

# The YOUTH'S INSTRUCTOR

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THE MATHEMATICIAN



# From Here and There

In May the Ford Motor Company made a profit of \$18,000,000, or more than \$500,000 a day.

More than one fourth of the world's silk is produced in Japan. Of this a large percentage is sold as raw silk, and only about one sixth of the entire amount is manufactured in Japan.

We have 13,951 high schools, 13,400 of which have been established since 1870. Europe has no free high schools and never has had any; so in that country only those who can afford to pay tuition ever think of going to a high school.

The Northern Baptist Convention, meeting in Des Moines, Iowa, has voted to accept a conditional gift of \$1,750,000 from an anonymous donor who requires the money to be used for the salaries and expenses of strictly orthodox missionaries.

In nineteen months of the great World War 48,000 of our boys were killed in battle or died of wounds. Horrible? Yes! Yet during the same period 91,000 were killed in the streets or highways of this country, of whom 25,000 were children.

A giant British-built dirigible, ZR-2, which has been bought by the United States, has just made a successful trial flight carrying forty-eight persons. The airship will fly to America. It cost \$2,000,000, is 695 feet long, and is the largest airship ever built.

Two and one-half million people of Japan look to the sea for a livelihood, and there are more than 400,000 fishing craft which ply the surrounding waters. Fishermen's widows and orphans abound in every seaside village, for the storms take an annual toll of a thousand seafarers in small boats.

Like a great steel finger pointing toward heaven, the Eiffel Tower, man's highest tower, is to be seen from almost every point in Paris; but the view through the doors of the Trocadéro, is most attractive. The height of this structure is just under a thousand feet, and of the three platforms, the highest, where 800 persons may gather, is 905 feet above the street. Above this there is a balcony from which, on a clear day, one may see more than fifty miles. At the very top is a meteorological observatory and a wireless station.

Death Valley and the desert surrounding it have at last been made safe for travelers, in the belief of officials of the Automobile club of Southern California. Employees of the club have returned home with the announcement that they have completed the work of erecting metal guide signs in the almost trackless wastes of the valley, and that motorists no longer need fear to traverse it, and all water holes and wells have been so marked they can be found without trouble either at night or day.

Heber Votaw, Federal Superintendent of Prisons, has found an instance of genuine reform at Atlanta, where a million-dollar cotton plant is maintained and operated by Federal prisoners, and is said to be on a self-sustaining basis. Moreover, there is a bonus system of compensation there which is said to have increased the prisoners' efficiency and morale, improved the general discipline of the prison, and also added to the net revenue of the Government. Attorney-General Daugherty is so well pleased with the report that he will recommend the introduction of the system in other Federal prisons, while he has in mind the conversion of one of the army training camp sites into a vocational school for first termers.

Sir Ernest Shackleton, who commanded the British antarctic expedition in 1907-09, which reached within ninety-seven miles of the south pole, and also the antarctic expedition in 1914-16, will be the leader on a new voyage of discovery covering 30,000 miles of uncharted sections of the south Atlantic, the Pacific, and antarctic seas. He will sail from the port of London the end of August in a 200-ton ship, brigantine rigged, named "The Quest." He will have with him a small picked staff, including six companions of former polar expeditions.

The flag of Denmark, a plain red banner bearing on it a white cross, is the oldest flag now in existence.



A Dear at Bay

## The Youth's Instructor

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## Borneo of the Malay Archipelago

**B**ORNEO is a great island in the Malay Archipelago, next in size after Australia, Greenland, and New Guinea. It "first became known to Europeans during the sixteenth century, when Magellan's ships touched there in their search for the Molucca, or Spice Islands. After Magellan's death his comrades



Elephant Rock, Sandakan Bay, Borneo

sailed past the Celebes Islands into the Sulu Sea, and during the remainder of the sixteenth century the Portuguese maintained trade relations with Brunei, on the northwest coast of the island; but the Spice Islands remained the main objective of European merchants. An early attempt to proselytize the inhabitants ended disastrously, and several punitive expeditions did little to stop the piracy for which the coast inhabitants exhibited a surprising talent. Indeed, during the seventh and eighteenth centuries they terrorized the whole Archipelago, organizing great fleets which put to sea for two or three years at a time and seriously interfered with the efforts of the Dutch and British to establish regular trade with the Malay Islands."

In 1838 the matter was taken more seriously in hand when Sir James Brooke set out on his famous adventure. "On reaching Borneo he assisted Rajah Muda Hassim, uncle of the reigning sultan, to defeat the Dyak tribes who were in revolt in the province of Sarawak. For his service he received the title of Rajah Sarawak, and for the next five years devoted himself to the consolidation of his power and to the establishment of what is perhaps a unique as well as a model kingdom, a kingdom which exists under his descendants to this day. But piracy still continued to be the great menace to peaceful trading, and it took many expeditions, many battles, and much slaughter before order and security were established on the seas. In these battles Rajah Brooke was assisted by Captain (afterward Admiral Sir Harry) Keppel and other British naval commanders, but it was not till 1849 that the evil was finally stamped out."

The British kept gaining influence in the territory until Borneo became, in 1888, practically a British protectorate. From that time the development of the territory steadily progressed.

The population of Borneo is estimated to number 2,000,000 persons, consisting mainly of various kinds of Malays, Dyaks, and Chinese. This is not a very large world, and yet it is not an easy matter for one in the brief span of a lifetime to get a good understanding of the peoples that are fellow inhabitants with him of the earth. So for this reason it may be that the reader has not made the acquaintance of the Dyaks, a most interesting people. They inhabit sections of the seacoast of Borneo and the mountains of central Borneo. They are said to be the most interesting and most distinctive of the Borneo races. Though they are probably of Malay stock, they do not claim relationship. In fact, the Malays call them "aliens," or foreigners. However, in many respects they are superior to the Malays.

"The Malays have a word for 'Thank you,' but seldom feel it; the Dyaks have no word for 'Thank you,' but are of a most grateful and kindly disposition. They are as cheerful as the Malay is morose. They are honest and intelligent, but incorrigibly lazy and apathetic. Divorce is easily secured on the grounds of incompatibility of temper, but in order to avoid unpleasant feeling, the matter is laid at the door of an unfavorable dream, which affords both an obligation and an excuse for a separation. Should, however, the parties subsequently feel that a mistake has been made, the sacrifice of a pig brings about a legitimate and happy restitution of conjugal rights. Guilty lovers are fined, and hastily sacrifice another pig to avoid further penalties; while a wife is allowed to fine a woman for enticing her husband away. If,



A Bajau Home, Borneo

however, she elects to beat her instead, she gets only half the fine. If a married man runs off with a married woman, the husband of the woman is allowed to strike the man on the head with a club, while the wronged wife deals likewise with the lady. If the guilty lovers confess (in time), fines are inflicted instead."



The Dyaks have an interesting tradition which attempts partially to explain the varying civilizations in the world. "Years ago," they say, "there was a great rising of the waters. Four men encountered the flood without perishing in it. Each had a *surat* (or writing book). The first man tied his round his waist, and the waters, rising up to his shoulders, destroyed it. This man was the ancestor of the Dyaks,



Ornaments of a Dyak Home, Borneo

who even to this day cannot read or write, seeing his book was then lost. The second man put his writing under his arm. But the waters reached it, too, and wetted it, though without entirely destroying it. He was the father of the Malays, who can read, though imperfectly. The third put his book on his shoulder, but the rising deluge just reached it, and, like the last, it was partially damaged. See in his descendants the Chinese, many of whom can read and write, though they are not very clever at it. But behold the cleverness of the fourth and last man! The waters rose and rose, but what did he do? He put the writing on the top of his head, and consequently the waves could not reach it. The result is, whenever you meet a white man, he is sure to have a *surat* before him.

"The connection of the Chinese with Borneo dates back as early as the seventh century, and in the sixteenth and seventeenth centuries they played a considerable part in the exploitation of the island, and intermarried freely with the Malay population. But they proved troublesome both to the Malay princes, by whom they were originally encouraged to settle, and also to the Dutch, who ultimately expelled them from the island. They now, however, supply the chief source of labor to planting companies, and are in addition encouraged to settle in the territory, where their amazing industry and intelligence have secured them an important place in the industrial life of the country.

"The east coast is chiefly inhabited by Bajaus — a Malayan tribe said by some to have come originally from Johore. They live chiefly in boats, and spend their time fishing and making salt. They profess Mohammedanism, but are not very good at it. They are of a low type of civilization, though they have one feature in common with their more civilized European brothers in that 'the men of quality do generally pull out their fore-teeth and put gold ones in their room.' The interior is sparsely populated by Dusuns and Muruts, who are of a still lower order of civilization."

The future of Borneo appears full of promise. The country is rich in natural resources, the soil is unrivaled, and the climate good.

"THE bee, in proportion to its size, is thirty-five times as strong as a horse."

## Geography in Our Clothes

ONE of the most interesting subdivisions of history is called by a name which has a rather formidable sound — philology. This means, literally, the science of language. Really, it is the history of words, their origin and journey down the ages until we make their acquaintance. In such a commonplace subject as the names of the different fabrics, from which our clothing is made, for instance, there is a whole volume of history — with now and then a bit of biography thrown in for good measure.

### Calico

Take that good, old-fashioned stuff, calico, of which the dresses and aprons used to be made. Centuries ago there was, on the western side of the Indian peninsula, a great city whose principal industry was the making of cotton goods printed in colors. Calicut was the name of this city, which had a splendid harbor, handsome palaces, and magnificent pagodas. Its citizens were strong and soldierly enough to twice repel the greedy Portuguese, who tried to capture the city and learn the valuable secret of its printed cottons, for the fabrics of Calicut were highly prized in Europe. The dropping of the final consonant left the word "calicu," which in course of time became the "calico" of today.

### Muslin

Muslin is another word of Eastern origin. This comes from Mosul, an old city of Mesopotamia, famous long ago for its delicate cottons, so thin that a whole breadth might be drawn through a lady's finger ring. According to that sturdy old traveler, Marco Polo,



Dyak Men, Borneo

the caravans of Mosul brought the wonderful muslins to Bagdad and Aleppo, from whose warehouses the Europe of the Middle Ages was supplied. The flowing veils of the ladies of the period were of fine muslin, brought over sea and desert for their adorning from the city of Mosul.



### Cambrie

A second group of favorite cotton fabrics comes from France. We call one "cambrie," and again the name all but repeats that of the place where it was born—Cambria. When Julius Cæsar was carrying on his campaign in Gaul, it was one of the chief cities of that warlike tribe, the Nervii. Later, Charlemagne fortified it strongly. It has had many kinds of prominence all down the centuries; but for nothing is it better known today than the perfection of the cotton which we admire for its fine softness and excellent wearing qualities.

### Gingham

In Brittany is the little city of Guingamp, whose cotton weavers hit upon the happy idea of dyeing the thread before it was woven, and then placing it in the loom so that it would form a pattern of stripes or checks. To these artists of long ago we are indebted for the gay, dainty ginghams which are so popular at the present, and again the name of their native city has been attached to their handiwork.

### Tulle

Tulle, the delicate, open-mesh lace which is such a favorite for scarfs and light draperies, takes its name, without changing a letter, from a city in the south of France.

### Worsted

If India and France have named our cottons for us, England has done the same for more substantial woollens. About the year 1330, the woollen trade of England seemed to settle in and around Worsted, a town fifteen miles from Norwich, and it was at this place that the manufacture of the twisted, double-thread woollen, afterward called worsted, was first carried on, if not invented.

Linsey-woolsey, for a long time a very popular fabric of wool and cotton, was first made at Linsey and called "linsey-wool." Whether the final syllable was added purposely or "just happened" is not known; but our "mixed goods" is a direct descendant of this old English fabric.

### Cassimere

Kerseymere, or cassimere, was made in the village of Kersey, which stood beside a little lake. Tweed was the fabric worn by the fishermen on the river Tweed. Melton and cheviot also take their names from the towns where they were first made.

### Gauze

Perhaps the most curious of all—and the oldest—is the origin of the word "gauze." In the southwest of Palestine, on the border of the Egyptian desert and about three miles back from the sea, is an ancient city of the Philistines, called Gaza. From the wall which once encircled it, Samson, that mighty man of Israel, carried away the gates—"the doors, and the two posts thereof"—as a little reminder to his enemies that he was not to be beaten by ordinary methods. Its cottons were the finest and filmiest. Little by little the name of the old city has been changed; but the word "gauze," when once we know its history, carries our thoughts back to the time when the exploits of Samson, as recorded in the book of Judges, were common talk among the people.—*Exchange*.

## The Largest Unoccupied Mission Field

AN exceedingly important article on "Unreached Fields of Central Africa" appears in the *Missionary Review of the World*. Its facts are of vital interest to all Christians, a summary of which follows:

"South of the Sahara Desert is what is known as the Central African Ironstone Plateau. It is a great area as large as all Western Europe, and it contains a population of fifty million souls. All of these are untouched by the gospel, for there is not a single Christian missionary in this vast region. Moreover, the energetic forces of Mohammed are pressing down from the north and east, and have reached this very country. If they conquer it for the false prophet, all of Africa is likely to be lost for Christ. This is the stupendous emergency confronting Christendom.

"The Sudan is the largest unoccupied mission field in the world. It is on the backbone of the continent, a watershed that till recently no white man had ever crossed. The region is virtually unexplored.



"Five hundred miles to the north is the southern edge of the Sahara; five hundred miles to the east is the greatest swamp in the world, the Sud region of the upper Nile; five hundred miles to the south is the great Horseshoe Bend of the Kongo; and five hundred miles to the west is the valley of the Shari River which empties into Lake Chad.

"The nearest mission station to the east is six hundred miles away; the nearest to the south is on the Kongo, separated by five hundred miles of virgin



forest; the nearest to the north is two thousand miles distant, in Tripoli.

"The region is feasible for missionary occupation because it is on high land and is healthful. Moreover, it may be reached by steamers on the Niger to the southwest, the Shari on the west, and the Nile on the east.

"Part of the population of the Sudan is Hamitic, lighter than the Negroes, some of them copper colored and some almost white. They have thin lips, their noses are often aquiline, they are very tall and slender, and their women approach the beautiful Grecian type. These people are now all Moslem, and they are the ruling people in this great region.

"South of them, however, occupying the mountains and swamps that stretch like a chain across the continent, are pagan tribes speaking Sudanese languages, a brave, liberty-loving people, who for five hundred years with their poisoned spears and arrows have held back the on-pushing Moslem armies from the north. Already some of these tribes have become Mohammedan, and have developed the missionary spirit. If they are won over to Moslemism, that religion of lust and of stagnation will easily spread over all Africa.

"Mission work in Africa faces this great crisis. The situation in the Sudan is, to quote Professor Naylor, 'as if the United States had one missionary in Maine, one in Texas, and not a ray of light between.'

"We delude ourselves when we think that the Dark Continent has already been won for the Light of the World. If the Christian churches do not bestir themselves with men and money, the Dark Continent will only exchange one night for another."

### Missionary Volunteer Work at the Rusangu Mission

[This is a personal letter, but we are passing it on to you as it is full of Missionary Volunteer work. Is your society doing as well as this one in Africa? — M. E. A.]

I AM writing to let you know of some of the activities of our Missionary Volunteers here at the Rusangu Mission. Our Senior society is now four months old, and is a very healthy and vigorous child of the church.

At the beginning of the year we launched a Morning Watch campaign, and now practically every member — and many who are not members — are partaking of its blessings. In January, twenty-seven pledged themselves to read the New Testament through during 1921. At the end of April, fifteen had already completed the assigned reading, and were ready to attempt the Junior Bible Year. This is quite an undertaking for boys in the first and second grades, when their Testament is in a strange dialect, and their Bible in an altogether different language from their own.

We have recently had a six weeks' vacation, and some of our boys spent their time in going from village to village preaching to the people. Upon their return, we found that they had conducted 144 of these village meetings. Needless to say, an interest is being awakened in some places, and many new boys are asking for admission to the school, so many in fact that some have to be turned away.

Another undertaking for 1921 is the raising of fifteen pounds to help build a church in Bulawayo. Our Junior society has promised to shoulder five pounds of this goal. These boys are poor, but they

are entering upon this work with a determination that will succeed. Besides their cash offerings they are bringing liberal offerings of mealies from their gardens to be sold to apply on their goal.

The outlook for the Missionary Volunteer work is most encouraging. As yet we have but touched it with our finger tips. As soon as possible we want to get it started in all our outschools. One of the greatest needs is suitable literature on Missionary Volunteer work and literature for our members to distribute. I hope that this need may soon be supplied.

C. E. WHEELER.

### The Reading Habit

A VERITABLE sea of printer's ink is flooding the world today, and many are drifting carelessly along without chart or compass to guide them into the harbor of That Which Is Worth While. They do not trouble to follow the path suggested by those who have explored the untried ways. They read "just anything" which happens to fall into their hands in a spare moment — if they read at all. And I sometimes wonder if, in this age of hurry and hustle, real reading is not going out of fashion, along with other relics of our more deliberate forebears. True, we cannot measure today by the standards of yesterday, but we still have the privilege of choice as to how we shall spend the few leisure moments which come to us each day. It is ours to decide whether "to read or not to read," and if the conclusion is affirmative, to determine "What?"

Many seemingly successful persons never form the reading habit, but it is safe to say that not one of these gets out of life all that he should. For reading is as necessary to all-round mental development as food is to bodily prosperity.

By the reading habit we do not mean the habit that demands the latest magazines and the newest works of fiction; it is not skimming a multitude of books nor yet rushing past them. It is the appreciation of the good in literature, and *an increasing preference for what ought to be preferred*. Without question, reading is the shortest road to culture, intelligence, and usefulness. It is the one road of practical education open to all, young and old, rich and poor alike. Hence, well-chosen reading becomes as much a part of one's duty as going to school. Books are our heritage from the great minds of the past and present as well, for personal contact with the great contemporary men of letters is of course out of the question for those of the rank and file.

Fénelon, a French writer of note, once said, "If the riches of the Indies or the crowns of all the kingdoms of Europe were laid at my feet in exchange for my love of reading, I would spurn them all."

There are different ways of reading. Coleridge divides readers into four classes. The first, he says, "may be compared to an hourglass; their reading being as the sand, it runs in and it runs out, and leaves not a vestige behind. A second class resembles a sponge, which imbibes everything and returns it nearly in the same state, only a little dirtier. A third class is like a jelly bag, which allows all that is pure to pass away, and retains only the refuse and the dregs. The fourth class may be compared to the slaves in the diamond mines of Golconda, who, casting aside all that is worthless, preserve only the pure gem."



In the great Benjamin Franklin we find a striking example of this fourth class of readers. He was hardly more than twelve years old when he adopted the method of reading with pen in hand and with a notebook near by, in which he jotted down reference to particular facts and statements, and thoughts which were inspired by his reading. In his mature years, he wrote to a young friend:

"I would advise you to read with a pen in your hand, and enter in a little book short hints of what you find that is curious, or that may be useful; for this will be the best method of imprinting such particulars on your memory, where they will be ready, either for practice on some future occasion, if they are matters of utility, or, at least, to adorn and improve your conversation, if they are, rather, points of curiosity. And, as many of the terms of science are such as you cannot have met with in your common reading, and may, therefore, be unacquainted with, I think it would be well for you to have a good dictionary at hand, to consult immediately when you meet with a word you do not comprehend the precise meaning of."

If considered in the right way, a good book is something more than printed paper between boards or leather. It is a friend, a companion, a source of enjoyment, a delight forever.

And so we commend to you the reading habit. Form it. Read! Read good books! Read them at least fifteen minutes every day. Read them systematically, thoughtfully, carefully, storing their contents safely in your memory. If you do not read, you will in time become mentally insolvent. The reading of books is a duty you owe to society, but more particularly one which you owe to yourself. Don't say you "haven't time." *You have!* All the time there is belongs to you. It is merely a matter of choice as to how you will use it. Have a confidential chat with yourself today. Inventory your attainments, and decide to take the Missionary Volunteer Reading Course for 1921-22.

L. E. C.

### Dolly Gray's Advice Column

ONE of the newspapers of the national capital offers people the opportunity to ask for counsel on any problem that perplexes them, and Dolly Gray is the one who offers this friendly and usually very wise counsel. Not many weeks ago a young girl sent in the following letter:

"DEAR DOLLY GRAY: I am a very young girl, only fourteen, but I know how to take care of myself. I am quite sure of that. About two months ago I met a young country boy, only fifteen, who is working here in Washington, but his home is in Virginia. He treats me just as nice as he possibly can, and the other day he asked me to go to his home in a machine with a friend of his and his girl friend. Now, Dolly Gray, I don't see any harm in going to his home, but my mother objects to this and my father also. They don't seem to think that I should have any pleasure. Please advise me what to do and as soon as you can.

"LONESOME."

Dolly Gray very graciously sends the following answer:

"LONESOME: No girl of fourteen is capable of 'taking care of herself' in the way you mean, and certainly not if she thinks it is proper, or even safe to go off to another town with comparative strangers in an automobile.

"I have no doubt that the boy you met is honorable, and his friends may also be everything that is safe and good. But you are taking a grave risk. Be advised by father and mother, who have lived so much longer than you and know more about the dangers their daughter would be exposed to if they permitted her to ride around the country with other than old and tried friends; and even then, if they were young men, an older woman should be present. You need not be 'lonesome' simply because you may not have your own way in such matters. Be on the safe side and refuse. Have the young men make up a small party and invite mother to go along. I am sure she would enjoy the trip through the beautiful country in the lovely spring weather. It isn't only the young people that are lonesome. Mothers sometimes are lonesome for the love and confidence of their 'little' girls."

### John Wesley's Mother

WHEN God wishes to make a great man, He first makes a great woman. The greatest ambition a true woman can have is to be the mother of a great man. By a great man I mean a good, holy man,—one who, because he is God's man, has been able to move the world for Him. No others are truly great.

John Wesley had such a mother. So did Jesus, Moses, Samuel, Moody, and a great host of others you will recall in both ancient and modern times. The best start a young boy or girl can have is to have a good mother. The fast, world-loving, theatergoing, card-playing, cigarette-smoking women of today will never be mothers of the truly great.

Mrs. Wesley was the mother of nineteen children, ten of whom became adults, and all were humble, earnest Christians. All had great respect and reverence for their mother. John said that one reason why he never married until late in life was because he never expected to find another woman the equal of his mother.

The family was poor, therefore the mother was their teacher. Six hours every day for twenty years she taught them their lessons. Better still, she had a set time when she would take them each in turn, to a quiet closet, there to seek God and pray with them. With all her heavy household duties she also found time to prepare Bible studies for the neighbors, who would meet in her kitchen. Often so many came to her home for Bible instruction that there was not even standing room, and many were turned away. Under such a home training is it any wonder that John and Charles Wesley grew up to be mighty men for God?

So long as she lived, her boys looked to her for advice and counsel. Some of her letters reveal a wonderful knowledge in the things of God. In one of them we find this most excellent paragraph on pleasure: "Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things; in short, whatever increases the strength and authority of your body over your mind, that thing is sin to you, however innocent it may be in itself."

When John was in college he remembered what his mother had taught him of the value of time. Everything was done according to rule. Because of this, he and his friends were termed Methodists. But in school he tried to cover too much ground, to learn something of all branches of learning. His mother's loving counsel was again accepted, and he wrote to her: "What you write is true. I am perfectly come over to your opinion, that there are many truths it is not worth while to know." Life is too short to spend our time studying anything save the most vital.

When Wesley was first asked to go as a missionary to Georgia, he greatly feared his old, widowed mother would not consent. Hear her noble reply: "Had I twenty sons, I would rejoice that they were all so employed, though I should never see them any more." All honor to such a type of womanhood! Would that our day had more such mothers!

SHERMAN A. NAGEL.

"Most women get discouraged at times over their household tasks. It seems futile to cook and scrub and clean over and over again. But it is not futile. These are useful tasks. Without them life would either stop or be very uncomfortable."



## In the Christian Pathway

### "The Prettiest After All"

A STRANGER was occupying the pulpit. The sermon was very practical and received the good attention it merited. After the service, Lorrene, a bright-faced young woman, came to the speaker's wife. "I want to tell you," she began impetuously, "how much I have been helped —"

The lady was getting ready to say how glad she was that her husband's sermon had been so much appreciated. But her half-framed words of gratitude were checked. Lorrene had nothing to say about the sermon. It was something else that preached to her.

"Helped by your simple clothes," continued Lorrene somewhat hesitatingly. "As I watched you during the sermon I thought that if you could dress so plainly, and so attractively, surely we girls can do so too. In any case, you have shown me that simple dressing is the prettiest after all."

So it is indeed, and the sooner a young woman learns that fact — so indispensable to true refinement — the better for her and her friends. How well I remember, even now, a certain returned missionary. She was a beautiful Christian; and I regret that I had the privilege of only a very brief acquaintance with her. Her life, however, left a lasting impression on mine, and all through the twenty and more years that have elapsed since I saw her I have carried with me one of her beautiful thoughts: "Oh, the richness and beauty of Christian simplicity."

"Love of display . . . will disappear in men and women both in proportion to their refinement and good sense," said Frances E. Willard. Again and again I have been impressed with the force of Miss Willard's declaration as I have seen the simple attire of women who have been leaders, women who have held good positions, women both young and old.

Do you long for pretty clothes? Well, I hope you may realize your heart's desire; but first of all I pray that your heart may have been so taught through close association with the Master that it will desire only that which is truly beautiful when measured by the standard set by Christian simplicity. How refreshing to be associated with you women who have caught the vision, who realize that true refinement and gaudy, immodest attire do not go together. I thank God that there are many of these. But may there be many, many more who will stand up for principle in these matters and let their personal appearance, from the crown of their heads to the soles of their feet, ever declare convincingly to others: "I am a Christian."

MATILDA E. ANDROSS.

### A Brazilian Colporteur Healed Through Prayer

ONE of our faithful canvassers, José Ribeiro, who had for a long time been suffering with large and painful sores on his limbs, which condition compelled him to leave the field, writes the following:

"Thank the Lord, I have been healed of my infirmity, and not through medicine but through the power of the Lord. I am a witness to the fact that God still hears the prayers of His servants. As you know, I have suffered severely for a long time. One afternoon, when again in great suffering and tears, I retired to a near-by grove and asked the Lord Jesus that He might heal me in order that I might continue to labor in His cause. The Lord heard and healed me. My painful wounds

are gone, and I thank His holy name that today I can write you that I am once more well.

"This wonderful testimony to the Lord's power to heal was given in the midst of a people who, although they call themselves His children, are enemies of the truth. Their surprise has not been small — knowing how sick I was and how much I suffered — to see me now well, whereas one of their own members, who has suffered of the same disease for three years, is still in the same condition. I am very thankful that I can again return to the work which I love. Pray for me that I may be able to continue to glorify the Lord in having a part in His work."

We are really cheered to get such a good letter, and it only shows how these Brazilians love the truth, once it has come to them, and how desirous they are to carry it to their fellow men. Indeed our faithful canvassers do much toward awakening interests here and there.

In another place in the interior of one of our states where several colporteurs were sent about one year ago, we now have a company of thirty members. We are greatly encouraged by the prospects of the work in our union. A goodly number of the Brazilian youth are in training for the Lord's work, and all the fields report progress in the different lines of our work. We ask an interest in the prayers of the INSTRUCTOR readers for our different institutions, for our publishing house, and the workers in general, that the Lord may finish His work and cut it short in righteousness.

F. W. SPIES.

### "I Have Done My Duty"

WE have heard speakers use the words of Admiral Nelson, "England expects every man to do his duty," and have admired such noble sentiment. These words have been an incentive to us when we have come face to face with a difficult task. They have been the means of inspiring many of us to action. We have remembered them and exchanged the name "England" for the name "God," and have gone forth in the path of duty.

"Put thou thy trust in God;  
In duty's path go on;  
Fix on His word thy steadfast eye;  
So shall thy work be done."

"thank God I have done my duty," were the last words of Admiral Nelson. It was noble of him to say to his men that England expected each one of them to do his duty, but don't you think that it was a greater privilege for him to be able to say as his last words, "I have done my duty?"

One writer has well said, "When any duty is to be done, it is fortunate for you if you feel like doing it; but if you do not feel like it, that is no reason for not doing it."

We need at all times to be in such close relation with God that we can say: "'Speak, Lord, our souls are hushed to hear what Thou hast to say to us. Great is the stake, overwhelming may be the risk — most glorious are the opportunities.' Speak, Lord, and show us what our duty is — how high, how difficult, how easy, how happy, how blessed — yet, show us what our duty is. O Father, give us strength to do it."

Duty accomplished is something that remains. Life is short and ephemeral; youth soon passes, strength decays; kingdoms rise and fall, but duty performed, work done for God, abides forever. This is imperishable.

Have you a duty? "Take your duty, and be strong in it, as God will make you strong. The harder it is, the stronger you will be. Go to your duty, every man, and trust yourself to Christ;" for He will give you strength just as fast as you need it and use it.



Where is your duty? "Whatever our place allotted to us by Providence, that for us is the post of honor and duty. God estimates us, not by the position we are in, but by the way in which we fill it." The poet has said:

"Just where you stand in the conflict  
There is your place.  
Just where you think you are useless,  
Hide not your face.  
God placed you there for a purpose,  
Whate'er it be;  
Think He has chosen you for it,  
Work loyally."

Many times we look to some far-off mission field, to a better and brighter day when we can accomplish some great work for God; when we can do our full duty. This vision is a correct vision. That day will come, and there will be duties there to perform; but at times, because of our fanciful visionary attitude, we look through the telescope of years and fail to see our daily duties with our naked eye.

"O thou sculptor, painter, poet,  
Take this lesson to thy heart:  
That is best which lieth nearest;  
Shape from that thy work of art."

Our duties may be lowly; the duties before us may not be noble, but let us ennoble them by doing them in a noble spirit. In the words of Wordsworth:

"The primal duties shine aloft like stars;  
The charities that soothe, and heal, and bless,  
Are scattered at the feet of man, like flowers."

Whether we are successful or unsuccessful, whether we triumph or not, let us do our duty, and rest satisfied. "Duties are ours; events are God's." Let us all so live and work that we can say at last, "I thank God I have done my duty!" ENNIS V. MOORE.

## Nature and Science

### Cocoa and Chocolate

**C**OCOA BEANS come from all parts of the world within the tropical belt. They are native to Mexico.

Christopher Columbus did more than discover America when his bark bumped into the West Indies. He was given some cocoa beans by the natives and took them back to Spain with him in 1494. No one knew anything about beans in those days, and so it was not until 1521 that Bernardo de Castile, who was with Cortez on his raid into Mexico, then ruled by Montezuma, emperor of the Aztecs, discovered at a banquet given by the emperor what a delicious beverage could be made from the cocoa beans. The Aztecs were the first people to prepare cocoa as a beverage and make chocolate from cocoa beans.

West Africa produces more cocoa beans than any other country in the world.

Cocoa and chocolate were first made in Mexico.

More than eighteen different kinds of cocoa beans enter the port of New York from the Orient, Africa, South and Central America, India, West Indies, and Mexico.

Before cocoa beans are fit for the market, they have to go through a course of preparation that takes from two to three weeks' time.

The first milk chocolate was made by Daniel Peters, of Vevy, Switzerland, in 1890.

Chocolate was first sold publicly in England in 1657 and in France in 1661. It was served in the famous

London coffee shops and became a very popular beverage.

In 1660 chocolate was sold in London at fifteen shillings a pound. The aristocrats patronized many of the famous chocolate houses.

Sweet (eating) chocolates contain 60 per cent cocoa products and 40 per cent sugar.

Chocolate confectionery is more popular than any other kind. Sixty per cent of the demand is for confectionery made from either solid chocolate or chocolate-coated goods.

The first cocoa and chocolate factory in America was started in Dorchester, Massachusetts, in 1765.

The total value of the raw cocoa imported into the United States in 1919 was in excess of fifty-five million dollars and totaled approximately thirty-nine million pounds.

Exportations of American-made cocoa powder and chocolate in 1914 was slightly over one million dollars. In 1919 the exportation of American-made cocoa powder and chocolate totaled over twenty million dollars, or three times the value of the goods exported in 1918 and five times the value of the goods exported in 1917. — *International Confectionery*.

### A Modern Samson

**W**ARREN LINCOLN TRAVIS claims to be the strongest man in the world. He can lift a pole or bar upon which ten men are clinging, making a combined weight of 1,800 pounds. He has lifted 3,660 pounds with his back, and 350 pounds with his teeth, his hands being tied behind his back.

He claims to have so hardened his muscles and bones that an automobile can run over his shoulders or legs without injuring him.

All boys want to be strong, though it is hardly probable many care to compete with Mr. Travis for the championship prize for strength. But his ten rules for keeping his body in physical trim are worth while for boys who aspire to have a good physique. They are:

1. Stand erect and rise on your toes twenty-five times.
2. Stand erect and bend knees until you sit on heels, straighten up, and repeat twenty-five times.
3. Lie on your back in bed and raise legs straight up, keeping knees stiff, lower, and repeat twenty-five times.
4. Change this movement by coming to a sitting posture.
5. Lie flat, facing floor and keeping your body rigid, push yourself up to arm's length, and lower, and repeat twenty-five times.
6. Stand erect with arms stretched above head, bend forward, touching floor with finger tips without bending knees, straighten up, and repeat twenty-five times.
7. Stand before open window, take a deep breath, at the same time lifting arms above head, rising on toes to full stretch, lower, and repeat twenty-five times.
8. Stay out in the open air as much as possible. Welcome every chance to climb stairs. This is very good exercise for everybody.
9. Drink plenty of water and good milk. Drink slowly.
10. Bathe two or three times a week, first warm and finish with cold splash. Get plenty of sleep, eat plain food and eat slowly. Eat plenty of fruit.

Mr. Travis says further:

If these exercises are too hard at first, try less number of times and gradually increase until you gain strength. Sun baths and towel rubs are very good for the body. Rub hard with coarse towel from neck to feet.

Keep your teeth clean and consult a good honest dentist about once a year to see if your teeth need attention. For a good healthy, clean scalp and to promote the growth of hair, use a good clean brush about five minutes at night. If scalp is dry, then use a little pure vaseline and massage with finger tips. If scalp is oily, wash hair with warm water and pure soap, then wash off soap, and finish with cold water.

Don't wash scalp too often, as it helps to take the natural oil out of the scalp and kills the life of the hair. The sun and



fresh air are good for the scalp. Don't wear your hat any more than you have to. Loose clothing is healthful, and broad shoes keep the feet comfortable and help nature to perform its functions easily.

Walk erect, head up, chest out, shoulders back, and sit the same way.

### The World's Oldest City

**D**AMASCUS, since the days when Paul preached there, has always contained many Christians, and the darkest blot on the history of the old city is the massacre there of six thousand Christians in the summer of 1860. In the Christian section of the city is now shown the house where Naaman is said to have lived — it is in the midst of a leper settlement. There are 240 mosques in Damascus, but one of them is of especial splendor, and is called the Great Mosque. A large heathen temple once stood on this site — perhaps the very "house of Rimmon" to which Naaman felt obliged to go in company with his idolatrous sovereign.

The traditional house of Judas is still shown in Straight Street, and opposite it is a fountain in which Saul is said to have been baptized. This house is now a mosque, while the traditional house of Ananias — in the Christian quarter — is a Greek Catholic church. Moreover, the traveler can still see the ancient wall over which Saul made his escape in a basket, and even the window through which he was let down is shown to visitors.

Damascus is the chief city of Syria, and has a population of at least 150,000. It is a flourishing town with trolley cars and electric lights and a large trade; but to us its chief interest is now, and always will be, the few weeks spent there by the little purblind Jew, with his big brain and big heart and his wonderful vision of Jesus Christ. — *Christian Endeavor World*.



Boy Scout Carrying a Baby for a Tired Mother

A LITTLE kindly deed in some life cast  
Is never vain; its ripples running free  
May widen with the years and touch at last  
The shining beaches of eternity!

— Arthur Wallace Peach.

## Information Bureau

**What is the origin of the use of the three golden balls as a sign by pawnbrokers?**

"The three balls, or pawnbrokers' balls, called also the blue balls or the golden balls, used as the sign of a pawnbroker, have been said to originate from the arms of the Medici family of Lombardy, the Lombards being widely known as money lenders. Brewer, in his 'Dictionary of Phrase and Fable,' says: 'The Medici family, whose arms were *three gilded pills*, in allusion to their profession of medicine, were the richest merchants of Florence, and great money lenders.' Others attribute them to the emblem of St. Nicholas, who is said to have given three purses of gold to three virgin sisters to enable them to marry."

**What are the correct uses of the words "recipe" and "receipt"?**

"Recipe refers to the thing — the combined ingredients — directed to be taken, and receipt refers to what is taken, i. e., the identical thing prescribed. The two words have thus come to acquire the same meaning, though, strictly, the doctor gives the recipe (thing to be taken) or formula, and the patient acknowledges the receipt (of the thing given)."

**What is candelilla wax?**

Candelilla wax is a product of the candelilla weed, which covers vast acres of wild land in Texas, New Mexico, and Arizona. This wax is of commercial value, since it is used for making candles, phonograph records, wood and leather polishes, floor waxes, varnishes, pharmaceutical preparations, electrical insulation, and in the manufacture of celluloid, rubber compounds, linoleum, and various other articles and commodities.

The candelilla weed has long been used in Mexico as the source of a high-grade wax; but the Mexican factories have all been closed for the last three or four years on account of the disturbed condition of affairs; so American manufacturers have undertaken the development of the industry. Plants are being started in San Antonio and other places.

**What is the origin of the expression "The latchstring is out"?**

"Old-time dwellings, before the days of locks and keys, had doors with latches on the inside. A short leather string, passed under the latch and through a hole in the door, was used to raise the latch from the outside, and without it there could be no entrance unless the door was opened from within. At night, or at any other time when the householder wished to be left in privacy, the latchstring was pulled in, thus effectually barring the interloper or the curious passer-by. To say, however, that the latchstring would be out for any particular visitor, was a popular way of saying he would be welcome, and in that sense we have still retained the expression as a form of promising hospitality."

**Why are pocketknives called "penknives"?**

"Penknives were first so called because they were used in making and mending the quill pens with which people wrote before steel pen points were invented."

**What is the origin of the word "rival"?**

"'Rivals' meant, first of all, the people who lived on the banks of the same river. Neighborliness of that kind, however, was frequently the cause of much difference of opinion about water rights and such like, and so the word came to apply to all who were in any way unfriendly competitors."

**What gave rise to the present "tipping" custom?**

"The modern word 'tip' and the custom of 'tipping' have been accounted for as originating in an old English inn where the waiters placed a little wooden box marked, 'To insure promptness,' at the main door of the dining-room, and guests dropped therein such coins as they might care to give in return for the services they had received. The custom spread, and in some of the inns the initial letters 'T. I. P.' were used instead of the entire expression."

**How old is the custom of handshaking, now so common?**

"The friendly fashion of shaking hands, began away back in the days when men carried weapons for self-protection on the public highways. If, in meeting a stranger, a man wished to assure him that he was peaceably disposed, he extended his right arm to show he had no weapon in it; the other did likewise, and then the two clasped hands, so that neither could adopt a fighting attitude while they walked together by the way. Thus the handshake became an expression of good will, and eventually of friendliness."





## Prayerful Jess

— J. A. GUILD

SAID neighbor Jim to his friend Jess:  
 "So far I've seen how you progress;  
 You're always peaceful, and so free.  
 Won't you your secret tell to me?"

Said Jess to Jim, "It's just this way:  
 I never miss a chance to pray.  
 At early morn as I arise,  
 I pray to God up in the skies.

"I feel that He can best protect;  
 I'm sure He can as well direct.  
 So as I start my daily toil,  
 I know 'tis best to pray a while.

"And as I do my morning work,  
 I ask the Lord: 'Help me not shirk;'  
 I ask for help to make me good,  
 That I may be just as I should.

"And then at noon I feel 'tis best,  
 As well to take a little rest,  
 To go aside from busy cares,  
 And say a few most earnest prayers."

"Why, Jess," said Jim, "you mean to say,  
 You spend time thus throughout the day?  
 I've never felt, in all my haste,  
 That I could thus a moment waste."

"It's not a waste at all, I'll say,"  
 Said Jess, "to thus spend time each day;  
 And in the afternoon as well,  
 My trials to the Lord I tell.

"At even, too, I find great rest  
 To see how greatly I am blest.  
 As I look backward o'er the day,  
 I know 'tis so, because I pray."

Said Jim, "I see as not before;  
 I think it well to try this o'er.  
 Your very life has been indeed  
 An inspiration that I need."

To which our prayerful friend replied,  
 "You will, I know, be well repaid;  
 'Tis helpful, Jim, I must declare.  
 To thus go through each day with prayer."

## Nellie's Gift, or the Two Mitts

(Reprinted by request)

**D**ID you ever want anything very much, and then have it come? Then you know how I felt when that package came from my auntie in New York, and I opened it and found a pair of real silk mitts. Jack said that they were just "splendor-ific," and Jack's my brother, and he knows. I had wanted some for ever so long; but I didn't say much about it, 'cause when you live in a little cuddled-up house, and your papa has to buy bread and shoes for so many, the money all flies away before it gets around to what little girls want.

I don't know how auntie found it out, and it wasn't near Christmas time, either. They were such pretty brown mitts! Tillie Jones said they were just the color of my hands, but I didn't care for that. Hands will get brown when you weed in the garden, and do so many things. I looked at them 'most a hundred times in two days, I guess, and then came Sabbath. Wasn't I glad! I put them on and walked to church, just so. Jack said I held my paws like a scared rabbit; but I didn't ever see a rabbit with mitts on.

It isn't right to think too much about what you wear when you go to Sabbath school, and by and by I didn't; for we have such a good Sabbath school that I forgot everything else. A missionary man told all the folks about some poor children away off; how the fire had burned down their schoolhouse, and they hadn't any nice houses, or clothes, or anything, but they were trying so hard to get along and to learn; and he said that what was given to those little ones was just the same as giving to Jesus. Think of that! Just the same as giving to the dear Christ-child! I just supposed that everybody would give. Why, some

of the folks are worth as much as ten dollars, or a hundred, and yet the basket stayed 'most empty.

I did wish I were rich, and all at once I remembered the poor widow in the Bible. I'd read it that very morning, how she had given her two mitts, every living mitt she had, it said so. So I slipped mine off and dropped them into the basket, and I was glad, even if my throat did all choke up. But pretty soon when that basket was carried up, the gentleman picked them right out. "Has any little girl lost her gloves?" Nobody said anything, and he asked again, "Has any little girl dropped her gloves in the basket by mistake?" It was awful still in the room, and I thought he was looking right at me, so I had to say something. "It wasn't a mistake," I told him; "I wanted to help and hadn't any money, but I knew how that poor woman in the Bible gave her two mitts, and so—" Then those folks just shouted, they did, and I felt as if I'd drop right through the floor.

I knew I'd made some dreadful blunder, but I didn't see what; for if m-i-t-t-e-s don't spell mitts, what does it spell? 'Course I cried, but my teacher put her arm around me and whispered, "Never mind, little Nellie;" and she stood up with her voice all trembling and said, "Dear friends, this little girl has given her greatest treasure; have we older ones done as much?" Someway the money just poured into that basket after that, and the missionary looked gladder. They brought my mitts back to me, and teacher said she would show me how to get some money to give. But oh, how full that basket was! and when that gentleman counted it, his eyes grew all wet, and he said softly (though I don't know what he meant), "A little child shall lead them." — *Selected.*



## The Last Home Run

HUBERT E. REDDING

**G**ET a good batter next!" shouted a dozen voices at once. Only a few minutes more and the game would be over. It was the last inning and the visiting team was leading by a score of four to one. Nearly the whole community had turned out to see the game, to see the home team, which had a record of nineteen straight victories, win this the last game of the season.

It was a critical moment, with three men on bases and two out, all eyes turned to the bench to see who the next batter was. Some of the crowd were clamoring for a pinch hitter. It was Harry Washburn who stepped forward, swinging a bat as he advanced toward the plate. He was an exceptionally good batter, but somehow the opposing pitcher had baffled all of them today. The crowd cheered loud and lustily as Harry squared up to the plate and faced the pitcher.

The excitement grew more intense every moment. The pitcher went through a preliminary wind-up, and promptly delivered a swift ball that counted for a strike. The crowd continued shouting; the men on the bases were uneasy.

The pitcher received the ball from the catcher and began another wind-up, which resulted in a streak of gray headed in the direction of the catcher while the umpire shouted, "Strike two," as Harry was recovering himself after a terrific swing at the ball. Harry had many friends, and, these days, also had sufficient pride and conceit in his system.

It would be a terrible calamity to strike out, he thought. What could he do? The ball could scarcely be seen, because it was hurled with such speed. He resolved to do his best, his very best; so gritting his teeth and gripping the bat, he waited for the ball.

The pitcher went through the same movements and another gray streak sped toward the plate. Harry took one step ahead, and doubling over until he looked like a camel, took a tremendous swing at the ball.

The step ahead had given him an advantage over the curve of the ball. A resounding smash was heard. The ball went sailing high through the air over the center fielder's head. The men on the bases began a mad race in the general direction of the home plate, while Harry made good progress a short distance in the rear of the third man.

The game was won! The crowd still kept up the cheering that had started the moment bat and ball

had met. Harry Washburn had made himself the hero of the day.

The crowd gradually broke up, and Harry started for home. He was joined by his younger sister, Mary, who had seen the closing plays of the game. It was about a mile walk from the village to their home. Mary soon began in a mild and gentle voice, "Why didn't you get mamma some wood and water before you went away this afternoon?"

"O I was in too much of a hurry," Harry replied rather hastily.

He remembered well that his mother had asked him several times for some wood and water just after dinner while he was talking about the coming game. But he did not realize that ball was really taking not only his interest, but occupying nearly all of his time as well. Since moving to the farm near the village, he had neglected his duties, thus making the work much harder for his mother, who was failing in health every day. His father had left home a few years before because his mother had begun to keep the Sabbath.

Soon Mary broke the silence again.

"You have been away every afternoon for the past three weeks, and the last few days you have left everything for mamma and me to do. It is too hard for me to water the horse with that big pail."

"You are always complaining about me anyway," growled Harry. "A fellow can't have a good time around here without some one to spoil it. Don't

you think I am big enough to know whether I am doing my work all right or not?"

"Yes," replied Mary; "but I heard some one say this afternoon at the game that he guessed you only amounted to what baseball you could play."

This was a hard one for Harry. He remembered that he himself had overheard similar remarks at different times during the last few weeks.

Harry Washburn was not a bad boy at heart, but he had, like many young people, let pleasure and self-seeking crowd into his heart until there wasn't room for any sacrifice.

"Have you studied your Sabbath school lesson this week?" asked Mary.

"No!" replied Harry, abruptly.

"The pastor called today," said Mary, "and asked why you had been absent so much recently from church and the young people's meetings."



**Your Body  
Is Your Mind's House.  
KEEP IT CLEAN**

**Brush your teeth twice daily  
Don't forget your neck and ears  
Wash face and hands before eating**

Courtesy National Child Welfare Association



No reply was made to this statement. It was all too true. Harry remembered that at the last meeting he had attended, the leader read from a book that Satan was working with great diligence to ensnare and deceive the young.

When they reached home, Harry sauntered in through the kitchen, throwing his hat in one corner and baseball paraphernalia in another. Thus he made his way to the dining-room. He was so hungry and so taken up with the events of the day, that it was not until he was seated at the table that he noticed it was not spread for supper as usual. In fact, nothing was prepared.

Jumping up from the table and hastening to the parlor, Harry found his mother lying on the couch and suffering with a violent headache. This grew worse, and so a neighbor was called in. It was decided to have the doctor that very evening.

Harry got his own supper that night, and what a time he had! Somehow, everything seemed to go wrong. He went to the barn to do the work there, but the water pail could not be found, the broken-handled fork gave unusual trouble, and it seemed that he could never finish the milking. The condition of his mother worried him, and the glories of the day seemed to fade until nothing remained but the truth of his own worthlessness.

Mrs. Washburn's condition the next morning was practically the same. The doctor said she would have to remain quiet for at least two weeks. This meant that a hired girl would be necessary to do the work and care for Mrs. Washburn.

Things in the Washburn home seemed much different to Harry now than they did formerly. It is easy to drift with the tide of life, not realizing what the results may be. There was no one now to help him find his cap when he mislaid it; no one to wait on him when he came down late for breakfast; now he could only depend on himself. He had a two-o'clock lunch one day because he forgot to get some wood in the morning.

During these days, there was plenty of time for reflection. The ball season was over so that baseball could not take up his time; but better than this, he was deciding that his life wasn't just what it should be. Suppose one of those swift balls had hit him on the head! It might have killed him. "Am I ready to die?" This question revolved over and over in his mind. He couldn't tell whether he ever had tried to live a real Christian life or not. One thing was certain, he missed the morning and evening worship that his mother had so faithfully conducted.

The next Friday night he went to church. Every one was glad to see him, but they all seemed to be happier than he. He wondered if they were happy because they were living right every day. He remembered the efforts he had once exerted to hit a baseball. Why not put as much effort into his Christian life and prove the Lord, as the Bible says we should do?

Harry went to Sabbath school the next day. He felt better than he had for a long time. Perhaps it was because he was making some earnest prayers these days. He wondered if he could be responsible for his mother's illness. Many a night he had heard her

praying for him after he had gone to bed. "I wonder if I really amount to no more than a baseball player or a 'good fellow,'" he frequently asked himself.

As the days went by, Mrs. Washburn's health improved. The work on the farm also improved and took new life as Harry tried to put the same energy into his work that he had hitherto given to baseball. He reasoned that he ought to put as much zeal into his Christian life as he did into recreation, or in his case, mere pastime. Do you think he was right?

Soon people began to notice the change in him. Instead of losing friends, he gained others; in place of uneasiness, he procured happiness. Life seemed dearer than before because he had a worthy purpose to work for. Incidentally, Mary's heckling and scolding had suddenly and automatically ceased.

Harry Washburn's fame as a ball player had been great; his ninth inning home run was even greater; but the new life

which he now lived gained for him more popularity and real friends than everything else combined. The latter of these three achievements, in the years which followed, brought happiness and saved souls, one of whom was his own father. This all resulted from directing his efforts into proper channels.



Brush your clothes  
Polish your shoes  
Darn your stockings  
Keep your garments mended  
Clean off all spots  
  
Every One Respects  
A Tidy Girl and Boy

Courtesy National Child Welfare Association

THERE are cravings in every human being. Many try to satisfy these by things. The soul cannot be fed by things, but only by God Himself. The cravings are meant to make us seek God; the things are meant to point to the realities in Him. So Jesus used the water of the well and the material bread to lead His hearers to long for the water of life and the bread of life. Whoever stops short at the material blessing, misses the reality. The material object is made to last but for a time, in order that we may not be deceived into valuing that in place of its eternal counterpart.



### A View of Lincoln from the College

THE view of Lincoln, Nebraska, from one of the college windows is beautiful in the early morning of a clear day. The light shining from the east makes a faint glow along the sky, while yet the horizon is banked with dark mist and smoke. In the south and west, the horizon is clear, white, or gray just at the line, and blue above. But in the northeast, over Lincoln and extending each way from it, the horizon is very dark with smoke. It seems as if everywhere man is, there is some resultant blot upon nature. But as one manifestation of the Power by which "all things work together for good," this black background of smoke becomes one of the beauties of the view of the city. The far, faint outlines of the capitol seem magnified, elevated, and etherealized, as floating in the upper air. The rest of the city looks very white as the early light slants across it, and the houses are individually picked out and touched into beauty by the glowing hands of the sun rays. The city lies out about the capitol in the distance and spreads down the country toward us like a rocky seashore where many white boulders show through a shallow gray sea.

MARY H. MOORE.

"If we are doing God's will, we are filling a useful place in life. That, rather than material prizes, is the supreme thing. It matters not whether we are rich or poor if we know that God approves of what we are doing."



The good citizen is always helpful, is always ready to offer willing service.

### A Beautiful Picture

A MISSIONARY VOLUNTEER secretary from one of the Southern unions writes: "We have some fine young people here, and they are responsive too. Quite a few isolated ones are sending in their missionary reports regularly each month."

When we think of the multitudes of vacillating, frivolous, and pleasure-seeking young people of our time, it is refreshing to have such a picture as this thrown upon the screen. Not only in that conference, but everywhere, in home and foreign fields, I can see loyal Adventist children and young people who, like Jesus, are advancing "in wisdom and stature, and in favor with God and man." Fine young people, who are faithful to their calling as soul-winners, and who are improving their opportunities both for doing good and for self-improvement. Such young people are the salt of the earth.

M. E. KERN.

### Our Counsel Corner

What are the books in the Senior and Junior Missionary Volunteer Reading Courses this year? K. E. M.

The books in the 1921-22 Missionary Volunteer Reading Courses are as follows:

#### Senior

- "Escape from Siberian Exile," by John Jacques.
- "In the Land of Pagodas," by Robert B. Thurber.
- "Youthful Witnesses," by William A. Spicer.
- "Education," by Mrs. E. G. White.

#### Junior

- "Tan and Teckle," by Charles Lee Bryson.
  - "Argonauts of Faith: the Adventures of the 'Mayflower' Pilgrims," by Basil Mathews.
  - "Strange Peoples and Customs," by Mrs. I. H. Evans.
- And have you not some little friends whom you should interest in the Primary course? That course this year contains two books: "Friends of Ours" and "Outline Pictures." The latter contains fifty-two Bible outline pictures for children to color. Surely the little tots will enjoy both of the books in the Primary course.

M. E. A.

Should we use meat of any kind, tea, or coffee? B. E. G.

Our denominational principles are against the use of these articles from the standpoint of their unhealthfulness. Meat, while a food, is not the best food, and one should always select the best. However, it is not a matter of mere relative value of foods that decides the question. The use of meat encourages disease. From the spirit of prophecy we understand that among those looking for the coming of the Lord, meat eating will be done away. As long as one can get better food, meat should not be used.

When it comes to tea and coffee, there is no question as to food value, for tea and coffee in themselves have no food value. They class with drugs, and their use is only harmful. The superintendent of one of our sanitariums keeps a little tea and coffee under lock and key in the medicine cupboard and gives them out only on prescription, and that very seldom. This is rather consistent.

L. A. HANSEN.

## The Sabbath School

### Young People's Lesson

#### X — The Church

(September 3)

SEED THOUGHT: "The church, which is His body." Eph. 1: 22, 23.

#### Synopsis

1. In the tabernacle in the wilderness God manifested His presence among His people (Ex. 25: 8), and there His glory was seen (Ex. 40: 34). When Solomon's temple took the place of the tabernacle, the same glory was seen in it. 1 Kings 8: 10, 11. This was a type of the glory of God in the person of His Son (John 1: 14), who spoke of His body as a temple (John 2: 21). A body was prepared for the Son of God (Heb. 10: 5), in order that he might "be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people" (Heb. 2: 17).



2. The body of Christ was composed of the same flesh and blood as ours (Heb. 2:14), and He was subject to the same temptations as we are (Heb. 4:15), yet He did not commit sin (1 Peter 2:22), but did the will of His Father (John 6:38).

3. Divinity and humanity united in the person of Christ is the foundation upon which He declared that He would build His church. Matt. 16:16-18. When He was about to leave this world, He promised His disciples that He would be with them always. Matt. 28:20. This promise is fulfilled through the Comforter. John 14:18-20. Thus the church becomes His collective body of which He is the head. Eph. 1:22, 23. Although there are many members, there is but one body. Rom. 12:4, 5. This body is designed to be the light of the world (Matt. 5:14), even as He is the light of the world (John 8:12). Those who are added to the church are said to be added to the Lord (Acts 5:14), and when Saul persecuted the saints, Jesus declared that he was persecuting Him (Acts 9:4, 5). For the same reason those who minister to the saints, are said to minister unto Jesus himself. Matt. 25:37-40.

### Questions

- \* 1. What was manifested in the tabernacle in the wilderness? Ex. 25:8.
2. What was seen in the tabernacle? Ex. 40:34.
3. What was also seen in the temple of Solomon? 1 Kings 8:10, 11.
4. What was foreshadowed by this? John 1:14.
5. In what way did Jesus refer to His body? John 2:21.
6. What was prepared for the Son of God? Heb. 10:5.
7. For what purpose was this done? Heb. 2:17.
8. What kind of flesh and blood did Jesus have? Verse 14.
9. To what extent was He tempted? Heb. 4:15.
10. What kind of life did He live in such a body? 1 Peter 2:22.
11. Whose will did He come into this world to do? John 6:38.
12. Upon what foundation did Jesus say He would build His church? Matt. 16:16-18.
13. When He was about to leave the world, what promise did He make to His disciples? Matt. 28:20.
14. How is this promise fulfilled? John 14:18-20.
15. What did the church thus become? Eph. 1:22, 23.
16. What do many of the members constitute? Rom. 12:4, 5.
17. What is this body designed to be? Matt. 5:14.
18. What is said concerning those who are added to the church? Acts 5:14.
19. Who is persecuted when the church is persecuted? Acts 9:4, 5.
20. Who is ministered unto when the saints are ministered unto? Matt. 25:37-40.

## Intermediate Lesson

### X — Visits to the Sepulcher

(September 3)

LESSON SCRIPTURE: John 20:1-18.

RELATED SCRIPTURES: Matt. 28:5-15; Mark 16:5-11; Luke 24:3-12.

MEMORY VERSE: "O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15:55.

LESSON HELP: "The Desire of Ages," pp. 779-794.

PERSONS: Mary and the women; an angel; Peter and John; Jesus.

PLACE: At the sepulcher; in Jerusalem.

#### Setting of the Lesson

Very early in the morning on the first day of the week, Jesus came forth from the tomb, according to His promise that He would rise the third day. The sealing of the tomb, the soldier guard, nor the power of Satan, had not been able to prevent this.

"He is not here, for He is risen!" Lord,  
Make Thyself known, and call me by my name,  
As Thou didst speak to Mary with a word,  
Thyself, Thy very self, yet not the same."

#### Questions

1. Who lingered longest at the sepulcher when Jesus was laid to rest on the afternoon of the preparation day? Matt. 27:61.
2. Where did these women then go? What did they do on the Sabbath? Luke 23:54-56.
3. Who came to the sepulcher very early in the morning on the first day of the week? Luke 24:1.
4. What did they say among themselves as they went? Mark 16:1-3.
5. Who first reached the sepulcher? What did she see? Going back to Jerusalem, whom did she find? What did she tell Peter and John? John 20:1, 2. Note 1.
6. When the other women came to the sepulcher, what did

they see? When they went into the sepulcher, what caused them to be afraid? Mark 16:4, 5.

7. How did the angel seek to quiet their fears? What did he say of Jesus? What were they to tell the disciples? What did the women then do? Verses 6-8.

8. Soon after this who arrived at the sepulcher? What did John see as he looked in? John 20:3-5.

9. When Peter came, what did he do? What did he see? Who also went into the sepulcher? Verses 6-8.

10. What did these disciples not yet know or understand? After looking into the sepulcher, where did they then go? Verses 9, 10.

11. Who evidently had followed Peter and John to the tomb? After they had gone away, what did Mary do? As she looked into the sepulcher, what did she see? What did the angel ask her? What was Mary's answer? Verses 11-13.

12. As Mary turned to go, whom did she see? What did she not know? What did Jesus ask? Whom did she suppose Him to be? Verses 14, 15.

13. How did Jesus make Himself known to her? Why did He tell her not to touch Him? Verses 16, 17. Note 2.

14. When Jesus returned to earth and met the other women who had been at the sepulcher, what did he say to them? How did they show their joy? Matt. 28:8, 9.

15. What message did Jesus send by these women? Verse 10.

16. When Mary and the other women told what they had seen and heard, how did the disciples receive their message? Luke 24:10, 11; Mark 16:9-11.

17. While these events were going on, what were the Roman soldiers doing? Matt. 28:11.

18. What plan was laid by the priests and elders to prevent the truth of the resurrection of Jesus from becoming known? Verses 12, 13. Note 3.

19. How did the chief priests plan to keep the Roman soldiers from receiving the penalty of sleeping on guard? What saying was commonly reported? Verses 14, 15. Note 4.

#### Some Things to Think About

How does the resurrection of Christ concern us personally? 1 Cor. 15:17, 18.

Why did the disciples forget what Jesus said about His resurrection?

Why did the priests remember it?

What seems absurd in the directions given by the priests to the soldiers? Matt. 28:13.

#### Notes

1. "The women had not all come to the tomb from the same direction. Mary Magdalene was the first to reach the place; and upon seeing that the stone was removed, she hurried away to tell the disciples. Meanwhile the other women came up." — *"The Desire of Ages,"* p. 788.

2. "Now in His own familiar voice Jesus said to her, 'Mary.' Now she knew that it was not a stranger who was addressing her, and turning she saw before her the living Christ. In her joy she forgot that He had been crucified. Springing toward Him, as if to embrace His feet, she said, 'Rabboni.' But Christ raised His hand, saying, 'Detain Me not; for I am not yet ascended to My Father; but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God.' And Mary went her way to the disciples with the joyful message.

"Jesus refused to receive the homage of His people until He had the assurance that His sacrifice was accepted by the Father. He ascended to the heavenly courts, and from God himself heard the assurance that His atonement for the sins of men had been ample, that through His blood all might gain eternal life." — *Id.*, p. 790.

3. "At sight of the angels and the glorified Saviour the Roman guard had fainted and became as dead men. When the heavenly train was hidden from their view, they arose to their feet, and as quickly as their trembling limbs could carry them, made their way to the gate of the garden. . . . A strange appearance those soldiers presented. Trembling with fear, their faces colorless, they bore testimony to the resurrection of Christ. The soldiers told all, just as they had seen it; they had not had the time to think or speak anything but the truth. With painful utterance they said, 'It was the Son of God who was crucified; we have heard an angel proclaiming Him as the Majesty of heaven, the King of glory.'

"The faces of the priests were as those of the dead. Caiaphas tried to speak. His lips moved, but they uttered no sound. The soldiers were about to leave the council-room, when a voice stayed them. Caiaphas had at last found speech. Wait, wait, he said. Tell no one the things you have seen. A lying report was then given to the soldiers." — *Id.*, pp. 781, 782.

4. "The soldiers were horrified at the thought of bringing upon themselves the charge of sleeping at their post. This was an offense punishable with death. Should they bear false witness, deceiving the people, and placing their own lives in peril? Had they not kept their weary watch with sleepless vigilance? How could they stand the trial, even for the sake of money, if they perjured themselves? In order to silence the testimony they feared, the priests promised to secure the safety of the guard, saying that Pilate would not desire to have such a report circulated any more than they did." — *Id.*, p. 782.



### Points Worth Remembering

USE the word "preventive" instead of "preventative." A woman should use not merely the initials of her given name with her surname, but her full first name.

Some one says: "Please give the correct pronunciation of the following words: 'data,' 'status.'" What's the use? Very likely you who read this will continue to say dāt'a and stāt'us, though every dictionary gives as the correct forms the following pronunciations: dā'ta and stā'tus, a as in mate in both cases. Why not say dā'ta instead of dāt'a, since the correct pronunciation is as easy as the incorrect?

### Stop, Look, Listen!

ONE of the editors of the *Christian Endeavor World* recently wrote the following timely indictment against the present downward tendency of a large proportion of the youth of today:

"A large part of the May 14 number of the *Literary Digest* is occupied by a full and frank discussion of current tendencies in the young life of the nation, chiefly as exhibited by the immodest dressing of the girls, the wide use of cosmetics, and the indecent dancing that is prevalent.

"Many editorial utterances are brought together from leading periodicals, and many extracts from letters and addresses by thoughtful persons of wide experience.

"The burden of the whole is alarm and grief, sorrow and shame, for the young people, and fear for their future. The present orgy of license is sowing seeds of a terrible harvest.

"It is the fault of many agencies—loose morals in theater and movie, the public ballroom, high-school dancing and secret societies, the breakdown of the Sabbath; but chiefly the fault is that of the parents. Their worldly example and cynical precept, their laxity and timidity, their failure to know what their children are doing, their failure to follow the good old ways and bring their children along with them,—this is the main cause of today's distressing folly among the young.

"And remember, this is not the melancholy hooting of a religious owl, it is the warning of one of the most widely circulated and influential secular weeklies."

### A Rule for Both Boys and Girls

WHATSOEVER thy hand findeth to do, do it with thy might." That doesn't mean to make one motion, then stop and look around and perhaps lean upon the tool in hand; it means to wake up and work with a will. I know a boy who takes hours to do what another would do in one hour. This boy is thus doing his employer an injustice; but he is doing himself a far greater injustice.

If he thinks anything at all of himself, and wants to be any sort of workman, he should make himself accomplish all that is possible for him to do in a given time.

One of the troubles with the world today is that men do not work as they should while at work. They "soldier on the job."

Only through work can prosperity continue. If men will not work, they nor other people can long enjoy the fruits of a prosperous country.

We must all bear our share of the world's burdens, and the only way to do this is to work, work, work.

The boy or man who does only a small per cent of what he is capable of doing, is hurting himself and every one else; for he is cutting down the general prosperity of the country.

Let us remember that there's no better, no wiser, nor safer rule to follow in the workaday world than that given by the wisest man of the ages; namely, "Whatsoever thy hand findeth to do, do it with thy might." Boys, will you not do this? And girls, it is as good a rule for you to follow as for the boys. "Work while you work, and play while you play." F. D. C.

### The Boy of the Blizzard

READERS of the INSTRUCTOR may remember the pathetic story of Michael Dowling, the boy who was caught out in a Minnesota blizzard, and so badly used by the storm king that he lost both legs, his left arm and the fingers of the right hand; but who, notwithstanding these handicaps, made a wonderful place for himself in the world, becoming president of a bank, and speaker of the Minnesota House of Representatives. After the war, at the request of the British government, he made an eight months' tour in England, lecturing to disabled war veterans on rehabilitation problems.

When asked how much he thought physical disability interfered with a man's earning capacity, Mr. Dowling replied characteristically, that "from his neck down a man is worth about \$1.50 a day; from his neck up, he may be worth \$100,000 a year."

The Hon. Michael J. Dowling espoused the cause of the disabled or crippled too strenuously, for he recently died in the prime of life from nervous breakdown. We wish he might have lived long to point out to others the way to temporal success despite serious physical obstacles.

### Poor Richard's Sayings

For age and want save while you may; no morning sun lasts a whole day.

For want of a nail, the shoe is lost; for want of a shoe, the horse is lost; for want of a horse, the rider is lost.

Friendship cannot live with ceremony, nor without civility.

Friendship increases by visiting friends, but by visiting seldom.

Genius without education is like silver in the mine. Glass, china, and reputation are easily cracked, and never well mended.

God gives all things to industry.

Good sense is a thing all need, few have, and none think they want.

Great merit is coy, as well as great pride.

Great talkers, little doers.

"MADE" words are becoming quite common. For instance, "Socony" stands for Standard Oil Company of New York. "Nujol" is for New (u) Jersey Oil. "Asco" is an abbreviation of American Stores Company. Now comes "Orabic," a designation for a federation of Bible classes. The word represents Organized Adult Bible Classes.

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