

# The YOUTH'S INSTRUCTOR

Vol. LVIII

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CAMBRIDGE UNIVERSITY, on May 26, conferred the honorary degree of doctor of laws upon Ex-President Roosevelt.

THE Department of Agriculture has pronounced the mistletoe to be a pest, since its growth as a parasite does harm to its host. The department is looking to its extermination as a means of preserving forests.

SWITZERLAND, following the action of our own government in setting aside the great Yellowstone section as a national park, has acquired a suitable tract for park purposes, in one of the most picturesque and attractive parts of Switzerland.

"THE first impulse of a true heart is a ready recognition of any boon that has been received, and a loving acknowledgment of the giver. The first impulse of the heart that has been drawn by Christ and blessed by him is to avow him."

CANADA contemplates the building of two hundred twenty towns during the next eighteen months. These towns will be populated largely by American citizens. This is a scheme to be executed by the Canadian government and the great railroad interests of the Dominion, for populating a vast wilderness, a thousand miles in width.

A Nice Point in Etiquette

FIVE-YEAR-OLD Roland was participating in a birthday festivity, and the pleasantest part of the affair — the refreshments — had just been reached. Penelope, on whom he had temporarily fixed his fancy, owing to her pink streamers and twinkling slippers, had appropriately been served with an ice-cream rose, while the small boy received a vanilla rabbit.

"I want to tas' yours," said his charmer, coquetishly poking a diminutive forefinger into the dainty.

Roland frowned reprovingly, and gently removed the trespassing digit. Then he gave an all-enveloping suck to his own spoon, polishing it thoroughly on his handkerchief, and scooping up a generous portion of the vanilla cream, handed it to the pouting Penelope with the polite but severe direction, "There now! eat like a lady!" — *Lilian Dynevor Rice.*

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Pure Books on Avoided Subjects

What a Young Girl Ought to Know

What a Young Boy Ought to Know

What a Young Man Ought to Know

What a Young Woman Ought to Know

By Mrs. Mary Wood-Allen, M. D.

By Sylvanus Stall

By Sylvanus Stall

By Mrs. Mary Wood-Allen, M. D.

The late Dr. Mary Wood-Allen is well known to many of the readers of the INSTRUCTOR. "What a Young Girl Ought to Know" is one of the best of her works. Frances E. Willard, Frances S. Bolton, Mrs. Grannis, Ira D. Sankey, and others are among the prominent indorsers. Mothers can do no better service for their girls than to provide for them a copy of this book. It will be a valuable friend, 194 pages. Substantially bound in cloth.

New revised edition. Tells plainly, but with purity, the facts which a young boy should know about the treatative organs, for his physical and moral self-protection. Contains personal indorsements of Judge Ben Lindsey, Editor Bok of the "Ladies' Home Journal," Bishop Vincent, Lady Somerset, Anthony Comstock, and others. Parents will make no mistake in placing this highly instructive book in the hands of their boys. The book contains 193 pages. Well bound in cloth.

In that transitory stage just between boyhood and young manhood, there comes a time when the young man's mind needs sober instruction on the problems of approaching manhood more than at any other. The subject is handled in this excellent work in a manner which can not fail to hold the interest of any self-respecting youth, and in the majority of cases great good will be accomplished through the reading of the book. Strongly indorsed. 209 pages. Well bound.

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REVIEW AND HERALD, Washington, D. C.

# The Youth's Instructor

VOL. LVIII

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No. 28

## "I Must Act—and Wait No Longer"

ERNEST LLOYD

**I**N his diary of April 9, 1826, James Brainerd Taylor, the devoted Christian student of Princeton, wrote the following: "Resolved, that I will, the Lord being my helper, think, speak, and act as an individual: for as such I must live — as such I must die, stand before God, be judged, be damned or saved forever and ever. I have been waiting for others to go forward. I must act as if I were the only one to act, and wait no longer. With increasing desire I long to enter the field, to lay out my strength for God."

But before Taylor's education was finished, at the age of twenty-five, he was laid away to rest. Yet to this young man they point as giving the initial impulse to the great Student Volunteer Movement.

"His life of consecration rings out a telling challenge to the Christian youth of our time." Taylor's working motto was, "A whole surrender." He once wrote, "I am tired of living by halves." God is asking and waiting for the whole heart, dear reader. He gave us his best — he expects us to give him our best. Appreciation is shown in service.

Taylor reached the day when he could no longer be complacent in the midst of so much lethargy on the part of those who had confessed Christ. What he realized, every other Christian must realize,—"I must act as if I were the only one to act, and wait no longer." O, this sin of hesitation, so common among us! How it must please the devil! And the Master longs for us "to conquer compromise, and have the victory of complete surrender and loyal service." He stands ready to help us win such a victory, and lead us into the abundant life: companionship with himself.

Not until we conquer this sin of hesitation, can we know the joys of the better life. God "expects every man to do his duty." "Duty" plus "privilege" plus "the love of Christ" constraining us, means performance. The need to-day is Christ in action, in the flesh, not merely in profession. Let us conquer these mean attempts to shirk — to desert. Remember that all life is either an attempt to perform duty or to shirk it.

The book of Jonah is the picture of a man trying to get away from God, and from his duty. Think of trying to hide from God! What folly! May God smite this sin of hesitation in each of us until we can say with purpose, "I must act as if I were the only one to act, and wait no longer." Then we shall have a new book of the Acts, written by the Missionary Volunteers.

Let us hasten the day. How can we do it? Begin where you are. Reach out your hand. Acts 3:6, 7. Peter "took him by the right hand, and lifted him up." God can use your right hand if it is consecrated. No one has yet been found who does not believe in a strong and uplifting hand. "One hand throbbing with the life-blood of a heart which loves, will do more to reach the unsaved masses than all the printing-presses in the town." We want more personal contact with the people around us, contact for Christ.

You, perhaps, remember the story of the young Roman soldier who had his first broadsword put into his hands. He looked at it, and said, "Mother, the sword is too short." Her reply had depth of meaning: "My son, add a step to it, and it will be long enough." And history records that as the Roman shortened his sword, he extended his kingdom. And the same thing, doubtless, will be true in the extension of God's kingdom.

A striking illustration of personal contact is seen in Elisha's efforts to raise the Shunammite's son. "He went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child, and the flesh of the child waxed warm."

There are many cold hearts that would wax warm, and many spiritually dead that would be brought to life, if we were more willing to go to them with loving heart and hand. Perhaps some could be helped by a letter, a tract, a magazine. Send them out; do not wait for anybody. God has a special work for you, and is counting on you to do it. Wait no longer; let no man take thy crown. Do not worry about results. God has some beautiful surprises for the faithful. Act; for the time is short.

### Think

THERE are but few original thinkers. It is said that even Gray, the poet, had but few thoughts that were wholly his own. Lowell says concerning him, "He has scarcely an idea, an epithet, he can call his own, and yet he is, in the best sense, one of the classics of English literature."

Most writers, and so-called thinkers, rather than sink deep shafts into new treasures, and investigate the untrodden regions of thought, are content to polish and reset the old gems found in the mines of others.

We are living in a borrowing age, and one of the greatest of all evils, in literary lines, is that of borrowing the thoughts of others, or, worse yet, stealing them. All the Philistines did not live in Isaac's day; many modern ones are still filching waters from wells honestly digged by modern Isaacs. Because one does not take money or property that is not his, does not always indicate that he is living up to the requirements of the eighth commandment. Stealing brain-thoughts and the hard-earned information of another is just as great a crime.

Using the mind is labor, as well as using the muscle. The thief who enters your home at night, and takes your purse, does so because he is too lazy to earn money of his own; and the man that steals your brain products does so because he is too lazy to think for himself.

Quotations are all right, but when used, the author should always be given credit. At least name the mine from which the nugget has been taken, even

though it be not copyrighted. Be fair; be honest. "Thou shalt not steal."

Yet when you produce something especially good, and another unfairly uses it without your permission, or quoting you as authority, let him have it. While he is tagging along with that, which to him is second hand, you can get another gem ready for circulation. If he wants that, let him have it too, while you mine and polish still another. What is mental degeneracy for him is mental life for you. Your meat is his starvation. If he wants to look through your eyes, that is his business, not yours. When your bullet has hit the mark, let him have the shell. He can harm no one with it, unless it be himself.

I would rather be the author of a five-page book, filled with interesting, original thought, than one of five hundred of compilation. "I had rather repeat five words with my understanding, . . . than ten thousand words in an unknown tongue." 1 Cor. 14: 19. Unlike Isaac, we are too often inclined to contend for the half dry, and perhaps the only well we have digged; when if we leave it for the contentious Philistine, we will find *living* water in the next one.

Think hard; it is healthful, and you will live longer. It is not thinking that kills people, but worry. Worry knocks the life out of many a man a long time before he is dead. Away with the idea that hard study kills. Notice this from "Testimonies for the Church," Vol. 3, page 157: "Those who are content to devote their lives to physical labor, and leave others to do their thinking for them, while they simply carry out what other brains have planned, will have strength of muscle, but feeble intellects. . . . This class fall more readily if attacked by disease, because the system is vitalized by the electrical force of the brain to resist disease." It is worry, not work, that kills.

Think, and keep sweet. Anger destroys real vital power rapidly. The reason a man can not collect his thoughts is either because he has none to collect, or he has let worry drive them away. And if he continues giving "a piece of his mind" to those who ruffle his tranquillity, he soon will have little left. Do you wonder that such a man often has trouble in "making up his mind"? Anger improves nothing unless it be the arch on the cat's back. Those who are constantly minding other people's business usually have none of their own to mind.

Think! The brain is the battle-ground of character; and battles are the conqueror's opportunity. Get alone with God, and pray and think. "Solitude is the mother-country of the strong." Study until it really becomes work to you. Sink deep shafts into the mines of truth, and watch the pure metal burst forth. "Yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God." Prov. 2: 3-5. "Ask in faith, nothing wavering."

Think, think, until it becomes labor to you, until you are weary mentally and physically, and you will discover something worth while. Think in the morning, think in the afternoon, and advise with your pillow at night. One has said that he that can focus, and concentrate his mind upon a single topic, and keep it there for five minutes, without allowing it a vacation, is a liberally educated man. Try it. It will soon put the gray matter under your hat, and make you strong. Concentrate. Scatteration has ruined more thinkers

than anything else. Concentration is the pencil with which we write on the tablet of memory. And when writing, do not forget to use an indelible pencil, and bear hard.

Think, not talk. Think deep, not the shallow, surface kind, but that which goes away into the recesses of the mind. If there were more thinking along right lines, there would be less talking. A pound of logic is worth a ton of talk. Ninety per cent talking, with ten per cent really saying things, is altogether out of proportion. As one has said, "Think out your work, and then work out your think."

Original thoughts are worth millions. Many of the simple inventions which you can purchase for a penny, have netted their inventors a fortune. We could manufacture one now very easily, perhaps. But why did not we do this at first, and thus get the premium?

Be original. Which do you enjoy the more, the beautiful hymn from the lips of a really great singer, or the mechanical grind of the talking-machine? Do not be a mocking-bird; do not imitate. If you were exactly like Mr. Jones, people would mistake you for him, and that would be unfortunate. You might have to meet his enemies, buy his groceries, and pay his debts. Be yourself. There are many echoes in the world, but only few real voices.

Think, digest, assimilate. Take in more, and you will have more to give out. All going out and nothing coming in is not good for one's mind. Increase the imports, and the exports will take care of themselves. How we do waste time thinking in a milk-and-water fashion, or not thinking at all! We are like a man sitting on a barrel head on the street corner whittling, who said he was "thinkin'," and when asked what he was thinking about, said, "Nawthin'"—a mental bankrupt, truly; he couldn't pay five cents on the dollar.

Think truly, deeply, prayerfully, constantly. Think of God, of heaven, of the beautiful in nature, and the good in others.

Think, *think*, THINK!

C. G. BELLAH.

#### Beauty in Jesus

O, HOW sweet to reflect on the glorious time  
When the dear, loving Saviour will come,  
To gather his children for whom he has died,  
And bear them away to his home.

#### CHORUS:

What a beauty in Jesus I see day by day  
As I think of his wonderful love;  
And I mean to be led by his Spirit alone,  
Till I meet him in heaven above.

Then we'll greet all our loved ones (how cheering the thought)  
That in sadness we laid in the tomb,  
All blooming in beauty, to die nevermore.  
That moment! O, when will it come?

O glorious time! how my heart longs for thee!  
O haste, loving Master, the day  
When the long night of sorrow will come to an end,  
And tears will be all wiped away.

That moment, so precious, is fast drawing nigh;  
Soon the sound of his trumpet we'll hear.  
Cheer up, weary souls; your redemption draws nigh;  
Your Saviour will shortly appear.

But, ah! careless sinner, your heart is unmoved.  
O haste, and prepare while you may.  
When Jesus shall gather his jewels all home,  
Say, what will you do in that day?

S. W. HICKOK.

**"Go Work To-day in My Vineyard"**

UP, ye servants of the Master,  
Get you to the harvest field;  
See ye not the sickle waiting,  
And the glorious golden yield?

Stand not by and idly murmur  
That some tares have ripened too.  
'Tis the reaper's work to gather;  
'Tis the Master's call to you.

Linger not for ease or pleasure,  
Or some idol hard to yield;  
If thou lovest well the Master,  
Go ye forth into the field.

Time is fleeting, life is passing;  
Labor while the day shall last.  
Give to God the morning hours;  
Gather ere the noon be past.

All for God. How sweet the service  
In this toilsome, upward strife!  
Wait in patience for the hire,  
Thy reward,—Eternal Life.

EVANGELINE HYATT.

**Prayer**

"AND he spake a parable unto them to this end, that men ought always to pray, and not to faint." These words came from our Saviour's lips when in personal service for mankind. The truth in this statement is always "present truth." The oftener we pray, the more secure we will be from the overcoming power of the enemy. "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." This instruction is to the youth as well as to the matured. A man who fails to pray is one who is not a success in the things of God. It is always profitable to take time to pray; for much is gained spiritually. What is more appropriate than to begin the day with a petition on your lips to God, and your sentiments voiced in a prayer at the close of the day!

Many young people think praying is for older folks, but such an idea is misleading. If anything, the youth need to pray more than those who have passed the age of youthful lusts. The younger the person, the greater the number of days of usefulness before him; and the older the individual, the greater the number of days of usefulness behind. Wesley was trained to pray when young, and his after life bore the fruit of it. Many reputable characters which live in the pages of history, are those who were taught to reverence God through prayer when young. There are many young people who say, "I can not pray; I can not use language;" or, "I am afraid I will make a mistake,"—and many other such excuses. When your heart is really drawn out after God, you will forget yourself in anxiety to talk with the Master. When Moses went upon the mountain to talk with God, his food was the last thing thought of; and he was in the mountain forty days and nights, having no desire for food.

When our hearts are drawn out for the Living Water to satisfy the thirsty soul, we will forget ourselves, and the language; and our stammering in prayer will no longer be a stumbling-stone. God takes the language of the heart, and understands it in its need. He knows what we need before we ask. O, how glad we should be for such a Saviour! He hears all our good thoughts and words; for "the eyes of the Lord are upon the righteous, and his ears are open unto their cry." God hears those who try to pray, even though they do not know how.

A little boy was keeping his sheep one Sunday morning. The bells were ringing for church, and the people were going over the fields, when the little fellow began to think that he, too, would like to pray to God. But what could he say?—he had never learned any prayer. So he knelt down and commenced repeating the alphabet—A, B, C, and so on to Z. A gentleman happened to be passing on the other side of the hedge; he heard the lad's voice, and looking through the bushes, saw the little fellow kneeling, with folded hands, and eyes closed, saying, "A, B, C."

"What are you doing, my little man?"

The lad looked up. "Please, sir, I was praying."

"But what are you saying your letters for?"

"Sir, I didn't know any prayer, only I felt that I wanted God to take care of me, and the sheep, too. So I thought, if I said all I knew, the Lord would put it together, and spell all I want."

"Bless your heart, my little man. He will, he will."

When the heart speaks right, the lips can't say wrong. God listens to children, and has as much sympathy with them in their troubles as he has with older people in their troubles. Let us all "pray without ceasing."

SYDNEY SCOTT.

**What Our Literature Has Accomplished  
in Brazil**

SOME years ago a Brazilian living in the interior of the state of Bahia, bought an illustrated Bible because it was an attractive book. He read parts of it, but nothing seemed to make an impression upon him; he did not obey its teachings. After he had married, he had to pass through some difficulties that led him to read the Bible, and he received much consolation. He was then ready to obey the word of God. Through reading the Bible, he became converted. He found that he had to observe the Sabbath, and ought to be baptized. He commenced to keep the Sabbath, and thought he was the only person in the world who kept it. He began to preach in the market and at street corners, and wrote articles on the Sabbath question for a worldly paper.

As a result of reading these articles, the members of one Baptist church of the same state were convinced, and began to observe the Sabbath.

One day some one told him that there were other people who observe the Sabbath, and gave him our address. Upon this he wrote to us, and correspondence was kept up between us. He subscribed for our paper, and bought of what Portuguese literature we had. It was some time before a minister could visit him, about two years, I believe. Still he proclaimed the truth diligently wherever he could. One sergeant of the Brazilian army heard our brother preach, and received literature from him.

Sometime after this, the sergeant went farther into the interior of the state of Bahia. There he called the attention of some to the fact that they were not observing the right day, and that they should keep the Sabbath. He also gave them copies of our paper, *Aranto da Verdade* (Herald of Truth), which were read with interest. One man became convinced, and began to observe the Sabbath, and to write to our first Sabbath-keeper, who kept up a correspondence with him. More literature was sent to him. This the man distributed in his neighborhood, and three or four others began to keep the Sabbath.

Meanwhile Elder Spies had arrived from Rio de

Janeiro to look after the interest which the first Sabbath-keeper had created, and baptized him and four others who had accepted the truth through his work. Later the man gave up his business, attended a canvassers' institute, and is now canvassing in the city of Rio de Janeiro.

Elder Spies could not visit the other group of Sabbath-keepers far in the interior. Neither could Elder Schwantes, whom he sent there, get to them, though he was once on his way. He would have had to wait a month for a steamer. This brother has been anxiously waiting a long time for a minister to visit them, instruct them more in the truth, and baptize them. Lately he wrote that for a whole year every month he has sent a man with animals a day's journey to the landing-place of the steamer to get a minister—but in vain. He writes that the populace of the place is astir; they want to obey the truth, but have no one to teach them. It will take the minister eighteen days by train, steamer, and horseback to get there.

Our literature is a potent factor in the proclamation of the third angel's message. Our young people can do a great work in selling our books and papers and in distributing our tracts.

JOHN LIPKE.

#### God's Gifts

God gives us joy that we may give;  
He gives us love that we may share;  
Sometimes he gives us loads to lift  
That we may learn to bear.

For life is gladder when we give,  
And love is sweeter when we share,  
And heavy loads rest lightly, too,  
When we have learned to bear.

—Julia B. Cady.

#### The Three First Sayings of Jesus

I REFER to the three sayings of Jesus that stand first in importance, in my opinion; though I know, as you do, that opinions differ, and some of you may not agree with me.

The first of these is Jesus' answer to the lawyer in reply to the question, "Teacher, which is the great commandment in the law?" Christ's reply was, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . And a second like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets." Matt. 22: 36-40, A. R. V. How much depends on the great *love* principle! Everything spiritual hangs upon it.

Next to this text in importance, and much oftener quoted, is, "As ye would that men should do to you, do ye also to them likewise." This is the great unselfish text, and teaches us how to get along amicably with one another.

If I were to ask you which the third text is, there would be many answers. Many may spring into your mind, but most of you have some leading thought based upon one of Jesus' sayings.

In my mind this text is very important, for both the first and second depend upon the unselfish spirit taught in this third saying. Just before it stands that text which is so well known, John 7: 17. You have seen it written so often that most of you need not open your Bibles to read it: "If any man willeth to do his will, he shall know of the teaching, whether it be of God, or whether I speak from myself." R. V.

Many of you will say, "This is Jesus' 'third,' mean-

ing it is your third." It is a good text, but read on: "He that speaketh from himself, seeketh his own glory;" that is, speaks about himself; about things he has thought out, things he has studied over; things, perhaps good deeds, he has done, seeking "his own glory." "But he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him." John 7: 18, R. V.

Does not this refer to us as well as to Jesus? God did send Jesus into the world to do his work, to teach many new things, and to suffer and die for us. But does he not also send us? If he has not, it is our fault. Shall we not say with the prophet Isaiah, "Here am I; send me"?

When we put self out of sight so that we can be used, and can be "sent," then we shall work to God's glory, not to our own. Then God can say, He is *true*. There is no unrighteousness in him.

E. L. PAULDING.

#### What Is Worth While?

[The following article was read at the dedication of the St. Helena Sanitarium library.—EDITOR.]

*"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."*

How necessary it is in these days when we are flooded with all kinds of reading-matter—good, bad, and indifferent—that we be able to select from the mass the essential. It is manifestly impossible for one to read all of the books printed. Some we would not read if we could, others we could not if we would; and from the rest let us select the very best. In the diet we give our minds, many of us are picking from the literary garbage barrel, when there is spread before us a feast fit for kings.

We may liken the literature of to-day to a basket of apples given a little child: some are good, some rotten, and some with only a few bad spots in them. For the good of the child the apples must be sorted. At first you will give the child only the perfect ones, then you will give him the ones having a few bad spots, but with those spots carefully trimmed out; the rotten apples will be thrown out to the pigs. Later, when the child has learned the taste and appearance of the good, you will teach him to discern the bad spots and to trim them out as carefully as you yourself have done. Then, and not until then, can you allow him to sort the apples himself.

So in the reading we give our children, let us first give them only the pure and good, and when they have developed a strong taste for this, we can give them the mixed, teaching them carefully to "rightly divide the word of truth." How important it is that the thoughts of a child should be guided into right channels; and as the reading which a child does very largely shapes those thoughts, it becomes of supreme importance what kind of reading-matter is put into its hands.

But what has been the method the world over? The child is given fables and fairy tales, the comic supplements, and all kinds of impossible and incongruous things to read, until he has become a mental cripple, wholly unable to appreciate really good reading.

The newspaper habit is a pernicious one. How can any one spend hours groveling in the filth of the criminal, political, and social scandals recorded in the average newspaper, and come out of it without having his mind besmirched, and his moral tone lowered?

Many young men have been led into a life of crime by the perusal of the daily paper. I hear some one say that in order to keep abreast of the times, one must read the newspaper. Possibly. But the necessary parts of any daily paper can be read, on an average, in less than ten minutes a day. The cream of all that is in the newspapers and many magazines can be easily obtained by reading such papers as the *Literary Digest*. Here, in a short time, one can get all the essential points, unbiased, without having to wade through a lot of mud to find them.

Many make the excuse for reading trashy matter, that they must do it to obtain "relaxation"! Relaxation we must have; but how much better, if we feel we must get away from hard work or study for a while, to go out and converse with the God of nature!

"To him who in the love of nature holds  
Communion with her visible forms, she speaks  
A various language."

A question which might well be asked every young man or woman is this: "Can you read?" I do not mean merely looking at a printed page and pronouncing the words correctly or otherwise. Almost any one can do that. But, can you read understandingly? Do you know what it is all about? and can you tell the relation it all bears to other things? Can you present the matter you have read to some one else in your own words? If not, then you can not read, and you derive no more benefit from looking at a printed page than is derived by the phonograph from what passes through it.

Many persons think they are reading when they sit for hours looking at the print in a story magazine, or perhaps one of the popular novels of to-day. They are not reading; they simply want something to lean their feeble minds on, to save them the exertion of thinking. They are literary drunkards, who must needs lean against some convenient lamp-post, or sink still lower in the filth of the gutter. I have seen a boy so absorbed in a worthless book that he did not hear the ring of the elevator bell. One who devours such trash is as truly dissipated as he who visits the grog-shop and the brothel. So let us dwell on the higher plane of literary life. Let us associate with the great minds of all ages. Let us sit down and visit with great reformers, travelers, teachers, students of nature; and above all, let us visit with God by studying his Word.

A man is known by his associates. If his associates are bad, he is judged as bad. It is just as true that a man is known by the books he reads. "As a man thinketh in his heart, so is he." Inasmuch as a man's thoughts are shaped by what he reads, so it can be said: "As a man readeth, so is he." If you go into a man's library, and see there law books, you expect to find a lawyer; if medical books, you will find a physician; but if you find there nothing but the light, trashy literature of the day, you will find a man with no depth of character. Show me the young man whose spare time is spent in substantial reading, and I will show you a young man who will sometime be heard from.

One who makes friends with good books will always have friends, friends who will not forsake him in the hour of need, friends who can not be accused of being mercenary. I value my books higher than any other earthly possession. I am proud of them, and am always glad to share the good things they contain

with others. To me there is something human about a book, just as there is something heavenly about the Word of God. Every book savors strongly of its author. It always pains me to see a book abused. To me it would be the same to handle one of my friends roughly as to handle a book roughly. And observation teaches me that one who does not care how he treats books, does not care how he treats his friends.

We have attempted in the establishment of this library to admit of no books whose character is questionable. We wish it to contain no associates that we would not choose for our own children. You will find on the shelves books of travel, science, art, poetry, nature, and religion. There is also some fiction; but if you are looking for the latest novel, you will look here in vain. We have been unable to exclude all of the bad spots, but have chosen a librarian of experience to assist the reader in trimming out those small spots so that each one may better study to show himself "approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth."

F. F. ABBOTT, M. D.

### A Precocious Baby

DURING the last few months much has been written and read of the eleven-year-old mathematical prodigy who has recently entered Harvard University, William James Sidis by name. How many of us, I wonder, know of the precocious baby who lived more than one hundred eighty years ago. He was born in Lubeck, in northern Germany, Feb. 6, 1721, and his name was Christian Heinrich Heinecken.

His father was a painter, but whether the son inherited his mental powers from his father or mother we do not know. However, it is a fact that this small mite of humanity was able to speak at the age of ten months, and two months later, when he was a year old, he knew by heart the principal incidents in the first five books of the Bible.

The next year he was familiar with all sacred history, and by the time he reached the mature age of three he was intimately acquainted with all kinds of history and geography—both sacred and profane—besides being able to speak fluently in French and Latin!

It appears that little Heinrich was of a serious cast of mind, for in his fourth year he took up the study of religion and church history. It is said that this learned youngster could discuss intelligently what he knew, and even argue on different questions.

His fame became wide-spread, and crowds of people came to Lubeck to visit him. In 1724 the king of Denmark desired to see him, so he was taken to Copenhagen. We do not know what weighty topics they discussed. Perhaps the king consulted him on matters of state!

This poor little savant, however, was of a very delicate constitution, and died on June 27, 1725, when he was only four years old. This reads like a fairy tale, but he was a famous little lad in his time, and we are sure needed no offer of prizes to spur him to study.

If "all work and no play makes Jack a dull boy," we fear the young folks of to-day would have found Heinrich a grave companion and a most unsatisfactory playmate.—*Cornelia W. Eccles, in Wellspring.*

THE ruin of most men dates from some vacant hour.



### What Is the Firefly's Secret?

**E**CONOMICALLY considered, the best artificial light of to-day is a spendthrift. It is a prodigal servant, and perhaps you never suspected it. Take the example of the most modern illuminator, the mercury arc. Of all the energy distributed from the tube you get just 3.8 per cent. From the tungsten lamp, the next best, you are allowed but 1.3 per cent out of the total energy radiated. Out of the carbon glow lamp man draws but a beggarly .43 of one per cent, and from the gas burner, even less. Viewed then as an investment of physical energy, our best light is as wild as the wildest wild-cat mining scheme. True, man gets what he asks, good lighting, but in the process of securing it he is imitating nature at her worst, as a waster of tons of material to produce a speck. It is rather staggering to learn that while modern science has given us better light, that light is, from the standpoint of economy, but a very little more efficient than the sperm candle of our grandfathers.

Now let us see what nature can do in this line when she really tries to be thrifty. Let us witness the vibrant sparkling of the firefly in the midsummer dusk, seeing, for the moment, not merely a spectacle of beauty, but an illuminator of extraordinary efficiency. Consider this, that practically all the energy given forth by the firefly is in the form of light waves, and that of this light, 96.5 per cent is efficient to the eye. Though this light is so small that it would take 1,600 of the insects to equal the brilliancy of one candle, yet this should not diminish our respect for the firefly, since in manufacturing his light he expends but *one ten-thousandth as much energy* as does the candle in producing an equal quantity of radiance. More than this, the firefly would have to expend 99 times as much energy as he does to bring his light to as low a point of efficiency as our best.

The question to be solved is, What is the composition of the light-giving material in the firefly? Although it has been demonstrated that an electric current quickens the firefly light, though he flourishes in the sultry months and is gayest in sultry places when and where there is much free electricity in the air, yet it is hardly probable that the insect has the function of an electric battery. He is certainly not incandescent, since his substance could not comfortably endure the temperature of 2,000° F., which our incandescent materials require. His light, answers the biologist, is simply the product of the combustion of oxygen and carbon compounds, such as commonly goes on in all material substances. Only here the combustion is of such nature that instead of merely radiating the waves of animal heat as is usual, there is a rapid vibration caused in the surrounding ether, producing the waves to which our visual organs are sensitive. In his case, nature desires nothing but light, and produces this with the least possible waste.

It remained for a Japanese biologist, S. Watase, to present most plausibly and clearly a theory as to what goes on in the light-giving cell of the firefly. He describes the contents of the cell as a fatty substance,

consisting of yellowish white granules. This, he concludes, is a waste product cast off in the growing process of the living tissues of the insect. Now instead of the usual excretory channels, nature, for an unknown reason, has provided the insect with a system of capillaries that, investing and connecting with the cell, bring into it from the outside air, oxygen, to burn up this dead material. And because of the peculiar chemical composition of this waste product, the bonfire which is made when oxygen mixes with it yields all light and no heat. It would be distinctly worth man's while to learn just how to build this kind of bonfire.

When he does know, as he surely will when he buckles down to the problem, he will perhaps contrive to go the bug one better, in producing a light of more efficient color than the intense green of the native firefly. The last analysis is then waiting action by the physiological chemist. Professor Langley has written: "Nothing forbids us to suppose that it—the firefly light—may one day be produced by some process of the laboratory or manufactory." And more than one scientist is making the attempt.—*Robert A. Sanborn, in Technical World.*

### Head of Largest Elephant on Record

THE elephant of which this monster head and trunk was once a part is said to be the largest ever killed. It was shot in British East Africa last year, and was larger than the famous "Jumbo," being twenty-five feet long and twelve feet high at the shoulders. The head was presented to the New York Zoological Park,



for the national collection of heads and horns. The ivory tusks are eight feet long, and weigh two hundred pounds each. None of the elephants killed by Theodore Roosevelt were as large as this. One man and nineteen children are included in the photograph.—*Popular Mechanics.*

### Stand Straight

YOUNG SHAPLEY, says *New Guide*, home on a vacation from military school, walked down the street. Straight as an arrow, in his trim uniform, he looked every inch a soldier. His friends, who remembered him as a lounging, slipshod boy, hardly recognized the erect young man who passed. It was asserted that his appearance was fifty per cent better than in the old days.

One need not leave home to cultivate an erect and soldierly bearing; a little thought and diligent care are all that are required. To slouch is a habit



into which many of us have unconsciously fallen, but to throw the shoulders back and hold the head erect is also largely a matter of habit; and when it is once acquired, it will add to comfort as well as appearance.

There is a physical reason why we should stand straight. The lungs of the man who stoops can not expand normally and healthfully. There is a moral reason also. He who stands straight is more apt to live straight. The physical attitude has an influence on the mental and moral attitude, and *vice versa*. We do not slouch in our noblest moods. Let us "look up, not down," and we shall stand straight mentally and physically. As Dr. McKenzie says: "If we look down, then our shoulders stoop; if our thoughts look down, then our character bends. It is only when we hold our head up that the body becomes erect."—*Young People's Weekly*.

#### Report of an Adjudged Case Not to Be Found in Any Books

BETWEEN Nose and Eyes a strange contest arose;  
The spectacles set them unhappily wrong.  
The point in dispute was, as all the world knows,  
To which the said spectacles ought to belong.

So Tongue was the lawyer, and argued the cause  
With a great deal of skill, and a wig full of learning,  
While chief baron Ear sat to balance the laws,  
So famed for his talent in nicely discerning.

"In behalf of the Nose, it will quickly appear,  
And your lordship," he said, "will undoubtedly find,  
That the Nose has had spectacles always to wear,  
Which amounts to possession, time out of mind."

Then holding the spectacles up to the court,—  
"Your lordship observes they are made with a straddle  
As wide as the ridge of the Nose is! in short,  
Designed to sit close to it, just like a saddle.

"Again: would your worship a moment suppose  
('Tis a case that has happened, and may be again),  
That the visage or countenance had not a Nose?  
Pray, who would, or who could, wear spectacles then?"

"On the whole it appears, and my argument shows  
With a reasoning the court will never condemn,  
That the spectacles plainly were made for the Nose,  
And the Nose was as plainly intended for them."

Then, shifting his side (as a lawyer knows how),  
He pleaded again in behalf of the Eyes;  
But what were his arguments, few people know,  
For the court did not think they were equally wise.

So his lordship decreed, with a grave, solemn tone,  
Decisive and clear, without one "if" or "but,"  
That whenever the Nose put his spectacles on,  
By daylight or candlelight, Eyes should be shut.

—*William Cowper.*

#### To Prevent Germ Diseases

ONE great rule for the prevention of germ diseases is: *Keep the body in health, so that it will be able to kill disease germs.* A general does not risk the fate of his army on a single battle line, but behind the first line of soldiers he places a second line, and behind the second line he has still a third line of defense in case the enemy should break through the first and second lines. So in our warfare with the germs we should not depend on any single line of defense. We should try to keep germs from being spread about; we should guard the gateways by which they enter the body, and within the body we should have the defenders at their posts. For sooner or later, just when we can not tell, our un-sleeping enemies will pass through the first and second lines of our defense, and if at that time the health of the body is low and the defenders of the body are weak, it will be the worse for us.—*John W. Ritchie.*



#### Grace Divine

A SINNER lost and doomed to die,  
I knew not where to flee;  
Christ laid his crown and scepter by,  
And came to rescue me,—  
To take this sin-stained heart of mine,  
And cleanse it by his grace divine.

And though that heart is fierce and wild,  
And cold and stony-hard,  
By dark and sinful thoughts defiled,  
By evil passions marred,  
I know my Saviour will refine  
And mold it by his grace divine.

And when the last great trump shall ring,  
And he shall call his own,  
I know that this poor heart he'll bring,  
To set it in his crown,  
With all his ransomed there to shine,—  
A sinner saved by grace divine.

ELIZABETH ROSSER.

#### A Plea for Family Worship

WHAT has become of the family altar of the days of long ago? I have often asked myself and others. Some years ago while visiting thirteen so-called Christian families, I was surprised to see how the worship of God in this respect was neglected. Out of thirteen, only three invoked God's blessing upon their food, and only one out of the thirteen observed the family altar. I was unconverted at the time, but the observance of the altar at this friend's home had a strong influence upon me for good, and if any one had asked me which family among the thirteen I considered the most earnest Christians, I would have answered without hesitation, "The friends who recognized the altar, and invited their guests to join them in worship."

Some urge as an excuse for omitting this duty and privilege that their time is so limited they can not conveniently observe it. But surely God will not take this as an excuse. We find time for the casual caller and time to attend to the important duties of our daily life, but how often this more important duty is neglected. "No time." Friend, do not give that excuse. Most saloon-keepers and men of the world would not hesitate to rise fifteen minutes earlier in the morning in order to make extra sales, and surely the child of God should be about his Father's business, and work as faithfully at it as Satan's followers do at theirs. How can one expect to grow in grace if he neglects prayer and the daily reading of God's Word? A hurried peep into the good old Bible, and a few moments' silent prayer morning and evening, can never prove sufficient food for the hungry soul. If we have no time to spend with God, we can not expect him to bestow upon us the spiritual bread, and help, and guidance. He gives to those who ask that they may receive. We all need, O so much, the protection and guidance of our Heavenly Father each day of our lives. The Bible and prayer are our surest safeguard against the darts of the enemy.

There is a deal in starting right. Some give the very poor excuse for neglecting this privilege, "Well, we didn't begin our married life that way, although we believe it is right; it is hard to change things now." This is only an excuse, however. To-day is a good time to begin anew, and happy is the home where Jesus comes first. Tears fill my eyes as I think of the old homestead and the happy days before trouble entered it, when we gathered together in the little sitting-room, and father, after reading from the good old Book, knelt with us, asking God's blessing upon each one gathered there. I am sure God saw, heard, and was pleased. I have passed through many varied scenes since then; many faces and forms of those childhood days are forgotten, but that scene time can never efface.

Many conversions have resulted from this simple way of confessing Jesus before men, and I honestly believe many backsliders can date their backward experience from the time they found no time or inclination for the family altar. And many Christians can date their entering into the fuller life from the hour when, with shaking knees and a faltering voice, they gathered their family together, and for the first time realized their duty and privilege in this respect.

Give up the family altar? — No. Refuse to institute one? — No; not while a person values his own growth in the spiritual life, his influence among his family and his guests, or while his aim is to please God first. — *Florence L. Burpee.*

#### An Awkward Lad

NEARLY a hundred years ago a stout, freckle-faced, awkward boy of eighteen years, dressed in a ragged waistcoat and short breeches, without stockings or shoes, rapped one evening at the door of a humble cottage in northern England, and asked to see the village schoolmaster. When that person appeared, the boy said, very modestly, "I should like to attend your evening school, sir."

"And what do you wish to study?" asked the teacher, roughly.

"I want to learn to read and write, sir," answered the lad.

The schoolmaster glanced at the boy's homely face and rough clothes scornfully, and said, "Very well, you may attend; but an awkward, barelegged lad like you would better be doing something else than learning his letters." Then he closed the door in the boy's face.

This boy was the son of the fireman of a pumping engine in a Northumberland colliery. His birthplace was a hovel, with a clay floor, mud walls, and bare rafters. When he was five years old, he began to work for his living by herding cows in the daytime, and barring the gates at night. As he grew older he was set to picking stones from the coal, and after that to driving a horse which drew coal from the pit. He went half-fed and half-clothed.

When he called at the schoolhouse, he was plugman of a pumping engine, and, though he knew nothing of reading and writing, he had studied the engine until he had a complete knowledge of the machine. He was able to take it apart, and make any ordinary repairs.

Not discouraged by the advice given him by the schoolmaster, he made application, and attended the evening school. At the end of two years he had learned all this school could teach him. He conceived the plan of constructing a steam-engine. It took him

a long time; but at the age of forty he had constructed several engines, and was known as a successful and energetic engineer, and was called upon to build long and difficult lines of railroad.

But his locomotives were too slow; he wanted them to run faster. He proposed to build one that would run at the rate of twelve miles an hour. Everybody laughed at him. Some thought he was crazy. One gentleman, who considered himself very wise, said to him: "Suppose you invent an engine capable of running nine or ten miles an hour, and suppose while it is running, a cow should stray upon the track. Will not that be a very awkward circumstance?"

"I should think it might be very awkward — for the cow," he answered.

Well, he succeeded in making his locomotive, and at a trial, which took place near Liverpool, it attained the unprecedented speed of fourteen miles an hour. By making certain improvements, this same engine, "The Rocket," was made to attain the speed of thirty miles an hour. People laughed no longer, but admired.

He was invited as a consulting engineer to foreign countries, and wealth flowed upon him. Philosophers sought his friendship. His king offered him knighthood, but he preferred to remain plain George Stephenson. — *Selected.*

#### To the Graduate

"Be true to the dreams of thy youth,  
O graduate, hopeful and bright;  
Thy life lies before thee to-day,  
See to it thou use it aright.

"Be true to the dreams of thy youth."  
'Mid the sordid distractions and cares  
Awaiting each eager young heart,  
Ne'er lose early longings and prayers.

"Be true to the dreams of thy youth,"  
Forget not thy purposeful aim;  
Move forward and upward each year,  
And the fruit of thy labor thou'lt claim.

"Be true to the dreams of thy youth,"  
Preserve the now-cherished ideals,  
Until in his own gracious time  
Our Father his glory reveals.

— *A. W. Lyon.*

#### How to Make It Grow

THE *Christian Endeavor World* says that on one very stormy Sunday the famous preacher, Edward Payson, had a congregation made up of only one colored man. The doctor went through his sermon as earnestly as if hundreds were listening, and some months afterward the colored man told him that that sermon had converted him. "Whenever, sir," he said, "you talked hard about sin and the sinner, I looked around to see who was being hit, and there was no one there but myself, so I had to take it all." Many a sermon would bear fruit in our lives, if we would only apply it to ourselves. — *Emma C. Campbell.*

"THE laughter and loose tongue of one who is dealing with young souls is like the 'crackling of thorns under a pot.'"

As every lord giveth a certain livery to his servants, charity is the very livery of Christ. Our Saviour, which is the Lord above all lords, would have his servants known by their badge, which is love. — *Hugh Latimer.*



Children of China.



Indian Child, Central America.

The Little Helper, Japan.



Two Little Girls in New Guinea.

# CHILDREN'S PAGE

## Pussy-Willows

A FROG sat on a lily leaf —  
 He hardly dared to stir;  
 For every now and then he heard  
 A funny little purr;  
 And then the whisper quickly changed,  
 With the murmur of the breeze,  
 And he heard a solemn voice exclaim:  
 "He's wet up to his knees.

"He must be from the country lanes,  
 He looks so very green,  
 Yet has a city polish, and  
 Is spick and span and clean."  
 Now froggie knew that listening  
 Was wrong, so turned to flee,  
 While pussy-willows winked their eyes,  
 And nodded knowingly.

— Jane Grey Syme.

## The Result of Disobedience

### A True Incident

**M**Y parents and their six children lived in Flintville, Wisconsin, near the Suamico River and Pond, where a great number of logs had been floated in for lumber. On the opposite side from us were woods, where wintergreen berries were plentiful. One pleasant Sunday morning in October, 1857, one of our playmates

came to ask mother if we, my older sister, a younger brother, and I, might go with her to pick some of these berries.

Mother said we might go, if we would go down the river and cross the bridge. She knew that we had crossed the pond several times on the logs, but the water was unusually high for that time of the

year, and there was danger in crossing that way. We promised to cross by the bridge, really intending when we left home to do so. Mother let my two younger sisters, one four and the other six years old, go with us.

We left the house as happy as could be. My mother smiled as she stood in the door and watched us go. She had always trusted us, and we seldom disobeyed her. But this time we had our playmate with us, and she had been in the habit of having her own way. As she was a little older than we were, we thought that what she said or did was all right.

We had gone but a short distance when this girl, whose name was Louise, suggested that we run across on the logs, and get to the berries so much the sooner. We reminded her of what our mother had told us; but she said, "Your mother does not know how snug the logs are piled in, and that it would be such fun, and no danger, to cross on them."

We began to look at the matter in the same way, and after playing a few minutes, we started across. I

took one of my little sisters, and Louise was going to take the younger one; but, as she was about to start, her brother, whom she had not seen for some time, drove up and took her home with him. My brother, thinking he could take our little sister across, started with her, but I called to him to go back and wait for me to do it; for I was then about half way over. The



TAKING THEIR MORNING EXERCISE

stream was not wide, and he thought he could take her over as well as I.

Just as I started back, O, what a sight met my eyes! I saw my little sister slip off the log into the water. I ran to catch her, but was not quick enough. As I reached for her, my brother and I both rolled from the log into the water with

her. Then my sister, who had been standing on the bank to see if we got over safely, came to our rescue; but we were so frightened that we caught hold of her, and, instead of her pulling us out, we pulled her in with us.

By that time our screams had reached our mother's ears, and she came running to see what the trouble was. She saw only one of us, as the others were under water, or nearly so, and, supposing there was only one in the water, she came on the logs to help. By the time she got to us, the logs were under motion, so that she could not stand on them; and she, too, fell into the water.

The six-year-old sister, whom I had taken across, saw it all and made an attempt to come to us. Mother called to her to go back. She turned back, and reached the shore all right. Just as mother spoke, she felt something come against her feet. She raised her foot with the weight, and caught the dress of little Emeline, who was sinking for the last time. Mother managed to hold onto her till help came.

It being Sunday, nearly every man that lived near was away from home. Fortunately, a Mr. Flint, who had company visiting him, was at home. The men were eating their dinner when a woman who had seen us in the water rushed into the dining-room and told them that Mr. Tripp's family were in the mill-pond drowning.

They rushed from the table, tipping it over and breaking some dishes.

When they reached us, the logs and water were so disturbed that nothing could be done for us until boards were brought to lay on the logs. During this time I had caught onto a large log that was crowded between others, so I could pull myself up without rolling, but could get no farther. My sister Sarah and brother Willard were helped ashore. Emeline, whom mother had been trying hard to hold up, was taken out, but showed no signs of life. She was laid on a log while they helped mother out.

As soon as mother saw Emeline, she told the men to turn her on her stomach. They then saw that there was life. She was quickly taken to the house, and cared for by an old lady we called Aunt Betsey, who had come to help.

While taking mother to shore, the nine men who had come to our rescue fell into the water. They all had to walk on the same long board to get to shore. The boards having been placed so very quickly, it was not noticed, until too late, that one was unsafe. The men were near enough to shore where they fell in, so that they could touch bottom, and were not long in getting out.

Mother had to be taken home, where she was cared for by the best help we could procure. It was impossible to get a doctor where we lived in those days. Little Emeline and mother were watched over all night, and at sunrise the next morning they were pronounced out of danger.

The men who fell in got off with only an unpleasant wetting. The water was quite cold; the pond froze over the following night. They did not start for home that day, as they were intending to do, but spent the rest of the day drying their clothing.

About noon our father, who had been away for three days, came home. When he heard the story of our disaster, he wept, and thanked God for sparing our lives.

All this happened because we did not obey our mother; and we children never forgot the lesson.

MRS. M. J. LAWRENCE.

### For the Girls

I WONDER how many girls really love their mothers. I hear you all say, "I do, most assuredly." I wonder how many tell her so. I hear again a chorus of voices say, "I have many times." Now how many of you show her that you love her? Did you ever hear it said that "sometimes actions speak so loud that words can not be heard"?

When I was about thirteen or fourteen, I wished to dress like other girls. My father was a poor man, and could not afford to dress me as well as I wanted to dress. I came home from school one day and told mother that "I must have a new dress, that is all there is about it." I clearly remember the tone as well as the words, although thirty years have since passed. Mother had saved up her milk, butter, and egg money, as she called it, to get herself a dress, and she said I

could have the money to get me one; but at the same time tears came into her eyes. She needed the dress more than I did; but I was careless and heedless, and had not noticed mother's dress. I got the dress for myself—a beautiful one it was, too. But I never wore it with comfort. I always felt guilty, though I never said so to mother.

Years went by, and I was married, and left the State. I then had a chance to reflect about mother many, many times. I could look back and see how she had denied herself for me; and I began to wonder whether I would have a chance to tell her that I loved her. I had never done this, and how I longed to do so! In a year I went home, and I told mother about my wrong actions when I was at home. But home was not just as I expected to see it, and so I left without telling her I loved her.

More years went by, and father sold the old homestead and moved West. How my heart did ache! The thought flashed through my mind, Shall I ever have another chance to tell mother I love her? My desire now had changed. I greatly wished to tell her by works, and, if necessary, by sacrifice, instead of by words alone.

In a short time we went West also. Father and mother became old. I saw mother failing fast. I saw the wrinkles deepening, her eyes getting dimmer, her strength leaving, and I knew what it meant. How thankful she always seemed when I brought her clothing or groceries!

Mother is sleeping now; but it is with pleasure that I can look back over those last few years; and I praise God for giving me the privilege of showing her that I loved her. I am thankful for the sacrifices I could make for her, although she knew it not. But, dear girls, this privilege is not granted to all. It may not be to you. If you have showed selfishness, make it right now. Watch father's and mother's clothes. Are theirs shabby, while yours are up to date? Look at these facts as they are, and face them here rather than at the judgment-seat of God. May God bless you in so doing.

MRS. PHENA MOREY.

### The Vowel Game

"Now," said Charlie, when everybody was gathered around the table, "let's play the vowel game father told us he used to play when he was a boy."

"How do you play it?" asked every one at once.

"It's very easy," replied Charlie, distributing pencils and paper impartially among the family group. "You take the five regular vowels, a, e, i, o, u, and beginning with the first letter, each player writes as long a sentence as he can, using no vowel except a in any word, but repeating that letter as often as he wishes."

"I don't quite understand," said Cousin Lucy. "Please give us an example."

"You'll have to give me a few minutes' grace, then," laughed Charlie, taking his pencil and paper. "Suppose I take a." He wrote industriously a few minutes, and then read the result aloud:—

"Ah, madam, Frank Farns, a tall tasty black man at Panama, has a cat that can catch all bad ants, rats, and bats at Nathan's pantry and barn."

"Bravo!" cried uncles and aunts and cousins, as Charlie finished reading the queer sentence.

The players are allowed five minutes for writing the sentence. Then they read them aloud.—*Selected.*



M. E. KERN Secretary  
 MATILDA ERICKSON Corresponding Secretary

**Society Studies in Bible Doctrines**

**XXVIII—The Three Angels' Messages of Revelation 14**

SYNOPSIS.—The three messages of Rev. 14:6-11 are separate and distinct, each meeting a special fulfillment at a definite time. Still they are not separable. Each angel represents a definite work to be carried on upon the earth. The destiny of a lost world is bound up with the work they are to do. When it is accomplished, the next event recorded is the appearing of the Son of man upon the white cloud to reap the harvest of the earth. The messages these three angels bear are a part of "the revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass." Hence, those who love Jesus can not afford to pass lightly by as unimportant the messages they bear. The first angel's message is world-wide. It exalts God as the only object of worship. It proclaims the judgment hour come. The second angel announces the spiritual fall of the churches—Babylon. The third angel likewise proclaims his message to every nation. His burden is against the worship of the beast, and an image of the beast. He warns the people of God against allegiance to these blasphemous powers. Those who do so must suffer the wrath of God, which will be poured out in the seven last plagues. Verse 12 should be studied in connection with these three messages, because it presents as the result of heeding the counsel and warning of the three angels, a company who "keep the commandments of God" and who reveal in their lives the "faith of Jesus."

**Questions**

1. What work was given to an angel that in vision John saw flying in the midst of heaven? Where was his message to go? Rev. 14:6.
2. Prove that this is a work to be done on earth and by men. Verse 14; Rom. 1:15-17; Matt. 28:19, 20.
3. What special feature of the gospel was this first angel to give to them that dwell on the earth? Rev. 14:7. When and by whom was it fulfilled?
4. What announcement was made by the next, or second angel? Verse 8. What is meant by the fall of Babylon?
5. Where is the message to go which the third angel bears? How is it to be proclaimed? What is it? Rev. 14:9-11.
6. How can the beast be identified?—By locating a power assuming the worship belonging to God? 2 Thess 2:3-10; Dan. 7:24-26.
7. What did the prophet Daniel behold in vision that this same blasphemous power would do concerning the true worship of God carried on in heaven, to make it possible to set up a false system of worship upon the earth? Dan. 8:9-11. What shall be the end of this wicked power? Rev. 17:1-6; 18:4-8.
8. What instruction has Jesus given us about worship? Matt. 4:9, 10.

9. Who then must inspire all worship directed to any other than the Father and Son? Isa. 14:12-14; Rev. 13:4.
10. Is it right for men to worship Jesus? Heb. 1:6.
11. Should an angel receive worship? Rev. 19:10.
12. When the image receives its power, what will it do? Rev. 13:11-14.
13. How many will receive the mark of allegiance to the beast or his image? Verses 16, 17.
14. Who refuse this mark, and by so doing say they will not worship the beast or his image? Rev. 14:12.
15. What is meant by the expression, "the same shall drink of the wine of the wrath of God," in the third angel's message? Rev. 16:1-21.

**Notes**

3. "Thousands were led to embrace the truth preached by William Miller, and servants of God were raised up in the spirit and power of Elijah, to proclaim the message. Like John, the forerunner of Jesus, those who preached this solemn message felt compelled to lay the ax at the root of the tree, and call upon men to bring forth fruits meet for repentance. . . . Many who were united with the churches received the healing message; they saw their backslidings, and with bitter tears of repentance and deep agony of soul, humbled themselves before God. [The experience of the advent believers prior to 1844.] And as the Spirit of God rested upon them, they helped to sound the cry, 'Fear God, and give glory to him; for the hour of his judgment is come.'"—*Early Writings*, page 233 (edition of 1906).
  4. "The term Babylon is derived from Babel, and signifies confusion. It is employed in Scripture to designate the various forms of false or apostate religion." "The message [of the first angel] which God had sent for the testing and purification of the church, revealed all too surely how great was the number who had set their affections on this world rather than upon Christ. The ties which bound them to earth were stronger than the attractions heavenward. They chose to listen to the voice of worldly wisdom, and turned away from the heart-searching message of truth. In refusing the warning of the first angel, they rejected the means which heaven had provided for their restoration. . . . Here was the cause of that fearful condition of worldliness, backsliding, and spiritual death which existed in the churches in 1844."—*Great Controversy*, page 380. See also further evidences of a spiritual fall throughout all Christendom, on pages 376, 377, and in Revelation 18.
  10. Sin originated through the desire of an archangel beside the throne of God to receive worship. God, in his wisdom, decreed that none beside himself and his only begotten Son, should receive this homage. None else are capable of receiving this worship without injury; for none beside the Father and Son are endowed with creative power. To attempt to receive such homage is sin. It is around this one point that the great controversy has been waged since rebellion broke out in heaven. The crowning temptation of Jesus in the wilderness was upon this point. "All these things will I give thee," said Satan, "if thou wilt fall down and worship me." The sin of the Papacy is in assuming worship belonging to God. "Thou shalt worship the Lord thy God, and him only shalt thou serve."
  13. "I realized, as never before, the importance of searching the Word of God carefully, to know how to escape the plagues which that Word declares shall come on all the ungodly who shall worship the beast and his image, and receive his mark in their foreheads or in their hands. It was a great wonder to me that any could transgress the law of God, and tread down his holy Sabbath, when such awful threatenings and denunciations were against them." "The Pope has changed the day of rest from the seventh to the first day. He has thought to change the very commandment that was given to cause man to remember his Creator. He has thought to change the greatest commandment in the decalogue, and thus make himself equal with God, or even exalt himself above God. The Lord is unchangeable; therefore his law is immutable; but the Pope has exalted himself above God, in seeking to change his immutable precepts of holiness, justice, and goodness. He has trampled underfoot God's sanctified day, and, on his own authority, put in its place one of the six laboring days."—*Early Writings*, page 55 (edition of 1891).
- The changing of the Sabbath, or the attempt to do so, is the mark of the beast against which the third angel warns. The Papacy glories in this, holding it up as a sign of her power. Protestants by bowing to this false decree and enforcing the keeping of this false sabbath, make an image to the beast, both of which are in like manner offensive to God, and upon which his wrath will one day fall.



# THE INTERMEDIATE LESSON

## IV — The Destruction of Jerusalem; Signs of the Coming of Christ

(July 23)

LESSON SCRIPTURES: Matt. 24:15-36; Mark 13:14-31; Luke 21:20-33.

MEMORY VERSE: "When ye shall see all these things, know that he is near, even at the doors." Matt. 24:33, margin.

### The Lesson Story

1. Jesus gave the disciples a sign that they might know when the time had come for the temple and Jerusalem to be destroyed. He said: "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh; then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto." "Let him which is on the housetop not come down to take anything out of his house: neither let him which is in the field return back to take his clothes." These words were spoken about forty years before the city was taken by the Roman army. The Christians obeyed the warning Jesus gave them, and not one perished.

2. "But pray ye that your flight be not in the winter, neither on the Sabbath day." Jesus cared for the comfort of his people, and he knew they would suffer if forced to leave their homes in cold weather. He also wished them to remember to keep the Sabbath holy, and bade them pray that God would so order events that they would not be obliged to leave Jerusalem on that day.

3. False christs and false prophets would arise, Jesus said, and they would perform such great signs and wonders that, if it were possible, they would deceive even God's true children; but they were to remember what he had told them before. These false teachers would come before Jerusalem was destroyed, and also just before his second coming.

4. Then Jesus spoke of the greatest event that will ever come to the world,—when he will come again to this earth. He knew that many years would pass away before that time, that his people would suffer great persecution, and that for more than a thousand years many would die as martyrs. Jesus did not dwell long on this sad picture, but said, "But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken." "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth."

5. We are living in the time just before Jesus comes again, for the signs he gave to show when he is near have all come to pass. The sun was darkened May 19, 1780, and the moon, though full, did not give its light the same night. The stars fell from heaven Nov. 13, 1833. Nations are arming for war, which brings distress, and hearts are filled with fear and dread as they see what is coming on the earth.

6. "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet." The trumpet of God sounded when he descended on Mount Sinai, and it was so exceeding loud "that all the people that was in the camp trembled." Ex. 19:16. "And so terrible was the sight, that Moses said, I exceedingly fear and quake." Heb. 12:21.

7. The angels will come with Jesus as he descends in a great white cloud, and they shall gather together his elect from the four winds, from one end of heaven to the other. There will be those who have been watching for signs of the coming of the Lord, and are ready to meet him. "And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25:9.

8. To those who have seen the signs he gave, Jesus says: "Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it ["he," margin] is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away."

9. People living on earth to-day will see Jesus come in his glory and with all the shining angels. Those who are sleeping in Jesus will then awake to live forever and ever. The living will be changed in a moment and caught up with the resurrected ones to meet the Lord in the air. "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." No one knows the exact time of his coming, for Jesus said, "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."

### Questions

1. What sign did Jesus give of the destruction of Jerusalem? What were those in Judea to do when this came to pass? What did Jesus say which shows that they must hasten their escape from the city? When were those words spoken? With what result?

2. For what were the disciples to pray? Why pray that they might not flee in winter? Why that their escape be not on the Sabbath? What lesson may we learn from this?

3. What kind of teachers were to arise? What would they do? How great would be the signs and wonders they would show? What were the disciples to remember? At what time would these false prophets appear?

4. Of what did Jesus then speak? Was the time to be long or short till he should come? What would God's people suffer for many years? What signs of his coming would be given in those days after the tribulation? What other sign was to be seen in the heavens? Name those that would appear on the earth. Why would the hearts of men be filled with fear?

5. In what time are we living? How do we know this? When was the sun darkened? Find a description of this sign, and tell how the sun looked when it was darkened. At what time did the moon not give

its light? How did it look? Rev. 6:12. When did the stars fall? In what way did they fall? Rev. 6:13. What is the condition among the nations? With what are the hearts of men filled?

6. What will next appear? What will take place when this sign is seen? Can we get ready to meet Jesus then? In what way will he come? Who will come with him? What sound will be heard? When was the trump of God heard before? How did it sound? How did it affect the people? What does the Bible say about the sight they saw? Heb. 12:21. What did Moses say? How will the coming of Jesus compare with that event?

7. What will the angels be sent to do? From what parts of earth will God's people be gathered? What will they say when they see Jesus coming? What had they been doing before that time? Can we wait for anything until we are ready for it? Are we ready now? How will the righteous feel at that time?

8. What parable did Jesus give for those living just before he comes? When we see trees putting forth leaves what do we know? When all the signs Jesus gave have been seen, what may we know about his coming? How many of these signs have been seen? What solemn declaration did Jesus then make? Of what generation did he speak?

9. Who will see Jesus come with power and great glory? When will those who now sleep in Jesus awake? What experience will those have who are living? As we see the coming of the Lord drawing near, what should we do? Why? What did Jesus say of the exact time of his coming?

6. With what words did Jesus describe his return to the earth? Verse 27.

7. What signs of his coming did Jesus say would take place immediately following the great persecution? Verse 29. How has the time for the appearance of these true signs been more definitely located? Mark 13:24. Tell when each of these took place, as recorded in history.

8. What follows all these signs? How will the coming of the Son of man affect the inhabitants of earth? Verse 30.

9. Who will be associated with Jesus in reaping the harvest of the earth? How general will be this gathering of his saints? Verse 31.

10. What parable did Jesus then speak? What did he say we might know when the signs he foretold should take place? Verses 32, 33.

11. What statement did Jesus make concerning that generation who should witness the signs of his coming? Verse 34.

12. Desiring to make still more impressive and sure what he had said about his second coming, what important statement did Jesus make? Verse 35.

13. What instruction did Jesus give concerning the exact time of his coming? Verse 36.

**Notes**

1. In the first investment of Jerusalem by the Roman army, Cestius advanced to the inner wall and pitched his camp opposite the strong positions of the palace and the temple. "Had he immediately assailed the walls in front of him, we are told he would have had an easy victory, but, like not a few generals of besieging armies, he preferred caution to dash, and so allowed the favorable moment to pass unimproved. Josephus deplors this delay, since, in his opinion, the capture of the city at that time would at once have ended the war. He lays the blame on the governor, Florus, who for his own purpose desired that the war should be prolonged. Florus, he says, bribed a great number of the Roman officers, and so prevented an immediate attack.

"A large party of the people now made overtures to Cestius, and offered to open the gates for him. Again he hesitated, until the Zealots within discovered the plot, and punished its authors by throwing them down from the city wall. For five days the Romans continued their desultory attacks without success. Then they assailed the northern wall of the temple, and when the Jewish darts rained down upon them like hailstones, they put their shields over their heads, and, standing or crouching close together, lapped one shield over the edge of another, and thus formed a complete covering like the crust or shell of a single huge animal; this arrangement was known as the *testudo*, or tortoise, and was a regular and effective maneuver of the Roman army in carrying on a siege.

"And now a horrible fear ran through the city as the Roman soldiers, under the protection of their shields, maintained their ground, undermined the wall, and prepared to set fire to the gate of the temple. But of this panic Cestius seemed not to be aware, and if he heard of the existence of a large body of sympathizers within the walls, he either did not believe it or did not care to trust his army to them. Suddenly he suspended his operations, renounced his advantages, and withdrew from the temple wall. It was an act so difficult to account for that naturally it was ascribed to a higher power than man. Josephus regarded it as proving the divine anger, for he believed that if the city had been captured, then all the subsequent horrors of the war would have been avoided. Others supposed that this was the opportunity pointed out to the disciples by the Saviour, when they might escape to a place of safety and avoid all the coming woes of the siege."—*"Exile to Overthrow,"* pages 303, 304.

2. "Not one Christian perished in the destruction of Jerusalem. Christ had given his disciples warning, and all who believed his words watched for the promised sign. . . . After the Romans under Cestius had surrounded the city, they unexpectedly abandoned the siege when everything seemed favorable for an immediate attack. . . . Events were so overruled that neither Jews nor Romans should hinder the flight of the Christians. Upon the retreat of Cestius, the Jews, sallying from Jerusalem, pursued after his retiring army, and while both forces were thus fully engaged, the Christians had opportunity to leave the city. At this time the country also had been cleared of enemies who might have endeavored to intercept them. At the time of the siege, the Jews were assembled at Jerusalem to keep the feast of tabernacles."—*"Great Controversy,"* pages 30, 31.

## THE YOUTH'S LESSON

### IV — The Destruction of Jerusalem; Signs of the Coming of Christ

(July 23)

LESSON SCRIPTURE: Matt. 24:15-36.

PARALLEL SCRIPTURES: Mark 13:14-31; Luke 21:20-33.

LESSON HELPS: "Desire of Ages," chapter 69; "Great Controversy," chapters 1 and 2; *Sabbath School Worker*.

MEMORY VERSE: Matt. 24:33.

#### Questions

1. With what words did Jesus predict the destruction of Jerusalem? Matt. 24:15; note 1.

2. What would be necessary on the part of the Christians to secure safety? Verses 16-20; note 2.

3. Following the destruction of Jerusalem, what were the people of God to experience? What would be done for the elect's sake? For what purpose? Verses 21, 22.

4. When men arose claiming to be the Messiah, what were Jesus' disciples to do? What proof would these false Christs and false prophets bring to substantiate their claims? With what object in view? Verses 23, 24.

5. Why need one of Jesus' followers be deceived? When enticed to go into some desert place to find the Christ, what were they to do? If asked to go to some secret chamber to find the Lord, what were they to do? Verses 25, 26.

# The Youth's Instructor

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## Slow to Take Offense

At every trifle scorn to take offense;  
That always shows great pride, or little sense.

—Pope.

## Respect of Persons

THE wise man says: "To have respect of persons is not good: for for a piece of bread that man will transgress." Can he mean by this that one who so far forgets the principle of human brotherhood as to prefer one person above another, has sunk so low in moral degradation that even for a thing of little worth one will transgress a rule of right?

Do we not each fail in thought and act to accord all persons the same just treatment? If so, then a very little thing will tempt us to step aside from the path of perfect rectitude. Only the love of Christ dwelling in the heart in its fulness can make us realize the infinite worth of every human soul. Why should we have respect of persons? On the books of heaven the purchase price of all is the same.

## The Massachusetts College

UNDER the foregoing name there has recently been incorporated a college in the old Bay State. This college represents a new idea, in that it is to divide the entire State into educational centers, and carry on its work in each of these centers. It proposes to make use of high and normal school buildings in twenty-eight towns and cities, during the time they are not in use for their own work.

Its object is to place the college within easy reach of all the young people of the State, and to bring the tuition fee also within reach of practically every one. Ninety per cent of the population of Massachusetts will be brought within an eight-mile radius of the work of the college.

There will be a corps of instructors in each center, but many of the leading teachers from the older colleges will spend an hour on the train in order to give instruction in various centers.

While the tuition will be less than fifty dollars a year, it is expected that the income from tuition, gifts, etc., will more than meet the expenses of the school.

The excess, or profit, will be used in aiding students of especial ability and restricted means to complete their college course by a year or more of residence at one of the older universities.

## A Thriftless Generation

ONE of the dominant traits of the American people before the Civil War was thrift. A majority of all families practised economy, and studied it as an art. Children were brought up to think about it. The sayings of Poor Richard were dinned into their ears. Thrift was not only everywhere in evidence, it was obtrusive and obtruded.

With thrift in money matters went a controlling sense of the value of time and of the importance of self-improvement. Idleness and loafing, even frivolous employments, were looked upon as serious vices which no respectable family could tolerate. Children were expected, when not at work, to read for information rather than for amusement. Books were relatively few; but the few were usually of a serious sort, and were read through many times. Novel reading was not encouraged, and often was firmly discouraged. The theater was rather generally thought objectionable.

This serious view of life was itself the product of a hard struggle for existence. One of these days the economic interpretation of history will enable us to understand better than we have comprehended hitherto how the Puritan creed was shaped by the circumstances of the six days of toil, as well as by the seventh day of churchgoing. Probably, in many instances, its precepts were pushed too far in practical application. Life was often more hard and barren than economic necessity or moral well-being demanded.

But reaction has gone too far. The American people of to-day are thriftless and extravagant in their economic affairs, and, what is far worse, they are wasteful of time and energy. We have become amusement mad, and, as an entirely natural consequence, our amusements have, to an increasing extent, become senseless and vulgar. Our reading-matter in larger and larger proportion has become a pandering to sensation. It appeals to appetites that get more and more jaded. The publishers hesitate to accept books of intellectual value. The theaters are afraid of plays that appeal to critical tastes and call for serious artistic effort. But vaudeville programs, "shows," and moving pictures multiply prodigiously, and attract their tens of thousands. Multitudes of boys and men not only watch ball games day after day, but stand idly about the newspaper bulletins watching the "score." These are but examples, among hundreds, of the ways in which the people get rid of time that if devoted, even in some small part, to self-improvement would make us a nation of mental and moral power.

Combined with this waste of time and resources is a tendency that enormously impairs our effectiveness as a democratic community. "Education" is a national fad. Never has educational machinery been so elaborate, and never has the "plant" been worked at such a high pressure. Yet every teacher, from the primary to the university grades, complains of the amazing intellectual poverty of his pupils. They have no fund of general information. Their mental efforts have been concentrated upon prescribed tasks with examinations in view. They have not read widely and consecutively. Selections and fragments constitute their acquaintance with literature and science.

It is idle to expect that we shall radically improve our polity and our public policy until we once more take up seriously the art of training children and youth in mental, moral, and economic thrift.—*The Independent*.