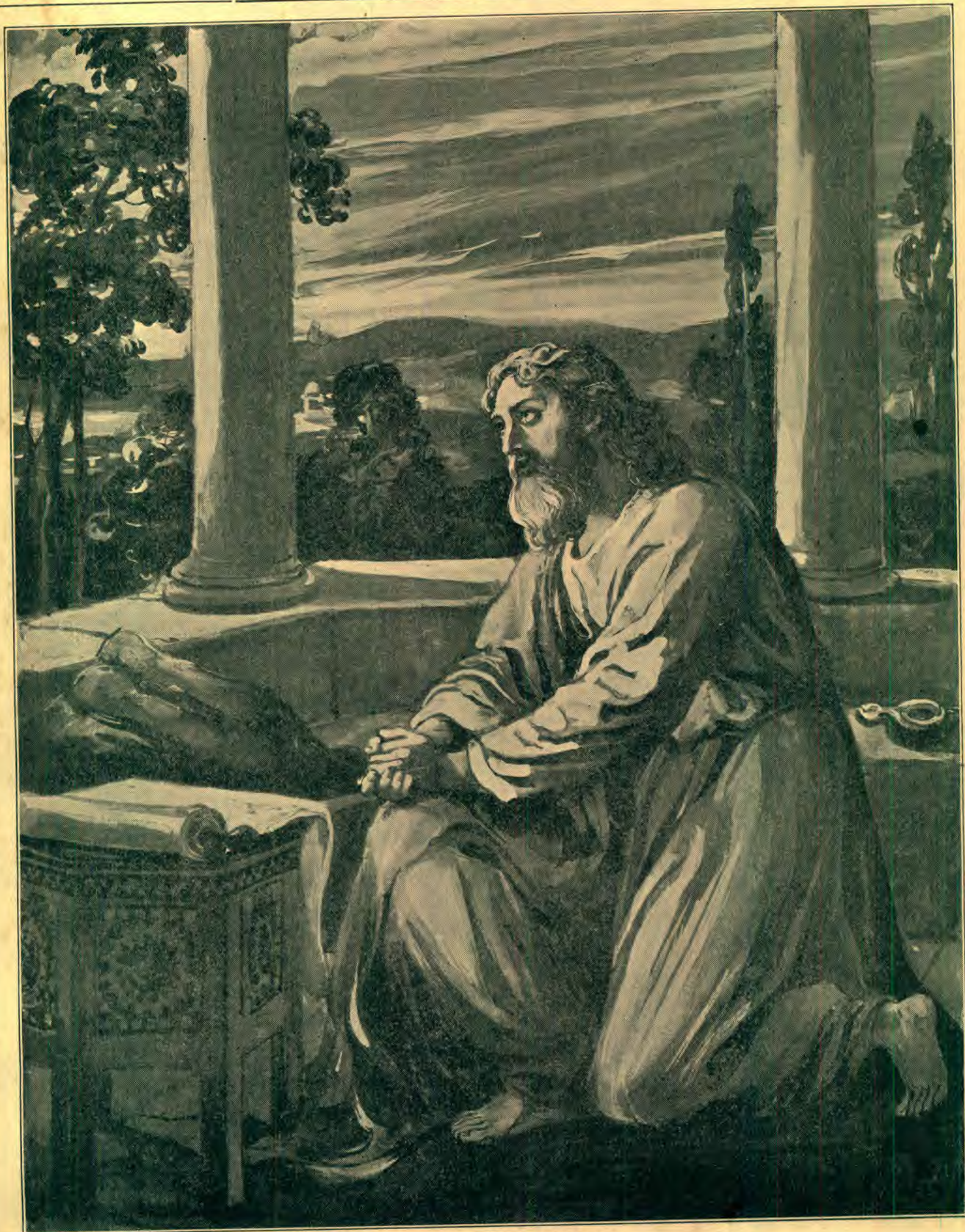


# *The* INSTRUCTOR

Vol. LXVII

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No. 42



DANIEL PRAYING IN BABYLON

"When Daniel knew that the writing was signed, . . . he kneeled upon his knees three times a day and prayed, . . . as he did aforetime." Dan. 6:10.



# From Here and There

Mr. J. W. Beach claims to have invented an air-ship that will rise vertically.

By a majority of nine, the popular branch of the Belgian legislature has passed an anti-liquor bill.

One battleship, three cruisers, and fifteen destroyers, all of the huge German fleet sunk by its crew at Scapa Flow, have been floated, according to advices received by the State Department.

The skootamota is a kind of motor cycle which will make twenty miles an hour, and uses only a gallon of petrol every 120 miles, besides being comfortable and smart looking.

The hurricane and tidal wave that swept over Corpus Christi, Texas, last month, is estimated to have caused a property loss of \$20,000,000 and a loss in human life of 500 persons.

The government wireless station at Bergen, Norway, has been called by voice from a wireless station on the United States coast. This is the first time telephonic connection has been established between America and Europe.

A wave of pneumonic influenza is reported to be sweeping through New South Wales, Australia, and the fatalities are far higher in proportion to the attacks than they were last year. At the end of August 200,000 cases were reported.

A prospective candidate for a Salvation Army officership must declare herself free from debt, must produce a physician's certificate as to good health, and a dentist's certificate as to sound teeth. One innocent flirtation, in the sense that it is a flirtation, may prevent her appointment. In the case of a male cadet, the smoking of one cigarette may deprive him of an officer's insignia. There is no office in the Salvation Army open to men that is not also open to women, and men and women receive equal pay.

The field kitchen used by the former German emperor was among the 2,700 tons of trophies of the World War brought to this country by the transport "Santa Rosa," which recently arrived here from Brest. They will be sent to the Smithsonian Institution at Washington, where they will be placed in the permanent war exhibit. The field kitchen, made of copper resplendent with enamel decorations, showed no signs that it had been in the midst of shot and shell. According to its history, it was captured near Verdun.

The National Association of Retail Druggists, in session at Rochester last week, listened to a report from its executive committee, presented by James F. Finneran, chairman, advising the absolute divorce of the sale of liquors from the drug store. "Your committee believes," he said, "that you should not, even if allowed to do so by the Federal and State laws, take out any licenses or permits of any sort for the sale of liquors during the prohibition period. This is a splendid opportunity once and for all to divorce the sale of liquors from the drug store, the odium of which, in times past, has brought the blush of shame to many of us when it had been shown that there were some at least in our business who had more regard for the monetary returns they might receive from the sales of these articles than they had for the good name of pharmacy."

It is reported from London that the cup given by Queen Elizabeth to Admiral Drake for defeating and scattering the Spanish Armada in 1588 has been sold at auction for \$19,000. It is a remarkable cup in the form of a terrestrial globe engraved with a map of the world as it was known in the sixteenth century. Its cover is surmounted by a vase chased in cherubim, grotesque masks, and fruit.

Gen. Sir Henry Rawlinson, who as one of the principal British commanders in the Great War has just been raised to the House of Lords, receiving at the same time a grant from Parliament of \$150,000, will be unable to take his place for some time to come in the upper chamber at Westminster, for at present he is in supreme command of the British forces in northern Russia.

Don't believe in "mummy wheat." According to the famous Professor Petrie, there is no such thing as "mummy wheat" growing. Even the well-authenticated instance so often referred to has been proved to be a case of self-deception. The coffin had never before been opened, but it had been stored in a barn and covered over with wheat. Some grains got into it through a crack.

According to the newspaper "La Nazione," of Genoa, the king of Italy is surrendering large properties belonging to the crown and granting large tracts of land to peasants returning from the war, while buildings are to be used for philanthropic purposes. The king will also insist on his private fortune being taxed like that of any ordinary citizen, and on great reduction in his household and civil list.

The resignation of Edward Bok as editor of the *Ladies' Home Journal*, effective January 1 next, was announced recently. H. O. Davis, of Los Angeles, California, who has been managing editor of the magazine for the last six months, will succeed him. Mr. Bok has been editor of the publication for thirty years.

In the royal palace at Potsdam, Germany, is the famous shell-room. It is perhaps 75 by 100 feet in area, and the ceiling, walls, and floor are richly embellished with shells, precious stones, and other minerals from all over the world and of every period. The royal Christmas has been celebrated for years in this room.

## The Youth's Instructor

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# The Youth's Instructor

VOL. LXVII

TAKOMA PARK STATION, WASHINGTON, D. C., OCTOBER 21, 1919

No. 42

## A Dream

BERTHA UNRUH

YES, just a dream; and I confess  
Ofttimes dreams are but idle:  
Disjointed fragments of our life they seem —  
Scenes from the long ago  
Commingled with the present; and  
We feel again the joy or sorrow,  
Pain or pleasure, of the varied paths  
That we have trod. 'Tis thus  
They come and go; so little heed we give them;  
And amid the myriad duties of the day  
They are forgotten.

But 'tis not always so. Sometimes  
In seasons of the night when aching limbs  
And tired brain lose weariness in sleep;  
When all is still and silent,  
And no noise of earth doth mar  
The calm and quiet of the hour,  
There comes to us a dream,—we see  
A picture, or it may be that we hear  
A voice,—and though the morn  
Comes as it ever has, and brings  
The daily round of life's activities,  
A strange new light is shed upon our way,  
For in our heart (it will not be dismissed)  
The vision lingers.

'Twas such a dream as this of which I speak.  
(Would I had words to tell, or skill  
To paint the picture as I saw it!)  
There stood the Master: on his face  
A look,—who can describe it?—sorrow,  
Grief, and untold pain were mirrored there.  
He spake no word; my soul was mystified,  
Till, following the gaze of his sad eyes  
The truth flashed to my heart, and I—  
I understood.

There—nay, I shall not speak it but to say  
He grieved o'er one whose life had been  
Most precious in his sight.  
Youth, health, and vigor had bade fair  
To meet the plans he had designed.  
With glad obedience the heart had bowed,  
The willing feet had followed in the way  
Of life; but (how it pained his heart!)  
The steps had faltered—turned—and now  
This was the end.

Fantastic? It may be, and yet  
I understood as I had ne'er before  
How much the Master cares;  
How much it means to him that we do right  
And follow in the way he leads. For every life  
He has a plan. Each soul has been redeemed  
At so great cost. He wills that all  
Shall have eternity to share the joys  
He has prepared. He has no pleasure  
In the death of him that dies, but longs  
That all turn from their wandering way,  
And live forever.

O may we learn to understand  
How great his love for man! how deep  
The wounds that sin have made, yet how his soul  
Doth yearn to pardon, cleanse, forgive.  
And as our hearts yield to his touch,  
May we his burden share—a burden fraught  
With deep solicitude for man's well-being.  
May our own hearts throb  
With that self-sacrificing love which drew  
The King of glory to a sinful world, to pay  
The price of its transgression, and exchange  
Love for its hate, hope for despair,  
Life for its death.

## Choosing the Better Part

INEZ HOILAND-STEVENS

ONE of the most successful—if not the best—of our native ministers in Argentina is Brother Godofredo Block, who has been engaged in the work here from its infancy, some twenty years now.

The other evening as he and his family were taking supper with us in the school home, he made the remark, "How fine this dining-room is! and this dormitory and the excellent school building which you now enjoy. I wonder sometimes if the students really appreciate them as they should. How little they realize what it was like twenty years ago when I was a student!"

"Do tell us about those old days," we begged.

"Ah, you seem to know my weakness," he laughed. "There is nothing I enjoy more. Perhaps you already know that when I was married I could not even write my name. (We were then living in Russia.) But my wife, after considerable effort, taught me how to do that much. That was my first step on the road to learning."

"Yes, I have the honor of being his first teacher," interrupted his wife, with evident pride.

"When we came to South America we bought land and began to farm. In 1896 we heard this gospel message for the first time, through Brother Frank Westphal. As soon as I fully got the idea I began to

preach it to others, particularly to the neighbors round about us, until there were about seventy in all who were keeping the commandments of God.

"Then the leaders in our work began to talk about starting a school here. At that time I lived in Palma, about twelve miles from here. The school proposition interested me greatly, for one great purpose had taken hold of my soul—that of educating myself and my children for Christian service. Therefore, in spite of the ridicule of my neighbors, I sold my farm and bought a little piece of land near the proposed school site.

"Then we went to work to put up the building. Several of the Russian brethren donated wagonloads of brick, which they hauled in, and soon the walls were up.

"But there were no doors or windows, and lumber was expensive. I offered to do all the carpenter work if the brethren would furnish the lumber, but I always met the same answer, 'There is no money.'

"Finally I became desperate. I was determined to go to school, and I knew that the sooner the building was up the sooner I could begin to learn something, so I decided to act. I went to Diamante and bought five hundred pesos' worth of lumber on credit. I had no



money with which to pay, but I had faith to believe it would be paid, somehow.

"I made all the doors and windows in the boys' dormitory just as you see them now. That was the 'school' then, and was used until the other building was put up later. At the same time I also made some cupboards and cases, one of which is still in use in the office."

"You don't mean," interrupted my husband, "that you made that large case in which we have been keeping school supplies all these years?"

"I certainly do," replied Brother Block, evidently enjoying our surprise. And indeed it is no mean piece of handiwork.

"But to continue my story. When the brethren saw how nice the building was going to look, their hearts softened a bit and they offered to help me pay the bill. A subscription list was taken up, different ones promising to pay for a door, a window, etc., until the entire sum was covered. I still have that original list, and I notice that after a few names the word 'paid' is still lacking. However, the greater part *was* paid, and I was thankful enough for such a big lift.

"So we got our school building at last, and I was the first and oldest pupil, I think. A little later, some of the other brethren, all fathers of large families also, got the fever and came to school too, but no one stayed longer than six weeks, if I remember correctly.

"Those were great school days, I tell you. Pupils of all ages and conditions, and the teachers — well, I have to smile when I remember what a time we had trying to understand one another. Our teachers, recently come from North America, knew very little Spanish or German, the languages with which we were familiar, and we had no English. I must confess I did not learn as much as I might have, but I never missed a day. Of course conditions gradually grew better. How often I have told my children that if only I could have attended the school as it is now organized, how much more I might have learned!

"I was in the same class with my oldest son, and had to study hard to keep up with him. How well I remember how often he used to get his lessons and go to bed, while I had to stay up till midnight or later in order to get mine. I never gave up till every problem was solved. My aim was to have every recitation perfect."

During the summer vacations this brother canvassed for "Steps to Christ" and such other literature as we then had in Spanish, and was very successful. Three years were thus spent in school, and it was not easy sailing, especially for the poor wife, upon whom fell the greatest burden of the big family while father was getting "educated."

She laughingly told us of one experience she had while her husband was away canvassing. There being no more money with which to pay bills, she was obliged to sell their finest big calf, to the great sorrow of the children. The first day after the father's return

he missed the animal and inquired what had become of it. Then they had to tell him, of course, although they had not wanted to.

Brother Block continued: "Sometimes I did not know where the money was coming from to feed, clothe, and educate my large family; but one thing was settled: all my children should stay in school until they had completed the course, come what might. Thank God, I have been able to see that desire fulfilled."

After spending three years in the school, Brother Block entered the ministry, in which he has been a very successful laborer, not because of his profound learning, but because of his whole-souled consecration, simplicity, and earnestness.

The results of his fidelity and self-sacrifice are to be seen, not only in the many souls he has won through his public ministry, but also in his own family.

Five of his children are now active missionaries, all teachers. The oldest son went to Friedensau to finish his education. For several years now he has been a successful teacher in our church schools in this province.

Another son and three daughters have completed our missionary course here (twelve grades) and are all teaching, one in Chili; another in Uruguay, and two others here in Argentina. Hence his children are missionaries in three different republics of South America.

The three younger children, still in the grades, promise to be as successful as the others. They are all

bright, capable young people and are especially talented in music. Some time ago the father bought a piano for his children, and last year six of them were studying music. The poor mother confided to me one day that she felt sometimes as if her head would burst, having to listen to so much "drumming" on the piano, from sunrise to sunset.

This is really a remarkable family, and we are justly proud of them. Among our Russian-German brethren here, the idea prevails that the girls do not need an education. "What's the use?" they say. "Our girls just marry farmers anyway and settle down, and they don't need much education for that."

So we have been grateful for the inspiring example of the Block family, in showing what education will do for girls.

"Financially, it has meant a loss," concluded our brother, "for I had to keep on selling parts of my farm so as to educate my children, and now I haven't much left. But my wife and I are getting old and do not need much and the children can take care of themselves. I believe we have given them something more valuable than a piece of land to farm. With five children already engaged in this message, I consider myself rich; and I hope that some day the other three will be doing the same."

Surely he has chosen that better part, which shall not be taken away.



Mr. Godofredo Block and Family



# The Peoples of Northern Luzon

OLIVER FISK SEVRENS

"From Greenland's icy mountains,  
From India's coral strand,  
Where Afric's sunny fountains  
Roll down their golden sand,  
From many an ancient river,  
From many a palmy plain,  
They call us to deliver  
Their land from error's chain."

FOR how many years have these words been sung, and how often now they ring out from the houses of worship! Yet how many of those who sing receive the call as a personal one? Years ago I felt that if I ever became a Christian it would also mean to become a missionary. "Every true disciple is born into the kingdom of God as a missionary," says the servant of God in "The Desire of Ages." So when I accepted Christ a few years ago it was to enter one of our schools to prepare for service. On leaving school, I came back to the Philippines, where I first began to observe the Sabbath. For three years I have labored here with much joy in the work.

It is about the work which lies "beyond" that I wish to tell you. To the north of Manila, which is the capital of the archipelago, about one hundred fifty miles as the crow flies, is the great mountainous region of Luzon. Here in the fastnesses of the eternal hills live a group, or rather groups, of the most interesting of people. The land occupied by this people is exceedingly mountainous; the larger part has never been surveyed, and until American occupation, had never been visited by foreigners, not even by the Spaniards. The Mountain Province stretches from the plains of Pampanga to the China Sea on the north, and is bounded on either side by mountain chains running parallel with and not far from the coast. The population is greatly scattered. One may travel for days over the trails without seeing any sign of a habitation, and will perhaps not meet one person all day. There are estimated to be at least 500,000 Igorots living in this region. At the recent census, taken last year, many of the people had gone to inaccessible regions because of the "flu," which was raging at that time, hence there are really no reliable figures.

The Igorots are many as regards language and customs. There are at least eight well-defined tribes. Yet in the same tribe one town, or *apo*, may have an entirely different accent from that of a neighbor only a few hours away. This arose because of the

custom, which has prevailed until recently and even now occasionally crops out, of "head hunting." Because of this custom it was at first impossible to get *cargadors* (men who carry luggage). In this great region man is the only means of transportation from one district or subprovince to another. The *cargador* would go to the boundary which he thought was safe for his head. Then the process of engaging new *cargadors* had to be gone through. During the last few years, as a result largely of the work of Dean C. Worcester, former secretary of the mountain tribes, quite a friendly feeling has grown up between the former enemies and traveling has become more safe.

The government has done much to bring this people

under the influence of civilizing influences. There are today over seven thousand young Igorots in primary schools and several hundred in the four intermediate schools. A few have even advanced as far as the high school, of which there are two, one in Baguio, the great health resort of the Philippines, which is at the southern end of the mountainous region, and the other in Tagudin, near the western coast at the foot of the mountains.

Though the entire province contains less than ten thousand square miles, because of its extreme irregularity a trip through would occupy at least a month. The people are kindly disposed, especially toward Americans, who have given them the only opportunity for advancement that they have ever had. Physically they far excel the lowlander, or "Christian" Filipino. Their standard of morals would put to shame that of most civilized countries.

For instance, a thief, if caught, must restore twofold. Adultery is punished by death of both persons concerned.

A few of the customs of the Bontoc, the tribe most widely known, might be of interest. There is no such thing as a lock. When a family are all away, a stalk of tall *runo* grass is stuck into the ground and any one who ventures near, except the owner, is guilty of housebreaking. When a person dies, the body cannot be buried except in the home town. If it is difficult to bring the body many days' journey, a special basket may be brought to the body, certain words pronounced to cause the spirit to pass into the basket, the basket carried home, and the spirit properly buried. One does not think of going out at night



An Igorot Looking up the Mountain Road for the Gospel Messenger



without a certain kind of spear, called the *kayalan* or *anito* (spirit spear). Its presence will keep away any evil spirit which may be near. If one is sick, a dog or pig is killed, and the blood put on either cheek of the afflicted one and left for three days. It can then be washed off.

One day I heard of a teacher who was ill, and I went to his house. He met me. On either cheek was the blood-dried spot. "Yes, I am better." The educating influences do not at once banish the old superstitions. The honesty of these people is remarkable. One can go on a day's journey, leaving the *cargador* behind with property enough to make him wealthy, with perhaps that most precious thing,—a blanket,—yet he will always come into the camp safely. Large sums of money are intrusted to these *cargadors* to carry long distances, and they never fail.

But very little has been done for these children of nature. The Episcopal Church has a mission in Bontoc. Their work has been largely that of civilizing, though many have been made members of the church. Recently I spent a month at one of the largest of the intermediate schools, the farm school at Trinidad. Many of the boys there had come from the Bontoc subprovince, and were nominally members of the Episcopal mission. Not one of them had a Bible, yet a more Christian set of boys I have never seen. It seems as if they are naturally good. On my return to Manila I sent a number of them New Testaments. A letter of appreciation has been received from nearly every one. Here are a few extracts from the boys' letters, which were written in English, of course, for there is no written language for any of these mountain peoples:

"I received the New Testament from Morris, which you sent me, and am glad to read it, because it teaches me about the life of Jesus Christ and how to love him.

"JAMES MAGMUYAO."

The Igorot has only one name until he goes to school, then he takes an American name, usually for his first name.

"Thank you very much for the Testament which you had sent to me. Oh, it is small and fine. I will take a good care for it for my remembrance to you friend. I often spend my extra time of reading some of the chapters."

"I was very, very glad to hand the Bibles you sent. So with James, Oliver, and Edwardo. We thanked you very much. I gave the Gospels of St. John to the boys from the north, for they were very interesting to hear about God. Most of them were telling me that they never read Bible since their entrance in school."

Would you young people not consider it a privilege to work among such boys? These are but few compared with the multitudes in the world, all of whom must be warned of the coming of Jesus. When he comes there will be some Bontocs, Ifugaos, Kalingians, Apayaos, Tinguianes, Benguets, and others from these remote and wild peoples of northern Luzon ready to meet him. Can one of us not hear the call which is sounding across the land and sea, "Come and tell us of Jesus who died to save all mankind"? Let us have but one purpose in life, dear young people, and that to tell those who sit in darkness, under the fear of the *anito* and other dread unseen things, of the wonderful love of Jesus. Who will answer the call?

A WORD of commendation is due him who tries, though his success almost amounts to failure. The thought that some one appreciates his effort, will encourage him to try again. Mrs. D. A. FITCH.

## Nature and Science

### A Bird Without Wings

HOW may a bird be distinguished from an animal? "By its wings," would probably be the answer of nine persons out of ten. Therefore, when, years ago, travelers began to bring home tales of birds without wings, stay-at-home people would not believe.

Even learned men made fun of the notion, just as in earlier days they had laughed at the idea of an animal with such an impossibly long neck as that of the giraffe. But in this case, too, unbelief had to give way before proof.



The Apterix

This strange bird, called by the natives kiwi-kiwi, is a native of New Zealand. It appears to have no wings at all, and for this reason its scientific name is *apteryx*, or wingless. On close examination, however, just slight traces of wings are

found,—the veriest beginnings of wings,—but of no use whatever for flying. In fact, the bird seems to have no more notion of flying than a dog, though it can run with great swiftness.

It lives chiefly among the ferns, and is very rarely seen in the daytime, keeping itself concealed in hollows among rocks and tree roots.

The natives hunt the kiwi-kiwi at night, taking with them torches and spears; but so fleet of foot is the bird, and so adept at diving among the heavy fronds of the fern, that its capture is a very difficult matter.

The skin is very tough and flexible, and covered as it is with fine silky feathers, is greatly valued by the chiefs of New Zealand, for state mantles. No person of lower rank is allowed to wear such a mantle, and a chief will hardly part with his for any sum of money. A splendid mantle was presented to the present queen of England when she toured through that country a few years ago.



A Chief's Daughter Dressed in a Kiwi-kiwi Mantle

Another remarkable thing about the bird is the size of its egg. The bird itself stands about two feet in height and weighs just over four pounds; yet its egg is nearly six inches long, and weighs nearly one pound! The egg is thus about one quarter of the height and weight of the bird itself.

In my father's home we had one of these birds, living in the fernery, for over four years. By some accident the door of the fernery was left open and the kiwi-kiwi escaped, and we never saw it again.

MRS. M. H. CROTHERS.

"He never forgets a kindness, except the kindness he shows to other people."



### Animal Peculiarities

**W**HERE'S that sack of sunflower seeds?" asked the boss animal man of the circus, as he looked over the group of rather apathetic monkeys, swinging and climbing about the "monk" den. "These fellows need a little toning up. They're showing about as much pep as a boa constrictor after its quarterly feed of live pig."

Pans filled with the sunflower seeds were soon the centers of several rings of grabbing, gesticulating, gobbling, munching spider and rhesus monkeys, Japanese apes, and golden baboons. It was a regular party for the chattering folk, a feast of feasts, for among the favorite delicacies of the monkey tribes is the seed of the sunflower.

And it is medicine, a tonic. Whenever the animal specialists notice the "monks" becoming listless, sunflower seeds or carrots appear on the monkey house menu. The supply of seeds may run low at times, but it is always open season for carrots.

However, neither carrots nor sunflower seeds afford any protection against the lung troubles that so often deplete the ranks of monkeys in captivity. These little animals have very small lungs, for their forearms seem almost to project from their breasts; hence, the prevalence of tuberculosis among them. Pneumonia stalks them in cold, damp weather on the road. With all the care in the world, several are almost certain to die when cold rains begin. Monkeys are the "perishable goods" among the zoo displays.

#### The Gorilla Refuses to Be Acclimated

Among monkeys, like all the species of the ape, the gorilla is the hardest to keep alive in captivity. In fact, the gorilla is the only animal, barring the captive-born elephant, that American zoo and menagerie superintendents have been unable to keep alive. Not one has lived a year in America. So far as is known on this side of the pond, the European animal men have had no better success with this terror of the jungle. Gorillas generally die of stomach trouble—"acid stomach," the animal experts term it.

Last year one of the largest American circuses secured a full-grown African gorilla, measuring four feet and eight inches from sole to crown, for a pre-eminent menagerie feature. The animal was brought to the States by the eastern route, landing in California, where the show picked it up, hoping gradually to acclimate the beast as stands were played along the coast from San Diego to Seattle.

The circus spent thousands of dollars in the purchase of the gorilla and in its transportation, care, and billing. It very nearly died of stomach trouble at Fresno, but recovered fully, celebrating that event by nipping off one of the fingers of the only keeper that had apparently established friendly relations with it. But several weeks later the gorilla died, a victim of "acid stomach."

The day the beast succumbed, a shipment of "gorilla" paper for the billboards, worth several thousands of dollars, reached the advance cars of the circus. It was, of course, useless.

Thus, this attempt to exhibit this rare beast in America proved a costly venture, and it was the only effort made in the last fifteen years. There will be no other. Animal men are now satisfied that it cannot be done, for this circus had three men caring for the gorilla, one of them an authority on the care of sick animals.

Elephants, hippopotamuses, and "cat" animals—lions, leopards, tigers, pumas, and jaguars—are rarely sick, and they seem to thrive on the road every bit as well as they do in their winter quarters, which are steam heated, with steam pipes running through the tanks for the amphibious creatures.

Cloven-hoofed animals—deer, antelopes, zebras, hartebeestes, gnus—do well in captivity. The giraffe, however, because of its freak build, is a source of great worry. It is in danger of a broken limb whenever the show is hauling or moving on its trains.

#### Baby Elephants Always Die

American animal men have found it impossible to raise elephants born in this country. The only breeding herd in the United States is owned by a large Western company. There have been five babies in this herd, and all have died shortly after birth. One, however, lived over five months. It was Little Miracle, the third child. Cold, rainy weather brought on a fatal attack of pneumonia.

This elephant was nursed on a bottle, and physicians and expert animal men conferred and agreed on the composition of the liquid food. The principal ingredients were goat's milk and bran. The mother elephant, Alice, not only refused to nurse it, but took an unaccountable aversion to it, making efforts to trample it to death, so the animal men took it from her soon after it was born.

A year later, Alice was sold to the Salt Lake zoo, where in 1918 she gave birth to her fourth child. It was named Prince Utah, and it was hoped that it could be raised, as it would not be exposed to the annoyances of travel. However, it, too, died.

The father, named Snyder, is a wonderful performer. He is the only elephant in America that walks on his hind legs carrying his trainer—a woman—on his tusks. This great beast strides from fifty to sixty yards during this feat. Snyder is a most willing worker. He has been known to push out of the mire on a wet circus lot a heavy seat wagon which twenty-six horses, straining and slipping in the mud, were unable to budge.

He is forty-seven years old—still a youngster, as elephants have been known to live to the age of one hundred thirty. However, an even century is the "three score and ten" of pachyderms.

Snyder has but one fault, and that has its justification in a way. Long ago some white-jacketed "candy butcher" with the show played a trick of low cunning on him, probably feeding him snuff in a sack of peanuts. Since then he has his annual joke. He will munch hay calmly in the elephant lines week after week until the "candy butchers" forget about his grievance.

Then, during the rush, one of them will unwittingly



The Sick Monkey



dash through the sector commanded by Snyder's trunk. He may dash in, but he "sails" out, for a resounding spank by Snyder with his massive trunk will propel the luckless vender a good twenty feet through the air, and peanuts, popcorn, and candies will be scattered all over the menagerie.

When the "butcher" picks himself up wrathfully, Snyder will be innocently eating hay, but his little eyes will be twinkling with merriment. Otherwise Snyder is perfectly harmless.

All cat animals are carnivorous,—meat eaters,—but the great majority of creatures in the menagerie are vegetarians, "hay eaters," in the argot of the white tops. Monkeys are vegetarians, but there are a few that are very fond of meat. Animal men feed them very little, however.

Menagerie animals are fed but once a day, generally after the *matinée*. Their diet is carefully regulated. Were they not fed scientifically, they would eat themselves to death, for they are gluttons, without exception. If they ate to satisfaction, as they do in the wild state, they would succumb to indigestion.

The most vicious creature in the menagerie that is not caged is the zebra, unless it is the sacred ox of India, which sometimes attempts to perforate the hide of oversolicitous attendants with its long horns.

The zebra is a whole-hearted little biter and kicker, and it is nimble and quick in its attack.

But the zebra and the common Rocky Mountain burro are the parents of an ideal animal, a new animal—the "hyney." This crossbred creature is as docile as a lamb, a willing, hard worker, and a clever performer. There is only one herd of hyneys, and it is with a circus. The animal looks exactly like a zebra, except that it is heavier in general build, and its stripes are not quite so vivid as the zebra's.—*Frank Baden, in Illustrated World.*

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## Echoes of History

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### The Treachery of Benedict Arnold

SOME of the main features of American history are familiar to most people, but just how certain parts of the great drama have been acted, few seem able to relate. Take, for instance, the case of Benedict Arnold, who, everybody knows, was, in some way, a traitor to his country, and whose name consequently has been freely used when attempting to portray the infamy of some person who has betrayed a public trust.

This man was a native American, having been born in Norwich, Connecticut, Jan. 14, 1741. In the Revolutionary struggle with England, he fought bravely in the patriot ranks. Indeed, his conduct in his country's service was for a long time very gratifying to all lovers of liberty. So meritorious was his course that in 1775 General Washington put him in charge of 1,100 men to assist in the capture of Quebec. In the defeat before this place Arnold was seriously wounded, but for his gallantry and skill in the engagement, Congress promoted him to the rank of brigadier general.

Success crowned his efforts in later service, but in 1777 a circumstance arose which was destined permanently to embitter his mind, and change his whole course of action. When in February of that year Congress created five new major generals, Arnold, although the ranking brigadier, was passed over,

partly at least for sectional reasons, in favor of the juniors. He was stung by this injustice, as he considered it, yet two months later, learning of an enemy invasion in Connecticut, he quickly gathered a force of five hundred volunteers, with whom he made heroic resistance at Ridgefield, where several horses were killed under him. He then presented his claim to Congress for advancement in rank, which he considered his due, but received only the gift of a horse, with a vote of thanks.

At this added affront, Arnold forwarded to Congress his resignation, which was not accepted. Just then General Burgoyne was successfully moving from the north against the patriot army, so General Washington influenced Congress to send Arnold with a competent force to withstand the enemy advance. Arnold consented to this arrangement, saying that he would "trust to the justice of his claims for future reparation." For gallantry displayed in this duty, Congress sent him, through General Washington, his commission as major general, antedating it so as to confer the rank he had been entitled to from the time it was first due.

But this delayed advancement proved of little benefit to the already perverted mind of Arnold, for with its reception he became quite intractable, and quarreled with his superiors. Field service was offered him; but on the ground that his battle wounds had incapacitated him for that line, he asked to be given the command at West Point, upon which he entered in August, 1780. His method of living at headquarters while there was so extravagant as to involve him heavily in debt. With his feeling of enmity at the Government about his former usage, he did not care to apply to it for relief. There seemed no other way out of his difficulty than to make an offer of homage to Sir Henry Clinton for the necessary funds to alleviate his distress.

With this end in view he sent a secret message to the British general in New York that he was ready to sell West Point for a stipulated sum. To secure this place was vantage ground long desired by Clinton, and so Arnold's offer was immediately accepted. Young Major John André was therefore sent up the Hudson River in the English ship "Vulture," to meet Arnold and close up the contemplated bargain. The two men met by night in a thicket by the bank of the river, and followed negotiations until daylight. They then went to a near-by house to spend the day, awaiting nightfall, under which Major André might return to the ship by which he came.

But upon reaching the landing place in company with Arnold, he found, to his dismay, that the vessel was gone, it having been discovered during the day by the men of a neighboring fort and fired on. No alternative was now left but for André to make his way to New York overland. To secure his safe passage through the American lines, Arnold signed and gave him a "pass" which read: "Pass Mr. John Anderson through the lines." He then added the instruction that when questioned, he was to report that he was an American on secret service.

This done, Arnold rode rapidly back to his quarters for fear of being discovered, while André, dressed in civilian clothing, mounted a horse and pushed his way toward his own military post. Several times, upon being halted, his "John Anderson" pass was accepted, but when nearing New York, some American young men seeing him pass along, ran and halted him.



From something they said, he took them to be friends of the English, and revealed that he was a British officer, saying he must not be detained, as he was on important business. The young men then told him who they were, and began searching him for concealed papers. Finding nothing amiss in his clothing, they bade him remove his boots, when lo! out came the papers given him by Arnold, which contained a full description of the military works at West Point.

André was at once conducted back, under guard, to the American army. General Arnold was quickly notified that Major André of the British army was traveling under an assumed name, holding a pass from him as commandant at West Point. Although Arnold had an engagement to breakfast with General Washington, when he learned that his plot was discovered he hastily kissed his wife and baby, telling the former all, then sprang upon his horse, and galloped to the river bank, from which place he was carried by boat to the ship "Vulture," which was "laying to" down the river, and thus he escaped the summary vengeance which was justly his due.

Little more need be said about this affair, except that Major André was hanged for his part in the treacherous work, while Arnold was rewarded with a handsome sum of money, and a commission in the British army. But notwithstanding this, Arnold was shunned and despised ever after by British officers. He died in London in 1801.

This man's course but shows to what ends one may go when harboring malignant feelings toward others. His life should be a lesson of profit to all who have known the truth, lest some supposed mistreatment from associates should lead them to turn from the course of right to war against it in any way or manner. Those who have tried such a course have, like Arnold, passed out of active life scenes into obscurity, dishonored and unwept.

J. O. CORLISS.

children and his household after him, to keep the way of the Lord, to do justice and judgment. Gen. 18: 17-19.

51. Five approaching events that were revealed to Abraham, but not to others, were, (1) He was to have a son of his own flesh; (2) his seed was to be as the stars in number; (3) his descendants would be in bondage in a strange land for four hundred years; (4) they would go out from their bondage a free people; (5) the destruction of Sodom and Gomorrah. Gen. 15: 4, 5, 13, 14; 18: 20, 21, 23.

52. Three words used by Abraham in conversation with his son Isaac are often used today by people in distress, and also to comfort those who are in hard places. The words are "God will provide." Gen. 22: 8.

53. Sarah, the wife of Abraham, was 127 years old when she died. Gen. 23: 1.

54. Hebron, famous in history, was purchased by Abraham as a family burial plot. Gen. 23: 8, 9, 20. It is south of Jerusalem.

55. Abraham was 175 years old when he died. Gen. 25: 7.

56. Abraham left his possessions to Isaac, his son. Gen. 25: 5.

57. Abraham was buried by his sons Isaac and Ishmael. Gen. 25: 9.

58. Rebekah became a comfort to Isaac after his mother's death. Gen. 24: 67.

59. Isaac was forty years old when he married Rebekah. Gen. 25: 20.

60. Rebekah gave the stranger a drink from her pitcher, and also gave to the camels as much water as they wanted. These deeds of kindness won for her an illustrious husband. Gen. 24: 17-27.

61. Abimelech's reason for wanting Isaac to remain in his land, was, in his own words, "We saw certainly that the Lord was with thee." Gen. 26: 28.

62. When Rebekah left her father's house to become Isaac's wife, she took with her the nurse of her childhood. Gen. 24: 59.

63. In Isaac's time, as well as in Abraham's time, a man was in danger of being slain if he had a wife that was "fair to look upon." Gen. 20: 11; 26: 7.

64. Isaac and Rebekah were the parents of the first twins mentioned in history. Gen. 25: 21, 23.

65. "Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents." Gen. 25: 27.

66. Esau was forty years old when he married. His parents were much grieved over the selection of his wife. Gen. 26: 34, 35.

67. The parting wish of Rebekah's relatives and friends was that she might become the mother of thousands of millions, and that her seed might possess the gate of those that might hate them. Gen. 24: 60.

68. The custom of raising the hand when taking an oath probably started with Abraham's raising his hand in a pledge, before the king of Sodom. Gen. 14: 22.

69. The first blind man referred to in history evidently was Isaac. Gen. 27: 1.

70. Jacob's pillow was of stones, when in a dream he saw the ladder, and the angels of God ascending and descending from earth to heaven. Gen. 28: 11, 12.

## For the Finding-Out Club

### 1. PRONOUNCE the following words:

alamo	davit	serpentine
à la mode	Englander	slaked
coupon	English	tomato
courier	Sanhedrin	trousseau
courtier	senile	vehemence

2. What is the difference between a bug and a beetle?

3. Who invented the harmonica?

### Answers to Third List of Questions in Bible Contest

47. THAT bricks were burned and then laid with mortar is first mentioned in connection with building the Tower of Babel. Gen. 11: 3, 4, 9.

48. Abraham reared Lot, his deceased brother's son, as his own son. Gen. 12: 5; 13: 5; 11: 28, 31.

49. Sodom and Gomorrah were destroyed by fire from heaven after Lot, the only righteous man in them, had fled. Gen. 19: 15, 24.

50. The reasons God gave for revealing to Abraham things that were not revealed to others were, (1) Abraham, through his seed, was to become a great and mighty nation; (2) all the nations of the earth, were to be blessed in him; (3) he would command his



# The Correct Thing

## Don'ts for Stenographers

**D**ON'T be a noisy stenographer. 1 Thess. 4:11. Don't seek to entertain your employer. Your business is to "take down" what he says, not to make him take down what you say.

Don't use much talcum powder on your face; try using more on your hands, especially in hot weather. They will feel better, your typewritten pages will look better, and besides, it seems more fitting for one's hands to look as if they had come out of the flour barrel than for one's face to present that appearance.

Don't, unless quite necessary, keep late hours, thinking you can make up lost sleep another time. A stenographer must have plenty of sleep and nourishing food in order to be quickwitted and alert. Aim to be the kind of scribe Ezra was. Ezra 7:6.

Don't neglect to be sociable with other stenographers outside of office hours. Be friendly to the new stenographer who may be a bit lonely. Perhaps her work is troubling her, and a few points from your experience might do her great good.

Don't feel that you must dress as expensively and stylishly as other office girls with whom you are associated. Because their shoes cost ten dollars a pair is no reason that yours should cost that much. You may prefer to wear a less expensive pair and know that your mother at home has a new pair just as good.

Don't adopt the customs of your fellow stenographers unless their habits and manners are better than your own. Be your own honest, natural self; but "be sure that self is your *better self*."

VIDA V. YOUNG.

## How to Behave

**L**ADYLIKENESS is action and speech befitting a lady. The word "ladylikeness" also carries its own meaning. As gentlemanliness is gentle manliness, so ladylikeness is likeness to a lady. Then the only thing for us to consider is, What is a lady, and how does she act and speak?

In stories of English life we read of Lady This and Lady That, which simply mean that such a one was born in some noble family. She may be a real lady, and she may not. That depends upon her actions. The humblest, poorest girl ever born in America may be just as truly a lady as any countess or duchess.

A lady is never loud or unmannerly in her words or actions. As I write this, I am sitting on the deck of a great ocean liner, and girls and women are constantly promenading by. One can pick out the ladies in the twinkling of an eye. The mere females can be heard two hundred feet away; their strident voices and boisterous laughter are apparently meant to attract attention to themselves. Their clothes serve the same purpose. Violent colors, the extremes of fashion, however unbecoming, a swaggering gait, familiarity with young men who are mere acquaintances, all these signs show who are not ladies.

On the other hand, most of my fellow passengers are quiet in their talk and laughter. They do not force themselves upon the attention of others. Their dresses are not flaring, glaring creations of the dress-maker, but modest and becoming, however rich.

When at home I frequently see some of my girl friends on the cars going to school or going home again, and I know of no better test of ladylikeness than this. Many girls in a crowd will do what they would never think of doing when alone. They will scream and crowd and push and talk slang in a way that makes their older friends grieve and blush for them.

The temptation to appear "smart" leads many girls into unladylike ways. They try to say a sharp or a bright thing, which often means a foolish or unkind thing. They make eyes at the boys, or do something to attract their notice, or show an eager desire for their attention. If they could know what these same boys say and think of them, they would be covered with shame and confusion.

On the other hand, a lady is not prim and prudish and unsocial, but just a natural, kind-hearted, sensible woman, who thinks much of others and little of herself, who wants to make others happy, and in doing this is herself made happy.

Solomon's description of a virtuous woman is a good description of a lady of the olden time, and tells many of the characteristics of the ladies of all times. I would advise all the girls of my acquaintance to learn it by heart. It is found in Proverbs.—*Dr. Francis E. Clark.*

## The Guest You Miss

**A** WOMAN who entertained two American girls and an English girl was struck by the noticeable difference in their manners. The Americans were more "sparkling" and better dressed, but the English girl was more interesting in conversation and more thoughtful of others—and she left with her hostess a stronger impression of attractiveness than did the other girls.

The United States is getting out of its pioneer age, but it has not yet taken its place among the polite nations of the world; and it never will take it until Americans learn to combine thoughtfulness in little things with vivacity and the love of active life.

Perhaps there is no time when more young women neglect to show the traits of a gentlewoman than when they are in a whirl of gayeties away from home. Recently an American mother wrote a letter to one of her daughters who was visiting some friends in Chicago. The letter reached the girl on the first morning of her visit. Because it was not an ordinary letter a part of it is printed here.

"I am glad that you can visit Louise," wrote the mother. "She is a dear girl, and Mrs. Mabie is motherly and lovely. Be sure to make yourself a desirable guest. Enter into their home life and cause as little trouble as possible, since you will be there for several weeks.

"First of all, be on time at everything, especially at meals. Get ready a little early; then, if unexpected things cause delay, you will still be ready on time and can meet early guests or help in any emergency that may arise.

"If your room does not have a private bath and several others use the same bathroom, as is likely to be the case, be sure always to give plenty of time for the others, and always leave the room neat. Hang up the bath rug, wash out the tub and wipe out the bowl after you use them, and leave everything in good order for the next person; and do not use the prettiest embroidered towels if there are any others.



"At the table do not dawdle through your meals, but watch your hostess and try to finish each course as soon as she does, so that no one need wait for you. On the other hand, if they seem to you a trifle slow, do not rush through, to sit with your hands in your lap like 'patience on a monument,' but nibble along slowly with them.

"Be careful to turn off your lights every time you leave your room, so that you will not increase the bill for lighting.

"Be sure to throw the covers back over the foot of the bed and open your windows wide, so that the room can air when you go down to breakfast. Be dainty about your room. Do not get spots on the bureau cover or muss the counterpane; and of course never lie or sit on the bed without removing the counterpane.

"Use your own stationery,—except when you write special notes for which their embossed paper would be appropriate,—and always keep a supply of stamps on hand, so that you will not need to use any of theirs.

"If you read a book or a magazine, be careful to replace it exactly where it belongs as soon as you have finished reading it.

"Consult Mrs. Mabie or Louise about your dress for special occasions, so that you will wear your prettiest things when they wish you to, and so that your dress will be in harmony with Louise's. When a young man calls on Louise, meet him pleasantly and enter into the conversation, but be sure to make some easy excuses to leave the room, so as to let them have at least a few minutes together; and whatever you do, do not try in any way to attract him from her. Of course when she invites some one especially to see you or when several young men come together, it will not be necessary to leave the room; but do not monopolize any one man; talk to each one awhile, if convenient.

"Try to contribute something to the table talk without monopolizing the conversation, and ask questions to bring out interesting experiences or information. At a dinner party notice when 'the table turns.' That means that when the hostess talks to the person on her left, all should follow her example, or some one will be out of the conversation. Of course you would not abruptly stop in the midst of a topic with the person on your right, but as soon as you can gracefully do so turn to the person on your left.

"Round the house in the mornings have with you some sewing or a book, so that no one will feel that you need to be entertained. On the other hand, always be ready to go anywhere or to do anything that may be suggested. You are the only one there who has no regular duties; so try to do something for all the others."—*Youth's Companion*.

### A Day of Sight-seeing

MIRIAM and Helen, war workers at the national capital, on a holiday went sight-seeing. Miriam was very free to talk to any young man that wore the uniform; so while waiting for a chance to ascend the Washington Monument, she spoke to a soldier standing near and asked him to take their pictures. Of course he consented.

This in itself might have been excusable, had the association stopped there; but this young man was ready to take advantage of all the liberty accorded

him, so he proposed that his chum escort Helen while he walked with Miriam. The quartet sauntered over the grounds, and finally becoming wearied, sat down in the shade of some bushes.

It was not long, as would be expected, before the first young man ventured to hold Miriam's hand in an attempt to examine her watch. She made no special objection, though Helen repulsed the first attempt toward familiarity on the part of the young man accompanying her.

Then Miriam's escort ventured to place his arm around her. "He did so only in fun, so why should I care?" she answered when remonstrated with by Helen. At this juncture friends passed, and recognizing Helen in such questionable company, were shocked, stopped their car, and thought to offer to take her home; but finally they went on and left the young people to themselves.

Helen remonstrated with Miriam for her unconventional ways, but Miriam only said, "I'm not afraid. I can take care of myself." But not many months passed before policemen were escorting Miriam to her home in a distant State, and all because she did not keep her place with strange young men and demand the same of them.

Helen was always chagrined to think she ever suffered herself to be in the company of one whose conduct could be questioned. She tried to forget it; but her cheeks long burned with shame when she thought of the day's unsatisfactory venture.

F. D. C.

### The Sabbath Mind

IF the Sabbath is loved because of reverence for its Author, we will not mar it by our own work, words, or thoughts.

Who that has a heart to keep holy the Sabbath day has not had the difficulty of having his thoughts wander to secular matters sometime during the holy hours? Especially is this likely to occur during the darkened portion of the day and particularly if one is inclined to be wakeful.

It is almost impossible to drive out unwelcome thoughts, but they will subside if those of another nature intervene. To refrain from acting on wrong thoughts helps to a degree in their banishment. If on Sabbath a thought occurs of a better place for some article or piece of furniture, or an easier method of accomplishing the daily work, shall we act on these suggestions while yet it is God's holy time? shall we enlarge upon such thoughts while the hours are not our own? Or shall they not be replaced with thoughts suitable to the Sabbath, and then sometime after the Sabbath is past court these other thoughts for what they are worth?

Let us be content to do what can conveniently be done before holy time begins, and then during its precious moments leave all else undone until the closing sun has set. Simple meals simply served will lessen the amount of work, especially in dishwashing. No doubt the Lord will be pleased to have such work left until after his Sabbath is past.

MRS. D. A. FITCH.

If the girl who wonders why she is not popular would make up her mind to forget self and to think only of those about her, she would find the world opening its arms to her.—*Laura A. Kirkman*.





## Mary's Promise Book

MRS. SIMPSON was going away to be gone for some months. She knew fifteen-year-old Mary would be very lonesome. Just before she left, she put into her hand a little daily memorandum book, saying, "Mary, I first thought I would give you a wrist watch to help you to keep happy while I was gone; then I decided to give you this book of promises."

What do you suppose Mary did with the book? She might have put it away and kept it very carefully so it would not be lost, or she might have forgotten all about it, or paid no attention to it.

Not she. The minute she returned from seeing mother off, she ran for her promise book.

The first thing she saw was, "Look in your lower dresser drawer and you will not be lonesome this evening."

What a promise! Not be lonesome! Why, it wasn't possible. It did not take her long to get to the drawer, and there she found a box of chocolates, and oh, a new book, the very book she had been longing to read.

The next thing she knew father came in from the official board meeting, and it was long after bedtime. Lonesome? Why, she had not thought of it.

The next morning her promise book said, "If your work is all done by ten o'clock, there is fun ahead."

How she flew around, and before ten her room was in order, the living-room dusted and in order, and her other vacation duties all taken care of.

She had scarcely finished, when, honk, honk, came the call; and there was Dr. Uncle Charles, who called, "Are you all ready? Cannot wait a minute, for I must be at Elsdon by noon, and it is some spin."

This was just a beginning of that wonderful promise book. Before long it became so interesting that Mary began looking ahead, and could tell you days ahead what the promise for any day was.

There was one that at first did not interest her as much as the others. It read, "When you are discouraged or lonesome, come back here," and the promise leading to it was, "If you will sit in the chair by my worktable and follow directions, you will find new courage."

The first time Mary came to that promise, something had gone wrong and oh, how she wanted mother! She sat down in the chair as directed, and saw on the table a little pile of cards, with this message on top, "Take just one at a time, but keep it for future use." She took up the top card, and it read, "Learn Isaiah 41:13, the last clause."

Mary looked around, and there right in front of her was a beautiful new Bible with her name on the outside, and as she lifted it, underneath lay a picture of her mother that just seemed to speak to her.

Her eyes filled with tears for a moment, then she turned to her Bible and read the words, "I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee."

At first it seemed as if mother were speaking, then as she repeated the words over and over, she seemed to grow strong, and she knew it was God talking.

Many times during the summer she came to that chair, and every time there was a new promise to learn, and each time she went out of the room feeling strong and happy.

Before she realized it, she found that the promises she had learned came into her mind just when she needed them, and helped her, oh, so much! Before mother returned, she had come to know that while the promise book had given her such a happy summer, the very best of all was the new Promise Book she had become acquainted with.

When mother returned, the picture and the Bible were transferred to her own room, but the best gift of the summer was the wonderful promises of God stowed away in her mind and heart, hers forever.—*Junior Workers' Quarterly.*

### What Is a Man Worth?

WHEN Cyrus, conqueror of Babylon, was asked, "What is the great thing to learn in life?" he replied, "To tell the truth." It requires more courage to tell the truth, and above all, to live it, under all circumstances and at all times, than to do any other one thing. It is the supreme measure of greatness. Frederick of Prussia once sent a message to the senate of his country, in which he said, "I have just lost an important battle, and it was entirely my own fault." This confession of the truth evidenced a higher degree of greatness than all his victories. The greatness of Huxley, for whom the sea and sky and earth gave up their secrets, was shown not so much by his attainments in natural history, and comparative anatomy, as in these words of gold: "I protest that if some great power would agree to make me always think that which is right, and do that which is right, as truth measures the right, on condition of being turned into a clock and wound up every morning, I should instantly close with the offer."

Knowledge without truth is worthless, and religion empty and meaningless is idiocy itself. Nations are held together, not by armies, or commerce, or law, but by what of truth there may be in the minds and hearts, the thoughts and deeds, of the people. The fact that in an hour of temptation, one man in the history of our country stood by his obligations and could not be bought from his high ideals of truth and right even by a king, has made this nation possible. In our earlier colonial days, when General Reed was a member of the Continental Congress, the British commissioners offered him ten thousand guineas to become false to his trust, and to desert the cause of his country. General Reed replied: "Gentlemen, I am poor, very poor, but your king is not rich enough to buy me." But for General Reed, there might have been no United States of America.

The young man who hopes to achieve success in the commercial life of the world, must make truth, which is the higher name for honesty, his principal stock in trade. A cynical philosopher once insisted that if all the lies told across the counters of mer-



cantile houses were laid upon the shelves, there would be no room for the display of goods. This is an exaggeration, an overstatement. If such a condition prevailed, there would be no commercial houses. Honest statement and square dealing alone make commercial houses possible. The merchant or salesman whose methods are untruthful will not prosper, certainly will not endure. The wicked may flourish "like a green bay tree" for a season, but the end is not far off, and the end is ruin. A young man once said to me, "I am tired and ashamed of lying in the store where I am employed. I intend to leave it tomorrow, and next week I shall start a little bakeshop, and see if by fair dealing and honest service, I can make a living. Will you patronize me?" "Certainly," I replied, "and my friends will patronize you." That was seven years ago. The little establishment flourished. Its service has always been an honest one. Today it is one of the largest institutions of its kind and its patrons reach into the thousands.

Some years ago a little red-headed lad was employed in an Irish linen factory. One day an order was received for ninety yards of a certain grade of linen. The superintendent of the establishment found that they lacked three yards of the desired quantity, and he proposed by a process of wetting, to stretch the linen to the requisite length. Preparing the linen, he took hold of one end of a piece, and, directing the lad to take hold of the other end, said, "Adam, the linen is too short, it must be stretched; pull, Adam." Adam replied, "I'll not pull; I'll not make the linen lie!" The superintendent ordered him out of the factory, saying, "You're a fool! You'll never make a linen manufacturer." The courage which enabled the boy to resist the temptation to "make the linen lie" laid the foundation of after-greatness. The red-headed lad was Adam Clarke. He became one of the greatest commentators on the Bible the world has ever known.—*Selected.*

### No Age Limit

A WRITER in the *Washington Post* gives the following interesting facts and comments on the world's workers:

"He who places stress on age limit for accomplishing things now has the example before him of Henry Clifton Goodrich, of New York, aged 87, who went to work recently on a \$4-a-day job to recoup his fortune.

"Mr. Goodrich, who was once a millionaire, lost money in speculating in real estate, and has just gone to work to make it over again.

"Of course, he doesn't intend to make it all on \$4 a day in the remaining years of his life. But being a well-known inventor, who brought out over a hundred patents on sewing-machine attachments that came into use in the last thirty-five years, he has gone into the business of taking out new patents since his rights on his early inventions have expired.

"I am not more handicapped than I was in childhood," the white-haired worker is said to have remarked. "Although my grandmother lived to be 106, my mother and father both died when I was six years old, after they had gone with me to Chicago.

"I went out on a farm with strangers twenty miles from the town, and I worked there for my board and schooling. I started upon my career as an inventor when I was fifteen years old. My big start was when

I hit upon the idea of the tuck marker for sewing machines. My sole capital then was \$11, which I invested in copper and tools."

"And according to all reports, he will make good and will live his family traditional number of years.

"Such activities are inspiring, to say the least. But it only accentuates the spirit of the times.

"There really is no age limit, and the old saying, 'A man is as old as he feels,' is exemplified daily.

"And woman, too. The man who said that people ought to be killed off at a certain age would certainly change his observations if he went into the highways and byways of life and saw what was going on there.

"One of the big reasons that age is playing such a small part in the success of the individual is that machinery has so far advanced as to make the physical side of man of less importance than that of his understanding processes.

"Of course, he must be physically fit to be mentally capable, but the burdensome work is being gradually replaced by mechanical means, thus leaving the individual to assume responsibility over more work than formerly.

"Therefore the older and more experienced person is needed in many places that were not in existence in years gone by.

"Industry, commercialism, is keeping the youthful spirit alive longer than ever before.

"It is never too late for success, provided the will and desire are there.

"As the Salvation Army wisely put it, 'A man may be down, but he is never out.'"

### An Experience with Children of the Slum District

A SEWING class for the little children of the pavements, at the "North End" of our city was started. We called our effort, "The Cup of Loving Service."

An Italian hotel keeper gave us the use of a large room with chairs and tables, and once each week we taught the children how to sew. About thirty children, mostly girls, ranging from five to fourteen years of age, attended the class.

Our object was to keep the children off the streets for a little while, and to implant in mind and heart some wholesome lessons of spiritual and physical truth.

One afternoon when I happened to be the only "teacher" present, and at that time a young and inexperienced one, it was difficult to quell the exuberance of the restless ones, so I attempted to use their natural talents in some form of an entertainment. The idea of an "entertainment" was not new to them, but their idea was quite different from mine.

Several of the girls began at once to show what they could do.

One girl sang a street song, introducing an apology for a "skirt dance." Then others joined her, another began a song, and the rest joined with her. It was all jingle and ragtime, and the jests would have made the lowest minstrel blush.

As the children danced and flung their feet in an attempt at fancy dancing I wondered how their ragged clothes stayed on them.

I felt saddened as I firmly drew the "entertainment" to a close.

These children did not realize their degradation; they did not even know that their songs were horrifying to the ears of refined people.



Poor little slum children! They were filthy and ragged, their only bath being saliva rubbed on vigorously by an older brother or sister. Habits of this sort had to be corrected, but those who engage in such work realize the task of conflicting with "home" influences.

The happiest moments in the lives of these unfortunate little ones were spent on the farm of the leader of "The Cup of Loving Service," twenty miles away from the din and smoke and filth of the slum district.

These outings were the only glimpse they had of a purer air, a better life, and of "green things growing." As I gathered these children from the streets, I could see all about me sad faces, bad faces, deformed bodies, and sadder still, the results of slum atmosphere in dwarfed intellects. Corpse-like faces stared from dingy window panes; squalid babies crawled on dirty brick sidewalks; miserable specimens of manhood lounged in doorways; and untidy women lolled from open casements.

My soul was gladdened at being able to transport these slum children out into God's country, where the sun shone and where the babies could creep on the clean fresh grass.

No wonder evil lurks in crowded city streets, alleys, and dens, with their foul atmosphere, where the sun's health-giving rays cannot penetrate, nor the Sun of Righteousness arise with healing in his wings.

STELLA ARCHER SIMSON.

"THE Chinese do not say, 'Good night,' but their equivalent, 'I'll see you in the morning.'"



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LITTLE JEAN OF FRANCE

Given his first pet in four years, by the American Committee

## The Sabbath School

### Young People's Lesson

#### V — Ordinances of the Church

(November 1)

GOLDEN TEXT: "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." Matt. 20: 26, 27.

#### The Ordinance of Humility

1. What ordinance did Jesus institute on the night of the last Passover Supper? John 13: 3-5. Note 1.
2. What spirit in the hearts of the disciples led them, on this occasion, to refuse to perform this act of a servant? Mark 9: 33, 34; Matt. 20: 20, 21, 24. Note 2.
3. How did Christ's act of humble service and love affect the hearts of the disciples? John 13: 6-11. Note 3.

#### Practical Lessons from the Ordinance of Humility

4. What did Peter say as Jesus was preparing to wash his feet? What was Jesus' answer? Verse 8.
5. Of what was this act by Jesus a type? Note 4.
6. What did Jesus mean when he said, "Ye are clean, but not all"? Verses 10, 11.
7. When Jesus had sat down, what did he say regarding our duty? Verses 12-15.
8. What experience shall we have in following this example of Jesus? Verses 16, 17. Note 5.

#### The Lord's Supper

9. After washing the disciples' feet, what did Jesus do? Matt. 26: 26.
10. As he gave them the cup, what did he say? Verses 27, 28.
11. When will Jesus again partake of the Lord's Supper with his disciples? Verse 29. Note 6.
12. How was this sacred service closed? Where did Jesus and his disciples go? Verse 30. Note 7.
13. Of what is the Lord's Supper a memorial? How long will it be observed? 1 Cor. 11: 26. Note 8.
14. What is the result to one who partakes of this bread and wine, not discerning the body of Christ? 1 Cor. 11: 27-29. Note 9.

#### Notes

1. "At a feast it was customary for a servant to wash the feet of the guests, and on this occasion preparation had been made for the service. The pitcher, the basin, and the towel were there, in readiness for the feet washing; but no servant was present, and it was the disciples' part to perform it. But each of the disciples, yielding to wounded pride, determined not to act the part of a servant. . . . By their silence they refused to humble themselves. . . .

"Jesus waited for a time to see what they would do. Then he, the divine Teacher, rose from the table. . . . They understood the unspoken rebuke, and saw themselves in altogether a new light."—*The Desire of Ages*, p. 644.

2. "When the disciples entered the supper-room, their hearts were full of resentful feelings. Judas pressed next to Christ on the left side; John was on the right. If there was a highest place, Judas was determined to have it, and that place was thought to be next to Christ. And Judas was a traitor."—*Ibid.*

3. "Judas, in choosing his position at table, had tried to place himself first, and Christ as a servant served him first. John, toward whom Judas had felt so much bitterness, was left till the last. But John did not take this as a rebuke or slight. As the disciples watched Christ's action, they were greatly moved."—*Id.*, p. 645.

The constraining power of the love of Jesus was felt by Judas. "When the Saviour's hands were bathing those soiled feet, and wiping them with the towel, the heart of Judas thrilled through and through with the impulse then and there to confess his sin. But he would not humble himself. He hardened his heart against repentance; and the old impulses, for the moment put aside, again controlled him. . . .

"When Peter's turn came, he exclaimed with astonishment, 'Lord, dost thou wash my feet?' Christ's condescension broke his heart. He was filled with shame to think that one of the disciples was not performing this service."—*Ibid.*

4. "The service which Peter refused was the type of a higher cleansing. Christ had come to wash the heart from the stain of sin. . . . Until brought into a state of humility and love, they were not prepared to partake of the paschal supper, or to share in the memorial service which Christ was about to institute. Their hearts must be cleansed. Pride and self-seeking create dissension and hatred, but all this Jesus washed away in washing their feet."—*Id.*, p. 646.

In performing this rite we pledge ourselves to serve our brethren in sympathy and tenderness, even though they may afterward betray us. We cannot weigh the heart.



5. Jesus says, "If ye know these things,"—if you know the purpose of these things,—“happy are ye if ye do them.”

6. This future meeting “in my Father’s kingdom” is described in “Early Writings,” page 19.

7. At the beginning of the thousand years, is “that day” when Jesus shall drink the wine new with the redeemed “in my Father’s kingdom.” At its close, Christ descends upon the mount of Olives. Zech. 14: 5, 4, 9. “As the New Jerusalem, in its dazzling splendor, comes down out of heaven, it rests upon the place purified and made ready to receive it, and Christ, with his people and the angels, enters the holy city.”—“The Great Controversy,” p. 663.

Then “the redeemed raise a song of praise that echoes and re-echoes through the vaults of heaven, ‘Salvation to our God which sitteth upon the throne, and unto the Lamb.’ And angel and seraph unite their voices in adoration. . . . In the presence of the assembled inhabitants of earth and heaven, the final coronation of the Son of God takes place.”—*Id.*, pp. 665, 666.

Strains of this coronation song in which the whole family in heaven and earth unite are found in Revelation 5: 12; 7: 10, 12; 19: 6. How great the contrast between the time when, in the darkness of the night after singing a hymn, “they went out into the mount of Olives,” where Jesus was to be crucified, and this day of joy and triumph when the redeemed host, singing the “Alleluia” chorus on the same mount, now made a mighty plain, crowns him King of kings and Lord of lords!

May we who partake of the Lord’s Supper here also meet around the silver table there; may we who sing the closing hymn here also join in that grand coronation chorus there.

8. The bread and wine symbolize not only the body and the blood of Jesus, but they symbolize his words, which are to us spirit and life. If we would have constant communion with the living Jesus, we must as constantly feed upon his word, which is the true bread of life.

9. It is only when sin is cherished in the heart, when differences between brethren are not confessed and put away, that the Lord’s disciples would gather “unworthily” about his table. The object of the preparatory service of feet washing is to enable us to come with clean hands and pure hearts into the presence of Christ and sup with him and he with us.

Judas was present and partook with the other disciples of the emblems of the broken body and spilled blood of the Saviour of the world, but he ate and drank “unworthily,” for in his heart were still the seeds of wickedness. Yet he was not excluded from the communion. Should we then exclude ourselves because some who we think are unworthy may be present?

7. Although Nebuchadnezzar was a king, what shows that he lacked self-control? What is said concerning the heating of the furnace? What command did he give to his most mighty men? Verses 19, 20.

8. How was every chance of escape cut off from the three men? What unexpected event took place? What shows that it was impossible for the three men to help themselves? Verses 21-23.

9. Being astonished at what he saw, what did the king ask of his counselors? What was their reply? What did the king see that was so surprising? Verses 24, 25.

10. What did the king then say to the three men in the furnace? Who saw these men as they came forth from the furnace? What further evidence of the power of God did the men from the different provinces receive? Verses 26, 27.

11. How did the king really commend Shadrach, Meshach, and Abed-nego for their faithfulness to their God? How was the true God still further made known throughout the heathen world? Verses 28, 29. Note 2.

12. How did this trial work for good to these servants of God? Verse 30. Note 3.

### Things to Think About

What harm would there have been in these men appearing to worship the image, so long as their hearts worshiped the true God? 1 Thess. 5: 22; Matt. 5: 16.

Have not God’s people been commanded to obey earthly rulers? Titus 3: 1.

Why, then, should these Hebrew captives boldly refuse to obey their king? Acts 5: 29.

What similar test will yet come upon the worshipers of the true God? Rev. 13: 14, 15. Note 4.

### Notes

1. “From his rich store of treasure, Nebuchadnezzar caused to be made a great golden image, similar in its general features to that which had been seen in vision [Daniel 2], save in the one particular of the material of which it was composed. Accustomed as they were to magnificent representations of their heathen deities, the Chaldeans had never before produced anything so imposing and majestic as this resplendent statue, threescore cubits in height and six cubits in breadth. And it is not surprising that in a land where idol worship was of universal prevalence, the beautiful and priceless image on the plain of Dura, representing the glory of Babylon and its magnificence and power, should be consecrated as an object of worship. This was accordingly provided for, and a decree went forth that on the day of the dedication all should show their supreme loyalty to the Babylonian power by bowing before the image.”—“*Prophets and Kings*,” pp. 505, 506.

2. “In these and like words the king of Babylon endeavored to spread abroad before all the peoples of earth his conviction that the power and authority of the God of the Hebrews was worthy of supreme adoration. And God was pleased with the effort of the king to show him reverence, and to make the royal confession of allegiance as widespread as was the Babylonian realm.

“It was right for the king to make public confession, and to seek to exalt the God of heaven above all other gods; but in endeavoring to force his subjects to make a similar confession of faith and to show similar reverence, Nebuchadnezzar was exceeding his right as a temporal sovereign. He had no more right, either civil or moral, to threaten men with death for not worshipping God, than he had to make the decree consigning to the flames all who refused to worship the golden image. God never compels the obedience of man. He leaves all free to choose whom they will serve.”—“*Prophets and Kings*,” pp. 510, 511.

3. There are still erected golden images, before which men are bowing down,—success, pleasures, wealth, popularity, sinful customs.

Those who refuse the homage commonly given to these golden images are subjected to the fiery furnace of ridicule, and unpopularity.

4. “As in the days of Shadrach, Meshach, and Abed-nego, so in the closing period of earth’s history, the Lord will work mightily in behalf of those who stand steadfastly for the right. He who walked with the Hebrew worthies in the fiery furnace will be with his followers wherever they are. His abiding presence will comfort and sustain. In the midst of the time of trouble,—trouble such as has not been since there was a nation,—his chosen ones will stand unmoved. Satan with all the hosts of evil cannot destroy the weakest of God’s saints. Angels that excel in strength will protect them, and in their behalf Jehovah will reveal himself as a ‘God of gods,’ able to save to the uttermost those who have put their trust in him.”—*Id.*, p. 513.

God’s goodness hath been great to thee.  
Let never day or night unhallowed pass,  
But still remember what the Lord hath done.

—Shakespeare.

## Intermediate Lesson

### V — Deliverance from the Fiery Furnace

(November 1)

LESSON SCRIPTURE: Daniel 3.

MEMORY VERSE: “Our God whom we serve is able to deliver us from the burning fiery furnace.” Dan. 3: 17.

LESSON HELPS: “Prophets and Kings,” pp. 503-513; “Bible Lessons,” McKibbin, Book Two, pp. 231-233.

“’Twas a heathen king’s commandment  
Governed conscience then;  
Yet how bravely for Jehovah  
Stood those noble men.

“Stand for the right  
Wherever you may be,  
Trust in the Lord,  
Like the faithful three.”

### Questions

1. What did the king of Babylon set up in the plain of Dura? Dan. 3: 1. Note 1.

2. Who were summoned to the dedication? Where did they all assemble? What indicates that they were of different nationalities and that they spoke different languages? Verses 2-4.

3. How many instruments in the orchestra are mentioned? What were the people to do when they heard the first strains of the music? What was the penalty for disobedience? Verses 5-7.

4. Who came near and accused the Jews? What was their accusation? Verses 8-12.

5. What feeling did this arouse in the king? When the offenders were brought before him, what did he ask? What second chance did the king offer them? How did he show defiance of their God? Verses 13-15.

6. What answer did these men make to the king? What did they say their God was able to do, if he wished? But even if he did not deliver them, what would they not do? Verses 16-18.



True Worth

**B**OYS, come home," a mother called firmly but sweetly to her children, who were playing in a neighbor's yard.

"Don't go; just pretend you did not hear her," advised their playmate Kenneth.

"No, our mother wants us and we are going."

"O just pretend you didn't hear her," again pleaded Kenneth.

But the two boys scorned the idea, and left their play to answer their mother's call. They did not belong to as an aristocratic home as did Kenneth, but they had the true aristocracy of soul that made them scorn deception and disobedience.

O boys and girls, be true to the right! Don't pretend, don't deceive. That is just another way of telling a lie, and lying is an abomination to God and man.

F. D. C.

Keeping One's Promises

**P**ROMISES are easily made these days, and as easily broken," a man recently remarked to another. Then he continued: "It was not so where I lived years ago. If a man told you he would deliver goods at a certain time or if he said he would pay a bill or do a piece of work, you would receive the goods or the money on the day promised. Men expected to keep promises. Something very unusual had to occur to prevent the fulfilment, and even then an apology followed failure to meet the obligation."

It is no longer so. Promises are legion, fulfilments rare, and apologies rarer.

Sometimes those of our own number are inoculated with the deadly virus of unfulfilled promises.

Only recently a call was made for help in the fitting up of a church school building. One man was asked if he would come and do some carpentry work the next day. "Yes," he said. But the day waned and the man had not made his appearance. However, he attended the evening church service. But what good is it to attend church services, if one cannot keep one's promises? The Lord admonishes us to pay our vows, that is, fulfil our promises.

In a certain church a number of persons definitely promised to help on a certain piece of work, but they made no appearance on that day, and made no apologies. Of course, apologies would only increase the evil, unless one had been unavoidably prevented from meeting the engagement.

A young woman promised to make something for a young girl who was soliciting for a luncheon in behalf of a church school. The article was not made, simply because she did not feel like it when the time came to make it. But feelings do not redeem one from such a promise. A promise once made is sacred, and must be kept. There's no way out of it, unless it is an evil promise, and one finds that it is really more harmful to keep it than to break it.

Professed Christians who do not keep their promises, bring shame and reproach upon the cause of Christ. Let us be true to our word. Let us always be as ready to fulfil as to promise.

The Lord demands that conscientiousness, that regard for truth, that a man had who was connected with Mr. Wanamaker's great store. He was one of the firm's first advertising managers, and had an "invincible faith in the power of truth in advertising. He insisted that the heads of departments tell him

the exact truth about the goods he was to advertise, and he built up for the Wanamaker store, with Wanamaker's consent and support, a reputation for absolute truthfulness. People began to realize that if Wanamaker advertised a thing as being so and so, then so and so it was. On one occasion one of the department heads in some way misrepresented a certain class of goods to the advertising man, who later found out that he had advertised an error. He resigned his position. But Mr. Wanamaker could not let such a man go. He prevailed upon him to come back, which he did — at an increased salary."

This love for truth is the only spirit that gives stability to the religious, business, or social world.

A young Minnesota man trying to earn money for his college expenses by surveying, was offered one hundred dollars by a settler if he would make the line pass along a certain boundary on his claim.

The temptation was very real, as only a slight change in the surveying instrument would produce this result. But happily the young man, possessed of his father's Puritan ideas of honor and integrity, scorned the evil suggestion, and "laid the line with mathematical exactness."

This same integrity is needed in the keeping of promises. The fulfilment should be made to follow the promise "with mathematical exactness."

If you can't fulfil, don't promise. If you promise, meet the obligation the promise imposes. No ordinary circumstance should ever prevent the keeping of a promise; but if some unavoidable circumstance does hinder the fulfilment, the wires or a messenger should bear an apology as soon as possible, with an assurance of a fulfilment at an early date, if it is not then too late to meet the engagement.

F. D. C.

THE following health rules are printed in red on the blackboard of some public schools, for the guidance of children in their effort to attain and maintain a normal condition of health:

1. Drink as much milk as possible, but no coffee or tea.
2. Drink at least four glasses of water a day.
3. Eat some vegetables or fruit every day.
4. Brush the teeth at least once a day.
5. Secure a bowel movement every morning.
6. Play part of every day outdoors.
7. Sleep long hours with windows open.

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