

The *YOUTH* INSTRUCTOR

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RUTH AND NAOMI

"Thy people shall be my people, and thy God my God." Ruth 1: 16.

From Here and There

On June 26 both houses of the Georgia Legislature ratified the Federal Prohibition Amendment. This makes the thirteenth State to go on record for national prohibition.

In his electrically heated clothes, the fighting airman is comfortable even in the intense cold of the upper air. Perhaps some day we may all carry a stove in our pocket.

The newspaper conservation idea, which began with the making of what is known as "trench candles," has grown until now paper bricks are being made. These, combined with coal, are said to make satisfactory fuel.

Galvanized wire netting is taking the place of the old-time wooden splint and plaster cast in the mending of broken bones. The open wire mesh of this splint is shaped to fit the injured member, and since it admits air, affords much more comfort than any wood or plaster arrangement.

Rockefeller's income of \$60,000,000 a year is almost two and one-half times as great as the greatest individual fortune in America seventy years ago. The richest man of the time was John Jacob Astor, whose fortune was estimated at \$25,000,000. His income was only \$1,000,000 a year.

Within the last few years the world has been flooded with gold in quantities that not long ago would have been deemed unimaginable. Before the great California discovery in 1848, the annual production of the yellow metal in the entire world did not exceed \$35,000,000. Today it is more than \$450,000,000.

Paderewski, the Polish patriot as well as pianist, comes honestly by his intense zeal for his stricken people. His father was banished to Siberia by the government of Russia for his independent beliefs; and he brought back from exile a burning love for Poland and a desire for its freedom, which he bred into his son.

Mrs. Carl Sherman, of Los Angeles, has taught herself fur raising and tanning, and maintains a "rabbity" of three or four hundred choice specimens. She is the founder and instructor of the Southern California Coney Fur Club, and has a large established trade in both skins and garments of fur. Instructions in rabbit raising and tanning were obtained from the Government.

Several of the State universities, co-operating with the army, have opened courses in the scientific keeping of stores and supplies for students who desire to serve in the quartermaster's department. The idea is to have supplies handled with such precision that never again, as in former wars, will a soldier suffer from the lack of blankets, with a blanket near by that the quartermaster does not know about. Over in France is a storage area 40 miles square. Somewhere in that area is, let us say, a blanket marked EORGX. If the record shows that a blanket thus marked is in storage, one may instantly go right to it, in the dark even, without other directions than that EORGX. The blanket is in, say, section E, division O, bin R, row G — and the X, perhaps, tells how far it is from the bottom. In such cataloguing of supplies letters are used rather than numerals, and one main reason for this is that, there being twenty-six letters and only ten numeral characters, an infinitely greater number of combinations are possible with letters than with numerals.

The British are the great gold diggers of the world. They mine for it in Australia and New Zealand and in India. Indeed, there are few gold-producing regions anywhere on the globe in which English enterprise and capital are not actively engaged. In the Sahara they have reopened mines that the Egyptian Pharaohs worked thousands of years ago. The wonderful Klondike mines are, of course, in British territory. British capital largely controls the gold mines of Mexico; and many of the great gold mines of the United States are worked by English companies.

The German drive of March and April placed in the hands of Germany more than 50,000 acres of land that the French had planted to potatoes. To make up for the loss and to add a generous amount for interest, the British Prime Minister has called on Great Britain to plant a million more acres to potatoes this year than it planted last year. A London newspaper has offered \$3,750 in prizes to be awarded in October for the biggest and best potatoes and the largest yield to the acre.

The Word "Chauffeur"

THE word "chauffeur" means "scorcher." Over a century ago, some particularly brigandish brigands lived on the borderland between France and Germany. To force ransoms from their captives, these desperadoes grilled the soles of their victims' feet before a fierce fire. So the country folk referred to the band as scorchers, or, in French, *chauffeurs*.

Not so many years back, when these same imaginative French were in need of a descriptive name for motor-car drivers, they hit upon the word "chauffeur." Just how much "scorching" of a more modern kind these up-to-date brigands of the road indulge in is best divulged by police records of fines for speeding. — *Popular Science Monthly*.

THE English vocabulary has grown to great size, according to Prof. Clark S. Northrup, of Cornell University. "The number of words found in old English literature does not exceed thirty thousand; recent dictionaries have listed more than four hundred thousand."

THREE widely held fallacies:

- That labor is a curse;
- That religion is an escape from life;
- That money is wealth.

All three are fundamentally untrue.— *Horace Holley*.

The Youth's Instructor

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Around the World

MRS. J. W. PURVIS

AROUND the world a message must be sent;
The West received it, now the East is stirred
As one who, sleeping, hears the dawn's first bird
Sing through his slumber, till the sky is rent
By sunbeams, opening their cloudy tent.

God made the minds of men more keenly bright,
He made the elements obey their skill,
That all unknowing, they might do his will
And speed the gospel message in its flight,
That all the world might glory in its light.

Now like a girdle the electric chain
Goes round the world, and on the gleaming track
Swift engines thunder to the sea and back.
Earth cannot bar the message, or the main
Hinder its passage with wild storms again.



KEEPING THE HEART



C. C. LEWIS

REGARDING the heart as the seat of the moral nature, it was very natural for the wise man to look upon it as a citadel to be guarded against the intrusion of any secret foe and to be defended from the attacks of all enemies. This is exactly what the original word means—"to watch, guard, keep. To guard from danger, to defend, to preserve."

The heart, then, may be kept, the affections may be guarded. The citadel is not to be left open for strangers to enter at will. Its gates are to be securely barred, and are to be opened only to friends tried and true. The affections are under control of the judgment, the reason, and the will. They need not, and should not, be yielded to every one who seeks them. Let this principle be thoroughly understood and rightly appreciated.

The keeping of the heart is of the utmost importance. "With all diligence," says Solomon, the heart should be kept. A literal translation of the text would read, "Above all things that are kept, guard thy heart." There is nothing of more consequence than the keeping of the heart. This matter should claim the serious attention of young people. It is not a subject to be treated lightly, to be made the butt of ridicule and slighting remarks. Every avenue to the heart should be guarded with the utmost diligence, lest the citadel be surprised and overthrown.

The Reason for the Heart's Keeping

"For out of it are the issues of life." This is the reason given for keeping the heart with all diligence. The figure now changes. The heart is no longer regarded as a citadel, but as a fountain. Above all things else, guard most carefully the heart, the seat of the affections; for out of it flows the fountain of life, or happiness. Even more forcible is this latter figure than that of a citadel. What is more dangerous than for a stream to be contaminated at its fountain head? It then bears death to all who live along its course. Then the officials look closely to the source of their water supply. If contamination is found here, no expense is spared to remove it. An impure fountain is a constant menace to life—guard it well. An impure heart is a menace to morals—keep the heart with all diligence.

The Issues of Life

"Out of it are the issues of life." What are the issues of life?—The great events of life, the impor-

tant things that make up life. They seem to be seven—the sacred number. All other events and relations can be classed under the following seven great issues of life:

1. Birth: The Beginning of Life.
 2. Education: The Preparation for Life.
 3. Business: The Support of Life.
 4. Marriage: The Perpetuation of Life.
 5. Recreation: The Relieving of Life.
 6. Religion: { The Explanation of the Present Life.
The Hope of the Life to Come.
7. Death: The Ending of Life.

Birth: The Beginning of Life

Concerning the beginning of life there is little to be said. It is a great mystery. After thousands of years of study, mankind knows much of its manifestations, little of its nature, and nothing of its essence. The keeping of our own heart had nothing to do with the beginning of our own life. We knew nothing about its beginning; we had no heart to keep. But the keeping of our heart now has much to do with the lives that shall follow ours. What kind of heart they shall have at the beginning of their existence God has ordained to depend upon the kind of heart we have before their beginning. We give them what we have and are. For the sake of the lives that follow ours, let us keep the heart with all diligence.



Education: The Preparation for Life

Life at first is but a spark; it must be fanned into a flame. It is but a germ; it must be nourished into full development. Education is the preparation for best living. But it is more. As Dr. Dewey says, It is life itself. In the broadest sense it embraces all the influences, conscious or unconscious, that affect us from the cradle to the grave. In the usual sense it is the conscious effort which we make during the first one third of our life to prepare for the remaining two thirds, assuming that we shall live



to a ripe old age. Even if we should not, it is wise to make the preparation; for thereby we live our best while preparing to live still better.

What has heart-keeping to do with education?—Much every way. The keeping of the heart is the principal thing in education. Character is the object of education. I do not ignore the value of scientific knowledge or literary requirements, but above knowledge I would value goodness, or the purpose and power to use knowledge aright. It would be little consolation to a father to know that his son had been graduated with high honors from a popular college, if he were compelled to gaze upon that son's face through prison bars or know that his time was spent in drunken debauch; little comfort to a mother to recall the accomplishments of her daughter in literature, music, and art, if she knew that these accomplishments were used to make sin enticing. But many fathers and mothers know such sorrow.

Every young man and woman should obtain a good education. In this country this is possible, if there is a determined purpose. An education will be needed to meet successfully the remaining issues of life. The ranks of life past middle age teem with men and women who regret that they did not gain a better education when young. "If I had only known then," they say, "what I now know, I should have acted differently. I might have had an education, but I did not see its importance, and now it is too late."

Business: The Support of Life

Business is the means by which life is supported,—the means by which we obtain what we need to eat and wear, and provide comfortable houses in which to keep our homes. A little boy was asked if he had a home. "Oh, yes," he replied, "we have a home, but we haven't any house to keep it in." We need houses for our homes, and a few comforts to make our homes happy and cheerful. Here we come as to a haven of rest from the storms of life. Let us make home comfortable and simple and beautiful, the happiest place on earth. We cannot do this legitimately without a business. Some people may seem to get enough to eat and wear, and even to procure luxurious houses for their enjoyment, without a business; but they are, either by chance or by fraud, enjoying the fruits of the business of others.



What shall be the business of your life? You may be about to decide this question. Ponder it well. Decide it not with the head alone. Bring it to a true heart, and keep thy heart with all diligence; for such a decision is one of the most important issues of life. The head may inquire if it is a business which promises large returns from a small outlay of capital and labor; but the heart will ask first if the business affords large opportunities for doing good. Is it elevating and ennobling? Is it the business the Lord would have you follow? Can you consistently ask him to go with you in performing its requirements?

Marriage: The Perpetuation of Life

God has ordained that human life should be perpetuated by means of the marriage institution. It is one of twin institutions which come down to us from the garden of Eden. Before sin entered, God gave to man marriage and the Sabbath institution. Marriage is the foundation of the home. Out of it grow



the fond relationships of father and son, mother and daughter, brother and sister, husband and wife. What loving words are these! Blot them from our language, and with them that for which they stand, and who would care longer to bear the pain of living?

It would be wrong to tell young people that they should not delight in one another's society. God has planted the social instinct in their hearts, and it is natural for them to like to be together; but it would not be wrong to say that they should be modest and reserved in their associations. They should not trifle with the affections. They should not feign regard for another which they do not possess. They should not lead another on to bestow affection which is not returned, nor should they allow another to go on thus of his own accord. A quiet manner of dignified reserve is usually sufficient to set another right in this matter. Young people should learn to be happy and cheerful together without being sentimental and silly.

Marriage is the goal of true affection. But we should not rush to the goal with unseemly haste. Better consider the step long and deeply. It is one of the most important issues of life. Above all things else that are kept, keep thy heart with all diligence now. The forces that you admit enter for weal or woe. Be sure you want them to stay before you unbar the gates. Once in, it will be difficult to expel them, however treacherous they may prove. Even if they are driven out, the fortress may be injured beyond repair.

Recreation: The Relieving of Life

Life is real; life is earnest. We work, and forget to be sociable. We walk the treadmill of our daily round of duties until the light departs from the eye, and our hands hang down from sheer exhaustion. The tension is too tight, it must be loosened. The monotony is too great, it must be relieved. The burden is too heavy, we must go aside and rest awhile. Recreation affords relief. As its name implies, it re-creates the powers.



An essential element of recreation is change. We need something different from what we are accustomed to. If our work has been within doors, let us away to the fields and woods. Let us hear again the ripple of running water, the rustle of leaves, and the warbling of birds; and let us return to our task renewed in body and mind. If our work has been out of doors, upon the farm, let us go to the city, taking the children with us. They will gaze with open-mouthed astonishment at the wonderful things to be seen in factory and mill; they will stand in awe before the monuments of man's genius; and they will return home with materials for profitable conversation for many a day to come. If we are brain workers, let us tickle the side of the earth with a hoe until she laughs with a bountiful harvest. If muscle workers, let us take a day off, and rest or read awhile. For recreation we may ride or swim or row; we may walk or leap or run; we may travel or stay at home; we may work or play—anything right and reasonable,

which is different from our usual employment. But in all these recreations let us keep a good heart. If we do, we shall engage in no questionable amusement for mere amusement's sake.

Religion: The Explanation of the Present Life and the Hope of the Life to Come

The Christian religion is the true philosophy of life. It answers satisfactorily the ever-present questions, What am I? Why am I here? Whither am I going? Does death end all? We are the offspring of God, made in his image. This image we have lost through sin, and because of sin death has come upon all mankind. But through faith in Christ the Son of God, and by means of the new birth, wrought by the Holy Spirit, the image of God is restored to the soul.



Religion not only gives an explanation of the present life, but it furnishes us hope for a future life. Peter, in the third chapter of his second Epistle, describes the passing away of the heavens and the purification of the earth by fire, and in the thirteenth verse says, "Nevertheless we, according to his promise [Isa. 65:17], look for new heavens and a new earth, wherein dwelleth righteousness." Thus sin is destroyed from the universe, and its consequences are obliterated. This is the Christian's hope. No wonder that, viewing this prospect and contrasting it with the hope of the worldling, the apostle Paul exclaims (1 Cor. 15:19), "If in this life only we have hope in Christ, we are of all men most miserable." But now we have this hope as an anchor to the soul. It is sure and steadfast, and reaches within the veil. It holds amid the storms of life. It cheers the Christian on when the day grows dark.

In matters of religion the heart is supreme. Absolute sincerity is the fundamental condition to a religious life. Keep thy heart with all diligence.

Death: The Ending of Life

We come to the last issue of life—death. Death is a mystery. Why, having begun, life should ever cease, is a question satisfactorily answered only by revelation. Here we learn (Rom. 5:12) that death entered the world by sin. Here, also, we learn that there is a resurrection from the dead through Jesus Christ. 1 Cor. 15:51, 52. Whether death is a terrible calamity to us or not, depends upon whether we rise in the first or the second resurrection. If we rise in the first resurrection, the second death will have no power over us. Rev. 20:6.



Christ took upon himself the nature of man in order that through his own death, thus made possible, he might destroy him that had the power of death, that is, the devil, and might deliver them who through the fear of death were all their lifetime subject to bondage. Christ soothes our sorrows, calms our fears, and takes away the bitterness of death.

"MEN may profess faith in the truth; but if it does not make them sincere, kind, patient, forbearing, heavenly-minded, it is a curse to its possessors, and through their influence, a curse to the world."—*The Desire of Ages.*"

Missionary Experiences in Africa

FROM our oldest mission station comes a letter from one of our youngest missionaries, Brother R. P. Robinson. It was not meant for publication, but I am sure Brother Robinson will not object if I share portions of the letter with the readers of the INSTRUCTOR. He says:

"You never know on these missionary stations what another day will bring forth. In the first week of January we received an urgent message from the Tsungwesi Mission asking Brother Walston or myself to come to their help, as they were having a terrible epidemic of tropical dysentery. Brother Walston could not go; so it fell to my lot.

"The message had come first to Brother W. E. Straw at Bulawayo, who had but recently been appointed superintendent of the Rhodesian-Nyasaland Mission when Brother U. Bender was called back to the Cape. Brother Straw and family had arrived in Bulawayo soon after the first of December, but owing to the floods occasioned by the incessant rain which set in in December, he had been unable to get to any of the missions, even Solusi, which was only thirty-five miles away.

"Brother Straw sent the messages from Tsungwesi on to us by carriers. Not being a nurse, he thought at first that it would be useless for him to go to Tsungwesi. He wanted to come out and counsel with us, and finally succeeded in getting out here on his bicycle, the afternoon of the same day I had left for Figtree, our nearest railway station, eighteen miles distant. Brother Walston thought that Brother Straw ought also to go to Tsungwesi. So after a few minutes' rest he started for Figtree. We took the early morning train to Bulawayo, twenty-four miles distant, and from there we took another train at 1 P. M. for Tsungwesi, which is 350 miles east of Bulawayo in Mashonaland, near the Portuguese East African border.

"We arrived at the mission Wednesday evening, and found little Frankie Tarr, aged five years, lying on his deathbed. Brother Tarr and I sat up with him the first half of the night; then Brethren Jewell and Straw came. About eleven o'clock the little fellow, who was conscious all the time, had a sinking spell, and we thought surely it was the end, but by working over him we pulled him through.

"A little before seven o'clock the next morning Sister Jewell came to the door and called me, saying that Frankie had just died, and that they wanted me to go down and help make a coffin. Brother Tarr and I made a very neat little box before breakfast. At noon we all went to the little cemetery, where we laid the little fellow to rest by the side of the newly made grave, that of his little playmate, Lawrence Bowen, who only a few weeks before had been laid to rest by the side of his father, who died, as you will remember, at the time of the General Conference in 1913.

"At the time Lawrence took sick, little Everett Jewell also came down, and for a number of days hovered between life and death, but being a very sturdy little fellow, he pulled through. So with all this, and the death of a number of the natives, and four or five more who were dying at the time, Frankie's funeral was indeed a sad one; but Brother and Sister Tarr were very brave and bore up well.

"I have never seen a truer missionary than Sister Bowen. If anybody has sacrificed for Africa she has. I was also much impressed by the spirit of Brother

and Sister Jewell. I tell you, Brother Kern, if the brethren and sisters in the homeland could see the genuine spirit of self-sacrifice among many of those whom they have sent to these heathen countries and whom they are sustaining by their prayers and their means, it would be a pleasure to them to give still more of their means to the work of the blessed Master.

"Brother Straw and I stayed at the mission just one week. No new cases developed, and those who were sick when we arrived seemed much better; however, two died after we left, and they had one new case.

"Their head native teacher lost his wife and both of his children. A number of children of their other native helpers died. Out in some of the native kraals every baby and small child died. And in one kraal seven were taken.

"After leaving the mission Brother Straw and I went on to Umtali, a small town on the border of Rhodesia and Portuguese East Africa. That is where Brother and Sister Sturdevant are doing Bible and evangelistic work. We spent a very pleasant day with them and visited some of their converts.

"Because of the flooded condition of the country we had some difficulty in getting home. About the first of February the rains stopped, and we had fine weather for two or three weeks. Last week they started again, and we had another five-inch rainfall in seven days, making nearly thirty-seven inches for the season. But God has so blessed us that our crops will probably be larger than ever before. But at Tsungwesi only a quarter of the usual crop is expected.

"The school is full, with over a hundred in attendance, and the work is encouraging; but there are trying questions and discouragements if one wants to look at them. We need the prayers of God's people. Tell them they must 'hold the ropes' tighter than ever before."

M. E. KERN.

Reporting Missionary Work¹

I BELIEVE the thought I was supposed to emphasize this afternoon is this: After we have the young people organized into a Missionary Volunteer Society, how shall we get them to go to work and report the work they do? Now we know that Christ was the greatest missionary that ever came to this world. I thought that Elder Daniells, in his sermon on the Sabbath, made that verse stand out so beautifully, how that when Christ had finished his work, he came to his father just as a boy would, and he said to his Father, "I have finished the work which thou gavest me to do." "I have glorified thee on the earth." That was the work Christ came to do, and he came to the Father and reported that he had finished it. Christ is our example, and as he reported his work, we should come in the same spirit and report the work we are doing during the week.

Now I believe the secret of getting reports from our young people is to get them to working. Of course it is true that there is much work done that we hear nothing about, and yet on the whole I think that if we get our young people to work they will be so filled with joy that they will want to tell about it. If we get our young people to work we shall get the reports all right.

And yet we want ever to hold up that high standard before them, that in all their work and reporting they will take Jesus for their example, and glorify God's name here in the earth, not working just to reach their goal, nor to make their society appear well on the records, nor just because some one has asked them to do it, but because their hearts are full of love.

I have often thought of the story I heard about the little boy in Sabbath school. His teacher was impressing on her class that every one should be doing something for Jesus, and feeling that the children should have some suggestions as to how they should work, she gave them little lists of simple acts that she thought they could do for Jesus during the week. Well, this little fellow took his list and went home. Next day at the dinner table he surprised his mother by leaving the table, going to the kitchen, and bringing her a cup of cold water. He set it down rather importantly, and said, "Well, I got that done." He had the letter but not the spirit.

Sometimes we get the idea that if we work hard it will save us, but that is not the true motive. I think we should emphasize the fact that it is love for the Lord which should characterize our work. In our union I encourage holding forth the pledge to our young people. When a society is organized, the first thing that should be brought to the attention of the young people is our aim, motto, and pledge. We encourage the young people to have the cards framed, and look at them every single day. I believe it would be a help to the society if every member would memorize the pledge, and then all repeat it in concert at the close of each meeting.

Of course, once in a while one meets a person, even yet, who does not believe in reporting because the Bible says the right hand should not let the left hand know what it is doing; but Sister White says that when one talks like that it is usually because the right hand is not doing anything.

I think it will encourage our young people in working and reporting if occasionally they are permitted to take the regular church service. Just a few weeks ago, in South Lancaster, Massachusetts, the young people had charge of the service. A leading minister who sat next to me said, "I want to say something." Finally he could sit still no longer, and arose and said: "It stirs me to hear what the young people are doing. I believe in this reporting work. It will encourage the older people to go and do likewise."

Our young people are loyal, and they are working, and we want to encourage them to do still more work. Our goal for 1918 is to enlist 15,000 of our young people as reporting members. I believe we can do it. In our union two of the conferences reached the reporting membership goal last year, though we did not reach it as a union.

I read a little stanza in the newspaper the other day which said:

"I am so very busy,
Always hurrying toward some goal;
Why can't I stop a bit
And get acquainted with my soul?"

So in this young people's work, we want to make the work soul work as well as goal work.

A good deed is never lost; he who sows courtesy reaps friendship, and he who plants kindness gathers love; pleasure bestowed upon a grateful mind was never sterile, but generally gratitude begets reward.
— Basil.

¹ Stenographic report of a talk given by Mrs. R. D. Quinn in a Missionary Volunteer departmental meeting at the General Conference.

The Salute: Self-Discipline

LIKE a cooling breeze on a hot summer day is a cheery, whole-hearted, courteous salute to an adult from a child or young person. The indifferent salute or the absence of any recognition is a discourtesy and rudeness that leaves an unpleasant memory in the mind of the passer-by. It is such a small thing for a boy to give an enthusiastic, courteous "Good morning" with a lifting of the hat that it is a mystery why any lad should be so unmindful of his reputation that he would pass an acquaintance without giving this cordial salute. Many boys never forget; but there are always some in every community who rudely pass a person without giving any sign of recognition, or else a very abbreviated one, unless the older person speaks first; and then the return salute often lacks the real spirit that comes from a courteous regard for the good will of others.

As every private must salute an officer, and every officer must salute a private on meeting, so should every boy who claims to have even good sense on meeting any one, friend or foe, young or old, lift his hat and speak the "Good morning" or "Good afternoon." The girls should be as quick to manifest the same courtesy.

The Banker's Son in Military Service

The *May St. Nicholas*, in an article on the salute, cites these incidents told by a bank cashier:

"His president's son was a young college student, decidedly spoiled and even arrogant, who thought because his father owned the bank it was not necessary to show courtesy to its employees. He had the habit of breezing into the cashier's office unannounced, dropping into a chair, and greeting the dignified gentleman with: 'Well, how goes it, old top?' No one liked this pampered youth, and it was evident that he would never be able to take up his father's work.

"It became a fad for his 'set' to belong to the State militia, and when it was called to defend our border they were decidedly indignant because they could not buy their discharges. With a very poor grace they accompanied their regiment to Texas, thinking their social position would be considered and that thus they would escape the hard routine of active service. But nothing of this sort happened. The regiment was portioned out by companies to serve with the regulars, and soon the individual boys found they had completely lost caste and become ordinary doughboys.

"Nine hard months they slaved on that border—and it was the making of them. The order releasing them finally came, and they returned to their home town to be mustered out of the service. The bank president's son, proudly wearing his private's uniform, hurried over to the bank and knocked at the cashier's door—for the first time in his life. When he was bidden to enter, he took off his hat, clicked his heels together, and said:

"How do you do, Mr. Brown. How is business these days? I wish I could take a hand here with the Liberty Loan campaign, but all of us fellows have enlisted in an ambulance unit and are sailing for France immediately."

"Thanks to the timely discipline of Uncle Sam, this boy *will* be able to fill his father's place when he is called.

"The fundamental attribute of discipline is not merely obedience to orders. That is the result. Discipline is chiefly a mental and moral attitude of self-respect and the proper esteem for other people and things. Disciplined teamwork is what Young America stands in need of today. The United States is chided with being the most undisciplined of nations, but this is hardly a fair criticism. A democracy does not understand the word discipline as an autocratic government does. The German officer stands behind his men and orders them to 'go.' If they falter, refuse to charge, he shoots them in the back. The American officer, filled with zeal and enthusiasm for the cause he is espousing, goes over the top shouting, 'Follow me, boys!' This is the result of individual development, and it is a worthy ideal, if it is not carried so far as to become a menace.

"Self-discipline is the secret of success. The individual is then prepared for his part in the big machine, for colossal undertakings require teamwork, and, as the old adage goes, 'No chain is stronger than its weakest link.' The strength of the football game is in its teamwork, and teamwork cannot be perfected unless every member knows his own part perfectly and is then willing to sacrifice personal aggrandizement for the good of his team.

"The power of modern soldiery depends as much upon disciplined teamwork as it does upon its weapons of warfare. As is often the case in other, so in military affairs, big things are judged by little things, and discipline is reflected in the manner in which the military salute is executed and the spirit which lies behind it. That little salute, the most common thing in a soldier's life, is frequently misunderstood. How many Boy Scouts realize that when they execute this manual they are perpetuating a knightly custom fraught with romance and significance? The salute is too commonly understood to mean the slavish acknowledgment on the part of an inferior to a perhaps haughty and overbearing superior. Listen to the story of the salute, and be ashamed if you have ever held a belief similar to that:

"It was ever the custom of brave and gallant knights, upon meeting, to raise their visors and look each other squarely and fearlessly in the eye. On the road, or in the arena before the tilting match, clicking up the visor was an indispensable courtesy. This custom has come down to us in the form of the salute. We no longer wear visors covering our faces, but we raise our hands to the visors of our caps and look squarely and fearlessly at the person saluted. Our military regulations require all officers and soldiers to salute each other upon meeting, and *it is courteous for the junior in rank to salute first*. Courtesy is an indispensable quality of pride. No one can be discourteous and be proud of it.

"A modern instance of the influence of the salute is the chaos into which Russia fell when she abolished



Military Salute with the hand

it. When the Russian mob took control, the first thing they did was to elect their own officers and then refuse to obey them. Their attitude was, 'I'm as good as anybody else and a mighty sight better!' The salute was abolished as a relic of autocracy, and no soldier acknowledged his comrade or superior officer by that or any other form of courtesy. Discipline and courtesy are synonymous, and it is a significant fact that since they abolished the salute the Russians have never had a victory, and in every instance have suffered defeat and mortification."

Nature and Science

Looking Through Your Hand

IN a recent issue of *La Nature*, H. Volta speaks interestingly of an instrument which he calls "the illusion of the hole through the hand," and incidentally points out the value of that experiment as a clinical test for cross-eyes and other defects of vision.

Place before one eye, the right one, for instance, a roll of paper or a pasteboard tube; then hold the left hand, open, to the left of the tube, at a distance of about ten inches from the left eye. The right eye sees



With normal vision a person trying this experiment should see an apparent opening in the middle of the hand, as shown in the picture on the left.

what is framed in by the tube; the left eye sees the hand. In the brain the images of the two eyes are fused together; it seems as if the left hand were perforated by a hole through which can be seen the objects included in the field of the tube. What is the explanation of this curious phenomenon?

When we look at an object, each eye sees it, but the impressions of the retinas are transmitted in such a way as to register but a single image in the brain. That is what the physicians express by saying that the rays emanating from the same object strike identical points of our retinas; the optical nerves leading from these points are combined so as to connect with a single brain cell. If some trouble affects one of the eyes, the points of the two retinas which have received impressions are no longer symmetrical; the two images cannot be fused into a single brain perception; we see double, a condition which is known scientifically as diplopia.

The explanation is quite simple, but, and this is the interesting feature of this experiment, one may deduct from it the most interesting clinical indications, which make it possible to combat from the start the cross-eyedness with which children are troubled so frequently and which parents too often have a tendency to neglect.

Cross-eyedness develops in children gradually — so gradually, in fact, that the eyes become accustomed to the defect and do not betray its existence by seeing double. The functions of the eye with the less perfect vision are simply neutralized. When the good eye is closed, the poor eye sees; but when the good eye is opened again the images conveyed by the poor eye are again disregarded by the brain. Although there is no double vision, binocular vision is no longer possible.

By means of the experiment described it is possible to ascertain whether correct binocular vision is possible to the person tested. With normal vision the apparent hole should be seen in the middle of the hand. If the hand or the view in the field of the tube is not seen, one of the eyes does not see at all, or its impressions are neutralized. If cross-eyedness exists, the hole will appear to the right or the left, above or below the hand. The distance at which the left hand has to be held from the end of the tube before the hole most nearly approaches its center differs according to the degree of cross-eyedness.—*Popular Science Monthly*.

The Pony Express

THE mail service, known as the "pony express," was established in 1860. It was a horseback service in relays between St. Joseph, Missouri, and San Francisco, a distance of more than one thousand miles. Heretofore the mail had been carried by way of Panama and required twenty-two days for transmission; the new service covered the route in less than ten days. At first the postal rate was \$5 for a half ounce, but was later reduced to \$2.50.

A New York newspaper printed copies on tissue paper especially for transportation across the country by the pony express service.

This service required courage on the part of the carriers, for the route lay across deserts inhabited principally by hostile Indians. Sometimes great herds of buffalo blocked the trail. Each man had to ride night and day, making about seventy-five miles. The stations were at first about twenty-five miles apart, there being less than one hundred; but later they were increased to one hundred ninety.

In 1861 transcontinental telegraphic communication was opened, so the pony express was discontinued.

Making Camp Hammocks from Gunny Sacks

PERSONS contemplating camp life during vacation in almost inaccessible spots, may, with a little forethought, provide themselves with some of the luxuries of the home. For instance, the hammock, which is difficult to carry, can be made from large bran or peanut sacks in which the outfit may be packed for transport. At the camp cut round sticks as long as the sacks are wide, attaching a strong cord for a hanger at either end, and drop one into the bottom of each sack, passing the cords out between the meshes at the corners. Sew the tops of the sacks together with strong twine or string, and the result will be a hammock that, when suspended between two trees, is like a spring bed. The sacks may be used for the duffel on the return trip.—

Gale Pinchney.



Beware of the High Heel

AT one of the recent sessions of the Academy of Medicine of Paris an interesting communication upon the subject of high heels was submitted by Professor Quénu and Dr. Ménard, closing with the ominous warning: "Ladies, if you value your health, give up the high heels of your shoes."

Several years ago Dr. Dagrón, a noted French physician, called attention to the injurious effects of wearing high heels, but his warning made but little impression. Since then, however, the subject has been more thoroughly studied with the aid of X-rays and moving pictures by Quénu and Ménard. These two investigators have found that an unnatural strain is placed upon the muscles and tendons of the foot, as well as upon leg muscles forced to accommodate themselves to the task of maintaining the equilibrium of a body unnaturally raised by the heels. The strain caused by this effort is so great that fatigue is experienced even after a short walk.

The effects of wearing high heels are even farther reaching than was suspected heretofore. The change of the position of the foot disturbs the equilibrium of the whole body. As there is a tendency to bend the knees the upper part of the body, the head and chest, is thrown back, while the abdomen is forced forward beyond its normal position. The physicians state that the disturbances caused by the wearing of high heels, the disarrangement of the articulated bones of the foot and the throwing out of their normal position of the different parts of the body, are serious enough, but that in walking, these effects are so aggravated that they produce the most serious internal disorders. — *Popular Science Monthly*.



Robbing the Twenty-Dollar Piece

SO valuable is gold to the jeweler that dishonest jewelers have made many attempts to rob the twenty-dollar gold piece of a portion of itself. Half a century ago jewelers sometimes melted it for their fine gold work, "and were very successful until the Government experts discovered the practice and stopped it in short order by 'peppering' the gold with iridium. Following this, unscrupulous persons attempted to gather scrap gold by 'sweating,' or placing a number of coins in a bag and then shaking them violently, thus obtaining tiny particles of gold by friction. After these coins had been put through the 'sweating' process it was an easy matter to pass them on unsuspecting tradesmen and banks, provided, of course, that the victims did not weigh the coin. The amount of gold scrap obtained by the 'sweating' process was so small that the bags had to be burned to recover it.

"Another way was to 'strip' a coin by putting it into an electro-chemical bath, getting thereby a slight residue of gold on a copper plate, which was afterward melted and the metals separated. Because this method discolored the gold it was not very popular. One of the most successful schemes, however, was the use of a specially prepared male and female die. The diameter of the die was about one one-thousandth of an inch smaller than the diameter of the coin. It was so made that after the resultant rim of metal was cut

off the milled edges remained. From a single twenty-dollar coin the gold thus obtained was worth about fifty cents, and the coin, to all appearances, had not been tampered with."

What Makes the Rumble of Thunder?

THE *Popular Science Monthly* gives the following answer to the foregoing question:

"The path of a lightning flash through the air may be several miles in length. All along this path the sudden expansion of the heated air — a true explosion — sets up an atmospheric wave, which spreads in all directions, and eventually registers upon our ears as thunder. Since the lightning discharge is almost instantaneous, the sound wave is produced at very nearly the same time along the whole path. But the sound wave travels slowly through the air. Its speed is approximately 1,090 feet per second. Thus the sound from the part of the lightning's path that is nearest to us reaches us first, and that from other parts of the path afterward, according to their distance. Intermittent crashes and booming effects are due chiefly to irregularities in the shape of the path."

Do Cats Think?

MUCH has been written about the reasoning powers of animals. The two following incidents, says a *Companion* contributor, are true; the mother cats belonged to friends of mine. Apparently the little mothers reasoned things out and then acted accordingly.

Maudie was very fond of fish, and the summer when she was a young kitten she used to follow the boys of the family to a creek near by and wait for them to catch a minnow for her.

The next spring, when the first warm days made fishing possible, Maudie had four kittens about seven weeks old. One day the boys got their fishing tackle and prepared to go to the creek. Maudie was wildly excited, for she remembered what that meant. But what to do with the kittens was the question. She quickly ran to the basket by the fireplace where they were and gave them their dinner; then very carefully, when they seemed to be asleep, she crept out and trotted through the open door into the yard.

She had just started off toward the creek behind the boys when every kitten came tumbling after her. She patiently coaxed them back to the basket and lay with them until they were again apparently asleep; then she again crept out, looking anxiously for the boys, who by this time were interested and were waiting to see the outcome.

Again, as she started off, the kittens came scrambling out to go, too. This time, too, she took them back, nursed them and got them, as she believed, asleep. The third time they followed her out, and then patience ceased to be a virtue with Maudie; she soundly cuffed them back to the house and made them distinctly understand that they were not going on that fishing party. She was so cross and cuffed them so soundly that they did not attempt to follow again. If her feeding them and putting them to sleep when she saw the boys getting ready to go fishing was not reasoning and forethought, what was it?

Another mother cat one day started for a walk with her three kittens along the narrow timber that supported the picket fence. She went ahead and the kittens followed behind. She suddenly changed her

mind and decided to go in the opposite direction. The kittens could be trusted to follow, but were too young and giddy to lead the way. So she took them one by one in her mouth, put them ahead of her, then turned round and started in the opposite direction, calling them to follow. The timber was so narrow that they could not have turned round on it; she had chosen the only way to go back, and still have the kittens behind her.—*Youth's Companion*.

Leaders or Bosses, Which ?

IT is comparatively easy to boss others. It is quite different to be a leader. Bosses usually are not esteemed very much, while a real leader enjoys the confidence, respect, and what is still better, the love of those with whom he is associated in service, be the service what it may.

Observe that mother. In the short time you listen you hear several direct commands, some of which you notice are unheeded. Disobedient children, you say to yourself. Well, this may be more true than it should be, yet perhaps it is not all to be charged against the children.

Great leaders do not boss. They lead. Great parents do not boss, they direct and lead. This is how Abraham "commanded" his household. Such put their commands in the form of reasonable requests. Any mother's son would rather go to the store because he *may*, than because he is ordered and so thinks he *must*. We delight to serve those we love. Obeying bosses has charms for no one, not even children.

I once observed a man who seemed to get on well even with the neighbors' children. He was always busy, and when children happened about very soon they would be at work with him. The mother of one of these boys was heard to remark that her husband wondered very much how that boy of his seemed so willing to help Mr. —, and at home he scarcely could get him to do a thing. The secret was this: That boy's father was a typical boss. Mr. — was not. He had a knack of interesting the children in what he was doing. And this same lad, so unwilling to carry out stern commands, enjoyed the companionship of this neighbor, who framed all his commands into good-natured requests.

This same principle enters into all work for God. Christ led. He bossed no one. So far as we know he gave but one direct command to his disciples. That was on the occasion of feeding the five thousand when they attempted to proclaim him king. He commanded them to take the boat and cross the sea while he should dismiss the multitude. His word in calling them was, "*Follow me.*" He always led the way.

There would be more obedient children if there were more *leaders* among parents, and fewer *bosses*.

James wrote: "My brethren, be not many masters." "Neither as being lords over God's heritage, but being examples to the flock," are words from the apostle Peter's pen. The children are God's heritage, for Jesus told Peter while reinstating him into the confidence of his brethren after his base denial, "*Feed my lambs.*" Jesus said again: "Ye know that they which . . . rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you. . . . Whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister."

"A well-ordered Christian household is a powerful

argument in favor of the reality of the Christian religion,— an argument that the infidel cannot gainsay. All can see that there is an influence at work in the family that affects the children, and that the God of Abraham is with them. If the homes of professed Christians had a right religious mold, they would exert a mighty influence for good. They would indeed be the 'light of the world.' The God of heaven speaks to every faithful parent in the words addressed to Abraham: 'I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.'"—"*Patriarchs and Prophets,*" p. 144. T. E. BOWEN.

The Little Seamstress and the Singer Fortune

ON one side of the equation place the Singer Building, where it towers story on story to the top of that high, jagged New York sky line. On the other place a slip of a nineteen-year-old garment worker with her weekly pay envelope containing its sparse six dollars.

There does not seem to be much in common between them — and yet, because of one the other was possible.

It is the story of another war, and the pluck and business ability of a girl of seventy-five years ago.

In 1843 the girl lived quietly in Cape Cod much as other girls. Then, one day, she felt the stir of ambition. She did a thing that few girls did in those days: she decided to leave her home and go to Boston to earn her living.

She found a room in a small boarding house, and searched the city for employment.

Finally she obtained piece work from Andrew Carney, who owned a wholesale men's clothing house. She made men's trousers by hand in her small room in the boarding house.

By working all day and well into the night she could finish one pair a day, and for these she received one dollar. It was a long, tedious task, but she stuck to it doggedly.

Nobody Believed in Sewing Machines

Sewing machines were just being invented; but no one believed in them — they were the target for the comic papers, and the butt of nearly all the newspapers. Sewing by hand was very slow, but it was also sure, and continued to be in vogue in spite of the sewing machines.

A young boarder in the house looked in on the girl one day, and, seeing her sewing feverishly, asked her why she didn't buy one of the new sewing machines.

"I never saw one," she answered; "and anyway, every one says they are a humbug."

But the boarder was persistent. He took her to his store in the upper end of Harvard Court, and introduced her to his partner in the block-letter business — Mr. Singer.

Singer had invented a new "light-running" sewing machine, but could not get a prejudiced public to pay any attention to it. He had been obliged, while out of funds, to go into the block-letter business with the boarder, who was a sign painter.

Her Business Sense

The girl had a good sense of business. She talked with Singer, and when they parted he had promised her the use of a room and twelve sewing machines

run by steam for six months, if she would teach twelve girls how to operate them, and keep them busy. She promised to do this, and Mr. Singer fixed up the room in part of his factory.

The girl soon became expert with the machines, and went to Mr. Carney of the wholesale clothing house to make a bargain for work.

He had noticed her even stitches, and praised her work—it was so much better than the other women were handing in. She asked for a one-horse wagon-load of any garments he would let her have.

With this she taught the twelve girls, and returned it in a startlingly short time. This time she called for a two-horse wagon-load, which was also finished so speedily that it aroused Mr. Carney's curiosity.

The girl would not tell him her secret, however, and the next day he followed the wagon to find out for himself. Men were dumping basket-loads of clothing in the center of the room, and all around was the clicking of the busy machines.

The girl was very indignant when she saw Mr. Carney standing in the doorway. She wanted to keep her secret as long as possible. But Carney became much excited, and was as anxious to keep the secret as she.

"You can have all the work you want," he cried, "but make your girls keep it a secret."

Carney had a trump card up his sleeve, so to speak. The Mexican War was coming on, and the Government had advertised for bids on 20,000 military uniforms and clothing for the army and navy.

Why Carney Got the Contract

Carney was quick to see the advantage of the machines. He made a bid that secured him the contract, and astonished all the other bidders.

The work on the uniforms showed what the sewing machines were capable of doing. Of course the secret was soon out. Mr. Singer built an immense factory, and set hundreds of men to work—he could not turn out sewing machines fast enough to supply the demand for them.

That was the beginning. Today there is the Singer Building and the millions it stands for.

The girl from Cape Cod, when she packed her little bag and left for Boston that morning in 1843, saw only the possible good fortune that might come to her.

She could not look down the misty years and see the Singer Building, for all of its great height that reaches into the very skies of our great metropolis.—*Every Week.*

Heard at the General Conference

SURELY you will enjoy reading thoughts gleaned from the talks given in the Missionary Volunteer Department meetings at the General Conference. The hearts of the workers assembled there were ever turning toward the young people "at home." As they looked day after day at the large motto on the front wall, "Every Young Person in This Conference for Christ," each must have seen in it the young people in his own home conference, for whose salvation he never ceases to pray and to plan. And it is echoes of some of their thoughts that we wish to pass on to the readers of the INSTRUCTOR.

In the first department meeting, Prof. C. L. Benson, speaking of the need of our young people, said:

"The question is: Why should we spiritualize our young people? All we have to do is to look about us. Since we have begun gathering statistics, some conferences are finding from twenty-five to fifty per cent more young people than they thought they had, and we find that many of these young people are out of the ark of safety.

"Then we see a large number who are making a profession, and yet when it comes to saving a soul, they will tell you they never brought a soul to the Saviour; and if you ask them about answers to prayer, they will tell you they hardly know how to pray; and if in a meeting you ask them to pray, they will tell you they never prayed out loud in their lives.

"Only about fifty per cent of our young people are in our schools, and many of those, both in our schools and out, have not a Christian experience. And do we realize that today we have ten thousand young people, as nearly as we can estimate, reared in Seventh-day Adventist homes, who are going the ways of the world? Can we realize in how many homes fathers and mothers are praying that God will speak to their boys and girls?"

You may know some of these young people. What are you doing to help save them?

Some time ago I heard Robert E. Speer relate an incident that occurred during his visit to South America. He had secured passage on a boat going up the Magdalena River. It was night; but let us now have the story in his own words:

"I fell asleep, but suddenly was awakened by the sound of a plunging body in the water, and a rush of footsteps on the lower deck, and excited voices whispering, and then a half-strangled, pitiful cry, 'O hombre' (literally, 'O man;') but truly also, 'O brother;') 'O friend'), then a gurgling sound and a swirl of the brown waters rushing by, and all was still. In the morning we asked the captain what had



The Singer Building, as Shown in the Picture, Towers Above the Rest

been the trouble, and he said that it was a Colombian private soldier who had been sleeping on the unfenced lower deck, and in his sleep had rolled off into the water; that nobody had seen him go; they had heard his cry, but were too late to help."

Did you notice the phrase, "and nobody had seen him go"? We need to be on guard for others' safety as well as our own. Oh, how many are lost because nobody sees them go! We get absorbed in our own selfish pursuits, and forget that we are our brothers' keepers. How is it in your community? Is any one slipping away for want of attention? Are you ever seeking by the cheerful word, the pleasant smile, the inspiring handshake, and the loving deed, to bring others closer to Christ? Do you know what it is to pray with the discouraged? to lead the thoughts of the careless to the seriousness of life? Let it never be said of any wayward one that you can reach, "and nobody had seen him go."

Do not say that there is no opportunity for such work around you. He who plants one tree in the sequestered vale and another on the storm-swept plain; he who places the Eskimo in the cold arctic region and the Hottentot in the torrid zone, made no mistake in placing you just where you are. He fails not to look after the spiritual welfare of his children; and until the great Gardener transplants you, your work is to grow just where you are. And there is your place to serve. "Just where you stand" there are always the weary to help, the depressed to encourage, the sorrowful to comfort. A book or a paper passed to another may deliver a soul from doubt; a good letter may be the means of converting a friend. The kind, cheery message is ever of superlative importance; for "just where you stand" there are troubled waters in hearts that seldom leak; there are sorrows that wear no crêpe; there are laughing eyes that battle to keep back the tears. "Just where you stand" some one is dozing on the unfenced deck; will you wake him up?

And that question draws my eyes to the saddest part of the picture, "too late to help!" Can you find sadder words in the English language? Some years ago a ship came to the Golden Gate. She signaled for the harbor pilot to come and sail her in; but she waited in vain. The storm tossed her about on the angry waves; and the captain, fearing the rocks in the shallow water, turned her out to sea. Later, search was made, but the ship was lost. The effort came too late.

There are young people near you who are waiting for you to pilot them to the great Rock of Ages. The opportunities are slipping by. Soon the last one will come; and if it passes unimproved, it will leave in its trail the heart-rending words, "Too late to help!"

MATILDA ERICKSON.

Signs of the Times

THE following criminal statistics from the *Unpopular Review*, are startlingly significant of the charge that the apostle Paul in his letter to Timothy brought against the world of the latter days:

"The newspapers of the adjoining cities used to indulge a few years ago in a recurrent jest that the sure way to longevity was to go to Chicago and commit murder. The charge was only too true, for the immunity of Chicago's criminals was notorious throughout the country. The average number of homicides in the city district is still far over 200 a year.

"But Chicago is not alone in this matter, and, bad

as her record is, she is not appreciably worse than the rest of the country. There is no section that should dare to cast the first stone. St. Louis, with less than one third of Chicago's population, reported 92 homicides for 1913. For last year, New York City had 299, a rate five times as great as that of London; 10,000 murders, it is estimated, are committed in this country every year, more than the aggregate for any other ten civilized nations, excluding Russia.

"We are told that in the United States as a whole, crimes of this nature have increased over 60 per cent in the last three decades. Naturally the statistics on the subject are on some points incomplete or conflicting, but, after making all allowances for inaccuracies, the most cursory examination will bring out two startling facts: First, America has more homicides per capita than any other country in the world; second, the proportion is increasing."

Words Often Mispronounced

THE correct pronunciation of the following words may be of interest to some who have been confused by the various pronunciations given by speakers:

McAdoo	mack'a-doo
Bolsheviki	böl-she-vee'ke
La Follette	la-fol'et
kaiser	kī'zer
Foch	fōsh
Piave	pyä'vā
camouflage	kah-mou-flazh
dirigible	dir'i-jī-ble
allies	al-līz'
boche	bōsh
sabotage	sa-bō-tazh'

For the Finding-Out Club

Questions

1. WHAT does the abbreviation "f. o. b." mean?
2. Name all the republics of the world.
3. In such phrases as "Pan-American," "Pan-German," etc., what does the word "pan" signify?
4. Why is a blacksmith so called?
5. Do all ships — American as well as foreign — passing through the Panama Canal have to pay toll?
6. From what is citric acid obtained, and what are its principal uses?
7. What does the word "sabotage" mean?
8. Find words containing "gent" which would supply the following meanings: A studious gent; a rebellious gent; an importunate gent; a luminous gent; a careless gent; a knowing gent; an acrid gent; an active gent.

Answers to Questions in "Instructor" of June 4

Part I

Florence Nightingale.

Part II

1. Calicut, East Indies.
2. Boston, Massachusetts.
3. San Francisco, California.
4. Rio de Janeiro, Brazil.
5. Washington, D. C.
6. London, England.
7. Naples, Italy.
8. Chicago, Illinois.
9. Amsterdam, Holland.
10. New York City.

Wise Brother Billy

BROTHER Billy shows no liking
For the dusty joys of "hiking;"

Never do you hear him wishing
That he had a day for fishing.

Rarely do you see him straying
Where the other boys are playing.

On the ball ground you will find them,
But he does not seem to mind them.

When the others talk of tramping
Into woods remote for camping,

Billy says, "I'd like to do it,
But I've work, and must get through it!"

Do you think him odd and silly?
Then you wrong your brother Billy.

It is not that he despises
Sports and games and exercises;

His condition's not alarming—
It is simply that he's farming;

And his garden—see it yonder?—
Truly it is quite a wonder!

He began it in the Maytime,
And it's giving him a gay time.

Not a single weed is showing
Where the corn and beans are growing;

Not an insect, crawling, leaping,
Where the little vines are creeping;

Every bed is kept in order,
Trimmed and graded at the border.

When the day is dark and rainy,
Billy never gets complainy.

"It is just the thing I needed
For the onion bed I seeded!"

Ev'ry sunny day he's working—
Never has a thought of shirking;

Here and there you'll see him going,
Weeding, watching, thinning, hoeing,

Whistling sometimes "Tipperary,"
Sometimes "Mary, Quite Contrary;"

And his eyes are bright and snappy,
For his heart is very happy.

Wise he is, I hold,—not silly,—
Patriotic Brother Billy!

—*Mary Lee Dalton, in Youth's Companion.*

Better-English Movement**Patriotic Resolution for Girls and Boys**

I LOVE the United States of America. I love my country's flag. I love my country's language.

I promise:

1. That I will not dishonor my country's speech by leaving off the last letters or sounds of words.
2. That I will say a good American "yes" and "no" in place of an Indian grunt ("un-hum" or "nup-um") or a foreign "ya" or "yeh" and "nope."
3. That I will do my best to improve American speech by enunciating distinctly; that I will avoid speaking in loud, harsh tones.
4. That I will learn to articulate correctly one word a day for one year.

Helps in Attaining Good English

Let every one use the best speech in the daily life of which one is capable.

Read aloud to your families. Ask the members of your families to read aloud to you. Endeavor to read as pleasantly and softly and clearly as possible.

Let the family dinner table be a time for exchanging stories of what has happened during the day. Let

every member of the family relate, as well as he or she can and always pleasantly and distinctly, some incident which has happened during the day.

Let us put a smile into our voices. Let us use throughout the day the voice that we ought always to use with the telephone—soft, pleasant, distinct.

Improving our speech is not the difficult and tiresome undertaking we might, at first thought, take it to be. Teachers of oral English in high schools state that a few months of sincere effort produce splendid results. It is a matter of one third *wanting* to improve and two thirds *trying* to improve. It is not necessary to study with a specialist. By doing our best every day we shall find that we can improve greatly within a very brief time.

We can help the patriotic movement for better American speech by starting the movement in our own homes today.—*Selected.*

Left Out ?

A SUNDAY school teacher had taught her class about David and Goliath. A special text was, "The Lord was with David." One little boy was greatly impressed with the thought. He went home and got out his nursery pictures to find the one of David and Goliath. After studying it for some time, he took it and started for his father's study, for his father was the pastor of the church. The father was busy getting out his evening sermon, but the boy persistently rapped and was finally admitted. Showing the picture to his father, he said, "Papa, they left the Lord out." The father went back to his sermon but he could not finish it. He saw that he had been preaching from the Word of God, but had left the Lord Jesus completely out. He tore up his sermon and fell on his knees. After that time of wrestling with the angel Jesus was the light and strength of all the pastor's sermons.—*The Gospel Herald.*

Sight, or Faith ?

TWO children were playing on a hillside, when they noticed that the hour was nearing sunset, and one said wonderingly, "See how far the sun has gone! A little while ago it was right over that tree, and now it is low down in the sky." "Only it isn't the sun that moves, it's the earth. You know father told us," answered the other. The first one shook his head. The sun did move, for he had seen it, and the earth did not move, for he had been standing on it all the time. "I know what I see," he said triumphantly. "And I believe father," said his brother. So mankind divides still—some accepting only what their senses reveal to them, and others believing the Word of God.—*The Christian Herald.*

Be Prompt

AN important committee of fifteen was kept waiting for ten minutes for one tardy member, whose presence was necessary before anything could be done. At last he came sauntering in, without even an apology for having caused fourteen busy men a loss of time that to them was very valuable, besides having put a sore strain on their patience and good nature. We have no right to forget or disregard the convenience of others. A conscientious application of the golden rule would cure us of all such carelessness.—*Dr. J. R. Miller.*

Nuts to Crack

WHY are a merchant and a shipwrecked mariner alike? Because both would be glad to see a sail (sale) in sight.

What are seldom advertised in the lost-and-found department? Lost opportunities.

Why should a frog never be bankrupt? Because he always has a green back with him.

What do we all put off till tomorrow? Our clothes when we retire.

Why does a perfumer always have money? He is never without a (s)cent.

Why should photographers be good climbers? They have many "mounts" in their business.

What kind of lights did Noah use? Are lights.—Commercial Appeal.

A Blessing in the World

GOD wants every one of us to be a blessing in this world. The deepest desire of my heart for myself is that I may be a blessing to many people. I want to live so that when I am gone the world will be a little sweeter and a little more beautiful because I have lived in it. I want to make my own life a benediction to all whom I touch with my love or with my influence. It is my wish and my prayer that I may never give a hurt to any life, nor start any influence which I shall ever wish I could withdraw. I want to make every day a little garden plot in which my hand shall drop seeds that will grow into beauty, fragrance, and fruitfulness. I want so to live that people will thank God for me, and think of me as having helped them with all gentle cheer and inspiration. I want to be ever an encourager, never a discourager, of others, for many persons have heavy burdens, and life is made harder for them by even one hopeless word. I want to be in my little measure just the kind of blessing my Master was.—Rev. J. R. Miller.

A Short Sermon on Love

THE following beautiful sentiments are translated from the French:

"You have only a day to spend here on earth; act in such a manner that you may spend it in peace.

"If you cannot bear with your brother, how will he bear with you?"

"Peace is the fruit of love; for, in order to live in peace, we must bear with a great many things.

"None is perfect; each has his failings, each hangs upon the other, and love alone renders that weight light.

"It is written of the Son of Mary, that 'having loved his own which were in the world, he loved them unto the end.'

"For that reason, love your brother, who is in the world, and love him unto the end.

"Love is indefatigable; it never grows weary. Love is inexhaustible; it lives and is born anew in the living, and the more it pours itself out the fuller its fountain.

"Whosoever loves himself better than he loves his brother, is not worthy of Christ, who died for his brothers. Have you given away everything you possess? Go and give up your life also if needed!

"The wicked man loves not, he covets; he hungers and thirsts for everything; his eyes, like unto the eyes of a serpent, fascinate and allure, but only to devour.

"Love rests at the bottom of every pure soul, like a drop of dew in the calyx of a flower. O, if you knew what it is to love!"—The Living Church.

Missionary Volunteer Department

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

Our Counsel Corner

WHAT is the difference in the following expressions used in our Standard of Attainment examinations: "Give reference," "give texts," "cite texts"?

H. C.

We are sorry if the variety of expression has caused any confusion. Those who take the Standard of Attainment examinations have free access to their Bibles (without the use of notes or marginal references). There is usually no call for quoting texts, but we think the student ought to know where to find them. These expressions all mean that the reference to the text should be given.

M. E. K.

I finished Bible doctrines and denominational history at the academy this year. Am I now entitled to a Certificate of Attainment?

N. S.

Yes, indeed you are entitled to a Standard of Attainment Certificate if you received passing grades in both subjects — seventy-five per cent or over. Send your grades to your conference Missionary Volunteer secretary. He will see that a Standard of Attainment Certificate is sent to you, and that your name is placed on the Standard of Attainment "honor roll."

We congratulate you on reaching this standard of efficiency in these important subjects, and welcome you most heartily into the circle of Attainment members.

M. E.

Should treatments given to Adventists be reported by an individual as missionary work done?

F. M.

Efforts made in behalf of the poor, the sick, and the needy, may be reported as missionary work without respect to the denomination to which the needy individual belongs. To think that deeds of mercy and helpfulness are missionary work only when performed for those not of our faith, is a mistake. Let us get away from that idea. Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," and that includes all who need our help, whether Adventists or not. A true missionary must be such in the home and among friends and neighbors, as well as out in the highways and hedges.

E. I.

Just for the Juniors

Even a Child

A LETTER — such an interesting letter it was — came all the way from Valparaiso to our office the other day. Do you recall where that city is located? In Russia? Oh, dear, no! You need to brush up on your "goggerphy," as the boys and girls used to call it in the country school we attended years ago.

Valparaiso is in a country whose name sounds cold. Now do you remember? If not, look it up at once, for Sister J. C. Brower, the missionary who wrote the interesting letter referred to, will surely want every Junior to know the location of the city where she and

her husband are working so earnestly to spread the blessed message of Christ's soon coming.

Listen to her very interesting account of missionary endeavor among some of the children of South America.

"I think I must tell you about some of our youthful colporteurs in Valparaiso. One family here sells five hundred *Watchman* monthly, besides small tracts and booklets. One day one of the girls of this family, a daughter of seventeen or eighteen, was selling tracts and papers on the street, accompanied by her four-year-old brother. The sister stepped into a doorway for a moment to sell, unobserved by the little brother, who, finding himself alone, set to work and began selling out all he had, as he directed his steps homeward.

"The sister, alarmed by her little brother's disappearance, enlisted the services of a policeman. Together they followed the tot's trail.

"Yes, passers-by would reply when questioned, 'I saw the little boy you describe. He was selling tracts. Here is the one I bought,' holding up the tract as proof.

"When the sister reached home she found the little fellow unburdening himself to his mother, his joy in delivering over \$3.50 to her being overshadowed with sorrow that he had lost his sister.

"Another son of eleven, belonging to this same family, sold papers and tracts to the amount of thirty pesos (\$15) on the train while journeying to Pua to school.

"One little girl of eight sold nineteen magazines one Sunday evening on the way to church. How these people love this truth! It is cheering and soul-inspiring to see their interest and enthusiasm in the meetings."

If these children can do so well in selling our truth-filled literature, our boys and girls in the United States surely ought to be able to do equally well. That was very unusual about the little four-year-old boy, wasn't it? Imagine a little lad of that age selling tracts enough to bring in \$3.50! The sale of tracts and papers would be a good way to earn your dollar for Goal Dollar Day, which is coming soon. Why don't you try it?

E. I.

Pictures

HAS not some one in your Junior society a kodak, and would not that "some one" like to take a picture of the members of the society to put in our Junior corner? We have had no pictures so far; but if you will supply them, we shall be very glad to use some of the bright faces of our boys and girls as an adornment for this Junior nook.

Why not meet one of these fine summer afternoons and take a picture of your society especially for us? Label it across the back so that we shall make no mistake in naming it, and mail it to the Missionary Volunteer Department, Takoma Park, D. C. Will you do this soon?

LET nothing disturb thee,
Nothing affright thee;
All things are passing;
God never changeth.
Patient endurance
Attaineth to all things;
Who God possesseth,
In nothing is wanting;
Alone God sufficeth.

— Henry Wadsworth Longfellow.

The Sabbath School

V — Moses Returns to Egypt

(August 3)

LESSON SCRIPTURE: Ex. 4: 1-23, 27-31.

LESSON HELPS: "Patriarchs and Prophets," pp. 253-259; "Bible Lessons," Book One, McKibbin, pp. 151, 152.

MEMORY VERSE: "I will be with thy mouth, and teach thee what thou shalt say." Ex. 4: 12.

"Dare to do right! dare to be true!

The failings of others can never save you;
Stand by your conscience, your honor, your faith,—
Stand like a hero, and battle till death!"

Questions

1. After all that God had said, how did Moses still feel about his brethren believing that God had sent him? Ex. 4: 1.
2. What sign did the Lord give him to use as a proof to his people that the God of their fathers had appeared to him? Verses 2-5.
3. What second sign was given in case they did not believe the first one? Verses 6-8.
4. What third sign did God give him to use if the two failed to convince them? Verse 9. Note 1.
5. What further excuse did Moses make? How did God answer it? Verses 10-12.
6. What did Moses then say? Verse 13.
7. What plan did the Lord now propose, in order to help Moses? Verses 14-17. Note 2.
8. What request did Moses now make of his father-in-law? Verse 18.
9. What assuring news did the Lord give Moses before he left Midian? Verses 19, 20. Note 3.
10. What further instruction and warning were given? Verse 21. Note 4.
11. What was Moses to say to Pharaoh? Verses 22, 23.
12. Who came out to meet Moses? Who sent him? Where did they meet? Verse 27.
13. What did Moses tell Aaron? Verse 28.
14. What did the two brothers do after they reached Egypt? What did Aaron do before the elders of Israel? Verses 29, 30.
15. What did these things cause the people to do? Verse 31.

Can You Tell

What relation Moses was to Aaron?

Which was the older?

Why the children of Israel were to be told that the "God of Abraham, the God of Isaac, and the God of Jacob" had appeared unto them?

What the Lord said Israel was to him, in this lesson?

Any personal experience in which you realize that your heart was hardened for a time?

Notes

1. "By these signs the Lord assured Moses that his own people, as well as Pharaoh, should be convinced that one mightier than the king of Egypt was manifest among them." Moses must have seen that these miracles would be convincing to the people. Now what excuse can he make? Let us see.

2. For forty years Moses had been away from Egypt, and he did not have the clear and ready use of the Egyptian language as when he was among that people. Aaron had been with the Egyptians all the time, and could speak the language as if it were his own.

3. "With his wife and children, Moses set forth on the journey. He had not dared to make known the object of his mission, lest they should not be allowed to accompany him. Before reaching Egypt, however, he himself thought it best, for their own safety, to send them back to the home in Midian." — "Patriarchs and Prophets," p. 255.

4. How was Pharaoh's heart hardened? God gave light to Pharaoh, but when he turned from the light and refused to listen to his entreaties and warnings, his heart became hard. Rejection of the light that God gave him, hardened his heart. This is the experience of all. If the Lord shows us a duty, and we refuse to do it, we are beginning to harden our hearts; and it will be more difficult to do right the next time. By earnest prayer, and faithful observance of every known duty, our hearts may be kept tender and may be easily impressed by God's Spirit.

"AN angel paused in his onward flight
With a seed of love, of truth, and light,
And cried: 'O where shall this seed be sown,
That it yield most fruit when fully grown?'
The Saviour heard, and he said, as he smiled:
'Plant it for me in the heart of a child.'"

Self-Forgetfulness

LORD, help me live from day to day
 In such a self-forgetful way,
 That even when I kneel to pray,
 My prayer shall be for others.
 And when my work on earth is done,
 And my work in heaven's begun,
 May I forget the crown I've won,
 While thinking still — of others.

— Selected.

The Prayer Tower

IN Philadelphia there is a Russian Bible Institute, a Christian school for the training of gospel workers for Russia. The Bible is given first place in the curriculum. The school has accommodations for one hundred fifty students. These students are volunteer missionaries.

One interesting feature of the school is the prayer tower, which is located above the fourth story of the main building. The room was formerly used as an observatory. It is now a spiritual observatory, for it is said that here some one is always praying, both night and day. A recent visitor to the school says:

"It happened that one evening I made an inspection of the tower. It was past midnight when I reached the top. I found in the tower one of those Russian brethren prostrate on his face, absorbed in fervent prayer for the school, and for the salvation of his own countrymen. I felt it to be a holy place: a place where God surely dwelt."

At the General Conference the need of prayer-rooms was deeply felt, and at least one room was set apart for that purpose, and blessings were gained therefrom. Why should not every Christian school, every camp-meeting, have its place of prayer — a place where any one can go and alone seek God for his blessing?

There are always circumstances that prevent many in the school or on the encampment, from having a suitable opportunity for secret prayer. It is as important that there be a prayer-room for such as it is that there be restaurant facilities for the camp.

Good Form

SO many questions arise concerning what is proper and what is not proper that it has been thought that a column in the INSTRUCTOR where questions relating to courteous behavior could be asked and answered would be acceptable. Here, then, is the column. Send in your questions to the editor of the INSTRUCTOR.

Why do some girls talk and laugh so loud in public that they attract attention, and call upon themselves the disgust or pity of all well-bred observers?

This is a problem. *Why* do they? One of two things must be true; the girls are altogether ignorant of the proper convention concerning public behavior, or else they are suffering from that unpleasant disease, egoism, which is nothing more than a delusion that one is bright and pretty, and that people think whatever such a person does is clever. This idea breeds a feeling of superiority which ignores the silent but severe criticism of the onlooker. Peculiarly this disease rarely attacks the really pretty or bright girl. It is as Goldsmith says: "What the conversation wanted in wit [or good sense] was made up in laughter."

Is it polite for a person to look over a paper being read by one sitting near him?

In one of George Washington's copy books was written a rule that is held to be as binding today as in the writer's day. It is, "Read no letters, books, or papers in company, but when there is a necessity for the doing of it you must ask leave. Come not near the books or writings of another so as to read them unless desired. Look not nigh when another is writing a letter," and we might add, or reading a paper.

A Beautiful Sentiment

A RECENT number of the *Illustrated Review* gave the following beautiful lines as an inspired thought from a little French girl:

"There is a river in France so narrow that a bird can fly over it with one waft of its wings, and men can even speak across it. There are thousands of people on each side of this river, and yet they are as far apart as right is from wrong.

"There is an ocean so wide that the sea gulls cannot fly over it, and big liners take days to cross it. There are thousands of people on each side of this ocean, and yet they are so close that their hearts touch."

What Others Have Thought

WHOEVER fears God, fears to sit at ease.— *E. B. Browning.*

"THE Bible does not contradict itself, but it does contradict sinners; that is why so many reject it."

THERE is one thing that is stronger than armies, and that is an idea whose time has come.— *Victor Hugo.*

VIRTUES grounded upon the eternal rock, integrity of character, stand undefiled amid the storms of temptation.

A SUPREME moment of history has come. . . . The hand of God is laid upon the nations.— *President Wilson.*

No man's influence stops when the brown earth covers his body. You can't kill influence.— *The Christian Herald.*

EVERY trait of beauty may be traced to some virtue, as to innocence, candor, generosity, modesty, and heroism.— *St. Pierre.*

"POLITENESS to every one is the mark of a noble mind. To be polite to the poor, the crippled, the old, proves a boy's real chivalry."

RIGHTNESS expresses of actions what straightness does of lines; and there can no more be two kinds of right action than there can be two kinds of straight lines.— *Herbert Spencer.*

Principal Contents

CONTRIBUTIONS	PAGE
Around the World (poetry)	3
Keeping the Heart	3
Missionary Experiences in Africa	5
Reporting Missionary Work	6
The Salute: Self-Discipline	7
Heard at the General Conference	11
The Prayer Tower	16
Good Form	16
SELECTIONS	
Looking Through Your Hand	8
Beware of the High Heel	9
Robbing the Twenty-Dollar Piece	9
Do Cats Think?	9
The Little Seamstress and the Singer Fortune	10