

THE YOUTH'S INSTRUCTOR





WHITTIER realized a profit of ten thousand dollars on his first edition of "Snow-Bound."

NEW YORK STATE alone consumes each year over 1,250,000 cords of wood in the manufacture of pulp for paper.

HAVE you read Bunyan's "Pilgrim's Progress"? If not, why not include it among the books to be read during 1908?

AN Indianapolis steel company claims that the near-by saloons injure its business to the amount of \$75,000 annually, and so asks for prohibition in factory districts.

NEARLY 24,000 persons have lost their lives in mine disasters since 1890, and the annual death list increases as the years pass, the last three years recording a total of more than 6,000.

A BILL has been introduced into the House of Representatives providing that the motto "In God We Trust," which was recently removed from the gold coins, be restored to them.

PRESIDENT DUTCHER of the Audubon societies, declares that the annual crop loss in this country due to insects is \$800,000,000,—all of which would be saved if we should protect the birds.

THE temperance cause is gaining. Thirty-seven years ago, nine per cent of our population lived in territory where saloons were prohibited. Now one half live in prohibition territory.

CHRISTIANITY is fast gaining ground in Korea. Recently the Presbyterian Church held its first presbytery there. Seven native ministers were ordained out of a group of five thousand believers.

WHILE Japan is calling, "On to Christ," the cry throughout India is, "Back to the Vedas." India wants its old religion, modified sufficiently, however, to bring it into harmony with ideas of the West.

A PRESBYTERIAN minister of Pittsburg received a purse of \$220 from his congregation as a Christmas gift. He returned \$100, as it was in the form of \$20 gold pieces which did not bear the motto, "In God We Trust."

AN example of the increased price of paper is found in the case of a publisher of a daily in the Middle West, who recently paid \$1200 for a car-load of paper. The same quantity and grade of paper cost a year ago but \$800.

OKLAHOMA ("Beautiful Land") was admitted to full fellowship in the sisterhood of States on Nov. 16, 1907. The new State includes both Indian and Oklahoma Territories. Guthrie is the capital, and Charles N. Haskell is the first governor.

THE statistics compiled by the district attorney of New York show that a wave of crime has swept over that city the past year. The report shows that there are more than twice as many cases awaiting the disposition of the courts as there were a year ago. There are now 1,271 persons awaiting trial.

"GOOD manners are not simply an external finish, like the polish or veneering on wood, but this outer graciousness and gracefulness have their roots deep in a noble heart and an upright character. We can not take them off and put them on at will. If they do not reach down to heart and character, they will be like the veneer that breaks off by hard usage, and reveals the common wood beneath."

"THE first Japanese newspaper was published in 1863, only forty-five years ago, and contained some news translated from the Dutch papers. To-day Japan has over fifteen hundred daily newspapers and periodicals. Tokyo has over twenty. The *Japan Times*, of Tokyo, is published in English, but is edited exclusively by Japanese. The *Japan Times*, by the way, with the proverbial Japanese enterprise, is now composed entirely on American-made linotypes."

"ONE of the most interesting scientific discoveries connected with the Simplon Tunnel is the existence in the rocks through which the tunnel was bored of a surprisingly large amount of radium. The greatest percentage was found more than two and a half miles from the Italian entrance, where every gram of rock contained about one-fourth-thousand-millionth of a gram of radium. The presence of such a quantity of radium is thought by some persons to furnish an explanation of the extraordinary degree of heat encountered in the tunnel."

EDWARD BOK, editor of the *Ladies' Home Journal*, was born in Holland, of very poor parents. He came to this country at the age of six. He earned his first money by selling water at one cent a glass to passengers on cars running from Brooklyn to Coney Island. After a time his capital allowed him to put a slice of lemon in each glass; for this service he received two cents a glass. In winter he sold newspapers, and worked in a bakery, cleaning windows and helping to serve customers, for fifty cents a week. He is still a young man, but is worth perhaps a million dollars.

SOME boys and girls think that French and German are difficult languages to learn, but how would they like to have to translate the Bible into Lengua, a South American language where "Sohog-emek-wakthlamokem-inik-antanthlama" is the word for "eighteen"! Literally translated, it is: "Finish my hands, pass to my other foot — three," for fingers and toes act as units. Another interesting word in this language is "Wait-kyanamankukingminik-ikpithmuk," which means "butter." Literally, it is: "The grease of the juice of the udder of the cow."—*Bible Society Gleanings*.

Some Christmas-Day Items

WESTMINSTER ABBEY, London, was consecrated on Christmas day, 1065.

William the Conqueror was crowned in Westminster, Dec. 25, 1066.

The first house in Plymouth, Massachusetts, was begun by the Pilgrims on Christmas day in 1620.

Sir Isaac Newton, discoverer of the law of gravitation, was born Dec. 25, 1642.

Dec. 25, 1684, eight British sovereigns were living—Richard Cromwell, Charles II, James II, William II, Queen Anne, Queen Mary II, George I, and George II.

Nashville, Tennessee, was founded Dec. 25, 1779. Clara Barton was born Dec. 25, 1821.

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Caste in India

THE one thing which stands as the greatest barrier against the intellectual, moral, and general growth and development of the Indian races, and interposes one of the greatest obstacles to missionary work in this empire, is that of caste. It is quite impossible for one making only a brief sojourn in the country to familiarize himself with living in all its various details. In fact, one, after an extended residence in India, can very easily transgress the tradition of caste through ignorance of some of its fine-spun points and numerous inconsistencies.

We have nothing in the United States that we can liken it to by way of comparison. The "color-line" in the South might bear a faint resemblance to it in some minor details, but the color-line is not caste. I am not sure, however, but that which, in the rich, fashionable aristocrat, and strutting dude, causes them to look down upon the toiling peasant, or working men in some of the humbler walks of life, or that which causes one person to snub another because he by chance has what is considered a higher position in business or society than some other person, may have behind it the wicked germ from which caste has been hatched. One possibly is the first step, and the other is the last. Still this is not caste.

Caste is a Hindu institution, of which there are four fundamental divisions—the priestly, or Brahman, the warrior, the trading, and the laboring. These four divisions are, however, divided and subdivided into numerous sections, some say into thousands. The Brahmans are the brain power of Hinduism, and when in doubt as to any point, a Hindu consults a Brahman priest, and his opinion as a rule is considered infallible. The warrior caste has lost in part its occupation, as not so many as formerly, because of the changed condition of things, find employment in the native armies. The trading caste comprises quite a number, and they thrive well. In selling any article they plan to get all they can for it. Usually they ask an exorbitant price, and expect one to "bargain" with them, and rather than lose a sale, they will sell on a very small margin.

The laboring caste are ambitionless toilers, and

struggle along in the same way their ancestors did centuries ago. They use the same primitive tools that were used in the days of Alexander the Great. Oxen are the universal beast of burden, and all the movements are very slow indeed.

Caste is hereditary. The person is born with it, and it can never be changed, and many would almost rather sacrifice life than to attempt to change or break their caste; and it is said that caste is the one thing concerning which a Hindu will not lie.

In all European countries the great question which exercises the mind of every parent is, "What shall we do with the boys?" And every parent desires to see his boy ascend the ladder of fame and honor as high as possible. But no such question confronts the Hindu. His question was settled centuries before he was born. Whatever has been the work or rank of the father, that is the position of the son; he neither goes up nor down. A priest's son is a priest; a soldier's a soldier; a farmer's a farmer; a merchant's a merchant; a carpenter's a carpenter; a scavenger's a scavenger.

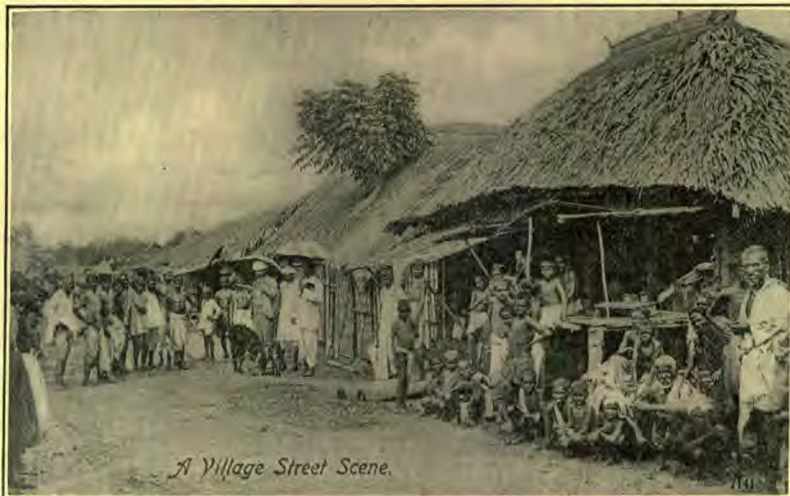
In the fullest sense the occupation is born with the boy. To seek to rise above it, would be to change, or break, his caste.

The requirements of caste are about as numerous and exacting as those of the Pharisees in the days of Christ.

"The principal laws direct that in-

dividuals shall marry only those of their own caste, eat with their own caste, and only of food cooked by a caste fellow or a Brahman; that no superior shall allow one of inferior caste to touch his cooked food, or even enter the room in which it is being cooked; but articles of a dry nature, such as rice, grain, etc., are exempt from defilement." "Neither the ocean nor any of the boundaries of India may be crossed without one's being outcasted."

"The punishment of being outcasted may be described as a kind of boycotting and ecclesiastical excommunication. The backslider's friends refuse to partake of his hospitality or grant him theirs; they will not eat, drink, or smoke with him, which are far more significant acts than is comprehended in our social philosophy. They decline to marry his children, or give him theirs in marriage; and if he has a married daughter, she is debarred from visiting him. Those important functionaries, the priest-barber and washerwoman, refuse to serve him. All connection with him is completely severed, and no one will visit him, even at the funeral of a member of his family, which, in a land where there are no undertakers and no hearse even



A Village Street Scene.

for the richest, leaves him in a forlorn predicament." "Reinstatement in caste is possible in most cases after going through a ceremony of purification, which consists of swallowing a mixture compounded of the products and excrements of the cow, feasting an assemblage of caste brethren, and feeing the Brahmans."

"A caste which is accounted 'clean' in one part of India may be held contrariwise in another. . . . A man may sit on the fence and see the land plowed, and urge the plowman to goad the team, as he often does, and yet may not plow himself, because that entails driving the bullocks, which are sacred animals. A Brahman may eat sweetmeats or wheat with men of the warrior or trading castes, but not rice, for that is supposed to admit equality. He may blackmail a man of the laboring caste for food to take home with him to cook, but must on no account eat it in the individual's house. The clean castes habitually wear shoes made out of the skins of cattle, yet would be defiled by the mere touch of the hide, or of the tanner, or of the shoemaker who made the shoes. The 'bearer,' or valet, who waits upon an English master is often of the highest caste; he may make the bed, prepare the bath, and attend to all the personal wants of his Sahib, but not bring him food. The Hindu who attends to your cows and sheep would revolt at the suggestion of grooming your horses or giving your champion-bred English fox-terrier a bath. The former duty is the function of a low caste man, while only the scavenger may deal with dogs, which are held to be not one degree less defiling than swine. But the cat is sacred, and the monkey holy. . . . In the ordinary transactions of life, when money passes between a low-caste and a high-caste man, the coin is thrown on the ground by the one and picked up by the other, for fear of defilement; they may not stand on the same carpet, or enter the same room. The low-caste man must not cross the threshold of his superior's house or hut." The foregoing quotations are from "Indian Life in Town and Country."

"Without doubt 'caste' originated in the economical division of labor. The talented and most intelligent portion of the Aryan Hindus became, as was natural, the governing body of the entire race. They, in their wisdom, saw the necessity of dividing society, and subsequently set each portion apart to undertake certain duties which might promote the welfare of the nation. The priesthood (Brahman caste) were appointed to be the spiritual governors over all, and were the recognized head of society. The vigorous, warlike portion of the people (Kshatnja, or warrior caste) was to defend the country, and suppress crime and injustice by means of physical strength, assisted by the priesthood. They were to be the temporal governors of the administration of justice. The business-loving tradesmen and artisans (Vaisya, or trader caste) had also an important position assigned under the preceding classes or castes. The fourth, or servile class (Shudra caste), was made up of all those not included

in the preceding three castes. In ancient times persons were assigned to each of the four castes according to their individual capacity and merit, independent of the accident of birth."—*Ramabai*.

"No greater millstone could be hung around the neck of any people than that of the multitudinous caste rules of Manu and later accretions which are the all in all of Hindu life. There may have been good in this system in the past, and it may have conserved some blessings of antiquity; but to-day it is the worst tyranny and the greatest curse that has blasted the life of the people. It is the source of their physical degeneracy, for it compels them to marry within narrow lines of consanguinity. It has cursed the people with a narrow sympathy; for no man in that system deems it his duty to bless or help those beyond his own caste. It has sown poverty broadcast over the land; for it prohibits a man from engaging in any work or trade which is not prescribed by caste rules and customs; and this has brought many to penury, want, and famine."



A MISSIONARY'S HOME IN INDIA

As a result of the caste system it is necessary to employ a large number of servants, in order to carry on the routine work of an ordinary family. While each one is paid but a very small salary, in the aggregate it is quite a sum, and the customs and climatic conditions of the country are such that it is impossible to dispense with servants.

As the acceptance of Christianity means to break caste, which a Hindu regards so sacredly, it makes missionary work much more difficult. Yet the message of the third angel is making its way in the empire, and gathering out a people prepared for the coming of the Lord.

G. B. THOMPSON.

THE growth of mission study among the students of American colleges, and also among the young people of the churches, is shown by the following figures: In 1902-03 there were enrolled 6,774 college students, and in 1906-07 18,000, who were studying missions. In 1902-03 there were 17,000 young people in the churches, devoting time to a special study of foreign missions, and in the year 1906-07 there were 100,000.

Trifles

It was only a thrust, unkind, unjust,
 An envious, petulant, spiteful fling,
 That went to the heart with a venom'd sting;
 And like the fold of a serpent cold
 It coiled and strangled a faithful trust,
 And robbed two lives of a friendship sweet.
 Wide, wide, as the ocean's tide,
 It stretched a gulf, and they could not meet.
 Often the tears that it caused were shed,
 But a word once spoken is never dead.
 It lay between them their whole life long,
 Till at last it grew to a mighty wrong,
 Though at first but a thrust, unkind, unjust.

It was only a word through the shadows heard,
 Steady and fearless, and for the right,
 But it brightened the dark with a ray of light,
 A beam that shone from the Father's throne,
 Till hearts of men with its glory stirred;
 And the night was past, and the dawn before,
 Nor dungeon gloom, nor rack, nor tomb,
 Could hinder the message of truth it bore,
 Of a purer life and nobler deed,
 Of a surer faith and a loftier creed.
 From country to country it passed along,
 Till earth was filled with a grand new song,—
 All from that word in the shadows heard.

Just a friendly hand, but it helped him stand
 Strong for a time in the world of men,—
 And it lifted him up when he fell again,
 By its good aid he struggled and made
 A life half-wasted good and grand.
 It gave him courage, and hope, and cheer,
 That hearty grasp, with its kind, warm clasp.
 That seemed to tell him, "Old man, I'm here."
 So he battled on, with his many foes,
 Till he conquered, and strong from the conflict
 rose.
 Ah, great indeed was the victory won;
 'Twas a noble work, but 'twas simply done —
 Just a friendly hand that helped him stand.

O if we knew how much we do
 Of good or ill, when we know it not;
 How we brighten or darken another's lot
 By the merest chance, or a word or glance,
 We would be wiser, and kindlier too.
 If we but knew how the tasks we slight
 From day to day shut our souls away
 From peace and perfection and truth and right.
 Would we not use a deeper care?
 Would we not spend more time in prayer,
 That we might give the more earnest heed
 To thought and action, and word and deed,
 Would we not, if we knew how much we do?

EUGENE ROWELL.

The Bible Untouched

We hear much in this time about science and the Bible. It is stated and reiterated that "science has made such great strides, and has carried with it so much of our professional class, as well as our colleges and students, that the written forms of religion, as expounded in the churches, are now disproportionately outstripped." The scientists are fairly tumbling over one another in their confused haste to find something that seems to disprove Biblical statements. One

magazine has this to say about their results:—

"We deny that science has demolished a single one of the articles of faith put forth by the chief religious Protestant denominations in the seventeenth century. . . . We have yet to hear of the first fact, established beyond doubt, which forbids us longer to hold to the creedal statements which have become imbedded in the literature of the centuries, or are cherished by those who to-day love God and receive Jesus the Christ as their Saviour and their God."

The *Sunday School Times* expresses itself in another way:—

"The story of Biblical criticism is a story of Biblical triumph. . . . The world delights, now, to render homage to the Scriptures."

The editor of the *Ohio State Journal*, in commenting on some of the recent archeological discoveries at Rome that have been upsetting Roman history, and destroying even the "precious myth of Romulus, Remus, and the she-wolf," makes the following remark:—

"But, seriously, isn't it strange that these deep archeological researches—these deep burrowings into the crust of the earth—play so much havoc with profane history, but never run directly against the records as given in the Bible?"

One editor aptly replies: "It is passing strange; but some of us think we know the reason."

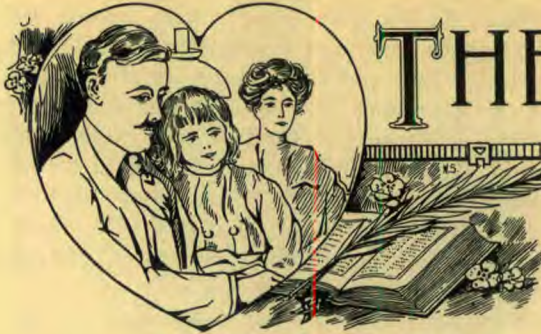
In commenting on the critic's work, Prof. A. H. Sayce writes: "I believe we are on the eve of great discoveries in the East. The 'critics' were premature in announcing their conclusions. They should have waited till the spade had done its work!"

If scientists and critics would take the plain statements of the Bible and believe them, they would, in a few minutes, arrive at the same place in their conclusions as they now do after about forty years wandering in the wilderness of skepticism and doubt.

"My words shall not pass away," says Christ; and they have not. Men in their fight against the Scriptures will some day find that the "impregnable rock of the Scriptures" is eternal. Let us cling to the old Bible!
 CLAUDE E. HOLMES.

Men and Money through Prayer

DR. HUDSON TAYLOR says that in November, 1886, the China Inland Missions were feeling greatly the need of divine guidance in the matter of organization in the field, and in the matter of reinforcements. They came together to spend eight days in united waiting upon God, four alternate days being days of fasting as well as prayer. They were led to pray for one hundred missionaries to be sent out that year. Their income had not been more than \$110,000, and they were led to ask God for an increase of \$50,000. More than this, they were guided to pray that this might be given in large sums, so that the force of their staff might not be unduly occupied in the acknowledgment of contributions. What was the result? God sent them offers of service from over six hundred men and women during that year, and those who were deemed ready and suitable were accepted and sent to China, and it proved at the end of the year that exactly one hundred missionaries had gone. What about the income? God did not give them exactly the \$50,000 they asked for, but he gave them \$55,000, and the amount came in eleven contributions. The smallest was \$2,500; the largest was \$12,500.
 — Selected.



THE HOME CIRCLE

More powerful than any other earthly influence upon human hearts and lives, is that of a true home.

The Letters I Have Not Sent

I HAVE written them,—keen, and sarcastic, and long,
With righteously wrathful intent,
Not a stroke undeserved nor a censure too strong;
And some, alas! some of them *went!*

I have written them, challenging, eager to fight,
All hot with a merited ire;
And some of them chanced to be kept overnight.
And mailed, the next day,—in the fire!

Ah, blessed the letters that happily go
On errands of kindness bent;
But much of my peace and my fortune I owe
To the letters I never have sent.

— Arrow.

Life's Lessons

"Is it not often so —
That we only learn in part;
And the Master's testing time may show
That it was not quite 'by heart' ?
Then he gives, in his wise and patient grace,
That lesson again,
With the mark still set in the selfsame place."

"The boys are so difficult to get on with!"
It was Ethel who said it; but, knowing both Ethel
and the boys, I — if I had been asked — should have
given it as my opinion that in this case it was Ethel
who was the "difficult" person.

And that's just how it is with most of us. "People
are so difficult to get on with!" we cry, when very
often the truth of the matter is that we are are diffi-
cult people, and that other people can't get on with
us, and the fault — or, at all events, a large part of it
— is ours.

Perhaps we find people unsympathetic or impatient.
Probably their attitude is caused by some fault in our-
selves. Possibly we are tiresome or dictatorial.

But that view of the case doesn't occur to us, and
so, instead of learning a much-needed lesson, we go
on in just the same way, shrugging our shoulders,
and putting people down as "difficult."

It's such a pity we are not more on the look out
for lessons. They are put before us often enough,
but even if we do see them, "I'm too old to change
now," we often say, and so we go contentedly on in
the same way, putting the blame on other people,
or laying it on the fact that we are getting too old to
learn new ways.

Now, as a matter of fact, one ought never to be
too old to learn, and never to fancy that one's own
opinions and ways of doing things must necessarily
be right.

For years I have always pronounced a word in what
I believed to be the correct way. The other day I
heard some one pronounce it quite differently. On

looking it up in the dictionary, I found that all those
years I had been in the wrong.

The fact that we have thought ourselves right for
a number of years doesn't prove that we are. Rather
should any question on the subject send us flying to
the dictionary, so that if we happen to be wrong, we
may in future correct the mistake.

And this is just what we ought to do when we fancy
people are difficult to get on with. Not at once put
down the difficulty as due to them, but rather hunt
up the dictionary of our faults, and honestly try to
discover if the friction is not due to us.

Life has many lessons for us. Each day there is
a fresh one. Every little annoyance, every trial, every
difficulty, holds its teaching; and if we will not learn,
can we wonder that the same lesson is put before us
day by day, till we get irritated and annoyed by the
very sight of it? We are not even attempting to learn
the right one; like a child who has been given a sum
in multiplication and insists on doing it by division,
and then is surprised to find the answer is wrong.

And many of us go on year after year wanting
other people to correct their faults — a matter over
which we have no control — instead of trying to cor-
rect our own. No wonder we still find others difficult.

"If you would raise others, live yourself on a
mountain," said Dean Farrar in one of his sermons.

Yourself, that is your business, to make your own
character as high as possible, to rub off the angles,
root out the faults, try every day to do something,
and master a bit of the lesson set before you: —

"Man is not God, but hath God's end to serve,
Somewhat to cast off, somewhat to become.

Grant this, then man must pass from old to new,
From vain to real, from mistake to fact,
From what once seemed good, to what now proves
best.

How could man have progression otherwise?"

And if you honestly try to do it, you will probably
be surprised to find how few "difficult" people there
really are in the world.— *Home Chat.*

What It Meant

"I AM certainly cross with Mabel," exclaimed
Mabel's once dearest friend, "I used to wonder how
it was she so often disappointed me in little things. You
know she would so readily promise to do this or that,
and agree to almost anything that I proposed, and I
thought her a delightfully pleasant girl. But I soon
found that she was readier to promise than to perform.
And many times when I brought her to book for this
or that failure to fulfil a promise, she made the excuse:
'Oh, I forgot all about it! Do forgive me this time,
won't you?' And of course I did, and the next time,
and so on indefinitely. Now I feel like calling a halt
and telling her my candid opinion. And that is, that
behind all her poor memory, and underneath all her

disregard for the convenience of others — in fact, what it all means is that she is selfish." There was a decided nod of the girlish head as the candid opinion was expressed — a nod that argued ill for Miss Mabel if she did not speedily mend her ways.

And in truth they needed mending. Any girl, or young woman, or man — anybody, young or old — who will idly promise and selfishly fail of fulfilment, needs a candid opinion from some one. There is nothing that will so quickly alienate friends and earn an unenviable reputation as that of making poor excuses for deliberate failures to carry out promises of this sort. It makes others feel that one is not to be depended upon; it spoils the trust upon which friendship must be built, and it leads to a carelessness in word and deed that any one can see is a hindrance rather than a help in the building of a good, true, high-standard character.— *Young People*.

The Country Girl

AT the word "country," visions arise of roses and fresh cream, of mellow apples and babbling brooks, of blackberries and water-lilies, of colts and puppies, of lambs and kittens, of grapes and wild honey, of the scent of pine and the fragrance of cedar, the balm of the fir and the odor of the honey-locust, the trilling of robins and cooing of doves, the hum of bees and the rich, sweet smell of clover in the air. I can see the reds and yellows of autumn, the white snow fields of mid-winter, the first green glints of spring's awakening. I can see, but words fail, and each one may finish the picture for himself.

It may be that it rains in the country sometimes, and one travels in mud, ankle deep; it may be that even there, roses and honeysuckles do not grow of themselves, but have to be cultivated, and it even seems to me that once in a while the farmer girl has to load hay or milk the cows. But granting these drawbacks, you may be assured that if ever you look back at the end of a long life upon varied surroundings, those days, which may perhaps seem dull enough in passing, will stand out with vivid brightness as your "Golden Days," each one beginning with a big, red letter.

It may be you feel agrieved because you have been isolated in this lonely spot, with no congenial company and few opportunities for self-improvement. I wish you knew, child, how bountifully you have been blessed in these very deprivations. My heart is sad when I think of your sister in the great city, wearily struggling for fame and recognition. I wish she might enjoy some of your bright sunshine and pure air, some of your wholesome diet and quiet nights, your pleasant landscape and kindly neighbors. Sometimes she saves and scrimps a whole year for just two or three weeks in the summer-time of what you enjoy every day. And yet you are sometimes foolish enough to want to change places with her.

There is one blessing of country life that city life can never give. That is the free, sweet, pure, life-giving atmosphere. In the city, if you open your lungs, it is only to fill them with coal dust, tobacco smoke, and all the countless impurities of a germ-laden air. Here you may open your doors and windows wide, lift up your chest and draw life in at every breath. You can tramp through the woods and over hills, rejoicing in the sunshine, laying up a reserve force of strength and health for days to come, and filling your mind with pleasant, peaceful thoughts.

Nature is a dear good mother who loves you, and upon whom you may safely lavish a large return of affection. You will receive from no other earthly teacher such opportunities as she gives for mental and moral improvement. Imagination, observation, artistic perception, and skill in true science are all fostered by intimacy with her.

"She has a world of ready wealth
Our minds and hearts to bless,
Spontaneous wisdom breathed by health,
Truth breathed by cheerfulness.

"One impulse from a vernal mood
Can teach you more of man,
Of moral evil and of good,
Than all the sages can."

If you feel an ambition to become independent, you will find many opportunities in the country, both pleasant and profitable. You can, if you have, or can become possessed of, an acre or two of land, raise chickens, geese, or turkeys. If you are not fond of live stock, you can raise vegetables or sell flower seeds and bulbs. If you have but a small plot of land, it might be more paying to make a specialty of some one thing, such as celery or other herbs.

An ambitious, energetic girl with real business ability is bound to make a success wherever she is situated; but for the girl who is simply trying to make a living, as a rule the country offers more opportunities than the city.

Because you live in the country, you need not be ignorant and unlettered. The cross-roads' post-office can bring you the latest magazines and books, and long quiet evenings will provide the time to read them. No matter how hard you work, I hope you do not neglect the reading that is more necessary when you can not reap the benefit of direct contact with other minds than when you have that advantage.

You must not neglect your appearance, even though there are few to see you. The morning bath, the care of your hair and complexion, and neatness in dress are just as essential when you are alone as when you are among multitudes.

There is often for the girl who lives in the country much that she can do in a philanthropic way to improve the condition of the neighborhood. She can set the example of not only keeping her home neat and tidy inside, but on the outside as well. There are so many yards that are so bare and unkempt that they are an eyesore to the community. Thought and work will do wonders, even though there be but little money to buy flowers and shrubbery, and one yard well cared for may prove an inspiration to the whole neighborhood. In most country places it is often hard to find teachers for the Sabbath-school, an organist for the little cottage organ in the church, or local talent that can read or recite creditably before an audience. There is some one of these things that you can do: prune your talent, cultivate it, and you may find yourself a real help more than once. There is no talent so small that it may rightfully be buried in a napkin; none so important that it can not be traded upon and increased. So gather up your abilities and do what you can.

"Let us be content to work,
To do the thing we can, and not presume
To fret because it's little."

FAITH BURCH.



New Use for Eiffel Tower

THE gigantic steel tower, 984 feet—300 meters—in height, which has been the most conspicuous landmark of Paris since 1889, has recently become one of the most important wireless telegraph stations in existence. The French government intends to use it as a center for the transmission and reception of wireless dispatches, not only for land, but also for marine purposes. With the apparatus at present in use such dispatches can be sent to a distance of six hundred miles overland from the great tower. It is thus possible, from this center, to reach the Mediterranean Sea and all seaports in France, and movements of both the army and the navy can be directed from one focal point.—*Youth's Companion*.

The Peanut

THE peanut has now adopted the United States as her own country, and millions of bushels are raised here every year. But like many other creatures, the peanut sails under false colors, for she is not a nut at all. The nut family will not own her. When pressed upon to tell who are her relatives, she is obliged to own that she is a cousin of the bean and pea. She is a freak, even in the bean family, for she refuses to raise her children in the air and sunshine as the beans do. So after blossoming, the flower stem bends down to the ground with the baby nut, and buries it under the soil. There it grows and fattens and ripens and forms its yellow shell dress. But for all its queer ways, we call it a nut, and use it as one.—*Home and School Visitor*.

Letters that Talk

SOME of the achievements of the Danish inventor, Poulsen, have been as marvelous as those of Edison. Poulsen produced the telegraphone, an instrument somewhat after the order of the phonograph, but far more perfect. It can be attached to any telephone, and



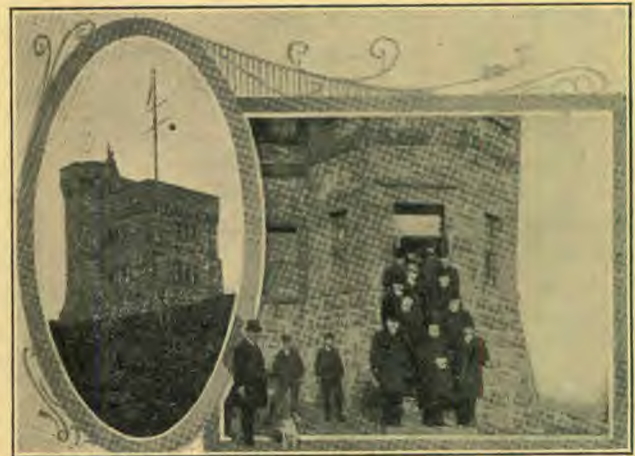
receives messages, mechanically on flat sheets of magnetized steel. The records are made by magnetism, and the surface shows no lines of any kind.

One of the wonderful adaptations of this instrument is that it will possibly make the letter of the future a steel disk that talks, from the fact that one may "talk" a message to one of the steel sheets, enclose it in an envelope, just like the ordinary letter, and mail it for transmission to a correspondent, who puts the disk on his own machine and listens to the message. He not only has the words of the sender, but also the precise tone and inflection, which is a material thing, since every one knows what a different meaning is often gathered from the spoken words as compared with the effect of a written letter.—*Young People's Weekly*.

Wireless Telegraphy

NEARLY sixteen hundred wireless stations have been established in various parts of the world. These stations are classified as follows: Commercial land stations, 195; merchant vessels, 170; lighthouse and other government stations, 150; naval installations, 670; military portable stations, 55; experimental stations, 310. And all of these have been established within the last ten years, practically within the last six years.

The new thing now in wireless telegraphy is the opening up of a wireless "line" across the Atlantic to the business of the world. This was done on the eighteenth of October, 1907, when the line from Glace Bay, Nova Scotia, to Clifden, Ireland, was declared open for press business, and 10,000 words of dispatches passed over the line that day, at a cost of about eight



CABOT TOWER ON SIGNAL HILL, ST. JOHN'S, N. F. MR. MARCONI IS INDICATED BY THE CROSS

cents a word. In November a single issue of a New York newspaper contained more than a page of intelligence transmitted across the ocean by this means.

And wireless telegraphy has for some time rendered practical service to the army and navy department of the world's leading nations; it has also been of service to the great passenger liners that sail the seas, in reporting their progress, and other important items. The business man by it has been enabled to keep in close touch with his affairs, while crossing the ocean, and passengers on some of the larger vessels have been treated to daily newspapers through the wireless.

One incident may be sufficient to show how much the wireless service may mean to passengers in case of illness. When the "Deutschland" was forty miles at sea and almost twice that distance from the Bartholdi statue of Liberty, word was telegraphed to a New York hospital that a certain passenger had been taken suddenly ill. The hospital was asked to have everything in readiness for an immediate operation, to have an ambulance at the pier, and to notify the patient's family of his condition.

Relieves Embarrassment

In one instance a second-cabin passenger lost her ticket. Though the vessel was many miles at sea, the port from which the vessel sailed was called, and it was learned that the woman had bought a ticket, as she said; so the difficulty was satisfactorily adjusted.

A marconigram once brought instant relief to a young man who found himself "aboard ship, homeward bound, his passage paid, but without money for incidental expenses and for landing. He knew that his mother was on an east-bound ship. The prob-

able day and hour of the meeting of the two vessels was calculated. The purser of the east-bound ship was instructed to lay the unfortunate's case before his mother. It took but a few minutes for her to place money in the hands of her purser, who instructed the purser of the west-bound liner to pay it to his passenger."

Other Uses of Wireless Telegraphy

When a ship is approaching shore, great caution is often necessary because of uncertainty as to the vessel's exact position. Several years ago it was arranged to utilize wireless telegraphy for the benefit of English vessels, by sending hour signals over the sea to a distance of several hundred miles from the English shore, in order that the captains of incoming ships might be enabled to get the exact Greenwich time, and thus know how to determine unquestionably the



A PORTABLE WIRELESS OUTFIT

proper course of the vessel as it neared the shore. At Camperdown, near Halifax, the government of Canada has established a similar system of wireless signals. And the British Admiralty has instructed the commander of all ships of war furnished with wireless apparatus to telegraph full details of weather conditions at sea to the meteorological stations with which they may be in communication, as the great storms generally approach the British Isles from the sea, and not as in the eastern half of the United States, across the broad continent netted with telegraphs.

All advanced geography students know that the longitude of a place, or its distance from the standard meridian, can be obtained by comparing its time at a given moment with the time of the place through which the standard meridian passes. This difference in time of two places is often determined by the ordinary telegraph system; but signals sent by wireless apparatus are capable of furnishing this information where no ordinary telegraph-lines exist.

Fleets of vessels fishing along the Atlantic coast are kept in communication by wireless telegraphy. When a part of the fleet sights a shoal of fish, it can notify the rest of the fleet, and assemble the ships from remote points without delay.

The fishermen use wireless telegraphy also for ascertaining Boston markets so as to know when to "run in" and sell to the best advantage.

Wireless-equipped vessels have also rendered service by warning one another of the location of icebergs.

Wireless telegraphy has been adapted to the controlling of trains in Germany, so that trains may be stopped at any point on the line. Persia has also installed apparatus on her railroads. England and America of course are not behind in any good thing.

The United States Life Saving Service is one of the most effective in the world, yet so treacherous is the old ocean that it seems quite impossible to prevent the loss of some lives every year. Through the generosity of an American man of wealth, wireless telegraphy is also to be devoted to this humane serv-

ice. These large ocean-going tugs are to be placed at the disposal of the government, to respond to wireless calls for aid from life-saving stations along the Atlantic coast. These tugs are so staunch and powerful that they can force their way through heavy seas that the life-boat men could by no means weather.

These are but a few of the things for which the world is indebted to Mr. Marconi and his associates. Still greater service is inevitable, as it has been demonstrated that the wireless system is subject to less interruption by meteorological conditions and other causes than the wire system, and that it is as rapid and accurate as the older method. The United States Signal Corps has maintained for four years wireless communication across Norton Sound in Alaska. "During all this time there has never been a day when the service was interrupted. More than a million words a year are sent, and at times a rate of thirty-three words a minute has been maintained for an hour."

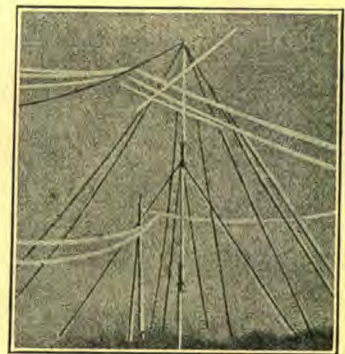
The world is confidently and expectantly looking toward the future of wireless telegraphy.

F. D. C.

Interesting Statistics

In 1816 the government began to issue a register showing the names of the people on the government pay-roll. The first register contained 6,767. That of the current year gives the number of federal officials and employees at 305,145. This does not include about sixty thousand people who are on the temporary pay-roll; neither does it include the privates in the army and navy, nor any of the officers in those two branches, except such as are doing civil duty. Counting the officers and men of the army and navy, the total number of federal employees would reach close to 400,000.

Director North is cutting out all surplusage in the new register. For instance, the register of 1905 contained 4,219 pages, whereas the new one will contain 1,560 pages. The 1905 book cost \$78,000. The new one will cost about \$25,000. All former books contained a large amount of data about the principal office-holders. This all took up space. The new book will simply contain their names, where they are from, and what position they occupy. It will be patterned after a city directory. President Roosevelt therefore will be allowed no more space in the book than a scrub-woman in the post-office building of a Western city.



Although the electric waves which transmit wireless messages are invisible to the naked eye, this wonderful photograph is believed to be an actual reproduction of a Marconi message leaving the wires on its journey across the Atlantic Ocean. The plate was exposed at night while experiments were in progress. — *Popular Mechanics*.

This country has in the diplomatic and consular service combined, 337 officials in Great Britain, 96 in Germany, 40 in Italy, 60 in Mexico, 76 in France, 8 in Argentina, 30 in Austria, 12 in Belgium, 1 in Bolivia, 22 in Brazil, 12 in Chile, 45 in China, 14 in Columbia, 7 in Costa Rica, 15 in Cuba, 10 in Denmark, 8 in the Dominican republic, 7 in Ecuador, 8

(Concluded on page twelve).



The Dove's Ride

My papa gathers cream for the factory, and one bright morning this summer, as he was out on one of his trips, he called at a farmhouse. A pretty dove, a pet of the family, came in while he was weighing the cream, and flew upon his head.

She was driven off, and waited patiently until he got into the wagon to go, when she flew upon his head again, and seated herself for a morning ride.

She kept her seat on papa's hat until he got to the "four corners," about three fourths of a mile distant, where he got out to unload some of the cream. Then the dove flew off on to one of the wagon wheels.

Just then another team of horses with a man in the wagon came along, going toward the dove's home. She, thinking this her chance, flew upon this man's head and rode back to her home.

Our school-teacher boarded at the dove's home this summer, and quite frequently this pretty, knowing little creature would come to school with her in the morning, stay around for a while, and then fly away home. Don't you think her a nice pet? — *Marion C. Thurlow.*

Disciplining the Baby



IN writing of "The Real Malay," Sir F. A. Swettenham tells how he saw a baby elephant disciplined on the march. There were nineteen elephants in the caravan. Of these, some were too young to carry burdens, and others, full grown, looked after the youngsters. The hero of this story was about a year old.

We were traveling over a jungle track, which necessitated walking in single file. As we neared the foot of the slope leading into the Perak Valley, Malacca, we came to a gigantic forest tree which had fallen right across the path.

Exactly in the path a great slice of the tree had been sawed out and thrown to one side, so that coolies carrying loads might pass without having to get over the obstruction.

All the elephants went a little way along the tree, to where the diameter was smaller, scrambled over, and then waited in a bunch on the other side. We asked the reason, and the drivers said that they were waiting for the baby, which had last been seen, higher up the hillside, chasing a Chinese coolie.

We tried to persuade the drivers to go on, but either they could not or would not. They said the elephants wanted to see the baby past the difficulty.

Suddenly there was a noise of scattering leaves

and rolling stones, and the baby ambled down the steep decline at a really hazardous pace, made straight for the cleft in the tree, dashed headlong into it, and there stuck fast.

He squealed lustily. His mother thumped her trunk on the ground, trumpeted in a very high-pitched voice, and moved about in so uneasy a way that she nearly threw her passengers off her back.

The baby was caught very fairly by his ribs. He seemed to fit the aperture exactly, his head out in front, his tail behind, and his body held as in a vise. We were very curious to see what would happen, and had not long to wait.

The "nurse" elephant went to the tree, and clambered over it where she had passed before. Then she slowly walked to the path, looking at the imprisoned culprit as she passed him. She took two steps up the path, and then, lowering her head, ran at the baby, smote him behind with her forehead, and sent him about ten feet down the path on the other side of his house of detention.

The ungrateful little beast never even looked round, but, with the impetus given him, started off on a quest for new opportunities for mischief.

The "nurse" rejoined the party with what seemed to me a curious twinkle in her eye, as if she had administered chastisement while apparently only discharging her duties in the most orthodox fashion. — *Youth's Companion.*

The Economy of an Empress

THE empress of Germany, with two of her court ladies, was sitting on a terrace in the park of Sans Souci, at Potsdam Palace, when another lady of the court, a countess, approached. The countess was accompanied by her little girl, and the empress called to her own little daughter, the Princess Victoria, who was playing down below, to come up and make this child's acquaintance. A few minutes later the empress felt somebody tugging at her sleeve.

"Mama!" whispered a small voice at her ear, "See what beautiful things that little girl has! [The countess's daughter was most expensively dressed]. And it is not Sunday, and there are no uncle-kings here. And I am a little princess, and she is a little countess. And she has on as beautiful things as you give me on Sunday and when an uncle-king comes. May I put on my beautiful things?"

"No, little sweetheart," the empress whispered in reply; "your papa is under too great expense to permit you to wear your good clothes every day. We must be as careful as we can of our clothes, so as to help him in every way possible." — *Selected.*



M. E. KERN
MATILDA ERICKSON

Chairman
Secretary

Morning Watch Calendar

LET those who desire the Morning Watch Prayer Calendar send in their orders at once to their conference secretary of young people's work. Price, six cents.

Study for the Missionary Volunteer Society

As will be observed, the Mission Study is omitted this week. Opportunity is thus given for all Societies to hold a consecration service, and it will also allow more time for the consideration of plans of work for the new year.

Missionary Volunteer Reading Course

"INTO ALL THE WORLD," pages 1-24.
TEST QUESTIONS 1-13, page 193.

We are just beginning the second book in our Missionary Volunteer Reading Course. "Into All the World" is an exceptionally interesting text. From time to time notes on various topics in the lesson will appear in these columns. (After carefully studying the assignment, use the test questions referred to for fixing points in your mind.) As you read of Reginald Heber, his song, "The Son of God Goes Forth to War," on this page, will be especially interesting.

Notes

RELIGIONS OF INDIA: The three prevailing religions of India are Hinduism or Brahmanism, Mohammedanism, and Buddhism. More than two thirds of India's inhabitants are Hindus. Of these, the Brahmans are the sacerdotal, or priestly caste, and the sole depositaries and interpreters of their sacred books, the Vedas. Mohammedans are followers of the prophet Mohammed. Their sacred book is the Koran. The Buddhists of India number about ten million. They are followers of Buddha, and believe in the transmigration of the soul through all phases and forms of life, the ultimate end being nirvana, or total annihilation. Aside from these religions there are many sects, two of which are the Sikhas and the Parsees; the latter are a small remnant of the followers of the ancient religion of Zoroaster.

CASTES: The low caste woman is free to go out to hear the gospel; the high caste woman, if she hears it, must hear it in her own home. She welcomes the zenana teacher, not because of the message she carries,

but because of the touch from another world. Some of India's men have admitted that the permanent progress of society is impossible except woman be educated. "Woman" and "social reform" are synonymous terms in India.

THE TAMILS: The Tamils, a branch of the Dravidian stock to which the original inhabitants of India belonged, entered Southern India and Ceylon from Central Asia, probably about the fourth century. Sixteen million people speak the Tamil language. As early as the ninth century they had a literature scarcely inferior to that of Northern India.

EAST INDIA COMPANY: The English, Danish, Dutch, French, and Portuguese governments had trading companies in the East. Of these companies, the English was the strongest. It gained possession of the French and the Dutch, to which the Portuguese had already yielded; and in 1845 the Danish yielded its possessions in Tranquebar and Serampur, to England. The East India Company had at home corrupted Parliament, and among the natives of India its influence was hostile to missions.

BRAINERD: David Brainerd, missionary to the North American Indians, was born at Haddam, Conn., April 20, 1718. In early manhood he was suddenly converted while taking a walk, and thenceforth devoted his life to the gospel. During his few years of faithful and loving service he baptized seventy-eight Indians. Failing health brought death at the youthful age of twenty-nine.



INDIAN GIRLS
Orphans from the Famine of 1897. Pupils of an American School in Bombay.

The Son of God Goes Forth to War

THE Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar;
Who follows in his train?
Who best can drink his cup of woe,
Triumphant over pain,
Who patient bears his cross below,—
He follows in His train.

The martyr first, whose eagle eye
Could pierce beyond the grave,
Who saw his Master in the sky,
And called on him to save;
Like Him, with pardon on his tongue

In midst of mortal pain,
He prayed for them that did the wrong:
Who follows in his train?

A glorious band, the chosen few
On whom the Spirit came,
Twelve valiant saints, their hope they knew,
And mocked the cross and flame:
They met the tyrant's brandished steel,
The lion's gory mane;
They bowed their necks the death to feel:
Who follows in their train?



AN INDIAN OX CART

A noble army, men and boys,
 The matron and the maid,
 Around the Saviour's throne rejoice,
 In robes of light arrayed;
 They climbed the steep ascent of heaven
 Through peril, toil, and pain:
 O God, to us may grace be given
 To follow in their train!

The Prayer Life of Jesus

WHEN I went through Palestine, I was deeply moved with the reflection that if the little hill back of Nazareth could disclose its secret; if the Galilean lake could tell all that has transpired there; if the desert places round about Jerusalem could unfold their story; if the olive trees could reveal what they have witnessed,—they would fill in the silent places of the Gospels, and would tell us chiefly about the prayer life of our Lord. They would tell us of the range of his prayer life, of its unselfishness, of its intensity, of its unceasingness, of its fervor, and of its Alaska, 41; foreign countries, 199.—*Indian School*—*John R. Mott.*

Life's Mission

Go forth to life, O child of earth!
 Still mindful of thy heavenly birth:
 Thou art not here for ease, or sin,
 But manhood's noble crown to win.

Though passion's fires are in thy soul,
 Thy spirit can their flames control;
 Though tempters strong beset thy way,
 Thy spirit is more strong than they.

Go on from innocence of youth
 To manly pureness, manly truth;
 God's angels still are near to save,
 And God himself doth help the brave.

—*Selected.*

Interesting Statistics

(Concluded from page nine)
 in Greece, 8 in Guatemala, 13
 in Hayti, 16 in Honduras, 3
 in Kongo, 4 in Liberia, 2 in
 Luxemburg, 2 in Montenegro,
 6 in Morocco, 19 in the Neth-
 erlands, 11 in Nicaragua, 9
 in Norway, 2 in Oman, 8 in
 Panama, 2 in Paraguay, 4 in
 Persia, 11 in Peru, 17 in Port-
 ugal, 2 in Rumania, 26 in Rus-
 sia, 4 in Salvador, 3 in Servia,
 5 in Siam, 34 in Spain, 9 in
 Sweden, 18 in Switzerland, 48
 in Turkey, 3 in Uruguay, 15
 in Venezuela, and one in Zan-
 zibar.

The duty of these officials is to keep the United States out of trouble with the other nations of the earth, and to promote our export business.

The United States Senate employs 440 persons, and the House of Representatives employs 360. More than 200 persons are employed in the Congressional Library.

The Smith family has the call in the matter of getting public jobs. The first volume of the new register contains 1,560 Smiths, 995 Browns, and 877 Joneses. There are ninety-eight John Smiths and 125 William Smiths. Counting the Smiths in the postal department, there are, all told, perhaps 3,000 Smiths in the government service.

The government employs 28,961 persons in Washington City alone. New York leads all States in the number of jobs which it has here. The patronage is divided by States as follows: New York, 2,316; Maine, 195; New Hampshire, 144; Vermont, 156; Massachusetts, 742; Rhode Island, 103; Connecticut, 260; New Jersey, 473; Pennsylvania, 1,821; Delaware, 95; Maryland, 2,205; District of Columbia, 8,712; Virginia, 1,952; West Virginia, 387; North Carolina, 436; South Carolina, 251; Georgia, 362; Florida, 101; Ohio, 1,077; Indiana, 592; Illinois, 932; Michigan, 488; Wisconsin, 339; Minnesota, 329; Iowa, 436; Missouri, 468; North Dakota, 61; South Dakota, 76; Nebraska, 211; Kansas, 307; Kentucky, 358; Tennessee, 362; Alabama, 211; Mississippi, 180; Louisiana, 180; Texas, 409; Indian Territory, 40; Oklahoma, 54; Arkansas, 153; Montana, 49; Wyoming, 40; Colorado, 121; New Mexico, 28; Arizona, 19; Utah, 38; Nevada, 22; Idaho, 24; Washington, 85; Oregon, 57; California, 264; Insular possessions and Alaska, 41; foreign countries, 199.—*Indian School Journal.*

A Resolution

To keep my health! To do my work! To live!
 To see to it I grow and gain and give!
 Never to look behind me for an hour!
 To wait in weakness and walk in power!
 But always fronting forward to the light!
 Always and always facing toward the right!
 Robbed, starved, or defeated, fallen, wide astray—
 On, with what strength I have!
 Back to the way!

—*Selected.*

Helped by Personal Effort or by Reading

Won by Cheerful Countenance and Helpful Words

It was in the year 1891, while attending the Baptist College, that present truth found me. I occupied the rear upper room in the home of a sincere Seventh-day Adventist, who is now a missionary in India. It was while at work in the kitchen that she spoke the cheerful "Good morning" that fairly beamed with the love of God and attracted me to this truth and message. Time after time during those few months as I passed up and down that rear stairway were a few seeds dropped that sprang up into a determined interest to know more of the Bible. And, too, I remember that it was not so much what was said as the living presence of God in that face that created the interest and conviction in my heart.

At first my cousins were more attracted than I, and even listened to whole Bible subjects presented, encouraging me to listen to the explanation of the same. As I studied and was captivated by the attractiveness of the truth presented, they became alarmed and turned from it with scathing rebuke. I did not falter, but determined to devote the two weeks' spring vacation to the study of the Sabbath. The large college library and the long list of D. D. professors offered me an excellent opportunity, I thought. Little did I realize in what deep water I was casting anchor.

About one evening of Bible study convinced me that I should have some help from the big professors. With a little timidity I approached the private home study of the talented and beloved pastor, fully expecting that with a short explanation all doubts or objections would be cleared up. I was met in a stern, nervous way with a few scriptures that could not be understood by one who wished a clear "Thus saith the Lord." I returned to my little room somewhat disappointed, but still hopeful. When vacation closed I had ransacked about all the history I could find.

At the beginning of the spring term of college I took another room that I might be absolutely alone. Only two thirds work was pursued in my studies, that I might have more time for Bible study.

Soon the critical point in my experience came. And it seems I never would have passed it aright if it had not been for the personal work of that sister in the truth. One Friday morning as I went to her home to do some work, as many college boys do, she asked me how I was getting along with my Bible study. I told her that as far as Bible proof for Sunday sabbath, I did not believe there was any. Then the touching words were said, with those eyes sparkling and face lighted with the love and Spirit of God, "Then, Jamie, don't you think you would better keep it?" I left my work as soon as possible and went to my room, and there, early in the morning before God alone, I promised I would follow the Bible and keep the Sabbath till he showed me otherwise.

Here the ire of the enemy was stirred. I continued a week at my studies in college. An excuse was asked for my absence from my Sabbath classes; we were accustomed to go to the president for the same. Here I was met by a spirit of force. Only railing and accusation could be brought against the keepers of the true Sabbath; and I was told that if I had any sense, I would leave such people alone. Excuse from my classes was denied, and also permission to continue.

I could see in this fiat only conditional expulsion.

At this time some of the good, wise professors changed their mode of dealing, and came to me with a warm arm, and said I was but a boy, and that I should let it drop, return to the Sunday sabbath, and that as they, with years of study, I would see my way clear. This I could not do. About one week later it was reported to my parents that I was creating a disturbance in the school, and they immediately telegraphed for me to come home. On my arrival I found them very much perplexed over my position. With varied experiences and patient waiting for a little more than a year, my parents were led to take their stand with me in keeping the true Sabbath of the Lord.

J. W. ERKENBECK, M. D.

A Tract Sent by Mail, and the Torn Paper.

ABOUT the year 1882 I was invited to open up a new field of work at a point in central Indiana. I quickly responded to the call because it came from a sister who had very recently begun to keep the Sabbath, wholly from the evidences she had obtained through reading-matter. A neighbor of hers had received a tract through the mail, but the sender was unknown. He read the tract, and thought it was interesting, but was not especially moved upon by its contents, so gave it to this lady. She read the tract, and became interested in it. Finding in it an advertisement of the *Signs of the Times*, she subscribed for that paper. It was from the reading of the *Signs* that she was finally led to obey God. Her love for the truth and for her friends and neighbors led her to call for some one to present the message to them. The response to her call resulted in the raising up of a strong church, the building of a meeting-house, and the giving of thousands of dollars to the cause of the Lord. The work still lives there, and its influence is widening.

Early in the year of 1876 I received a letter inviting me to visit a country district in northern Indiana, where there was a call for gospel work to be done. Responding to this call, I found the farmer who had asked for help, sitting in his home, smoking a pipe, and wearing a perplexed countenance, as if he were in deep trouble. I gave him my name, and spoke of the object of my visit, when he began to manifest some interest in making arrangements for some public meetings to be held in the district schoolhouse, yet the cloud did not then depart from his face.

The line of prophecies presented held his attention closely, but he seemed unmoved until we presented the Lord's great prophecy given in the twenty-fourth chapter of Matthew. The signs of the times and the evidence that the coming of Christ was very near, took hold of his heart, and he immediately yielded to all the claims of Christianity. His conversion was one of the most remarkable and interesting that I have ever witnessed, and it was lasting, too.

This brother told me that the incident which led him to seek for some one to teach him, was the finding of a torn piece of a periodical, I think the *Gospel Sickle*, lying by the side of a forest path. The slip of paper contained an article on the subject of the Saint's Inheritance, and also gave some information as to how other reading-matter could be obtained.

It is supposed that the slip of paper that he found had been torn from a publication that Brother Russel Hoag had handed to a person near the place where it

was found. The brother who received the truth in this way remained faithful to the cause as long as he lived, and also saw his family embrace it.

The person who first received the little *Gospel Sickle* evidently did not love it, so tore it asunder and cast it aside, but the Lord sent the fragment on a glorious mission. This incident and its results teach us that we should keep on distributing our excellent literature.

WILLIAM COVERT.

Alphabet for the New Year

ATTEND carefully to details.
Be prompt in all things.
Consider well, and then decide positively.
Dare to do right; fear to do wrong.
Endure trials patiently.
Fight life's battles bravely.
Go not into the society of the vicious.
Hold integrity sacred.
Injure not another's reputation.
Join hands only with the virtuous.
Keep your mind free from evil thoughts.
Lie not for any consideration.
Make few special acquaintances.
Never try to appear what you are not.
Observe good manners.
Pay your debts promptly.
Question not the veracity of a friend.
Respect the counsel of your parents.
Sacrifice money rather than principle.
Touch not, taste not, handle not, intoxicating drinks.
Use your leisure for improvement.
Venture not upon the threshold of wrong.
Watch carefully over your passions.
'Xtend to every one a kindly greeting.
Yield not to discouragement.
Zealously labor for the right, and success is certain.

— Selected.

Words of Truth

WE saw last week a flood of pious tears because the President had dropped the motto "In God We Trust" from the gold coins, and we should not be a whit surprised if Congress put it back. This week the laments begin because the school authorities of this city forbid Christmas songs and celebrations in the public schools. They seem to think that the Lord is grievously insulted and injured. We have more than once said, in previous years, on reading the complaints in Hebrew journals, that it is a wrong and an outrage that in our schools the tens of thousands of Jewish children should be required to unite in singing songs in honor of Christ's birth. We have known cases in which this was required of children the majority of whom were Jews. We can not imagine Jesus Christ demanding such honor of them. The defense is that ours in a Christian country, and that if Jews don't want to submit to our Christian ways, they can stay in Russia. That is of the essence of sectarian arrogance. Their fathers had the same right to come here that our fathers had. It is their country as much as it is ours. It is not the business of the nation to proselyte; that is the business of the church. We resent the idea that the secular power should try to control the religious opinions or acts of the citizens. In the nation all citizens have equal rights, and we are not afraid to let Christianity have its fair show and no more, and then let the best win. As to the children, if the failure of the state to make Christians of them leaves them to grow up without belief, then the blame is on the church which fails to do its duty.—
Editor of the Independent.



IV — The Sea Divided

(January 25)

LESSON SCRIPTURE: Exodus 14.

MEMORY VERSE: "And he led them on safely, so that they feared not: but the sea overwhelmed their enemies." Ps. 78: 53.

Lesson Story

1. The Israelites traveled many miles through a barren, lonely country, and were beginning to be weary, when the Lord told Moses to have them camp by the Red Sea.

2. They had been gone from Egypt but a short time when the Egyptians began to wish they had not let the Israelites go. The king of Egypt was also told that they would never come back, and the Egyptians said among themselves, How can we get along without the Israelites to work for us? And, besides, the Egyptians wanted again their jewels of gold and silver.

3. So Pharaoh took "six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them." He took also his horsemen, and his army, and went after the Israelites.

4. "And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the Lord." They thought they surely could not get away from the Egyptians, as they could not turn aside for the mountains, and the Red Sea was before them.

5. They forgot how glad they had been to get away from their hard work and suffering, and began to find fault with Moses for taking them out of Egypt to die in the wilderness. But Moses said, "Fear ye not, . . . the Lord shall fight for you."

6. The pillar of cloud that had gone before the Israelites now went behind them and separated them from the Egyptians, so that they could not see them. And this cloud was darkness to the Egyptians, while it "gave light by night" to the children of Israel.

7. At the Lord's command "Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.

8. "And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left."

9. Pharaoh's horses and chariots and horsemen followed the Israelites into the sea. In the morning the Lord began to trouble the Egyptians. Their chariot wheels came off, and they said, "Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians."

10. Then, when all the Israelites were safe on shore, at the command of the Lord, "Moses stretched forth his hand over the sea, . . . and the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them."

11. "Thus the Lord saved Israel that day out of the hand of the Egyptians; . . . and the people feared the Lord, and believed the Lord, and his servant Moses."

Questions

1. Through what kind of country did the Israelites travel on leaving Egypt? Near what sea did the Lord tell Moses to camp?

2. What report was brought to Pharaoh about the Israelites not long after they had left Egypt? Why did the Egyptians want the children of Israel back in Egypt?

3. How did the king of Egypt try to get the children of Israel back? What did he take with him?

4. How did the Israelites feel when they saw the Egyptians coming? To whom did they cry for help? Why did they feel sure that they could not get away from the Egyptians?

5. Whom did they blame for being out in the wilderness? What had they forgotten? What kind of answer did Moses give them? What did he say?

6. How did the Lord separate the Israelites from the Egyptians? How did this cloud look to the Egyptians? What did it do for the Israelites at night?

7. What did the Lord cause the sea to do when Moses stretched out his hand over it? What blew all that night? What did the wind do?

8. Upon what kind of ground did the Israelites cross the Red Sea? What kind of wall was on either side of them?

9. Who followed the Israelites into the sea? Who troubled the Egyptians? What happened to them?

10. What command did the Lord give Moses? What took place when Moses stretched out his hand over the sea?

11. How did the Israelites feel toward the Lord and Moses when they saw how they had been saved from the Egyptians?

are urged upon us, what should we do? Acts 4:18-20; 5:27-29.

10. When an ancient king set up an image and commanded it to be worshiped, what did the servants of the Lord do? Dan. 3:8-12, 16-18.

11. When Daniel was forbidden to pray, what did he do? Dan. 6:10.

12. When Israel was oppressed in Egypt, and unable to keep the Sabbath, what deliverance came? Ex. 14:21, 22; 15:1-11.

13. In the final crisis with the beast and his image, what great deliverance will come to the faithful? Rev. 14:1-5.

14. What song will be sung? Rev. 15:3, 4.

Notes

1. Jehovah's sign, or seal, is the Sabbath. The observance of this day marks those who keep it as servants of God. That power known in prophecy as the "beast" also has a seal, or mark, the observance of which will designate those who keep it as servants of an apostate spiritual kingdom.

2. The power foreshadowed in this scripture is the beast power of Revelation 13, known in history as the Roman, or papal church. The highest form of worship is obedience. To direct worship from the true God to itself, the papacy has dared to tamper with the law of God. In the Catholic catechisms the second commandment has been omitted, and the tenth divided to make good the number ten. Concerning the change of the Sabbath, eminent writers speak as follows: "In the interval between the days of the apostles and the conversion of Constantine, the Christian commonwealth changed its aspect. The bishop of Rome—a personage unknown to the writers of the New Testament—meanwhile rose into prominence, and at length took precedence of all other churchmen. Rites and ceremonies of which neither Paul nor Peter ever heard, crept silently into use, and then claimed the rank of divine institutions."—*Preface to Killen's "Ancient Church."*

"The change [of the Sabbath] from the seventh to the first, appears to have been gradually and silently introduced, by example rather than by express precept."—*Scott, comment on Acts 20:7.*

This change is admitted by reliable Catholic writers themselves, and is set forth as a *mark* of the church's power. Note the following: "In reply to a letter of Oct. 28, 1895, to Cardinal Gibbons, asking if the church claimed the change of the Sabbath as her mark, the following was received: 'Of course the Catholic Church claims that the change was her act. . . . And the act is a mark of her ecclesiastical power and authority in religious matters.'"—(*Signed*) *H. F. Thomas, Chancellor for the Cardinal.*

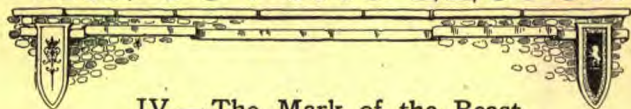
"*Question.*—Have you any other way of proving that the church has power to institute festivals of precept?"

"*Answer.*—Had she not such power, she could not have done that in which all modern religionists agree with her, she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority."—"*Doctrinal Catechism,*" page 174.

The Sunday institution, therefore, stands forth as the mark of the beast.

3. "The 'time of trouble such as never was,' is soon to open upon us; and we shall need an experience which we do not now possess."

THE YOUTH'S LESSON



IV — The Mark of the Beast

(January 25)

MEMORY VERSE: "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day; and having done all, to stand." Eph. 6:13.

Questions

1. Against what else besides the worship of the beast and his image does the third angel's message warn the world? Rev. 14:9-12.

2. What is the significance of the word "mark"? Compare Rom. 4:11; Rev. 7:2-4; Eze. 9:4; note 1.

3. What did the Lord say should be the sign, or seal, by which his people should be known? Eze. 20:12, 20; note 1.

4. To what extent will the spirit of self-exaltation be seen in the papacy? 2 Thess. 2:3, 4; compare Isa. 14:12-14.

5. To what does the prophet say this self-exaltation will lead? Dan. 7:25; note 2.

6. To what extent will the image of the beast go in its efforts to enforce the mark of the beast? Rev. 13:15-17; note 3.

7. Who only will refuse this badge of disloyalty? Rev. 13:8; 17:8.

8. How does the Lord regard obedience? 1 Sam. 15:22. How disobedience? Verse 23.

9. When decrees which involve disloyalty to God

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IN a personal letter, Brother A. E. Hodgkison says: "Our work in Australia is advancing. We are pouring literature into the homes of the people to a marvelous extent. God is in this work, and it must go with power. The spiritual thermometer is rising among our people. We look for our coming Lord."

RECENTLY a special missionary contribution was taken up in a congregation of native Christians in German Southwest Africa. There were only about two hundred persons in attendance, yet the offering amounted to \$750. One aged man said to the missionary, "I have no goat to bring. During my last long sickness I had to sell all the animals I had that I could buy the necessities of life. This is left," and he held out a gold piece and some silver. The missionary said, "Keep the gold piece at least. God has seen, and your readiness to give all is to him of as much value as the gift itself." "No, teacher," he replied, "I have consecrated it to God."

Abyssinia Waking Up

WE have heard much of the awakening of Japan, China, India, and Persia. Now word comes that Abyssinia also aspires to the European civilization. One of King Menelik's subjects who had learned printing in a Swedish mission, recently sent the following letter to the king of Abyssinia:—

"Your Majesty is aware that we Abyssinians are much behind all nations of the world. We know how to destroy and to kill; we ought to learn how to save and to build up. We are a people without civilization and fear of God. Why? Because our people are not taught, but remain ignorant. I would recommend that by your Majesty's order all children should go to school to be taught. If our people were taught, they would never revolt against your Majesty. We also want religious liberty. And your Majesty wants a printing-press to print your proclamations, books, and newspapers for the people of your empire, in order that they may become enlightened and informed of all events in the world.

"God gave to Ethiopia the great King Menelik, and I humbly beg your Majesty may give us schools, books, newspapers, religious liberty, a printing-press, etc., in order that we may become one of the civilized nations of the world."

To the honor of King Menelik it is said that he

received these suggestions favorably, and sent the author of the letter to Europe to purchase a printing-press.

The Buried Mastodon

FROM time to time the skeletons of huge animals, known as mastodons, are found, buried either in the frozen ice fields of the north or in the clay and marl of temperate climes. Undoubtedly these animals were buried at the time of the flood.

The mastodon is a species of fossil elephant. It is longer than the elephant of the present day, and has a longer head, with teeth quite like those of the hog.

Mr. J. P. Morgan recently paid thirty thousand dollars for a specimen, which he gave to the American Museum of Natural History in New York City. This specimen was found about fifty years ago in Newburg, New York, not far from the great city that now owns it. Its discovery was accidental. A farmer had some men digging on one part of his farm for material suitable for fertilizing other portions. After digging only three or four feet, the men struck something hard. On excavating further it was found to be the fossil remains of some animal. Continuing their work with great care, the skeleton was obtained complete, all the bones extraordinarily preserved and in place. Inside of the ribs was found from four to six bushels of twigs, branches, leaves, and vegetables partly masticated, presumably the animal's last meal.

The skeleton lacks just one inch of being fifteen feet long; and it is nine feet two inches high. Its tusks measure eight feet seven inches, considerably more than the height of the tallest man.

Two Ocean Wonders

THE English government furnished funds for the building of the "Lusitania" and the "Mauretania," the twin steamers, and the largest passenger vessels afloat. Both vessels have made their trial trips across the ocean, and each succeeded in crossing the distance in less than five days. These vessels are each about eight hundred feet long, considerably larger than the Capitol building at Washington, D. C.

A promenade of three times around the upper deck gives a distance of one mile. Their smoke-stacks are ample enough to allow two large automobiles to pass side by side through them, and two hundred fifty persons could be seated and served with refreshments in one of the funnels, or stacks. Three hundred and fifty men are required to attend the fires. Both vessels are well equipped with electric lights, bells, telephones, wireless apparatus, and elevators, all of which together require two hundred miles or more of wire, and a generating station larger than that which supplies a city of 87,000 inhabitants.

The passenger is provided with every comfort. The unusual luxury of shower and needle baths is accorded the health seeker.

Even these gigantic ocean liners are not long to hold first place. A still larger vessel is promised to materialize the coming year.

Good habits are not made on birthdays, nor Christian character at the New Year. The workshop of character is every-day life. The uneventful and commonplace hour is where the battle is lost or won. — Maltbie B. Babcock.