

# The YOUTH'S INSTRUCTOR

Vol. LXVIII

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No. 8



Courtesy E. H. Wilcox

CHIMBORAZO, ECUADOR



# From Here and There

A memorial cottage to Dr. David Paulson is being erected for student use at Madison, Tennessee.

A few Christian women in Diarbekir are now able to partially support themselves by working as street cleaners, carrying mortar and dirt for builders, and other similar occupations. These women earn sixty-five cents a day, and this is sufficient to purchase a little food for themselves and their families.

In Idaho there exists a species of the acacia tree that attains a height of about eight feet. When full grown, it closes its leaves in coils each day at sunset. When the tree has thus settled itself for a night's sleep, it will flutter violently if touched, and if one shakes the branches it will emit a nauseating odor strong enough to bring on a headache. In Idaho it is called the "hungry tree."

More than 1,094,000 copies of the Instructor have been printed the past year. This makes an average of 21,000 a week. This is good; but we are still some distance from our 25,000 subscription list. We can, however, easily reach this goal by the time the INSTRUCTOR celebrates its seventieth anniversary in 1922, if all readers interest themselves in securing new subscriptions to the paper.

Miss Verona Morgan, of Everett, Washington, is the only girl superintendent of concrete paving in the United States. Though Miss Morgan is but twenty years old, she has superintended several large contract jobs. She had charge of the work of widening the Pacific Highway, and so well did she perform her task that the county engineer pronounced it the best piece of road in his territory.

Production is said to be the one thing that will bring the world into normal condition. There must be no loafers, no slackers. Every one is to find work, go at it with all his might, and then keep at it. This perhaps is the sanest solution yet offered for the present disturbed condition, except that great panacea, the personal surrender of world millions to the Christ spirit. How quickly this latter would bring a restful, prosperous condition!

The photophone is an instrument for telephoning by light instead of by electricity. It consists of a gramophone sound board with a delicately poised mirror in place of a needle. The mirror is actuated in its vibrations by selenium, and oscillates in accordance with the fluctuations of sound, and the beam from the mirror traveling to a receiver, conveys these oscillations with it, sound being reproduced in the telephone instrument by a reversal of the process. Prof. A. O. Rankine, a British scientist, recently gave a successful demonstration of the photophone before the annual convention of the Physical and Optical Societies.

On a station platform at a railroad center in India, where pass the trains from Calcutta on the one hand and Delhi and northwest India on the other, besides the side lines connecting with South India, one of our colporteurs sells literature. A missionary superintendent of a growing work in the Godavari River valley was passing through this place and purchased a book from the colporteur. Through this the missionary was persuaded to send for other similar literature, and finally requested one of our missionaries to visit him. Elder George Enoch responded to this call, and was met at the station by two missionaries, who after consultation with Elder Enoch, decided to call in their native preachers and leading members for a Bible institute to be conducted by Elder Enoch. About fifteen attended this institute, which lasted about thirty days. At the close of the studies a Sabbath school of 179 members was organized. All who attended the institute rejoiced in the new-found truth. Surely this is an omen of the latter rain that is to fall upon God's people.

Lithuania for centuries was an independent nation; but it finally was absorbed by the Russian Empire in its conquests. Since 1840 Russia has not permitted the term Lithuania to be used in official documents. Since the war this country has asserted its independence and has been recognized by England, France, and other governments. A special mission recently came to the United States to secure this Government's recognition, to obtain a loan of \$100,000,000, and to thank the United States for the aid already given to Lithuania through the food commission, the Red Cross, and credits for army supplies.

The health teachers of some of the schools of Washington, D. C., have entered upon a campaign to prevent their pupils wearing silk stockings, high-heeled shoes, and other ultrafashionable clothing. They are also putting a ban upon rouge, paint, and "rats" for school use. One who offends in the prohibitions is sent home, if she cannot take measures at school for putting herself in harmony with the regulations. Girl pupils of grammar and high school grades are advised to wear their hair down their back, wear wide skirts, middie blouses, and low-heeled shoes,—a highly sensible régime.

January 17-24 was national thrift week. It opened appropriately on the anniversary of the birth of Benjamin Franklin. The object of this campaign was to persuade the people to a more economical and simple régime. We are an extravagant and wasteful nation. As a people we are not so deserving of censure in this respect as the majority of those about us; but is it not true that year by year we are growing more careless in the expenditure of money, that we do not guard every dollar for the sake of the gospel, as we once did?

If you unwittingly receive a counterfeit bill from another, it is a crime for you to pass it on to another person. You must bear the loss unless you can recall who gave it to you.

## "Social Plans"

THE little book entitled "Social Plans for Missionary Volunteers" is full of wholesome and interesting suggestions for social gatherings. It contains instruction regarding the character of acceptable socials, and offers a large variety of games, thought stimulants, and "good mixers" for these gatherings.

The little book can be obtained for sixty cents; but its help to those planning just one social is worth far more than the price of the book. Order a copy at once of your tract society or of the Review and Herald Publishing Association, Takoma Park, D. C.

## The Youth's Instructor

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## The Belated Waterfowl

E. F. COLLIER

TODAY I saw a fowl betake his way

Across the sky's lone, cold, and drear expanse,

On southward wing to distant sun-clad bay

And fairer clime, and mournful mate, perchance.

Oft have I seen them fly in pointed group,

Cleave straight through vap'rous mist 'neath azure dome,

As trained warsmen guide their measured troop

Alike toward waiting death or joyous home.

But this one flew with weary, faltering wing.

Afar I heard his weakening, frightened call;

He disappeared, a fluttering, wasted thing—

A feather wafted down—and that was all.

Too long he waited in the treach'rous north;

While others hied away, he lingered, bold,

Till storm winds rose, then started wildly forth,

A prey to fear and loneliness and cold.

What lesson now might I retrieve from this?

What fear lest I too long earthbound incline?

Lest I, belated, fail to reach the bliss

Appointed me beyond in lands divine?

To me, as others, God assures a place,

If I from pleased ease consent to rise;

If I regard the tokens of his grace,

And leave the world, faith-winged, for Paradise.

O soul, arise and leave thy earthly rest

Before the storm clouds darken all thy flight;

While whisp'ring Hope invites thine upward quest,

And rose beams swing from skies of golden light.

Haste, then, lest all these fondly waiting days

Depart and leave thee lost and lonely here.

Mark well the season; he who heedless stays

Becomes a prey to dread remorse and fear.

## A Quaint Old Persian City

JOHN GODFREY JACQUES

WE had traveled by wagon the hundred miles from the Russian frontier to the ancient city of Astrabad, former capital of Persia. Most of the journey had been over lonely desert; but for the last few miles, the road zigzagged up hills less barren looking, between which we caught glimpses of the primitive earthwork wall of the city.

The gateway in this wall was too narrow to admit our wagon though the wagon was not large. Hence we entered the city afoot.

A picturesque city it is, if viewed from the roof of one of the higher buildings,—the whitewashed houses in a setting of giant fig, walnut, and chestnut trees.

But from the ground, the picturesqueness is less noticeable than is the vile odor from the open sewers along the sides of the very narrow streets.

Close beside the streets, in many parts of the city, are graves—not below the surface, but above, built up a few feet, plastered, and whitewashed. These graves are a favorite resort of the sick, many of whom die there.

Narrow streams of water flow alongside some of the streets; but the surface water is not safe to drink, hence drinking water is supplied by venders. These men carry their stock in trade in sheepskins suspended from their shoulders.

Sometimes a rich man, perhaps a mullah, signals a water vender to him, then calls for any who are

thirsty to come and drink, "without money and without price." As the people respond to this invitation, water is drawn for them, from the neck of the sheepskin; and when all who will, have drunk, the benefactor, who meanwhile has looked on complacently, with his rich cloak drawn close about him, pays the bill, seeming to enjoy his part of the performance as much as the poor people enjoyed theirs.

The antiquity and isolation of Astrabad are indicated by its gristmills, which apparently have not been improved since medieval times.

Equally primitive are the markets, their rude booths roofed with bulrushes. Here sugar is sold in rough lumps, and other com-

modities are exhibited in similarly crude form.

The bakers' stalls are places of double interest; for not only are the wheaten cakes decidedly palatable, but the manner in which they are made is worthy a magician. The baker takes in his hands a small piece of light dough, and by briskly and deftly twirling it for a few moments, makes a very thin, oblong cake about three feet long. Then, by another peculiar movement of the hands, he tosses this into the wide mouth of a large earthen jar in such a way that it is spread out smoothly over the inner surface. There being a fire around the jar, the cake is quickly baked.

The houses, which are made of brick—the poorer ones of unbaked brick—have no windows or doors,



A PERSIAN VILLAGE SCENE





WAITING TO SEE THE SHAH PASS, URUMIAH, PERSIA

but each is open on one side to a court, which is shut in by high walls. The gate leading from the street to the court is in some instances so low that a person must stoop in order to enter.

In the courts of the wealthier homes, and also in public places, there are large, brick-lined basins, several feet across, into which cold water runs, and around the edge of these are seats where guests can sit. In the center of each basin is an immense tobacco pipe, several feet tall; and tubes reach from this to the seats. Thus several men smoke at the same time, from the same pipe.

The houses are almost without furniture, except the little tables, less than a foot high, at which tea is served. But the elegant Persian rugs, especially those seen in the homes of the rich, more than atone for the lack of much that is supposed to beautify American apartments.

#### Red Finger Nails

A common custom of the people here is that of dyeing the finger nails and the toenails red. Some also dye the hair the same color. Apparently, red hair is more admired than in some other parts of the world.

The women of a household are not seen by male visitors, except relatives; nor do they go anywhere with the men of the family. Some appear on the streets, but closely veiled. If no Persian men are in sight, a Persian woman may yield to her curiosity sufficiently to part her veil a little in order the better to look at strangers; but she quickly closes it again if she spies one of her countrymen.

#### Men Are Social

The men are wont to congregate in groves and other resorts in the city, where native musicians play on crude instruments. In the evening, parties of men

often ride out over the hills, attended by servants.

The Persian horses, by the way, are not equal to the Arabian. However, a short time before my visit to Astrabad, an extraordinary price had been paid there for one—not because of its superior value, though, but because it had been ridden by the shah.

The Persians are not reputed as hospitable as are some Oriental peoples; but I was regally entertained, probably because my association with the Russian consul, and with a high government officer with whom I had business, gave the impression that I was a person of rank—which assuredly I should disclaim.

In this ultra-ancient city, I met an official who spoke English, French, and other modern languages. He endeavored to induce me to take up my residence in this former abode of the shahs—whose ruined palace yet remains; but I preferred America.

“A CHINESE Christian, a returned student from America, was the son of Christian parents; his father and mother and sister and brother, at the time of the Boxer outbreak, were given the choice between life and death, and all chose death rather than the denial of their faith. This son escaped and went to America, where he studied five years, receiving the degree of Doctor of Philosophy from one of the large Eastern universities. On his return to China he was faced with the alternative of using his foreign education in a business way to make a fortune for himself, or to continue at a meager salary in Christian service. He chose the latter.” Are you making a similar sacrifice for the cause of Christ?



EL TUNGURAGUA, ECUADOR, IN ACTION



## Baptism: Its Importance and Significance

C. S. LONGACRE

**T**HE importance of being a baptized disciple of Jesus is set forth in the great commission as follows: "Go ye therefore, and make Christians of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Matt. 28:19, 20, margin; Mark 16:16. No more emphatic words could have been used to show the necessity of being a baptized disciple than in this divine command given to Christ's ambassadors.

"Christ has made baptism the sign of entrance to his spiritual kingdom. He has made this a positive condition with which all must comply who wish to be acknowledged as under the authority of the Father, the Son, and the Holy Spirit. Before man can find a home in the church, before passing the threshold of God's spiritual kingdom, he is to receive the impress of the divine name, 'the Lord our righteousness.'"

### Spiritual Marriage Ceremony

Baptism is the spiritual marriage ceremony whereby we are "joined to the Lord." We may elect a man to be President of the United States, but he does not officially and legally become President until he is inaugurated and takes the oath of office. This makes his calling and election sure. A man and woman may make mutual promises to each other as to their fidelity, but they cannot legally enjoy the privileges of husband and wife until the marriage ceremony is officially and legally performed. When a genuine marriage is perfected between a true man and a true woman, their separate interests become one. The woman changes her own name and takes his name. Hereafter all her transactions in life are done in his name.

Here is a true story which illustrates this point: A poor washerwoman lived in one of our large cities. She could not go down town and buy a dollar's worth of anything on credit. But a change came, and then she could go to town and buy ten thousand dollars' worth of anything she wanted on credit. What made the difference? She had married a multimillionaire of the city, and when she married him she took his name, and all he had was hers. When this fact was published broadcast officially, she could go down town and secure anything she wanted to the limit of his credit, in his name.

Just so when we are joined to Christ and publicly take his name, we can lay claim to all the treasures in the repository of God, "in his name;" but without that name, we "can do nothing," nor receive anything. Jesus said to those who had publicly joined themselves to him: "Whatsoever ye shall ask in my name, that will I do."

### Its Meaning

We are baptized into his name. His name represents his character. Paul said: "As many of you as have been baptized into Christ have put on Christ." Gal. 3:27. The ancient Greeks used the word "*baptizo*" which is used in the New Testament, as early as five hundred years before Christ. They used it then in connection with dyeing old garments and giving them a new appearance. "*Baptizo*," meant to "dip" or "immerse" an old garment into dye and have it put on the color of the fluid into which it was dipped

or immersed. In Paul's day this meaning still attached to the use of the word, and therefore he said: "As many of you as have been baptized [immersed] into Christ have put on Christ."

Through baptism you have officially renounced your old life to the world and you have now accepted the new life in Christ, to walk no more in harmony with the beggarly elements of the world, but "in newness of life." Just as the old, faded garment after it is dipped wholly into the dye, puts on a new appearance, so our life is completely changed into the color and sweet fragrance of the life and character of Jesus. Our old characteristics no longer appear, but the virtues and graces of Christ shine forth, when we have truly been baptized into Christ.

### Distinction of Two Baptisms

A real change takes place in the heart and in the life, not by the water baptism, but by the Spirit baptism. The water baptism is simply an outward sign of a higher and greater baptism of the Holy Spirit. It is by the Spirit's baptism that the real, genuine change of life is wrought, and the union with Christ as well as with the triumphant church of God is made. This is very clearly taught by Paul: "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles." 1 Cor. 12:13. The "one body" referred to by Paul is the church of "the living God, the pillar and ground of the truth," of which Christ is "the head."

Every one who has truly experienced the new birth and the new baptism of the Spirit can confidently say: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death," for the baptism of the Spirit produces "the fruits of the Spirit," in the new life.

### A Gospel Memorial

The water baptism is an outward sign of an inward work accomplished. It is also Christ's memorial set up to commemorate his triumph over sin, death, and the grave. It sets forth the three fundamentals of the plan of salvation in a pictorial way. It presents the gospel in one illustration. (See 1 Cor. 15:1-4.) It illustrates the three fundamental facts on which the gospel hangs — the death, burial, and resurrection of Christ.

The baptismal ordinance is to set forth the likeness of Christ's death, burial, and resurrection. Therefore Paul says: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted [buried] together in the likeness of his death, we shall be [raised] also in the likeness of his resurrection." Rom. 6:3-4.

A crucifixion of the old nature, a death to sin, a renunciation of the world, and a complete surrender to Christ for deliverance and salvation, are the prerequisites of the water baptism. What more beautiful and fitting mode of baptism could Christ have chosen to commemorate his death, burial, and resurrection than the immersion of each believer into a watery grave and his speedy resurrection from that

(Concluded on page ten)



## Letters from Our New Missionaries

LAST fall five young persons left Takoma Park, D. C., for the Orient. One of these, Mr. W. A. Scott, for several years an employee of the Review and Herald, in writing a personal letter to Mr. E. R. Palmer, gives pleasant glimpses of some of their ex-



MR. AND MRS. GLENN LUTHER

periences while en route to India. The following excerpt from his letter will be of interest:

"We are staying with Mr. and Mrs. Glenn Luther on the island of Kulangsu, China. Kulangsu is a small island just across from the city of Amoy, China. All of the foreigners live here, those in business as well as the missionaries. We arrived here November 3, having made the trip by steamer. At Foochow we were joined by Elder and Mrs. Evans and Elder DeVinney. They had been attending some meetings at Foochow and were going on to Kulangsu for the same purpose.

"We expected to stay here only two weeks at the most, but now we find that we cannot get booking out of Hongkong until about the middle of December. I am tired of loafing around, and I should like to get to work. I should like nothing better than to have a big, difficult form to make ready, or help on the make-up of the *Review*.

"Besides the mission, we have a school on this island. Eleven grades of work are given. It was pleasant to find that the principal was an old school friend of mine, Floyd E. Bates. There are also a number of other denominational schools on the island. China is a great field for educational work; the people are anxious to learn, and try hard to make progress. China is also a good field for the canvasser. The people are ready to buy magazines and books.

"Mr. Bates and I have visited the city of Amoy a number of times just to see the sights. Some of the others in our party went the first time, but the odors were too much for them. They did not go again. I am educating my nose to eliminate the bad odors and to take only the good ones. It is interesting to visit a really native city. Shanghai and Hongkong are not native cities. They have been under the influence of foreigners so long that they have become almost like foreign cities. Amoy is a native city. The streets are narrow and crooked. I haven't

seen any that are over twelve feet wide, and most of them are around six and eight feet in width. Shops line the streets on both sides, and about three out of every four are places to eat, or to buy uncooked food. These people eat about everything under the sun. Of course they have rice, but rice is not their only food, as I once thought. It would be just as consistent to say that Americans live on bread, as to say that Chinese live on rice; they eat much rice, to be sure.

"Dogs! There are more dogs in some of these native cities than there were rats in Hamelin town. We have to carry a cane at all times to protect ourselves from them, and to keep the lepers from touching us. As for being out of date, if natives here were much farther behind they would not have started yet. Think of a city without street cars, automobiles, horses, wagons, the only means of conveyance being a chair carried by two men. The only means of moving anything is on men's backs. I saw a man with five fifty-pound sacks of flour on his shoulder. Some of their mills are a reminder of Bible times. I saw one consisting of two large stones—millstones we would call them—lying on the floor. There was a framework attached to the upper one, and to this framework an ox was hitched, and as he moved around in a circle, the grain was ground. Still more primitive is the kind here described: A stout post about four feet high is set in the ground; about four feet from the post a large stone hollowed out like a great bowl is placed. A piece of timber about eight feet long is pivoted to the post at the top. To one end of the timber is attached a stone that fits the hollow place in the bowl. The grain is placed in the bowl, and then a man takes his place on the other end of the timber and gives it a seesaw motion, up and down.

"On one of our trips, as we were passing a temple we noticed a woman inside worshipping, and we stopped to watch her. She held two pieces of wood in her hands. They were round on one side and flat on the other. She went through a certain ceremony before an idol, and then she threw the pieces of wood on the floor. I was curious to understand her actions. Mr. Bates said that the woman desired to pursue a certain course, and wanted permission from the gods to do so. If both flat or both round sides of the wood came up together, the answer was yes. If opposite sides came up, it was no. This woman wouldn't have no for an answer. She received four noes in succession before receiving a yes; but after the yes came up, she went away, apparently perfectly satisfied with the result. It was something like tossing up a coin, only the idea seems to be to stick to it until you get the answer you want.

"Disease is everywhere. On the streets are lepers, and children with big sores on their bodies. Some of the children have the worst-looking eyes!

"The people have faint ideas of sanitation; so there are no sewers. I suppose that is where the dogs come into the scheme of things, as they will eat almost anything. China certainly needs education along health lines.

"I went into a print shop and watched the Chinese employees at work. Time seemed to mean nothing. I timed two men who were running a lithographing press; they turned out two sheets a minute, and that



was fast. They speeded up when they saw that I was watching. But it is not my purpose to try to speed up the East. Kipling has forewarned me:

"And the end of the fight was a tombstone white,  
With the epitaph drear, "A fool lies here  
Who tried to hurry the East."

"China is a vast graveyard. There are graves everywhere. They may have some system about where they bury, but I doubt it; in the middle of a field or by the side of the road, it does not seem to matter.

"It seems strange to us not to see a daily newspaper. We read a paper printed in Shanghai, but it is generally about a week old before it gets to us, and then it does not give any news of home."

Mr. and Mrs. E. B. Jones were associate travelers with Mr. and Mrs. Scott. Mr. Jones, who was foreman of the Review and Herald composing-room when called to India to take charge of the Lucknow printing house, in writing to Mr. E. L. Richmond, describes certain phases of their experience not touched upon by Mr. Scott. He says:

"We had a nice visit with A. B. Cole in Japan. We spent a trifle over twenty-four hours there, and of course were busy most of the time. Brother Cole took our party for a night sight-seeing trip to Tokio. It is a great city, having more than two million population. We saw many modern buildings and other things of interest, but we were most interested in the natives and their strange customs and dress. The main business houses were closed for the night, but there were numerous street vendors along the way, and one could purchase from them almost anything, from shoestrings to expensive violins. Among the things in Japan which impressed me most were the wooden shoes which almost everybody wears (and they make a terrible racket), the vile odors which come from the alleys and canals, the toylike appearance of almost everything, and the clever way in which the Japs imitate things made in other countries. Feeling is quite tense here just at present over the Shantung affair; the papers print some plain editorials, while in a practical way, the Chinese are carrying on a decided boycott in several of the coast cities.

"We had a pleasant visit in Japan, and can report that the work is progressing. The publishing house there is kept in the neatest kind of order, and things have an efficient look about them.

"I am inclosing a snapshot of us four with Bert Cole while we were in Yokohama. Chester Rogers took the picture, and that accounts for his not being in it.

"We arrived in Shanghai on Sunday, October 26, the 'Nanking' coming to dock at about four o'clock in the afternoon. Brethren Weaks and Barrows, as well as the Twamleys, met us. The most of our company went out to the compound; but the Twamleys had planned in advance for Mrs. Jones and me to spend the time with them while we were in Shanghai, so they loaded us and our luggage into one of those funny little Chinese one-horse carriages, and off we went to their home. They have everything fine, and it was difficult to realize that we were actually in China, and not in some modern American home. They made it very pleasant for us.

"Of course we made a visit to the compound. Our folks have things comfortable and pleasant out there.

The school is prospering to the extent that they are having to build a new building. They are also erecting three new dwelling houses for the workers, which will make ten in all.

"Carl Weaks took Will Scott and me for a trip through the great Commercial Press located in Shanghai; it was a rare treat. To say we were surprised, would state it mildly. The firm employs more than 1,700 persons, and the buildings, which are of modern construction, cover about twenty acres. In the largest pressroom are sixty-two cylinder presses, mostly of English manufacture, while in a smaller pressroom we found a half dozen large Harris automatics and some high-class color and lithograph machines. The bindery is a monster. The larger part of the work in that department is done by girls. They have some modern equipment; but most of the sewing is done by hand. Their stitchers were English machines; their trimmers and cutters, of which they have a large number, are principally Dayton's; and they have also a number of ruling machines. The composing-room is immense, as you can imagine, considering the large amount of space required for their cases. One large section of the composing-room is devoted entirely to English type and composition. Their proof- and editorial-rooms are models for light, ventilation, and cleanliness. Large numbers are employed in these departments, all men with the exception of one young woman, one of our people. Our people are held in high esteem by the management of the institution.

"We visited their great machine shops, where they actually make complicated type-casting machines; also their engraving department, where a great deal of China's paper money is manufactured; the department where school equipment is made, such as all sorts of instruments and articles found in modern laboratories, kindergarten toys, ink, mucilage, and drawing instruments. The photo-engraving department is large and thoroughly modern. They have the second largest camera in the world, and they operate



MR. SCOTT, MRS. SCOTT, MR. COLE, MRS. JONES, MR. JONES

a moving-picture studio. The visit was decidedly educational for us. We were fortunate enough to meet Mr. Baugh, the founder and general manager, who kindly acted as our guide a portion of the time. We also met his nephew, who not long ago returned from America, where he received his education in some of our greatest universities. He is a very bright man, and is in charge of the photo-engraving department. The firm plans to replace their English presses with Miehles, in fact they are operating two or three large ones at present. They object strenuously to



the cost of installing Miehles, but find they can't get along very well without them.

"Shanghai is a wonderful city, supposedly the most modern, busy city in the East. I was greatly surprised to find such a busy port,—by far busier than Frisco,—and also to see such a large number of huge manufacturing plants, fine business buildings, hotels, paved streets, street car system, and up-to-date fire-fighting apparatus. Of course, because of the swarming multitudes of Chinese all around, one never forgets that he is in a heathen land, and one does not have to go far from Shanghai to lose all trace of everything modern or of a civilized character.

"We had a good visit with Mr. and Mrs. Carr, who are getting nicely settled and like China, as well as their connection with the sanitarium. The sanitarium is a large, well-built, modern structure, situated in a good part of the city. Improvements are being made which will add greatly to its facilities, and class it among our best institutions of its kind. We took a coast steamer down to Foochow, where we spent one Sabbath, and changed boats the next day for Amoy. At Foochow Elder and Mrs. Evans came aboard, as did Elder DeVinney, and we had the pleasure of their company to this point. They had been conducting special meetings at Foochow, and were on their way here for the same purpose. They remained here several days, and we had a good visit with them. They went on to Hongkong, where they met Chester Rogers, and he is to travel with them during the rest of the trip, which is to last until April.

"We have been here now since November 3, waiting for a boat to take us on to India, and to say we are anxious to be on our way, is to state it mildly. Of course we enjoy visiting with friends, but even such pleasant experiences become monotonous in time. We had expected to be here about one week, but it will be five weeks by the time we leave here on December 8. It is a difficult matter to secure passage out of Hongkong for either America or India.

"We found Mr. and Mrs. Glenn Luther both well and enjoying China and their work. Glenn has gained fifteen or twenty pounds, and Mrs. Luther looks well. They are both studying the language, and are getting hold of it in fine shape. For the past nine or ten months they have occupied the furnished home of a German merchant who was forced to leave for political reasons. There are eight or ten large rooms in the house. It is built of brick and concrete, well furnished, and is located on a beautiful beach where the breezes are cool and refreshing and the scenery delightful. Beautiful flowers grow in the garden as well as green things, such as radishes, etc.

"You know the climate here is about like that at Havana, Cuba, so you will understand how I can talk about such things on the first of December. It hardly seems real to me, for I am accustomed to an entirely different program from tennis and swimming this time of year. But you may be sure we are making the most of the good things while we have them, for when we get to India, swimming holes will be few and far between. Mrs. Jones is getting fleshy with so much swimming. She appreciates the swimming more than any one else, very few days having gone by that she has not had a plunge.

"I managed to let a mosquito bite me, and as a result spent several days in bed with malaria fever. The fever got up around 105°, but with good nursing,

and one visit from a Chinese doctor,—one of our brethren,—I was soon up and around. But it shows how easy it is to contract sickness in the mission fields, and how careful one must be.

"We have seen many interesting and wonderful things since we left home, and we are grateful for the privileges we are enjoying. One becomes more and more impressed with the greatness of the task of warning the world in this generation as one actually sees a little of the immensity of the Orient, and of the terrible darkness and wretchedness in which these poor people are enshrouded. There is hope only in God and in his promise to finish the work and cut it short in righteousness. My daily prayer is that the Lord will give me a special fitting for the work that he has for me to do out here, for I feel so unequal to it of myself, and so poorly fitted for the work I have been sent here to do. We want the friends and loved ones back home to remember us in prayer."

### Don't Die Too Easily

WITH life, as with other things, "where there's a will there's a way." Of course there are exceptions to all rules, so death may come to those who are the most determined to live; but it is a well-known fact that many have lived when others less determined would have died.

A notable illustration of this fact, recently given by Mary B. Mullett, in one of our popular magazines, is that of Mr. Roger W. Babson, the president of the Babson Statistical Organization. When a young man he was quite ill at one time, and neither his wife nor physician would tell him what the trouble was; but finally when he determined to learn at all hazards, his wife gave him the unhappy information that "he had the T. B.; not incipient, not a mere threat of the disease, but a fully developed case, which already had destroyed one lung and attacked the other."

When he received this information, Mr. Babson's characteristic reply was, "All right! Now that I know what's the matter with me, I can go to work to cure it." And this is just what he did. The doctor's orders were sacredly followed. He lived in the open air and took every means possible of building up his depleted system. When able to travel, the physician ordered him to seek a Western climate. He was again obedient; but after a time he determined to return to the East where his heart was and where he could find work congenial to him and suited to his physical condition. He reasoned that he could live in the open air in the East as well as in the West.

On his return to his former home, Wellesley Hills, Massachusetts, a novel surprise awaited him and his wife. Although "their lease had yet two years to run, their goods had been stored in one or two rooms and new tenants were about to move in. Naturally they demanded an explanation from the landlord. And they got it! But it was not exactly an enlivening one.

"'Why, you see—,' stammered the gentleman in question, 'they told me you were as good as dead! Anyway, you never could come back here. So I thought I might as well get a new tenant.'"

When duly settled in their little \$22-a-month house, he cast about for work, for to him

### "Living Meant Work"

Even in his boyhood, he worked rather than played. He says: "I don't think I ever played a game of ball in my life. Even as a youngster I liked work. It



interested me. In summer, when the boys were playing, I used to take a horse and wagon and sell vegetables from house to house. Work is exactly as we make it by what we *think* about it. Any boy, for example, likes to drive around with a horse and wagon. But the pleasure I got out of it was doubled because I did it with a purpose. I accomplished something."

After coming to a mental decision of work that he could do and still keep up his treatment and outdoor life, he engaged a girl stenographer at \$4 a week and began business. Perhaps the success of this venture may be divined from the fact that this young woman is still with the organization, but now receives an annual salary that runs into five figures.

Mr. Babson has established the largest statistical organization of its kind in the world. During the war he worked in Washington, D. C., for the Government in connection with the Department of Labor, but at its close, he returned to his own business.

Mr. Babson's life-work is with figures. He tabulates figures for all kinds of businesses in all parts of the country. He recently gave to the world the following facts and figures in regard to the number and costs of strikes:

#### What a Strike Means

More than three times as many strikes occurred during the year following the armistice as occurred during the same time four years earlier.

In August, 1919, there were 356 reported strikes in this country, as compared with 76 in August, 1915; 317 in July, 1919, as compared with 40 in July, 1915.

The 580 strikes of August and September involved a direct loss of at least 11,792,000 working days, or more than 87,000 years for one man. At \$3.50 a day, which is far less than the average workman receives, the direct loss to the strikers would be \$41,272,000. The loss in profits to the employers would be at least one tenth of this amount.

But a strike in any modern industry affects many allied industries. The strikes in August and September directly involved more than ninety different trades, and indirectly affected many more.

"It is the *indirect* losses which make the cost of strikes so tremendous; everybody has *some* loss to make up because of them, and when everybody starts to make up losses the level of all costs rises."

The direct shortage in production that results from all strikes raises the price of all commodities affected, and out of all proportion to the shortage, as the following illustration of Mr. Babson's shows:

"In 1914 the cotton crop was over 16,000,000 bales. The next year it was about 30 per cent smaller. But the average price for cotton increased about 60 per cent. In 1917-18 the world production of coffee was 14,833,000 bags. The next year it decreased 9 per cent. But the price increased 68 per cent. In 1917, the flaxseed crop was 45 per cent less than it was in 1916; but the price was practically double.

Since the price rises far more than the shortage necessitates, the one thing to do is to prevent the shortage, whenever possible.

#### The Lesson to Be Learned

The sooner all workers learn that "the prosperity of the individual worker depends upon all workers keeping up their part of the business organization," the better it will be for all concerned. "Let one group fall behind, and the whole machinery is thrown out of gear. Every branch of workers is absolutely dependent upon the others."

What is true of our industrial and economic life is equally true of life in general. The shirker, the non-producer in the home, the school, or the church throws extra burdens upon others. As individuals we all are in duty bound to do everything within our power to "increase production" in every proper relation of life. Let us all definitely determine to make 1920 the great production year of our life. If we do this we shall each reap a bountiful harvest in both temporal and spiritual things, and will aid others in doing the same.

F. D. C.



### The Abdominal Wall

**P**ROBABLY the least cared for frontal region is that of the abdomen. It is said in war that the strength of an army is its stomach; so the strength of an individual is in his abdomen.

The two great bodily evils today are indigestion and constipation. Both of these are influenced largely by the position of the body and especially the condition of the abdominal wall. The act of breathing, especially proper breathing, is dependent largely upon the abdominal muscles. Watch a cat, or other animal, breathe; all its muscles, from the shoulder girdle to the pelvic girdle, expand and recede with every breath. This should be true as well in human respiration. A large proportion of the so-called civilized human family have lost the use of the abdominal muscles. Asked to breathe deeply, most women expand and raise their chests fairly well, but the abdomen remains lax and passive. The muscles are flabby, inactive, useless. Some women can hardly stand alone unless braced by stays and bands. Not only are the external abdominal muscles inactive, but the intestinal muscles as well are weak. Constipation and indigestion come largely from this cause. The abdominal muscles should be unrestricted by tight clothing; they should be developed so as to support, while lying on the back, a weight of fifty or sixty pounds. Many pendulous abdomens are due to the relaxed condition of these muscles. They must be kept strong; they should be used in deep and in ordinary breathing.

A good exercise for developing these muscles is to draw the abdomen in vigorously a half-dozen times several times a day, thus forcing the organs within high up under the diaphragm. Another excellent exercise is to lie on the back in bed with legs extended, raise one leg slowly to an angle of 45° a half-dozen times, then the other leg in similar manner. From day to day this exercise may be increased and the legs raised up as far as possible. After a week or two one can raise the legs a dozen or more times. Later, both legs may be elevated together. Note in all the exercises the tension of the abdominal muscles. An extremely vigorous exercise is to sustain both legs in the air at an angle of 45° and at the same time raise the head from the pillow.

Always in standing, sitting, and walking maintain an erect position with hips back, and abdomen drawn in. In everything maintain a good front all along the line.

WELLS A. RUBLE, M. D.



## Baptism: Its Importance and Significance

(Concluded from page five)

grave? The sinless Christ himself was baptized by John in this significant manner, not that he needed a water baptism himself, but he had come to take the sinners' place and bear our iniquities, and therefore he submitted to this rite "to fulfil all righteousness" for us, so we might be complete in him, when we fail to measure up to the perfect standard of righteousness.

### Baptismal Vows

"The obligations of the spiritual agreement entered into at baptism are mutual." Just as the bridegroom and the bride enter into mutual obligations at the marriage ceremony, and take vows before God and men that each will take the other to keep and to hold, for better, for worse; for richer, for poorer; in sickness and in health; in adversity and in prosperity; and that they will each love, honor, cherish, and protect the other so long as they both shall live; just so we, as baptized believers, when we are publicly and officially joined to Christ, the head of the church, promise to keep and hold Christ through all the vicissitudes and changes of this life. And Christ's promise and pledge to us is, "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature" or circumstance "shall be able to separate us" from his love which he has for us.

Under such a pledge from him, why should we be unfaithful to our baptismal vows which we make to him? But many today are untrue to their vows to the Lord. Their affections are alienated from him after they are "joined to him."

Some years ago two happy lovers were joined together in the sacred bonds of matrimony. It was a joyful occasion, and many friends joined in merry-making and extending best wishes and congratulations to the blithesome couple, so happy in their mutual affections. Shortly after this wedding the bridegroom said to his young bride: "I am going out West to lay the foundation of our future fortunes. I will take up a homestead claim and make it secure. I will build us a little cottage, and when I have the home all built and neatly furnished, I will come back and take you with me to the place which I go to prepare for you. There we will live the rest of our days." But, alas, while the young man was gone, laboring hard to prepare a beautiful home for his bride, sending her loving epistles and pattern designs of the home he was preparing for her, she was permitting her love to grow cold. She was untrue to him, and broke every vow of fidelity she had made to him. You may say, May God forgive such an unfaithful bride!

But before we censure the young bride who was untrue to her husband, let us as young Christians consider our own vows we made to our Lord when we were spiritually united with him. Our Bridegroom has gone to a far country to prepare a beautiful home for his bride—the church. He has been gone a long time. In the meantime, what has his bride been doing? She, too, has failed to be true. May the Lord forgive his unfaithful bride. Soon he will return from that "far country," to take his bride to the magnificent home he has prepared for her, to abide forever with him in its matchless glory.

If you have been untrue to your baptismal vows, remember it is not too late to make friends again

with Jesus. Even though you have wandered far from him, he has not forsaken you. He still loves you. (Read Jer. 3:1, 13, 14, 20.) What a lover! "Yea," saith he, "I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee."

## Birth of a Great Hymn — "Love That Will Not Let Me Go"

WHEN George Matheson realized that he was going blind, he wrote a letter to his fiancée offering to release her from her covenant of love because of his certain blindness. To his surprise and deep regret, she accepted the proffered release. The young poet-preacher was plunged into a veritable Gethsemane of sorrow. In time, however, his feet found the Rock of Ages; he became aware of another who was "acquainted with grief." He went to his desk and, in the travail of his soul, a great hymn was born. Sore and sick at heart for the love that had let him go, he wrote:

"O Love that will not let me go,  
I rest my weary soul in thee;  
I give thee back the life I owe,  
That in thine ocean depths its flow  
May richer, fuller be."

Then, as victory over his impending affliction found utterance, he wrote that wonderful second stanza, a prayer of resignation with which few of us could face the defeat and disappointment of blindness:

"O Light that followest all my way,  
I yield my flickering torch to thee;  
My heart restores its borrowed ray,  
That in thy sunshine's glow its day  
May brighter, fairer be."

Mounting yet higher, with the same note of noble victory, he wrote:

"O Joy that seekest me through pain,  
I cannot close my heart to thee;  
I trace the rainbow through the rain,  
And feel the promise is not vain,  
That morn shall tearless be."

And, finally, conscious of the spirit of victory in Him who transformed the cross from a symbol of defeat to an emblem of supreme victory, he penned the closing lines:

"O Cross that liftest up my head,  
I dare not ask to hide from thee;  
I lay in dust life's glory dead,  
And from the ground there blossoms red,  
Life that shall endless be."

— Claude Allen McKay.

## Save the Wrecks

A BOSTON plumber once bought a wreck for a few hundred dollars. It was a steamer which two wrecking companies had tried in vain to float. With a gang of men whom he hired, this plumber at last got the vessel off the rocks and into a near-by harbor. Then he spent considerable money in repairing the ship; but on the outbreak of the war, when vessels were in great demand, he sold his "wreck" for \$197,000.

Many a "hopeless" human wreck has been abandoned in similar fashion by his friends, but has fortunately come under the attention of some courageous Christian worker, has been pulled from the rocks, has been refitted for the storms of life, and has proved to be immensely valuable.—*Selected.*



# The Correct Thing

## About Belonging

**D**OES Sarah belong to the society?" asked Mary as she and her friend Jane were visiting. Mary and Jane were earnest Christian girls, and were making a list of persons who they felt should be invited to become members of the Missionary Volunteer Society.

"Why, yes," said Jane, "Sarah joined more than a year ago."

We will not follow the conversation of the girls farther, but let me ask you quietly: Do you *belong* to the society? You have been a member since last June, did you say? But I am not asking whether you are a member. There are a good many whose names are on the membership list who by no means *belong* to the society.

Take Sarah for instance. I am not so sure that she belongs to the society. Of course I know that is the usual way to put it, but one has to squeeze a good bit of meaning out of that word before you can really say that she belongs. Judging from her actions, Sarah belongs first and always to Sarah. She does not feel that the society has any claim on her time; that belongs to her. So does her money. Everything that is hers, is hers first, and if she does anything for the society she counts it an act of generosity. She does not consider herself in any way responsible for its success.

Recently when asked to give the Bible study, she said: "Oh, I can't possibly! I'm going skating Friday, and I am almost sure I'll be too tired to come to meeting. Get some one else to give the study."

"I do wish you had been with us when we went to visit old Mrs. Brown," said Jane to Sarah one day. "We had a lovely time." "Well, Jane, you know I don't like Margaret. When I heard she was going, I decided to stay at home."

"Our foreign mission budget is almost made up," said the secretary one day in the meeting, "and I am sure the society will be glad to learn that almost every member has made a definite weekly pledge." "You know I don't like to pledge anything," whispered Sarah, leaning over to her neighbor; "there are so many little things I need. I don't know what I can spare." And so there was always an excuse for not doing the proposed society duty. Do you think Sarah really *belongs* to the society?

And now with the thoughts in the preceding paragraphs clearly in mind, let me ask you again: Do you *belong* to the society? Does it make a difference to you whether there is a good attendance at the society meeting? Do you feel partly responsible for seeing that some missionary work is done each week? Do you contribute something toward the success of each meeting? Are you ambitious to help make your society a real soul-winning agency? Are you supporting the work with your prayers? Are you making a covenant with God through sacrifice as a Missionary Volunteer? Then you truly belong to the society, and have found the place where God can use you effectually in his service.

MATILDA ERICKSON.

"THE art of saying appropriate words in a kindly way is one that never goes out of fashion, never ceases to please, and is within the reach of the humblest."

## Stenographers and Their Qualifications

**S**OME time ago the head of the commercial department in one of our Western colleges requested the writer to prepare a paper for the benefit of his pupils on the qualifications of stenographers, from the *practical* viewpoint of an employer. Since that time additional requests have been received which have prompted us to consent to its publication, with the hope that it may prove helpful to stenographers who have the ambition and determination to become thoroughly proficient, or who may be using stenography as a stepping-stone to an important executive position.

In considering this subject, I wish to do so under two heads, viz., the ordinary and the extraordinary stenographer. I will speak first of the

### Ordinary Stenographer

This class includes the great majority, although in most cases by a little real thinking and persevering effort, they could climb out of this class into the other. The ordinary stenographer should possess the following qualifications:

1. *Accuracy.* One of the most important qualifications is accuracy. Sometimes the omission of one word, or even the omission or transposition of a single letter may give the wrong meaning and cause disastrous results. To illustrate: It makes a vast difference to the man on trial for his life, whether in the verdict of the jury the word "not" precedes the word "guilty" or is omitted. Hardly too great emphasis can be placed upon the importance of being accurate.

2. *Spelling.* A good stenographer must be a good speller, also proficient in punctuation and the general construction of letters. I have little confidence in the claim of some stenographers who say that the study of shorthand ruined their spelling. It has been my experience that if a person can spell before he takes stenography he can afterward. This is only an excuse and should not be given any credence.

3. *Understand the dictation* that you are taking. If your employer is a reasonable man, and he is quite likely to be, he would much prefer you to ask him a question or two than have you attempt to write out something that you do not understand. Otherwise, nine times out of ten you are more than likely to get it wrong.

4. *Be prompt.* When you are called, respond at once. Never say, "In just a minute," or, "Wait until I finish this letter."

5. *Never make excuses for your mistakes.* Never tell your employer he said so and so, or endeavor to prove it by showing him your notes. In the first place, he would probably not be able to read them, and in the second place, he has no desire to do so. His time is usually too valuable; and what is more, he will invariably resent such an action on your part. Were you to persist in doing this, it would not be surprising if he hired some one else at the first opportunity, providing you were not discharged on the spot. It is usually better to say nothing, or to simply say, "I am sorry. I shall try to be more careful hereafter."

6. *Neatness.* Be particular to get out your letters as neatly as possible. Study to improve their general appearance. See that the typewriter keys are kept clean. The length of a letter will usually determine whether it should be single or double space,



the width of margin to be allowed, the number of paragraphs, and its position on the letterhead sheet.

7. A stenographer should always be loyal to the one for whom he is working, and under no circumstances should he divulge any business secrets or discuss the affairs of his employer.

So much for the ordinary stenographer.

#### The Extraordinary Stenographer

should possess all the foregoing qualifications and the following in addition. As in the case of most others, if stenographers never do more than they are paid for, they will never be paid for more than they do.

The first and doubtless the most important requirement in this class of stenographers is a real, live, personal, and intelligent interest in the employer's affairs. This is really the *dividing* line between the two classes. The work of the ordinary stenographer is more of a mechanical or routine nature, while the extraordinary one uses his head and does everything he can to promote the interests of his employer.

In this connection, I am reminded of the following motto:

"He who seeks to save the boss's time,  
Into a boss's chair will climb."

Couched in this brief statement is a vast truth. For this class there is an unlimited demand. To get into it, study your employer and his business constantly, both in and out of office hours. Endeavor to ascertain along what lines his brain is working, and then by suitable suggestions and in other ways, do what you can to help him work out his problem. Let him see that you are not working for your salary alone, but that you have a keen interest in the success of his business. I do not think it is too much to say that a really efficient stenographer or private secretary can learn to tell, in many cases, just what his employer is thinking about.

In this connection you will kindly pardon me if I refer briefly to my own experience as a stenographer. I can recall a number of instances of having placed on my employer's desk at the proper time, certain papers and data that he had not requested, because, from the knowledge I had gained from his dictation or previous remarks, I was very sure he would need them. There is one instance I remember very distinctly, when he was so surprised to find before him a certain memorandum for which he had never called, that he asked me point-blank how I knew he wanted it. I speak of this simply to show that this is possible — *that it can be done*. In later years, as an employer, I have been the more impressed with the great help that this is to the man who has others working under his direction.

Another important characteristic, or qualification, of the extraordinary stenographer, is the ability to be around when wanted, and to know enough to "fade away" when his presence is not desired. Such a person should possess tact, a keen instinct, and be able to attend to many of the minor matters that come up in the daily routine, thus enabling the employer to devote more time to the important affairs demanding his personal attention. In this way a training is being received by the stenographer that will prepare him for greater responsibilities and a broader field of usefulness.

BUNNIE LYTTON LEIGH.

"MOTHER NATURE wears a dress  
All trimmed with grass and flowers;  
When it gets a dusty stain,  
She washes it with showers."

## Information Corner

### Who is our new Secretary of the Treasury?

David F. Houston, who at the time of his appointment, was Secretary of Agriculture.

### Who took this gentleman's place in the Cabinet?

Edwin L. Meredith, of Des Moines, Iowa.

"In choosing Mr. Meredith to succeed Mr. Houston, the President selected a practical farmer as well as a business man. Mr. Meredith is the editor of *Successful Farming*, and before establishing that paper, was publisher of the *Farmers' Tribune*. He is president of the Associated Advertising Clubs of the World, a director of the Chicago Federal reserve bank, and was one of the excess profits advisors of the Treasury Department appointed in 1917."

### What is Article X of the Peace Treaty?

"Article X. The members of the league undertake to respect and preserve as against external aggression the territorial integrity and existing political independence of all members of the league. In case of any such aggression or in case of any threat or danger of such aggression, the council shall advise upon the means by which this obligation shall be fulfilled."

### Why has it been so strenuously opposed by Congress?

"The Senate was a long time making up its mind what to do with the Peace Treaty, but ended by killing it twice — once with, and once without, reservations. First, the Senate voted on the Lodge resolution to ratify with reservations, and defeated it, 51 to 41; and then it voted on Senator Underwood's resolution to ratify without reservations, and defeated it, 53 to 38."

Congress did not want to bind this country to go to war at command of the League of Nations. With this idea in mind Senator Lodge made his proposed reservation as follows:

"The United States assumes no obligation to preserve the territorial integrity or political independence of any other country or to interfere in controversies between nations — whether members of the league or not — under the provisions of Article X, or to employ the military or naval forces of the United States under any article of the treaty, for any purpose, unless in any particular case the Congress, which, under the Constitution, has the sole power to declare war or authorize the employment of the military or naval forces of the United States, shall by act or joint resolution so provide."

This country's policy has been to keep itself free from European alliances and entanglements, altogether free to decide its own obligations, and Congress is slow to take any step which might result in a change of policy.

### How You Take It

"Did you tackle the trouble that came your way,  
With a resolute heart and cheerful,  
Or hide your face from the light of day,  
With a craven soul and fearful?  
Oh, a trouble's a ton, or a trouble's an ounce  
Or a trouble is what you make it!  
And it isn't the fact that you're hurt that counts,  
But only how you take it."

"WHEN a man quits making mistakes, he quits making anything."





# Just for the Juniors



## American T

A PARTY<sup>1</sup> queer in Boston town,  
Americans once had;  
The guests were every one a frown,  
Instead of looking glad.

But after all the tea was poured  
In Neptune's giant cup,  
The spirits of the party soared,  
Like airships, up and up!

And since that old historic time,  
Where'er our flag may float,  
Americans in every clime  
On tea just seem to dote.

Observe the following with care,  
And surely you'll agree:  
There's Chari-T and Beau-T rare,  
Fine blended Loyal-T.

Prosperi-T and Hones-T,  
And Liber-T divine;  
And now I know you'll say with me  
Our taste in tea is fine!

—Daisy D. Stephenson.

## The Dog That Saved a Regiment

IT happened in the Argonne. A regiment was cut off from its support. The telephone was knocked to pieces. To get aid it was needful to send word to the supporting column, three miles away and out of sight over a low ridge. The cut-off regiment was surrounded by its foes. It could hold out but a few minutes longer. No human courier could hope to traverse one tenth of that three thousand yards of open ground without being blown to atoms or riddled with bullets.

A dispatch telling of the regiment's plight, was tied to the neck of a young collie. The colonel lifted the dog over the top of the trench. Every eye in the regiment watched him sweep away toward the distant ridge. It was three miles to the supporting column — three thousand yards of it raked with the German fire. The collie set off like a streak of golden light. He ran as gayly as if his master and his home waited for him, instead of death.

At the first glimpse of him, the enemy sharpshooters blazed into action, all along the line, taking pot shots at that collie. For over two thousand yards he sped along, close to earth, his gold-and-white body whizzing through the shell-shaken air like a catapult. He cleared craters in his stride, he hurdled groups of dead. He ran as unerringly straight, toward that ridge, as a crow could have flown. And all the time the bullets were spitting into the rocky earth in front of him and behind him and over his back. It was a glorious race with death!

When he was within five hundred yards of the ridge a groan went up from the whole fascinated regiment. The collie had leaped high in air and come crashing to the ground, a squirming, huddled heap.

But, on the instant, the groan changed to a hysterical cheer, for the dog was up again!

Reeling, staggering, lurching, bleeding — stumbling along as no animal does unless he is mortally wounded — the collie continued his journey. And the sharpshooters redoubled their efforts to get him. On he lurched, still in a straight line, and with such speed as his mighty will-power could inject into his stricken body.

As he neared the summit of the ridge, and was outlined against the sky line, another bullet — or more than one — found him. He collapsed, helpless; and lay still.

But presently he was not lying still any longer. He was moving. He could not stand. The last shot had hit him somewhere in the spine. But he could still

crawl along, by means of his forelegs and his splendid will. And over the ridge he wriggled his way.

He crawled up to the general to whom he had been sent; and died as his nose touched the general's outstretched hand.

He had saved a whole regiment. And he had lost nothing but his own life.— *Ladies' Home Journal*.

## Beginnings of Army Customs

MOST of us are fond of finding out the beginning of things, so I believe that the history of some military customs will be especially interesting.

A soldier salutes a superior officer by raising his hand to his head covering. This custom dates back to the olden times when assassinations were frequent. In those days, in order that an inferior might not have a superior at a disadvantage, the inferior was obliged when coming into the superior's presence to raise his right hand, palm to the front, to show that no dagger was concealed there. The hand salute has come down from this old-time custom.

Medals and decorations are worn on the left breast instead of the right, on account of the ancient practice of the Knights of the Crusades, who placed their medals and insignia on the left breast because it was the shield side. The Knights of the Crusades are also responsible for the manner in which the salute with the sword is given. When these knights received their orders, they called upon God to witness their acceptance. To do this the sword was raised to the front so that the hilt reached the lips, when the cross formed by hilt and blade could be kissed and oath registered to carry out the orders. The dropping of their sword's point to the front indicated their submission.

In a military funeral the custom of firing three volleys over the open grave dates back to the days of the Romans. Among the Romans the burial consisted of the throwing of earth three times on the coffin and of calling the dead man by name three times. When the relatives and friends left the grave each said *vale* (farewell) three times. In imitation of this ceremony three volleys are fired as a farewell over the grave of the soldier. The service call, taps, is sounded at the close of the ceremony. The custom of sounding taps is of more recent origin than most military practices, for it dates back only as far as the Civil War. Because taps is the call for "Lights out," it was chosen to signify that the light of life had gone out of the soldier.

<sup>1</sup> Boston Tea Party, Dec. 16, 1773.



Back to the Crusaders we must go for the origin of the cheers or three chords sounded by the band before and after completion of the march down and back in front of the troops at parade. The soldiers selected for the crusade were formed in line, the other soldiers not selected were lined up also, the two bodies being separated. The band then marched in front of those selected for service and back to its place, thus singling out and honoring those selected to uphold the cause. The assembled populace no doubt cheered the selected soldiers, and the three cheers now given by the band were symbolic of the cheers for the Crusaders.

It is due to the knights of old that a soldier mounts his horse from the left side. These knights wore a sword which made it very inconvenient to mount from the other side. So the practice, which is required in service and accepted in civil life today, was originally chosen as a necessity. — *Kind Words.*

### Choosing an Education

A LITTLE girl's father, who was a brakeman on a Southern railroad, had been killed, and his fellow trainmen were anxious to do something for his little daughter, about eleven years old. So a committee called upon her to find out what her wish might be, with the promise that if possible it should be fulfilled. They had anticipated such an answer as "a big doll," "a trip to Asheville," the nearest city, or some such girlish longing. But without an instant's hesitation the child replied: "An education, if you please." The men were taken off their feet, but they were game, and today the mountaineer's daughter is a pupil in an Asheville school, kept there by the men who were too loyal to go back on their promise to grant her whatever she might wish. With an education she could make her way in life and the better do her life's work. She could become a more useful citizen, and more effectively serve her Saviour. — *Selected.*

I MUCH enjoy reading the INSTRUCTOR. The one for September 30 seemed especially good. I began to read the INSTRUCTOR fifty-six or fifty-seven years ago. F. D. STARR.

"TRUE religion is life at its finest and happiest and best."

### Missionary Volunteer Society Meeting Topics for March 6

SENIOR AND JUNIOR: "Baptism." This is the first of a short series of studies on Christian living. Let there be a full attendance today, as you meet to study the subject of "Baptism." Come prepared to contribute one helpful thought, and you will be sure to carry some away with you. The *March Gazette*, which contains the programs and most of the helps, suggests that four important lessons in connection with baptism be emphasized today. Come and hear them.

### Our Counsel Corner

[Conducted by the Missionary Voluntary Department.]

Do you know where I can get some post cards having good mottoes, poems, etc., printed on them? E. H.

The Review and Herald publishes an excellent Missionary Volunteer post card series. If you have not a quantity of these cards on hand, why not order some at once? The entire series, now seventeen in number, can be obtained for ten cents. Kipling's "If—" is on one post card; "Others" is another. Most of the other cards have shorter selections of prose or poetry. You will like all of them, I think. M. E.

## The Sabbath School

### Young People's Lesson

#### X — Walking with Christ

(March 6)

LESSON SCRIPTURE: Phil. 3: 15-21.

GOLDEN TEXT: "For our conversation is in heaven; from whence also we look for the Saviour." Phil. 3: 20.

#### "Pressing On the Upward Way"

1. What is Paul's testimony concerning his activity in the Christian life? Phil. 3: 14.

2. What appeal does the apostle make to his fellow Christians? Verse 15, first part. Note 1.

3. What will God do for those who are sincere Christians, but who unwittingly hold erroneous beliefs? Verse 15, last part. Note 2.

4. How should our past Christian attainments influence our future walk? Verse 16.

#### Whom to Imitate

5. What does the apostle say about others following his example? Verse 17. Note 3.

#### Whom Not to Imitate

6. With what spirit does Paul refer to those among the believers whose example is unworthy of imitation? Verse 18. Note 4.

7. What characteristics does he mention as belonging to these enemies of the cross of Christ? Verse 19. Note 5.

#### Our Heavenly Citizenship

8. What does Paul give as a reason for asking the brethren to follow his example? Verse 20, first part.

9. To what great event did the apostle look forward? Verse 20, last part.

10. What change will take place in our earthly bodies at the coming of Jesus? Verse 21, first part.

11. By what power is God able to bring about this wonderful change in our bodies? Verse 21, last part. Note 6.

#### Notes

1. There is a difference between those who are "perfect" and those who are *perfected*—the same difference as there is between the perfect sprout of grain and the fully developed plant bearing the *perfected* head of wheat. When we reach the harvest time of our lives, we shall be perfected if during our Christian growth we are daily perfect in Christ. In the figure of the race course, which Paul uses, he is perfect who is equipped for the race, who knows and consents to comply with the laws of the course (2 Tim. 2: 5); he will be perfected when the race is fully run and the prize is won. If our hearts are fully set on winning the prize, if we have intelligently accepted the law which governs the Christian race, if we have laid aside the entanglements of the world which will surely hinder us in our Christian progress (Heb. 12:1), we are exhorted to be "thus minded" with Paul and "press toward" the prize. The promise of salvation is to those who faithfully endure to the end.

2. Those who are "otherwise minded" may refer to those who are inclined to depend on their own "righteousness, which is of the law," and yet who, like Paul, are sincere. To every one who truly desires to do God's will, God will reveal himself,— "the Way." "If any man will do his will, he shall know of the doctrine."

3. Some translations express the thought of this verse "my fellow imitators of Christ," "imitators of Christ together with me." And this surely gives us the real thought. We may imitate Paul only because he imitated Christ—in him was reflected the character of Christ. How important it is that every one who has accepted the responsibility of reflecting Jesus to the world present such an example that others may find him a safe guide. "Jesus is sitting for his photograph" in your life and mine.

4. "And now tell you even weeping." "This is the true spirit with which to speak of the errors and faults of Christians. It is not to go and blazon their inconsistencies abroad. It is not to find pleasure in the fact that they are inconsistent. It is not to reproach religion on that account, and to say that all religion is false and hollow, and that all professors are hypocrites. We should rather speak of the fact with tears; for, if there is anything that should make us weep, it is, that there are those in the church who are hypocrites, or who dishonor their profession. We should weep, (1) because they are in danger of destroying their own souls; (2) because they are destined to certain disappointment when they come to appear before God; and (3) because they injure the cause of religion, and give occasion to the 'enemies of the Lord to



speak reproachfully.' He who loves religion will weep over the inconsistencies of his friends: he who does not will exult and triumph."—*Dr. Albert Barnes.*

5. One version gives this expression, "Their minds are devoted to earthly things." And one whose mind is thus devoted, whose great thought is, "What shall I eat?" or, "What shall I drink?" or, "Wherewithal shall I be clothed?" or, "How shall I gain this worldly honor or that coveted praise or pleasure?" is truly, though perhaps unintentionally, an enemy of the cross of Christ. But if you are "minded" to serve Jesus, "God shall reveal even this unto you." Surely we are now living in a time when we should sincerely and persistently examine ourselves with the prayer that God will reveal to us every secret sin, lest our end be destruction.

6. A "vile" body is a body subject unto death.

Another rendering of verses 20 and 21 reads:

"We, however, are free citizens of heaven, and we are waiting with longing expectation for the coming from heaven of a Saviour, the Lord Jesus Christ, who, in the exercise of the power which he has even to subject all things to himself, will transform this body of our humiliation until it resembles his own glorious body."

"As Christ's glorified body was essentially identical with his body of humiliation; so our resurrection bodies as believers, since they shall be like his, shall be identical essentially with our present bodies."—*Jamieson, Fausset, and Brown Commentary.*

Paul's appeal to us in this lesson is, Follow not those whose thoughts are absorbed in earthly things, but be of us whose walk is heavenward, for we are safe in the power of him who prevails over all sin, over death, and over final destruction.

## Intermediate Lesson

### X — Healing the Nobleman's Son; Jesus at Nazareth

(March 6)

LESSON SCRIPTURE: John 4: 43-54; Luke 4: 16-30.

RELATED SCRIPTURES: Matt. 13: 54-58.

MEMORY VERSE: "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." Ps. 50: 15.

LESSON HELP: "The Desire of Ages," pp. 196-200, 236-240.

PLACES: Three cities in Galilee; Cana, a village up in the hills; Capernaum, twenty miles away, on the shore of the sea of Galilee; Nazareth, the town where Jesus lived when a child and until he was thirty years of age.

PERSONS: Jesus; the nobleman and his child; the Jews at Nazareth.

#### Setting of the Lesson

Jesus and his disciples were on their way from Judea to Galilee. The journey was interrupted by a two days' visit with the Samaritans to whom Jesus had been introduced by the woman at Jacob's well.

At Nazareth Jesus again met his mother, his brothers, and the neighbors and friends whom he had known from childhood. "All eyes were turned upon him as he entered the synagogue upon the Sabbath day, and took his place among the worshippers.

When a rabbi was present at the synagogue, he was expected to deliver the sermon, and any Israelite might give the reading from the prophets. Upon this Sabbath Jesus was requested to take part in the service."

"Do thy duty; that is best;  
Leave unto thy Lord the rest."

#### Questions

1. After remaining with the Samaritans two days, where did Jesus go? What did the people of Galilee already know about Jesus? John 4:43-45.

2. To what city did he come? What miracle had he once performed at this place? Whose son was very sick at Capernaum? Verse 46. Note 1.

3. What did the nobleman do when he heard that Jesus was in Galilee? What had the nobleman wanted before he would believe? How did he repeat his entreaty? Verses 47-49. Note 2.

4. How did Jesus answer the plea of the father? How did the nobleman show that he believed the words of Jesus? What did he learn on the way home? Verses 50, 51.

5. What further inquiry did the father make? What further proof of the healing power of Jesus did he receive? What was the result of the miracle? Verses 52, 53. Note 3.

6. How many miracles had Jesus wrought in Galilee? Verse 54.

7. What is said of the work of Jesus in Galilee? Where did he teach? Luke 4: 14, 15.

8. What did he do at Nazareth? From the writings of what prophet did he read? Verses 16, 17.

9. What work had the prophet said the Saviour of the world was to do? Verses 18-20.

10. When Jesus finished reading, what did he say to the people? Verse 21.

11. How did the people at first seem to regard his words? What did they afterwards say? (See Matt. 13: 55, 56.) Verse 22. Note 4.

12. What did Jesus forewarn them that they would say? What proverbs did he quote? Verse 23, 24. (See Matt. 13: 57.)

13. Of what did he remind the people in Elijah's experience? Verses 25, 26.

14. What other instance did he cite where the Lord had revealed himself to one who had faith? Verse 27. Note 5.

15. What effect did these words have upon the people? What did they try to do? Verses 28, 29. Note 6.

16. How did Jesus escape the angry people? Verse 30. Note 7.

17. Did he again preach in the synagogue at Nazareth?

#### Topics for Discussion

What example of an unusual degree of faith is given in this lesson?

What seemed to make it very difficult for the people of Nazareth to believe that Jesus was the Messiah?

Was their unbelief a sufficient reason for their actions?

What warning should we take from the story of the rejection of Jesus by his own people?

#### Notes

1. Capernaum was about twenty miles from Cana.

2. "On reaching Cana he [the nobleman] found a throng surrounding Jesus. With an anxious heart he pressed through to the Saviour's presence. His faith faltered when he saw only a plainly dressed man, dusty and worn with travel. He doubted that this person could do what he had come to ask of him; yet he secured an interview with Jesus, told his errand, and besought the Saviour to accompany him to his home. But already his sorrow was known to Jesus. Before the officer had left his home, the Saviour had beheld his affliction. But he knew also that the father had, in his own mind, made conditions concerning his belief in Jesus. Unless his petition should be granted, he would not receive him as the Messiah."—*"The Desire of Ages,"* pp. 197, 198.

3. "At the same hour the watchers stood around the dying child, in the distant home of the centurion. . . . The hollow cheeks burned with a hectic fire. Suddenly the fever leaves him, intelligence beams from his eyes, his mind becomes clear, and health and strength return to his body. The fever has left him in the very heat of the day. The attendants behold the change with amazement; the family is summoned, and great is the rejoicing. . . . Meanwhile the father hastens on his way with a hopeful heart. . . . With a light heart he hurries on, and, as he approaches his house, is met by the child, bounding out to receive him, radiant in health and beauty. He clasps him to his heart as one restored from the dead, and thanks God again and again for this miraculous restoration."—*"Spirit of Prophecy,"* Vol. II, pp. 155, 156.

4. "Is not this Joseph's son?" The wisdom and power with which he spoke, and the gracious utterances which fell from his lips, greatly impressed the people, and unbelief began to give way. But they hardened their hearts. Supposing that he was "Joseph's son," and knowing that he was a "carpenter," they reasoned that he could not be the Son of God.

5. The widow of Zarephath "was favored because she had followed the light she had received, and her heart was open to the greater light that God sent her through his prophet. It was for the same reason that in Elisha's time the lepers of Israel were passed by. But Naaman, a heathen nobleman, had been faithful to his convictions of right, and had felt his great need of help. He was in a condition to receive the gift of God's grace. He was not only cleansed from his leprosy, but blessed with a knowledge of the true God."—*"The Desire of Ages,"* pp. 238, 239.

6. "The words of Jesus to his hearers in the synagogue struck at the root of their self-righteousness, pressing home upon them the bitter truth that they had departed from God, and forfeited their claim to be his people. Every word cut like a knife as their real condition was set before them. . . . Their unbelief bred malice. Satan controlled them, and in wrath they cried out against the Saviour."—*Id.,* p. 239.

7. "Some were casting stones at him, when suddenly he disappeared from among them. The heavenly messengers who had been by his side in the synagogue were with him in the midst of that maddened throng. They shut him in from his enemies, and conducted him to a place of safety."—*Id.,* p. 240.

"THE man who made this tunic didn't know much about putting on buttons. This is the *fifth* time I've had to sew the pesky thing on!" said a soldier boy as he proceeded to replace a loosened button. May it not be that we, like the soldier boy, in greater matters condemn ourselves most in our effort to show another at fault?



"FEAREST sometimes that thy Father hath forgot?  
When the clouds around thee gather,  
Doubt him not.  
Always hath the daylight broken,  
Always hath he comfort spoken,  
Better hath he been for years  
Than thy fears."

### The Bible Bells

THE bells around the high priests' garments were bells of invitation. When the Jews heard the clash of these bells in the hem of the robe of the high priest, they knew it was an invitation to worship. That is the meaning of the ringing of every bell in every church tower from San Francisco to New York, from London to St. Petersburg. It is Come! Come! Come! The word "come" occurs 642 times in the Bible. It's "come to the supper;" "come to the waters;" "the Spirit and the bride say, Come." Come to the church and worship God is the meaning of the sound of the church bell as it rolls out over the acoustic pathways of earth! — *The Expositor*.

### Business Principles

THE president of the Hydraulic Pressed Steel Company of Cleveland, Ohio, is James J. Foster. His steel plant was one in which the men refused to go on strike at the time of the recent steel strike. Only six men in a thousand of this house voted for union affiliation.

Mr. Foster was asked why he opposed labor unions, and he replied:

"I am no more opposed to labor unions than I am to associations of manufacturers. I oppose both, as now organized, because I believe they tend to produce the very class misunderstanding of which American industry must clean house if it expects to have any house left.

"I believe that the real solution of our problems is for capital, management, and labor in each plant or individual industry to get together in family fashion and work shoulder to shoulder for the protection of their own interests and the promotion of their common happiness. The present combinations of capital and labor seem to me about as sensible as it would be for wives, husbands, and children to form separate national unions in an attempt to settle the domestic difficulties in individual households."

Mr. Foster believes that all men like a square deal, and will give it to those who give them a square deal. While he may be overoptimistic, his optimism produces good results in his plants.

He tells his foremen that their work is divided into two parts: "To know their jobs, and to know their men." A real understanding between men prevents friction and results in mutual confidence. He thinks, therefore, that the cementing principle between capital and labor is mutual understanding.

Mr. Foster says:

"Mutual confidence develops men more rapidly and thoroughly than almost anything else. As I run over the list of men in an executive or semiexecutive position with this company, I can think of only two who did not rise from the ranks. In spite of our rapid expansion I have never been obliged to look outside for any one to put in a position of responsibility."

These principles are even more applicable to the

successful association together of men and women in religious work than in industrial lines.

The spirit of Christ is not opposed to sane business policies; but his spirit accentuates all that is of real worth in the business world.

### Loyalty to God

AN unknown sailor lad helped that intrepid missionary to the icebound regions of Labrador, Dr. Grenfell, over a hard point in his early Christian career. Mr. Grenfell, with a number of his college friends, was attending a religious service. The leader of the meeting asked all who were not ashamed to be followers of Christ to rise. The young college student had recently started in the Christian way; but he seemed on this night to be glued to his seat. He had not the courage to confess Christ before his college comrades until a sailor lad who sat across the way from him responded courageously to the invitation. He was quickly followed by a number of others, among whom was Mr. Grenfell. Dr. Grenfell counts this as a turning point in his experience.

The young man who so freely confessed his Saviour may never know the good he did on that night of long ago; but Heaven knows and will reward him accordingly. It may be he will share with Dr. Grenfell the glory of Labrador's surrender to Christ.

It pays to confess Jesus before men, for we have the gracious promise that if we confess him before men, he will confess us before his Father in heaven. This is a goal worth gaining.

At West Point there are a number of marble shields built into the wall of one of the buildings. On each of these marble shields is given the name of a Revolutionary officer, his rank in the army, and the date of his death; but there is one shield with no name upon it. It bears the words "Major General," but does not record the name or date of death of the officer. That shield stands for Benedict Arnold. He denied his country, so his country refused to recognize him. His shield stands unnamed.

The Father above is accustomed to treat us better than we deserve, but he has plainly told us that if we deny him he will deny us. No sadder words could be spoken to us in the judgment hour than those fatal ones foretold by Jesus, "I never knew you."

Let us each make haste to cement our friendship with the best Friend, that we may hear instead the cheering words, "Come, ye blessed of my father, inherit the kingdom prepared for you." F. D. C.

"God's greatness  
Flows around our incompleteness;  
Round our restlessness, his rest."

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