

The YOUTH'S INSTRUCTOR

Vol. LX

January 16, 1912

No. 3



SEA END OF A GREENLAND GLACIER



THE seat of government of India is to be transferred from Calcutta to Delhi.

THERE are 260,000 miles of submarine telegraph cables in the world, of which more than 100,000 miles have been laid in the last ten years.

THERE are 22,000,000 cows in this country, and the Department of Agriculture estimates the wealth produced by them in one year to be \$800,000,000.

ON Nov. 30, 1911, there were 7,334 national banks, with authorized capital of \$1,032,602,135 and outstanding bond-secured circulation amounting to \$712,115,338.

PEKING, China, is said to be the only world capital without a street-car system; but this distinction is soon to be lost, for negotiations have already been made for an electric line to be established.

A RAILROAD line is contemplated from Egypt to India, running across northern Arabia and through central Persia, wholly in territory where British influence is predominant. The line would shorten the journey from Egypt to India by no less than six days.

THE F. W. Woolworth Company, which conducts five- and ten-cent stores, has applied at Albany for a charter to organize a company which for \$64,998,000 will acquire many additional stores in this country, Canada, and England, making the entire number about 600. It is proposed that there shall be \$50,000,000 common stock and \$15,000,000 preferred.

DURING the first eight months of the year 1911, 281,898 immigrant settlers arrived in Canada, and 101,692 of these came from the United States.

Plows Acre in Less Than Five Minutes

THE world's record for plowing was recently broken in a demonstration at Purdue University, Indiana, in which a gang-plow, having 50 plows and drawn by three traction-engines, turned over a stubble-field at the rate of an acre every $4\frac{1}{4}$ minutes. This mammoth plow cuts a strip nearly 60 feet wide, and turns over 7 acres for every mile it travels. Each of the 50 plows is independent of the others, rising and falling as easily and naturally as a wooden chip on the surface of rough water, so that the service of the machine is not confined to ground absolutely level.—*Popular Mechanics*.

Principal Contents

CONTRIBUTED ARTICLES	PAGE
God's Blessings	5
Building Boyhood	6
Japanese Temples	6
How I Use the Morning Watch	7
Side-Lights on English—No. 7	7
Many Ways to Win	8
How God Answered a Child's Prayer	10
A Good Investment (poetry)	11
Is Our Christianity Worth Propagating?	12
SELECTED ARTICLES	
The Shepherd's Appeal (poetry)	5
Suggestions From "Good Housekeeping"	9
A Pot-Cover Rack	9
Defied the Commodore	10
Giant Trees of Jamaica	11
Ways of Looking at Things	11
Priests and the Bible	16
Musical Artists and the Phonograph	16

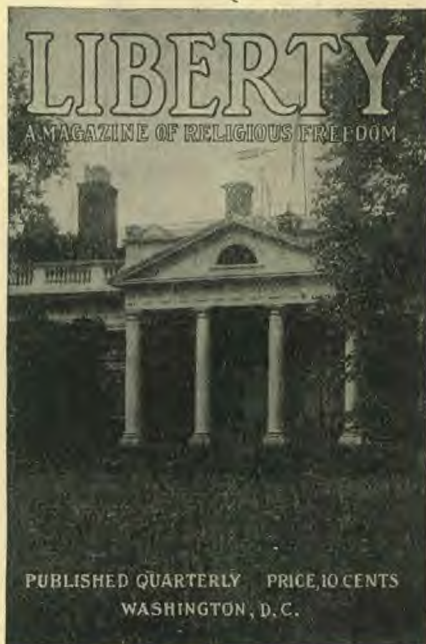


Photo Cover Design in Three Colors

A Good Proposition for Agents!

PRICES: 25 cents a year, 10 cents a copy; 5 to 40 copies, 5 cents each; 50 or more copies, 4 cents each. Send 10 cents for sample copy. Better still, send \$1.00 for 20, or \$2.00 for 50. Discount to agents on yearly subscriptions.

OUR LIBERTIES ARE IN DANGER!

Young and Old Should Read and Circulate This Thomas Jefferson and "Freedom of the Press" Number, Just Out!

First Edition, 50,000 copies. Number of new yearly subscriptions added during the past three months, 6,764. List still climbing.

A FEW FEATURES

Three-color Photo Cover—Picture of Jefferson's Home.
Interior View of Jefferson's Home.
Rome's Plan to Exclude Anti-Catholic Publications from the U. S. Mails.
The President Again Attends St. Patrick's Cathedral Thanksgiving Day. (Illustrations)
Visit to an Inquisition Prison in Holland. (Illustrations)
A Governor's Plan to Increase Church Attendance by Law.
Spain and Religious Liberty.
America a Beacon-Light to the Nations.
Should the State Teach Religion?
Cardinal Gibbons on Church and State Union.
Russian Passports and Religious Liberty.
The Church in Politics.
Religious Laws Now Before Congress.
Religion and State in Turkey.
Spain Tired of National Reformism.
Roosevelt on Liberty.
The Liquor Traffic and the Home.
An Important Temperance Convention.
Striking Cartoon: "Is It Constitutional?"

SPECIAL OFFER ON TEN, ONE YEAR: 10 or more copies, one year, to one address or to ten separate addresses, cash with order, only 15 cents each. Sender may include his own name as one of the ten. SEND THIS NUMBER TO EVERY EDITOR, ATTORNEY, AND PUBLIC-SCHOOL TEACHER IN YOUR COUNTY. WE CAN FURNISH THE NAMES AND ADDRESSES.

PLEASE ORDER THROUGH YOUR TRACT SOCIETY

If you do not know your Tract Society address, send to "Liberty," Washington, D. C.

The Youth's Instructor

VOL. LX

TAKOMA PARK STATION, WASHINGTON, D. C., JANUARY 16, 1912

No. 3

Gethsemane

In golden youth, when seems the earth
A summer land for singing mirth,
When souls are glad and hearts are light
And not a shadow lurks in sight,
We do not know it, but there lies
Somewhere, veiled under evening skies,
A garden each must sometime see,
Gethsemane, Gethsemane,
Somewhere his own Gethsemane.

With joyous steps we go our ways,
Love lends a halo to the days;
Light sorrows sail like clouds, afar;
We laugh and say how strong we are;
We hurry on, and hurrying, go
Close to the border-land of woe
That waits for you and waits for me.
Gethsemane, Gethsemane.
Forever waits Gethsemane.

Down shadowy lanes, across strange streams,
Bridged over by our broken dreams,
Behind the misty cape of years,
Close to the great salt font of tears
The garden lies; strive as you may,
You can not miss it in your way.
All paths that have been or shall be
Pass somewhere through Gethsemane.

All those who journey, soon or late
Must pass within the garden's gate;
Must kneel alone in darkness there,
And battle with some fierce despair.
God pity those who can not say:
"Not mine, but thine;" who only pray,
"Let this cup pass," and can not see
The purpose in Gethsemane,
Gethsemane, Gethsemane,
God help us through Gethsemane!

— Author Unknown.

The Beloved Apostle of the Advent Message

A. W. SPAULDING



ONE of the most beautiful and consecrated characters known in the 1844 movement, yet about whom little is heard, was Elder Charles Fitch. He was the originator of the prophetic chart, which has been such a valuable agency in the dissemination of the truth. He was also the most prominent of the Western lecturers on the coming of Christ. The far West then meant west of the Alleghanies, and the region beyond the Mississippi was scarcely thought of. The Mississippi Valley and the region of the Great Lakes was but sparsely settled; and, with the exception of one short, interrupted trip by Father Miller a little distance down the Ohio, the only great herald of the second advent we hear of in the "West" is Charles Fitch, at Cleveland, Ohio.

Few details of his life are known, but such as I have found reveal in him a personality so winning, yet so forceful, as to give him an honored place among the heroes of faith. There look out to us from his portrait, eyes of the deepest blue, bespeaking a soul of faith and trustfulness. His broad forehead is fully exposed by the brushing back of the light brown hair. The lower face, smooth-shaven, reveals a sensitive mouth, the mouth of the poet and dreamer. Little of the lion-like apostle, perhaps, is seen in this face, so different from the rugged features of William Miller: Charles Fitch was not by disposition what he was made by necessity, the champion of a despised

cause. Retiring in nature, domestic in tastes, he loved his home and the quiet of its seclusion. It was only his love of God, his entire consecration to the purpose that inwrapped his life, that impelled him to meet and stem the scorn of the world. He was naturally an

orator, and the flow of his eloquence might often carry him into battle; but the fortitude and the patience that must steady the soldier on the march, were given to him by God through the discipline of many years of suffering and neglect. I am sure the INSTRUCTOR readers will be glad to learn more of this pioneer in the last message.

Charles Fitch was born in October, 1805, probably in Norwich, Connecticut. He is recorded in the register of Brown University (Providence, Rhode Island) as entering that school from Hampton, Connecticut, in 1825, at the age of twenty.

His earnest, serious mind (warmed, nevertheless, by a lively, and sometimes fanciful imagination) is revealed in his poems and orations of

this period, a few of which have been preserved. One of these poems I subjoin:—

"Solitude"

"Let others love the busy round
Of mirth, and vanity, and strife;
Let others think that bliss is found
In the gay scenes of festive life.

"O solitude! thy charms I love;
I hail thy lonely, blest retreat;
And far from noise my feet shall rove,
To seek thy silent, peaceful seat.



"I love the hour of setting day,
When life's rude din is hushed to rest;
To steal from business far away,
Where naught disturbs my peaceful breast.

"I love devotion's holy flame,
In humble, fervent prayer.
I love the sinner's place to claim,
And plead for mercy there.

"I love to shed o'er every sin
Contrition's humble tear;
To God my every burden bring,
And find relief is near.

"O God of grace, be thou my guide,
Direct me in thine own right way;
Whilst down the stream of life I glide,
O keep me, lest from thee I stray."

His stay at the university was not much longer than one year. At the age of twenty-one he was ordained

friends. The temperance work had already spread so far south; since he said, "Mr. Hamilton and others had a great temperance meeting."

In 1836 Elder Fitch was selected to be pastor of the Free Church in Boston, on Marlboro Street. Exactly how long he remained here is not apparent, but not more than four years; for in 1840 his family were in Newark, New Jersey, while he was traveling in New York and New England, preaching. The circumstances that led to this removal are touched upon in a letter written by him some years later, to Dr. W. C. Palmer, but he gives only faint outlines of the matter.

In 1836 William Miller, who had for five years been lecturing in the towns and smaller cities of New York and New England, published in pamphlet form his lectures on the second coming of Christ. Two years later Elder Fitch had these lectures placed in his hands,

and studied them with interest. Writing to William Miller, under date of March 5, 1838, he says: "I sat down to read the work, knowing nothing of the views which it contained. I have studied it with an overwhelming interest, such as I never felt in any other book except the Bible. I have compared it with Scripture and history, and I find nothing on which to rest a single doubt respecting the correctness of your views. Though a miserable, guilty sinner, I trust that through the Lord's abounding grace I shall be among those who love his appearing. I preached to my people two discourses yesterday on the coming of our Lord, and I believe a deep and permanent interest will be awakened thereby in God's testimony." This letter is good evidence that he was greatly aroused



PHOTOGRAPH OF CHARLES FITCH'S BIBLE

a Congregational minister, receiving his first pastorate at Abington, Connecticut. While living here, he married, on May 19, 1828, Miss Zerviah Roth. If the intense love which Charles Fitch held for his wife through his after-years, as evidenced by his letters when absent, was deserved, as we must believe it was, she was a woman of extraordinary character, as well as amiability of disposition. Another interesting fact which tends to prove this, is her lifelong friendship with her schoolmate, Mary Lyon, the gifted teacher and educational reformer, whose work for women has made her one of the most noted in the annals of educational reform.

Elder Fitch remained at Abington six years. He was then called to Warren, Massachusetts, and Hartford, Connecticut, remaining at each place two years.

We learn, incidentally, at this point, of his strong advocacy of temperance—an early date in the history of the temperance agitation. He had become an author upon religious topics, with an influence how far extended we may infer from a letter written him from Mobile, Alabama, by a Mr. John Bigelow, who begs Reverend Fitch to send him, through Messrs. Green & Co., a hundred copies of his "Inquirer's Guide," and copies of any more recent work of his. In his writings, Elder Fitch deplored the low state of morality in his great city, given over to traffic, but expressed courage and hope in the success of his few Christian

by the doctrine of the second advent, but for some reason which does not appear, he soon dropped the matter. He says, much later, in the letter to Dr. Palmer mentioned above, "I had indeed looked at it [the subject of Christ's second coming] and been overwhelmed with the evidence in proof of it, but laid it wholly aside." It seems probable that the obscurity of the work (for until 1840 no one besides Father Miller preached upon it, and he only in the smaller places), and perhaps the opposition of fellow ministers to whom Elder Fitch brought the subject, made it take less of a hold upon his mind. It never left him, however; and finally he laid fast hold upon it.

He now began to study deeply the subject of complete consecration, or holiness. This, a doctrine upon which many have become fanatical, seems in the life of Charles Fitch to have become just what it truly is, the cleansing power of the indwelling presence of Christ. In his diary he writes:—

"Yesterday morning, as I was lying awake on my pillow about two o'clock, I began to reflect . . . that it is Christ alone who can cleanse me, and that there is no way by which I can be cleansed through the promises but by confiding in Christ, in whom they are all yea and amen, and that he would fulfil them in me by the power of the Holy Ghost. My heart communed with my Saviour thus: It is from all filthiness of the flesh and spirit that I am to be cleansed, and

thou alone canst do it, and all I can do is simply to trust that thou wilt, because thou hast promised it.

"As I thus put my trust in Christ, that he would perform all this glorious work in me, my heart began to be filled with a bounding joy, and my blessed Redeemer so sweetly shed his love into my soul that I found all inclination to sleep had left me. He also gave me at that time such a conscious victory over some propensities with which I had been struggling, as to fill me with unspeakable joy."

Such a doctrine is indeed the simple gospel of Jesus Christ, and in the life and preaching of Charles Fitch it became a message that fitted well with the doctrine of the coming of our Saviour.

But it was too strong meat for his congregation and his ministering brethren. That men could become holy, free from sin, was more than they looked for. He was not long left in peace to proclaim the truth in such a way, but was deprived of his charge in Boston and disfellowshipped from the Congregational communion.

He then went forth to proclaim the truth of God as he knew it, confiding wholly in God for support. Some of his letters speak lightly of the hardships he endured, his daily privations. On the steamboat going up the Hudson one day, he writes, "The supper-bell rang. I scarcely ever felt a stronger desire to eat, but mustered resolution and went without my supper to save fifty cents." And again, the next day, "A bit of apple pie, a cup of milk, and an apple, made up my dinner." Perhaps this necessary abstemiousness was partly the cause of his becoming practically a vegetarian, as we are assured he was. He tells further of "going to bed, or rather laying myself on a shelf," and of walking the floor when abstinence had made him too hungry to sleep. But at the journey's end, Rochester and Leroy, New York, he forgets it all in finding "a circle of Christians here who are indeed holding up my hands by prayer."

His trip to western New York in this year, 1840, may have brought to his closer attention the Ohio metropolis, Cleveland, which was afterwards to become his home and the scene of his last efforts in the advent cause.

For two or three years, until 1842, Elder Fitch labored in New York and New England, preaching in the pulpits of Presbyterians, Congregationalists, Methodists, Baptists, anywhere he could find a place, the gospel of sanctification in Christ. Having lost many old friends through his advocacy of this doctrine, he found many new ones whose hearts and arms opened for him. But he was now approaching the time when he must take still another step, and identify himself with a yet more unpopular message.

(To be continued)

God's Blessings

God has placed us high on the pinnacle of creation, next in kin to the angels of heaven, with a million species below us. He has granted us an average of thirty-five years of life. What does that mean to us?

A dying queen is reputed as saying, "My kingdom for one minute more of life." It was her last. How much we could say to our loved ones in one golden minute of time; and God has granted us millions of minutes.

In an average life of thirty-five we have 13,000

days to live, 300,000 hours, 18,000,000 golden minutes. In this time God gives us 330,000,000 breaths of life, and we can hardly do without one of them. In this time our heart beats nearly 1,500,000,000 times. Let there be even a slight interference with pulsation, and the brain suffers instantly. Let us thank God for 35,000,000 red blood-cells in every drop of blood, which carry the breath of life to each body cell.

He is the great provider. He feeds us 40,000 meals, which require ten tons of food, consisting of 500 varieties; requiring the services of 5,000 men to prepare it for use.

He further provides between 2,500 and 3,000 pieces of clothing for each of us, each square inch of which contains from 1,000 to 3,000 threads. One article, a white collar for instance, requires the labor of 3,500 men to complete.

He has provided us with an eye that can enjoy his beautiful colorings of nature, and then *doubled* this blessing to us. Should we not be thankful in view of the fact that 50,000 persons in this country alone are deprived of this great blessing? He has provided us with a voice that can produce 17,000,000,000,000 sounds, and ears to appreciate the same.

We are surrounded by 500 diseases. Many accidents occur daily. How remarkably the Lord preserves us! How his angels bear us up! Each year 35,000,000 persons die, 68 per minute; while I, unworthy though I am, still live. Our late civil war cost us \$18,000,000,000. God grants us a time of peace in which to live. Fifty million martyrs suffered that I might have the gospel free.

And what prosperity attends this great country of ours, producing annually 600,000,000 bushels of wheat, only two thirds of which we make use of ourselves; 2,000,000,000 bushels of corn; 2,500,000,000 pounds of cotton. His blessings how many! how precious!

Count the blessings! Count the blessings!
Number all the gifts of love;
Keep a daily faithful record
Of the comforts from above."

MARGARET ODETTE HERR.

The Shepherd's Appeal

HAVE ye seen my lamb that has gone astray,
Afar from the shepherd's fold,
Away in the deserts "wild and bare,"
Or on the mountain cold?
Have ye ever sought to bring it back
By a word, or a look, or a prayer?
Or followed it on where it wandered lone,
And tried to reclaim it there?

Ye gather each week in the place of prayer,
And ye speak of your love for Me,
And pray that your daily life may bear
Some fruit that the world may see.
Ye mean it well, but when once away,
Do ye live that life of prayer?
Is the soul of the lamb that's gone astray
Your chief and greatest care?

Ye speak of the good that ye mean to do
Among your fellow men,
Yet ye tarry oft 'mid the joys of earth;
They are watching your footsteps then.
And while ye have stopped for pleasure or ease,
The lamb that has gone astray
Has wandered farther, 'mid darkness and sin,
Along the forbidden way.

It is perishing now in the bleak and cold,
While ye might have saved its life.
Are ye thinking too much of your ease and gains
To enter the Christian strife?
When the reck'ning is called, and the balance made,
Will the wealth of a single day
Atone for the loss of the dying soul,
For the lamb that has gone astray?

—F. Marsh.

Building Boyhood

EDMUND C. JAEGER



WOULDN'T you like to know all of these fine, keen-minded boys who are lined up with me ready for a bicycle excursion to our sanitarium at Loma Linda? They are boys from the public schools at Riverside, California, selected from some of the best families in the city.

The day we took this trip was one of California's best, with bright sun and a pleasant sea-breeze to temper the air. Our first run was to Urbita Springs, eleven miles distant, where we enjoyed an excellent plunge in the pool. Thence onward an hour's ride and we were at the sanitarium to see the sights and enjoy one of Loma Linda's excellent dinners. The boys had an appetite that day such as only lads can have, and they showed their appreciation of the delicious foods by eating a hearty meal. Most of the fellows had here their first taste of a vegetarian dinner, and they were surprised to see what good things may be prepared without meat.

In the afternoon we took a look through the fine new laboratory just erected for the medical school. Here the boys were allowed the privilege of viewing through the microscope some histological specimens. We saw germs and tissues, embryos and cells, and a host of other structures with which to illustrate the wonderful mechanism of the human body. I showed them the papier-mâché manikin so they might get correct ideas of the relations and size of the body organs. All these sights evoked a multitude of questions which were gladly answered.

It is an old saying that—

"A boy will hunt, and a boy will fish,
And play baseball all day,
But a boy won't study, and a boy won't learn,
Because he's not made that way."

But whoever said that didn't understand boys, for I have failed to find any one more interested in sound-learning than a boy if the matter is presented in terms and style suited to his understanding. Most of them are born investigators and only need one to lead them to their own by careful training. These boys stayed in that laboratory for over an hour, and were loath to leave; but the sun was getting to "the slippery place," and we had to start home.

It had been a day of pleasure and instruction for all of us, and I do not think there was a fellow in the crowd that did not feel grateful for having had the opportunity of taking this inspiring trip. The boys were perfect gentlemen, and I was proud of them. The comradeship found in a white-livered, manly boy

is about the most precious friendship in the world, it seems to me; and I covet every occasion which will permit association with such fellows. Work for boys is interesting, intensely so; and it helps to keep us young and agreeable. The inspiration and joy that accompany it take all the crotchety-ness out of life. I can not but believe that it is every man's duty to find some time to help the boys of his community. The fellows need his help, and he needs the spirit of youth that the atmosphere of young life can bring to him. There is something particularly interesting in the life of Jesus in this connection. You will remember how Luke, in speaking of the Saviour's young manhood, tells us that "he grew in favor . . . with man." I omit the declaration that he grew in favor with God

in order that you may catch the emphasis of the phrase just following. Did you ever stop to think what that means, that this boy, growing up from his sweet boyhood through his strong youth into vigorous manhood, grew in favor with men in Nazareth? As I peer through the window of my imagination, I see Jesus mending the toys of little children; for I know that no one would be so pleased as he to use his hammer



and saw in such interesting work. I see young men coming to him with their problems and enjoying his sweet companionship. I know that the boys all loved him, for he had the power of onleading and was able to be an inciter of enthusiasm for every person he met. Jesus sensed the value of sowing seeds of truth in young minds. He realized that he could help them with a definiteness and with a power that he could not touch them with in later life. And who can measure the beneficent influence which must have radiated from such a personality? Let us catch inspiration from it; and let us catch his passion for helping the youth to lives of usefulness and service.

Japanese Temples

As Christians, in our prayers to God we are admonished to use no "vain repetitions," as the heathen do. The writer is always reminded of this in visiting a temple. Usually a deep-toned bell or drum is heard. Some people say it is for the purpose of awaking the god. The worship consists of bowing and clapping the hands at a shrine; or kneeling in the temple, and saying "Namuamidabutsu," "Namuamidabutsu," over and over as fast as possible for half or three quarters of an hour. One other prayer is also very commonly heard.

The most beautiful places in all parts of the country have been chosen for the Shinto temples. The Buddhist temples seem to be much greater in numbers, but their locations have not so often been chosen for beauty.

At Kumamoto the priests at one temple claim that a visit or pilgrimage there with a suitable offering and many prayers will cure the leprosy. A feeling of sadness comes over a person as he beholds the enthusiasm with which those wretched people will burn incense, beat their drums, throw their last copper coin to the priests, and wait out their prayers for hours at a time—"Namumyohorengekyo, namumyohorengekyo." At almost any hour no less than twenty may be seen worshipping, and sometimes there are two hundred or more—what wailing! And many do not cease until they are unable to walk or even speak. As might be supposed, leprosy is extremely common in such a city. The Catholic and English churches have established leper hospitals there, partly, perhaps, to gain the favor of the people and also that of the government.

The temples in some parts of the country are going to decay, and people suppose Buddhism is dying; but the priests are becoming intensely active. Many of the young generation are becoming ashamed of heathenism, but instead of turning to Christ they are eagerly "consuming" the chaff of Darwin and such men. Often Christian (?) pastors tell the people all religions are good, but the best of all is the one Christ established. One young man told me his "pastor has a very good way to explain the Bible, especially the miracles; he says Christ was the greatest of hypnotists." So the people's minds are being turned to fables, and we must hasten to give the message of the coming King.

W. L. FOSTER.

How I Use the Morning Watch

THE sword of the Spirit is the Word of God. But of what use is a sword if it is hung away in some dark corner where it can not be found when needed?

We feel very sorry for those who are so benighted that they do not own a Bible; but an unused and unfamiliar Bible is little better than none at all. We are not responsible simply for what we *know* of the teachings of the Bible, but for what we *might* know.

There is no other study that is so valuable, even from an educational view-point, as the study of the Bible. It strengthens and develops the mind as nothing else can. Besides, it is the only safe weapon with which to meet the attacks of the enemy of all good.

Think of the benefit to be derived from three hundred sixty-five texts each year, studied, committed to memory, digested, and assimilated into the daily life.

Probably all admit that it is helpful, but many say, "I am so hurried in the morning that I can not take time to study my text." Personally, I have found the following plan so helpful and comforting that I pass it on as a suggestion for busy people:—

While preparing to retire at night I lay my open Bible where I can look at the text for the next morning. In this way I commit it to memory while doing other things, then study and meditate upon it before falling asleep. As I go to sleep thinking along this line, naturally it is the first thing that comes to mind upon waking. Thus it not only furnishes food for meditation during waking hours of the night, but also gives the special direction to the morning devotions.

If you have failed to keep up a systematic use of the Morning Watch, try this plan, and see if it does not help to fortify your mind against the vain and trifling thoughts with which Satan desires to keep us busy.

"A moment in the morning, ere the cares of day begin,—
Ere the heart's wide door is open for the world to enter in;
Ah, then alone with Jesus, in the silence of the morn,
In heavenly, sweet communion let your duty day be born.
In the quietude that blesses with a prelude of repose,
Let your soul be soothed and softened, as the dew revives the rose."

MRS. CARRIE R. MOON.

Side-Lights on English — No. 7

Etymology

It is no more than fair to credit the Greeks with having been a highly intellectual people. They were preeminently a race of thinkers; yet their mental activities were of an intensive sort, as opposed to extensive. They were wont to jump at beautiful conclusions without ascertaining a sufficient number of facts to warrant the step. Accordingly, it is not surprising to find Aristotle, the law-giver of medieval Europe, greatly discredited when experimental science, as set forth by Francis Bacon, began to shed its light on the world. The difference is this: Aristotle gave himself over to meditation in seclusion, while Bacon went about observing.

All this may appear a digression from the subject of etymology; nevertheless, it is important, as it throws light upon certain peculiar phenomena in present-day English.

The Stoic philosophers of Greece said: "Here! we believe all words have an essential meaning, a kind of essence, or *etymon* [as they called it]. If we can get at this true meaning of the word in question, then we can comprehend the nature of the thing for which the words stands." Hence, to them etymology meant "the science of true meaning;" and in their endeavor to find these meanings, they concentrated (as they did in all their literary work) all their attention on the Greek language, never taking into account the speech of other localities. Such a thing as comparative language study was to them an unknown science.

And, strange to say, they seem to have succeeded pretty thoroughly in doctrinating the whole civilized world with this idea of a magical something in mere words. For centuries every one accepted the teaching as law and gospel. Some hold to the theory yet. As an instance of this, we often hear people speak of the *real* or *true* meaning of a word; and then they go on to refer, not to the dictionary meaning, but to the etymological meaning. When, as a matter of fact, the only true meaning of a word is the one that common every-day usage gives to it,—which is, of course, the meaning found in the latest dictionary; in other words, it is the meaning that the user intends to convey and that which the hearer receives that determine the question.

Words, as such, are mere conventional symbols of ideas. (A possible exception is the onomatopœic word, such as *buzz*, *whack*, *murmur*, *ripple*, etc., any one of which suggests by its very sound the thought intended.) Etymology can not be considered the science of true meaning; it is the science of *original* meanings, and nothing more than that.

Has the reader ever heard any one launch forth in a sermonet on the real significance of the word

education? "Education," says such an informant, "comes from the Latin word *edūco*, to 'draw out;' hence, education, to be such, must be 'a drawing out,' a cultivation of the student's initiative," and so on. This may be good educational doctrine, but it is not good etymology. That a word once meant so and so does not assure us that it means the same to-day. Changes in the signification of words are too familiar to everybody to call for any examples or comment.

If it be granted that "education" originally meant a drawing out of the mental faculties, still the word can not conscientiously be used in that sense now. And incidentally, it is interesting to note that, according to Professors Greenough and Kittredge, authoritative classical scholars, "education" does not come from *edūco* at all, but from an entirely different word. Some other argument than bald etymology would have set up better proof. As it is, the whole effort is lame. It is zeal, but not according to knowledge.

What can be said, then, of etymology as a serious study? Is it naught but an impractical science that leads to confusion? The help derived from an acquaintance of the derivation and history of words is not direct, but *indirect*. To depend on it for direct aid will frequently lead one into a mirage, will place one in ludicrous positions, and sooner or later, will work injury to one's cause. Its legitimate rôle is cultural rather than factual, if one may use the word in this connection. *Indirectly*, it will give one a word perspective or vista, so to speak; a kind of linguistic background, that will mark the difference between the futile and the effective wielder of the mother tongue. It will support and buttress the speech faculty to a remarkable degree, which is a very practical thing, indeed, when one is in dead earnest, and is working for lasting results. In brief, it will enable one to employ the best and most appropriate diction when one talks or writes, and to get out of words all there is in them when one hears or reads. All great writers have been assiduous students of etymology.

GURNIE K. YOUNG.

Many Ways to Win

A PART of a leaf of a tract picked up in an army hospital was the means of bringing the light of the last gospel message of mercy to one man; a magazine sold to a Catholic priest by one of our lady workers while her train waited for luncheon, brought the light of truth to a woman to whom the priest gave the magazine; a copy of "Great Controversy" that was traded in a second-hand store for an old rocking-chair brought the proprietor of the store and his wife into the truth; a copy of "Daniel and the Revelation" sold by a canvasser in Minnesota won a mother and her two daughters to the truth for this time; a tract handed to a man in a town notorious for gambling led to his renouncing gambling, saved him from the suicide he had contemplated, and led him to Christ; a tract floating in the Frazer River was taken out and read by a man whom it directed to the truth; a Methodist minister and his wife accepted the message God sent them through tracts and papers sent them; nine persons accepted the truth through a small bunch of tracts sent by a woman to her sister in a distant State; a wealthy Japanese, greatly noted for his custom of charging excessive interest on loans and for exacting prompt payment, was badly wounded in an encounter with a robber, whereupon the members of a

certain church sent him a letter of condolence and prayed for his conversion, with the result that he became an earnest Christian.

A leaf of a Bible lying by the roadside brought to a young man his first sense of sin, and then the knowledge of a Saviour; soon after his conversion he sickened and died. A copy of our Spanish paper in South America brought the light of truth to a noted Spiritualist writer, also to his parents, one brother, and two sisters; a tract on the Sabbath thrown from a wagon led the one who picked it up to true Sabbath-keeping. The *Pentecostal Advocate* tells of a little girl of eight years who had just been converted. She went to her mother, radiant with joy, and said:—

"'Mother, God has pardoned my sins; may I run across the street and tell the old cobbler?' 'It will do no good, my child, for he is a confirmed and outspoken infidel.' 'But it will do me good to tell him, and may do him good, too; may I not go?'"

"'Yes, if your heart is so much set on it.'"

"She went and told in artless simplicity of her sense of sin and guilt, of her repentant tears and prayers, of her trust in Jesus Christ who died to become her Saviour, of the light and joy which sprang up in her heart, of the feeling of love toward God, and of a voice sounding within saying, 'Father, Father,' and whenever she thought of God he seemed no more like a policeman to arrest her, but a person more tender and loving than her mother. Before she finished her account of her joyful conversion, her solitary hearer was in tears, which did not cease to flow until they were wiped away by the hand of divine mercy writing forgiveness on his believing heart. 'So shall a little child lead them.'"

Dr. Edward Judson says that when his father was laying deep the foundation of Christianity in the Burman empire, during the seven years before the first sheaf was gathered in, the first inquirer was caught by a tract. The missionary was sitting on the veranda when a Burman came up the steps and sat down by his side. The missionary supposed he had come with some request from the government, and asked him whence he came. Without answering the visitor propounded this question:—

"'How long a time will it take me to learn the religion of Jesus?'"

"'Who is Jesus?' said the missionary.

"'The Son of God, who, pitying creatures, came into the world to die in their stead,' he answered.

"'Who is God?'"

"'A Being without beginning or end, who is not subject to old age nor death, but always is.'"

"These truths the Burman had learned from a stray tract."

Opportunities for service are not wanting, if one is only looking for them, and is ready to take advantage of them. Mr. Amos Wells says: "You may only be going to the grocery for a pound of butter. Never mind. Along that way, if you look sharply, there will surely be some opportunity to acknowledge God. Such opportunities are more numerous than telephone-poles, or the hitching-posts, or the signs above the shop-doors."

If Mr. Wells is right, then none of us need sigh for want of opportunities, but rather that we are not more ready to recognize them as they come to us.

"WITH what measure ye mete, it shall be measured to you again." Matt. 7:2.



THE HOME CIRCLE



"God loveth thee—then be content;
Whate'er thou hast his love hath sent;
Come pain or pleasure, good or ill,
His love is round about thee still.
Then murmur not, nor anxious be;
Rest thou in peace, God loveth thee."

Suggestions From "Good Housekeeping"



A GOOD way to bleach handkerchiefs, when it is not convenient to hang them outdoors, is to wash them, and then let them soak overnight in water in which a little cream of tartar has been dissolved.

A home-made contrivance keeps my shirt-waists fresh and unrumpled, yet out of the way. I screwed five hooks into a piece of broom handle about two feet long. Opposite the middle hook is a large screw-eye through which the bar is hung from a small pulley attached to the closet ceiling. I put my waists on clothes-hangers, slip one hanger on each hook, and pull the whole up into the empty closet space.

Some of us are so blessed as to have pine forests at our door; to some they mean a day's jaunt into the country; to the city-bred, they come only with vacation trips, if ever. But for many it will be possible to keep in an Indian basket or a brass pot of capacious design, on the hearth by the open fire, a supply of pine-cones, to be thrown onto the fire through the long winter evenings when one and one's guests are feeling especially luxurious. A sack of pine-cones for this purpose makes an unusual and appreciative Christmas gift, too.

My sweet peas have taken the blue ribbon at two of our county fairs, and I find that fine, early, healthy sweet peas are easily obtainable by making a late fall sowing. Sow the seed just before the frost gets into the ground—sometime in November, in a northern climate—in a trench six inches deep. In the bottom of the trench scatter a thin layer of wood-ashes. This will prevent mice from disturbing the seeds. Press the seeds slightly into the ashes, cover with earth, and mulch on top with a layer of wood-ashes. This sowing will bloom two weeks earlier than that of the earliest spring.

While washing some lingerie, we wondered if there wasn't some harmless bleach that would make it snow white, and at the same time not injure the delicate fabric. We thought of the many uses for the old reliable lemon, and told our laundress to try it "just for fun." The result was good, but being skeptics, we thought it might have been good regardless of the lemon, and had it used on other clothes. Results showed that the lemon was really efficacious. Now sliced lemons are added when boiling the white "things," and they are always much nicer and whiter.

Flowering bulbs make charming Christmas remembrances, started two or three weeks beforehand. The value of the gift is greatly enhanced by collecting beautiful pebbles, preferably during some vacation by the sea. Ordinary narcissus does equally well with the Chinese sacred narcissus, grown in water in the same manner, and is also one of the most popular and successful bulbs for early forcing in pots. Paper white grandiflora is the best variety. Tulips are easily forced and well adapted to window culture. Good varieties are la reine (pink). Potter Baker's white, yellow

prince, and white swan. The best double variety, in my opinion, is murillo. Plant the bulbs in the early or late fall. Put them quite near together in the pot, which is filled with first a layer of broken crockery for drainage, and soil made of old loam with a bit of manure or bone-meal added, and a little sand. Set the pots outdoors, in a cold-frame if possible; if not, in some sheltered corner, and cover to the depth of six or eight inches with old leaves, or loose manure and litter—sifted—coal-ashes will do. Do not let them freeze much. Let them stand until the roots are well formed, which will be in five or six weeks. This is the essential point, and can be ascertained by lifting a pot, and seeing if the roots come through the hole in the bottom, or by knocking out the ball of earth. Then bring in the pots, keep well shaded; under your plant shelf or table is a good place until buds appear, and stems lengthen; then gradually give full light. A temperature of 60° to 75° is best. Keep them soaked all the time, using warm water. These general directions may be also applied to the culture of narcissus and daffodils. The pots of bulbs may be put in the cellar, covered, in a dark place, until roots are abundant.

A Pot-Cover Rack

THE rack shown in the accompanying cut is one of the most satisfactory kinds for keeping pot covers within convenient reach, and any housewife will surely



appreciate one. The cut shows the pattern for the two side pieces. Before laying out and cutting the slots in these, fasten them together, temporarily, with the lower ends 9 or 10 inches apart. Then it will be easy to lay off the slots along the front edges, at the proper slant. Space the slots about $1\frac{1}{4}$ inches apart, and make them about $\frac{3}{8}$ inch wide and $1\frac{3}{4}$ inches deep. Separate the pieces after laying out the slots, then saw along the side lines of each slot, and with a chisel remove the wood between the cuts. After nailing the top and bottom crosspieces to the back edges of the side pieces, screw a screw-eye into each end of the top crosspiece for hanging the rack on the wall.—*The Boy's World*.



To prevent accidents with bottles containing poison, buy a dozen tiny bells, and every time a bottle of poison is brought into the house, tie a bell to the neck of the bottle. Even in the dark, the bell will tinkle its warning. Another good way is to paste a piece of sandpaper securely to the top of the cork. One can easily detect the rough surface, and thereby know the contents.



How to Be Happy

ARE you almost disgusted with life, little man?
I'll tell you a wonderful trick
That will bring you contentment if anything can —
Do something for somebody quick.

ARE you awfully tired with play, little girl?
Weary, discouraged, and sick?
I'll tell you the loveliest game in the world —
Do something for somebody quick.

Though it rains like the rain of the flood, little man,
And the clouds are forbidding and thick,
You can make the sun shine in your soul, little man —
Do something for somebody quick.

Though the stars are like brass overhead, little girl,
And she walks like a well-heated brick,
And our earthly affairs in a terrible whirl —
Do something for somebody quick.

— Selected.

How God Answered a Child's Prayer

A True Incident



ABOUT seventy years ago this last summer, there were two little boys playing on the bank of the Pecatonica River in north-western Illinois. Their given names were William and John, and they were about seven years of age. William's parents lived only a few rods from the river. John's home was a little over one-half mile away. These boys were playmates from their earliest recollection. They were not related except by the ties of close friendship, and were very fond of each other. They were both fortunate in having good Christian mothers, who were the theme of their conversation on the occasion referred to.

They tried to recall some of the many favors their mothers had bestowed upon them, how they had cared for them and nursed them in sickness, with many other tokens of love and kindness which called for their highest appreciation in acts of love and obedience. Such a theme of conversation would have a tendency to arouse their warmest affection for their mothers. While thus pleasantly conversing together William inadvertently said to John: "The doctor says your mother can't live but a little while. She has the consumption." This was a stunning blow to John. His face flushed, and the tears coming into his eyes, he began to cry. His companion seeing the effect of his words upon his playmate tried to assuage his grief, by saying: "Don't cry, John, the doctors don't know everything. Your mother may live a long time." But the arrow had struck too deep, and the wound was too big to be healed by anything his companion could say. So John started home on the run, weeping aloud as he went. As the thought was pressed upon his heart that he would soon be motherless, his sorrow knew no bounds. It seemed as if his heart would burst with grief. When he had gone about half the distance home, the thought of what he had heard his father, who was a minister, say: "If we are good and pray to the Lord asking him for anything, and believe that he will give what we ask, we shall have it." In his dire extremity, John decided to put the Lord to the test. His mother had taught him to repeat that little evening prayer that so many mothers have taught their little ones, "Now I lay me down to sleep." Parrot-like, John would say this prayer every evening before jumping into bed; but never before had he asked the Lord for special help in an hour like this. How many, old as well as young, have realized that in times of deep sorrow God is their only refuge? O, that we all would trust him in the sunshine as well as in the cloud! On the side of the road there

was a rail fence, the rails lying on top of each other at the ends in a zigzag manner. At every corner there were two stakes set in the ground, one on each side of the fence, crossing each other on the top, in which heavy rails were placed to hold the fence from blowing over. John crept behind one of these stakes in the corner of the fence, and offered this short prayer: "Dear Lord, please keep my mother alive till I grow to be a big man, and I will be a good boy; for Jesus' sake. Amen." Then he went into the road, and looked about to see if any one were watching. Seeing no one, he hastened on his way; but before reaching home his sorrow was all gone; he was hopping, skipping, and playing as cheerfully as if nothing had happened to make him sad.

Now comes the most interesting part of our story. Not until John was thirty-three years old, was married, and had two children did his mother die. When following her to the grave, how vivid were the scenes of that day when, in the fence corner, he sent up that short prayer! The doctor whom William heard say that John's mother could live but a little while was present at her death, and he said then that more than twenty years before he would have wagered everything he was worth that she would not live six months. Notwithstanding the doctor's prediction, she lived *twenty-six* years after John's prayer of faith, and more than twenty years after the doctor said she could not live six months.

Let every boy and girl who reads this story remember that God is no respecter of persons, that he is just as ready to hear the prayer of children as he is to hear the prayer of the grown man or woman. And let the grown people remember the words of the Saviour, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." Let all remember God's dealing with the child Samuel through whom he foretold the overthrow of the house of Eli, the downfall of Saul's kingdom, and the coronation of King David, who was a type of Christ. The same God that raised up the child Samuel also raised up John, the subject of this narrative, to proclaim the soon coming of the Life-giver and the final overthrow of this wicked world.

J. F. BALLENGER.

Defied the Commodore

REUBEN PINKHAM, a native of Nantucket, made his first trip as third lieutenant on the ship "Potomac," which crossed the north Pacific, a region little known to naval vessels in the early thirties. Pinkham had been on several whaling voyages, and was familiar with those waters. The author of "The Island of

Nantucket" says that one day, near sunset, he had the watch, while the commodore was pacing up and down the deck.

Suddenly Pinkham gave the order, "Man the weather braces!"

"What's that for?" asked the commodore.

"We shall have wind in a moment."

The commodore went to the lee-rail and scanned the sea and sky. "I see no signs of wind," he returned. "Let the men leave the braces."

The crew dropped the ropes.

"Keep hold of the braces, every man of you!" called out Pinkham, and the men resumed their grasp. The commodore flushed with anger and exclaimed in peremptory tones:—

"Let the men leave the braces!" and again the braces were dropped.

"Don't any of you dare to drop the ropes!" shouted Pinkham, shaking his trumpet at the crew, who once more took hold. Just then the wind dropped entirely; not a breath stirred.

"Taut, taut! Haul, all of you!" called Pinkham, and the ponderous yards swung to reversed position. The wind came out of the opposite quarter and struck the ship like a sledge-hammer. The vessel staggered, shook the spray from her bows, and dashed ahead. The commodore disappeared into his cabin without saying a word.

Presently he sent the first lieutenant to relieve Pinkham, requesting to see the latter immediately. When Pinkham entered the cabin, the commodore said:—

"I consider that I am indebted to you for all our lives; but I will tell you frankly if that wind hadn't come, I should have put you in irons in two minutes." — *Selected.*

Opening Events of the King's Reign

KING GEORGE V of England is a famous collector of postage-stamps. His collection is valued at thousands of dollars, and contains practically every stamp that has been issued since 1840, not only in England and the British colonies, but in every country which uses postage-stamps. There is a story that when King George came to the throne, he asked his new private secretary what should be the opening event of his reign.

"Your majesty," said the secretary, "all reigns begin in the same way."

"And how is that?"

"With the creation of a new postage-stamp."

That pleased the royal philatelist, and the new British stamp was immediately planned. King George's picture, of course, adorns it, but by a curious custom of the post-office department, it must face in the opposite direction from the profile of King Edward VII, which was on the preceding stamp.— *Selected.*

Giant Trees of Jamaica

THE silk-cotton trees of Jamaica are one of the most striking natural features of this beautiful island, and visitors express much curiosity concerning them. The fiber of the cotton is too short for textile uses, but its quality is delicate and fine.

The trees are most interesting in structure. They reach a height of two hundred or three hundred feet and are the largest trees on the island, the branches often overhanging more than an acre of ground. Some of them are centuries old, dating back to the

landing of the Spaniards. They have withstood the tropical winds of the region through adaptation of their structure. The leaves are very few, and there are heavy masses of roots.

This giant tree flowers once a year. It bears a number of pods much the size and shape of a cucumber. These pods dry and burst, and out floats the beautiful cream-colored silk-cotton, covering the ground and sailing in the air for some distance. The seeds, of course, are borne on the silky filaments. This cotton is used at present only for pillows. Its use as gun-cotton has been spoken of.

The trees are often felled by the native Jamaicans and hewn into canoes, which last for generations.— *Selected.*

A Good Investment

THE times are bad and money's scarce,
And fortune's hill is steep;
And wealth is very hard to get,
And harder yet to keep;
And yet your hard-earned cash to save
There is a way, 'tis said:
If you would keep it safe and sound,
Just put in in your head.

Some pour their money down their throats,
In waves of beer and rum;
Some spend on pleasure all their wealth;
In gambling, other some;
Some spread their gold upon their backs,
Their neighbor's pride to chafe;
But put your money in your head;
There you shall keep it safe.

Some have their wealth inherited,
And spend it free and fast;
Some hoard it cent by cent away,
To lose it all at last;
But there's a plan, a simple plan,
To make your fortune sure:
Just put your money in your head,
And it will be secure.

ELIZABETH ROSSER.

Ways of Looking at Things

Two boys went to gather grapes. One was happy because they found grapes. The other was unhappy because the grapes had seeds in them.

Two men being convalescent were asked how they were. One said, "I am better to-day." The other said, "I was worse yesterday."

When it rains, one man says, "This will make mud;" another, "This will lay the dust."

Two boys examined a bush. One observed that it had a thorn; the other, that it had a rose.

Two children were looking through colored glasses, when one said, "The world is blue;" and the other said, "It is bright."

Two boys having a bee, one got honey, the other got stung. The first called it a honey-bee; the other, a stinging-bee.

"I am glad that I live," says one man. "I am sorry that I must die," says another.

"I am glad," said one, "that it is no worse." "I am sorry," said another, "that it is no better."

One says, "Our good is mixed with evil." Another says, "Our evil is mixed with good."— *Selected.*

"FORGIVENESS saves the expense of anger, the cost of hatred, the waste of spirits. It also puts the soul into a frame which makes the practise of other virtues comparatively easy."

Is Our Christianity Worth Propagating?

[An address given at the Rochester Convention of the Student Volunteer Movement by Mr. George Sherwood Eddy, M. A., India.]



Is our Christianity worth propagating? not, Is *Christianity* worth propagating? We have no doubt as to that; but, Is *our* Christianity worth propagating? Have I a salvation that is worth passing on? In this first questioning we do not ask, What is Christ to the world? but, What is Christ to me and what is my relation to him? Believing that he is here, shall we look into his face, and seeing no one save Jesus only standing in the midst, deal with him in the quiet of this hour?

Have I a vital *experience* in Christ? Out in the heart of heathenism, at the ends of the earth, or any place in the one undivided world-field, have I an experience that knows that Jesus satisfies, that he alone is enough, with or without results? Have I a *message* that can transform and uplift men? Have I a *power*, the power for victory over sin in my own life, and power in service? Have I that experience, that message, that power, that he has promised and is ready to give even to-day and at this hour?

I remember fifteen years ago, before going out to India, sitting down one night with my roommate, who is now in China, and saying to him, "What are we going to tell them out on the field? What message have we for men? Are we merely going to tell men *about* Christ? If so, it would be cheaper to send out Bibles and tracts. Can we tell them that we know Jesus Christ saves and satisfies, and that he keeps us more than conquerors day by day? I am not satisfied. I do not feel that I have a message such as I need for men out there, nor the experience, nor the power. If we have not, is not that the one great thing we need before we leave this country—to know him?" From that day to the end of our student days we rose every morning at five o'clock. From five to six we had an unhurried hour for the Word of God, and from six to seven an unhurried hour for prayer. These two hours each day changed our lives, and we were unspeakably blessed.

The Lord is ready, now, to bless each one. Have you a special need? He has a blessing for you. There is a deeper life for you and for me, for the most aged saint, for the greatest sinner, for the most discouraged man.

There is the life of fellowship,—“the unspeakable fellowship,” as Donald Fraser out in the heart of Africa called it,—a life in green pastures and beside still waters. The experience we need to-day is to know that Jesus satisfies. Are you satisfied in him?

And there is a life of victory. We may be “more than conquerors through Him that loved us;” for, he is able to-day. One of the most Christlike lives I know was changed a score of years ago by three words at the end of a prayer, “We thank thee that *thou art able*.” She believed and took hold of God’s strength, and her life has been beautiful with the presence of Jesus ever since. He is able to give to you the blessing for which your heart longs.

And there is a life not only of fellowship and of victory, but of service; more fruitful and far-reaching than you have dreamed of. Youth dreams and builds castles in the air. You have your ambitions, but God is ambitious for your life. His plan

is greater and more blessed than anything you have ever planned for yourself.

I had a birthday recently, and birthdays are solemn things as the years go by. I had a “quiet day.” I learned that thought from Mr. Wilder years ago as we tried to set aside one day a month to take heed whether we had drifted away from Him, to check up our lives and see where we were before God. On that birthday I asked myself some searching questions; and I should like each one of us to ask himself these five questions before God in the silence.

The first question is this: What am I before God? What am I in personality? My life is my message. We are epistles, known and read of all men. Whether at home or abroad, men will not come in large numbers to our churches, they will not read our Bibles, but they read our lives. What is my life? When God wished to save the world it was not through a miracle, through a book, through a mass of work, through a teaching; it was through the revelation of a *personality*. Born in an obscure Roman province, less than three years in public life, he left not a written word, and no elaborate organization. All he left were twelve personalities, in whom he could reveal and repeat his life. But the world was changed. If there were not a Christian besides the delegates to the Rochester convention, we could go out and win the world if we would let him pour his life through us, if we would allow Christ to live in us the rest of our days. What am I, naked and laid open before the eyes of him with whom we have to do? “Not on the vulgar mass called work is judgment passed.” Not, What do men think I am? not, What is my office or profession; but, what am I before God?

And there is a second question: *Am I a constructive Bible student?* not, Do I talk about it to others? not, Am I in some circle or class? Am I a *constructive* Bible student? What is that Book to me? Does the letter kill, or the Spirit give life? Is that Book somehow dead and dry, or is it to me a very fountain of living waters? Loss of appetite is a symptom of ill health. If I am wrong with God, I shall not love his Word. Do I get a fresh blessing, fresh manna, fresh life, every day? Do I come to meet the living Word, or is it a dead letter because my heart is dead? If I do not love that book to-day, it is because I did not obey it yesterday; because I did not walk in the light when God gave it. What is that Book to me? Am I mining for truth, sending deep shafts down into this mine of God’s Word? Am I learning the truth that will make me free? As I passed down through India I saw two little rice-fields side by side. One was green and growing; the other was dead and dry. I looked for the cause. The great lake was full of water. There was no lack there. Into the one the living water was flowing, for the channel was open. The other was choked. Brother, is your life green and growing, fruitful and joyful, or barren and dry because the channel is choked? Harnack tells us that “Jesus lived and had his being in the sacred Scriptures.” Do you and I? What is that Book to you?

Let us ask ourselves a third question: *Am I a man of prayer?* The question is not, Do I talk about prayer, or believe in it theoretically in a conventional way? Am I a man of prayer? Is my life permeated with the

presence of God? Do I bear about the presence of the Lord Jesus in a life fragrant with prayer, prayer that is the very breathing of the soul in God? Do I know this sweet fellowship in prayer? And do I get answers to my prayer? Do I receive the things that "God hath prepared for them that love him," the things that somehow those strangely miss who do not pray? "If I regard iniquity in my heart, the Lord will not hear me." Does he hear me? Is there anything between his face and mine to-day? Do I look up out of a glad heart singing, "Nothing between thy blessed face and mine?" or is there a great dark cloud hanging there, a cloud of unforgiven sin? Is his face hidden by a prayerless life? When Archimedes discovered the lever, in his new-found enthusiasm he said, "If I had something to stand upon, I could move the world." With this lever of prayer, we have something to stand upon in the promises of God; and we can move the world. Do we do it?

Then a fourth question: *Am I a winner of men?* not, Am I a professional? not, Do I belong to some band or training-class to do personal work? but, Do I win men? Have I a consuming love that so constrains me that I can not keep silent if I am placed side by side with a needy life? I saw Sir George Williams a few years ago. His very presence was a blessing and a benediction. He was a man less in talents and education than perhaps the majority of those in this room. And yet we are members to-day of an association a million strong, because that man was a winner of men. Six of the original twelve members in the first association were won by him through hours of prayer and faithful witnessing. When an old man of eighty-four, he said to my friend Mr. Mott, "Are you ever thrown with a man that you do not speak to him about Jesus Christ?" Sir George was a true winner of men.

And then the last question: *Have I victory over sin?* Am I leading a victorious life, the normal Christian life, the blessed life? "Blessed are the poor in spirit;" "blessed are the pure in heart;" "blessed are they which do hunger and thirst after righteousness." "The poor in spirit:" that is the condition of every advance and blessing in the Christian life. Humility is the spirit of heaven, the spirit of Jesus. "Blessed are the pure in heart: for they shall see God." Do I? Do I see him in his Word? in daily life? in the lives of men? "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart." Have I? Do I bring into captivity every thought to the obedience of Christ? "If a man cleanse himself, he shall be a vessel unto honor, ready for the Master's use." Is God able to use me largely?

During a border war in India I saw in the paper the number of men who were rejected as "unfit for service;" and I thought, In this great warfare of the kingdom how many are "unfit for service"? "Who-soever committeth sin is the servant of sin;" but "if the Son . . . make you free, ye shall be free indeed." Am I free indeed? Do I long to be freed this day? Do I long to have the shackles stricken off forever, and go out a free man in Christ? It is his will.

Jesus stood and cried, If any man thirst, let him come and drink, and out of the depths of his life shall flow rivers — rivers of living water. Are they flowing to-day, or are the channels choked with sin? Are you hungering and thirsting after righteousness? If any man thirst, let him drink, to-day.



M. E. KERN
MATILDA ERICKSON

Secretary
Corresponding Secretary

Society Study for Sabbath, February 3 Into All the World, No. 3 — Home and Foreign Missions

LEADER'S NOTE.—In the map exercise some one should show graphically the truth of the chapter read from "Missionary Idea," by pointing out from a map of the world, how fields such as Australia, Germany, etc., which were once "foreign" are now in reality "home" fields, sending on laborers to more benighted lands; also how the field is one, so long as it embraces the whole world. "Facts and Items" will impress on the society how closely the different fields of the world are tied together by recent inventions. If you have no large missionary map of the world, take up a collection and get one right away, but for this occasion, out of a large sheet of wrapping-paper, a good black pencil, and an old geography, you can easily make one in the rough that will answer the purpose. If all your members are not supplied with the book "Missionary Idea," it will be necessary to copy the paragraphs to be used in the symposium, and pass them out in that form to those who must read. For the Summary, the leader should impress the main thoughts brought out in the three previous numbers of the program. If time permits make some use of the article "Is Our Christianity Worth Propagating?" We need to keep this question before us in all our missionary work and in every-day life.

Suggestive Program

Scripture drill (review Morning Watch texts for the week).

Home and Foreign (reading). "Missionary Idea," pages 24-28.

Map exercise.

Facts and items (symposium). "Missionary Idea," pages 159-166.

Summary (five-minute talk).

The Shepherd's Appeal (recitation). See page 5.

Reports of work.

Missionary Volunteer Reading Courses Senior No. 5 — Lesson 15: "Ministry of Healing," Pages 183-216

1. WHERE will help be found on the solution of the labor question and relief of the poor? What plan did God give for Israel's maintenance? What provision was made for industrial training?

2. Why did God not abolish poverty in Israel? What instructions were given for rendering aid to the poor? Liberality would bring what blessings? What is taught in God's Word as to business transactions? Cite examples.

3. By what employment might multitudes gain a livelihood? In what ways are those in the city slums affected by their environments? How would removal to the country benefit the poor of the cities?

4. Show the need of industrial education both in city and country. How may Christian farmers and others help in this line of endeavor? What necessity is there for teaching people to help themselves?

5. What object-lessons can all give in their homes and surroundings? What example did Jesus set in simplicity and self-denial? Why did he allow himself to be counted among the poor?

6. What is said of "life's best things"? What are some of the assurances of success given to God's coworkers?

7. Mention different classes of helpless poor in the church, and tell what personal responsibility the members have toward each class.

8. The presence of the poor and helpless among them brings what test to Christians? Why are orphans' homes necessary? What suggestions are given concerning them? What trait is an obstacle to our usefulness? Note the need of simplicity and economy in the home and its furnishings; in the food; in the wardrobe. Show the importance of valuing each moment correctly.

9. Explain the need of effort for the rich. What benefit would many of them derive from the presentation of the principles of true temperance?

10. In what danger are those who love wealth for its own sake? What message does the Lord send them? What qualification is necessary in those who work for this class? How may we profit by Paul's experience with the Athens philosophers? If God's colaborers do their duty, what will be the result among the higher classes?

Junior No. 4 — Lesson 15: "Early Writings," Old Edition, "Spiritual Gifts," Vol. I, Pages 3-24; New Edition, Pages 131-153

1. In the Introduction, what do you learn of the manifestation of the gift of prophecy in the church in the Jewish dispensation? in the commencement of the Christian age? Why has this gift rarely been seen since the great apostasy?

2. Give several reasons why it should be in the remnant church; also tell how we may know whether prophecy is true or false.

3. Describe the personal appearance of Satan as an angel of heaven. Tell of the sinful rebellion in heaven, and its result. Why could not the banished angel and his followers be restored to their former places?

4. What instruction did Adam and Eve receive to fortify them against the temptations of Satan?

5. Tell of their fall. In heaven what was the effect produced by the news of the fall? How did God defeat Satan's plan to immortalize sin?

6. Tell of the wonderful plan for the redemption of man as outlined by the Son of God to the angels. What work was now given the angels?

7. Why did the devil rejoice as he learned of the plan for man's salvation? Describe him as he now appears.

Burdens

A MAN will carry a bucket of water on his head and be very tired with the burden; but that same man when he dives into the sea will have a thousand buckets on his head without perceiving their weight, because he is in the element and it entirely surrounds him. The duties of holiness are very irksome to men who are not in the element of holiness; but when once those men are cast into the element of grace, then they bear ten times more and feel no weight, but are refreshed thereby with joy unspeakable.—*Selected.*

WHEN we have practised worthy actions a while, they become easy; when they are easy, we take pleasure in them; when they please us, we do them frequently; and then, by frequency of act, they grow into a habit.—*Tillotson.*



IV — Signs of His Coming

(January 27)

READ "Great Controversy," Chapter 17.

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

Questions

1. As Jesus was seated on the mount of Olives, what did the disciples ask him to tell them? Matt. 24: 3.

2. What signs did he say would foretell his second coming? Luke 21: 25, first part.

3. Will any be watching for Jesus to come before he appears? Isa. 25: 9; note 1.

4. Does the Lord send great judgments upon the earth without warning? How were men warned before the flood? Gen. 6: 17; note 2.

5. In what way did Sodom and Gomorrah receive warning? Gen. 19: 1, 12-14.

6. How was the destruction of the city of Nineveh foretold? Jonah 1: 1, 2; 3: 4-10.

7. What message will be sent to the people of this world before Jesus comes the second time? Rev. 14: 6-10. Will all the people heed the message? What experiences will be repeated? Luke 17: 26-30.

8. Where did the Lord say signs would be seen of his coming? Mark 13: 24, 25. At what time would they appear? Note 3.

9. When was the sun darkened? Note 4.

10. What does the apostle John say of this sign? Rev. 6: 12. What sign in the earth does this scripture say was to come before the darkening of the sun? Note 5.

11. When did the moon not give its light? Note 6.

12. When was seen the sign in the stars? Note 7.

13. After these things, what will be seen in heaven? Matt. 24: 30. Why will so many people mourn? Would they be mourning if they were ready to meet the Lord?

14. Who will come with Jesus when he appears? Matt. 25: 31. What will the angels be sent to do at this time? Matt. 24: 31.

15. What parable did Jesus give when speaking of the signs of his coming? Matt. 24: 32. When they have all been seen, what may we know? Verse 33. What did he say of the certainty of his words? Verse 35. Will men know the day and hour of Jesus' coming? Verse 36.

16. What work has been given us to do? Verse 44; note 8.

Notes

1. We do not wait for things we do not expect. We can not wait for a visitor till we are ready to meet him. We wait for a train after we arrive at the station, and all preparations have been made to start on our journey. Some will believe the Lord is coming, and get ready to meet him. They can truly be said to be waiting.

2. The Lord warns of approaching judgments. He told Noah of his purpose to destroy the earth, and directed him to build an ark in which all who would believe his word might be saved. He gave the wicked a hundred twenty years to repent. Gen. 6: 3. During this time Noah built the ark and preached to the people. 2 Peter 2: 5.

3. "In those days, after that tribulation," that is, after the days of papal persecution foretold in prophecy,—the first signs of the coming of the Lord were to be seen. The prophetic period of papal supremacy, 1260 years, began

in 538 A. D., and ended in 1798. The persecution of this period was to be "shortened." By the Reformation the days of tribulation were cut short; so there was no general persecution after 1773. Therefore we should look for the signs in the heavens to begin after 1773.

4. Noah Webster's Dictionary, edition for 1869, under the head of Explanatory and Pronouncing Vocabulary of Noted Names, says: "The dark day, May 19, 1780,—so called on account of a remarkable darkness on that day extending over all New England. In some places, persons could not see to read common print in the open air for several hours together. Birds sang their evening songs, disappeared, and became silent; fowls went to roost; cattle sought the barn-yard; and candles were lighted in the houses. The obscuration began about ten o'clock in the morning, and continued till the middle of the next night. . . . The true cause of this remarkable phenomenon is not known."

5. "In fulfilment of this prophecy there occurred, in the year 1755, the most terrible earthquake that has ever been recorded. Though commonly known as the earthquake of Lisbon, it extended to the greater part of Europe, Africa, and America. It was felt in Greenland, in the West Indies, in the island of Madeira, in Norway and Sweden, Great Britain and Ireland. It pervaded an extent of not less than four million square miles. In Africa the shock was almost as severe as in Europe. A great part of Algiers was destroyed; and a short distance from Morocco, a village containing eight or ten thousand inhabitants was swallowed up. A vast wave swept over the coast of Spain and Africa, engulfing cities, and causing great destruction."—"Great Controversy," page 304.

6. "The night succeeding that day (May 19, 1780) was of such pitchy darkness that, in some instances, horses could not be compelled to leave the stable when wanted for service. About midnight, the clouds were dispersed, and the moon and stars shone with unimpaired brilliancy."—"Stone's History of Beverly."

7. "Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13, 1833, probably saw the greatest display of celestial fireworks that has ever been since the creation of the world, or at least within the annals covered by the pages of history. In nearly all places the meteors began to attract notice by their unusual frequency as early as eleven o'clock, and increased in numbers and splendor till four o'clock, from which time they gradually declined, but were visible till lost in the light of day."—Professor Olmstead, of Yale College.

8. "Said the angel, . . . 'Get ready, get ready, get ready. Ye must have a greater preparation than ye now have, for the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate, and to destroy the sinners thereof out of it.'"—"Early Writings," old edition, part 1, pages 56, 57.

8. What consequences followed its rejection? John 7:30.

9. When the second coming of the Lord is near, what warning will be given? Joel 2:1; 2 Peter 3:3, 4; note 2.

10. What question did the disciples ask Jesus upon a certain occasion? Matt. 24:1-3.

11. In answer to this question what signs of the end did the Saviour give? Luke 21:25, 26.

12. In what definite way does Mark locate the time when the signs in the heavens shall appear? Mark 13:24-26; note 3.

13. How have some of the prophets referred to the signs in the sun, moon, and stars? Isa. 13:9, 10; Amos 8:9.

14. What does Matthew say of these signs that were to appear in the heavens? Matt. 24:29; note 4.

15. What was next to be seen? Verse 30.

16. What will then take place? Verse 31.

17. By what parable does the Lord impress the nearness of the end? Verses 32-34.

18. How sure are his words? What does no man know? Verses 35, 36.

19. What words of a prophet are of special force at this time? Amos 4:12.

Notes

1. No one can look for an event which he does not expect, nor believe to be near.

2. The fact that people are doubting the promise of the Lord's coming is clear evidence that some are proclaiming the event, and directing the attention of the people to the promise of his return, and warning them to get ready for this glorious event. Some will scoff, but others will receive the message with joy.

3. Matthew says the signs in the heavens would appear "immediately after the tribulation." Mark says, "After that tribulation." The "tribulation" here mentioned is no doubt that long period of "time and times and the dividing of times," or "forty and two months"—1260 days, or years, in which the papal power was to make war on the saints and blaspheme God. See Dan. 7:25 and Rev. 13:5. This period ended in 1798. By means of the Reformation the persecution ended before the period itself expired. Immediately following the close of the persecution the sun was to be darkened.

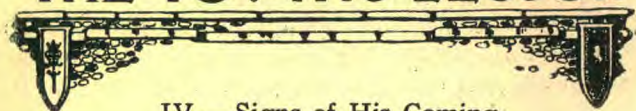
4. "The nineteenth of May, 1780, was unprecedented in New England for its great darkness. . . . The darkness extended over several thousand square miles, though differing much in intensity in different places. Nowhere, perhaps, was it greater than in this vicinity. The day was approximately called, and is still known, as the dark day."—From "History of the Town of Hampton, New Hampshire," by Joseph Dorr, Salem, Mass. Printed by the Salem Press and Printing Co., 1893, Vol. I, page 217. (Boston Public Library.)

"There appears to have been absence of clouds for the most part, though light rain occurred. Though known as the 'black Friday of New England,' the area covered by darkness also extended west of that section."—"Encyclopedia Americana," The Americana Company, New York, 1903, article "Dark Day."

"The darkness of the following evening was probably as deep and dense as ever had been observed since the Almighty first gave birth to light; it wanted only palpability to render it as extraordinary as that which overspread the land of Egypt in the days of Moses. If every luminous body in the universe had been shrouded in impenetrable shades, or struck out of existence, it was thought the darkness could not have been more complete. A sheet of white paper, held within a few inches of the eyes, was equally invisible with the blackest velvet."—Article by R. M. Devens, "Our First Century," 1776-1876. "Great and Memorable Events," pages 89-96. (Boston Public Library.)

"Compared with the splendors of this celestial exhibition, the most brilliant rockets and fireworks of art bore less relation than the twinkling of the most tiny star to the broad glare of the sun. The whole heavens seemed in motion, and little need have been borrowed from a morbid sensibility to imagine that the opening of the sixth seal was indeed at hand when the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. Never before has it fallen to our lot to observe a phenomenon so magnificent and sublime."—New York Commercial Advertiser. Quoted in the Eastern Argus, Portland, Maine, of Nov. 18, 1833.

THE YOUTH'S LESSON



IV — Signs of His Coming

(January 27)

LESSON HELPS: "The Coming King," pages 113-126; "His Glorious Appearing," pages 52-61; the Sabbath School Worker.

MEMORY VERSE: Matt. 24:33.

Questions

1. Unto whom will the Lord bring salvation when he appears the second time? Heb. 9:27, 28; note 1.

2. What will some of God's people be doing when Jesus appears? What will they say? Isa. 25:8, 9.

3. What is the promise to those who have waited for him? Isa. 64:4; 49:23.

4. What has God ever done in the past when great events were impending? Isa. 42:9; Amos 3:7.

5. When the flood was near what did the Lord do? Heb. 11:7; Gen. 6:13, 14, 22.

6. When Sodom and Gomorrah were to be destroyed because of their sins, what warning was given? Gen. 19:1-3, 12, 13.

7. At the first advent of Christ, what message was sent to God's professed people? John 1:19-23, 29; Matt. 3:1-3.

The Youth's Instructor

ISSUED TUESDAYS BY THE

REVIEW AND HERALD PUBLISHING ASSN.,

TAKOMA PARK STATION, WASHINGTON, D. C.

FANNIE DICKERSON CHASE

EDITOR

Subscription Rates

YEARLY SUBSCRIPTION	- - -	\$1.00
SIX MONTHS	- - -	.50
CLUB RATES		
5 or more copies to one address, one year, each	- - -	\$.75
5 or more copies to one address, six months, each	- - -	.40
5 or more copies to one address, three months, each	- - -	.20

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

The Cost of Being Made Cardinal

ACCORDING to the report a \$25,000 purse was presented to Archbishop Farley for the expenses of his investiture as cardinal. Of this he gave \$10,000 to the Pope on his first audience. He has since presented to the Pope \$10,000 more in the name of the clergy and diocese. So far as we can see, all this may be perfectly legitimate, like Peter's pence, if not required. In addition to the remaining \$5,000 he paid out of his own funds \$10,000 in fees, "gratifications," and stamp duties on his ring, red hat, and scarlet robes. We would not insinuate the honor is sold, for it is not; but it would be well to avoid the appearance that it is paid for, and so made part of the Vatican's income.—*The Independent*.

Priests and the Bible

ROBERT SPEER is reported as saying that after six months' traveling in South America, he never saw greater darkness except in Central Africa, and that he went into the Catholic churches in South America, where after diligent inquiry he found only one Bible, and that a Protestant Bible about to be burned. The Bible is not in their churches, much less in their homes.

Many priests have confessed that although they have been priests for years, they have never read the Bible. All they know of the Bible is that found in the missal, the book containing the service of the mass; and that found in the breviary, the book containing the prayers of the Roman Church.

The most bitter enemies of the Bible to-day are the priests of the Roman Catholic Church, not infidels nor freethinkers. Opposition of infidelity is largely passive, but the enmity of the priests is open and aggressive and most bitter and destructive. There are on record a large number of incidents where priests have commanded the people to bring them their Bibles, and these priests have cursed the Book and burned them in heaps before the people. This they do in Catholic lands. But in Protestant lands the priests can not do this, yet they are accomplishing the same end in more subtle ways, and the sad part about it is that a large part of the Christian people are apparently indifferent.

Every little while we meet with some person who comes in at one port and in a few days goes out at the other, who tells us that the people here can have the

Bible if they want it, and that the priests are willing that the people read their own Catholic Bible. That is not true. Lifelong Catholics have told me that they never heard a priest exhort the people to read the Bible, but that they had heard the priests forbid the people to read it. They have no example from the priests.

Recently in the city of Buenos Aires, Argentina, the Rev. Mr. Penzotti tramped about for a whole day trying to find a Catholic Bible, visiting all the stores of the city where the book might be found. Near the close of the day he did find a Catholic Bible, but the price of it was thirty dollars gold. How many Protestant people could pay such a price? But think of having to tramp all day, from bookstore to bookstore, in vain search for the Bible in one of the largest cities of the world!—*Guatemala Messenger*.

A Public Queue-Cutting

A MISSIONARY in China sends a description of the great "bloodless revolution" which is to-day so thoroughly gripping that country. The occasion was a public queue-cutting. On the floor and in the galleries of a large tea-house were crowded some fifteen hundred or two thousand persons. At one end of the building was a platform occupied by those already "shorn." They earnestly and vigorously exhorted their brethren to "come forward." Out of the audience, one man at a time made his way to the front. When he reached the platform, a specially appointed operator held the queue out at full length, while another with a huge pair of shears snipped it off. Rounds of cheers accompanied the operation. In another part of the building thirty barbers were kept busy serving their customers. According to the native newspapers, several hundred men that night took their homeward way with their queues in their hands. Through such innovations as this China is coming into its new era.—*Congregationalist and Christian World*.

Musical Artists and the Phonograph

IF Caruso, the great tenor, happens to lose his voice or becomes incapacitated because of such illness as has kept him off the operatic stage the last half of two seasons, he will feel consoled by the knowledge that his royalties from a phonograph company will exceed \$100,000 a year for many years to come; while Madame Tetrassini is grateful that the same company refused to pay her \$10,000 five years ago for the very same effort for which they are now paying her \$35,000 a year. Then the diva was willing to take the lower figure outright for her records, but a year ago she demanded a bonus of \$25,000 besides the royalties, and she got it.

Only a few years ago the celebrities would all have felt insulted at the very suggestion of their singing for a phonograph company, but the reports of Caruso's earnings in due course reached Mary Garden, Geraldine Farrar, and Emma Eames, and now we find the spectacle of these three prima donnas reaching our shores one month ahead of the date for their engagements, and proceeding directly to the vocal studio of a phonograph company.

Now Kubelik succumbs to a \$50,000 temptation to have his artistry on the violin perpetuated, and it is on the cards that Paderewski, the Titian-haired pianist, has demanded \$250,000 in order that posterity may hear his piano-playing.—*Robert Grau, in Popular Mechanics*.