

THE YOUTH'S INSTRUCTOR

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Photo by C. T. Chapman, Kensington, Maryland.

PENNSYLVANIA AVENUE, WASHINGTON, D. C., IN TIME OF STORM

From Here and There

A Japanese, in 1793, made this prophecy: "When men fly like birds, ten great rulers will go to war against one another, and the universe will be under arms."

Captain Laureati, of the Italian army, accompanied by an observer, made a nonstop airplane flight from Turin, Italy, to London. He covered the 656 miles in seven hours and twelve minutes.

When Benjamin Franklin started a newspaper in Philadelphia, he was warned that it would fail because, his friends told him, the field was overcrowded. There were already two newspapers in America!

According to Congressman Gillett of Massachusetts, already the war has cost the nations the unthinkable sum of \$90,000,000,000. One fifth of this incredible amount will have been appropriated by our own country by the end of its first year in the war.

Former Queen Liliuokalani of Hawaii promised to send \$100 a month to help finance the varied and widespread humanitarian work of the Red Cross, and expressed a deep interest in the patriotic endeavors. Her second check for \$100 was recently received by Secretary Lane.

The movement for the creation of a Central American Union, the welding of the five isolated republics into a single political organization, has progressed to such a point that it now seems probable that within the next month or two steps will be taken to lay the ground work for the merger.

The first division of two thousand carrier pigeons has been mobilized "somewhere in the Southern Department, U. S. A.," preparatory to service overseas. After brief training, these erstwhile "doves of peace" will be sent to European battle fields to carry dispatches through the war zones.

Pupils in certain Iowa public schools are signing a pledge that binds them not to find fault with the food set before them while the country is at war. The penalty for each violation is a fine of one cent, which will go into a fund to help the children of Belgium. It were a good pledge for all of us to sign.

A young American doctor, who writes from Le Puy, France, says that, although hospital supplies of every kind are needed for the wounded soldiers in the six war hospitals in that lovely little town, the three things that are most gratefully received are tobacco, games, and handkerchiefs. And he adds that, of these three, handkerchiefs are most in demand.

A force of 12,000 men and women has been added to Uncle Sam's pay roll in Washington since the outbreak of the war, and fully as many more have been placed in government positions here to take the places of regular employees who have joined the military forces, taken more lucrative positions with private employers, or left the government service for other reasons.

The sixty-fifth Congress adjourned on October 6. By its action a million men have been taken from their positions in civil life to form the armed forces of the nation. Billions of money have been appropriated and are being expended in the building up of a fighting machine and in other war preparations. Bonds in unheard-of amounts have been authorized, and the highest taxes ever imposed upon the people have been voted.

To Tell Ranks of Officers

ALL commissioned officers wear a black and gold hat cord. On the collar of his shirt a second lieutenant wears a bronze ornament — for the infantry crossed rifles with shell. He will also wear a one-quarter angle; for cavalry, crossed sabers; field artillery, crossed cannon; coast artillery, a shell on the crossed cannon; engineer corps, a turreted castle; signal corps, crossed flags with a flaming torch; medical corps, a wand entwined by two serpents; quartermaster corps, gold key crossed with sword surmounted by a wheel and eagle; ordnance, a bursting shell. He will also wear a one-quarter-inch stripe around his cuff.

A first lieutenant will wear the same insignia, and in addition one single silver bar on each side of his collar. On his overcoat he wears a single scroll of narrow black braid.

A captain wears two silver bars and a double scroll of braid.

A major wears the same insignia with a gold oak leaf on his shoulder and three scrolls of braid. A lieutenant colonel wears a silver oak leaf and four scrolls of braid; a colonel, a silver spread eagle and five scrolls of braid.

A brigadier general wears a silver star; a major general, two silver stars; a lieutenant general, two stars with a coat of-arms of the United States between.

The noncommissioned officers wear chevrons above the elbow to denote their rank: the chevron of a corporal consists of two bars; of a sergeant, three bars; of a first sergeant, three bars, with a diamond or lozenge in the center.—*Denver Post*.

Chinese Are Docile Starvers

NO other race is as docile as the Chinese in times of famine. Their resignation in the face of calamity is amazing. For instance, in the food shortage of 1906-07 a starving army of 300,000 peasants camped beneath the walls of the city Tsingkiangpu. The grain warehouses of the town, a place of 200,000 inhabitants, were overflowing with wheat, maize, and rice, and these supplies were constantly on display; yet there were no riots. The thousands outside the walls set themselves down to die, while those within continued to transact the ordinary affairs of everyday life.

During this famine, parents found it necessary to sell their daughters to wealthy families in which they became slave girls. Early in the period of distress, girls of ten to fifteen years of age brought as much as \$20 each; but when the suffering was most severe the customary quotation in the slave market was sixty cents each, while in one instance a father is known to have accepted fourteen cents and two bowls of rice in exchange for his child.—*National Geographic Magazine*.

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The Youth's Instructor

VOL. LXV

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What Successful Men Say Gives Success — No. 4

CHARLES A. STONE, president of the American International Corporation, said to be the greatest combination of American brains and capital ever formed to capture foreign trade, gives as a basic principle of his present and past business success in dealing with men: "We teach every young man in our employ that he must make it easy for us to promote him, and the best way he can do this is by fitting some one to fill his own job;" or in other words: Train an understudy if you want to be promoted. Mr. Stone also says: "We take pains to discover what a man is best fitted for. If he does not make much of a success at one kind of work, we give him a chance at something else."

James Hay, Jr., says: "The man who gets ahead is the man who exercises his will and trains himself to do hard, unpleasant things." It is not the easy, the soft jobs that fit one for large activities; but the being compelled by oneself or by others to do hard things, to take the new jobs, and to keep the extra hours reacts favorably upon one.

"The sun shines on our side of the street," and "Good service and advertise," are the business slogans of seven brothers who sell plumbing supplies to customers all over the world. They buy and sell for cash only, and sell hundreds of thousands of dollars' worth of supplies a year. Their optimism, courtesy, and good judgment are the foundation stones upon which they have built a strikingly successful business.

One of our foremost financiers attributes his success to "having gathered around him men who were more capable than himself in various specialized directions." The small employer tries to do everything himself; but "the big employer aims to find men cleverer than himself in specialized directions, to train them, to mold them in the lines of his general policy, and to treat them so generously that loyalty need not be strained or ambition feel stultified."

Max Rittenberg, in writing on the essentials of business, says that "the most important mental asset for success in business life is to concede those minor points which otherwise would make friction like dust in machinery." This requires tact, unselfishness, and general good-heartedness. A narrow, conceited, selfish person is a stickler for small points to the destruction of good feeling and hearty coöperation.

Twenty-five years ago Matthew C. Brush was a newsboy in Chicago; today he is president of the Boston Elevated, the company that controls all the street car, elevated, and subway lines of the city. "In 1916 this company collected fares from 640,000,000 people, half as many people as rode on all the steam railroads of the country." Mr. Brush has been very successful in directing his large work. Some of his cardinal business rules are:

"Never rebuke a man before others.

"Never reprove a man for showing initiative. He may have done the wrong thing this time, but the next time by using his head he may save dollars or lives."

"What do you believe is the best way of winning success?" was asked of Mr. Brush.

"Learn the principles of success from a successful man, the way you would study music under a master

musician. You can't pay a teacher to teach you success, but you can learn more by going to the biggest man you know of and getting a job in his office. Once inside an office, keep thinking two laps ahead of your boss. Try to figure out what his next move will be, and show your brains by being ready for it. The one thing that has helped me most in the many positions I have filled is that I have always looked for things to do which my superior had been in the habit of doing. I tried to anticipate every move, every wish, to keep ahead of him in everything. I always got to the office before he did and had his desk ready, anticipating his plans for the day.

Create: Don't Tear Down

"Many young men make the mistake of calling to the attention of their superiors things which they should remedy themselves or for which they should have a definite remedy in mind. The mere statement of criticism is not enough. When a subordinate comes to his chief with a specific, constructive recommendation, the two can then discuss the matter and decide how to dispose of it. But merely to criticize makes the executive's duties more difficult. In other words, create all the time — don't tear down."

J. Ogden Armour's companies do a business of \$500,000,000 a year, and Mr. Armour employs 40,000 men. To him every man or boy who enters his employ is an investment. He expects him to grow. Mr. Armour says that if an employee makes a mistake, instead of criticizing him, he "tries to find out what led him to make the mistake, and aid him in avoiding its repetition." This principle reacts upon his department heads. One of them said: "If a man finds fault with a boy without explaining the cause to him, I won't fire the boy, I'll fire the man." This is the principle that Mr. Armour expects to be carried out in all departments. His message to the ambitious man is, Be thorough. He says: "Many of these halfway folks get by, but they never get far. There is always a premium in business on the man who does his work painstakingly, with completeness and finality; he is the man who will be trusted with more and more responsibility, up to the limit of his capacity. The man who informs himself adequately about his firm, its methods, its policies, and its products, who does his work so well that no one need follow him up to patch the ragged edges, is on the safest, surest, and shortest road to achievement."

Another of Mr. Armour's working principles is thus stated by himself: "If I don't trust a man, I don't give him responsibility. If I do trust him, I let him alone. I want my men to think for themselves. I want them to come to me with a decision, not for a decision. I expect them to handle their jobs as they see fit, knowing that they will have to answer to me only for results."

Mr. Frank A. Vanderlip, head of America's greatest national bank and other gigantic enterprises, says of what he looks for in a man with a \$25,000 job: "He must be a good team worker. He must be more concerned in getting a thing done than in getting credit for it. He must not be overconcerned about advancement."

"Are you a caretaker or a promoter?" asks a successful man. He says: "All the world of men is divided into two classes, caretakers and promoters. The most important decision a man can make in his business life is to determine in which one of these two classes he belongs. Both types of men are enormously valuable in business; but find out which you naturally are, and then stick to it. Above all—don't try to imitate somebody else."

Theodore N. Vail, president of the American Telephone and Telegraph Company, and head of the Bell System, says that he has been able to accomplish what he has by never doing anything he could find somebody else able to do better. "Many failures," he says, "are caused by putting good men in the wrong places. I try to avoid that. Concentration, application, persistency, good judgment, imagination, and courage are the essentials of success."

E. C. Simmons, of St. Louis, the largest hardware maker and seller in the world, says: "The lesson many a young man needs today, is to persevere and stick to the business he has adopted and finds congenial. It is fatal to success to dodge around, trying first to be a dry-goods man, then an automobile salesman, next a chiropodist, and finally an osteopath. Strength lies in concentration. Once a youth or a young man has chosen his line of business, he should devote all his energy and strength and will-power to develop it. The fellow who gives up first one thing and then another has in time the word 'failure' branded on his brow."

Charles M. Schwab, chairman of the Bethlehem Steel Corporation, says: "There is not a man in power at our Bethlehem steel works today who did not begin at the bottom and work his way up, round by round, simply by using his head and his hands a little more freely and a little more effectively than the men beside him. Eugene Grace, president of Bethlehem, worked in the yard when I first knew him. Mr. Snyder was a stenographer, Mr. Mathews a draftsman. The fifteen men in direct charge of the plants were selected not because of some startling stroke of genius, but because, day in and day out, they were doing little unusual things—thinking beyond their jobs."

"Integrity, incidentally, is one of the mightiest factors in salesmanship. If you have a reputation for stating facts exactly, for never attempting to gain monetary advantage through exaggeration, you possess the basis of all successful salesmanship."

"Next to integrity comes personality—that indefinable charm that gives to men what perfume gives to flowers. Many of us think of salesmen as people traveling around with sample kits. Instead, we are all salesmen, every day of our lives. We are selling our ideas, our plans, our energies, our enthusiasms, to those with whom we come in contact. Thus, the man of genial presence is bound to accomplish much more, under similar conditions, than the man without it. If you have personality, cherish it; if you have not, cultivate it. For personality can be cultivated, although the task is not easy."

"Nothing is so plentiful in America as opportunity. There are more jobs for forceful men than there are forceful men to fill them. Whenever the question comes up of buying new works we never consider whether we can make the works pay. That is a foregone conclusion if we can get the right man to manage them."

"All successful employers of labor are stalking men who will do the unusual, men who think, men who attract attention by performing more than is expected

of them. These men have no difficulty in making their worth felt. They stand out above their fellows until their superiors cannot fail to see them."

George M. Reynolds, president of Chicago's largest bank, when asked what are the qualities the right man possesses, replied:

"The warp and woof of success may be summed up in this way: Character, which stands for honesty, good deportment, good purposes, and fair dealing."

"Industry of the kind that means willingness to work whatever number of hours may be necessary to complete the daily requirement—the bending to one's task with an eye on the welfare of the employer rather than on the clock."

"Patience, which, taking its example from nature, soon learns that what you would reap you must also sow, and, furthermore, that it takes time for the crop to grow and ripen—a patience that makes one wait for his reward until the harvest of his efforts has been garnered."

"Personality. This quality likewise embraces many other desirable qualities, such as neatness, cheerfulness, affability, courtesy, alertness, intelligence, and last, but not least, the knowledge of the science of human nature and the ability to apply it in a practical way."

"All these qualities woven into one fabric spell efficiency, and efficiency spells accomplishment in whatever line of endeavor one may be engaged."

True success in any endeavor, religious, financial, educational, or social is based upon the same general principles,—sterling integrity, industry, honesty of purpose and deed.

The Appearance of Evil

TO "abstain from all appearance of evil" affects the choice of companions, books, dress, deportment, and every phase of life. A frequent comparison of one's habits with this high standard is commendable.

A young girl was forbidden by her father to visit a friend whom he did not consider a safe companion. "Father," she said, "you must think me very childish, if you imagine that I could be exposed to danger by visiting my friend." The father took a dead coal from the hearth, and held it toward his daughter. "Take it," he said, "it will not burn you." She did so, and her white hand was blackened, and her dress also. "We cannot be too careful in handling coals," she said, as she tried to remove the smudge. "Yes," said the father, "you see that coals, even if they do not burn, will blacken." Deliberately to choose an associate who does not stand for purity and high morals is sure to besmirch the character, and is very likely to develop into the singeing of conscience and a deep-seated burn.

There is need to be constantly on guard lest we be affected by the low standards of persons around us, and so lose the acuteness of our spiritual senses, and reach the position where, instead of abhorring evil and cleaving to the good, we abhor the good and cleave to evil. It has been aptly said that—

"Vice is a monster of so frightful mien
As to be hated needs but to be seen;
Yet, seen too oft, familiar with her face,
We first endure, then pity, then embrace."

The pure heart will involuntarily abhor that which is evil. The unclean allusion, the polluting page of print, the joke with the double meaning, the suggestion of the tempter, will be instinctively repelled. To all who persevere in sensitiveness to evil comes the commendation from the Lord: "I know thy works, and thy labor, and thy patience, and how thou canst not

bear them which are evil. . . . To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God."

We are told that "the power of Satan over the youth of this age is fearful. Unless the minds of our children are firmly balanced by religious principle, their morals will become corrupted by the vicious examples with which they come in contact. Young persons who are thrown into one another's society, may make their association a blessing or a curse. They may edify and strengthen one another, improving in deportment, in disposition, in knowledge; or, by permitting themselves to become careless and unfaithful, they may exert only a demoralizing influence."

As an excuse for questionable conduct the words of Scripture are often quoted, "Unto the pure all things are pure." The sophistry of Satan is deep. He hesitates not to use sacred Scripture in the endeavor to accomplish his purpose, as in the temptation of Christ, and it would be to his liking to deceive the unsuspecting, honest youth by the perversion of this text.

It is painful to see the apparent laxness in modesty manifest in so many ways in the association of professing Christians. A most striking illustration of this laxness is seen at modern bathing resorts. Fashions of the world may grant large license in regard to costume and sport, but it is not possible for the conscientious Christian to run with them to the "same excess of riot." There must be a decided line of demarcation between the Christian and the worldling in this as in all other matters. True modesty and reserve are the very best safeguards to virtue.

In Mrs. E. G. White's writings we find the following forceful warning: "I feel impelled by the Spirit of the Lord to urge my sisters who profess godliness to cherish modesty of deportment and a becoming reserve, 'with shamefacedness and sobriety.' The liberties allowed in these corrupt times should be no criterion for Christ's followers. The exhibitions of familiarity which the world tolerates should not exist among Christians fitting for immortality. . . . Avoid even the appearance of evil. In this fast age you are not safe unless you stand on your guard. Virtue and modesty are rare. I appeal to you, as followers of Christ, in view of your high profession, to cherish the priceless gem of modesty. As you hope to be finally exalted to join the society of sinless angels, and to live in an atmosphere where there is not the least taint of sin, seek purity; for nothing else will abide the searching test of the day of God, and be received into a pure and holy heaven."

It is the young woman who lacks modesty, who manifests boldness of manner and carelessness of deportment, who is likely to have her virtue assailed by unscrupulous and designing men. A mantle of modesty is a shield which protects the wearer, as can no other safeguard, against all base approaches.

Do not neglect to wrap the mantle of modesty closely about you when traveling. Many a girl has met swift ruin on her journey by carelessly forming acquaintances with men and with women, and following their apparently kind suggestions. Pages might be written of the terrible consequences, of everyday occurrence, arising sometimes from ignorance, but more often from lack of proper reserve. The daily papers tell the sad news, but the actual reality is ten times greater and more appalling than can with propriety appear in public print. It behooves every Christian young man and woman to be on guard, standing for the highest

ideals in everything in life, and reaching out a helping hand to those who stand in slippery places.

A flutter of excitement was created in a large institution where many Sabbath-keeping young people were in training, when one of the assistants suddenly dropped her task, and made a desperate effort to get to the railway station. She arrived just in time to board the train, but also in time to save a young woman on board that train who was accompanying a stranger to the city in innocent expectation of the realization of flattering promises. This young woman is a happy wife and mother today, and was saved through the love and interest of a Christian friend.

It is a matter of the greatest importance that the personal appearance should be in harmony with high ideals of purity; for immodest dress causes the fall of many, and poisons the character. A certain young woman in one of our large cities became a regular passenger on one of the traction lines in going to and from her daily work. After a time the conductor expressed his observation and curiosity by saying, in a sincere and courteous way, "Excuse me, madam, but I should like to know why you dress so plainly. Your dress is neat and tasteful, but always plain."

"May I ask why you wear those brass buttons on your coat?" she replied.

"Certainly, madam. I wear them to show to the people that I am an employee of the city traction company."

"So," she replied, "do I dress as I do, to show all that I am in the service of the Lord Jesus Christ."

Purity of heart is required of those who see God. "The outside appearance is an index to the heart. True refinement does not find satisfaction in the adorning of the body for display. A modest, godly woman will dress modestly. Simplicity of apparel always makes a sensible woman appear to the best advantage. A refined, cultured mind will be revealed in the choice of simple, appropriate attire."

M. V. D.

Haste On

HASTE ON, unerring era,
Bind every place in place,
Turn every man child manward,
And every face a face.
Let every wrong seem wrongful,
And right rule far from fear;
Make every way a highway,
And every beer a bier.

Make every son more sunny,
And every "star" a star;
Let tainted "mon" be money,
And every bar a bar.
May phones no more be "phoney,"
And lyres no longer lie;
Keep every keg a kraut keg,
And all the rye real rye.

May every brewing brewer
Be mustered from his mill,
And every wine vat flattened,
And every still stay still;
Each cot become a cottage;
Hell's rovers cease to roam;
Till every "pill" 's a pillar,
And every home a home

E. F. COLLIER.

"I Will Guide Thee"

GOD plans for action. All nature is alive. The streams flow, the air is stirred by brisk winds. Thus the water and air are kept pure. Stagnation of either points toward death.

For our bodies God plans action. Each part maintains its health by use, by activity. Exercise cannot be taken by proxy. It is expected that each brain

shall do its own thinking, each arm, each limb, its own work. By proper use each faculty may be strengthened for still greater efficiency.

In our activities, our going out and coming in for him, God has promised to guide us. He says: "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye." Ps. 32:8. A precious promise, but notice it applies only to the one who is actually doing things. If you do not "go," there is no promise for guidance. The motor boat, no matter how well equipped, rocking listlessly by the shore *cannot* be guided. It is when it takes to the deep and begins cutting the tide that a hand on the wheel *can* guide its course.

As the pilot's eye is on some object in the distance, or at the compass needle, he is able to steer aright, so it is only as our eyes by faith look into those of our Lord that he is able to fulfil the promise, "I will guide thee with mine eye." Another promise adds one word, "The Lord shall guide thee *continually*." Isa. 58:11.

Then need we go wrong?—No, but we must *go*. We cannot remain sluggards. God has no use for such. He has not planned for idlers. It is the "doers" who shall be blessed in their deeds. Those who "go" upon errands for God, trusting in him, be the service lowly or great, are the ones assured of guidance by the Master, and that, withal, "continually."

T. E. BOWEN.

The Tokio Mission Training School

WITH all our schools where the students spend their vacation in active missionary work, the first Friday evening prayer meeting is a most precious season. The students are all anxious to tell of their experiences during the summer work in the field. This is true of the students in the Tokio Mission Training School. Not all their experiences last summer were pleasant at the time, but in looking back upon them God's hand can be seen in every one.

One of our young men was canvassing in the country, and was overtaken by night without the necessary money to pay for his lodging. No farmer could keep him overnight and accept books as his pay: he could not even permit a stranger to stay in his barn. Only licensed lodging houses and hotels are permitted to keep strangers overnight. The only thing to do was to sleep out in the fields. Our brother was not dismayed at this, but taking a stick, he drew a circle around the place where he intended to lie down, and then prayed that God would not permit anything to come within that circle to harm him. Needless to say that his simple faith was rewarded with an undisturbed night's rest.

Another student spent a number of weeks on a long trip through the mountains far from the railroad. He found the selling of his papers rather difficult, and his one suit of clothes soon began to show signs of hard usage, so much so that he was taken to be a beggar. But in spite of his hardships, he persevered so that he might come back to school to obtain further preparation for the Lord's work.

One young man tells of selling nearly fifty copies of our missionary paper, *Owari No Fukuin*, in a little more than two hours. Another reports selling one hundred tracts in about three hours.

Still another related a Friday afternoon experience. He found that he had not quite enough money to pay for his lodging over the Sabbath, and not enough time left in which to sell papers to make up what he

lacked. He laid the matter before the Lord, and the next man he met was so pleased to see a young man selling Christian literature that he gave him a donation that more than covered his needs.

An older student, one who had been a coal dealer before accepting the Sabbath, was often ridiculed for selling a two-and-one-half-cent paper; but he tried ever to remember that he was engaged in the work of saving souls. After a hard day's work in the hot sun, he was about ready to stop, when he came to a corner from which either way he looked he could see long rows of small shops. Praying the Lord to give him strength to go on, he started down one side, taking every house faithfully as he went. In the fifth



PROF. AND MRS. H. F. BENSON, OF TOKIO, JAPAN

or sixth house he entered he found a family that was anxious to hear the gospel, so he made arrangements to visit them every night and study God's Word with them. The family lived two and one-half miles from his home, but he went every night, no matter what the weather, and in a few weeks four of this family began to keep the Sabbath.

As each student related his various experiences, I thought what a power for good such a band of strong, consecrated youth can be in carrying the truth into the homes of the people. With the help of the new literature which we are now preparing for use, we hope to get the truth into the hands and hearts of more people than we have been able to reach with our present supply.

Pray that the Lord may bless our efforts in this work.

H. F. BENSON.

GIVE light, and the darkness will disperse itself.—
Erasmus.

Nature and Science

Animals in Fire

MOST animals are afraid of fire, and will fly from it in terror. To others there is a fascination about a flame, and they will walk into it, even though tortured by the heat, observes a writer in the *United Presbyterian*.

A horse in a burning stable goes mad with fear, but a dog is as cool in a fire as at any time. He keeps his nose down to the floor, where the air is purest, and sets himself calmly to finding his way out. Cats in fire cry piteously. They hide their faces from the light and crouch in corners. When their rescuer lifts them they are as a rule quite docile and subdued, never biting or scratching.

Birds seem to be hypnotized by fire, and keep perfectly still; even the loquacious parrot in a fire has nothing to say. Cows, like dogs, do not show alarm. They are easy to lead forth, and often find their way out themselves.— *Our Dumb Animals*.

When Pullman Invented His Car

GEORGE M. PULLMAN was born in the little town of Brockton, New York, and, after working for a while in a country store, found his way to Chicago and into the contracting business. It was on this journey that he first experienced the hardships of night travel.

He went to Bloomington, and while there engaged a cabinetmaker to remodel the Chicago and Alton cars. They were finished up at last, and started on their first run.

"I remember, on the first night, I had to compel the passengers to take their boots off before they got into the berths," says the man who acted as the first Pullman conductor. "The first month of business was very poor. People had been in the habit of sitting up all night in the straight-back seats, and they did not think much of trying to sleep while traveling.

"The car was a primitive thing. Besides being lighted by candles, it was heated by a stove at each end of the car. There were no carpets on the floor; no sheets; the upper berth was suspended from the ceiling of the car by ropes and pulleys attached to each of the four corners of the berth. There was a very small tin washbasin at each end of the car. The water for the washbasin came from the drinking can, which had a faucet so people could get a drink."

So few people took advantage of the "comforts" of this first car that the conductor was discharged at the end of his first month, and a brakeman intrusted with the responsibility of making up the berths. "It will never pay," said the wise ones. "It can't be done."

But Pullman, who had put only a couple of thousand dollars into the first car, now determined to invest his entire capital in another one, which should be more splendid than anything that ever had traveled on rails. Fully equipped and ready for service, this car—the Pioneer, as it was named—represented an investment of \$20,178.14.

It was unbelievably luxurious, according to the standards of the time: moreover, it was so wide that it could not run on the ordinary narrow-gauge track which was then the rule. Yet Pullman believed in his dream. The car into which he had put all his little fortune became so popular that hundreds like it were required, and later thousands; and the gauge of Amer-

ican railroads was changed and standardized so that Pullman cars might be transferred from one road to another, and the sleep of the passengers be undisturbed.— *Every Week*.

Old-Time Dentistry

TOOTHACHE is no light affliction, even with modern alleviations and remedies available; in our ancestors' day it was a serious matter indeed. The *Companion* recently related how, in one instance, at least, it was regarded as owing to nothing less than the machinations of the devil, and the minister, rather than any secular practitioner, was appealed to for help. Dental troubles do not come within the province of a doctor of divinity, perhaps, yet the sufferer for whom the minister prayed was fortunate in comparison with some who were treated more practically in those antedentist days. An example of the ancient method is given in "The Reminiscences of a Nonagenarian," by Miss Sarah Anna Emery.

After an early breakfast, says the author, we set forth for Dr. Poore's residence on the main road. When we arrived, the doctor seated me in an arm-chair in the center of the room, and directed Mrs. Poore to hold my head. A young lady school-teacher, who was a boarder in the family, took a stool at my side and sat down to watch the doctor. I should have liked to poke her over!

At sight of the cruel-looking, old-fashioned instruments my little brother turned pale, and I could not repress a shudder. Mrs. Poore gave me a sympathetic hug, and the doctor applied the cold steel; but he found the instrument too large, and proceeded to wind it with his bandanna. Again he put it in my mouth. This time there was a screw, a twist, a pull, and my molar flew across the room. The good doctor was triumphant.

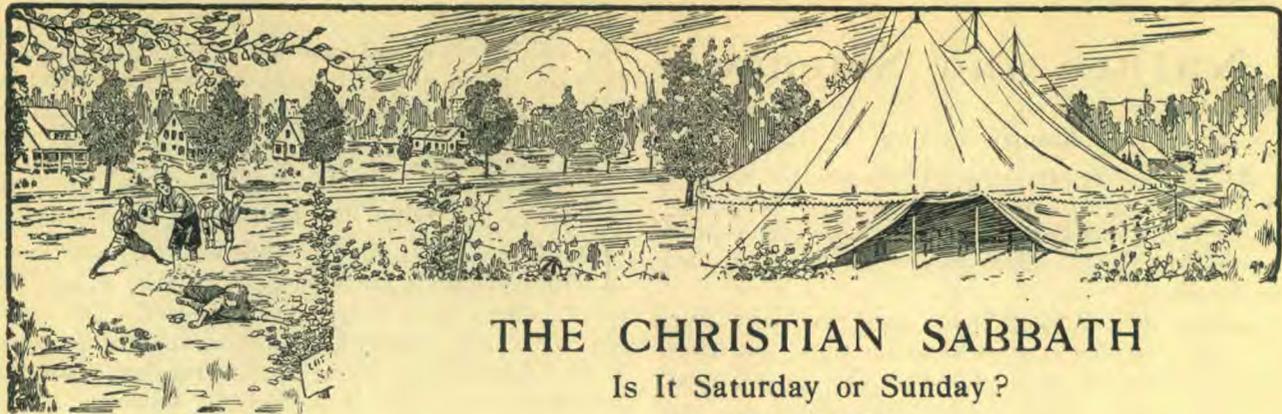
"Such a splendid pull!" he cried. "I never had better success!"

My brother heaved a sigh of relief, the school-mistress settled herself for another good look, kind Mrs. Poore handed a glass of water, then again pityingly took my head between her hands. More trouble with the instrument slipping, another jam, screw, and a crash that I thought lifted my scalp and sent sparks flying from my eyes; this second tooth was broken even with the gum!

After a few moments' rest, the doctor proceeded to pry out the root. He jammed and punched to no purpose until nature could bear no more, and I sank back almost unconscious. My brother started up, nearly upsetting the school-teacher in his eagerness, and vehemently protesting against any further operation. Mrs. Poore thought he was right, and the doctor, somewhat reluctantly, desisted; the tooth would "loosen and come out," he thought, but he feared I would suffer for some time.

The horse had to walk most of the way home, as the least jar was excruciating. My face swelled fearfully, and my neck and shoulders were so stiff that I could not lie down for three nights; all the nourishment I could take was at the corner of my mouth from an old-fashioned teaspoon. Weeks passed ere I could resume my wonted occupations.

Let any of our readers who are experiencing anticipatory qualms at the near prospect of the dentist's chair read, consider, and take comfort. An ache is an ache, but they have much to be thankful for.— *Youth's Companion*.



THE CHRISTIAN SABBATH

Is It Saturday or Sunday?

CARLYLE B. HAYNES

THERE was an unusually large crowd in attendance at the meeting on Friday night to hear the address of Elder Harris on "The Christian Sabbath—Is It Saturday or Sunday?" It was clear that this subject of the Sabbath seemed of much greater importance to the people as a result of the studies on the sanctuary question than it ever had before. For the first time they began to see the vital importance of learning the truth of the Sabbath when they saw that their lives and characters were to be judged by the law of God.

And an atmosphere of real earnestness pervaded the audience that night. They wanted to learn the truth about this subject. They really wanted to know what their duty was in the light of the Bible, and so they listened closely to the words of the preacher.

The minister, too, was unusually serious. He spoke with impressive earnestness, and seemed to feel that the meetings had come at last to an issue of vital importance, a place of testing for the people. He outlined carefully the studies of the preceding nights, in order that his hearers might have fresh in their minds the fact that it was by this law which contained the Sabbath question that their lives were to be measured and judged. Having established that point, the minister launched into the subject of the evening:

"Two Sabbaths are being observed by Christian people today, the seventh and first days of the week. The great majority are observing the first day, Sunday, as the Sabbath. There is, however, a rapidly growing minority who are observing the seventh day, Saturday. We shall attempt to find from the Bible which of these days is the Sabbath of the Lord, and then the duty of each individual here must be decided in the light of the teaching of the Bible, and in view of each one's personal accountability to God.

"I shall preach an old-fashioned sermon tonight, with its firstly, secondly, and thirdly. And in order to bring out the full truth of this subject I shall add a fourthly, fifthly, sixthly, and seventhly, all in the form of questions.

"**My firstly is, Who made the Sabbath?** The answer to this may come as a surprise to many here. That answer is that Jesus Christ made the Sabbath. There are many who think that Christ had everything to do with redemption and nothing to do with creation. This is a mistake. Christ is creator as well as redeemer. It was Christ who brought this world into existence in six days, and who rested on the seventh day. Christ is not only the author of the Christian religion, but is also the author of the Sabbath. This truth is clearly taught in the New Testament in John 1: 1-3, 10, 14; Col. 1: 12-17; Heb. 1: 1, 2.

"Inasmuch, therefore, as Jesus is both the author of the Christian religion and the author of the seventh-day Sabbath, it is clear that unless he later made an-

other day to take the place of the seventh day, the seventh day is still the Christian Sabbath.

"**Secondly, When was the Sabbath made?** It has been taught that the Sabbath originated at Mt. Sinai at the time of the giving of the law. This claim is not true. The Sabbath was made two thousand years and more before the law was given on Sinai. It was made at the time of creation. We have the testimony of Moses himself, inspired by God, concerning this fact. Gen. 2: 1-3.

"From these verses it is clear that the Sabbath was made at the very close of the creative week, at the very beginning of time, at the starting point of the human race. This same truth is taught in the Sabbath commandment itself. We learn from this commandment that the Sabbath was not then a new institution, but that it had been given when the Lord made the earth. It bids all 'remember' an institution which had already been established.

"Thus it is plain that the Sabbath was made by Jesus Christ at the time of the creation of the world.

"**Thirdly, How was the Sabbath made?** Turning again to Gen. 2: 1-3 we learn the steps in the making of the Sabbath. These are four in number; namely, labor, rest, blessing, and sanctification.

"The labor was creative labor. From this labor, Christ rested. He rested, not because he was weary, but in order to lay the foundation of a divine institution, and as an example of true Sabbath keeping. It should be noticed in this connection that rest must come after labor, and therefore the Sabbath, to be a day of rest, must, in the very nature of things, fall on the last day of the week.

"Then the Lord, having rested on the seventh day, blessed that day. When the Lord places his blessing on a thing, that blessing remains there forever, unless he himself removes it. 1 Chron. 17: 27. Man cannot remove or reverse it. Num. 23: 19, 20. It is plain, therefore, that since God has not removed the blessing from the seventh day it will remain a blessed and holy day as long as time lasts, and throughout all eternity.

"The fourth step in making the Sabbath was to sanctify it. This means to make it holy. What it means to make a thing holy may be seen by reading Ex. 3: 2-5. From this passage it is plain that the ground where Moses stood was holy because God's presence was there. God's presence is what makes a thing holy. God's presence is in the seventh day. Therefore the seventh day is holy. God is in that day as he is in no other day. Therefore, in a peculiar sense it is his day, 'my holy day,' 'the Lord's day,' 'the Sabbath of the Lord thy God.'

"**Fourthly, Out of what was the Sabbath made?** Read again Gen. 2: 1-3. Notice what it was that Christ used to make the Sabbath. He ended his work on 'the seventh day.' He rested on 'the seventh day.'

He blessed 'the seventh day.' He sanctified 'the seventh day.'

"Jesus took a day and made a Sabbath out of it, and the day he used was the seventh day. The Sabbath is made of the seventh day. Nothing is said in the Bible of a Sabbath *institution*, apart from the day. Some would have the commandment read: 'Remember the Sabbath *institution* to keep it holy.' They would have the blessing and sanctification placed on the institution apart from the day. But God plainly placed his blessing and sanctification on the *day*. God did not say, 'Remember the Sabbath to keep it holy;' but he did say, 'Remember the Sabbath *day* to keep it [the day] holy.' It is the day that is to be kept holy, because it was the day which was blessed; it was the *day* upon which God rested; it was the *day* which he appointed to be kept.

"The Sabbath institution is not a movable institution that was placed on one day, and can be changed and transferred to some other day, as many seem to think. It is the day itself which is the Sabbath. 'The seventh day is the Sabbath of the Lord thy God; in *it* [the day] thou shalt not do any work.' This will be seen also by reading the Sabbath commandment (Ex. 20: 8-11), and by reading in the New Testament the passages in Luke 23: 52-56; 24: 1.

"**Fifthly, Was the Sabbath difficult to make?** I ask this question because there are many people today who think they can make a sabbath of their own. They claim that merely by selecting a day and resting on it makes that day the Sabbath. But going back to our third point, How was the Sabbath made? we learn from the example set in the beginning, that in order to make a Sabbath a person must be able to create, then rest from that creative labor, bless the day on which it was performed, and make that day holy.

"The first requisite, therefore, in making a Sabbath is the power to create. And with this we may bring our study of this point to an end, for all will admit that no man, no body of men, no congress of men, and no denomination of men possesses creative power. And from this it is plain that only the Creator can make a Sabbath. And he has made a Sabbath. He does not ask us to make another. He does ask us to keep holy the one he has made.

"**Sixthly, For whom was the Sabbath made?** There are many today who claim it was made for the Jews. But when we recall that it was made at creation, more than two thousand years before there was a Jew, it is plain that this cannot be true. In Mark 2: 27, Jesus tells us for whom the Sabbath was made. It was made for man, for all mankind. It was given to the father of the race, Adam. It was set apart, sanctified, appointed in Eden to be the Sabbath of the human race. Therefore all mankind is under obligation to observe it.

"**Seventhly, For how long was the Sabbath made?** Turn and read Ps. III: 7, 8, on this point. Here we are told that all God's commandments 'stand fast forever and ever.' Read also Isa. 66: 22, 23. Here we find that the Sabbath is to be kept, not only during time, but during eternity. All who are saved on the new earth will observe it.

"If, therefore, we shall keep the seventh-day Sabbath on the new earth, do you not think it would be well to begin here?"

The people passed quietly out of the tent after the service. They were thinking hard. What they had heard was very clear, but a lifetime of habit and custom was behind them, and they found it rather difficult to adjust themselves quickly to this new truth which

they were hearing for the first time. Donald Hunter heard some openly scoff and ridicule the speaker and the points he had made, but there were also many who defended him, and pointed out the fact that every point made had come directly from the Bible. As for Donald himself, he was thoroughly convinced that the seventh day is the Sabbath, and that he ought to keep it.

Kissing the Rod

O HEART of mine, we shouldn't
Worry so!
What we've missed of calm we couldn't
Have, you know!
What we've met of stormy pain,
And of sorrow's driving rain,
We can better meet again,
If it blow!

We have erred in that dark hour,
We have known,
When our tears fell with the shower,
All alone!
Were not shine and shadow blent
As the gracious Master meant?
Let us temper our content
With his own.

—Selected.

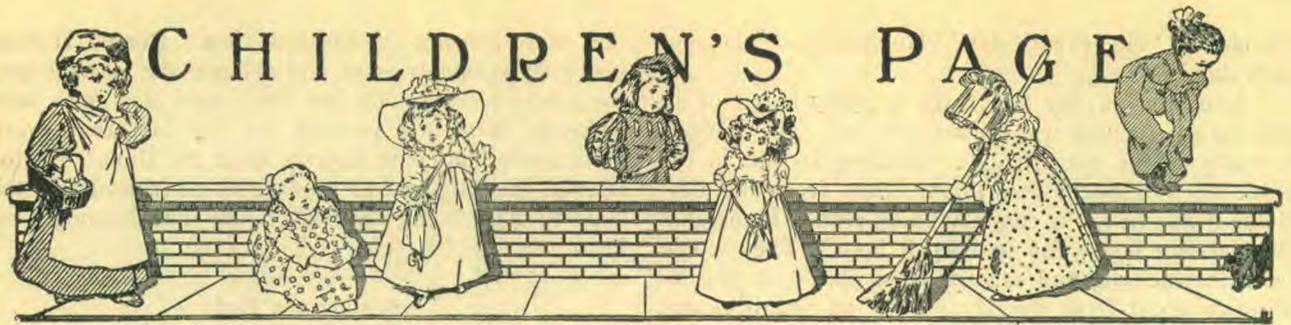
For the Finding-Out Club

[Every one who sends in a correct list of answers to this or any future set of questions will be entered as a member of the Finding-Out Club, if the list is received within three weeks after the date of the paper containing the list. Membership lists of answers to be accepted must follow the rules given below:

1. The list must be written neatly.
 2. Pen and ink must be used.
 3. Writing must appear upon only one side of the sheet of paper.
 4. The answers must reach the editor's desk within three weeks after the date of the paper containing the questions answered.
 5. All lists must be folded and not rolled.
 6. The questions must not be repeated in the list of answers.
 7. Each answer must bear the same number as the question it is intended to answer.
 8. Every list must give the *date* of the INSTRUCTOR containing the list of questions being answered; for example, "Answers to questions in INSTRUCTOR of December 8."
 9. Every list must bear at the bottom the name of the one sending in the list.
- The number of lists that one has successfully answered is indicated by the small figure at the upper right-hand corner of the name.
- Failure to heed any one of these rules is sufficient to bar one from membership in the Finding-Out Club. Let us watch the membership grow.—Ed.]

1. WHAT is meant by "dog days," and how did the name originate?
2. How do the population and area of Germany compare with those of Texas?
3. Explain the origin of the term "Teuton," and also of Teutonic people.
4. How are the crews of submarines supplied with air when their craft is running under water?
5. What is the highest point on the continent of North America?
6. Of what does the crime of treason consist, and how is it punished?
7. What are the words of the salute to the flag?
8. Referring to specific directions for making a cake, should one say, "I have the receipt" or "I have the recipe"?
9. How does the Panama Canal compare in size with the Suez Canal? Can the largest ships pass through the Panama Canal?
10. Does the President of the United States have to pay income tax?
11. What is the meaning of the German motto, "*Deutschland über alles*"?
12. Of what materials are the mantles used for gas, gasoline, and other lights made?

A DOLLAR in the head is worth five in the pocket, and you might say fifty on the back, because that in the pocket will get out, and that on the back will wear out, but that in the head will grow sharper by constant use.—Benjamin Franklin.



CHILDREN'S PAGE

Grandpa

My grandpa says he was once
A little boy like me.
I s'pose he was; and yet it does
Seem queer to think that he
Could ever get my jacket on,
Or shoes, or like to play
With games and toys, and race with Duke.
As I do every day.

He's come to visit us, you see.
Nurse says I must be good,
And mind my manners, as a child
With such a grandpa should.
For grandpa is straight and tall,
And very dignified;
He knows most all there is to know,
And other things beside.

So, though my grandpa knows so much.
I thought that maybe boys
Were things he hadn't studied —
They make such awful noise.
But when I asked at dinner for
Another piece of pie,
I thought I saw a twinkle
In the corner of his eye.

So yesterday, when they went out,
And left us two alone,
I was not quite so much surprised
To find how nice he'd grown.
You should have seen us romp and run!
My! now I almost see
That p'raps he was, long, long ago,
A little boy like me.

— Selected

The Difference

THE little dark-eyed girl in the shabby coat boarded the car at Tennyson Street.

Every seat was filled except one. A little girl sat in that, occupying it alone. She had dark eyes, too, but her coat was new instead of old. She wore a wrist watch, and she had on bronze shoes.

The little girl in the shabby coat came in and sat down beside her.

The little girl who wore a wrist watch continued to stare out of the window. She had a frown on her face, and the corners of her mouth turned down.

"Oh, dear!" she was thinking, "how I *do* dislike high school, and how I do wish mother would get me that pearl pendant at Fisher's. I think it is a shame I have to wait for things. I have the hardest time in the world, having to go to high school and study when I don't want to—I wish there wasn't such a thing as ancient history, and as for algebra—oh!"

At that moment the little, dark-eyed girl in the shabby coat touched her arm.

"Would you mind telling me what time it is?" she asked, timidly. "I have only an hour at noon, and I'm so afraid I'll be late. I don't usually go home, but my little sister is sick today and I wanted to take her some oranges."

The little girl who wore the wrist watch turned. The frown was yet on her face; the corners of her mouth were still turned down.

"It's a quarter to one," she replied, and then she asked, as she saw the wistful look in the dark eyes of the little girl in the shabby coat:

"What school do you attend?"

The little, dark-eyed girl in the shabby coat shook her head. "I don't go to any, though I wish I did," she answered slowly. "I wrap goods down at Mills & Phelps. You see," she went on, "mother died and father got sick. Aunt Nancy, who came to live with us, thought I ought to earn at least my own living. Perhaps I had, because father can't earn much, but, oh, how I did hate to leave school! I can remember yet how I cried the day I took my books home."

"However, there are bright spots in everything."

she went on, cheerfully. "I like my work, and every one in the store is good to me. It's only when I see girls like you going to school that I realize what I've missed. I would have so liked to go on. If mother had lived, she would have found a way—mothers do, you know—but," her eyes filled with sudden tears. "she couldn't. She got hurt in a street-car accident and lived only six weeks." She stopped, then went on bravely, "You are in high school, aren't you?"

The little girl with the corners of her mouth turned down nodded. "Yes, I'm a freshman—and, do you know, I was just sitting here thinking how hard ancient history is, and that I am not going to like algebra, and that my English teacher is cross. And that isn't all. I've been wanting a pearl pendant—the loveliest thing—and mother told me I must wait awhile."

The dark-eyed girl in the shabby coat looked at her. "I wouldn't mind about the pearl pendant if I were you," she replied, with a little smile. "You look so nice and well dressed. You have a good home, I know, and a good mother, too, and your room—oh, I can just see it!—a little white bed and pretty curtains and a soft rug, and there are pictures on the walls, a great many of them, and a dear little rocker. And you come home from school and eat bread and jelly, and make fudge when you want to, and get invited to parties and to go automobiling."

"Why, how did *you* know?" she cried.

The little, dark girl in the shabby coat smiled. "I don't know. I just seem to see it somehow, and that isn't all. I see you going out into the big world, by and by, equipped with knowledge and understanding, and able to do so many things that girls without education never can.

"I wouldn't mind about the pearl pendant a bit, if I were you. Good-by; I get off here."

She smiled again. "Keep at that ancient history and it will get easier. I only wish I had a chance at it. Good-by."

"Good-by," said the little girl with the corners of her mouth turned down.

She watched the little, dark-eyed girl in the shabby

coat get off the car, and then a strange thing happened. The frown vanished, the corners of her mouth turned up instead of down, and she was smiling.

"What a sweet, brave little girl she is," she mused. "I wish she could go to high school too. After all, I shouldn't want to stop, and I will try to like ancient history—and I don't care whether I get the pearl pendant or not. I didn't know I had so many blessings."

The car stopped. The little girl with the corners of her mouth turned up got off—the high school was just across the street.

"Just see if I don't conquer that ancient history," she whispered, as she skipped along.

The sun shone, and the corners of her mouth were still turned up. The little, dark-eyed girl in the shabby coat had carried the message.—*Girlhood Days.*

Washington Guide Series

IT was indeed a strange cry. The two Leadbetter boys, whom I was conducting through the zoölogical park at Washington, stopped short to listen, with their eyes opened wide. *Mee-oo! Mee-oo! Mee-oo!* came the sound, long drawn out and repeated over and over. It came apparently from one of those small valleys among the trees that make the new Washington park the most picturesque of all our "zoos."

"Why, that sounds just like our little Bloody Murder at the try-works!" Charles Leadbetter exclaimed.

"That seems a strange name to give an animal," I said. "What sort of creature was it?"

"We don't know. We never knew. But we supposed that it was some kind of Mexican elk. We named him Bloody Murder because he yelped and yowled so fearfully—exactly like this one."

"Yes," his brother Hugh put in. "The animal that gave that cry must be Bloody Murder's own brother."

"Where did you see this Bloody Murder?" I asked.

"Up the *barranco* in the oat grass valleys above our try-works."

The boys had already told me something of their story. Mr. Leadbetter had, with his brother, been engaged in the whaling business up the Gulf of California—a favorite breeding ground of the sperm whale. Their haven and try-works for oil were situated in a deep cove on the peninsula side of the gulf thirty miles north of Angel Island and the Ballenas Channel. They had built a comfortable house there, and Mr. Leadbetter had his family with him. It was a remote, lonely place. Natives of the country were few, and had rarely visited them.

The Leadbetters had never had any trouble with the Mexican authorities, who indeed had little jurisdiction except in name over the peninsula of Lower California. But a few weeks before, an armed gang of bandits had crossed over from the Sonora side of the gulf, and had attacked the Americans; they had looted and burned the establishment there and killed three of the hired whalers. The Leadbetters had fled for their lives into the mountains behind the cove, from which, after much hardship, they had made their way over to Ensenada, on the Pacific, and from there to San Diego. Mr. Leadbetter was at that time in Washington, with his two sons, to take the matter up with the government.

I was rather puzzled by the boys' identifying so positively the cry that we had just heard with that of their Bloody Murder; for I knew the animal that was making the rumpus over among the trees was a baby camel. It seemed impossible that the Leadbetters

should have come across wild camels on that remote peninsula. Thinking that they must be mistaken, I asked them to describe their pet at the try-works.

"He was just about as big as a week-old colt, and had long, slim legs," Hugh Leadbetter said. "He had a little bare tail about a foot long and the queerest and crookedest neck that you ever saw. It crooked down and then up like the gooseneck of a hoe, turned bottom up. His head wasn't quite so long as a colt's head, but it was chunkier; and his mouth and lips had an odd twist to them."

"What color was he?" I asked with keen interest.

"Brown, but he didn't seem to have much hair," Charles said. "What hair he had was more like wool and was in curly tufts, some at his knees, one on the top of his head, one on each jowl, and two larger ones on his back."

"And his skin was sort of warty and wrinkled in spots," Hugh put in. "When he lay down, he folded his knees under him and drew his head clear back on to his shoulders with his neck doubled under."

"How did you happen to find this curious animal?" I inquired.

"Uncle Henry had gone up the *barranco* with us, to shoot speckled grouse in the oat grass," Hugh began; but I had to ask what they meant by *barranco*.

"Oh, that is a deep hollow or ravine," Hugh explained. "When it rained, a torrent came down it to the cove; but it's most always dry there."

"To reach the oat grass we had to go up this ravine for as much as two miles. It's very steep, for the mountains rise four or five thousand feet right behind the cove where we had our house and try-kettles; it's awfully craggy and dry up there, except near the top, where there are moist valleys and lots of oat grass. After you get up there, you can look down on the cove and off to sea, all along the coast both ways. My, it's great up there, with the sea right at your feet and the gulls and the condors sailing round in circles!"

"It was up there in the oat grass that we found Bloody Murder. We had gone a mile or two along the foot of some high cliffs where there were hundreds of rocks, some of them as big as a house, with the oat grass growing shoulder-high round them. As we went along through it, we heard condors gasping and hissing at each other, and pretty soon came upon four of them feeding on the carcass of some large animal, the bones of which they had picked nearly clean. It had been dead for some time. I don't suppose the condors killed it; there are jaguars in those mountains, and probably they had killed it and eaten the best of it. Uncle Henry guessed that it was some kind of Mexican elk. The bones looked as large as those of a horse, or larger, but the flesh was all gone. Uncle Henry fired at the condors and they flew away."

"While we stood there, looking at those bones and wondering what sort of animal it was, we heard the queer cry that we just heard here. First it was a soft, low whimper, as if the animal had been afraid to let itself be heard; but pretty soon the cries began again and got louder. It seemed to be in the high grass behind one of those great rocks."

"'I guess that's a little jaguar,' Uncle Henry said. 'We had better look out. The old one may be near by.'"

"After listening to it awhile we went cautiously toward the place, and found little Bloody Murder. At first sight we took him for a colt, but soon saw that he wasn't. We thought he might be a young elk, and that the bones of the animal that had been killed were those of his mother."

"What made us think so was that the poor little creature seemed nearly starved to death, and was so weak that he could hardly walk. I suppose he had been hiding behind that rock and had had no milk for several days. After we caught the little beast, he grabbed hold of our fingers with his lips and tried to suck them. We couldn't help pitying the poor little thing. He was so famished that I don't think he weighed more than a hundred pounds.

"Uncle Henry swung him on his back and, taking his fore legs in one hand and his hind legs in the other, carried him down the *barranco* to the try-works.

"The first thing we gave the creature to eat was a can of our condensed milk, dissolved in warm water. We let him suck it out of a bottle. After he had learned to drink, we fed him on thin porridge, made of meal. He was hungry all the time, and if he didn't get his food promptly, he yelped and cried till some of us brought it to him. There was no peace for us till he got his gallon of porridge.

"He didn't grow much, but when the Mexicans drove us away, he had begun to run about and crop grass and weeds. I suppose he is wandering round there now, if those bandits didn't shoot him."

"So you thought he was an elk," I said. "Come with me down the hill here and see if this one we have just heard crying looks like the one you found."

When we reached the camel yard and the boys spied the baby camel, they both exclaimed that the little fellow was exactly like Bloody Murder.

"Looks just like Bloody Murder every way—woolly hair, little crooked neck, twisty lips, and all!" Hugh said.

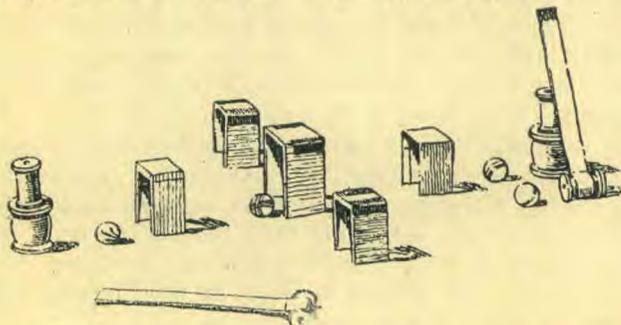
"But this is a camel," I said.

"Then ours was one," they both declared.

How came a young camel into that uninhabited waste of Lower California? The boys had told me all they knew about it. I pondered that matter for days afterward. And then one evening, when I was reading a history of the Southwest, I came upon an item that solved the mystery.

Rather more than half a century ago, and long before transcontinental railways had been built or thought of, a plan had been proposed in Congress for carrying the mails and passengers to and from California by means of camel caravans. Congress voted an appropriation for the experiment, and a drove of about thirty camels was imported and taken to Texas and Arizona. The plan proved a failure, however, and after a year or two, twenty or more of the camels were turned loose to shift for themselves.

As time has passed, stray camels have been seen occasionally in the delta of the Colorado River and elsewhere near the Mexican boundary. It seems wholly possible that the camel calf that the Leadbetters found was a descendant of those camels that the United States government had years ago imported from Egypt.—*Robert Yocum, in Youth's Companion.*



INDOORS CROQUET SET THAT ANY BOY CAN MAKE

The Fitfulness of Princes

ONE might casually read that injunction of the psalmist, "Put not your trust in princes," without receiving any deep impression, unless it were followed with a mental survey of history regarding the unstable movements of many notables of earth.

Talleyrand

Take for example the celebrated French statesman Talleyrand. Born of a noble family, and educated for the priesthood, his precocity soon gave him the lead over all his ecclesiastical compeers, by whom he was early elected a member of the States-General. Political preferment soon made him president of that assembly, when his course in a short time brought excommunication to him from the head of the church.

Being thus released from religious responsibility, his energies were quickly bent toward securing political power for himself. Casting about for a suitable channel through which to reach the height of his ambition, he shrewdly selected a young army officer whose fame was then in the advancing scale, and through letters of semiconfidence, secured the coöperation of that bold Corsican soldier in a plan not only to rule the empire of France, but also greatly to enlarge its borders.

To carry out this secret plot the Egyptian campaign was suddenly abandoned by Napoleon to return to France. Then the hand of Talleyrand became the lever in shaping the events of the ninth and tenth days of November, 1799, referred to in history as the 18th and 19th Brumaire, which resulted in the overthrow of the governing Directory, and in placing Napoleon at the head of the French consulate. From this time forward until the peace of Tilsit, July 9, 1807, Talleyrand was the constant attendant of the great conqueror. But from the attitude of the emperor Alexander of Russia at that time, who was one of the sponsors at that gathering, he readily divined the fate of the ravager of the peace of Europe, and at once changed his political posture, while diplomatically appearing still to favor the cause of Napoleon.

Talleyrand's deceptive standing was soon detected, and in the fury of invective which Napoleon alone knew how to employ, he reproached his minister, charging him with the murder of the Duc d'Enghien, an Orleanist claimant to the throne of France, for which the nations of Europe were holding Napoleon himself responsible. At this, Talleyrand stood as impassive as a statue, but when it was over and he was well out of the room, he simply remarked: "What a pity that such a great man has been so badly brought up."

Of course this was said merely to show his contempt for the emperor's lack of education in diplomacy. He himself having been made a prince of the empire by Napoleon, and holding the post of foreign minister, his place of residence became a popular resort for politicians of every stripe, both domestic and foreign. Under these conditions the opportunity was open to make secret advances to those whom he could trust. So having become dissatisfied with his former benefactor, he determined to undermine the empire, and so by the aid of the Russian emperor Alexander, he succeeded in bringing about the revolution that put Louis XVIII on the throne, and sent Napoleon to the island of Elba.

When Napoleon returned to Paris from Elba, Talleyrand, not wishing to meet his former colleague, coolly betook himself to the springs of Carlsbad. Upon

being questioned about this course, he only remarked that the first duty of a diplomatist after a congress is to attend to his liver. He was indeed a notable example of princely duplicity, the pattern of which has been perseveringly followed to the present time, as will be more fully emphasized when the history of the past three years has been fully written.

Murat

Another sad case, though one of a little different nature, is that of Murat, another prince of French creation. Though having been trained for military service, as a young man out of employment he was wandering about the streets of Paris in the summer of 1795, when he fell into company with young Napoleon Bonaparte, who was in a like situation. They formed mutual friendship, and their future was destined to be similar in nature. When Napoleon went to Egypt, Murat was his companion, and won fame for his celebrated cavalry charge at the Battle of the Pyramids.

Returning with Napoleon to France, he was united in marriage with Caroline, the sister of Napoleon, and was made titular governor of Paris. He was next appointed grand admiral of France in 1805, and given the title of prince of the empire. He was further advanced by Napoleon to be king of Naples in 1808, but through some unfortunate behavior on the part of his officials, the people of Calabria became greatly displeased with him as king. Not long after, he was offended by Napoleon, and his wife making common cause with him, he was led to intrigue with Austria, and form an offensive and defensive alliance with that government.

Because of this, and because of other considerations, he was obliged to abandon the throne of Naples, but after the defeat of Napoleon at the Battle of Waterloo, Murat was refused an asylum in England, and so went to Corsica, where some restless spirits prevailed on him to strike another blow to regain the kingdom of Naples. Instead of accepting a retreat in Austria offered him by Metternich, chief minister of that country, he landed in Calabria in the interest of his lost kingdom, when he was at once arrested and sentenced to be shot. It was said that the influence of Talleyrand had much to do with this unfortunate end of Murat.

As a consequence of these and other intrigues the entire Bonaparte family met untimely fates. The sovereigns of Europe had courted and intermarried with the Bonapartes in the time of that family's grandeur, but when adversity came they were treated with extreme rigor as criminals. This conduct of the nations was not influenced by the principle of legitimacy, for had this been the motive, they would have respected their own theory of divine appointment of kings, and not have made their existence depend on the fate of war.

These are but a few instances recorded in history of misplaced confidence in earthly princes. There is, however, One, and he the Prince of Peace, who has said, "I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." Heb. 13:5, 6. He is therefore the only safe personage in whom to place confidence, because he is "the same yesterday, and today, and forever." It is well to remember that his attitude toward those who serve him is never disappointing.

J. O. CORLISS.

The Morning Watch

Conducted by the Missionary Volunteer Department

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

The Christian's Hopes and Longings

(Texts for November 4-10)

IT was ever the same. The good-by always left a deep hunger for the greeting that lay beyond. The months in school were pleasant, but home was always on the horizon of thought, and the longing heart kept the hand of hope pointing homeward. Each spring when the school year closed and the trunk was packed, the college good-by over, the ticket in hand, one dear old spot on the map loomed up before me to the exclusion of all else. And when the train made the last curve, crossed the bridge where the old familiar country road smiled back to me, I fairly burst with suppressed shouting.

As we drove up over the hills and down through the hollows, the changes along the way were all discussed, and an up-to-date acquaintance with the old road once again established. One of those hilltops was crowned with special interest. No matter how tense the conversation was, it was bound to be interrupted when reaching the top of that hill, for over there on yonder hillside lay the dearest spot on earth—the spot toward which my heart was ever turning. I can close my eyes this morning and see the dear old home again; tender memories still enshroud it and ever must, for there once lived the best friends of other days.

But time changes all things. Sooner or later death knocks down the pillars of earth's choicest home,—your home, my home,—and it is no more. Yet if the bitter tears of our loss can wash the scales from our eyes, and help us to see more clearly the home above, then it is not all loss. If the sweet memories of our happy homes here make the blessed hope of "the home where changes never come" loom up before us with ever-increasing brilliancy, then all is well.

And for the Christian, the changes and losses of life are ever deepening his longing for the home of endless bliss. His heart yearns for the time when he shall be at home with Jesus, his best Friend, and for the reunion which that happy home-going will bring.

No wonder the Christian longs to be there. Jesus left all to come to the world to purchase this home for him; he went all the way to the cross that he might obtain it. The road he traveled was rugged. There were misunderstandings and loneliness such as we cannot comprehend; there were ridicule and opposition on every hand; there were temptations to choose a more popular course; there was everything for him to meet that makes a leader's work hard. Often his heart ached sorely because he knew that so few of us would care that he had suffered; so few would accept the gift that he had purchased at infinite cost. But he did not falter; for your sake and mine he persevered.

But the grave could not hold him. He rose from it that he might help us to prepare for the home he had procured for us. He arose that he might come to live in our hearts, to fight our battles for us and give us victory day by day in our lives. He came to go with us all the way—to guide us when puzzled; to comfort us when grieved; to inspire us when discouragement comes; to strengthen us when tempted; and to love us always. All along life's changing pathway he will be all things to us. For every sorrow

he will be the antidote; for every loss he will be our gain.

No wonder that "a hunger, deep, unsatisfied" is urging the Christian to strive to be ready to go home when the Saviour shall gather there all who really love him. And no wonder that the Christian is consumed with a desire to have others prepare to go there. There will be home room for all who will go; there will be a warm welcome for every one; and no one who goes there will be disappointed, for Jesus knows every unuttered desire of our hearts; his love we cannot question; and since all things are his, we may be sure that the home he is preparing for us will please us. *Best of all, we shall have him there.*

Yes, our hearts are yearning for this beautiful home; but are we ready for it? Our Saviour has purchased the home and paid our traveling expenses to it; but we must make the required preparation. We must—with his help—put off the rags of sin and put on the robe of righteousness. The rags of sin hang on tenaciously, but with his skilful help, they may be removed and the robe he provides be put on. We must say with the psalmist: "I will behold thy face in righteousness;" and we need to say it with all the will-power we possess. Then, too, you and I must know by faith that "the Lord will perfect that which concerneth me." This will add hope and courage to our determination. And as we pray, "Forsake not the works of thine own hands," we must try hard not to hinder him in his work. Finally, day by day we must pray from the very bottom of our hearts: "Cause me to know the way wherein I should walk." Then he will guide us all the way, and soon lead us into the blessed "home where changes never come."

MEDITATION.—This morning I am reviewing some of the blessings that have come into my life. There have been many exceedingly precious ones; but somehow I can see how all of them bear the mark of uncertainty. A few times I have gone to bed feeling rich because a certain blessing was mine, only to wake up to a feeling of intense poverty because that blessing, too, had been snatched from my hands. But this morning, thinking of the uncertainties of earth makes me deeply grateful for the certainties of heaven.

SPECIAL PRAYER.—O Father, let the fleeting blessings of this life teach me to value eternal things. Help me to learn the lessons they should teach me. Prepare me for the home that thou art preparing for me, and help me to lead others to it.

M. E.

Missionary Volunteer Department

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Missionary Volunteer Society Programs for Week Ending November 10

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

The Bible Year Senior Assignment

- November 4. John 16 to 18: Jesus comforts and prays for his disciples.
- November 5. John 19 to 21: Scourged; crucified; risen; by the seaside.
- November 6. Acts 1 to 3: Jesus' last words and ascension; Pentecost.

- November 7. Acts 4 to 6: Love of believers; prison doors opened.
- November 8. Acts 7 to 9: Defense and death of Stephen; conversion of Saul.
- November 9. Acts 10 to 12: The gospel goes to the Gentiles; persecution.
- November 10. Acts 13 to 15: The first gospel missionaries; persecution and opposition.

Junior Assignment

- November 4. John 17: Jesus prays for his disciples.
- November 5. John 18: Jesus betrayed and tried.
- November 6. John 19: Scourged and crucified.
- November 7. John 20: Raised to life.
- November 8. John 21: By the sea of Galilee.
- November 9. Acts 1: Jesus ascends to heaven.
- November 10. Acts 2: The day of Pentecost.

The Acts

It goes without saying that you boys and girls like to read books full of surprising and unusual incidents; and for that reason you are sure to enjoy the book of Acts. It is truly inspiring. We are told that originally the book had no name; but since it is a book of *deeds*, its present title seems very appropriate.

"And who was that man Theophilus?" do I hear you ask? You mean the one mentioned in the first chapter, to whom Luke dedicates the book? It is thought that he was a Roman officer, and a great friend of Dr. Luke. Isn't his name a queer one? One's tongue gets twisted up in trying to pronounce it, if he isn't pretty careful.

Don't you like the word "hero"? It makes one think of some one brave and strong. Well, there are two heroes who stand out most prominently in the book of Acts. If you were to guess their names, I wonder if you would have them correct. Yes, they are Peter and Paul. Of course, many other people are mentioned, but these two are the leading characters. The first twelve chapters of Acts deal especially with Peter, while in the remaining chapters Paul is the principal figure. These two divisions of the book are known as the Petrine and the Pauline portions.

Nobody knows just where or when this book of Acts was written, but it seems likely that it was at Rome about 62 A. D. Anyway, it was before the destruction of Jerusalem, in A. D. 70.

"I don't see how Luke ever remembered all the things he wrote in his book, especially the sermons," some boy or girl may say. "If he did, he had a remarkable memory, and I wish I had one like it." No, naturally, he couldn't have kept so much in mind, but you know God especially helped him. Then, too, I imagine he had a diary or notebook, and when anything of importance occurred, he very likely jotted it down. The notebook habit is a good one to form, for boys and girls as well as for older people. Whenever you hear anything that seems especially worth remembering, write it down, for some day you will find it very useful.

This is the month of November, and the days are crowded full of work and study and play. But although you are as busy as bees, and do not have many spare moments, you will not allow anything to hinder your daily Bible reading, will you? We are on the "home stretch" now, but it is only "he that endures to the end" that can be called a faithful soldier. Some people get discouraged and drop out, and have to be listed with the *deserters*; but we expect our Junior Missionary Volunteers to have the grit and determination to complete what they undertake.

ELLA IDEN.

THEN give to the world the best you have,
And the best will come back to you.
—Madeline S. Bridges.

The Sabbath School

VI — Proper Observance of the Sabbath

(November 10)

LESSON HELP: "Testimonies for the Church," Vol. VI, pp. 349-368.

MEMORY VERSE: "Wherefore it is lawful to do well on the Sabbath days." Matt. 12:12.

Questions

1. Repeat the fourth commandment. What is the first word of the commandment? When should we remember the Sabbath? Note 1.
2. For what purpose are we to remember the Sabbath day? Ex. 20:8. Note 2.
3. Who made the Sabbath day holy? Verse 11, last part. Note 3.
4. What day is especially mentioned as the day to prepare for the Sabbath? Luke 23:54; Ex. 16:22, 23. Note 4.
5. According to the Bible, when does the Sabbath begin? Gen. 1:5, 8, 13, 19, 23, 31. Note 5.
6. Then at what time should all be ready to keep the Sabbath? Note 6.
7. What indicates that there should be public worship on the Sabbath? Lev. 23:3. Note 7.
8. What question about Sabbath keeping did the Jews once ask Jesus? Matt 12:10.
9. What was the reply of Jesus both in precept and example? Verses 12, 13.
10. What should God's holy day be to us? In what three ways may we especially honor the Lord? Isa. 58:13.
11. What promise is given to those who thus honor him? Verse 14.
12. What does the "psalm for the Sabbath day" suggest as proper acts and topics of thought on the Sabbath? Ps. 92:1-5.
13. What do the works of God declare? Ps. 19:1-3. Note 8.

Notes

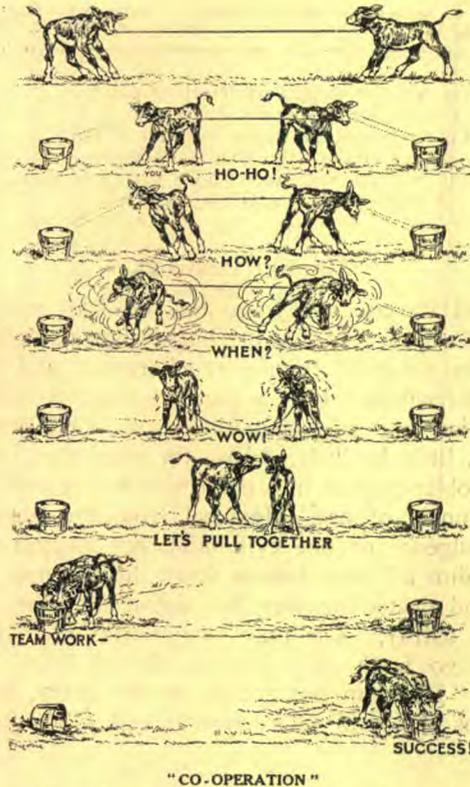
1. "At the very beginning of the fourth commandment the Lord said, 'Remember.' He knew that amid the multitude of cares and perplexities man would be tempted to excuse himself from meeting the full requirement of the law, or would forget its sacred importance. Therefore he said, 'Remember the Sabbath day, to keep it holy.' Ex. 20:8. "All through the week we are to have the Sabbath in mind, and be making preparation to keep it according to the commandment."—*Testimonies for the Church*, Vol. VI, p. 353.
2. "All through the week the keeping holy of the Sabbath day is to be remembered, or borne in mind. No business contracts or arrangements are to be made, no manner of living indulged in, which will prevent or interfere with the proper or holy observance of the day when it comes. The keeping of this commandment, therefore, is in the interests of, and with a view to, holy living *all the time*. The commandment itself enjoins a duty, and is to be kept, all through the week; the Sabbath is to be kept when it comes. The Sabbath commandment, therefore, like every other precept of the decalogue, but contrary to the conception of many, is to be kept *all the time*, and not simply one day in the week. In this matter we should distinguish between the Sabbath and the Sabbath commandment."—*Bible Readings*, p. 425.
3. God made the Sabbath day holy; we are to keep it holy.
4. All food that is to be used on the Sabbath day that is to be baked or boiled, should be made ready for use on the "preparation day." To "seethe" means to boil. In cold weather the food may be heated, and it is not necessary to eat cold food.
5. The day begins with the evening. The evening begins "at the going down of the sun." See Mark 1:32. The Bible recognizes the "even" as the proper time for beginning and ending the Sabbath. See Lev. 23:32.
6. "One great advantage of keeping the Sabbath according to the Bible method of reckoning the day, that is, from sunset to sunset, over keeping it according to the Roman reckoning, or from midnight to midnight, is that by the former, one is awake to welcome and to bid adieu to the day when it comes and goes, while by the latter he is asleep when the day begins and ends. God's ways are always best. The setting of the sun is a great natural sign for marking the division of time into days."—*Id.*, p. 426.
7. "Before the setting of the sun, let the members of the family assemble to read God's Word, to sing and pray. There is need of reform here, for many have been remiss. We need to confess to God and to one another. We should begin anew to make special arrangements that every member of the family may be prepared to honor the day which God has blessed and sanctified.
8. "Let not the precious hours of the Sabbath be wasted in bed. On Sabbath morning the family should be astir early. If they rise late, there is confusion and bustle in preparing for breakfast and Sabbath school. There is hurrying, jostling, and impatience. Thus unholy feelings come into the home. The Sabbath, thus desecrated, becomes a weariness.

and its coming is dreaded rather than loved."—*Testimonies for the Church*, Vol. VI, pp. 356, 357.

7. "The word 'convocation' means 'a calling together,' and is always used in the Bible with reference to meetings of a religious character."—*Bible Readings*, p. 427.

When it is possible, we should always go to church and Sabbath school on the Sabbath. The Lord meets with his people on that day, and we shall surely miss a blessing if we carelessly stay away. Some may live so far from the place of meeting that they cannot go every Sabbath, but they can worship the Lord and study his Word on that day.

8. "God designed that the Sabbath should direct the minds of men to his created works, and through these to him, the Creator. Nature itself speaks to our senses, telling us that there is a God, the Creator and Supreme Ruler of the universe. The Sabbath, ever pointing to God through nature, was designed to keep the Creator constantly in mind."—*Ibid*



Remember, boys and girls, that teachers and pupils must pull together if the Sabbath school is the factor for good that it should be.

A Relic from the Front

BISHOP TAYLOR SMITH, chaplain-general to the forces, recently showed as a relic one of the prayer cards he had circulated among the troops. It was the only one that had come back to him out of more than a million sent out.

It was a crumpled piece of paper, soiled and stained, the letters almost obliterated, and had been returned with these words attached: "The inclosed was at Mons, on the Aisne, all through the engagement at Ypres, and is now just in from the trenches. The man who gave it me said it did all that it was meant to do for him." There will be many short and simple prayers of which that will be said at the last. With us in all life's stiffest fights, we shall say they did for us all they were meant to do.—*Christian Endeavor World*.

A TWO-YEAR old lad had a decided preference for dairy butter over that of the new vegetable butter that had recently been introduced into his home. So one evening when his father at the evening worship prayed, "Give us this day our daily bread," he interjected, "and dairy butter, mother?"

The Youth's Instructor

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"Tis not the weight of jewel or plate,
Or the fondle of silk or fur;
'Tis the spirit in which the gift is rich,
As the gifts of the wise ones were,—
And we are not told whose gift was gold,
Or whose was the gift of myrrh."

One Sin Destroys

BOTH Balaam and Judas had received great light and enjoyed special privileges; but a single cherished sin poisoned the entire character, and caused their destruction. It is a perilous thing to allow an unchristian trait to live in the heart. One cherished sin will, little by little, debase the character, bringing all its nobler powers into subjection to the evil desire. The removal of one safeguard from the conscience, the indulgence of one evil habit, one neglect of the high claims of duty, breaks down the defenses of the soul, and opens the way for Satan to come in and lead us astray. The only safe course is to let our prayers go forth daily from a sincere heart, as did David, "Hold up my goings in thy paths, that my footsteps slip not."—*"Patriarchs and Prophets."*

The Red Cross

WHAT the Red Cross is doing:
Sending more than \$100,000 worth of Red Cross supplies to Europe each month.

Sending 700 tons of food to France each week for refugees.

Providing \$200,000 for immediate relief work in Rumania, and a like amount for the same purpose in Italy.

Maintaining two hospital ships for the United States Navy.

Operating a motor transport service in France, thus reducing the enormous strain on the weakened railroads of France.

It has raised and equipped 50 base hospitals, 15 of which are already on the field or en route.

What the Red Cross needs:

1,000,000 sheets and 375,000 pillowcases.

220,000 blankets.

500,000 suits of pyjamas are wanted by the Red Cross within a year. You can make a suit.

10,000 uniforms for nurses.

54,000 white gowns for the Red Cross surgeons.

The Red Cross must have 5,000 auto ambulances, besides one hundred army ambulances at \$18,000 each.

Here is another thing the Red Cross wants for our soldiers—2,000 comfort kits.

1,000,000 mufflers.

1,000,000 sleeveless sweaters.

1,000,000 pairs of mitts before the snow flies.

1,100,000 bath towels.

2,000,000 socks.

The Red Cross needs 10,000 ice-bag covers.

\$180,000 a year is needed by the Red Cross to help the families of men in the navy.

The Red Cross Headquarters

The enormous mail received at the National Headquarters was the chief reason for the policy of decentralization decided on during the summer. This new system will mean better service to those who make inquiries of the Red Cross, and will also enable the National Headquarters to do better work. Thirteen divisions have been created centering about thirteen large cities, in which division headquarters are established. Each division is in charge of a business man of recognized eminence and ability, serving without pay for the period of the war. Each division manager's office will be a miniature National Headquarters, with competent specialists in every kind of Red Cross work and management. Henceforth no one will need to write to National Headquarters for Red Cross information; all inquiries will be handled at the division headquarters of each section.

You can easily tell where the headquarters of your section are located. Here are the names of the thirteen cities which are division headquarters. Just write to the one nearest you, addressing your letter to "The Division Manager, The American Red Cross." The cities are: Boston, New York, Philadelphia, Washington, Atlanta, New Orleans, Cleveland, Chicago, St. Louis, Minneapolis, Denver, Seattle, and San Francisco.

The Y. M. C. A. in War

WHEREVER there are soldiers there the Y. M. C. A. makes itself felt in a very acceptable way. It is international in spirit and word. There are 429 Y. M. C. A. centers in France, 47 in Mesopotamia, 45 in India, 35 in the Mediterranean, 58 in Egypt and Palestine, 1,000 in the training camps in the British Isles, 200 centers in similar camps in the United States, and one at every important naval base here and abroad.

These centers furnish to the soldiers hot cocoa and crackers for two cents, besides providing them with free reading matter, writing facilities, spiritual instruction, and wholesome recreation and entertainment.

The association secretaries established at these centers have varied duties. The following experience of one of these gives a sample of their service:

"One-thirty A. M., called out of 'bed' to give directions to a ration party looking for the trenches; three-thirty A. M., aroused by three men seeking shelter from falling shrapnel; six A. M., called up by eight men, advance party of a battalion, wanting breakfast. That started the regular day's work, during which he served over three hundred soldiers—British, French, Canadian, and Belgian—with cocoa, made the cocoa between times, and washed mugs.

"In the morning he washed out the eyes of a soldier who had got some dirt in them; in the afternoon he gave shaving facilities to a man going on leave. He discussed war, religion, nationalities, and politics with men of every shade of opinion, distributed papers, etc. As a shell burst close by and rocked the dugout, one customer said: 'I wouldn't stay here for a thousand dollars a month.'

"'Neither would I,' was the quiet reply. The triangle sign received two rents from shell splinters the first week it was up."