

# The YOUTH'S INSTRUCTOR

Vol. LXVIII

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No. 23



# From Here and There

Between the years 1828 and 1845 Russia used platinum coinage. This was later withdrawn, but now it is reported that the soviet government plans once more to make platinum the basis of Russian currency, with the understanding that it be used in foreign trade.

Ten thousand American Indians served our country in the recent World War. Many Indian women also assisted in the hospital corps, and \$1,000,000 worth of Liberty Bonds were bought by these people. To repay these dusky but loyal Americans for their noble service, a bill has been recently introduced before Congress, which, if passed, will grant full citizenship to every person born of Indian blood.

A plan for a huge centralized system of electric power is suggested by Mr. W. S. Murray, the electrical engineer who is in charge of the electrification of the New York, New Haven, and Hartford Railway. The capacity for power is now scattered among thousands of plants in that section of the country. By centralizing the system, it is estimated that a saving of \$150,000,000 in coal alone, at the present prices, will be made.

Census reports indicate a decline of about 6 per cent in the increase of population from 1910 to 1920, as compared with 28.4 per cent gain during the preceding decade. The fall-off is attributed to the World War and its consequent check upon immigration, as well as to the influenza epidemic. Figures show that Los Angeles, California, and Detroit, Michigan, now rank among the first eight cities in the country. Much dissatisfaction is expressed, however, by many cities over the count of the census taker. Disillusionment has stalked in the wake of the enumerator, and the greatly increased population of which some municipalities have been boasting appears to have been a myth.

The National Cash Register Company was unable to make the production of its factories meet the demand for finished machines. There was waste in time, material, and energy which needed correcting, but "preaching" to the workers had little effect. Finally the plan of showing these irregularities by means of moving pictures was tried, and with marked success. No employee felt flattered to see himself on the screen filmed in the act of reading a newspaper half an hour after he should have been at work, gossiping while the relentless clock ticked on and on in the background, nodding at his machine, washing up ten minutes before closing time, throwing things from the windows, or using expensive tools carelessly. The result has been a steady rise in the output per man at the factory since the pictures were first exhibited.

"Overall Clubs" are the very latest social innovation. During the last few weeks this movement in defense of the family pocketbook against the relentless attacks of H. C. L., has spread from coast to coast, and from Florida to Maine. People in every class of society have joined the strike against profiteers in clothes, and for once even New York City finds itself "catching up with a style" set by lesser cities. Blue jeans are now the correct attire for all occasions. "Ministers dressed in them perform the marriage ceremony and deliver their sermons; majors parade in them; judges preside in them; Senators save the country in blue denims instead of the traditional frock coat and gray trousers; students do their profoundest thinking in garb formerly considered suitable only for the horny-handed son of toil," and at Yale University it is a "serious breach of social etiquette" to wear a new suit. This astonishing demand for jeans has sent prices soaring to the heights, but they are not yet prohibitive, and it is to be hoped that they will not come to exceed the purse limits of that ever-growing class known as the "new poor."

A water runner, called "hydrodrome," has been developed by Dr. Alexander Graham Bell and her designer, Mr. F. W. Baldwin, of the Bell laboratories. The boat is long and slender (60 feet), and is provided with two sets of steel planes in the form of ladder rungs, which extend into the water on either end of the boat. As the machine gathers speed, it rises from the water, and only two steel rungs remain to bear the weight. It is equipped with two Liberty motors, and can travel seventy miles an hour. There is no pounding or jolting, and the boat turns hairpin bends at seventy miles an hour without tipping a single degree. Each square foot of submerged steel carries a weight of over two thousand pounds.

Recent cases of poisoning from olives have been traced to defective, or possibly poisoned, rubber rings used for sealing the glass jars in which they were contained. The United States Department of Justice has taken up the investigation in behalf of the packers. The well-known Mission olive is entirely free from suspicion. Ninety-five per cent of all California ripe olives are put up in tin cans and sterilized at a temperature of 225° F., thus killing all germs. In the future, due to the recent cases of poisoning, all olives will be packed by this method, and additional precautions taken to protect the public.

The United States is now entirely independent in the manufacture of high-grade steel. Modern forms of improved steel are made by the admixture of certain metals, and in the press of war-time necessity molybdenum proved its worth for this purpose. We have whole mountains of this deposit in the vicinity of Climax, Colorado, which make up from sixty to eighty per cent of the world supply. Makers of automobiles, trucks, tractors, and gears of all kinds are most directly interested in the development of molybdenum steel, which is surprisingly light in weight.

When the influenza epidemic penetrated the jungles in the island of Formosa and began to prostrate the fierce head-hunters, they called a meeting of the tribe and diagnosed the difficulty as a gas attack by Japanese, who control the island. In revenge, the head-hunters made a sudden descent on the nearest police station, and a considerable force of Japanese troops had to be dispatched to disperse them.

Three thousand United States milliners designed a \$5,000 hat to present to the wife of the president of France. The lining is made of wedge-shaped pieces of silks of all colors, forty-eight in number, representing each State. The name of a State is embroidered upon each piece of silk. The gift has been refused, lest it encourage extravagance, and also in deference to the millinery trade of France.

## The Youth's Instructor

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## An Afternoon Stroll in China

H. O. SWARTOUT

**A**BOUT two minutes' walk northeast of our mission compound in Hankow, is the village of Wang Gia Dun, one of the most interesting suburbs of this large city. Not long ago I took a walk in this vicinity, and my observations of some things typically Chinese in country and village life may interest those who have not had the privilege of visiting the Far East.



Harvesting the Soy Bean

Passing down the road, one of the first things we noticed was the little wayside shrine shown in the picture on page four. The interior is divided into two rooms by a partition of upright wooden bars. At the back stand three little wooden images, and near the front is a small incense urn with a few sticks of incense standing where they have been thrust down into the ashes. Every village has one or more of these shrines. They are usually built of thin boards, though on this stroll I saw one made of brick, and another in which the villagers had so combined modern progress with ancient superstition that they sheltered their gods in a shrine with sheet-iron walls and a corrugated iron roof.

### Harvesting Beans and Rice

The soy-bean harvest was at its height. Carts, such as are shown in the picture, were scattered through the fields, and some loads of beans were twelve or fifteen feet high. Innocent of grease, the carts came squeaking and groaning up to the threshing floors. Here the bean vines were spread out on the hard clay, and water buffaloes hauled heavy corrugated stone rollers round and round over them until the beans were crushed out of the pods. Then the coarse stalks were raked to one side, and the mixture of chaff and beans thrown into the air by shovelfuls that the wind might blow the chaff away.

Just beyond the threshing floors we came to a primitive rice-hulling machine. The rice harvest comes earlier in the season than the bean harvest, so at this time the threshed rice was dry enough for hulling. The huller consists of a circular stone trough about eight inches wide and six inches deep, with two heavy stone wheels attached tandem to a pole frame

which turns on a pivot in the center of the circle. The trough is filled about half full of rice, and then a buffalo turns the wheels slowly round and round, until the hulls are crushed loose from the kernels.

### Collecting Debts

Leaving Wang Gia Dun, we turned to the right and started back to the city by way of Chiao Kou, a suburb where we have a chapel. We had not gone far until we saw a crowd of people gathered around a straw hut quarreling fiercely. Suddenly, as we drew nearer, some of the men began to pull armfuls of straw out of the walls and roof. Others began to tear the framework of the house to pieces and carry off the timbers. Still others pushed their way into the hut and carried away furniture, cooking vessels, and clothing. All this time the inmates of the house were doing what they could to protect their property, but to no avail. We learned that this was a case of forcible collection of a debt, a common custom.

### Rope Making

Passing on, we came to a place where several men were twisting ropes. The accompanying picture shows the triple spindles and the wheel which turns them while they twist the three strands. A full set of rope-making machinery of this sort, enough to keep two men busy, costs less than five dollars.

### China's "Fat Pig" Mystery Solved

Beyond the rope factory some men were killing a pig. I had often wondered why all the pigs in China appeared so lean, while all the pork in the markets

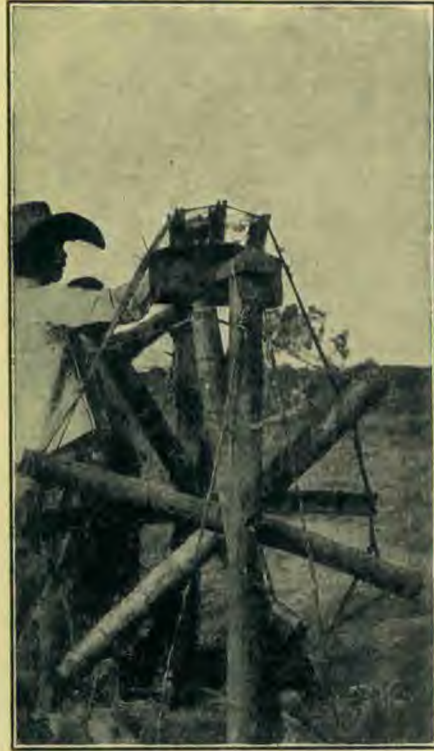


The Rice Huller

appeared so fat. This was my opportunity to learn the reason. After the pig had bled to death, a slit was cut in the skin of one hind leg, down near the hoof. A blunt iron rod was inserted and pushed around under the skin in various directions. Then one of the butchers pulled out the rod and began to blow air into the hole in the skin. Soon the pig was puffed up like a balloon. Then the pig's leg was bound around with a cord to prevent the air from escaping, and the butchers began to beat the carcass with

clubs. The result was that the connective tissue was pounded into innumerable bubbles, or blisters, filled with air. Later the cord was taken off the pig's leg, and these blisters were gradually blown full of water.

At a little distance this water-blown connective tissue looks very much like genuine fat. I learned later that in China almost all kinds of meat are water-blown in somewhat the same way.



Rope Making

Leaving the butchers still at work, we passed on through the arched gateway to the main street of Chiao Kou.

This street is about ten feet wide and is paved with large, uneven blocks of stone, worn smooth by centuries of traffic. Occasionally a three- or four-foot alley branches off and runs down to the river or winds out to

the vegetable gardens. Aside from a few wheelbarrows and rickshas, wheeled vehicles are seldom seen here. Travelers walk, or ride in sedan chairs. Freight is carried slung to the ends of a pole balanced over a man's shoulder. An occasional heavy piece, such as a coffin, may require several poles with a man at each end of each pole.

One- or two-story shops, crowded close together, line both sides of the street. Most of the shops have the whole front open and the wares displayed in such a way that it is not necessary to enter the shop to make purchases. As a rule, these shops are both factory and salesroom, so they present a good opportunity of learning how the Chinese make things as well as how they sell them.

We finally threaded our way through the street crowded with travelers, freight coolies, children, pigs, chickens, and dogs, down an alley. After following the river bank for two or three hundred yards, we struck out across country for home. As we passed the place where an hour before the quarreling crowd was pulling the hut to pieces, not a straw or a stick could we see. All that was left to show that a dwelling had once stood on the spot was a small heap of dried mud which had been the family cookstove.

### Preparatory Members

AT the Mount Vernon Sabbath School and Young People's Convention in 1907, at which the Missionary Volunteer Department was organized, it was decided that there should be two conditions of membership. (1) Membership in the Seventh-day Adventist Church; and (2) willingness to engage in active service for Christ. The experience of the past

thirteen years has proved the wisdom of this decision. Our young people are organized for soul-winning, and only those who know the Lord can introduce him to others. Every Missionary Volunteer should recognize the solemn obligations he takes upon himself when he signs the membership pledge:

"Loving the Lord Jesus, I promise to take an active part in the work of the Young People's Missionary Volunteer Society, doing what I can to help others and to finish the work of the gospel in all the world."

But there are often in connection with our churches young people of high ideals who have no other thought than to be Christians and to have a part in the Lord's work, but who for some reason have not yet been baptized and joined the church. It should be the purpose of those who have made full submission to God to help these halting ones to enter the path of complete obedience.

But until they do this, shall they be excluded from the Missionary Volunteer Society? Such have never been excluded from the society meetings. One of the great purposes of such meetings is to inspire "our own young people" to make full consecration to the Lord. About one year ago, the members of our Missionary Volunteer Department were together, and decided to establish a preparatory membership. Such young people as I have mentioned above may become Preparatory Members by signing the following pledge:

"Desiring to obtain the benefit of Christian association and to co-operate in the work of the Young People's Society of Missionary Volunteers, I promise, as a Preparatory Member, to assist in the society work as far as my ability and experience will permit."

We want to assure our young people who have not yet fully identified themselves with the church, but who believe the truth and confidently expect to go with us to the kingdom, that we welcome you as Preparatory Members into our Missionary Volunteer Society. We ardently hope that such connection will quickly prepare you for church membership and regular membership in the Missionary Volunteer Society. May the language of all our hearts be that of our noble young men who in the beginning of a very successful career was called to lay down his life. On the flyleaf of his Bible was written:

"In the glad morning of my day,  
My life to give, my vows to pay,  
With no reserve and no delay,  
With all my heart, I come."

M. E. KERN.



A Wayside Shrine

### That Yellow Slip

HERE'S another report blank. I have to fill it out, I suppose, or the secretary will be laboring with me. But what's the use!

"Letters written."  
 "Letters received."  
 "Missionary visits."  
 "Bible readings."

"Small work, I call it, small work."

"Writing numbers on a yellow slip, so somebody else can write numbers on a blue slip, so somebody else can write numbers on a slip lighter blue, so somebody else can write numbers — but, what's the use? Small work!"

Yes, small work.

But —

Once,

Somebody wrote a number in Hebrew, so somebody else could write a number in English, so somebody else could set a number in type, so somebody else could read a number;

And —

Once,

Somebody wrote a name in Hebrew, so somebody else could write a name in English, so somebody else could set a name in type, so somebody else could read a name;

And —

You and I know that Elijah journeyed forty days. Small work!

What's the use!

The Bible is a book of small things. The sounding, the showy, the spectacular, are reduced to their lowest terms in the Bible — and often found wanting. Not the wind, not the earthquake, not the fire, but the *still small voice!* Lilies, and sparrows, and widows' mites, and forty days, and a thousand else almost as small as writing numbers on a yellow slip.

And —

You and I would have missed their inspiration if somebody had not reported. How would you know that Moses was sent down to get experience in the ranks before being intrusted with leadership; that Paul got better results from his jail meeting than from any other at Philippi; that Jesus was a church-goer; that Elijah of the lion heart once spent forty days running away from his work — if somebody had not reported?

Small work?

Pick up your yellow slip. It does call for meetings, of course, jail meetings included. But does it descend to ask whether you have the "custom" of church-going, or whether you have had to be set aside from work for a while until your idea of your own importance undergoes a revision? Is there any call there for an item as small as the forty days Elijah's report says he spent running?

We need to get our minds off ourselves, and think of the movement. To be sure, the efforts and accomplishments of the individual appear unimportant. No doubt Elijah put those forty days way over on his debit margin as having infinitely less than no value at all. But somehow they add a great deal to the report in spite of their individual futility, just as the aggregate of your bit and my bit does now.

The Bible is still being written, not now on parchment or papyrus, but in human lives. Here and there may be a chapter on descending fire or broken prison doors. But by far the greater part is occupied with the more quiet story — the story that makes us won-

der when we pick up the yellow slip, "What's the use?"

Yet —

Dare we cut out of this living Bible these small things, drab to us, but perhaps to some one somewhere a spring of inspiration past our understanding?

C. A. HOLT.

### World's First Woman Ambassador

THE first woman with the title of minister plenipotentiary, has made her appearance in London. She is Lady Surma d'Mar Shimum, the accredited diplomatic emissary to the court of St. James from an Assyrian tribe of about eighty thousand souls residing in the Kurdistan hills. Lady Surma is the descendant of a family which has furnished the patriarchs for this tribe since it was separated from Assyria five hundred years ago.

The people she represents are all Christian. They desire to remain under the British protection and apart from the Kurds and the Turks. She has come to London to plead with the British government to this effect. Earl Curzon and Mr. Montagu have already received her and listened to her story sympathetically. Her tribe took part in the war, fighting against the Turks. While the men were in the firing lines together with the Russians, the women did their part by bringing ammunition and food supplies to the trenches. The fearless and energetic action of these women excited the greatest admiration of the Russians.

Talking of the women of her tribe, with a representative of the *Daily Mail*, Lady Surma declared that they have recently shown signs of becoming Westernized. "Actually," she declared in perfect English, "we are midway between the women of the East and the West. Lately four or five of our women have so risen as to be allowed voice in councils of the tribe, and many of them are tending toward Western ideas in the matter of dress. They have found out how to make European clothes, and are putting their knowledge to practical effect." — *Washington Post*.

### Pitcairn Island Soon to Be on Regular Line of Commerce

A FEW years ago almost every Seventh-day Adventist young person knew the story of Pitcairn Island — the home of one of the most interesting missionary enterprises ever fostered by the denomination. The influence of the work done in that isolated spot in the Pacific Ocean still continues, and the work of Seventh-day Adventists has been given world-wide publicity in later years as Pitcairn has come closely in touch with the world at large.

About a month ago two young sailors visited the Pacific Press at Mountain View, California. One of these, an Australian, came primarily to get copies of our book, "Story of Pitcairn Island." He said that he was one of the regular crew on a shipping vessel out of Australia. On their last trip, bound from Melbourne to San Francisco, they were shipwrecked on a reef and had to give up the boat and cargo. The crew rowed to the nearest land many miles distant, and this proved to be Pitcairn. There he spent sixty days. He was so impressed with the interesting history of this beautiful little island and with the lives of its people, that he wanted to know more about their history and religious belief. They gave him the

former Oakland address of our publishing house, which he attempted to find soon after arriving in San Francisco. He was later directed to Mountain View.

This young man said the people he met on Pitcairn were so different from the natives they usually found, that he was greatly impressed by them. He was surprised to know that there is a great organization, such as the one represented by the publishing house here, whose influence years ago reached out to Pitcairn, resulting in the conversion of all the people there. This additional information seemed to deepen his interest. He purchased four copies of "Story of Pitcairn Island," accepted gladly copies of "The Marked Bible" and other small publications, and promised to call at our headquarters in Australia when he returned. On his next trip he will be an officer, and he is planning to do much more reading than in the past, and in the meantime is gathering up the best books he can secure. We were greatly interested in this incident.

Since then a press report has announced that Pitcairn, "for years one of the most isolated islands in the Pacific Ocean," is now being placed on the line of commerce, and will be regularly visited by a line of steamers between Great Britain and Australia. This will give still wider publicity to this island and its people, descendants of the mutineers of the "Bounty," to whom our missionaries were sent on our first missionary boat. Our own young people should become acquainted with the early history of our work in Pitcairn through the reading of the "Story of Pitcairn Island" (at your tract society \$1 postpaid). With this, any current reports that newspapers may publish will be the more intensely interesting. It seems as if this little island, where one of our first missionary efforts was made, will soon be known throughout the world. Let us hope that those who come in touch with our people there will be impressed, as was the sailor, with their consistent Christian lives, and will be influenced thereby, as he was, to investigate their beliefs and teachings.

J. R. FERREN.

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## The Correct Thing

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### Ruminations

Set down with the Thought of Promoting Social Tranquillity

BY AN AMATEUR

IT would simply be idle to state that all of us have visited where we felt like either the famous cat in a strange garret, the unfortunate fish out of water, or the self-conscious bump on a log. There are not many of us who wear a "coat of mail which none can pierce" when it comes to the treatment we receive as guests, though without doubt there are very few hostesses who fail to exert themselves to the utmost in the visitor's behalf. Still, most of us are super-sensitive on such occasions, and our sagacity in detecting the measure of our welcome is developed to an appalling degree. At the close of some visits, after all allowances are made, and the most soothing conclusions drawn, the fact remains that we did not feel at home, and we remember the experience with a glad-it's-over sensation.

But there are other visits we look back on through the golden haze of quiet enjoyment that surrounded

them. We seemed to be just the addition the family needed to make the domestic machinery run perfectly. No bustle was caused by our arrival, and no sigh of relief seemed imminent when we departed.

To be sure, there's the other side of the question. The hostess has had guests who arrived at the most trying hour of the busiest day; who were continually in the way; to whom the faculty of self-entertainment was a lost art; and whose hour of departure was a consummation devoutly to be wished.

Then she can remember other visitors who drifted in at the most opportune time, stayed about half as long as she would have liked them to, and departed under a veritable barrage of entreaties to come again.

Yes, yes, of course some guests are naturally congenial, and some people get on your nerves. But the guest can be as agreeable as possible by applying a few simple principles, and the hostess will save and be saved much nervous wear and tear by carrying out some ideas equally simple.

#### For the Guest

1. Before you go, be sure you are wanted. This may be putting the matter bluntly, but fifteen minutes' mental concentration on it would save many a social fiasco. Many insincere invitations are extended. If in doubt, beware.

2. When you go, go wholeheartedly, and plunge into the visit as if you were having the treat of your life.

3. "Make yourself at home." I suppose there isn't a more threadbare expression in the English social vocabulary, unless it is "Call again." But the visitor who fails to do just that, to my mind insults the hostess. She has done everything in her power to make your visit enjoyable. Don't discourage her by a spirit of virtuous horror over the trouble to which she has been put, or an attitude of incompatibility with your elegant surroundings. Of course no one would think of betraying a feeling of dissatisfaction or mild contempt because appointments might not be up to his standard, so it is useless to caution against it.

4. Be appreciative. Don't occupy the best room, use the daintiest linen, and eat the housewife's most toothsome viands as if she had done no more than her duty, and was an unprofitable servant withal. Convince her that you are enjoying yourself. Perhaps there is a hidden boundary between 3 and 4. Perhaps it is an art to know how to accept the riches of hospitality and yet not cause the giver to feel impoverished; but if so, it is worth cultivating.

5. Don't forget to leave. Harry Lauder says a month is the limit. Whether that is true or not, depend upon it that there is a limit which it is disastrous to exceed.

#### For the Hostess

1. Give an invitation only when you sincerely wish it to be accepted. It might be safe to extend a false one which you are sure will not be acted upon, but to quote the copy-book monstrosity, "Honesty is the best policy."

2. When the guest arrives, absorb him into the household. He doesn't want to sit in luxurious solitude as an outsider, if he is in his right mind. Be sure that he is occupied pleasantly, if possible in doing something for you.

3. If you have turned the house upside down in making preparation, don't let him find it out. It makes him feel like an intruder. The distinction of it is lost on the average guest.

4. If you do your own housework, avoid overwork during the visit. Endeavor to have ample leisure for entertaining. I can hear you condemn this as a glittering generality, but sometimes it is gold that glitters.

5. Let the guest go when he plans to. Don't pester him with pleadings to "stay a few days longer," and when he declines in his politest manner, reproach him for "not wanting to stay." Perhaps he doesn't, but why taunt him with it?

After all these elaborations on successful visiting, it has dawned on me that the gist of the subject is Christian sincerity, genuine hospitality, and thoughtful consideration; so having reached the root of the matter, what else is there to say?

### Respect for the Aged

A MISSIONARY in India was talking one day to a group of natives gathered around him, when there came across the village street an old man, crawling rather than walking. He was bearing a petition from his village to the missionary, urging that a teacher be sent to them. The old man would have been quite tall had he stood erect, but he looked as if he had never stood erect. One rarely sees any one so hungry looking as he was, yet he was only one of India's starving millions. Behind the aged man walked ten or twelve younger men, but "not one of them would walk in front of the old man, for that would be disrespectful, and heathen India knows how to respect old men."

### What to Look for in an Executive

DR. BLACKFORD would have an executive possess:

1. Keen sense of justice.
2. Courtesy.
3. Dependableness: constancy, reliability, uniform disposition.
4. Courage.
5. Love.
6. Teachableness: ability to learn, even from the lowest worker; openness of mind.
7. Tactfulness.
8. Sympathy: ability to appreciate the other man's position.
9. Understanding of human nature.

William Kent selects a man who has:

1. Education and special knowledge.
2. Industry.
3. Aggressiveness.
4. Health.
5. Energy.
6. Initiative.
7. Tact.
8. Personality.

Frederick W. Taylor would have selected a man with:

1. Brains.
2. Honesty.
3. Education.
4. Judgment and common sense.
5. Tact.
6. Special or technical knowledge.
7. Manual dexterity or strength.
8. Energy.
9. Grit.
10. Good health.

— Factory.

## Nature and Science

### The Telltale Honey Guide

THE following incident is related by Col. John Henry Patterson in his very interesting book, "In the Grip of the Nyika," which is an account of his experiences during an exploratory and surveying expedition in British East Africa:

"As we were marching quietly along, my Samburu guide, Papai, suddenly showed signs of great excitement, and drew our attention to a tiny bird, fluttering and twittering in front of us in a very curious fashion. On asking him what its antics meant, he replied, 'He is telling us where to get honey.' I was naturally much interested, and when Papai asked me if I would halt the *safari* for a little while so that he might go and rob the nest, I willingly consented and myself accompanied the old Samburu, who now relinquished to the little bird his rôle of guide. The little thing, which was barely the size of a wren, twittered and chirruped and fluttered along from one bush to another, looking round pertly all the time to see if we were following. In this way it led us for about a quarter of a mile, until at last it came to a dead stop, and took up its position on a tree, where it remained motionless.

"Papai then told us that we were now close to the honey, and must be on the lookout for the bees coming and going. In a few seconds we discovered them entering a tiny hole in a tree, not a dozen yards from where our cunning little guide had stopped.

"We very soon had an opening made sufficiently large for Papai to thrust his hand into the hollow, and in this way he removed several honeycombs full of the most delicious golden honey that it has ever been my good fortune to taste. He took not the slightest notice of the bees, though they flew all around him and some stung him. We were much pleased with our spoil, and left a fair share of it behind as a reward for the trusty little guide who had led us along so skilfully."

HEBER H. VOTAW.

### The Caribou, or Reindeer

CARIBOU is the American name of the reindeer of North America. It is found in Canada, and within the northern boundaries of the United States.

The barren-grounds caribou differs from other species, and is found on the Arctic coasts east of the McKenzie River, and also in Greenland. The Eskimo and the Indian depend upon caribou chiefly for their animal food, securing them on their autumn migrations from the Arctic regions to the wooded lands of the south, or on their return in the spring.

The immense number of caribou in these traveling herds is almost incomprehensible. One man who spent twenty-five years in the Northland was encamped in 1913 on the bank of the Great Bear River near where it empties into the McKenzie. A herd had begun to pass on its northward journey when he pitched camp, and it continued without a break for two weeks, night and day. The observer says: "They moved in a loose formation, perhaps a quarter of a mile deep, and as far as the eye could see in every direction."

Other observers two thousand miles away reported seeing other great herds moving at the same time.

Sometimes steamers in going up the Yukon River in Alaska, run into a herd swimming the river, and

"the big steamers literally have to shove their way through the mass of animals that number thousands."

Two famous hunters and explorers reported having once stood on the top of a high hill and seen caribou moving all around them for a distance of ten miles in every direction. One of the observers estimated that there were 2,000,000 animals in this great herd.

Ernest Thompson Seton, who has visited the lands of the caribou, estimates that there are at least 30,000,000 of them in the Northland.

Canada may well regard the caribou as an asset of great worth, and one that is worthy of government protection, lest it follow in the wake of the great American bison, which practically is no more, though once great herds in their Western roamings held up railroad trains for hours at a time while they crossed the track.

F. D. C.

## For the Finding-Out Club

### PART I

1. IN what American city is the jewelry manufacturing industry centered?
2. What and where is Hampton Institute?
3. In what city was established the seat of government of the Confederate States of America?
4. What incident impelled Lincoln to call for troops to form the Union army?
5. What is a "free trader"?
6. Who is the chief representative of our Government in the Philippines?
7. What is the Presidential power of reprieve?
8. Where is the largest railway terminal in our country?
9. What was the Fugitive-Slave Law?
10. What is the greatest hydraulic power site in America?
11. Which of the Southern States was the first to secede?
12. What President approved the simplified, or phonetic, method of spelling?
13. What is the oldest college in the United States?
14. What was the act of treason committed by Benedict Arnold?
15. What was the meaning of the slogan, "Cuba Libre," prevalent in the year 1896?
16. How many separate islands comprise the Hawaiian group?
17. Why and under what circumstances are individual States permitted to maintain a militia?
18. Upon what three principles was the success of the American nation firmly built?
19. How was Napoleon concerned in affairs in America in 1800?

### PART II

#### Tell Her Name

WHO is the most conspicuous woman in England today? Did you say the queen? Guess again, for the lady I have in mind, though numbered among the British nobility, is a native of our own United States, born about forty years ago in the Old Dominion.

She was a typical Southern belle of the leisurely, sport-loving class, witty and gay, and a general favorite in spite of her rather sharp tongue. She grew to womanhood at the old home in the Albemarle hills, and spent her early married life in Boston, where "Back Bay society had a taste of her temper and in-

dependence" before a second venture in matrimony gave her an undisputed place among the most exclusive aristocracy of England.

When she first entered the peerage, the ladies were, it seems, inclined to snub her, but her charm and un-failing good nature won the favor of royalty itself, and doors which it had taken the dowagers years to open, were thrown wide to this democratic American.

But other things have interested her more than the social game. Next to her home duties — which include a detailed supervision of her husband and six growing children — politics have appealed to her. At the close of a whirlwind campaign she recently made her debut as a member of one of the most conservative political organizations in England, being the first and only woman to gain such an honor.

However famous she may have become abroad, she has not forgotten her connections in the Virginia home, and has always managed to keep in touch with her old friends. John Powell, the well-known American pianist, who knew this now great lady in the days when she was the tomboy of the neighborhood, tells this incident of the long ago:

"Nanny and her sisters went to my father's school down in Virginia. I used to play with their brother Buck. At that time I was a very fat boy. It used to worry me immensely. The girls knew it, and took pains to let it worry me more. I used to dread passing their house on my way home from school. Invariably Nanny and her sister Irene, now Mrs. Charles Dana Gibson, would be swinging on the gate waiting for me to pass. Just as soon as they caught sight of me, they'd make a dash for me and roll me into the gutter. There they'd tickle me until my fat sides fairly ached with unhappy laughter. After they thought I had had enough, Nanny would issue the ultimatum that she would let me go if I came in and played for them. I came in. There was nothing else to do when Nanny was on top."

Her loyalty to the country of her birth is none the less conspicuous than when she lived on this side of the broad Atlantic. Recently she said: "Every drop of blood in my veins is Anglo-Saxon, and I am proud of my American birth."

Now name this first woman to bear the title M. P.

L. E. C.

### 1920 Finding-Out Club

Emma Anderson — 2	Louisa Downs
Maud Bostwick	Martha Downs
Nellie Campbell	James Ekstrom
C. S. Channing — 2	Gladys Gidding
Margaret Cosby — 2	Hazel Hansen Howard
Katherine Deiner	Ardis C. Melvin
Ruth Deiner	Mary Mickelsen
Alva Downs	Bessie Sargeant
Laura E. Downs	Tyler Turner

Wesley Webber

### A Book

I'm a new contradiction: I'm new and I'm old,  
I'm often in tatters, and oft decked in gold;  
Though I never could read, yet lettered I'm found;  
Though blind, I enlighten; though loose, I am bound —  
I am always in black and I'm always in white;  
I am grave and I'm gay, I am heavy and light.  
In form, too, I differ — I'm thick and I'm thin,  
I've no flesh and no bones, yet I'm covered with skin;  
I've more points than the compass, more stops than the flute —  
I sing without voice, without speaking confute;  
I'm English, I'm German, I'm French, and I'm Dutch;  
Some love me too fondly, some slight me too much;  
I often die soon, though I sometimes live ages,  
And no monarch alive has so many pages.

— Hannah More.



## "Books That Have Helped Me"

### Autobiography of Benjamin Franklin

**O**F all the books that I have read, the life of Franklin has, apart from the Bible, left the most lasting impression on my mind, and as a result it has greatly influenced my life. Perhaps this is true because I was led to read it when I needed it most. At such a time good counsel is appreciated, and to me the book proved its worth.

At the time when I first read the autobiography the problems of life were opening before me. I was seeking for advice that could be followed safely. "What am I to do for a life-work?" "How am I to make a success in the life of endeavor I choose to follow?" "Are there not some general principles underlying success in any line?" Such questions as these occupied my thoughts and demanded answers. I felt that the lives of successful men ought to contain answers to some of the many questions that troubled me.

The biographies of several great and worthy men were selected. These I read with interest and a good deal of profit. More than any other, Franklin's story of his own life of toil and success seemed just what I wanted. The simple yet forceful language revealed a man who was great enough to write of himself without pride or affectation. He delighted in toil. Beginning life in poverty and obscurity, he rose to wealth and fame before old age.

Franklin's life was not blameless. There are a few things in the autobiography that jar a little on one's sensibilities; but the writing is always frank and sincere. The author's praises have been sung far and wide by other men, but he remained humble and small in his own estimation to the end of his life.

J. A. WAHLEN.

### "Paradise Lost"

This great epic poem, by John Milton, ranks with the greatest books of the world. "Sublime" is the word that most fittingly describes it. The poem begins with the fall of Lucifer and his evil hosts, and ends with the promise of the Saviour who was to heal the wounds made by sin. The story is given in detail, yet it is at no time uninteresting, for the vivid pictures and steady progress give it life and color. The war in heaven which resulted in Lucifer's defeat, and the description of Paradise give one a clear idea of the subject, and the soul-stirring descriptions fascinate.

One of the best features of the book is that its theme is religious, and harmonizes beautifully with the Scriptures. The intense earnestness of Milton is clearly seen. All through his college days he sought to live a noble life, for he believed that to write a great poem required an unusual life, pure, devout, and courageous. "Paradise Lost" was written in Milton's late life, after he had passed through great trials, and was even then blind. He rises at times to such heights that one feels that he was almost inspired.

To me it has given a more connected view of the origin of sin, the fall of Adam, the deluge, and the events and scenes connected with them. It is a book worthy of being read by all. Milton seems to have reached the zenith of human expression in his masterpiece, "Paradise Lost." Helpful, sincere, and noble in conception, it stands as a great monument of a master mind.

J. A. WAHLEN.

### "The Desire of Ages"

I can think of no book which has helped me more than "The Desire of Ages." It was in this book that I first read the story of the cross, in the chapter, "Calvary." When I read of the cruel soldiers' nailing the Saviour to the cross, I thought no punishment would be too great for them; but the gentle words of the Saviour, "Father, forgive them; for they know not what they do," made a different impression on me. I thought that I, too, would forgive even my worst enemies.

I longed to be able to assist the Saviour in that supreme moment when all hope seemed gone, just to wipe the sweat from his brow and to speak words of encouragement to him. But I find he is still in need of assistance, assistance in warning the world with this great message; and any word of encouragement spoken to a discouraged person, is equivalent to speaking it to the Saviour. Through the cross, the way has been prepared for all of us. The life of trial and final triumph of Christ is an incentive to us to live the victorious life. Surely, "The Desire of Ages" is a wonderful book; and the King of ages, Jesus Christ, has left us the only example we may safely follow in all things. RUBY R. McINTOSH.

### Biography of Lincoln

The story of Lincoln's life, of his earnest strivings, of his noble purposes, of his gigantic strides along the way that lay before him, of his determination to overcome every obstacle, and of his ultimate success and immortal deeds, is full of vital interest and deep encouragement to every young man. One need not be of noble birth, nor have brilliant talents, to secure encouragement from the story of Lincoln's life, for he was a man of humble birth and a typical backwoodsman. The truth that is of greatest encouragement to me, is that he won his way step by step.

In his boyhood he was a hardy country lad, awkward, but strong and manly. In his youth the same characteristics were manifest that are seen in all his career. His honesty and cheerfulness were two of his greatest assets. In his early manhood he was almost unlettered, but he bravely put his shoulder to the wheel, and made himself a man ready to face life. No rhetorical flourishes are needed to embellish the story of his many noble acts when he had finally reached his goal and found himself in a position to help his fellow men.

His biography is not a brilliant novel, but a practical story of success. It inspires one to push onward, no matter what discouragements and obstacles may block the way. The great truth that permeates his biography is the fact that he was honest and upright under all circumstances. He always did his best, aimed high, struck hard, and so achieved great things.

To me this biography has been a constant source of help. It aids in setting goals and in forming purposes. Dead indeed is the heart and spirit of that man who remains unmoved after reading this live story of struggle and success. A. L. PERKINS.

### "Pilgrim's Progress"

Some of my earliest memory pictures are of evening worship before and after the Sabbath. How eagerly I looked forward to Friday night, for then father would read from "Pilgrim's Progress" of Christian's

journey to the Holy City. During the week I often tried to spell my way along through the book, but it was hard work.

When I grew older I read "Pilgrim's Progress" several times, and always found it new and interesting. The experiences of Christian became mine. I, too, reached Doubting Castle, and became acquainted with its grim owner, Giant Despair. It took me also a long time to find my key of Promise, which opened the iron doors of my dungeon.

Like Christian, I have appreciated glimpses of that country to which I am journeying. They have helped me to remember the end I have in view.

These little points of contact between Christian's life and mine have given me a real appreciation of the book. From earliest childhood I have loved the quaint story.

BERNICE E. ANDREWS.

#### "Thoughts from the Mount of Blessing"

"Thoughts from the Mount of Blessing," by Mrs. E. G. White, is dedicated to those "whom still the Master is calling to choose the spiritual above the earthly kingdom, . . . in the hope that its pages may unfold to them more clearly the glory of the unseen."

In my experience this hope has been fulfilled in a small degree at least. The Beatitudes are beautifully set forth in this book. After reading the explanation of the Lord's Prayer, one cannot fail to see more in the old familiar words each time they are repeated.

One is brought into close touch with the scenery and conditions of the Holy Land at the time of Christ. In fancy one hears the great Master Teacher as he draws the deep spiritual lessons from the simple things of nature.

The chapter, "Not Judging, but Doing," is helpful to all. As one beholds the cross of Calvary, and remembers that it was the sins of men that caused it all, self-exaltation and criticism find no room in the heart. Instead comes the desire to build on the Rock Christ Jesus.

VIOLET E. MORGAN.

#### "Essays" of Francis Bacon

As the busy housewife turns to the recipe book to find a formula for preparing plain food and fancy desserts, so we may turn to Bacon's "Essays" to find formulas for solving problems in everyday life. Francis Bacon gives us advice on practical things.

For example, in his essay on "Studies," he says, "Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider. Some books are to be tasted, others to be swallowed, and some few to be chewed and digested."

In another place he writes: "If a man be courteous to strangers, it shows he is a citizen of the world, and that his heart is no island cut off from other lands, but a continent that joins to them; if he be compassionate toward the afflictions of others, it shows that the heart is like the noble tree that is wounded itself when it gives the balm; but above all, if he have the perfection of Paul, that he would wish to be an offering from Christ for the salvation of his brethren, it shows much of a divine nature, and a kind of conformity with Christ himself."

Perhaps no other prose work of its size is more often used in quotation than Bacon's "Essays." It has been said that the whole book may be read through in a few hours, but in the twentieth perusal we may find inexhaustible thoughts which we had overlooked.

RUBY R. McINTOSH.

#### "Book of Golden Deeds"

It is truly inspiring, that "Book of Golden Deeds," by Charlotte Young. From the first story of Greek heroes and heroines to the tales of the French Revolution, there runs a thread of high heroism. People from the lowliest walks of life are not forgotten, but their humble acts of self-sacrifice are as faithfully recorded as the deeds which are known to all the world.

Young people are hero worshipers. In no other one book are such high ideals of action presented in so many different ways as in that of Miss Young's. The courage of the Maccabees, the loyalty of children to their parents, or citizens to their country, are told with impressive vividness. There is no moralizing, neither are the stories told as dry historical facts, but the men and women of long ago become real, live beings with as much interest in their lives as everyday folks possess.

When the book is laid down, a desire to go and do likewise is left with the reader. A "golden deed" means more than it ever did, but he is willing to pay the price that his name may be enrolled with the doers of "golden deeds."

BERNICE E. ANDREWS.

#### The Word of Our God

THOUSANDS of our young people are systematically reading the Bible. They are following the Missionary Volunteer plan known as the Bible Year. If you have started, where are you? Are you up to date? If you began at the first of the year, you should be reading in Job during the first half of June. If you do not prefer to read consecutively, turn to the daily assignment schedule in your Morning Watch Calendar, upon which you may cross off the chapters you read, and know that you have finished reading the Bible when all the assignments have been checked. If you are a Junior, send to your Missionary Volunteer secretary for the Junior assignment folder.

If you have not begun the systematic reading of the Bible, start today. Complete it during 1920 if you can. And you can. The entire Bible has been read in forty-four hours. An ordinary reader can read it through in sixty-five hours. Don't read too hurriedly, but take time for reflection and meditation.

When you have finished reading the Bible, whether at the end of the year or at some other time, ask your leader or secretary for Missionary Volunteer blank No. 11, the certifying Bible Year post card, fill it out, and mail to your conference Missionary Volunteer secretary.

And may the blessing of God rest upon the reading of his word.

C. A. RUSSELL.

#### Nuggets

"THE test of greatness is the way one meets the eternal every day."

THE truths a man carries about with him are the tools with which he is to do his work.—*Oliver Wendell Holmes.*

"HAPPINESS is the feeling we experience when we are too busy to be miserable."

GET your happiness out of your work or you will never know what real happiness is.—*Elbert Hubbard.*



# Just for the Juniors



## The Little White Slaver

MRS. C. H. BARR

ONCE a trap was baited  
With a piece of cheese;  
It tickled so a little mouse  
It almost made him sneeze.

But if he'd sneezed and gone his way,  
Much better 'twould have been;  
Temptation could not hurt a mouse,—  
No more than boys and men.

But oh, the fatal scent of cheese  
That mouse could not forget,  
Though if he had, his mother mouse  
Might have her baby yet.

And so he wandered back again  
To get another sniff;  
He nibbled just a bite, and said,  
" 'Tis better than the whiff."

"I'll take some more;" and so he did,  
When, snap! the trap was sprung,  
And little mousie by his nose  
Was quickly caught and hung.

Another trap was baited  
With a roll so white and small;  
It seemed to one who passed that way  
To hold no harm at all.

"The thing looks very innocent,  
So very clean and white;  
It surely cannot hurt me—  
I think I'll take a 'bite.'"

So he stuck the roll between his teeth  
And lit the outer end;  
He made another little roll  
And gave it to his friend.

Persistently they puffed away  
And said, "I feel tiptop,  
I'll try another one or two,  
And then perhaps I'll stop."

But they didn't stop; they liked it so  
They wouldn't if they could;  
Till after while they really thought  
They couldn't—if they would.

For stopping is another thing  
When once we've started wrong,  
And sin is so enchanting—  
Like the music of a song.

And so they went from bad to worse,  
Like many more before us,  
Who played a little solo first,  
And then they joined the chorus.

Their parents wondered why it was  
The boys were dull at school,  
For they failed in all their classes  
And broke 'most every rule.

They grew so very indolent  
And void of all ambition,  
Their friends were very much alarmed  
To see their sad condition.

The doctor shook his head and said,  
"That boy has rank dyspepsia,  
And this one is a candidate  
For fits or epilepsy."

"With both, the heart is very bad,"  
He said in accents low,  
"And if you ever save those boys,  
The cigarettes must go."

They obeyed the doctor's orders,  
Which were only safe and sane,  
And to some extent their health returned,  
But never quite the same.

For nicotine had left its trace  
Upon both heart and brain,  
And "the bird with a broken pinion  
Never soared so high again."

## Tardy Twice

ANY pupil who is tardy twice this month will miss the usual half holiday," the teacher said. Bert Green looked over at Eli Wells, and Eli looked over at Bert. Both had been tardy once. It was very easy to be so again; much easier than to be on time.

They talked it over as soon as school was out.

"We've got to be here on the dot," Bert said, "or we can't play ball next Friday."

"That's what I was thinking," agreed Eli.

The next two days, both boys were ahead of time. They got up early and were off in good time. But Friday was different. Something went wrong with both Eli and Bert. When Eli called Bert, Bert was about to call him, and it was fifteen minutes of nine.

"We'll have to run," Bert said.

"We can't run all the way. Let's walk fast and run toward the end."

They walked fast and did not stop for a minute.

"I guess we'll be in time," said Eli. "Let's run now."

But just as they started to run, a voice called to them. Bert paused.

"Come on," said Eli. "We'll be late, if we wait to see what that old man wants."

"But he's blind," urged Bert. "See him feeling his way with his stick."

"Well, we can't help it. Come on, or you'll miss the fun this afternoon."

Bert shook his head.

"I can't," he said.

Eli ran on to school, but Bert stopped and helped the blind man. The pupils had taken their seats when he arrived, red and breathless.

The teacher looked greatly displeased.

"Bert Green, tardy twice," she said. Then she marked something in her book.

Bert knew that it was his lost holiday she had marked.

"But I'm not sorry," he said. Yet when he saw all the others filing out, he found it hard to sit still in the schoolroom.

Eli went out slowly and hesitatingly. Bert waved his hand to him, as if to say, "Have a good time." But Eli shook his head.

Presently Eli came hurrying back.

"Did you forget something, Eli?" the teacher asked.

"Yes, Miss Laven. I forgot to tell you that you ought to have kept me, instead of Bert. He stopped to help a blind man; I went on. Please keep me in and let Bert have his holiday."

"Bert," said Miss Laven, "it is a fine thing to be punctual, but there is something finer. You have earned your half holiday by something better than punctuality. I'm proud of both you and Eli."—*The Sunbeam*.

### Our Juniors and the "Youth's Instructor"

IF Johnnie, proud of his "three years old," should ask for something with which to dig in the sand of the seashore, you would never think of giving him the coal shovel or the garden spade, would you? Why not? Because they are too heavy and clumsy for little hands to manage. If seven-year-old Mary wanted to help iron, you would never expect her to manage the big iron that mamma uses; no, you would get a light-weight one, and then she would be happily engaged in ironing all the small pieces, happy to think she was "helping."

Now our Juniors are most enthusiastic missionary workers; even the first graders in the church schools want to have some part, and to have a report for every Wednesday morning Missionary Volunteer meeting. They can hand out tracts, and *Signs* and *Watchman* magazines, and even sell some of our small books. But they are too young to manage any correspondence with such literature. So we wondered what we could do to help the situation, and this happy thought came to us: We have two of the very best missionary papers for little people that any one could desire,—the *Little Friend* and the *YOUTH'S INSTRUCTOR*.

But somebody says, "After they have been studied hard all week for the perfect lesson, they are not always in good condition, and our missionary papers should be clean and tidy." All right, we thought of that, but the solution was ours. How do you get enough *Signs* to mail out to the many people? Why, you take a club. Good way, isn't it? One society decided to do that way, and after they had done what they could, the church helped them to have a club of ten, for it was a small school. The teacher had taught in a public school the year before, so furnished some names of her former pupils, and the children started in. The children have let me peep into some of the letters they received, and I will share them with you:

"I received your letter and was glad to hear from you. I thank you for the *YOUTH'S INSTRUCTOR* you sent me; it is good to read." "I like the paper very much that you sent me; I have just finished reading the last one." "My friend is waiting for a paper from you. Will you send her one? We got the paper today, and mamma likes the little tract you inclosed in it very much." "How much is the paper going to cost that you are sending me? I was going to say that if it costs anything, I don't feel as if I could take it, for our house has just burned down, and everything burned but the barn, and it takes all our money for other things. Now if it does not cost anything, please send it." "I received your letter and was very glad to hear from you. I am enjoying very much the little papers you are sending me. Mamma enjoys reading the *INSTRUCTOR* and the tract you put in. We like religious reading. I like to read the Bible. I will try to be good. I like to have you write

about the Bible. I should like a home there, too. [The writer had written of the new earth, in a previous letter.] I still like the papers you send me. Are there any more little tracts to send?" In August a letter came from one of the girls, saying, "I miss the paper very much, and will be glad when you have more to send."

When the next year of school opened, this school decided to have another club, and so the good work goes on there. A letter written to this teacher from a mother, says: "Little Ralph was here a few days ago, and we gave him the papers you sent. He was so pleased he put them in his long stocking, so they wouldn't get wet, and then he would remember them. A little girl who lives with us likes to read the papers; please put her name on the next one you send."

Let us "put the crib low for the children," and they will win souls for the Master.

JENNIE R. BATES.

### The Ex-Czar's Pets

NOT dogs, nor horses, nor children, but the whole Cossack race, were known as the czar's pets, till there ceased to be any czar.

This title was given them because of special favors granted that subject people. Among these favors was a more liberal assignment of land than was given to the Russians themselves; and this assignment was increased as the number of people increased, whereas that of the Russians proper remained the same from generation to generation, being divided and subdivided until in many instances the portion of one man was too small to be worth having.

The Cossacks were favored in the matter of taxation also, and of hunting and fishing privileges. I use the past tense, "were," designedly; for the present status of the Cossacks, of course, partakes of the uncertainty of all things Russian.

The chief occupation of the Cossack men and boys would seem to a visitor to be horseback riding. The horsemanship of even young boys not yet in their teens makes our Western cowboys appear like mere understudies. Among their common feats is that of standing on the head in the saddle while the horse is galloping, or hanging from the saddle to pick up coins from the ground while riding at full speed; or riding suspended under the animal's body, so that it appears riderless, while going at a like pace, then suddenly swinging onto its back.

Although the Cossacks are famous cavalymen, yet they were never called into the czar's regular army, as were the Russians. Instead, all the men and older boys of any Cossack settlement were an army by themselves, and could be called out as a body any day, for special guard duty, or other military service for which they were fitted.

They could not easily be brought under the discipline of the regular army; for their absurd superstitions meant more to them than did military tactics, and they would heed what they regarded as an omen, rather than the orders of a strange officer.

The costumes of the Cossacks are varicolored and extremely picturesque in cut. Trousers mayhap of yellow or red, often of bright blue, with two semi-coat-like garments of contrasting hue, as green or violet, and knee-high boots, from the tops of which the immense flaring bottoms of the trousers' legs spread out grotesquely—such is the garb of the Cossack, be his employment what it may.

These people are practical socialists, at least to a great degree, each community holding its possessions largely in common.

There are several tribes of the Cossacks, named for their location, as the Don, the Ural, the Siberian. The Don Cossacks are the foremost. The various tribes possess marked tribal characteristics; and persons accustomed to see them can tell at sight, to which tribe a member belongs.

JOHN GODFREY JACQUES.

### The Black Apron Fete

LOOKING for all the world like the four and twenty blackbirds, these happy school children frolicked and played. American boys and girls never go to school dressed as were these youngsters, but they do not play more heartily nor enter into their games with more spirit than these dancing, joyous youngsters in far-away France. But think of seeing eight thousand boys and girls all dressed in black aprons or pinafores! All French children wear these black aprons to protect their clothes, for they are much more careful of their suits and dresses than some of the boys and girls you may know in the United States.

French school children do not all think alike or act alike, but to an American who sees them for the first time in their regulation black pinafores, they all look alike. Since the days of the French Revolution, when for the sake of economy all students were ordered to wear black, these aprons have been the customary dress of the children during school hours. The school playgrounds of Reims resembled a costume fête of black aprons recently when nearly eight thousand children appeared in the shiny new black sateen pinafores that had been made from twenty thousand yards of material sent them by the Junior Red Cross.

The buzz of excitement among the pale-faced, listless children, however, created such a stir that the somber effect of the myriads of black aprons was immediately dispelled. Their faces were happy, and their eyes shining. Many of these children had not been in a schoolroom for four or five years, and many were going to school for the first time in their lives. They do not have towering brick buildings and spacious playgrounds with slides and swings and seesaws. The shells from the big guns that had thundered through four long years of war had destroyed every school building in the city, so that now these black-aproned children of Reims were gathered about reconstructed soldiers' barracks made to serve as school-houses.

When American children first sent clothes to the little French boys and girls, and the Red Cross began giving them to the needy ones in the war-wrecked portions of that country, the kind-hearted men and women could not understand what had happened. Dressed in their new clothes from America, the French children suddenly ceased to play. They sat about

quietly, and every few moments would brush a speck of dust off a coat or a frock. Every effort was made to get them to play, but play they would not until one day there came from America a shipment of black pinafores. How delighted those French boys and girls were to see them! They jumped into them with a glad shout, and then it was no trouble to get them to play. They played gleefully as if to make up for the stiff, tiresome days when they had no pinafores. Until those aprons came they could not understand how they could play or run about, for they felt they must be careful not to soil their pretty new clothes; but once in a black pinafore, they knew they could play, and yet their clothes underneath would be clean and not torn.

Since that day, many, many thousands of yards of black material have been made up into aprons and sent across the sea to the children of France. The day the eight thousand schoolboys and schoolgirls of Reims appeared arrayed in their new smocks they



Photo by R. R. Sallows

A Farm Tragedy

were doubly happy, for this gift reminded them that they had not been forgotten by their young friends in America.

### Chivalry Not Yet Dead

MR. GUY KITCHEN, member of Battery A, One Hundred Forty-ninth Field Artillery, commanded by the late Col. Curtis G. Redden, was elected city clerk of Danville, Illinois, at a recent election, but resigned immediately in favor of his colonel's widow, who was left with three small children.

Mr. Kitchen, who fought in eleven battles in the World War, was nominated by a number of his comrades on the Republican ticket for the purpose of winning the election and turning the position over to the widow of their chief, who died in France of pneumonia after serving throughout the war.

WHEN we sincerely surrender our lives to the Lord that his righteousness may appear in us, when the door of the heart is fully opened to receive him, not only do we enjoy the peace of God, but the very God of Peace actually lives and works in us, "both to will and to do of his good pleasure."

### For the Boys

**I**N Podgoritza, Montenegro, a large dormitory is being added to the only boys' school which that city now affords. This was provided through the funds which the Junior Red Cross of America has recently appropriated for use in work with the children of Montenegro. Hundreds of mountain boys, eager for an education, tramp into Podgoritza to attend this school, but having no money for lodging, they must sleep in the open fields or barns. After school they walk up and down the roads, studying, regardless of the weather. The new dormitory will accommodate all these boys, and will be within a stone's throw of the school.

For the young boys, mostly orphans, who live about the market place, a school colony is being built. It is a small group of buildings, in which the boys will sleep, be fed, and be given vocational training. Just as soon as this colony has been organized, and is in running order, the Red Cross will turn it over to some Montenegrin relief organization to operate.

### Missionary Volunteer Society Meeting Topic for June 19

SENIOR AND JUNIOR: "The King's Pocket League."

The meeting for today is to place before our young people the possibilities in tract distribution. There is opportunity for every one to engage in this work, and who can tell the good that may be accomplished by even one tract placed where God would have you place it?

Let every Missionary Volunteer be present at this meeting, and if you are not already a member of the King's Pocket League, become one at this time.

#### The King's Pocket League

This league emphasizes the conversational method of evangelistic endeavor. No Christian will become effective in seeking to attract others into fellowship with Christ until he has formed the habit of conversation about the Saviour, as opportunity is offered, and of seeking to find such opportunities. The King's Pocket League work, or, in other words, the ministry of tract circulation, greatly helps in personal evangelism. *And the time is short.*

A careful study of the great problem of reaching the people with the gospel message for the times leads to but one conclusion. Public efforts and evangelistic services will continue to have their rightful place; but the one universal method always feasible, simple in its use, elastic, comprehensive, open to all believers, seldom limited by time, place, or circumstances, is—evangelism by conversation. The great need is that the rank and file of the church make this a life policy, and in a definite fashion seek to habituate themselves to a campaign of testimony. The King's Pocket League helps us to cultivate this conversational method of evangelism. *And the time is short.*

### Our Counsel Corner

*Do you consider it a wise practice in a city where a tent effort is being conducted and where we have a young people's society, to discontinue the meetings of the latter while the effort is in progress?*

E. P. C.

The aims of the tent effort and the Missionary Volunteer Society should be the same—to win souls. Whenever your city is favored by having evangelistic meetings, it seems to me that your Missionary Volunteer Society should, just as far as possible, give all of its strength to helping this work. The minister is only the leader in an effort of this kind. He cannot do all the work. A corps of Bible workers cannot begin to do all that might and should be done to advertise the meetings and to follow up the interest created. It is a unique opportunity for a band of young people to get experience in working for souls, and to get better acquainted with the message. Gladly should the young people distribute the advertising circulars, regularly and faithfully. Those who are asked to help in the singing, or to usher, should do so to the very best of their ability. There may be some who, because of their maturity or experience in society work, can engage in visiting those who become interested in the meetings. A little personal interest is all it takes, sometimes, to change a languid interest into an ardent desire to know more of the Bible and the way of

salvation. Has your society been doing what it could to help others and to spread the good news of the Saviour's love? Recognize this as a special opportunity for a large work, and for further training in Christian endeavor, and counsel with the church officers and the evangelist. Study how you can, for the time, drop some of your plans, and organize for this special work. Organize more thoroughly. Enlist every member in some line of work. Make this the occasion for awakening those who slumber. You may thus save some who would otherwise be lost. By united prayer and organized effort, endeavor to reap large results from the tent effort.

But should all this result in the discontinuance of the society? By no means. It should result in strengthening it, and in perfecting an organization that will be much stronger and better able to do effective work after this special effort is finished. It surely would be a short-sighted policy to discontinue the society. You will change the emphasis of your endeavor. The programs may not be just the same, the place of meeting may be different, but the society should go right on.

M. E. KERN.

## The Sabbath School

### Young People's Lesson

#### XII—Angel Ministry in the Gospel

(Continued)

(June 19)

1. To whom are the angels sent to minister? Heb. 1: 13, 14.
2. What shows their deep interest in the salvation of men? Luke 15: 7, 10. Note 1.
3. When the long-hidden secrets in the book of Daniel were to be unsealed, who held in his hand "a little book open"? Rev. 10: 1, 2.
4. By what symbol is the movement represented announcing that the time of the judgment is come? Rev. 14: 6, 7. Note 2.
5. How was the fall of Babylon announced? Verse 8.
6. Who is represented as proclaiming a warning against the worship of the beast? Rev. 14: 9-12.
7. Who are instructed to hold the winds of strife while the sealing message is being proclaimed? Rev. 7: 1.
8. How intensely are the angels interested in the sealing work? Rev. 7: 2, 3. Note 3.
9. What mighty being will join the "third angel" in the last warning to man, and lighten the earth with his glory? Rev. 18: 1, 2. Note 4.
10. How is the sealing work described by the prophet? Eze. 9: 1-7.
11. What did the prophet see the angel reporting, who was sent to "set a mark upon the foreheads" of men? Verse 11. Note 5.
12. When the gospel work is finished and the angels cease to hold in check the "four winds," what will come? Note 6.

#### Notes

1. "The angels of glory find their joy in giving,—giving love and tireless watchcare to souls that are fallen and unholy. Heavenly beings woo the hearts of men; they bring to this dark world light from the courts above; by gentle and patient ministry they move upon the human spirit, to bring the lost into a fellowship with Christ which is even closer than they themselves can know."—*The Desire of Ages*, p. 21.

"In this work all the angels of heaven are ready to co-operate. All the resources of heaven are at the command of those who are seeking to save the lost. Angels will help you to reach the most careless and the most hardened. And when one is brought back to God, all heaven is made glad; seraphs and cherubs touch their golden harps, and sing praises to God and the Lamb for their mercy and loving-kindness to the children of men."—*Christ's Object Lessons*, p. 197.

2. "These angels are evidently symbolic; for the work assigned them is that of preaching the everlasting gospel to the people. But the preaching of the gospel has not been intrusted to literal angels; it has been committed unto men, who are responsible for this sacred trust placed in their hands. Each of these three angels, therefore, symbolizes a body of religious teachers, who are commissioned to make known to their fellow men the special truths which constitute the burden of these messages respectively.

"But we are to consider further that angels, literally, are intensely interested in the work of grace among men, being sent forth to minister to those who shall be heirs of salvation. And as there is order in all the movements and appointments of the heavenly world, it may not be fanciful to suppose that a literal angel has charge and oversight of the work of each message."—*Daniel and the Revelation*, p. 711.

3. "I saw four angels who had a work to do on the earth, and were on their way to accomplish it. Jesus was clothed

with priestly garments. He gazed in pity on the remnant, then raised his hands, and with a voice of deep pity, cried, 'My blood, Father, my blood, my blood, my blood!' Then I saw an exceeding bright light come from God, who sat upon the great white throne, and was shed all about Jesus. Then I saw an angel with a commission from Jesus, swiftly flying to the four angels who had a work to do on the earth, and waving something up and down in his hand, and crying with a loud voice, 'Hold! Hold! Hold! Hold!' until the servants of God are sealed in their foreheads.'

"I asked my accompanying angel the meaning of what I heard, and what the four angels were about to do. He said to me that it was God that restrained the powers, and that he gave his angels charge over things on the earth; that the four angels had power from God to hold the four winds, and that they were about to let them go; but while their hands were loosening, and the four winds were about to blow, the merciful eye of Jesus gazed on the remnant that were not sealed, and he raised his hands to the Father, and pleaded with him that he had spilled his blood for them. Then another angel was commissioned to fly swiftly to the four angels, and bid them hold, until the servants of God were sealed with the seal of the living God in their foreheads."—*Early Writings,* p. 38.

4. "I saw angels hurrying to and fro in heaven, descending to the earth, and again ascending to heaven, preparing for the fulfilment of some important event. Then I saw another mighty angel commissioned to descend to the earth, to unite his voice with the third angel, and give power and force to his message. Great power and glory were imparted to the angel, and as he descended, the earth was lightened with his glory. . . .

"Angels were sent to aid the mighty angel from heaven, and I heard voices which seemed to sound everywhere, 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquities.'" — *Id.*, p. 277.

5. An angel has never failed to do a work given him of God. The Bible records no instance of an angel's being unable to perform a mission given him by High Heaven. On one occasion a king "withstood" an angel for three weeks, and Michael himself (Christ) "came to help" the angel. Dan. 10:12, 13. When a heavenly angel is given a work, it will be done if all heaven has to join him to do it. The angel with the inkhorn will finish his work. The third angel's message movement cannot fail; it is in charge of an angel.

"I saw angels hurrying to and fro in heaven. An angel with a writer's inkhorn by his side returned from the earth, and reported to Jesus that his work was done, and the saints were numbered and sealed. Then I saw Jesus, who had been ministering before the ark containing the ten commandments, throw down the censor. He raised his hands, and with a loud voice said, 'It is done.'" — *Id.*, p. 279.

6. "When he [Jesus] leaves the sanctuary, darkness covers the inhabitants of the earth. In that fearful time the righteous must live in the sight of a holy God without an intercessor. The restraint which has been upon the wicked is removed, and Satan has entire control of the finally impenitent. God's long-suffering has ended. The world has rejected his mercy, despised his love, and trampled upon his law. The wicked have passed the boundary of their probation; the Spirit of God, persistently resisted, has been at last withdrawn. Unsheltered by divine grace, they have no protection from the wicked one. Satan will then plunge the inhabitants of the earth into one great, final trouble. As the angels of God cease to hold in check the fierce winds of human passion, all the elements of strife will be let loose. The whole world will be involved in ruin more terrible than that which came upon Jerusalem of old." — *The Great Controversy,* p. 614.

## Intermediate Lesson

### XII — Parable of the Tares

(June 19)

LESSON SCRIPTURE: Matt. 13: 24-30, 36-43.

MEMORY VERSE: "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one." Matt. 13: 38.

LESSON HELP: "Christ's Object Lessons," pp. 70-75.

PLACE: By the Sea of Galilee; a house in Capernaum.

PERSONS: Jesus, the disciples, the multitude.

#### Setting of the Lesson

Sitting in the boat on the Sea of Galilee, Jesus continued to teach the people by parables. The chief incident in the parable of the tares was a familiar one to the people. "In the East, men sometimes took revenge upon an enemy by strewing his newly-sown fields with the seeds of some noxious weed that, while growing, closely resembled wheat. Springing up with the wheat, it injured the crop, and brought trouble

and loss to the owner of the field."—*Christ's Object Lessons,* p. 71.

"Nothing but leaves! The Spirit grieves  
O'er years of wasted life;  
O'er sins indulged while conscience slept,  
O'er vows and promises unkept,  
And reaps from years of strife—  
Nothing but leaves! Nothing but leaves!

"Nothing but leaves! No gathered sheaves  
Of life's fair ripening grain;  
We sow our seeds; lo! tares and weeds,—  
Words, idle words, for earnest deeds,—  
Then reap, with toil and pain,  
Nothing but leaves! Nothing but leaves!"

#### Questions

1. After telling the parable of the sower, to what else did Jesus liken the kingdom of heaven? Matt. 13: 24.
2. What took place while men slept? Verse 25. Note 1.
3. When was the work of the enemy revealed? Verse 26.
4. What questions did the servants ask the householder? Verse 27.
5. How did the householder answer them? What did the servants offer to do? Verse 28.
6. Why did he bid them not gather out the tares? Verse 29. Note 2.
7. How long should they let the wheat and the tares grow together? What would the householder say to the reapers in the time of the harvest? Verse 30.
8. After Jesus had sent the multitude away, what did the disciples ask him to do? Verse 36. Note 3.
9. Who is the sower of the good seed? Verse 37.
10. What is the field? The good seed? What are the tares? Verse 38. Note 4.
11. Who is the enemy that sowed the tares? What is the harvest? Who are the reapers? Verse 39. Note 5.
12. What is usually done with the tares? When will this be done with the tares of the parable? Verse 40.
13. What will the angel reapers gather out of the kingdom of God? Verses 41, 42.
14. What will become of the children of God at the harvest time? Verse 43.

#### Can You

Define the word parable? Give two illustrations of that form of teaching.

Tell what words of admonition given in a former parable were repeated by Jesus in this parable?

Tell how completely all sin will be destroyed in the last great fire? Ps. 37: 20; Mal. 4: 3.

#### Notes

1. Bearded darnel, or tares, is "a grass sometimes found in our own grain fields, but very common in Eastern countries. Until the head appears, its resemblance to wheat is very close." The seed is poisonous, "even when ground with wheat in small quantities producing dizziness, and in larger proportions, convulsions and death. Owing to its smaller size, the grain of tares is readily separated from wheat by winnowing."—*Schaff's Bible Dictionary.*

2. "This is the way they grew together: The seeds of both sprouted and pushed their tiny green blades through the ground. The roots of each pushed downward, turning and twisting until the roots of wheat and tares were almost tied together. If one was pulled up, the other would come too. They looked much alike as they grew taller and taller, but after a while there was a difference. As they ripened, the heavy heads of wheat bent over because full of good grain. The tares stood up straight and did not bend. Before the harvest, as the roots were drying out, the reapers could pull out the tares and make piles and bundles of them. What were they good for? To make bonfires, just as you might burn up weeds or rubbish."—*Mary Foster Bryant.*

3. For "declare," the Revised Version has "explain." The meaning of the parable was not clear to the disciples, especially the feature of the tares. As upon other occasions, they asked for an explanation in private.

4. "Neither God nor his angels ever sowed a seed that would produce a tare. The tares are always sown by Satan, the enemy of God and man."—*Christ's Object Lessons,* p. 71.

5. "So it is from enmity to Christ that Satan scatters his evil seed among the good grain of the kingdom."—*Ibid.*

Boys flying kites haul in their white-winged birds;  
You can't do that way when you're flying words.  
"Careful with fire" is good advice, we know;  
"Careful with words" is ten times doubly so.  
Thoughts unexpressed may sometimes fall back dead;  
But God himself can't kill them when they're said.

—Will Carleton.

REMEMBER, "The best bossing consists of the least bossing."

**The Ouija (wē'ja) Board**

**T**HE Ouija Silliness" is the title of an article in the *Christian Endeavor World*, in which the following comment from General Ballington Booth, head of the Volunteers of America, is given:

"Persons of weak mentality may be caused great mental suffering because of misplaced trust in one of these boards. The ouija board is subject to the manipulation of dishonest persons, and it is liable to cause trouble in the lives of many. I, personally, know that ouija boards have broken up happy homes. If God had ordained that men should communicate with the spirits, would he have chosen the ouija board as a means by which this communication should be brought about?"

General Booth has forbidden all members of his organization to use the ouija board.

No Christian who understands the truth about the ouija board, can have anything to do with it, for it places him on Satan's ground.

"The dead know not anything," says the Bible, so the dead cannot manipulate it. It is therefore evident that the spirits of evil angels, instead of the spirits of dead men, control it. The good angels have work of a higher order to do.

In a recent divorce case the husband said that the ouija board had confirmed his suspicions against his wife.

The ouija board informs its devotees that the devil manipulates it. Why not believe it in this as in other things?

The Lord would have us keep ourselves free from all such questionable amusements and sources of information. Let us do this.

F. D. C.

**The Royalty of Manhood**

**K**ING David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada." 1 Kings 1:32. The occasion was the anointing of Solomon as king. Why were these men called to the anointing? Because each of them represented a quality in royal manhood; David, parental and kingly authority over his son. The new king must bow to the authority of God. The first essential of royal manhood is to recognize and obey God as supreme. No man can properly manage his life without God, for "every man's life is a plan of God." There must be also a priestly element in manhood—that is why Zadok was there. Man needs a sanctuary for the soul, at whose inner shrine the light of worship must be kept burning. Man needs the church. He needs a religion which is not only personal, but organized and institutionalized. Nathan was there to typify the prophetic element in manhood—the vision of truth, the clear confession of deep convictions, the following of conscience. And Benaiah, the

soldier, was present to illustrate the qualities of courage, of hardihood, of self-denial, of training, as well as readiness to defend the right and oppose the wrong, which make possible spiritual victory and a world conquered for God.—*Dr. A. B. Meldrum.*

**The Winning Move**

**T**HERE is a remarkable picture called "The Game of Life," in which a young man is represented playing chess with the devil. The chessmen were so arranged that apparently the only move the young man could make would cause him to be checkmated by the devil, and this would mean the loss of his soul, the stake for which the game was being played. A famous chess player, Paul Morphy, went to see the picture, and after studying the problem for some time,

asked for a chess-board and men, saying, "I can save that fellow." Placing the men in exactly the same position as in the picture, he so played the game as to bring out the young man victorious. "That," says Dr. Stuart Holden, "is what Jesus Christ has done. He has in one move eternally checkmated the devil and snatched the prey from the mighty." —*"Tertius," in the Toronto Globe.*

**Where Are the Pictures?**

**A**RE your cameras working?

If so, the editor has failed to find it out, for no one has sent in a picture that might be happily entitled "Solid Comfort." For the month of June the subject to be illustrated is "A Study in Contrasts." The best picture received will appear in the INSTRUCTOR. The name and age of the contestant must be on the picture. See notice for other requirements in INSTRUCTOR of April 20.

F. D. C.

**The Law of Self-Reliance<sup>1</sup>**

**The Good American is Self-Reliant**

Self-conceit is silly, but self-reliance is necessary to boys and girls who would be strong and useful.

I will gladly listen to the advice of older and wiser persons, but I will learn to think for myself, choose for myself, act for myself.

I will not be afraid of being laughed at.

I will not be afraid of doing right when the crowd does wrong.

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<sup>1</sup> From week to week we shall give one of the ten laws comprising Mr. W. J. Hutchins' code of morals for the children of the nation. This code won a prize of \$5,000. Will not all the Juniors memorize the pledges, and endeavor through the strength of Jesus to make them a part of their lives?

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