

# The YOUTH'S INSTRUCTOR

Vol. LXVIII

June 15, 1920

No. 24

## THE BETTER WAY



He serves his country best  
Who joins the tide that lifts her nobly on;  
For speech has myriad tongues for every day,  
And song but one; and law within the breast  
Is stronger than that graven on stone;  
There is a better way.

He serves his country best  
Who lives pure life and doeth righteous deeds,  
And walks straight paths, however others stray,  
And leaves his sons, as uttermost bequest,  
A stainless record, which all men may read;  
That is the better way.

— Susan Coolidge.





# From Here and There

Admiral Viscount Jellicoe has been appointed governor of New Zealand.

On an average twelve schoolhouses and two college buildings are burned in America every week.

The Atlantic walrus is not so large as the Pacific walrus, but specimens weighing 3,000 pounds have been found.

President Carranza of Mexico, while in flight from the revolutionists, was assassinated on May 21 by General Herrero, who had offered the fugitive president protection.

Piggly Wiggly, the unique grocery store with the self-service system, was introduced to thousands of Washingtonians when twenty-six stores, located in various sections of the city, opened for business on May 6.

The "Overall Clubs" and the "Patchem and Wearem Societies" are growing in influence and extent. The "Patchem and Wearem" feminine members promise not to buy a new dress for eight months. In Spain, the purpose to lower the high cost of living manifests itself in a movement on the part of wealthy people to go without hats and to wear hemp sandals. All honor to every substantial effort to bring down the high prices.

The Historical Film Corporation of America has undertaken to film the entire Bible. This is to meet the demand of the popular churches for clean, profitable pictures to show their young people. The prodigal son, the reward of Jacob, and the letter to Philemon have already been filmed. Color photography is to be used in the Oriental pictures. Some Bible subjects might lend themselves to such treatment, but others are too sacred to be given into the hands of unconsecrated actors to interpret.

Plans for the largest hotel in the world have been made public. The hotel will be in five units, with the present Edgewater Beach Hotel as one unit, and will front three city blocks on Lake Michigan and Sheridan Road, Chicago. The architects have planned 4,000 rooms. The cost is estimated at \$15,000,000. A theater, seating 2,500 persons, 400 kitchenettes for those who desire to cook their own meals, and one sixteen-story unit for bachelors, are features. A minimum charge of \$15 a day in one of the units is contemplated.

A member of Parliament has made a spectacular stand against the high cost of living in England. He bought three clothing factories, and is manufacturing men's clothing to be sold at prices ranging from \$9.25 to \$14.50 a suit. So eagerly did men rush to take advantage of the low prices, that before eight o'clock on the morning when the first advertisement appeared, a line a hundred yards long was waiting to get into the store. Soon traffic was blocked, and the police were called to maintain order. The demand for the clothes has continued ever since, and at least one firm of professional tailors has begun to make low-priced suits.

The person who tries to buy linen fabric today knows that something has happened to flax. There is almost no linen to be had in the shops, and what there is sells at alarming prices. But the retailer is not to blame. According to the latest figures we can get, flax, which used to cost perhaps twelve cents a pound, now costs more than sixty cents a pound. The troubles in Russia are chiefly responsible for the scarcity. For some years before the war Russia was the principal exporter of flax. It is said that more than nine tenths of all the flax grown in the world grew in Russia. For four years little has been raised there and almost none exported. It used to be raised by imperial edict as a crop on which a large export tax could be collected.

The angle of seventy-five degrees for a ladder has been found, through a series of experiments, to give the greatest degree of safety; and to secure this angle it is only necessary to place the foot of the ladder a distance approximating one quarter of the length of the ladder away from the vertical. This angle will prevent undue straining of the ladder or slipping of the ladder feet when placed too flat, and at the same time will give the feet of the workmen sufficient room when they are working near the top of the ladder. Another point that should not be forgotten in connection with ladders is that portable ladders should be fitted with safety feet, or points, in order that a sure grip on the floor or ground may be secured.

On April 16 Theodore N. Vail, pioneer in the telephone field, former president and at his death chairman of the board of directors of the American Telephone and Telegraph Company, died at Baltimore, Maryland, at the age of seventy-five. He became general manager of the American Bell Telephone Company in 1878, and built up an immense business. He introduced long-distance telephoning, the night-letter, day-letter, and other public services. For years he was a farmer in Vermont. He introduced the American system of electric street railways into Buenos Aires, and sold out at a profit of \$2,000,000.

## How Best to Serve

IN the national capital, during what is termed "Holy Week," public services were held at noon at Keith's Theater under the auspices of the Episcopal churches of the city. Representative Hawley from Oregon spoke one day, and gave voice to the following thoughts:

"Germany, home of 'higher criticism' of the Bible, went down to defeat and ruin because of her increasing skepticism over Christianity. Should we here in America be shorn of our heritage of Christianity, the time would be short until our country would be an intolerable place to live in.

"We are the inheritors of a wonderful civilization for which we never paid. It cost the blood of our forefathers, the tears of women, the sorrow of little children, to build up our great country and its civilization. We can best pay the debt for these unearned advantages and serve our country, by being followers of Jesus Christ."

TO escape criticism:  
Do nothing  
Say nothing  
Be nothing

— Elbert Hubbard.

## The Youth's Instructor

Issued every Tuesday by the

REVIEW AND HERALD PUBLISHING ASSN.  
TAKOMA PARK, WASHINGTON, D. C.

FANNIE D. CHASE - - - - - EDITOR  
LORA E. CLEMENT { - - - - - ASSOCIATE EDITORS  
MATILDA E. ANDROSS {  
M. E. KERN { - - - - - SPECIAL CONTRIBUTORS  
C. A. RUSSELL {

VOL. LXVIII JUNE 15, 1920 No. 24

### Subscription Rates

Yearly subscription - - - - - \$1.75  
Six months - - - - - 1.00

### Club Rates

In clubs of five or more copies, one year - - - - - Each \$1.50  
Six months - - - - - .80

Entered as second-class matter, August 14, 1903, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of Oct. 3, 1917, authorized on June 22, 1918.



# The Youth's Instructor

VOL. LXVIII

TAKOMA PARK, WASHINGTON, D. C., JUNE 15, 1920

No. 24

## "Praise and Pray and Peg Away"

W. H. MEREDITH

HAVE you a duty to perform,  
Yet many things obstruct the way?  
Do not stand still, nor weary be,  
But "praise and pray and peg away."

When, having told your story true,—  
Though few believe and less obey,—  
Be not dismayed, nor slothful be,  
Just "praise and pray and peg away."

When things look bright and all goes well,  
And so-called friends come round to say  
That you are great, your work is fine,  
Just "praise and pray and peg away."

When weary with the burdens borne,  
And heavy toil from day to day,  
Though little fruit can yet be seen,  
Just "praise and pray and peg away."

Have all your friends forgot to call,  
And you seem left alone alway?  
Though tears will fall and eyes grow dim,  
Just "praise and pray and peg away."

## Methods and Principles of a Famous Writer

THE author of a famous series of stories, a thousand or more, aggregating more than fifty million words, gives certain rules that governed him in his work, rules to which he accredits his success as a creator of these stories. These rules are well worth our attention. They are safe rules for boys and girls, young men and women, to take as a guide in character building. In speaking of the hero of this series of stories he says:

"I never wrote one word that could not have been read aloud to a Bible class without shocking it. I never permitted him to lie, nor to condone a lie. I made it a point with him always to seek the good qualities in men and women, and to overlook the distorted ones when possible and consistent. He never (in my writing) made use of a profane or vulgar word, nor permitted it if he could stop it. He discovered, among the byways of life, Chick, and Patsy, and Ten-ichi, and Peter, and Joseph, and Ida Jones, and Adelina, and Mrs. Peters, and made upright, God-fearing men and women of them. He always kept his word. He never touched liquor, nor permitted his assistants to do so. He respected womankind under all conditions, in reverence for the memory of his mother."

This hero was "a good detective, according to the author, because he loved to right wrongs, and to foresee and prevent them." A man can keep his story characters pure only as he lives the clean life himself. We wish all our writers and moving picture creators held equally high character ideals. Then would we have fewer criminals.

### A General Success Rule

Mr. D — gives as a general rule for success in any line of endeavor the following sane counsel: "Know people — all people! every kind of people! Know them in the street, in the workshop, in the drawing-room, on the tail end of surface cars, and straddling between platforms of subway or "L" cars. Plan with them in fire houses; chat with them behind the hotel desk, across the counter, punching tickets, making the ferryboat fast in the slip. They are all

human, intensely human, and that is what you need to know — *humanity*."

He later adds to this thought, "Know people, and be kind." The added thought makes the knowledge worth while, makes it doubly efficient. This counsel will prove as helpful to the Sabbath school teacher, the minister, the church school teacher, editors, and all other Christian workers as it is to the one who passes it on to us. If you are not sure about it, try it.

To get acquainted with people, according to Mr. D —, ride with the truck gardeners on their way to market, chat with them; but "don't ask prying questions. Begin by telling something. Tell a story about a child, or a mother; better still, tell one about your own mother. Abjure profanity. Vulgar and profane words never get you anywhere in anything. Don't talk much. Venture a bit of information, observed by you in another community or country, upon the business that he is engaged in; then don't say more."

If voyaging across the sea, make friends with the assistant engineer and see the vessel from stem to stern; if in a new town or city, visit the factories, machine shops, stockyards, packing houses, and other industrial centers; but do it to *know the workers*, not the works. Know the postmen, the white wings, and all who serve you.

In making friends with men at their daily routine, remember, if you are dressed better than they, to be so interested in them and their work that they see you and not your clothes. Then be on the level with them; that is, "be to the other fellow precisely what you would want him to be to you, under the same circumstances. When he finds out that you are doing exactly that thing, there are few limitations to his confidences."

### His Working Rules

This author's successful working rules, as drawn from his own experience, are: "One must love one's work. If you can't love the thing you are doing, then love what the doing accomplishes. If there is no real joy in the actual labor, find joy in the consequences of it. . . . You've got to go at what you have



to do with a whole heart, a clear vision, and clean mentality. I never thought about my work from the moment I put it aside until I took it up again the following day. I rarely returned to it later in the day, and I *never* worked at night." Systematize your work, and rarely allow anything to interfere with the system. Equip yourself for your work by study and experience in related lines as well as in your special work.

"If you are asked if you can *do* a thing, say 'Yes,' and do it. You can accomplish it through others if you cannot actually saw the boards and fit the pieces and drive the nails."

"Compel every human with whom you come in contact to like you and to respect you—to recognize your eagerness to accomplish. Willingness is not enough; you must be eager."

Here is a unique suggestion: "When you go to your room at night, after you have prepared for bed and are ready to extinguish the light, do this: Go to the mirror. Stand before it. Look upon the reflection within it. If you can nod your head, and smile, and say, 'I have been square with you all day,' you are all right. You will sleep well. You will do better work tomorrow. Don't regret yesterday; that won't get you anywhere. Don't anticipate tomorrow; that won't produce results.

"Get busy when you wake up. Above all, get out of bed the instant you do wake up,—and go to that same mirror, and nod and smile, and say, 'I'm going to be strictly on the level with you all day.'"

These are good suggestions; but better still is it for one to confess at night as he kneels before his God, that he has through God's strength, so far as he knows, dealt righteously and justly with all, than to say he has been square with himself throughout the day.

It were better for one to look into the face of God in the morning, and promise him that through his strength he will be true that day, than to promise a square deal with himself.

But if one does not acknowledge God in this way, he should at least follow Mr. D——'s counsel to be square with himself, and in doing this he will be square, or honest, with others. To be a real man, one must be honest. A man may make no profession of Christianity, but true manhood requires honesty of purpose.

Every one who has a place in this world, is duty bound by the decrees of manhood's responsibility to be an upright, honest citizen, doing unto others as he would have them do to him. Only those who fail to recognize their obligations are lax in these great character principles, whether they are worshippers of their Creator or not.

F. D. C.

## Red-Letter Days

UTHAI VINCENT WILCOX

SOMETIMES, when the fire in the grate is smoldering low, the books and papers have been laid aside, and all is quiet about us, memory will run quickly through the card indexes of past days. She will glance reminiscently at some, passing quickly over others, until finding a particular well-worn card, she stops to live over again that great day. *That* day has been a great day.

We know that days are different—some are greater than others. As the foothill path leads up to the mountain, winding around dreary sections until suddenly beautiful vistas and wonderful scenery are brought into view, so there are days that stand out as great days in our lives. Enjoyable days socially, perhaps; wonderful business days; special days that lead us to say, "That was a red-letter day in my life."

Paul must have had some such day in mind when he wrote to the Corinthians (2 Cor. 6:2), "Behold, now is the accepted time; behold, now is *the day* of salvation." Peter strikes the same keynote: "Repent ye therefore, . . . that your sins may be blotted out, when the times of refreshing shall come." There we have the thought of special times and seasons, greater than others.

As we have thought over the days of the past, how rarely have we been able to tell just when we would reach the red-letter day of our life. Morning dawned just the same, but before evening had come we may have found that decisions had been made and events transpired that had changed the whole course of our life.

### Ruskin's Day Was Spoiled

Oftentimes some small thing may so change our feelings and our attitude toward events about us as to alter our whole outlook on life.

John Ruskin says that he wanted and waited all his life to see the Alps. When he reached the spot

for the ideal view he discovered that his servant had failed to provide butter for his lunch, and it so exasperated him that it spoiled his view of the Alps. We may smile, but how human that was. How like the petty things that annoy us and prevent us from obtaining the most from life!

When Admiral Farragut lashed himself to the mast of his ship that day in the battle of Mobile Bay, that he might better direct his fleet, he did not realize that he was doing a dramatic and spectacular thing. But that picture is silhouetted against the sky of history as one of the great days of modern warfare. Farragut was able to do the great deed that day because the previous days had been improved, and they naturally led up to it as the foothill path leads to the mountain top.

We—you—I—do not realize it when we are making history. What we do, we do naturally by force of what we have done other days of our lives. We do not always know the great day when it comes—when we are face to face with the whole future of our lives. We make our decisions lightly, airily, and afterward find that it was a final and an irrevocable choice that we made.

### Esau Didn't Realize

That day when hungry Esau sold his birthright to crafty Jacob he thought he was doing a formal, perfunctory thing. Afterward he found no way to change, although he wept bitterly.

When Pontius Pilate came out of his chamber, rubbing his eyes and grumbling over being called from his sleep by a lot of fanatical Jews, he was a good-natured, easy-going politician. He went back that night branded forever as the crucifier of Jesus Christ. Probably little did he think or know that from that time on, for centuries, he would be mentioned in church and school as the slayer of the Christ.



Pilate made his decision that morning, governed by his usual motive of expediency, policy, and personal interest; but when it was made, he found it irrevocable. The path of his life led to it.

Today may be our destiny day, or perchance it may be tomorrow, or the day after. We may not always recognize it when it comes. Each day is an important day, for we are brought closer to eternity. Our feet are daily treading the path to the great summit or to the awful precipice.

#### "Watch Your Step"

In the old city of London, the subways or tubes are compelled to burrow seventy-five feet below the surface. Near the Strand there is a great underground station where several tube lines converge. Swiftly moving electric trains dart in and out. Tracks are everywhere, and the danger is great for the unwary. There are signs on the walls and before the eyes in each direction, which say, "Watch Your Step!"

If we do that, we may be sure that our destiny is

safe. Watching our step as we tread each day's path, we shall be certain not to walk carelessly from the main road into a bypath. The highlands will be ever before us. No day's travel will discover us walking off the beaten road. Each day's decision will be for God.

And because our walking the path will make the way more easily defined for some other, we should make doubly certain that our steps are right and safe. Souls are making solemn choice, whether they are aware of it or not. Not only history but our destiny is in the making, and because we are of the church of Jesus Christ, with a message that is to win and save, because our duty and our privileges are great, therefore keep unspotted from the world—"touch no unclean thing."

Then, whether the great day comes, today or tomorrow, or whenever it comes, we shall be sure that our steps will lead us aright. And then "I will be a Father unto you," says the verse, and "ye shall be to me sons and daughters, saith the Lord Almighty."

## Law the Bulwark of a Nation's Greatness

WILLIAM Q. SLOAN

**H**ISTORY universally teaches that national disintegration and decay inevitably follow the transgression of physical, civil, and moral law by the citizens of a nation. Time's tide has carried in and thrown up on the political shore the wreckage of many a nation that was destroyed by a maelstrom of lawlessness. Notable among these wrecks are Babylon, once "the golden kingdom of a golden age," but where now the traveler may write "Ichabod" on the sand that covers the ruin; and Rome, of whom it has been written that to the man who was her enemy the world was his prison house, but whose glory and power are now mere memories.

The law of cause and effect is as immutable as the throne of God, and in our times evidence is not lacking that nations have suffered because law has not been obeyed as it should be.

#### Adherence to Civil Law Brings Stability and Protection

Captain Arthur Hunt Chute, in an address delivered in 1919, at Englewood, New Jersey, and reported in the *English Speaking World*, claims that Great Britain has won out in its various struggles chiefly through its regard for law. He says:

"As we look out across the world today, it is as though we looked across a wild and heaving sea of storm and chaos.

"The landmarks that yesterday stood serene, today are engulfed by waves and tempest. Prussia, yesterday the land of Draconian order, today is a seething maelstrom of rebellion. The Dual Monarchy has collapsed like a house of cards. The vast empire of Russia has crashed into chaos.

"Yesterday in Europe was the day of overlords and monarchs. Today is the twilight of kings. . . .

"In 1914 the empires of modern Europe appeared as fixed as the eternal hills. In 1918 they are as unstable as the heaving sea. Today as we look out across that vast and heaving tumult, there is one rock, that stands amid the tempest, serene, inviolate, and unmoved. *That rock is Great Britain.*

"That Tight Little Isle of a thousand years and a thousand memories, stands today at the summit of her history, crowned by victory in the great struggle of mankind. Ruling a quarter of the globe, and including under the ægis of her flag a third of the entire human race, Britain represents today the strongest and proudest empire the world has ever seen.

"During her thousand years of history, Britain has seen a host of other empires shoot up into the zenith of their glory, and crash down again into the nadir of decay. But Britain has remained, and waxed increasing strong. She has survived this

war, and all her age-long struggle, not by chance, *but by the power of law.* The nation stands today unconquered because she is founded upon principles more enduring than the rocky shores on which her island kingdom rests.

"The nihilist, the anarchist, the Bolshevik, and the Internationalist, all alike, boast of their breadth, their toleration, their catholicity, but they are all alike so broad that they stand for nothing. The British, narrow and firm in the right, remain, when the broad ones who would stand for nothing, are not even a memory.

"Beyond the valor of her soldiers, the vigilance of her sailors, or the sagacity of her statesmen, Britain depends upon the power of law for her defense. Germany, crying out 'Necessity knows no law,' is swept into ruin, while Britain, standing by law, remains."

The wonderful progress of the United States is also undoubtedly due to the blessing of God in recognition of the fact that the nation stands for the sacredness of law.

As with nations, so with men. Their stability is measured by their reverence for law. He who honors God and his law will honor civil law, and he who fails to obey and honor civil law is disobedient to the heavenly vision. He reverences neither God nor his law, and this condition opens the floodgates of evil upon himself and others.

#### Forsaking the Law of God Brings Civil Lawlessness

On pages 584, 586 of "The Great Controversy," written by Mrs. E. G. White, the dangers that threaten the world because of lawlessness, the result of forsaking God's law, are concisely stated. Here are a few paragraphs to the point:

"No error accepted by the Christian world strikes more boldly against the authority of Heaven, none is more directly opposed to the dictates of reason, none is more pernicious in its results, than the modern doctrine, so rapidly gaining ground, that God's law is no longer binding upon men. Every nation has its laws, which command respect and obedience; no government could exist without them; and can it be conceived that the Creator of the heavens and the earth has no law to govern the beings he has made? . . .

"Those who teach the people to regard lightly the commandments of God, sow disobedience, to reap disobedience. Let the restraint imposed by the divine law be wholly cast aside, and human laws would soon be disregarded. Because God forbids dishonest practices, coveting, lying, and defrauding, men are ready to trample upon his statutes as a hindrance to their worldly prosperity; but the results of banishing these precepts would be such as they do not anticipate. If the law were not binding, why should any fear to transgress? Prop-



erty would no longer be safe. Men would obtain their neighbors' possessions by violence; and the strongest would become richest. Life itself would not be respected. . . .

"Already the doctrine that men are released from obedience to God's requirements has weakened the force of moral obligation, and opened the floodgates of iniquity upon the world. Lawlessness, dissipation, and corruption are sweeping in upon us like an overwhelming tide. In the family, Satan is at work. His banner waves, even in professedly Christian households. There is envy, evil-surmising, hypocrisy, estrangement, emulation, strife, betrayal of sacred trusts, indulgence of lust. The whole system of religious principles and doctrines, which should form the foundation and framework of social life, seems to be a tottering mass, ready to fall to ruin."

Every nation, because of its decreasing regard for the law of God, is liable to find its regard for civil law to be waning. That national strength is built upon individual obedience to both moral and civil law has been fully demonstrated by history.

## Echoes of History

### The Salem Witchcraft Delusion

OUTSIDE of historical references, little is now known of what was formerly spoken of as witchcraft. Even in those statements which report criminal procedure against the mischievous thing, it has not been well defined. Yet records of past ages reveal that many were punished throughout Europe, dating from the time of the emperor Constantine. Early Roman ecclesiastical law condemned soothsayers to five years' penance, while sorcery was punished with banishment.

In England, ecclesiastical law at one time regarded witchcraft as crime against God. In Lancashire, the records of state trials show that no less than seventeen persons were condemned under this statute in 1634, all on the evidence of a young boy. Ten years or more later, in Suffolk and Essex alone, over two hundred were placed on trial, charged with having subtle and mischievous influence over others. No less a personage than Sir Matthew Hale was presiding justice in these cases, when more than half of the indicted ones are said to have been condemned. Even so prominent a jurist as Blackstone, while excluding witchcraft from the definite list of crimes, admitted in guarded language, the possibility of law violation through the practice of witchery.

From Old England, the belief in witch sorcery was brought to New England by the Puritan fathers. In an abstract of their laws printed in 1655, these articles are found: "III. Witchcraft, which is fellowship by covenant with a familiar spirit, to be punished with death. IV. Consulters with witches not to be tolerated, but either to be cut off by death, or banishment, or suitable punishment."—*From 6 State Trials, 647.*

The records show that within twenty years after the settlement of Boston, four or more persons were executed in that vicinity on the charge of witchcraft. Cotton Mather, one of the foremost preachers of that time, was more responsible, it is said, for those judicial murders than was any other person. His well-known spirit of philanthropy makes it difficult to account for his apparent hatred of the victims of that delusion except on the ground of the prevailing credulity and fanatical religious zeal of those times.

The rise of the colonial witchcraft excitement came through a simple yet strange incident. History has left a record of it which ought to be reliable; but though that is so, the writer has cherished for more than thirty years the memory of a visit he enjoyed with the celebrated poet, John G. Whittier, in his home near where the passion of that time ran the highest. The old gentleman very graciously entertained me with the history of the whole affair, pointing out places made famous by leading incidents.

Of course the imposture was staged and terminated long years before the poet's birth, but having long lived near the locality of the spectacular doings, he seemed thoroughly informed on all the issues of the unfortunate history.

The main features of his story were in harmony with the published history, but he related some things not found in the printed versions. However, the origin of the trouble was this: A twelve-year old girl, the daughter of one John Goodwin, accused the child of their Irish servant of having stolen some of the family linen. The mother of the accused child turned upon the informer, and scolded her so furiously that she fell down as in a fit. At this, other children of the family began to bark like dogs, and purr like cats, besides indulging in other foolish pranks. When questioned as to why they acted thus, they de-

clared that the Irishwoman had bewitched them.

As matters finally turned out, and when the remedy was past, it was ascertained that the actions of the children were inspired by pure waywardness, with the intent to be revenged on the Irishwoman. But in the minds of the fanatical preachers, it was established that some witch was at the bottom of the thing, and so they decided that the culprit could be no other than old Mother Glover, the poor Irishwoman. She was therefore brought before the court where, manifesting fear, it was taken as evidence of guilt, and she was sentenced to be hanged.

Cotton Mather then publicly thanked God that stern justice had been thus meted out, but his immediate after-course showed that he did not think his duty fully done by simply procuring the execution of the poor woman. Having, as he said, been pained by the display of an independent thought tendency, he



Trial of Martha Corey, Accused of Witchcraft



began to publish pamphlets on sorcery and witchcraft, using his pulpit to thunder against both of these "execrable divulgements." Several attempts were made to explain the Goodwin event as a natural outgrowth, but these he denounced as wicked blasphemy, further declaring that having looked fully into the subject, he was ready to consider the denial of witchcraft as a personal insult.

While the excitement was bordering on frenzy, it was given a still higher pitch by the appearance of a form of epilepsy in Salem, which greatly puzzled the physicians, and finding themselves helpless to check the disorder, they at once ascribed it to witchcraft. On the heels of this, the daughter of Samuel Parris, pastor of the Salem church, invited a number of neighborhood girls to a house party. It was soon suggested that they try their hands at what they called "black art." The amusement was prolonged until the children became hysterical, and the parents became frightened. The doctor was summoned, and after examination gave his verdict as witchcraft.

The excitement thus became intense, and when suggestion was offered that a woman named Sarah Good was the witch, the children at once declared her to be the one looked for. The poor woman was tried, pronounced guilty, and hanged. At the same time a crabbed old man, eighty years old, named Giles Corey, was living in Salem. Some one accused him of being in league with the evil one, and he was brought to trial. Stubbornly refusing to open his mouth in self-defense, he was adjudged guilty. Hanging was thought too mild a punishment for him, and so he was sentenced to be "squeezed to death."

It was soon thought necessary to organize a special court at which to try witchcraft cases. The first case it disposed of was that of an old woman named Bridget Bishop who, though persistently declaring her innocence, was promptly convicted and hanged. A little later, a dispute arose between the Endicott family and one Frances Nourse, who lived on the Endicott farm. The dispute waxed stronger each day, until some of the Endicott children began rolling about in a strange way, and accused Mrs. Nourse of having bewitched them. She was said to be one of the quietest and gentlest of women, also one beloved by all her associates. Yet this availed her nought. Her perfectly Christian demeanor under trial caused the jury to pronounce her innocent, but the angry judges refused to receive the verdict, and repeatedly sent out the jury with the instruction to declare her guilty, until the prosecution won its point, and she was hanged on Witch Hill.

Insanity seemed then to take the throne of human reason. Reverend Stephen Barrows, in charge of the Salem church, was a most remarkable man in physique, having apparently the strength of the famous Greek hero, Hercules. To amuse his friends, he would at times thrust his index finger into the muzzle of a gun having a very long barrel, and hold it up horizontally. The poet Whittier was in possession of this gun, or a duplicate of it, which he showed me when relating the marvelous feat performed by Mr. Burrows. The man Parris, holding envious feelings against this good man, publicly charged him with the sin of witchcraft, asserting that no human being could perform such a feat of strength without Satanic agency. He was tried and sentenced to be hanged. At the foot of the gallows, he declared his innocence in a speech which moved the audience to tears, but his enemies were obdurate, made more so by Cotton Mather riding back and forth through the crowd, exhorting them to remember that

Satan himself has power to appear as an angel of light.

But this fearful onslaught was destined to end. Protests were filed against the thing, and finally a gentleman of Andover was accused of witchcraft by an enemy, when he, in turn, caused the arrest of his traducer for defamation of character, and sued him for heavy damages. This opened the eyes of people, and those under arrest on similar charges were released. The judges who had pronounced sentences on prior victims, tremblingly arose in church and read recantations of their former beliefs. Their published confession included this: "We do heartily ask forgiveness of you all whom we have justly offended," etc.

How strange that such fanaticism should fasten itself upon bright minds, such as graced the annals of those days. But it only goes to show how careful one should be to avoid excesses under the pretense of religion.

J. O. CORLISS.

---

## The Correct Thing

---

### Kept from Slipping

MY article may not be just what you want, and I know you will not use it if it is not usable. It is concerning a real experience which came to a friend while we were in Bible work together. It's a long story, but of course I could only make mention of it. It will be just eight years tomorrow since that girl sailed, and the ocean is still between us, and death has put an end to our correspondence, but oh, the resurrection!

"You know, I just think that some of us who profess to be Christians will have much to answer for some day. Our lives really deny our profession. Personally, I think it is a shame that we have to offer excuse for some of the things we do, and that is why I wrote as I did in the inclosed article. If there is a God, and there surely is, he will give us the victory over these little ugly traits. I know I must have this victory, and I mean to be willing to let him school me for this."

These two paragraphs are culled from a letter that came with an article sent in response to our request. The article was published some time ago in the INSTRUCTOR, and I feel sure it gripped many another reader just as it did me. It had a *real* message in it; so do these paragraphs. And is there not in them also a challenge to us to live lives for which we need not be constantly apologizing?

When the General Conference building was being repainted last summer, one of the workmen passed through the hall with some staging on his shoulder. "What are you going to use that for?" asked one of the young women, pointing to his burden. "I'm going to use it for staying on the roof after I get there, lady," he replied.

As this bit of conversation floated in through the open door, I thought, There is a good text, and at once I jotted down the words. Several times they have come back to me. And then I have thought of the first two paragraphs quoted in this article. How is it? We have high aspirations. But do we not now and then slip down a bit in our Christian experience? Our scaffolding gives way, and down we go.

Somehow I can never read far in Paul's writings without hearing his call to be what we are asking others to be. Again and again he asked the friends in the churches to do as he did — to follow his example. We almost tremble to think of Paul's offering such a



challenge. How dared he do it? And yet, how dared he do less than live the life he was asking them to live, the life that proves the keeping power of the gospel? Today, through the written word, he challenges us to follow him — to follow him in being an example to others.

"That is just what I want to be," said a friend one day, "but mine is such an up-and-down experience." You and I too know just what that means. We know what it is to climb up and then have the scaffolding give way. We know what it is to rise in humbleness of heart to climb again; and how we long for more secure scaffolding! But how can we make it secure? No new invention has been patented. Each of us must go individually to the Master Workman; we must build the scaffold on which to stand as he directs; and "Whatsoever he saith unto you, do it."

The secret of our security lies in doing just what he commands. But we never can hear all his commands unless we live with him and walk very close by his side. If we wander away and let a bit of the world get between us, be it ever so small, we miss some of the most precious messages he sends us. And we never can understand the Master's commands unless we close our ears to the world's clamor, and talk them over quietly with him; nor can we ever appreciate their value to us individually until we obey them. So tonight, as we ask the Master to close the door to the day that he opened for us this morning, let us have a frank talk with him about ourselves. And shall we not tell him that we are willing to let him take out of our lives anything he sees fit,— pleasure, money, friends, position,— anything, if only he will keep us from slipping back? Shall we not whisper to him, while lingering in his presence, that we are also willing for him to put into our lives toil, trials, and hardships, if he will only help us to live victoriously every day? And then, moment by moment through the day, shall we not pray for the spirit of full and complete consecration, that we may have ears to hear his commands, and power to obey them? — yes, that we may be kept from slipping down.

"Have thine own way, Lord! Have thine own way!  
Search me and try me, Master, today!  
Whiter than snow, Lord, wash me just now,  
As in thy presence humbly I bow.

"Have thine own way, Lord! Have thine own way!  
Hold o'er my being absolute sway!  
Fill with thy Spirit till all shall see  
Christ only, always, living in me!"

M. E. A.

## For the Finding-Out Club

### PART I

#### Name the Man

ONE May evening in the year 1856, a sixteen-year-old boy stole softly out the gate of the St. Asaph workhouse school, near Denbigh, Wales, and sped swiftly down the road, away. He had just given the teacher, whom he considered an unspeakable tyrant, a sound thrashing, and sought safety in flight.

John had no home, since his father was dead and his mother out at service, so he ventured to visit his grandfather, a well-to-do farmer. But here he found little sympathy, and since no one seemed to care where he went or what became of him, he decided to see the world.

After working in Liverpool for a few months, he sailed for New Orleans in the capacity of cabin boy. A gracious Providence guided his search for work in the new world, and he was employed by a merchant in whom he found not only a friend but a father, for the good man adopted the lad as his own son, and started him in a mercantile career. But these bright prospects soon clouded, for his benefactor died suddenly intestate, and again the young man found himself adrift, but this time in a strange country and with a new name.

At the outbreak of the Civil War, he enlisted in the Confederate army, was taken prisoner, and finally discharged because of physical disability. Returning to England, he paid a visit to his old home, but was turned away from his mother's door; so he again worked his passage to North America, landing this time in New York City. Here he enlisted in the Federal navy, and won distinction for bravery, as well as for fighting on both sides in the same war.

His next venture was in the literary field, and he took up newspaper work. His first appointment was correspondent for the New York *Tribune* and other papers in a military expedition against the Indians in the far West. Thus began a series of adventures in search of "copy," which led him to the far corners of the earth.

Returning East, the young reporter constructed a raft, and with one companion floated down the Platte River to its junction with the Missouri, a trip where thrills and dangers lurked on every side, and where death stalked in ambush close at hand. Arriving in New York, he was appointed to the staff of the New York *Herald*, as traveling correspondent.

His first journey of consequence in this connection was to Abyssinia, where he succeeded in getting through the news of the fall of Magdala before official dispatches from Lord Napier arrived.

He was in Madrid, reporting the Carlist Revolution for his papers, when he received summons from the son of his chief, calling him to Paris immediately. Arriving at midnight, he reported at once for duty, and received perhaps the most unusual commission ever given to a reporter, for he was sent to the Dark Continent with instructions to spare neither time, trouble, nor expense in finding a noted missionary-explorer whom the world believed to be dead.

This was the opportunity of his life, and his former experiences proved a thorough preparation for the enterprise. He made good. Used to hardship, he pressed on and on until he found the veteran Scotchman he sought, and brought back to the world news of his whereabouts and activities.

The newspaper man later returned to Africa, and was the first to circumnavigate Lake Victoria Nyanza. He also discovered the source of the Kongo River. His commission by the *Herald* and the London *Daily Telegraph* did not include the work of evangelization, yet he did much to give the gospel, translating a part of the Bible into native dialects, and as a direct result of his labors, King Mtesa of Uganda renounced Islam and embraced the Christian faith.

This enterprising man led four expeditions into Africa. Finally on his return to England he became a naturalized Britisher, and was elected to Parliament, where he served for five years. The world owes much to — — —, whose life was a practical demonstration of the truth that poverty is no handicap to success.

L. E. C.



## PART II

[Some old riddles, put in new dress by Elder G. E. Langdon.]

**Who Was He?**

There was a man of Adam's race,  
Who had the queerest dwelling place;  
'Twas not in heav'n, nor yet in hell,  
Nor on the earth, where mortals dwell.

His house was strong, well covered o'er,  
No windows had he, but a door;  
Made not of brick, sod, wood, or stone;  
He sadly dwelt there all alone.

He had no chairs, sat on the floor,—  
None lived there since, nor e'er before;  
This house ne'er built, nor bought, nor sold,  
But gladly left it to grow old,—

The Bible tells us, for our grace,—  
A person wearied with his place.  
Now tell us quickly, if you can,  
His dwelling place, likewise the man.

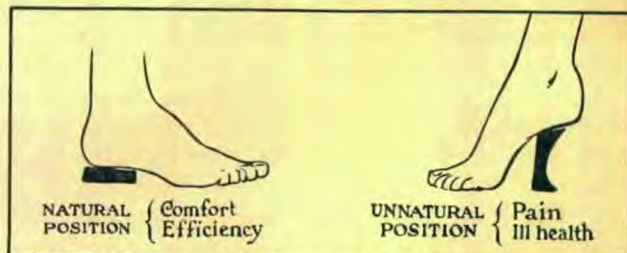
**A Strange Shroud**

What well-known person in the Word,  
Whose name none know, nor ever heard,  
Who both in town and country dwelt,  
In sorrow deep was driven out?  
Who lived, and loved, and died, 'tis true,  
As in this world all others do;  
Whose body none did e'er inter,—  
Why should they such respect demur?—  
Whose body ne'er corruption saw;  
By Christ we're warned to hold in awe;  
Whose shroud in every home is found—  
A piece was seen in Puget Sound.  
Who was this person? Tell in troth,  
And why the shroud was not of cloth.

wide campaign against this ultrafashionable shoe.

In the educational and medical world, men and women are beginning to deal seriously with this matter. We read that "from all points are coming protests against the high heel, and recommendation for the modified or flat heel."

In the daily papers, the *Review and Herald*, *Life and Health*, *YOUTH'S INSTRUCTOR*, and *Ladies' Home Journal* have appeared articles on this subject. In the last-named publication of last January, Dr. Charlotte C. West tells how the high heel not only prevents freedom and grace of motion, but is the cause of foot deformity, injury to the spine, displacement of internal organs, and general bad health.



Physicians are also reported as having made investigations concerning the effects of improper shoes on soldiers, and find that even a three-fourths-inch heel has an injurious effect on men.

Now if a strong soldier suffers from marching in such shoes, it is easy to believe that women are in grave danger of permanent harm by the daily use of shoes with heels two and even three inches high. One doctor says: "Few persons realize the extent of the weakening effect of modern high-heeled shoes."

So it is with the juvenile cigarette smoker, or with the man who takes his daily drink of liquor, though never intoxicated. The harmful effect on the individual is certain, although he may be unconscious of it. In like manner, the wearer of high-heeled shoes may think there is no harm in them, but evil results are surely, though unconsciously, being developed in her organic frame. Then by all means let us put away this foolish fashion. Even the Chinese are striving to give their girls freedom from the old established foot binding. Nothing can be said in favor of a French heel or a diminutive Chinese shoe. There is neither beauty nor utility in either, and both are *serious hindrances to efficient service*.

At the graduating exercises of nurses in one of our sanitariums not long ago was displayed this motto, "Efficient service."

Lady nurses who have wills of their own ought surely to determine that no worldly fashion shall be allowed to interfere with their high resolve to render to God and humanity "*efficient service*."

A. CARTER.

**High-Heeled Shoes**

DR. GEORGE TULLY VAUGHN, one of the best known surgeons of the national capital, recently gave an address to the Housekeepers' Alliance on "The Menace of the High-Heeled Shoe for Women." The *Washington Times*, in reporting the address, gave the following editorial comment:

"Animated with a holy zeal for the preservation of both health and morality, Dr. Vaughn denounced the vile thing in every mood and tense. It was, he said, impossible for the wearer of such a contraption to take proper exercise, and hence she prematurely lost her lissome and graceful figure by taking on

**Why Tolerate High Heels?**

DRESS reform has had much thought given it among us in the past, and there is urgent need of a revival now along this line, for worldly fashions have often too great an influence among us. We pity the poor, deluded natives of other countries who in various ways do themselves injury by some peculiar custom. What torture, for instance, the unfortunate girls of China have endured for centuries through foot binding. Strange to say, our own daughters are many of them following a kindred heathenish fashion in their use of injurious footwear. Still, we are glad to know that intelligent women in this country are waking up to the danger of the fashionable high-heeled shoe. Why should not women wear sensible low-heeled shoes as do men and children? The fair sex has a right to the very best form of footwear that can be made. In China small feet were thought to be beautiful even though crushed into a shocking and painful deformity; and in this country there is a similarly false conception of beauty as regards the shape of a woman's shoe. This is probably responsible for the choice of the French heel, but young women must be warned in time of the danger of this senseless invention.

The press reports that the Y. W. C. A. is taking action to suppress the evil, and require workers in their organization to wear comfortable flat-heeled shoes. Miss Harriet Wild, one of the leaders in the Y. W. C. A., and other women have planned a nation-



undue accretions of adipose tissue. She also lost her sweetness of disposition and developed an acidulous temper, and was therefore more likely to sue or be sued for divorce. Weakened arches, sprained ankles, corns, bunions, over-lapping toes, awkwardness of gait, poor circulation, rheumatism, stomach trouble, and fatty degeneration were a few of the accusations brought in this philippic against the offending high-heeled shoe. No wonder the assembled women, in a panic of repentance, came to a unanimous resolution decreeing the permanent abolition of so terrible an instrument of torture.

"Transferring his attack from the inanimate object to its maker, the distinguished surgeon went on record as being wishful to send to the penitentiary all manufacturers of high heels on the ground of mayhem and mutilation. In his professional practice he had, he averred, been sometimes obliged to perform on toes and even on whole feet amputatory operations rendered necessary by the prolonged use of high-heeled, narrow shoes. What a comment on feminine vanity!

"All the testimony is doubtless true. Any one who has ever walked behind a girl or woman with high heels, will certainly corroborate that part of it which refers to awkwardness of gait. At every step the ankles wobble, the knees knock, and the hips roll; and if the wearer be somewhat stout, the observer is in constant dread lest she topple over. A thing of beauty is a joy forever, but a female pedestrian struggling along in spiky, high-heeled shoes by no means comes up to the specification."

### The Value of Fruits

UPON no class of foods has nature lavished such variety of form, color, and pleasantness of flavor as upon fruits. And no foods are more wholesome and palatable than are the luscious fruits.

Do we gain strength and flesh from fruits? No, fruits for the most part are dilute foods,—that is, the proportion of water which they contain is large compared with the total amount of nutritive material. It has been suggested that fruits containing 80 per cent or more of water be classed as flavor fruits, and those with less than 80 per cent as food fruits. There are many more flavor fruits than food fruits. Such fruits as strawberries, raspberries, currants, oranges, and blueberries would be included in the first class; figs, dates, bananas, and raisins in the second.

The principal food substances in fruits are sugar, fruit acids, and mineral substances. Fruits, therefore, are sources of energy rather than tissue-building material.

Fruit is easily digested and thoroughly assimilated. Fruit sugar is about the only substance eaten by man which is able to pass immediately into the blood stream, without being acted upon by any of the digestive ferments. Fruit acids assist digestion by stimulating the secretion of gastric juice in the stomach. They are appetizers. It is commonly conceded that most fruits are laxative, due to the amount of water they contain, to the salts in solution, or to the crude fiber, small seeds, or other indigestible materials present, or to all of these together. The importance of fresh fruits and green vegetables in supplying the body with iron and other mineral matters must not be underestimated.

Many fruits, such as plums, currants, and gooseberries, seem much more sour when cooked than in the raw form. The addition of cane sugar does not change the acidity of the fruit; the fruit is acid still, its taste only being changed.

Fruits, especially acid fruits, have a high value as alkalinizers of the blood. Although acid when eaten, their end products are alkaline. They assist materially in keeping the blood in a healthy alkaline state, thus giving it strong resisting powers against infections. People who eat an abundance of fruits do not succumb readily to germ diseases, other things being equal. It is a mistake for people with acute or chronic rheumatism to refrain from eating acid fruits.

It is important that fruit eaten raw be thoroughly washed. Fruit which has fallen to the ground may be readily soiled with earth, water, or other material which may contain typhoid or other bacteria. Investigations have shown that fruits exposed to street dust and to other unfavorable conditions become covered with bacteria. Flies are also a source of dirt and contagion. Samples of fruit purchased in the



"If you would enjoy the fruit, pluck not the flower."

street and examined showed tuberculosis bacilli and many other forms of bacteria. Fruits with a firm skin, such as apples, do not furnish so good a lodging place for bacteria and dust as fruits with a sticky surface, such as berries, dates, and figs. Always keep in mind this danger of contamination and infection when eating raw fruits.

In conclusion, whereas fruits are a desirable and suitable addition to the daily dietary, let no one think that he can subsist on them alone for any length of time. They are invaluable accessory foods, but they do not contain the nutriment necessary to sustain life and give strength.

CLARA M. SCHUNK, M. D.

### Changeful Additions

1. Add fifty to a drink and find a waterfowl. (Tea-l.)
2. Add fifty to an animal and find part of a monk's costume. (Cow-l.)
3. Add fifty to a girl's name and find a record. (Anna-l.)
4. Add fifty to an ocean and find an animal. (Sea-l.) — *Rosemary Richards.*





# Just for the Juniors



## I Have to Laugh!

E. F. COLLIER

I DON'T know why, but oh! I like  
To laugh a lot each day;  
There's something in me shakes around  
Until it gets away;  
And then I laugh. It makes me feel  
So fine and good inside,  
I guess before I'd quit I'd have  
To be most petrified.

I laugh at all the funny things  
That happen in the world;  
I laugh at my big sister with  
Her hair in paper curled;  
I laugh at baby kittens when  
They romp around the room;  
And I laugh when Auntie Jenkins  
Chases me with her big broom.

I laughed so hard the other day,  
When robin redbreast found  
A worm so big he couldn't pull  
Him halfway from the ground.  
I laughed when Uncle Jerry split  
His collar down the back,  
Lifting fat old Auntie Jenkins down  
From off the high hayrack.

At table, 'tisn't mannerly  
To show off ludicrous,  
So when I laugh out good and hard  
They make a tur'ble fuss,  
Until I have to 'pologize  
And promise to be good;  
And all the angels know that I'd  
Quit laughing if I could.

But suddenly my sister's pie  
Goes skidding flippy-flap,  
And turns a handspring upside down,  
And lands, splash! in her lap:  
I have to laugh! I have to laugh!  
You think I ought to cry?  
Why, if I couldn't have it out  
I think I'd almost die.

I'm always sorry when a man  
Falls down and hurts himself;  
I always feel like stopping quick  
To rub and brush myself;  
But when somebody teeters  
And goes down sprawly-fours,  
And spreads himself like tabby when  
She jumps from seven floors,

Oh! then I laugh — I have to laugh!  
It's funnier 'n anything  
To see him get up cautious-like  
And kinda start to sing,  
And fix his 'spenders and his tie,  
And slowly look around,  
And gather up his chewing gum  
And stuff from off the ground.

Some people always talk as if  
They thought the only fun  
On earth was sinful, or made up  
By that old wicked one.  
Of course I might be stupid, like  
A solemn, sober calf,  
But honest, I can't feel it's wrong  
Just 'cause I have to laugh.

I know some times are serious when  
A fellow ought to pray,  
And other times to sleep or work;  
But then there comes a day  
When one must laugh and laugh. O joy!  
If that is out of place,  
I ought to be a turtle grim  
With shutters on my face.

My mother says that God made boys  
To work and play, and then  
To study how to grow up big,  
Strong, happy Christian men.  
I'm not as big as daddy yet,  
Not even by a half;  
But oh, I hope that when I am,  
I still can laugh and laugh.

## A Word to Martha

HARRIET HOLT

**T**HERE goes Esther now," thought Helen, as she saw her sister take the path back of the house which led into a small grove of trees. She knew also that hidden under her sister's sweater was a Bible, and that Esther would not be back for an hour at least.

"I'd like to do that just as much as she does," Helen's thoughts ran rebelliously, "but we're late with the work now; dishes aren't done, beds aren't made, and the week's ironing isn't even touched. I don't care, I don't think it's fair for her to take the best of the morning off like that and leave the drudgery for me."

Breathing a prayer that God would keep the jealous thought from hurting her soul, Helen put her energies to the morning tasks. She was a good housekeeper, and she prided herself not a little on this fact. Under her quick, skilful hands the house was soon orderly and spotless. She had already ironed several pieces when Esther, radiant and fresh from her hour with the Master, stepped in.

"Why, sister, that's my task! You shouldn't have touched it," she said, taking the iron from her sister.

"I know that's what we agreed on, but from the looks of things I thought it wouldn't be finished, and I do hate to have the ironing last over during the week." Helen could scarcely refrain from a tinge of sarcasm in her voice as she answered, but regretting it instantly, she put her arm about her sister and gave her a hearty kiss. Then taking her Bible, she followed the path to the woods.

It was eleven-thirty by the time she had reached a secluded spot and had opened her Bible. "I've but half an hour to read my chapters, study my Sabbath school lesson, and get back to the house," thought Helen to herself. "I can't take a minute more, for I have an appointment in two hours, and I'll just have time to get lunch and wash the dishes before I go."

She gave a little sigh as she noticed the morning reading was rather long, but bent to her task immediately and read every word faithfully. "Ten minutes to twelve! How time does fly!" Five minutes for the Sabbath school lesson, three more to memorize the Morning Watch verse, and then a hurried prayer and a resolution to do better next time. As the hand of her watch pointed to twelve, Helen got up and



started back to the house. She didn't feel satisfied with her morning hour, not one bit; but she didn't see how it could have been otherwise. She hadn't been lazy, and the work had to be done, she told herself.

Then it all flashed before her — her way and Esther's. She remembered guiltily that she had let herself grumble audibly when Esther had gone off without lifting a hand in the morning work. Mother had only smiled, and told her to leave Esther's share, that it would be done in time. She had retorted that she couldn't bear to see things messed up so long, and mother had replied, "She 'hath chosen that good part, which shall not be taken away from her.'"

Down in her heart Helen knew that Esther truly had chosen the better way, for her life was a constant proof of it. Without any apparent effort on her part, she had of late led several of her friends to a new and deeper consecration to the Master. It seemed as natural for her to say the right word at the right time as it was for Helen to dust the dining-room table.

Before Helen left the grove that morning, in spite of the appointment in two hours, the lunch, and the dishes, she had made a new consecration, and a determination that with God's help, come what may, her morning watch with God would be of first importance; and that when pressed with daily duties, that time, however short, should be regular and unhurried, unfilled with her own plans.

Dear friend, are you a Martha or a Mary? If you belong to the first class, you may have a long struggle before you; but remember, Mary was sitting at the feet of Jesus, drinking in the words of life, when the Saviour said that she had chosen "that good part;" and also remember that it is truly worth while to choose "that good part which shall not be taken away."

### Christ Our Pattern

**W**HEN a boy, I was once cutting joists by a pattern, when the old carpenter said:

"You're not doing that right, my boy; cut every one by the pattern."

I replied: "I am cutting this from one I cut by the pattern, so it is just the same."

"No," said he, "not just the same, — nearly the same; and should you keep using the last one cut for a pattern, you would be quite a bit out on the last ones; and were this fine work, it would show. Always cut direct from the pattern."

When a painter wishes to reproduce a great painting he does not choose a cheap lithograph to copy from. No, he takes pains to paint from its original, even though at great inconvenience. He knows the lithograph is only a copy, and does not wish to waste his time painting the errors of the reproduction.

I have a violin said to be an exact copy of the work of one of the great masters. But by a book which is thoroughly authoritative, I readily see it is only a copy from another copy, and a direct comparison reveals the fact that it lacks the beautiful symmetry of the original which it is supposed faithfully to represent.

These simple illustrations have a parallel in our lives. Like the carpenter, we are building — building for eternity; and if we build well, we must go by the pattern, for it is fine work. In the great work of building for the endless life in God's own presence, let us remember him who died on the cross that he might be a perfect pattern, and always look to him as our

example. Like the painter, we are imitating the Master. May we ever look to the original ere we dip the brush of thought in the colors of word or deed, lest we mar the canvas of life. As the violin lacks the beautiful lines of the old master's work, so we all lack much of the beauty of character that was constant in the life of our Great Master, and only a study of the book of authority, the Bible, will reveal the errors in our lives, and the beauty of the true life as lived by a loving, compassionate Saviour.

Looking to the church members as a pattern has led to the downfall of thousands. It is the devil's old and tried recipe for making backsliders. We are all sure in our own hearts that we should not wish any one to take us as a pattern, so why should we take others? Let us ever look to Jesus for our pattern and example, and see the good in others even as our heavenly Father sees the good in the least of those who are trying, with his help, to follow in the footsteps of the world's Redeemer.

TENNY C. CALL.

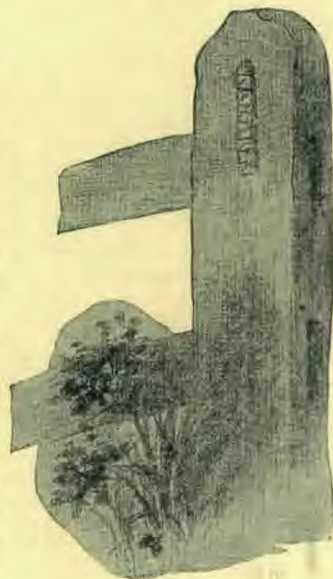
### Little Carpenters and Masons

**W**E have the social bees and the solitary bees. Our common honey bees and bumble bees belong to the social class because they form communities or colonies; but the solitary bee lives alone.

The carpenter and mason bees belong to the solitary class. While there are three kinds of bees belonging to the "socials," — male, female, and worker, — but two kinds comprise the solitary bees.

The carpenter bee's home may be found fastened to a post, as in the accompanying illustration, or it may be sawed out of a post or a tree. But wherever it may be located, it consists of six or eight stories, and in each cell, or story, the female bee deposits an egg and some food. This task completed, she neatly and securely seals up the door with sawdust paste, to await the hatching of the egg. After performing this service for the continuance of her race, it is pathetic to add that she then goes away and dies.

The mason bee is dark green in color. It excavates the pith of brambles, alternately widening and contracting the burrow to correspond with the surfaced cells and the intervals between them.



The Carpenter Bee's Home

### The Castle of Our Dreams

O DESIRE! build thou a castle  
Far above the din of earth,  
Tarry there, and dream and labor  
'Round hope's ever-burning hearth.

Fear thou not to build that castle  
Strong and firm, though all unseen,  
For e'er long thou wilt be dwelling  
In the castle of thy dream.

IMO ALBEE.





**A**BOVE is a most convenient table set on rollers and designed especially to save steps. It is useful in preparing as well as in clearing away a meal. It may be used to hold the baby's toys, or books and magazines. On the right is a soiled-clothes hamper. Two views, one open and one closed, are shown. The soiled clothes are dropped in at the top and taken out by opening the door.

A Covered Box to Hang on the Back Porch

**F**INISHED in white enamel this baby's wardrobe would be a joy to any young mother. It holds a dozen baby hangers for dresses and petticoats, the drawer is for underwear, and wee shoes and slippers go on the shelf. Below is a sectional bookcase which any boy or man handy with tools can make. Stain it the color of the furniture in your living-room.

**O**NLY neat, careful workmanship is necessary to produce this attractive library table. On the left is a useful coal box, the gift of a thoughtful husband whose business took him out of town during the week. The box holds a week's supply of coal, which is put in at the top and taken out at the door at the bottom. Kept beside the range in the kitchen it saves endless steps.

Things a Boy Can Make for His Home

## A Missionary Volunteer Officers' Institute

ENNIS V. MOORE

**I** HAVE enjoyed these meetings more than any others since our last camp-meeting." "I did not realize that such heavy responsibilities rested upon me. Pray that I may have strength to do my work acceptably." "This convention has given me a greater desire to successfully lead our young people." "Pray for me that I may become a true leader." The foregoing testimonies are but a few of the good ones I heard at our officers' institute held in Jackson, Michigan, March 4-7.

The keynote of our convention was sounded Thursday evening in the words of Luke 24:6: "Jesus himself drew near, and went with them." Truly he did draw near and go with us. His presence was felt in all our sessions. The Holy Spirit was constantly working on the hearts of those present. It was a blessed meeting we had together.

The devotional features of our Missionary Volunteer work were especially emphasized. Sabbath was a day of dedication and consecration. The morning sermon caused all present to search their lives for hidden sin. A special call,—not the usual reconsecration call,—

a call for all of those to stand who would give themselves to the Lord for service, to be used wherever he sees fit to call, brought nearly all to their feet. Our hearts were made tender as the world's crisis was pictured before us, but far more important to us was the "call of the youth." Surely our youth are willing to answer, not the call of fame, popularity, wealth, worldly pleasure, but the call of lost souls. Sabbath afternoon five young persons gave themselves to the Saviour for the first time.

After the Sabbath, workers, leaders, secretaries, delegates, and friends all gathered at the home of Brother Schuster, and the Jackson young people entertained. Jesus said, "Be of good cheer," and we endeavored to follow this injunction.

Sunday morning, after our devotional hour, it was announced that we were going "to learn to do by doing." Our program called for a discussion of Missionary Volunteer activities. Many had excellent short speeches prepared. These were all saved for future use. We had the "discussion," but it was with the people of the surrounding community. As the



result of one hour's discussion right out in the field, over one hundred books were sold, five hundred papers were given away, several magazines were sold, twenty missionary visits were made, and practically five hundred personal invitations were given for the Sunday evening meeting. The thirty-six participating in the work were so enthusiastic over their success that they bought one hundred more books (all there were to be had) to sell on their way home. The experience meeting that followed, lasted more than an hour. One young woman, not knowing the price of "Epidemics," sold two for fifty cents each. She returned the other twenty-five cents after she ascertained the price. It will avail nothing in the future to tell these young people that they cannot sell books,—and on Sunday, too,—for they have accomplished the (supposedly) impossible. Let us have more field days.

Sunday afternoon was our closing session. Jesus said, "For their sakes I sanctify myself." So we as young people's workers, determined at the close of this institute to set ourselves apart for the salvation of souls and to press on faithfully until the end.

### Good News from South Africa

**T**HE Missionary Volunteer secretary of the South African Union Conference writes of great spiritual blessings which came to the young people of their training school at the time of the joint meeting of the Natal-Transvaal and Orange Free State Conferences at Ladysmith. He says:

"About sixty young people were present. This was the very best meeting for our young people that I have ever attended. They were away from the environment of the city. Our early morning meetings were deeply spiritual. In the social service sometimes as many as fifteen were on their feet at once waiting to testify.

"The first afternoon meeting of the conference was given to our Missionary Volunteer department. We took up the question of amusements and recreations for our young people. At the close we called for a vote, asking all those who would stand by the young people, and would refrain from going to questionable places of amusement, to signify it. The vote was unanimous.

"The following day was Sabbath, and in the afternoon the General Conference Missionary Volunteer Department program for that day was carried out. We all enjoyed the meeting. At the close we made a call for a collection toward the Missionary Volunteer goal. Twenty-six pounds was raised."

Of the work throughout the field, he says: "Every mail brings me letters from the young people, and they are working hard. Some of them have already reached their goal for the year and are still working." This last statement is remarkable, for the letter was written February 2.

M. E. KERN.

TEN lives lost because a railway telegraph operator did not write legibly, is an indictment of our educational methods not lightly to be evaded. It is well not to forget that, in spite of the typewriter and other labor-saving machines, the ability to write a good clear hand is still worth having.

### Missionary Volunteer Society Meeting Topic for June 26

SENIOR AND JUNIOR: Missions Survey.

This is your foreign mission rally day. As reports are given today showing how the message is going forward by leaps and bounds, let each Missionary Volunteer ask himself, "Watchman, what of the night?" We are truly living in the sunset hour, and soon this work will be finished. May the Missions Survey today bring into your society a deeper interest in missions than it has ever yet enjoyed; and may every young person present respond with his all for the finishing of the work.

## Our Counsel Corner

*How can I answer a friend who considers one day of rest as good as another, and tells me I am narrow to hold to one certain day of rest?*

S. E. Y.

Our position doubtless does look narrow to many sincere observers who have not seen what the Sabbath is to God and what it should be to men. We need to meet them in a spirit of genuine sympathy. Doubtless Paul was sincere when he persecuted the Christians. To him they must have seemed narrow. But later Paul had a vision, and after that he was willing to be counted narrow, anything, or even nothing, if he might only be true to the Master whom he met and acknowledged on the way to Damascus. Just as Paul stood for right with unwavering firmness, so we, although charitable toward those holding different views, must cling to God's Sabbath; and this will in itself constitute the best answer we can give our friends who think us narrow.

But we should also be able to explain to others our reasons for keeping the seventh instead of the first day of the week, when it would be so much more popular to observe Sunday. You can find the convincing reasons the Bible gives. Add to them an illustration or two that may serve to illuminate the texts you use. A German and an American flag may be made of exactly the same kind of material, differing only a little in the color scheme, but especially during the years of the great World War, every American knew that it made a difference which floated above his home. The flag is the national emblem. Wherever it waves, it proclaims allegiance to the country it represents, and receives the honors due that land. The Sabbath is God's flag, his national emblem, his seal. To observe it is a declaration of allegiance to God and his truth. There is as much difference between the first and the seventh day of the week as between the flags of two nations. Another illustration may help to make this clearer: The very persons who contend that it makes no difference which day we call the Sabbath would not think of making June 7 our Fourth of July. Of course, they could not. July 4 is a memorial of our Declaration of Independence. June 7 never could be. How much more absurd to substitute the first day of the week for the seventh! How can we, when the seventh day is a memorial of creation and the day which God has made his seal?

M. E. A.

## The Sabbath School

### Young People's Lesson

#### XIII — Angels in the World Harvest

(June 26)

1. What is the work of the angels in the final harvest of the world? Matt. 13: 37-39.
2. What is their work in connection with the judgments of God upon the wicked? Verses 40-42.
3. When Jesus returns to earth, who will attend him? Matt. 16: 27; 25: 31.
4. How early was this truth made known to man? Jude 14.
5. As Christ comes attended by clouds of angels, what does he send them to do? Matt. 24: 30, 31. Note 1.
6. Where are the saved taken? 1 Thess. 4: 16, 17. Note 2.
7. How is the coming of the heavenly reapers described? Rev. 14: 14, 15.
8. Who gathers the world harvest? Verse 16.
9. What did an angel also have? Verse 17.
10. What announcement is made by an angel having power over fire? Verse 18.
11. What then came to pass? Verses 19, 20.
12. When Peter was imprisoned by Herod, how did an angel prove a messenger of mercy? Acts 12: 7-10.
13. To whom did this same angel soon after come as a messenger of wrath? Verses 20-23. Note 3.
14. What terrible visitation will be meted out to impenitent sinners by angels? Rev. 15: 1; 16: 1. Note 4.
15. After the ascension to heaven with the saints, how will the angels participate in the "welcome home" service? Note 5.

#### Notes

1. "The living righteous are changed 'in a moment, in the twinkling of an eye.' At the voice of God they were glorified; now they are made immortal, and with the risen saints are caught up to meet their Lord in the air. Angels 'gather together the elect from the four winds, from one end of heaven to the other.' Little children are borne by holy angels to their mothers' arms. Friends long separated by death are united, nevermore to part, and with songs of gladness ascend together to the city of God."— *"The Great Controversy,"* p. 645.

2. On each side of the cloudy chariot are wings, and beneath it are living wheels; and as the chariot rolls upward, the



wheels cry, 'Holy,' and the wings, as they move, cry, 'Holy,' and the retinue of angels cry, 'Holy, holy, holy, Lord God Almighty.' And the redeemed shout 'Alleluia!' as the chariot moves onward toward the New Jerusalem."—*Ibid.*

3. "But suddenly a terrible change came over him. His face became pallid as death, and distorted with agony. Great drops of sweat started from his pores. He stood for a moment as if transfixed with pain and terror; then turning his blanched and livid face to his horror-stricken friends, he cried in hollow, despairing tones, He whom you have exalted as a god is stricken with death. . . .

"The same angel who had come from the royal courts to rescue Peter, had been the messenger of wrath and judgment to Herod. The angel smote Peter to arouse him from slumber; it was with a different stroke that he smote the wicked king, laying low his pride, and bringing upon him the punishment of the Almighty. Herod died in great agony of mind and body, under the retributive judgment of God."—"The Acts of the Apostles," pp. 151, 152.

4. Heavenly angels are both ministers of mercy and messengers of wrath. In the final harvest of earth they will both reap the saved of the ages for the garner of God and gather the tares to be burned. Blessed is the man who may be smitten by an angel as was Peter (Acts 12:7) rather than be smitten as was Herod (Acts 12:23).

5. "Then I saw a very great number of angels bring from the city glorious crowns,—a crown for every saint, with his name written thereon. As Jesus called for the crowns, angels presented them to him, and with his own right hand the lovely Jesus placed the crowns on the heads of the saints. In the same manner the angels brought the harps, and Jesus presented them also to the saints. The commanding angels first struck the note, and then every voice was raised in grateful, happy praise, and every hand skilfully swept over the strings of the harp, sending forth melodious music in rich and perfect strains."—"Early Writings," p. 288.

## Intermediate Lesson

### XIII — The Review

(June 26)

#### Healing of the Paralytic

Mark 2:1-12

When Jesus was in Capernaum who was brought to him to be healed?

In what way did the friends of the palsied man bring him before Jesus?

What caused the scribes to accuse Jesus of blasphemy?

How were the thoughts of these men answered?

#### At the Pool of Bethesda

John 5:1-24

What caused a large number of sick people to wait continually by the pool of Bethesda?

What conversation did Jesus have with one of these sufferers? How was the sick man healed?

What caused the Jews to find fault?

#### True Sabbath Keeping

Mark 2:23 to 3:12

What caused the Pharisees to find fault with the disciples of Jesus?

For whom was the Sabbath made? Who is the Lord of the Sabbath?

What work of mercy did Jesus perform in the synagogue on the Sabbath?

What did this cause the Pharisees to do?

#### Choosing the Twelve

Mark 3:13-19

Name the twelve apostles.

#### The Sermon on the Mount

Matthew 5 to 7

In the beatitudes, what did Jesus say of the following classes: the poor in spirit, the mourners, the meek, the merciful, the pure in heart, the peacemaker, the persecuted?

How is the importance of keeping the law shown?

Give an illustration of how Jesus "magnified" the law.

How should we treat one who has anything against us?

What prayer did Jesus teach the people?

What lesson may we learn from the birds of the air? from the lilies of the field?

What is meant by the "strait gate"? by the "broad way"?

What may we learn from good and evil trees?

What lesson is taught by the wise and foolish builders?

#### The Centurion's Servant

Luke 7:1-10

What remarkable degree of faith in the power of Jesus was shown by a Roman centurion?

How was his faith rewarded?

#### The Widow's Son

Luke 7:11-17

What took place when Jesus and his disciples came to the gate at Nain?

What effect did this miracle have upon the people?

#### John the Baptist in Prison

Matt. 11:2-11; 14:1-12

Why had John the Baptist been placed in prison?

What message did he send to Jesus? How was the message answered?

What events brought about the death of John?

#### The Parable of the Sower

Matt. 13:1-23

In the parable of the sower, what four kinds of ground received seed?

What was the result in each case?

What classes of persons are represented in this parable?

#### The Parable of the Tares

Matt. 13:24-30, 36-43

In the parable of the tares under what circumstances were the tares sown?

Why were they permitted to grow?

When were they destroyed?

What is represented by the field? the good seed? the tares? the harvest? the reapers?

#### Who Said These Things? To Whom Were They Said?

"Why doth this man thus speak blasphemies? who can forgive sins but God only?"

"The Sabbath was made for man, and not man for the Sabbath."

"I am not worthy that thou shouldst enter under my roof."

"Wilt thou be made whole?"

"Why do they on the Sabbath day that which is not lawful?"

"He loveth our nation, and he hath built us a synagogue."

"It is not lawful for thee to carry thy bed."

"Stand forth."

"Thou shalt love thy neighbor, and hate thine enemy."

"Solomon in all his glory was not arrayed like one of these."

"Art thou he that should come, or do we look for another?"

"Give me here John Baptist's head in a charger."

"Didst not thou sow good seed in thy field?"

"Weep not."

"I say unto one, Go, and he goeth; and to another, Come, and he cometh."

#### Memory Verses for the Quarter

1. "I came not to call the righteous, but sinners to repentance." Mark 2:17.

2. "He that heareth my word, and believeth on him that sent me, hath everlasting life." John 5:24.

3. "The Sabbath was made for man, and not man for the Sabbath." Mark 2:27.

4. "Ye are the light of the world." Matt. 5:14.

5. "Love your enemies, bless them that curse you, do good to them that hate you." Matt. 5:44.

6. "Our Father which art in heaven,

Hallowed be thy name,

Thy kingdom come,

Thy will be done in earth, as it is in heaven.

Give us this day our daily bread,

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation, but deliver us from evil:

For thine is the kingdom, and the power, and the glory, forever. Amen."

7. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matt. 6:33.

8. "Whatsoever ye would that men should do to you, do ye even so to them." Matt. 7:12.

9. "Ye shall be sorrowful, but your sorrow shall be turned into joy." John 16:20.

10. "Be thou faithful unto death, and I will give thee a crown of life." Rev. 2:10.

11. "Thy word have I hid in mine heart, that I might not sin against thee." Ps. 119:11.

12. "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.



### Who Makes the Profit?

**L**ABOR creates all profits " is the cry of union agitators. But does it? What would labor do without capital, and without the industrial giants that manage the industry?

As well might the management say, "Management creates all profits," suggests B. C. Forbes, or, "Capital creates all profits." What could any one of these do, without the other? The three are inseparably united for producing and maintaining the prosperity of the country.

Labor should remember the philosophy of the apostle Paul in his well-known illustration: "For the body is not one member but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? . . . If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?"

This argument applies to the capital and labor question as well as to spiritual matters. And even the industrial trio cannot afford to forget the close relation the public bears to their prosperity. None should forget that no man liveth unto himself, neither does any class of men.

F. D. C.

### First Sacrifices

**T**HE first we read in the Bible of the offering of sacrifices is in the case of Abel and Cain presenting their offerings before the Lord; but many commentators think that such offerings were made even earlier; and that the coats of skin worn by Adam and Eve after they lost their garments of heavenly light came from animals that had been offered in sacrifice.

"Dr. Griffith Thomas, in his 'Devotional Commentary on Genesis,' says: 'Man attempted to cover his shame with the leaves of the fig tree, but this was far too slight a covering for so deep a shame. No human covering could suffice, and so we are told with profound significance that "unto Adam also and to his wife did the Lord God make coats of skins, and clothed them." This divine clothing took the place of their own self-made clothing, and now they are clothed indeed. The mention of skins suggests the fact and necessity of the death of the animals before they could be used as clothing, and it is more than probable that in this fact we have the primal revelation of sacrifice, and of the way

in which the robe of righteousness was to be provided for them.

"Jesus, thy blood and righteousness  
My beauty are, my glorious dress."

### When God Can Give

**I**F thou see me when I am taken from thee," was the condition under which Elisha's request for a double portion of Elijah's spirit could be granted. And the granting of this request was hard, not on account of God's inability to give, but on account of man's incapacity for receiving.

Elijah was a man subject to like passions as we are; and Elisha might have spent his time viewing the weak things in Elijah's character, the failures in his ministry. But if Elisha could be big enough to see Elijah and all other men, — not as what they were, but as what they might become when God took them up, — if Elisha could comprehend God's eternal purpose toward men in his design to take them up, then would his capacity for receiving be so great that God could indeed give him a double portion of Elijah's spirit.

BERT RHODS.

THE Department of Agriculture is trying to interest Southern planters in growing bamboo cane, of which \$5,000,000 worth has been imported from

Japan. An experimental grove of the reeds has been planted in Georgia.

## The Law of Reliability<sup>1</sup>

### The Good American Is Reliable

OUR country grows great and good as her citizens are able more fully to trust each other. Therefore:

I will be honest, in word and in act. I will not lie, sneak, or pretend, nor will I keep the truth from those who have a right to it.

I will not do wrong in the hope of not being found out. I cannot hide the truth from myself, and cannot often hide it from others.

I will not take without permission what does not belong to me.

I will do promptly what I have promised to do. If I have made a foolish promise, I will at once confess my mistake, and will try to make good any harm which my mistake may have caused. I will so speak and act that people will find it easier to trust each other.

<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?

## Principal Contents

CONTRIBUTIONS	PAGE
The Better Way (poetry) .....	1
Praise and Pray and Peg Away (poetry) .....	3
Methods and Principles of a Famous Writer .....	3
Red-Letter Days .....	4
Law the Bulwark of a Nation's Greatness .....	5
The Salem Witchcraft Delusion .....	6
Kept from Slipping .....	7
The Value of Fruits .....	9
Why Tolerate High Heels? .....	10
Keep Smiling (poetry) .....	10
I Have to Laugh! (poetry) .....	11
A Word to Martha .....	11
Christ Our Pattern .....	12
A Missionary Volunteer Officers' Institute .....	13
Good News from South Africa .....	14
Who Makes the Profit? .....	16