ball, and take any exercise that will give him strength and courage.

He disdains the thought of smoking; for he means to have a clean, strong manhood.

Any boy or girl who is honest and truthful, and who has pride and self-respect enough to carry out the foregoing suggestions, will be a very likable Junior.

F. D. C.

## For the Finding-Out Club

### Fourth List of Questions in Bible Contest

71. WHAT new name did God give Jacob that has remained with his descendants even to the present day?

72. How did Jacob come to get a new name?

73. Is there anything in Bible history to indicate that Jacob may have been a cripple?

74. How many sons did Jacob have, each of whom became the head of a tribe? Name them.

75. What little boy in Bible history was left motherless from the day of his birth, and what name did he come near to having instead of the one by which we know him?

76. Who hid idols in her "camel's furniture" and then sat upon them, thereby bringing trouble to her husband?

77. Who, as a lad, had a dream that displeased his father, and what was the dream?

78. What occupation did Jacob and his sons follow after they went to Egypt to live, and how did the Egyptians regard the occupation?

79. To whom did God reveal that the descendants of Jacob would be in bondage in Egypt for 400 years, and would then go out with great substance?

80. What man in early Bible days taught the people how to conserve foodstuffs for days of famine?

81. In Bible history, whose was the first body to be embalmed?

82. Give ten brief statements that will describe the first funeral recorded in the Bible.

83. In three brief statements describe the second funeral recorded in the Bible.

84. What Christlike counsel did Jacob give to his sons, just before his death, concerning their attitude toward Joseph?

85. What rite was established by Abraham that became to the children of Israel a religious obligation?

86. What two lads were blessed by their grandfather by crossing his hands as he placed them upon their heads?

87. What man in very early history was recognized as "a mighty prince" among men?

88. In the first Bible account of slavery, who was sold, and who did the selling, and who did the buying?

89. What little boy was the first person on record to be falsely accused of stealing?

90. What words were spoken by Jacob to his father-in-law that are frequently used today at the close of religious services, and also at other times?

91. Which is the longest chapter in Genesis, and what is it about?

92. How many times is God referred to in the first chapter of Genesis?

93. Who is the first person known who, having been unjustly put in prison, was released and placed next to the king in power?

94. What did God reveal to Joseph just before his death?

95. What prophecy did Jacob make in his last words to his sons that foretell the coming of a Saviour?

### Answers to Questions Printed August 12 and 19

#### Part I

China.

#### Part II

#### Answers to First and Second Lists of Bible Contest Questions

1. The word "holy" in the title reminds us that the Bible is a sacred book.

2. Twenty-six verses only are required for recording the wonderful story of the creation of the universe. Gen. 1:1-26.

3. The first four words in the Bible are, "In the beginning God." Gen. 1:1.

4. The first created thing was light. Gen. 1:3.

5. Vegetation, including grass, herbs, and trees, was created the third day, before the sun, moon, and stars were established as our solar system. Gen. 1:11, 13, 14, 19.

6. Adam is named in the Bible as the first man. Eve is named as the first woman. Gen. 2:20; 3:20.

7. The first three children known in history were Cain, Abel, and Seth. Gen. 4:1, 2, 25.

8. Adam was 130 years old when his third son was born. Gen. 5:3.

9. Adam and Eve gave birth to sons and daughters for 800 years after their third son was born. Gen. 5:4.



10. Adam was 930 years old when he died. Gen. 5:5.

11. Noah died when he was 950 years old; consequently he lived to be twenty years older than was Adam when he died. Gen. 9:29; 5:5.

12. The ten men living before the flood whose ages ranged from 365 to 960 years were: Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, Lamech, and Noah. Gen. 5:1, 3, 6, 9, 12, 18, 21, 25, 28, 29.

13. Enoch was the one man of the ten men who lived to a very great age who knew God so well that he walked and talked with him: and he was not; for God took him. Gen. 5:24.

14. There were giants in the earth in those early days, and even after that. Gen. 6:4.

15. Eve, the woman, was the first to commit sin. Gen. 3:1-8.

16. Man first began to call upon the name of Jehovah in the time of Enos. Gen. 4:26.

17. Enos was the grandson of Adam. Gen. 4:25, 26.

18. Cain was the first murderer named in history. Gen. 4:8.

19. The first city was built by Cain and was named after Cain's son Enoch. Gen. 4:17.

20. Harps and organs were made and used by the early descendants of Cain. Gen. 4:21.

21. Tubal-cain, one of Cain's earliest descendants, was the instructor of every artificer in brass and iron. Gen. 4:22.

22. Besides all the luxuries that were supplied in the garden of Eden there were also valuable commercial products—gold, bdellium, and the onyx stone. Gen. 2:12.

23. The first sin was treating God's word lightly and contradicting its veracity. Gen. 3:1, 4.

24. The serpent's penalty for lowering the value of God's word was: (1) That he would be cursed above all cattle and above every beast of the field; (2) that he must ever after crawl in the dust; (3) that he must eat dust; (4) there would be hatred between his posterity and the posterity of the woman; (5) that the posterity of the woman would finally bruise his head. Gen. 3:14, 15.

25. The penalty given to the woman was that, (1) in sorrow she would bear her children; (2) that her husband would rule over her. Gen. 3:16.

26. Because Adam hearkened to the voice of his wife as she influenced him against God's word, his penalty was: (1) That even the ground was cursed because of his sin; (2) in sorrow he was to eat of the produce of the ground; (3) thorns and thistles were to grow; (4) his principal food would be herbs; (5) his labors would become so heavy that his body would emit a profuse perspiration; (6) and finally that his body would return to the dust out of which he was made. Gen. 3:17-19.

27. The words taken from the penalty given to Adam that are a part of the funeral services of today are: "Dust thou art, and unto dust shalt thou return." Gen. 3:19.

28. Lamech, an early descendant of Cain's, was the second murderer. Gen. 4:23, 24.

29. Just before the flood the allotted age of man was 120 years. Gen. 6:3.

30. Naamah was the name of the first daughter-child mentioned in history. Gen. 4:22.

31. Adam recognized the existence of God when he said: "I heard thy voice in the garden;" but no word

is recorded in which Adam expressed appreciation of the many wonderful things God had done for him and his wife.

32. Eve recognized God's existence and authority in her statement, "Yea, hath God said;" she gave glory to God when she recognized that her children were gifts from God. Gen. 3:1; 4:1, 25.

33. The one thing which Adam said that was indorsed by Jesus Christ and has become a part of most marriage ceremonies of the present time, is: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they two shall be one flesh." Gen. 2:24.

34. The first craft that ever floated upon the surface of the water was, (1) made of gopher wood; (2) it had rooms; (3) it had three decks, or stories; (4) it was plastered within and without with pitch; (5) it had a door and a window; (6) its length was 300 cubits, or 547.2 feet; (7) its breadth was 50 cubits, or 91.2 feet; (8) its height was 30 cubits, or 54.72 feet (allowing 1.824 feet to a cubit). Gen. 6:14-16.

35. In Adam's time and for centuries later only one language was spoken by the people. Gen. 11:6.

36. Noah bowed before an altar in worship, but no words of his are recorded that give glory to God for saving him and his family from destruction.

37. An olive leaf was brought back by the dove the second time it returned to the ark. Gen. 8:11.

38. Noah was 500 years old when his sons Shem, Ham, and Japheth were born. Gen. 5:32.

39. Noah's sons were 100 years old when, with their father and mother, they entered the ark. Gen. 5:32; 7:6, 7.

40. If we count from the beginning of the flood, Noah lived 350 years after that event. Gen. 7:6; 9:29.

41. God set a mark upon Cain that he might not be slain. Gen. 4:15.

42. Dukes are first mentioned among the early descendants of Esau; kings are named at a much earlier date. Gen. 36:15-43; 14:1-24.

43. The first war on record was fought to save a young man. Gen. 14:12-16.

44. The words, "I will not take from a thread even to a shoe latchet," are quoted from the conversation of Abram with the king of Sodom. Gen. 14:23.

45. Noah had a vineyard, and drinking too freely of the wine, became the first drunkard on record in history. Gen. 9:20, 21.

46. The word "Hebrew" first appears in connection with Abram when he responded to the inner call to go to war to help save a young man. Gen. 14:13.

### Ten Missing Presidents

(Fill the Spaces with the Names of Ex-Presidents)

BEFORE the summer sun begins to — the morning —,  
The camp cook lights the breakfast fire and cooks above the  
blaze.  
And when with shout and poke he calls the boys their fast to  
break,  
He finds how — of earth can be when half awake.  
No more sleep can he — the boys, for night is growing paler;  
Soon dandy Dick is dressed, a credit to his —.  
They sit on carpet green, more fair than — hardwood floor;  
And, as when good King — ruled, much food should be in  
store.  
They — plates with flapjacks hot, and sausage, — link,  
And when the coffee brown gives out, there's — ale to drink.

(The following names should be inserted in the order given: Pierce, Hayes, Madison, Grant, Taylor, Tyler, Arthur, Fillmore, Lincoln, Adams.)

— Ladies' Home Journal.



# Just for the Juniors

## The Old Crimean Soldier

It was a dreary afternoon,  
The snow was falling fast,  
As o'er a dark and lonely heath  
A weary wanderer passed.

A stick was in his feeble hand,  
A burden on his back,  
And oft he paused, for oft he strayed  
From off the beaten track.

And many hours he journeyed on,  
And miles he wandered o'er,  
Until all worn and faint he stopped  
Beside a cottage door.

With trembling hand he raised his stick,  
And knocked, and then he sighed  
As to a kindly voice within  
He tremblingly replied:

"I crave your shelter, honest dame,  
For I am old and poor,  
And long and sore has been the way  
Across your dreary moor.

"Your shelter from the blinding storm,  
Good folk, is all I crave,  
And God will bless the hand that saves  
An old man from the grave."

"Come in, come in, and welcome," said  
The cheery voice once more.  
"No honest man on such a night  
Shall die beside our door."

They took him in, the poor old man,  
They set him by the hearth,  
The children stayed their boisterous games,  
And hushed their songs of mirth.

They gathered where the old man sat,  
Around his knee they crept;  
They looked up in his wrinkled face,  
And wondered why he wept.

"Now say, old man, from whence thou art,  
And whither lies thy way?  
Do wife and children wait for thee,  
And wonder at thy stay?"

"Alas, alas, no wife, I fear,  
Is waiting now for me,  
Or little child with curly locks  
To sit upon my knee.

"Good people, it is long ago,  
Aye, twenty years and more,  
Since I was sent to face the foe  
Upon a foreign shore.

"In youth I lived in Meadow Vale,  
A village here hard by,  
And I am on my way once more  
To see it ere I die.

"If you have lived these parts about,  
Perchance you've heard the tale  
Of Mary of the Hawthorn Glen  
And William of the Vale.

"How he in dreadful times of war,  
Was forced, with aching heart,  
From wife and child and happy home  
And loving friends to part."

What ails the dame? her face is white,  
The tear is on her cheek;  
She falls upon the old man's neck  
And sobs, but cannot speak.

The children look with startled eyes,  
And round their mother creep;  
They wonder why she sobs so loud,  
And what has made her weep.

"Oh, praised be God," at length she cried,  
"Oh, father, father dear;  
I've prayed for this both night and day  
For many a weary year.

"Oh, children, come and take his hand,  
And kiss him o'er and o'er,  
For he's your grandsire come at last,  
To leave us now no more.

"No more he'll leave his native land,  
In foreign parts to roam,  
No more he'll wander weak and worn,  
For this shall be his home.

"Though granny he no more shall see,  
We'll soothe his every pain,  
And try to bring the sunshine back  
To his old heart again."

— Selected.

## "Out of the Mouth of Babies"

HAZEL W. ROTH

MRS. RAYMOND entered the living-room with a frown on her face, and impatiently tossed a bundle of papers onto the table.

"What have you there?" asked her invalid sister, who was sitting in a chair by the window.

"Oh, Harvest Ingathering papers to use in soliciting money for missions. We used to go to church to get spiritual good, but now it all seems to be *give and work*. Last Sabbath it was to help the Red Cross, the week before to help the refugees in Armenia; and today, to cap the climax, we are asked to start out with these papers and solicit people for money. I should rather take in washings. I should not have taken any papers only every one else did, and I did not want to be conspicuous by refusing. I shall just lay them out by the wood box."

Six-year-old Johnnie, who had also been to church that morning, softly slipped out of the room after his mother. When she had put the papers by the wood

box and gone back into the other room, he took them up and began to look at the pictures, saying to himself: "I'm sure that mother wouldn't mind if I gave these to some people that I know would like them. Maybe they will give me some money to help those poor people that don't know about Jesus. These are nice pictures and I should like to hear the stories read." Johnnie took the five papers to his playroom, and put them in a box.

"Johnnie, will you go over to Smith's grocery and get me a can of milk?" called Mrs. Raymond that evening after the Sabbath.

"I believe that Mr. Smith would like one of those nice papers," said Johnnie to himself as he took one with him to the store.

"Well, little man, what can I do for you?" asked Mr. Smith.

"Mother wants a can of milk, and I brought you a nice present. It's a paper with all kinds of people's



pictures. I thought you would like it, and I know after you read it you will want to give some of your money to help these people to know about Jesus. I'm not going to buy any more candy from you, for I'm going to save my money for them."

"Well, Johnnie, if you feel that way about it I guess I can do a little too. Here is a dollar if that will help you."

The next morning Johnnie, who was an early riser, took a ride with the milkman and gave him a magazine. The man thanked him and put it in his pocket. Johnnie looked disappointed and said,

"I gave you a pretty paper and what are you going to give those poor people who don't know about Jesus. I am a solicacator." The milkman smiled at Johnnie's vocabulary, and gave him all the change he had in his pocket.

"That day Johnnie visited an old man who was deaf but liked to read, and left a paper with him. The next morning as Johnnie was on his way to school the old man called him and said,

"Here, my boy, is seventy-five cents to help those people learn of the true God."

Mrs. Raymond had a friend whose husband was a major in the army. That afternoon Johnnie, who was her good friend, called and told her he had brought a paper full of nice pictures; then he said, "Your husband is fighting for our country and you are doing all you can to help him. These people are soldiers of Jesus; don't you want to help them, too?"

The result was a bright shining five-dollar gold piece, and Johnnie went home happy.

When Wednesday evening prayer meeting came, Mrs. Raymond went because an out-of-town friend was visiting her and was anxious to meet the church people.

After a short talk the minister asked if any had yet gone out with the Harvest Ingathering papers. Wee Johnnie's hand was the only one that went up.

"Well, Johnnie, what have you done? I didn't know that such a small boy was given papers."

"You gave them to mother and she didn't want them, so I took them and gave them to my friends." Then Johnnie related his experiences and sat down. After a minute he stood up and said, "Of course mother didn't know how much people wanted the papers and how much these heathen want to hear about Jesus or she wouldn't have done it."

At first Mrs. Raymond's face was very red, and then the tears came to her eyes. She arose, confessed her false pride, and said,

"Give me twenty-five more and I will do my best."

The minister cleared his throat and repeated that little verse of six words: "A little child shall lead them."

### Benjamin Franklin and His Daughter

[The following article on how Benjamin Franklin taught his daughter to be frugal and sensible in expenditures was written by his great-great-granddaughter, Louise Franklin Bache.]

**M**ANY rules for learning the lesson of thrift are to be found in a bundle of time-colored letters written during some of the critical times of American history by the apostle of thrift, Benjamin Franklin, to his daughter Sally.

Franklin loved his daughter Sally and was very proud of her, but he thought all children should be taught "simplicity and economy," and so he spared not Sally.

It was while Franklin was on one of his first missions abroad to plead the colonies' cause that the lesson of thrift became a written one between father and daughter.

"Honored Sir," wrote Sally (for that was the way all children addressed their parents a hundred years and more ago), "I am going to ask my papa for some things that I cannot get here, but must beg he would send to me. 'Tis some gloves both white and mourning, the last to be the largest."

Boats traveled very slowly in those days, and Sally's stilted and most respectful note was many weeks in reaching her father across the seas in England. It was a long time, too, before his reply could reach little Sally; but when it came, Sally knew exactly what every word meant, for the great philosopher spoke always in simple terms, and this time he addressed her reprovingly, bidding her mend her spelling, and go regularly to church, and requesting her to read over again "The Whole Duty of Man" and "The Ladies' Library."

Sally interpreted this at once to mean that there were more important things for little girls to think of than gloves. The lesson of thrift spelled out to her one of her daddy's maxims, "Waste neither time nor money, but make the best use of both."

If the lesson seemed a hard one and didn't make her especially happy right at that moment, it did later, as her father knew it would.

The United States, during the Revolutionary War, was the scene of much inflated prosperity. The ladies and dandies beruffled themselves in French finery, while those who were fighting for them were, many of them, in rags. Franklin was representing his country in France during this period. So daughter Sally, then many years older, petitioned her father again for finery, and he replied sternly, still with a sense of humor that helped make the lesson of thrift a happy one instead of a doleful one to Sally:

"When I read your letters of high prices, one pair of gloves \$7, a yard of common gauze \$24, and other things as bad, I could scarcely believe my eyes when you said, 'Much pleasure and dressing going on,' and you needed black pins and feathers from France, to be in the fashion. I will send you what is useful and omit the rest. I must avoid giving you the opportunity of wearing lace and feathers. If you will wear nice cambric ruffles, as I do, and take care not to mend the holes, they will come in time to be lace; and as to feathers, my dear Sally, they may be procured in America from every rooster's tail. I was charmed with your industry, and the tablecloths of your spinning, but when you sent for lace and feathers and long black pins, it disgusted me as much as though you had put salt in my strawberries."

And Sally, with a woman's mind, knew that the lesson of thrift had become of national, and therefore patriotic, importance, and was spelling out its message to her, as it was to all, the happiness of America in these words, "Beware of small expenses; a small leak will sink a great ship."

Did Sally profit greatly by these early lessons in thrift? you ask.

History answers, "Yes."

During the last years of the Revolution, when clouds were blackest, Sally gathered around her hundreds of other loyal American women, who sewed for the half-clad soldiers, clothing a large part of the American Army by their work and money.



Now, if you look into your history, you will find the word "philanthropist" after Sally's name, which stands for the great happiness that came to her from the lesson of thrift her father taught her in her youth.

Two of his pet maxims for these lessons were: "Save and have;" "Little strokes fell great oaks."

The happy "lesson of thrift" is still spelling out Benjamin Franklin's maxims to you just as it spelled them to his daughter a hundred years and more ago. Only now a fascinating feature has been added. Instead of spending money for useless things, you may get little green Thrift Stamps for it. When you have sixteen Thrift Stamps, you exchange them, with a few pennies more, for a big blue War Savings Stamp. This War Savings Stamp does not get broken or wear out like other toys. Instead it grows in value; which simply means that you have not spent your money, but loaned it to your country, which pays you back after a while more than you loaned.

Benjamin Franklin's picture is on the War Savings Stamps. He knew well the joy that comes from playing the game of thrift. He taught it to his daughter Sally, and tried to teach it to all other little Americans. Getting a War Savings Stamp means winning an important point in the game. Seeing Franklin's picture on it will remind you to keep on playing.—*St. Nicholas.*

#### October

Oh, isn't it glorious in autumn  
To wade through the fallen leaves,  
And gaze on the crimson woodland?  
Or sleep on the sweet corn sheaves?  
To watch the deepening purple  
Encircle the distant hills?—  
Oh, autumn's the best of all seasons  
For beauty, surprises, and thrills!



When thistledown floats on the sunbeams,  
And goldenrod gleams from the plain,  
And hay fever sneezes you dizzy,  
You wish that October 'd remain.  
When sticktights cover your clothing,  
And cockleburs cling to your heel,  
Oh, isn't October just glorious?—  
It makes your sensations so real.

When cellars are crammed full of good things,  
And pumpkin is spelled P-I-E,  
And apples look rosy and mellow,  
That season best satisfies me.  
When mother's preserving and canning,  
And making up oodles of jelly,  
I lick all the spoons and the kettles,  
Till something within me—well—

If fun didn't always have feeling,  
And happiness always have pain,  
I'd wish that October came weekly,  
And autumn would always remain.  
But just like a lot of the good things,  
October comes back with a kick;  
And sure as you think you are happy,  
You're itching, or aching, or sick.

E. F. COLLIER.

#### Pinafores for Poland

THE orphans crowded about us, smiling the warmth of their welcome, when we called upon them one day last summer at their orphanage in Bialystok, Poland. With one hundred five children clamoring for attention, it is hard to get very well acquainted with any of them personally. We just compromised by admiring their pretty little dresses, which they gravely informed us were "pinafores" and that they were made out of pajamas and aprons which had been sent to Poland. As there were more children who needed clothes than there were grown folks who needed such unnecessary articles of apparel, they had been the happy recipients of these new dresses fashioned from them.

Before the assistance of the Americans in clothing the children, rags had been the chief style of dress among them. But it is lots more fun playing "Ring around the Rosie," when the Rosie has on a pretty dress, and is happy as a result of that very same dress.

The children are recovering very rapidly from the privations suffered during the period of reconstruction, and seem happy and content in their clean and sunny home. They wanted to know if the American Red Cross would stay with them all the time, and when reassured that we would stay as long as they needed us, they spoke gravely: "We are very glad that this is so."

#### A Letter from China

[Several months ago Mr. and Mrs. G. S. Luther said good-by to friends in Washington, and set out on the long journey to China. The following letter, written by Mrs. Luther, was recently received by George Lewis Caviness, aged four, of Takoma Park, and we pass it on in the belief that other little folks will be interested in its contents.]

DEAR LITTLE GEORGE: Did you about decide that "Auntie Ouffer" wasn't going to write to you at all? It has been a long time, but auntie thinks about you every day, and wishes she could see you coming in to greet her with your sunshiny smile.

I am going to tell you first thing about a trip we have just taken "upcountry," as they say here, in a river boat, to visit some Chinese people who know about Jesus the same as you and I do. The boat was crowded just as the street cars are in Washington in the evening when every one wants to go home at the same time. It rained most all the way, but the Chinese were as happy as could be. A long table in the middle of the boat was used for seats. The Chinese sat right in the middle of it with their knees under their chins, and their hands clasped under their usually bare feet, and jabbered as loud and as fast as they could. The Chinese is such a funny-sounding language. If we Americans seemed uncomfortable, they would move over a little to give us more room, but they would keep right on talking. Sometimes some of them were silent, and would look 'way off into the distance. We wondered what they were thinking about, for we know there are many sad hearts



in China. So few of these people know about Jesus, and there are so many, many of them!

When we arrived at the station, we followed a road that wound around and in and out among the narrow, dirty streets until we came to our own mission compound. Some of the streets were so narrow that we couldn't raise our umbrellas. All along the way men and boys ran ahead to tell their folks that the foreigners were coming, and as we passed, the whole family would often be crowded in the door to look at us and talk about us in loud tones.

Hundreds of little babies and little boys and girls were everywhere. There are more babies in China than anywhere else auntie has ever been, and many of them are such cunning little fat babies too. Somehow the Chinese can't be happy when the baby is a girl. The mother may love her baby girl, but hardens her heart and many times throws the little one into the river, for they say they are too poor to take care of girls. So the poor little baby girls, if their fathers and mothers do not know about Jesus, can never learn to read or write if they are allowed to live, but must just work hard all their lives.

We finally arrived at the mission. Here we have a school and some girls and many little boys go there. One dear little boy whose mother lives right over the wall in the next house, goes to school there. It was Friday evening when we were there, and the girls heard his mamma tell him he must wash up and put on his clean clothes, as it was nearly Sabbath. Pretty soon he came over to the chapel with the cleanest little face and a clean white suit, and his pretty black hair was combed and shining. The next day he came and stood with other little boys and girls at our door and talked with us. He kept begging us to go visit his people. He was afraid we would leave and he would never see us again. So one night later we looked over the wall and saw his mother, and she asked us to come over, so we did. It was a heathen home. They had their idols with incense burning to the spirits and devils. You see the Chinese not only worship idols, but they worship evil spirits as well. This dear little boy, no larger than you are, George, was going to our school and learning of Jesus, and there is no doubt that he tells his mamma and papa and even his sisters all he learns. We hope some day they will all be Christians.

We are so anxious for a school for girls here. In all this large province of Fukien there is not one school where older girls can go to learn about Jesus. That is what auntie is going to use the pennies for that you gave her — to help send some little girl or boy to school. Perhaps later I can tell you just what little boy or girl they help, for I intend to watch every penny.

Can you write me sometime? I should so much like to have a letter from little George.

With love to you all. "AUNTIE OUFFER."

Supporting Substitutes

THIRTY-ONE years ago Dr. O. W. Jewett, a physician, was stricken down with one of the most terrible and painful diseases then known to medical science. He suffered greatly, and was unconscious for hours at a time. His life was despaired of, but he recovered.

He had become a Christian when a boy, though for a few years preceding his illness he had been negligent in his Christian life. But realizing his physical condition, he renewed his hold upon the Lord, and sought for some opportunity of improving the time in winning souls to Christ.

He sent for a package of tracts to distribute as he had opportunity. Among these was one entitled, "Will You Go or Send?" which set forth the idea of supporting a substitute in a mission field if one could not go to the field oneself.

"It occurred to Dr. Jewett that, as he must shortly leave this world, he could leave behind him a substitute to preach the gospel in his stead; and, so he wrote a letter, inclosing fifty dollars for two substitutes, to Dr. Andrew Murray of South Africa.

"As time went on, he improved a little in health; and he became so interested in this substitute work that he took on other workers in other countries, until now for the last few years, he says, 'I have six native preachers and teachers and four students in

Africa, the same number in India, two gift day schools in China, and several Bible women and teachers in the Pacific islands. I am connected with four missions and other religious work in the homeland, and besides this I spend my time in visiting the sick and shut-ins whenever and wherever I have opportunity.'"



Mr. and Mrs. G. S. Luther, Amoy, China

Missionary Volunteer Department

M. E. KERN .....	Secretary
MATILDA ERICKSON {	Assistant Secretaries
ELLA IDEN .....	
MEADE MAC GUIRE .....	Field Secretary

The League of Pockets

NO, it is not the baseball league, the league to enforce peace, the Epworth League, or even the League of Nations, but the League of Pockets, in which we are especially interested. There are leagues and organizations for many purposes. Some of them are organized for the purpose of helping this old, sin-sick, sorrowing world; but what a power there might be in a league of 25,000 Missionary Volunteer pockets each carrying an assortment of tracts to give to those in need.

Once a tract, dropped on the sidewalk with a prayer, was picked up by an infidel. It turned him to God, and he became a great preacher. But we do not need



to drop literature on the sidewalk or throw it out of the car window, hoping that some one will get it. People are anxious for it, and especially appreciate having it placed in their hands by one who is interested in them.

Not long ago I saw one of our navy boys on the street car going into Washington City from Takoma Park. He had in his hand a copy of "The Marked Bible." He explained that he had seen one of these little books in Baltimore, and had come out to Takoma Park purposely to obtain one.

Our young people do take to the League of Pockets idea. One worker has this summer enrolled more than 350 members in the league. Have you joined? Is your Missionary Volunteer Society pushing the King's Pocket League? Write to your Missionary Volunteer secretary for Leaflet No. 41 and a supply of the King's Pocket League pledge cards. Let us prepare for a great tract campaign this autumn. It is not so much the doing of big things that counts as the constant doing of little things.

M. E. K.

### The Comforter

**D**O you remember that heart-to-heart talk that Jesus had with the eleven disciples that last night they spent together in the upper room? The Master talked a great deal that night, about some One else, who was coming to take his place with them. They did not understand what he meant till afterward. He gave a name, a new name, to this person, repeated four times that night. It is an intensely significant name — the *Comforter*.

Let me attempt to suggest a little of its practical meaning.

Here is a little girl standing on the curbstone down town on Broadway in New York, with a bundle in her arms. She has been sent on an errand, and wants to get across the street. But the electric cars are whizzing past in both directions, and wagons and carriages and omnibuses and horses jam the street from curb to curb, and she cannot get across. She stands there gripping her bundle, watching eagerly for a chance, and yet afraid to venture. But the jam seems endless, and she grows very tired, and by and by the corners of her mouth begin to twitch down suspiciously, and a big tear is just starting in each eye. Just then a big policeman steps up, one of the finest, six feet tall, and heavy and broad. He seems like a giant to her. He stoops down. Would you imagine he had such a gentle voice? "What's the matter?" "Can't — get — 'cross." Oh! is that all? he'll fix that. And he takes her little hand in his with a reassuring "Come along." And along she goes, past cars, under horses' heads, close up to big wheels. She is just as small as before, and just as weak. But though her eyes stay pretty big, the tears are gone, and there is an air of confidence, because this big, kind-hearted giant by her side is walking across the street as though he owned the whole place, *and he is devoting his entire attention to her*. That policeman is a comforter in the strict meaning of the word.

Here is a boy in school, head down close to the desk, puzzling over a "sum." It won't "come out." He figures away, and his brow is all knitted up, and a worried look is coming into his face, for he is a conscientious little fellow. But he cannot seem to get it right, and the clouds gather thicker. By and by the teacher comes up and sits down by his side. It awes him a little to have her quite so close. But her kind-

liness of manner mellows the awe. "How are you getting along?" "Won't come out right" — in a very despondent tone. "Let me see, did you subtract that . . . ?" "Oh-h-h! I forgot that," and a little light seems to break, as he scratches away for a few moments; then pauses. "And this figure here, should it be . . . ?" "Oh-h-h, I see." More scratching, and a soft sigh of relief, and the knitting brows unravel, and the face brightens. The teacher did not do the problem for him. She did better. She let him feel her kindly interest first of all, and gave just the light, experienced touch that showed him the way out, and yet allowed him the peculiar pleasure of getting through himself. That is what "comforter" means.

Now these are simple suggestions, illustrating *partly* the meaning of that marvelous name Jesus gave the Holy Spirit. I will send another Comforter, one who will be right by your side to help, sympathetic, experienced, strong; and he will stay with you all the time. In the kitchen, in the sitting-room, the sick-room, with the children, when work piles up, when things jangle or threaten to, when the baby's cross, and the patching and sweeping and baking and all the rest of it seems endless, on the street, in the office, on the campus, in the store, when tempted — almost slipped, when opportunity opens for a quiet personal word, everywhere, every time, in every circumstance, one alongside to help. Is not that wonderful? — S. D. Gordon.

## Our Counsel Corner

**T**HE singing in our society lacks spirit, is inclined to drag, and has no volume. How can we bring into it the "old-time ring" that our older church members say the singing once had?

M. B. H.

"An old-fashioned singing school apart from the meeting would be an excellent help to many societies," says one worker. "The singing need not be confined to hymns, but some of these should always be sung, and new ones learned. It may be possible to form a choir, and make it responsible for the singing, getting the members to sit together and lead in the music. An orchestra, large or small, could be had by many societies, but do not rely too much upon it. Make the singing a more important part of the service, more truly religious and devotional. Read the hymns together sometimes; think of their meaning; and sing as if you meant the words."

M. V. D.

## The Sabbath School

### Young People's Lesson

#### III — The Unity of the Church

(October 18)

**GOLDEN TEXT:** "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." 2 Cor. 13: 11.

#### Prayers for Peace and Unity

1. What spirit did Paul earnestly desire to see among the members of the church at Ephesus? Eph. 4: 2, 3.
2. What did he beseech the church at Corinth to do? 1 Cor. 1: 10.
3. For what degree of unity did Jesus pray? John 17: 21.

#### The Commandment of Love

4. What new commandment did Jesus give us? John 13: 84.
5. How did this new commandment differ from the old? 1 John 2: 7, 8.



6. If we do not obey God's eternal commandment of love, in what spiritual condition are we? Verses 9-11.

### Evil Thinking and Speaking

7. How does God regard those who speak evil of others? James 4: 11, first part.

8. When is the proper time for judging and who is the judge? 1 Cor. 4: 5.

9. When we judge others, what does it reveal of our own condition? Matt. 7: 3-5; Rom. 2: 1; James 4: 11, last part.

### Forgiveness

10. What is the measure of true forgiveness? Col. 3: 13. Note 1.

11. For how complete forgiveness are we instructed to pray? Matt. 6: 12; Mark 11: 25.

12. To what extent will Christ forgive us? Matt. 6: 14, 15. Note 2.

### Results of the Final Judgment

13. Upon what will judgment against us be based? Matt. 7: 2.

14. What will be the result of an unforgiving spirit? Mark 11: 26.

15. What did Paul say would be the result of unity and peace in the church? 2 Cor. 13: 11.

16. What will be the reward of a kind, forgiving spirit? Ps. 15: 1-3.

### Notes

1. It is not worth while to harbor in our hearts and minds thoughts of the injury some one has done us. To lack mercy, kindness, long-suffering, charity, forgiveness, or any other like Christian grace is to have a disposition that cuts us off from filling in life the very place that angels might covet. But to cultivate this lack instead of courageously overcoming the evil thing, is to war against our own soul's prosperity, to defeat the glorious purpose of our own lives. As young people of this last generation "we are working out a problem in history, and the world is looking on to see what we will do with our college-trained lives"—our lives trained in a Christian college.

2. My heart was heavy, for its trust had been  
Abused, its kindness answered with foul wrong;  
So, turning gloomily from my fellow men,  
One summer Sabbath day I strolled among  
The green mounds of the village burial place,  
Where, pondering how all human love and hate  
Find one sad level, and how, soon or late,  
Wronged and wrongdoer, each with meekened face,  
And cold hand folded over a still heart,  
Pass the green threshold of our common grace,  
Whither all footsteps tend, whence none depart,  
Awed for myself, and pitying my race,  
Our common sorrow, like a mighty wave,  
Swept all my pride away, and trembling, I forgave!

—John Greenleaf Whittier.

## Intermediate Lesson

### III — The Captivity

(October 18)

LESSON SCRIPTURE: 2 Chron. 36: 14-20; 2 Kings 25: 1-12; Jer. 39: 11, 12; 40.

MEMORY VERSE: "He, that being often reproved hardeneth his neck, shall suddenly be destroyed." Prov. 29: 1.

LESSON HELPS: "Prophets and Kings," pp. 452-463; "Bible Lessons," McKibbin, Book Two, pp. 217-222.

"And yet it was never in my soul  
To play so ill a part;  
But evil is wrought by want of thought,  
As well as by want of heart."

### Questions

1. In what general way are the sins of the children of Israel set forth? What did the pity of the Lord cause him to do? How was his kindness received? 2 Chron. 36: 14-16.

2. For this reason what punishment was brought upon the people? How severely were they treated? Into whose hand were they given? Verse 17.

3. What was taken to Babylon? What was done to the house of God? What was broken down? What was done with the people who were not slain? Verses 18-20. Note 1.

4. When did the siege of Jerusalem begin? When did it end? How long, then, did it last? Jer. 39: 1, 2; 2 Kings 25: 1, 2. Note 2.

5. What serious trouble did the siege cause to the people shut up in Jerusalem? How did the king Zedekiah and his army attempt to escape? 2 Kings 25: 3, 4. Note 3.

6. Who espied them slipping away, and pursued them? Where was the king overtaken? Verse 5.

7. Before whom was he brought? What was Zedekiah

forced to see? How was he then personally afflicted. Where was he taken? Verse 7.

8. What houses are mentioned particularly as being burned? What work of destruction did the army do? Verses 9, 10.

9. What became of the people? Who only were left in the land of Canaan? Verses 11, 12.

10. Where was Jeremiah during this time of trouble? Jer. 38: 28.

11. What command did the king of Babylon give concerning Jeremiah? Jer. 39: 11, 12.

12. What did even the captain of the guard understand concerning the destruction of Jerusalem and the captivity of the people? Jer. 40: 2, 3.

13. What choice was given Jeremiah? Verse 4.

14. What became of the ark of God when this destruction came upon the city and the temple? Note 4.

### Contrast Two Scenes

*First Scene:* A large company of Israelites marching out of Egypt, away from captivity, through the desert, toward the land of promise. They are guided, protected, and provided for, and victoriously enter the land given them by the Lord.

*Second Scene:* A sad procession of men, women, and children go out of the land of promise, broken in spirit, and journey toward Babylon, captives of the king of a heathen country.

### Notes

1. "Nebuchadnezzar invaded Judah three times. The first time (2 Kings 24: 1) was in the year 606 B. C. At this time he took captives and treasure, as told in Daniel 1: 1-6. The second time (2 Kings 24: 10), 599 B. C., he took the king Jehoiachin to Babylon, with many captives, among whom was Ezekiel, and much treasure. The third and last invasion (2 Kings 25: 1), 588 B. C., we shall study in our next lesson. At that time Jerusalem was destroyed by fire, and all the people except the poorest were taken to Babylon."—"Bible Lessons," McKibbin, Book Two, p. 218.

2. The fierceness of the attack against Jerusalem is thus described:

"Nebuchadnezzar, king of Babylon, and all his army, and all the kingdoms of the earth of his dominion, and all the people, fought against Jerusalem. 'Pitched against it.' Surrounded it with their armies to prevent all provisions from entering, and to starve it to submission, if they could not break down its walls. 'Built forts against it round about.' These forts were probably movable wooden towers, sometimes provided with battering-rams, which the besiegers advanced against the walls, thus bringing their fighting men on a level with their antagonists."—Cook.

3. Israel made a brave defense during this siege. Describing their efforts Geikie says:

"Houses were demolished, that new walls might be built of their materials, inside each spot weakened by the battering-rams. Jer. 33: 4. The ramparts were vigorously defended by archers and slingers, equal in bravery to those of the Chaldeans. The rams were caught, when possible, by doubled chains or ropes to weaken their blows, or, if it might be, to capsize them. Lighted torches and firebrands were thrown on their roofs and on those of the catapults, to set them on fire. The gates of the town were zealously defended against the efforts of the enemy to burst them open or to burn them."

"The famine was sore." For the horrors of this siege see Lamentations. "Mothers were at last driven to murder and eat their children. The richest citizens, even ladies in their magnificent crimson robes, wandered about searching for scraps in the dunghills. Lam. 4: 5-10. The houses were full of the sick and wounded; bloody fights between contending parties, as to surrendering or holding out, crowded the streets with fresh horrors; the roar of the siege night and day filled the air."—Peloubet.

4. "Because of Israel's transgression of the commandments of God, and their wicked acts, God suffered them to go into captivity, to humble and punish them. Before the temple was destroyed, God made known to a few of his faithful servants the fate of the temple, which was the pride of Israel, and which they regarded with idolatry, while they were sinning against God. He also revealed to them the captivity of Israel. These righteous men, just before the destruction of the temple, removed the sacred ark containing the tables of stone, and, with mourning and sadness, secreted it in a cave where it was to be hid from the people of Israel, because of their sins, and was to be no more restored to them. That sacred ark is yet hid. It has never been disturbed since it was secreted."—"Spirit of Prophecy," Vol. I, p. 414.

### Changeless

CHRIST never changes, though the way may seem

To be a way of trouble and despair;  
Behind the clouds the sun will always gleam,  
Although we think that only rain is there.  
And Christ, whose love surrounds us every one,  
Is changeless as the golden-hearted sun.

—Margaret E. Sangster.



### The Orphanage at Mount Zion

UPON a hill that overlooks the Holy City, the mount of Olives, the mountains of Moab, and the hills back of Bethlehem, is the home for children orphaned by the war. The Mount Zion Home was founded by the American Red Cross Commission for Palestine, but has since been intrusted to the Juniors to maintain. They have adopted the home fully equipped with orphans. The running expenses are to be provided for by the school children of America out of the million-dollar fund which they have pledged to carry on their works of relief this year for children throughout the world. Their little protégés have seen months, even years of hardship, cruelty, and fear. But their future will be one of rosy promises, as the dream of their proud American sponsors, the Juniors, gradually unfolds. First, there is the home where they have care and love and laughter that they may become physically normal girls and boys again; secondly, a school and a church where they may study to become powers for good in the world. This is only one of the many undertakings of the Junior Red Cross to start European children on the road to a happier life.

### The Lord a Willing Helper

ASA, the son of Abijah, reigned over Judah forty-one years. He is known as a good king, for early in his reign he set himself to seek the Lord. He put away the idols out of Judah and Benjamin, and renewed the altar of the Lord. He removed his own mother from being queen because she had made an idol in a grove. He encouraged the people to seek the Lord; and because of these things the Lord kept Judah at peace with the nations round about. Asa and his people improved this peaceful condition in building cities and strongholds in their own land.

However, at one time Zerah, the Ethiopian, with the Lubims, came up against Asa with an army of 1,000,000 men and 300 chariots. Asa cried unto the Lord saying, "Lord, it is nothing with thee to help, whether with many or with them that have no power: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God; let not man prevail against thee."

As a result of this earnest plea "the Lord smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled."

Later on, the "king of Israel came up against Judah, and built Ramah, to the intent that he might let none go out or come in to Asa king of Judah." Then Asa, instead of looking to the Lord for help as before, sent unto Ben-hadad, king of Syria, and asked him to go against the king of Israel. Ben-hadad did this and took a number of the northern cities of Israel; then the king of Israel had to leave the building of Ramah in order to drive the king of Syria from his northern domain.

Now the Lord was displeased with Asa for going to a heathen king for help instead of coming to him; therefore he said to Asa through a prophet: "Because thou hast relied on the king of Syria, and not relied on the Lord thy God, therefore is the host of the king of Syria escaped out of thine hand. Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? yet, because thou didst rely on the Lord, he delivered them into thine hand. For the eyes of the Lord run to and fro

throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars." 2 Chron. 16:8, 9.

Good King Asa must have failed during his prosperity to keep humble before the Lord, for strange to say he was angry with the prophet because of this message and put him in prison. And the record says that Asa oppressed some of the people, probably those who remonstrated with him for his treatment of the prophet of God.

Another evidence of the king's failure to grow in grace and humility before the Lord was the fact that when he was finally stricken with a serious disease of the feet, he sought not the Lord for help, but went to the physicians.

After Jehoshaphat, the son of Asa, came to the throne, he heard that the Ammonites and Moabites were coming against him with great armies. He did not seek outside for help, but at once looked to the Lord. A fast was proclaimed throughout all Judah, and the people gathered themselves together and sought the Lord for deliverance from their enemies.

So earnest was their plea, so whole-hearted their faith and trust, that the Lord said: "Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou King Jehoshaphat, Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's. . . . Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem: fear not, nor be dismayed; tomorrow go out against them: for the Lord will be with you." 2 Chron. 20:15-17. F. D. C.

### Do You Do These Things ?

DAVID says in the longest psalm:  
 "I hate and abhor lying: but thy law do I love."  
 "Thy word have I hid in mine heart, that I might not sin against thee."  
 "I have rejoiced in the way of thy testimonies, as much as in all riches."  
 "I will meditate in thy precepts, and have respect unto thy ways."  
 "I have chosen the way of truth: thy judgments have I laid before me."  
 "Behold, I have longed after thy precepts: quicken me in thy righteousness."  
 "At midnight I will rise to give thanks unto thee because of thy righteous judgments."

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