

The YOUTH'S INSTRUCTOR

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FOREIGN MISSION
LIBRARY.
SEMINARY.

DR. ROBERT BRIDGES has been appointed poet laureate of England, to take the place of the late Alfred Austin.

FLOGGING is the penalty for trafficking in women in London: and since it was decided to inflict this punishment, most of the white-slavers have fled the city. Now it has been decided to apply flogging as a corrective measure for this offense in the crown colonies and India, and good results are expected.

AN agricultural colony in Palestine has just applied to the United States forest service for help in planting trees to bind the drifting sands of the Mediterranean. The colony is near Jaffa, or Yafa, the ancient Joppa of the Bible, and there is being developed in connection with it a seaside resort, with hotel, villas, bath-houses, and gardens.

NEARLY 50,000 Indian children went to school last year, more than half of them being educated at government schools. Mission schools cared for 3,000, and more than 17,000 had so far adopted the white man's ways as to be enrolled in regular public schools, according to a statement on Indian education furnished by the Indian Office to the United States Bureau of Education.

"A STRIKE of nearly one hundred thousand employees of the Eastern railroads was averted by a conference in the White House, on the fourteenth of July, when steps were taken for the immediate passage of the pending Newlands Bill. The holding of this conference was due to the efforts of Mrs. J. Borden Hariman, a member of the new Industrial Commission. The bill was signed by the President on the fifteenth. It provided for the appointment of a board of mediation and conciliation, with a commissioner at the head of it."

KING FERDINAND, of Bulgaria, has been terribly punished for his attempt to take from Greece and Serbia the fruits of their participation in the war against Turkey. The fighting has been far more severe than that against Turkey, and the losses on both sides have been heavier than in the former war. The Bulgarians have been beaten on every hand and driven back into their own territory. The last stroke was the declaration of war on the part of Roumania, the largest and strongest of the Balkan States, and its occupation of nearly three thousand square miles of Bulgarian territory. The Turks also threaten to join Serbia against Bulgaria.—*Selected.*

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Two Books on National Topics

Capital and Labor

Valuable facts regarding the enormous accumulation of wealth by financial interests, the unprecedented resources of our government and the banking interests of this country, and other indications of national, institutional, and personal prosperity occupy the first pages of the book.

The subject of trusts is treated in a lengthy chapter in which is collected much valuable information. The unsuccessful attempt of the government to unseat the various trusts from their thrones, the reversal of the decisions of lower courts unfavorable to the trusts, the liberal application of laws in favor of the trusts,—these are some of the facts brought to the attention of the reader and recorded in convenient form for reference.

Leaving the financial side of the question, the author considers the labor question in chapters entitled "Unions," "Strikes," and "Boycotts," in a manner which is both fascinating and educational.

The book contains 208 pages, 51 illustrations, besides tables and diagrams. Price, 75 cents.

American State Papers

A veritable encyclopedia on religious liberty. Historical sketches and patriotic speeches bearing on the subject, together with a vast amount of data collected from various sources, make this book the most valuable collection of facts on the subject of religious liberty ever printed.

It describes the blue-laws of colonial days, the development of religious liberty principles during the eighteenth century, the controversy carried on between religious liberty and religious intolerance during the past one hundred years, and the history and operation of more recent Sunday laws.

In these days when Catholicism is endeavoring to tighten its grip on the affairs of this country, and papal bigotry is asserting its old-time spirit of persecution, the publishing of such a book is much appreciated.

Every Seventh-day Adventist should read this timely book, and place it within the reach of as many persons as possible. It contains 800 pages, and is bound in two styles. Cloth, \$1.25; Library, \$2.00

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Charles Thomson, an Honored Irish-American

JOHN N. QUINN



ERSECUTION for the present is grievous to the persecuted, but repeatedly it has resulted in both personal and national blessing and benefit.

John Thomson was one of the twenty thousand Protestants who in the early years of the eighteenth century left Ulster, Ireland, to seek religious freedom in America. He departed from Derry County in 1739, with his six motherless children, for Philadelphia, the goal of so many of those Ulstermen.

The city of Brotherly Love was never reached by John Thomson, for just as land was sighted he was taken violently ill, and died almost immediately. He was buried at sea, and it was a heart-broken family that with tearful eyes saw the crude box containing the body of their father sink out of sight.

The family was thrown upon the mercy of the captain of the vessel, who embezzled the remaining money of the boys and landed them at New Castle, Delaware, friendless and penniless. Here they separated, each one to earn his living in his own way and as best he might.

Charles remained at New Castle, and was received into the home of a blacksmith, who decided to teach him that trade. The boy's temperament prevented him from settling down to a humdrum life, and the night previous to the day on which he was to be indentured he left the house of the smith. In the morning, as he moved hastily away from New Castle, he was accosted by a lady who inquired as to the cause of his flight. Soon his story was told, and being asked what he would choose as his life-work, he replied, "The life of a scholar, one who would make his way by brain and pen."

His answer so delighted the lady that she sent him to school. This act was the turning-point in the Irish lad's life, and was to culminate in Charles Thomson's being selected secretary of the Continental Congress. He was educated at the New London Academy, under Dr. Francis Allison. At this academy he became acquainted with Benjamin Franklin, an acquaintance which ripened into a personal friendship. It was through Franklin that he secured a professorship of Greek and Latin in a Friends' school.

When the Stamp Act went into effect, Charles

Thomson became more than ever a believer in the freedom of the colonies, and took an active part in preventing John Hughes, the newly appointed stamp-collector, from entering upon his duties in Philadelphia. "On the third of October, 1774, Thomson was elected a member of the Pennsylvania Assembly, and on the fifth was made secretary of the First Continental Congress." William Allen gives to us Thomson's own description of this incident:—

"I was married to my second wife—Hannah Harrison—on a Thursday; the next Monday I came to town to pay my respects to my wife's aunt, and the family. Just as I alighted in Chestnut Street the door-

keeper of Congress, then first met, accosted me with a message from them requesting my presence. I followed the messenger to the Carpenters' Hall, and entered Congress. I walked up the aisle, and standing opposite to the president, I bowed, and told him I awaited his pleasure. He replied: 'Congress desires the favor of you, sir, to take their minutes.' I bowed in acquiescence, and took my seat at the desk. After a short time, Patrick Henry arose to speak. He observed that our public circumstances were like those of a man in deep em-

"Be Still and Know"

O heart of mine, be still, and cease repining!
The future ways are beautiful and bright,
For on life's distant paths God's sun is shining,
If we have but the power to view aright.

Be still, mine heart, and listen to the pealing
Of radiant music from the unseen spheres.
It has sweet messages for thee, revealing
The greater good that waits, in coming years.

Be still, and know. The future ways are pleasant,
Even as we may make today more fair.
Tomorrow brings the fruitage of the present;
Then sort and tend each seed with thoughtful care.

The past is dead. Forget its bitter sorrow,
And, leaving it, through peaceful valleys go.
Bright, glad today! Thrice bright and glad tomorrow!
Be still, O restless heart, be still, and know!

Benjamin Keech.

barrassment and trouble, who had called his friends together to devise what was best to be done for his relief—one, would propose one thing, and another a different one, whilst perhaps a third would think of something better suited to his unhappy circumstances, which he would embrace, and think no more of the rejected schemes, with which he would have nothing to do. I thought that this was very good instruction to me, with respect to taking the minutes; what Congress adopted I committed to writing; with what they rejected, I had nothing further to do; and even this method led to some squabbles with the members who were desirous of having their speeches and resolutions, however, put to rest by the majority, still preserved upon the minutes."

After fifteen years of service as secretary, he was appointed by Congress to notify George Washington of his election as President of the United States. On June 25, 1789, he resigned as secretary of Congress.

The first Declaration of Independence, signed July 4, 1776, had but two names on it. "Under date of July 4, 1776, he wrote this, after having recorded the

fact that the Declaration of Independence had been adopted: "Signed by order and in behalf of Congress, John Hancock, President. Attest: Charles Thomson, Secretary." He did not sign the engrossed copy; he was the second to sign the Declaration of Independence.

Theodore F. Dwight, who was chief of the Bureau of Rolls and Library at that time, said this of Charles Thomson:—

"To Thomson we owe the preservation of all the records of the Continental Congress. Not alone the journals, of which there are seven, practically all in his handwriting, but also the fragments of that Congress. He saved the original motions, committee reports, and all the other little odds and ends that today form so precious a part of the records of that great body. If it had not been for Thomson's painstaking care, a large part of these might never have been preserved, and thus one of the most interesting, as well as valuable, sources of information regarding the proceedings of the Congress would have been lost for all time."

After retiring from Congress, he again took up the study of Greek and Latin and translated the New Testament from the Greek and the Old Testament from the Septuagint, which it is said was the first English version of the Septuagint that had been published. Charles Thomson died in Pennsylvania, Aug. 16, 1824, at the age of ninety-five years.

The tide of emigration from the northern nations of Europe made the United States what it now is. That life-giving flow has alarmingly decreased; southern Europe is sending to our shores many undesirable immigrants, who are draining the nation of its vitality, and threatening its destruction. Should the Home Rule Bill, which has already passed the House of Commons, become a law, perhaps thousands of Ulstermen may come to the United States to give fresh impetus to the cause of political and religious freedom. We are in need of Charles Thomsons, of men to whom life is more than sensual pleasure and the accumulation of wealth. Character is the mighty factor needed in the religious, social, political, and business life of the United States.

Our First Experiences in Japan

AFTER being in Japan but a few hours, Mrs. Hoffman and I began to realize that the truth of the statement, "Japan is a civilized country," must be found by comparing it, not with Europe and America, but with other heathen countries. For while this little empire has made wonderful advancement over what it was not many years ago, on every hand one sees many things and customs which would be strangely out of place in America.

Journeying from the boat landing to the mission headquarters, as we picked our way along the narrow, winding streets, we, the new foreigners, were objects for the gaze and remarks of old and young. However, the curiosity was not one-sided, as we found our heads turning from side to side in an effort to take in all the new sights at once. The quaint little shops with signs written in weird characters, the jinrikisha pullers jogging along, the little brown-faced people speaking in strange sounds, and clad in kimonos and clogs, the many gaily dressed children playing about, the paper lanterns flickering in the dusk,—these, and many other things were full of interest to us.

It was still very warm, and people, in various stages of dress and undress, went about quite unconcerned. Being informed that an epidemic of cholera was ra-

ging, we were especially keen on noticing insanitary conditions. The total absence of sewer systems produces a state of affairs, especially in the hot season, which can better be imagined than described. On the other hand, we have also had the pleasure of seeing many places where centuries of sin have not totally obliterated traces of Eden.

At no time have we been made to realize more that we are now foreigners than when it came to renting a house. Having found one for rent that seemed quite conducive to health, and also reasonable in price, and having made all arrangements through a Japanese brother, then to be refused when we came to move in merely because we were foreigners, was a bit trying. After several similar experiences, we were at last successful in finding a little house where there were no serious scruples against our occupying it. We now see the hand of the Lord even in these experiences, as this last house is the most favorable of any we considered. Moving into the new neighborhood had both its perplexities and its novelties, while beginning life in a Japanese house required considerable of that trait called adaptability. It took some time to become accustomed to the fragility of paper doors, which are so low that one's head suffers occasionally from bumps, and to the thick mats on the floors, which make it imperative to remove shoes as well as hat before entering the house.

After getting settled, the next thing to consider was the learning of the language,—a piece of work which bids fair to occupy all one's leisure for some time to come. Learning to think backward, to express the thoughts in new sounds, to recognize the sounds when heard again, and to read in almost hopelessly complicated characters, is what it means to get the colloquial language. Then another vocabulary and the grammar of the spoken language demand as much more work before the Bible or other books can be read. The great need of the millions about us, and the inspiration of the message which is due them, beget an overmastering desire to study, study, study, until we can speak to them the word which is spirit and life.

As we labor and pray, the Lord goes before, dividing the Red Seas, and he follows up and blesses our efforts. Though the work at times seems to go hard and slow, we believe there are many in Japan who will be among those who "come from the rising of the sun" in the great gathering day.

B. P. HOFFMAN.

Tokio, Japan.

Some of Our Problems and Needs

At the present moment public sentiment in Japan is decidedly against Christianity, for three reasons: First, because the majority of missionaries in this country are Americans; second, because of the apparent lack of interest on the part of these missionaries when mass-meetings and organized bodies were drafting resolutions of protest against the antialien legislation in California; third, because of the public utterances of certain Christian ministers in California in support of the measures in question. The situation is lamentable indeed, for, after years of earnest endeavor, Christian missionaries had ingratiated themselves with the official class, as noted of late, when for the first time Christians were invited to participate in a religious council.

In this connection it may be of interest to state that Americans, in fact all foreigners resident in Japan, cannot hold a title to land as individuals. Two or more

persons may form a partnership, or company, and do so under certain conditions. Any individual may lease land for any term of years up to nine hundred and ninety-nine years. These privileges are withheld from Christian organizations, however, until such time as they are recognized by the government. About six months ago our mission committee took the necessary legal steps in making application for this right, as we wish absolute title to land which we might purchase for mission headquarters, printing plant, and school. Some missions have had application on file for six or seven years. Others have been more fortunate, having to wait but a few months, or a year perhaps. Whether or not we are successful depends upon the findings of the authorities regarding our doctrine and practise and the general sentiment of the people toward Christians. Just now the outlook is most unpromising. God alone knows under what conditions the message will prosper in this empire.

Japan is a beautiful country, and in many ways a very desirable place for residence. The people are bright, industrious, and capable. Their persons are clean, and it is always a pleasure to meet one's Japanese friends, they are so polite and courteous. Pride and sensitiveness are prominent characteristics. Doubtless the wonderful progress made since coming in contact with other nations, together with the victories of her army and navy, has tended to accentuate the pride of the Japanese people. Most of the merchants and many business men are tricky and will take advantage of a customer if the chance offers. This fault is recognized not only by foreigners, but by the Japanese people themselves.

We need more of our young people over here — Timothy's, strong. They should possess strong, disease-resisting bodies and good nerves. The latter are especially important, for the lack of sufficient ozone in the air is very trying on nervous persons. They should possess good, bright minds to grapple with and master one of the most difficult languages under the sun. (One of our missionaries stands at the head of his class in the foreign language school at Tokio.) Faith and plenty of courage are requisites also. It is said that the mass of Japanese people are breaking away from their heathen religions. For this reason, one would expect them to be "good ground" for the seeds of truth. This is not the case, however. Materialism and infidelity have supplanted their old beliefs. They are ambitious for the gain and glory of the present life. The gospel is making slow progress as a consequence.

Be it far from my purpose to present facts which will cause our people to lose interest in Japan. On the contrary, they should pray more than ever for the success of those missionaries already on the ground, and encourage persons spiritually and physically fit to "come over and help us."

CHARLES LAKE.

Tokio, Japan.

The Alphabet of One Letter

A YOUNG Southern girl said to a woman of eighty, who still attracted all in spite of her snowy hair: "Tell me the secret of your charm, and teach me to fascinate people as you do." "My child," was the gentle response, "remember just this: in the alphabet of charm there is no such letter as I; it is all you." — *The Girls' Companion*.

"THE greatest oaks have been little acorns."



The Vikings



HO is the babe wrapped in silk? — It is a little viking prince. A thousand years ago silk was a luxury, used only by the wealthiest. So not many babes were swaddled in silken garments. But before our little viking prince could be wrapped in its silken robe, it, like every other viking baby, was laid on the cold ground outside the house, and there it had to stay until the father was brought to see it. He would listen to its cry to see if it were strong of lung, and then feel of every limb, and if he was satisfied that a goodly child had been born to him, he would hand it to the women in charge to nurse and dress. But if the little babe did not cry lustily, and measure up to the father's standard of a likely infant viking, it was left on the ground to die from the cold or to be devoured by wild beasts.

You shudder at this treatment of a helpless babe, and wonder who the vikings were that they could commit so great cruelty. They were wild Northmen, born in the villages and towns around the shores of the Baltic Sea, in Norway, Sweden, and Denmark, in the seventh and eighth centuries after Christ.

Miss MacGregor in her little book, "Stories of the Vikings," gives the following account of the origin of their name: —

"It has been said that the name vikings was first given to those Northmen who dwelt in a part of Denmark called Viken. However that may be, it was the name given to all the Northmen who took to a wild, sea-roving life, because they would often seek shelter with the boats in one or another of the numerous viks, or bays, which abounded along their coasts.

"Thus the vikings were not by any means all kings, as you might think from their name, nor should the word be pronounced 'vi-kings,' but 'vik-ings' (or men of the viks); yet among them were many chiefs of royal descent. These, although they had neither subjects nor kingdoms over which to rule, no sooner stepped aboard a viking's boat to take command of the crew, than they were given the title of king."

In the eighth century these vikings made their first descent upon England. The good people of a town of south England were surprised one summer day by the arrival in their harbor of these strange vessels with bright-red sails. Red means danger, but the unsuspecting English went down to welcome the newcomers and to collect the port-charges due from merchant vessels; when, alas! the hardy vikings fell upon the officers of the town who had gone to meet them, slew them, plundered and burned the town, and sailed away carrying rich booty.

This was the viking program for many summers, not only upon the coast of England, but upon that of Scotland, France, Italy, Spain, and Greece. So terrible were the devastations of these Northmen that they were everywhere dreaded. In many churches an oft-repeated prayer was: "From the fury of the Northmen, dear Lord, deliver us."

After a century or so of this piratical business, the vikings began to settle in the places they plundered, and to make well-planned expeditions of conquest into the interior of the lands they harassed.

These roving vikings, however, were not without their strong points of character. "To king and yeoman alike, work well done was an honorable deed." They tilled their own fields, planted their gardens, built their homes, and forged their own war instruments. They were brave on the battle-field, patriotic, and ambitious.

The history of the vikings finally became the history of the kings of Norway. Harold Fairhair was one of the chief of these. From being a petty prince over one division, he became ruler over all Norway. Previous to its consolidation into one kingdom by Harold Fairhair, Norway was divided into thirty-one kingdoms, with a king over each. It is said that the idea of consolidation into one great kingdom was conceived by a princess whom Harold wished to make his queen. When she received his proposal, she returned the word that she would agree to be his wife if he would first, for her sake, subdue all Norway to himself. "For," she said, "only thus methinks can he be called the king of a people."

On receiving the message, King Harold wondered that he himself had not thought of the idea, and forthwith made a solemn vow that he would not clip nor comb his hair until he had accomplished what the princess demanded. Ten long years of warfare passed, and all Norway was ruled by one king, and that was King Harold. Owing to the king's vow, his hair became so bushy and unkempt that he was known everywhere as Harold Sufa, meaning Shock-headed Harold. But after the completion of the task to which he had devoted himself for a decade, he cut and combed his hair, and received the name of Harold Fairhair, a name that has ever since clung to him.

The successes of Harold Fairhair were no doubt due in part to his prudent habit of refusing to act when angry. He would, if angered, keep quiet until his anger subsided, when he would quietly and calmly consider the matter, and decide upon the policy to be pursued,—a wise rule for other than kings to follow.

One of the shrewdest and most warlike of the viking kings of Norway was Harold Hardrada. He took part in more than eighty battles, and engaged in more extended expeditions perhaps than any other viking king. Once when besieging a strongly fortified town of Sicily, southwest of Italy, he grew impatient, it is said, because of his failure to make an impression upon the wall surrounding the town. But having observed that daily large numbers of sparrows flew out of the besieged town, fed in the fields, and then returned in the evening to their nests in the thatched roofs of the houses, he ordered his men to catch large numbers of these birds, tie lighted sticks to their tails, and then let them return to their homes. This was done, and the expected disastrous results soon followed; and the inhabitants were at the mercy of the viking king.

Finally Harold Hardrada was killed in a battle with an English king, and with his death "the viking age—the age of daring and of wild adventure—ended."

Away to the Companies and Missions on the Canje Creek, British Guiana, South America

TAKING the train for New Amsterdam, a town seventy miles down the coast, we passed for the most part through clear country, with here and there a sugarcane mill with the huts of the East Indian laborers scattered about. As we were being ferried across the murky, roily waters of the great Berbice River, we thought of the words of Eccl. 1:7, "All the rivers

run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again." We were met here by Elder Kennedy, our native worker, then stationed in New Amsterdam. We spent the night at his house, attended prayer-meeting at our church there, which has a live missionary society. The next morning we started on the journey up the Canje Creek, a tributary of the Berbice. Three of the brethren from one of the missions, ninety-five miles up this creek at Windor Forest, had come down to row us up. We were now five degrees north of the equator. Our native woman teacher from Windor Forest school was with us; she was returning from her vacation spent at Georgetown. The brethren had brought a tent-boat for us, and its canvas top kept off the intense rays of the sun, also the showers.

We saw curious fish on the mud-flats. They were almost the same color as the mud, and are called "four-eyed fish." They run, skip, and jump in splendid fashion by means of a fin beneath the body, together with the molecular motion used whenever they are frightened or wish to play.

We were fortunate to meet a tug waiting to tow a sugar vessel up the creek to Port Moran to load sugar. Our brethren asked the privilege of tying alongside. This favor was granted, and a lift of twelve miles in the heat of the day was indeed appreciated by us all.

We very much need a small launch to get about with in visiting these companies of believers. Our people here are giving what they can toward it, and thanks to loyal California friends, we are sure we shall soon have one.

My eyes were ever open to see the beautiful birds and the great clumsy alligators, but the high water at that season caused the alligators to hide in the grass, and the birds were driven by the rains into the dense forest.

We reached Long Hook, where we were pleasantly and comfortably taken care of for the night. The next morning we were off for Windor Forest. The rain fell nearly all the journey, but our Pullman car moved right forward. We made sunshine by singing and laughing merrily as we went. Fortunately, a rain here does not mean a change of temperature, even in the winter season, and dampness does not chill.

On reaching the Windor Forest mission, we hastened to get some food ready for the Sabbath, as we were to stay at the home of the school-teacher, whom we had had with us all the way. One of the neighbors lent her an extra coal-pot, and soon we had rice and peas cooking briskly. All the brethren have fields, and raise their own rice, which is of excellent quality. It is beaten out by hand in a mortar with a pestle. Soon the shades of evening ushered in the Sabbath. On account of the mud and rain we did not have a general meeting that evening, but at the eleven o'clock service we began the Week of Prayer Readings. Each afternoon we continued the readings in the little thatched-roof chapel.

I held meetings with the children. We also had several mothers' meetings, in which practical questions and answers were exchanged, and I sought to help them all I could along health lines, etc. There is no physician nearer than New Amsterdam, and so even the help of a nurse is appreciated.

Sabbath we celebrated the ordinances of humility with them. There are thirty-three members in the Windor Forest church; we have a good school, which we examined and found the pupils well up in their studies.

Wednesday morning our Pullman car was ready at the waterside, with a roof of palm branches over a pole frame to shelter us from the rain which was steadily falling. Lowing hearts brought gifts of rice until I scarcely knew where to put it. "God be with you till we meet again" was our last farewell as the trees hid the group from our view as the people stood in the falling rain, and our little craft glided out into the main stream. Thus another light was left to burn on amid the spiritual darkness in that far-off place.

Canje Creek is a beautiful stream. It is seldom more than fifty yards in width, but from fifty to one hundred and twenty feet in depth. It abounds with fine fish, and many of great size are seen leaping into the air during feeding-time; they are wary fellows, seldom permitting themselves to be caught in the rainy season, when the water is high. An eel called the electric eel is said to inhabit these waters in certain



COMPANY AT LONG HOOK, CANJE CREEK

localities. If a man is swimming and comes in contact with it, he receives such a shock as to become perfectly helpless, and sinks to the bottom. Natives say that if they clasp hands and form a line, and one on the end touches an electric eel with an oar, they all fall from the shock received.

Fruit is not common along this coast; limes, oranges, and bananas grow well and easily, but the food value of fruit is not known to most of the natives, who live principally on rice, salt fish, plantains, and cassava bread.

We spent three days at Long Hook on our return trip. Sabbath was a blessed day. Although the company numbered but twelve, and the continued rain and mud were not pleasant, fifteen were out to Sabbath-school. At the eleven o'clock service a most earnest appeal was made for each to search his own heart as with a lighted candle before we partook of the emblems of our Lord's sacrifice. In the afternoon the young people's society rendered an interesting program of song, papers, and recitations, as a greeting of welcome. The elder of the church had prepared two special papers as a token of love; one he read as the welcome, and one as the farewell. We appreciated all these kindly efforts to make our stay pleasant. When the Lord's Supper was celebrated, it was a blessed hour; God's Spirit had been at work; wrongs were made right, estrangements laid aside, and I know angels rejoiced.

Sunday afternoon we said Good-by to the kind brethren and sisters at Long Hook, and turned the prow of our tent-boat toward New Amsterdam. As we glided along, we watched the shores for alligators

and birds. We saw two large alligators with just the eyes and nose above water.

A peculiar bird, which the natives call "crazy Hannah," we saw in great numbers. These birds feed on the leaves of the mucka-mucka, a plant with a broad leaf like an elephant's ear, growing all through the bush. Crazy Hannah seems to be a most worthless bird, is about the size of a hen, has large wings and tail, and a topknot on the head gives it a peculiar look. The colors of its feathers are softly blended and very attractive, being black, terra-cotta, and tan. At night these birds make a great noise, which sounds like a small steam-engine. If perched near the house, they are very annoying. Another bird in close friendship with crazy Hannah, and equally despised by the natives, is the "old witch." It is not so large by half, and resembles the crow. It has a beak like a parrot's, lives by the waterside, and represents another numerous but idle family.

Because of contrary tides we were not able to meet an appointment at New Amsterdam, but we reached our home the following day, glad because of new evidences that the work is onward in British Guiana. We are of good courage; we know in whom we have believed, and Isa. 41:10 is very real to us. We have proved its blessedness, and intend to put it to the test for all time.

MRS. E. C. BOGER.

Georgetown, British Guiana, South America.

For His Mother's Sake

THE florist's boy had just swept some broken and withered flowers into the gutter, when a ragged urchin darted across the street. He stooped over the pile of mangled flowers, and, looking them carefully through, came at last upon a rose seemingly in better condition than the rest. But as he tenderly picked it up, the petals fluttered to the ground, leaving only the bare stalk in his hand.

He stood quite still, and his lips quivered perceptibly. The florist's boy, who had been looking at him severely, felt that his face was softening. "What's the matter with you, anyway?" he asked.

The ragged little fellow choked as he answered: "It is for my mother. She's sick, an' she can't eat nothin', an' I thought if she'd a flower to smell it might make her feel better."

"Just you wait a minute," said the florist's boy, as he disappeared. When he came out upon the sidewalk he held in his hand a beautiful half-opened rose, which he carefully wrapped in tissue-paper. "There," he said, "take that to your mother."

He had meant to put that rose on his mother's grave, and yet he knew he had done the better thing.—*Christian Leader.*

If I Were a Secretary

If I were a secretary with a good strong voice,
Something fine and forcible, something sweet and choice,
A voice to call the cattle home across the sloping lea,
A voice to ring the message out to sailors on the sea,—

If I were a secretary with a voice like that,
I don't believe I'd mumble, "talking through my hat;"

But if I were a secretary gifted with a voice,
I'd speak so all the listening ears would blessedly rejoice;
I'd sound the names distinctly, all finely sharp and clear,
That all would find it easy, unmistakable to hear,
And the meeting would go briskly, with vigor and a swing,
And not drag on a lingering death, a sad and flabby thing;
In short,
If I were a secretary gifted with a voice,
I'd—USE IT!

—Caleb Cobweb.

The Big Brothers of New York



R. JACOB RIIS gives in an interesting way in an article in the *Youth's Companion* the origin of the Big Brother organization. He says:—

"The clerk of the children's court in New York, Ernest K. Coulter, was the guest of the Men's Club, of the Central Presbyterian Church. After dinner he told the club of his work, of the thousands upon thousands of boys who were brought into court, and of the difficulty of doing them any real good because of their number. In nine cases out of ten they had done no actual harm, but they might do it—they probably would—unless personal influence restrained them. But with new boys swarming into court every day, that was a thing no probation officer could give. Yet these boys would be as good as any if it were not for their surroundings.

"The picture he drew deeply impressed his hearers, and when he had finished, one of them spoke.

"Can nothing be done?" he asked.

"Yes," was the answer. "If each one of you here, for instance, will be the friend of one boy, and will show him that some one really cares about him, forty boys will have their chance." Forty was the number of the men at the table.

"I will take one," said the man who had spoken.

"And I," "And I," sounded from round the table. When the meeting broke up, forty Big Brothers were enlisted.

"At first, the name was used in jest, but it fitted, and when the 'little brothers' clung to it and to the thing it meant, the name was taken in earnest. And that was well, for the two words tell the whole story.

"Until recently, when the great growth of the movement made it necessary, the society had no laws nor constitution of any kind. The rule made at the start not to give money was broken for the first little brother who hove in sight. Not law, but love, was its foundation-stone. 'God employs no hired men,' runs an old saying. 'His work is done by his sons.'

"The Big Brothers were business men, some of whom had heavy responsibilities; but they took the time for this work. One man had a law office in a big sky-scraper down-town. Every afternoon all through the autumn and winter, when a forlorn-looking little boy knocked at his door, he dropped his briefs and arguments to help the boy with his arithmetic. That was the trap that had caught the little brother; he could not get his arithmetic lessons; as a short cut out of his trouble he took to 'playing hooky,' and landed in the children's court. By that time he was what the policemen called 'tough.'

"When the two heads bent together over the dog-eared book, perhaps the lawyer remembered his own struggles with fractions. Very likely a smile went round among the clerks in the outer office at the new rôle in which the 'boss' appeared; but it is doubtful whether any victory that he ever won in the courts gave the lawyer more real pleasure than he had when he reported to the other Big Brothers that his friend had passed his examination with a mark of ninety-three out of a possible one hundred, and that he was again in good standing in his school.

"The first little brother came, appropriately enough, from Hell's Kitchen, a tenement neighborhood on the West Side, where trouble is always brewing. Mr. Britton, the assistant pastor of the church, to whom

had been allotted the duty of scouting in that unexplored region, found him there, a ragged youngster of ten, taking care of his mother, who lay sick with consumption in a moldy basement room. His father was dead; his older brother was out hunting work. They were all cold and half-starved. The boy, in fear of the truant officer, hid like a hunted animal at the sound of strange steps.

"But neither is the Big Brother a saint. He is there just to pay some of his brotherhood arrears, long overdue. He goes to see the boy in his home and learns what the influences of that home are. After a time the parents cease to be hostile. They accept him as Jim's or Tom's friend. The boy calls in his turn. Mr. B. finds him waiting on his stoop on Park Avenue, takes him in, and treats him as if he were one of his own kind. The boy is flattered, and behaves well. To his host's polite inquiry, at leave-taking, if there is anything special he can do for him, he replies with self-assurance that there is not.

"The bully thing about you, Mr. B., is that a feller can come and see you when there ain't anything the matter with him."

"The Big Brother sees the boy's teacher, who knows him, and talks him over with her. If the boy has drifted away from school, he gets him back. He finds out where he spends his evenings, for it is in the hours between dusk and bedtime that thieves are made in our cities. He learns what he is interested in, and gets at him through that. That is not hard, after the boy is sure that the man is his friend; the friendship works out the rest. The very lack of a fixed plan in approaching the boy makes the result more certain, just as a social settlement succeeds because it is not an institution.

"The Big Brothers have reached the dignity of having directors and a central office. Some of the most prominent names in the great city appear in their directory, but not one of them is too prominent to remember that he was a boy once, and by remembering it, to grasp the central fact that a boy in the open is in every way better than a boy in jail—better for himself, better for all of us, better for the country of which he is soon to be a citizen."

What Just One Tract Did

A TRACT costing but a cent, was sent by some thoughtful person in the United States to a little village in Lower Burma, where, providentially, it fell into the hands of the son of a Burdwin chief. He could not read, but soon made his way to Rangoon, two hundred and fifty miles away, where a missionary's wife taught him to read, and where, ere long, he had mastered the contents of the tract and its message. The truth made a deep impression upon him, and he at once determined to have his friends at home share the same blessing. He gladly took a large bundle of tracts, which he carried uncomplainingly, to his home. But he soon saw that the mere distribution of the tracts was not enough, and, accordingly, devoted himself to the ministry of the word. Being a man of influence, the people gladly listened to the "old, old story," having full confidence in his message. We are told that in but one year fifteen hundred souls were brought to the light. And all this through just one tract, which cost just one cent!—*Selected.*



Shell Talks

The Wee Lives of the Beach

W. S. CHAPMAN



TEASPOONFUL of moist sand taken at low-water mark from some seashores can be placed in a tin cup with holes punched in the bottom no greater in diameter than the common pin, and washed out gently with water while under examination with a good-sized reading-



EXAMPLES OF OPENINGS IN SHELLS

glass, and the tiny lives—some in beautiful shells, some without covering, and others like worms—brought to view will amaze the beholder because of quantity and loveliness. It would not be possible, if it were practicable, to replace these tiny creatures again on the spoon, with the sand, even if heaped up on it. How, then, did they all live there in the first place?

Seashores are veritable storehouses of marvels and wonders. If the surface of our earth were populated as densely even as is a foot in depth of the sand of the seashore, the inhabitants would be piled upon one another to a very great height, and movement would be impossible; yet these little marine lives move and live and have their being in perfect harmony and order, and with all necessary room for their simple requirements.

Not only is the sand occupied by them, but hundreds of other and larger lives make it their home or resting-place also, burrowing into it for concealment, as do many species of crabs and hundreds of kinds of worms; or resting on its surface; or spinning out a round nest for their spawn, as do the fish; or sinking deep down below the surface, as do clams. Surely the sands of the sea under our feet do declare the handiwork of God as verily as do the starry heavens above our heads.

The study of shells, or the science of conchology, is as yet in its infancy. Formerly, shells were divided into families, according to their shape and markings. No one ever thought of examining the little creatures inhabiting the shells. In fact, it was never supposed that there was any difference in their structure. After the invention of the microscope, however, the study of shells was completely revolutionized, and has not yet been reduced to exactitude.

It was found that these little creatures are highly organized, that is, that they have organs as does man,—heart, lungs, liver, stomach, etc.,—and that these, though small, are as perfect for their purpose as are man's for his uses and needs. More than this, it was seen that certain shapes and constructions of shells always contain the same kinds of animals with identical organizations, so that shells of like structure wherever found, from one shore-line to another, however distant, are always one and the same in their make-up and tenants.

Then, too, it was found that the shape and location of the openings in shells indicate certain forms of construction of the animals within, also their mode of life and the character of their food. Some are sedentary, never leaving home, as with many clams. Some are predatory, wanderers, like the periwinkles. Some live on vegetation, as many of the peaceful clam families, while others prey upon other lives, as does the fierce little drill.

Some shells live at great depths in the ocean, and specimens are seldom obtained. Others live in depths

of water beyond the possibility of procurement by wading after them. These are found only by dredging for them, or sometimes by their being thrown upon the beaches by great storms. Other shells live at or near the shore-line, accessible to man, and may be termed surface shells. Among these, and vastly outnumbering all other species in numbers, are the little periwinkles and drills. The drills spin round and round on the shells of peaceful clams, we shall

say, gradually boring holes through them. The sharp end of the shell used in boring, covers a sucking mouth which is inserted into the opening made in the shell



EXAMPLES OF FASCIOLARIA DISTANS



HUNTING PERIWINKLES AND COFFEE SHELLS



PERIWINKLES AND DRILLS

of the victim and the body fluids are then sucked out of it.

These shells are much sought for by tourists visiting California and Florida, who gather them in small bottles partly filled with water. At their leisure they extract the animals with a pin and wash the shells. After drying, they are used for ornaments on purses, bags, etc. In England thousands of tons are gathered yearly and sold in the markets as food.

Who Invented It?

ARCHIMEDES invented the burning-glass, the endless screw, and the reflecting mirror.

Johannes Schwartz invented gunpowder.

Galileo invented the thermometer.

Johannes Gutenberg invented movable type for the western world.

William Herschel invented the present type of telescope.

Luigi Galvani invented the modern battery.

John Harrison invented the chronometer.

Henry Greathead invented the life-boat.

Humphry Davy invented the miner's safety-lamp.

Richard Arkwright invented the spinning-jenny.

Eli Whitney invented the cotton-gin.

Robert Fulton invented the American steamboat.

George Stephenson invented the steam locomotive.

Louis Jaques Mandé Daguerre began the modern art of photography, through the invention of the daguerreotype.

Aloys Senefelder invented the lithograph.

Samuel Finley Breese Morse invented the electric telegraph.

Cyrus Field invented the ocean cable.

Charles Goodyear invented the process of vulcanizing rubber for commercial use.

John Ericsson invented the revolving turret used on battle-ships.

Charles Wheatstone invented the stereoscope.

Henry Bessemer invented the modern process of preparing steel for many uses.

Cyrus Hall McCormick invented the self-binding reaper, which has lightened grain farming.

Elias Howe invented the sewing-machine.

Richard Jordan Gatling invented the destructive cannon that bears his name.

Alfred Nobel invented dynamite.

Konrad Wilhelm Röntgen invented — or discovered — the X-ray.

George Westinghouse invented the air-brake, which has made traveling by rail infinitely more secure than before it came into use.— *Selected.*

Walks on the Water

A GERMAN cabinet-maker has constructed a pair of water-shoes, with the help of which he walks upon the water. He crossed Lake Ammer, in Bavaria, twelve thousand feet wide, in two hours. These water-shoes are really two long, narrow boxes of pine wood, squared off at the rear end, and shaped like the bow of a boat in front. To preserve his balance the traveler grasps two upright posts. At the outer edge of each boat, or shoe, three small paddles, shaped like rudders, are fastened. These move on hinges, and are worked by a sliding mechanism that is operated by the traveler's pushing his feet forward alternately, somewhat like a boy learning to skate. He can travel rapidly and with safety on smooth water, although the apparatus is probably not fit for use in stormy weather.

Those who have tested it assert that it does not tax the strength as much as rowing a moderately sized boat. The inventor uses his water-shoes almost every day for crossing the lake and transporting his tools and a moderate amount of baggage.— *Selected.*

A Quartet of Children's Friends

MASSACHUSETTS, New York, Ohio, and Wisconsin have now the best child labor laws in the country. In these four States, nearly all the provisions of the National Child Labor Committee's Uniform Child Labor Law have been enacted, and each of them has in one point or another established a higher standard.

Ohio has just set a general fifteen-year age limit for boys and a sixteen-year age limit for girls. New York has included a clause regulating agricultural labor. Massachusetts is the first to require employment certificates for all workers under twenty-one, and Wisconsin forbids newspaper selling and other street trades for girls under eighteen.

These are not the only States in which the provisions of the Uniform Child Labor Law that most seriously affect industry are in force. Thus fifteen States and the District of Columbia have now the eight-hour day for workers under sixteen; thirty-two States and the District of Columbia forbid night work under sixteen; and thirty-nine States and the District have a general fourteen-year limit below which children may not be employed in industry.

The Man With a Job

ONE of the Chicago daily papers has been running a series of articles on the immigrant. The announcement made by the "Immigrant" is interesting and also furnishes food for reflection. In part it follows:—

I am the immigrant.

Since the dawn of creation my restless feet have beaten new paths across the earth.

My Wanderlust was born of the craving for more liberty and a better wage for the sweat of my face.

I looked toward the United States with eyes kindled by the fire of ambition and heart quickened with new-born hope.

I approached its gates with great expectation.

I contribute eighty-five per cent of all the labor in the slaughtering of meat-packing industries.

I do seven tenths of the bituminous coal-mining.

I do seventy-eight per cent of all the work in the woolen mills.

I contribute nine tenths of all the labor in the cotton-mills.

I make nineteen twentieths of all the clothing.

I manufacture more than half the shoes.

I build four fifths of all the furniture.

I make half the collars, cuffs, and shirts.

I turn out four fifths of all the leather.

I make half the gloves.

I refine nearly nineteen twentieths of the sugar.

And yet, I am the great American problem.

When I pour out my blood on your altar of labor, and lay down my life as a sacrifice to your god of toil, men make no more comment than at the fall of a sparrow.

But my brawn is woven into the warp and woof of the fabric of your national being.

My children shall be your children and your land shall be my land, because my sweat and my blood will cement the foundation of the America of tomorrow.— *The Advance.*

Why He Didn't Get Along



HE had been engaged to do some gardening, and when he arrived he was told to take some stones from a pile and arrange them in a circle to enclose a flower bed.

In a short time the master of the

house came out to see how the work was progressing, and found the man carrying two or three stones at a time, in his hands, from the pile to the other end of the yard where the flower bed was to be.

A wheelbarrow stood near by. But he seemed oblivious of it.

"Why don't you put the stones in the wheelbarrow and wheel a load at a time?" suggested the master of the house. "You'll save yourself a lot of steps."

"That's so. I never thought of it," replied the man, and obeyed with alacrity.

Then the master of the house turned his attention to the flower bed in process of construction.

"Why don't you get a string and peg, and mark a true circle before you begin?" he asked the man. "If you lay it out by guess, you'll probably have it to do all over again."

"That's so," said the man. "I never thought of it."

The master of the house made some other pointed suggestions, to each of which the man cheerfully replied, "That's so. I never thought of it."

Yet this man wonders why he doesn't get along. He says he is willing to work, that he'll do anything he can get to do, that he doesn't mind hard work, but that he simply can't get work to do. And he says that fate has it in for some people; and no matter how hard they may try, they just simply can't succeed.

He doesn't see in the least that he is in any way responsible for this result, or that the way one works is quite as important a factor in success as willingness.

If you point out to him that his methods are not exactly those of a successful man, he will probably tell you that he is doing the best he can.

But he isn't; for he is not using his brains to their utmost capacity. His mind is not on the work he is doing. No man who is exercising his gray matter on the subject in hand will walk up and down a yard fifty times carrying two or three stones each time, when in every trip he nearly falls over a wheelbarrow.

But there are plenty of people who work in just this fashion, and wonder why they never get as much done as other people. There's many a housekeeper who walks endlessly back and forth across her kitchen, or to her refrigerator, or up-stairs, or down cellar, when by grouping her work a few trips would do.

There's many a business woman who carefully washes her hands and scrubs her nails, and then sharpens her pencil or arranges dusty stock or cleans her typewriter, and then has the hand-washing to do over again. There's many of us who journey to the end of our day's work by the most difficult and circuitous path, when by taking a survey of the road before starting, we could see many a short cut, and many a way to avoid a steep grade. But, like the gardener, we do not think.

But there are plenty who do think, and they easily pass us and gather in the prizes.

But nobody puts an embargo on our thinking but ourselves. Nobody stops us from thinking.

And since by thinking we gain so much, why not think? Why not think carefully over every piece of work we undertake, and plan to do it in the quickest and most efficient manner? — *Barbara Boyd, in Lowell Courier-Citizen.*



The Stoics

C. C. EVERETT, professor of theology in Harvard University and author of several books, has written one of especial interest and value to young people. It is entitled "Ethics for Young People." The following excerpts from a chapter on the Stoics may prove an inspiration in the cultivation of those sturdy traits of character that brighten life for other people as well as for oneself:—

"The teaching of the Stoics was that we should let nothing disturb our self-command and the repose of mind that springs from that. *We should always be masters of ourselves.*

"Suppose that a man who was very rich has lost all his property. He is perhaps wholly cast down and wretched. The Stoic would say to him, 'What have you lost? Your money was not a part of you.' So, if one is suffering pain and ready to despair, the Stoic would say, 'Will you let the pain of your body disturb the peace of your mind?'

"Thus to the Stoic his mind, that is, his self, was a fortress which he would defend against all attacks. He would be lord of himself, no matter what might happen.

"According to the Stoics, it should not be the great object of a man to live happily, or even to live at all. Our principle should be that while we live we should live wisely and well. It is not important under what circumstances we live, whether we be rich or poor, admired or despised. It is important that we make the best use of our circumstances, whatever they may be.

"Epictetus, a famous Stoic, took an illustration from the game of ball. In playing ball, he tells us, no one contends for the ball itself, as if it were either a good or an evil. Each player thinks only how he may best throw or catch it. The interest of the game does not lie in the possession of the ball, but in the skill with which the player catches and throws it. He means that the outward things of life have in themselves no value; but that they are to be prized only for the skill with which we use them.

"Indeed, it is true that the happiest persons in the world, and the most useful, have not been the richest or the most prosperous. They have been oftener those with whom the world has dealt less kindly, but who have known best how to use whatever came to them.

"There were many noble men among the Stoics; especially among the Romans, whose strong and stern natures made them fit subjects for this teaching.

There was Epictetus, from whom I have just quoted. He was not born in Rome, though much of his life was passed there. He began life as a slave, but later he obtained his freedom. There was, also, Marcus Aurelius, the emperor, who taught the doctrine of the Stoics. We can still gain help from the writings of the emperor, as well as from those of the freedman, Epictetus. This fact may illustrate the teaching of the Stoics, that circumstances in themselves are of small account.

"Stoicism is the habit of mind that takes all things calmly, that is, calm in peril, and peaceful in the midst of pain and misfortune.

"There is a higher morality than that of stoicism; but stoicism is something not to be despised. Indeed, every man ought to be a bit of a stoic, whatever higher virtues he may possess.

"A certain amount of stoicism forms the best basis upon which the higher virtues can rest. By this I mean that fortitude, courage, patience, and the like, should make the character strong; while love, sympathy, and helpfulness make it beautiful.

"Fortitude is a virtue of which the Stoics made great account, both in their teaching and in their lives. When the word stoicism is used today, in the more general sense to which I have referred, and without reference to the ancient Stoics, this heroic bearing of pain is what it most often means.

"A fine example of this is found in the life of Epictetus, the Stoic. While he was a slave, it is said, his master one day was beating him cruelly. Epictetus said calmly, 'If you do not look out, you will break my leg.' Presently, at a still heavier stroke, the bone snapped. 'There,' said Epictetus, as calmly as before, 'I told you you would break it.'

"Every boy ought to be enough of a Stoic to bear a certain amount of pain without outcry or flinching.

"Indeed, boys do show much of this stoicism in their plays. In baseball, for instance, or in football, there is often great suffering, which the looker-on would never suspect unless he saw the blow or the fall which caused the pain.

"This stoicism may be, in part, the result of a strong will. The boy is determined not to lose his self-command. He orders his nature to hold out, and not let itself be conquered by this attack.

"This self-command really lessens the pain. Never is it so hard as when the will gives up and lets the suffering have it all its own way.

"On a winter morning one boy goes crouching with the cold. He will feel it ten times as much as another who puts a brave front upon it, takes a pride in meeting it. The latter is really less cold, for the blood is quickened with the manly will and warms the body to the fingers' ends.

"Physicians tell us that in hospitals some patients die simply because they give up to their disease, while others get well simply because they keep a strong will and do not surrender. Such power has the mind over the body.

"This self-command may be helped by a proper pride. It is manly thus to bear what one has to bear.

"When a boy gives way too easily to any pain, he is called by his companions a 'cry-baby.' This word means that he has no manliness. A baby is not expected to have self-command, or any pride that would

keep it from crying at any suffering, however slight.

"We often see an amusing example of this pride when a man falls on some slippery place in the street. When he gets up, however much he may be suffering or mortified, he is apt to look about him with a smile, as if he thought it an excellent joke. He does not want people to think that his spirit fell with his body.

"This self-command is helped still more by interest in other things.

"The boy who is wounded in a game is so full of eagerness that this helps him to forget his pain. So, in a battle, the wounded soldier may, till the fight is over, hardly realize his suffering; and even then he may forget it in the triumph of the victory or in the shame of the defeat.

"The early Christians were so full of the fervor of religious faith and love that, in the persecution under the Romans, they seem hardly to have felt the



smart of the flames or the tearing of the wild beasts.

"The self-command that has been spoken of is often shown by turning the thought away from the suffering and fixing it upon something that interests and distracts the mind.

"If one would bear the evils of life heroically, it is important that he should learn to interest himself in things outside himself, so that he can occupy his mind, and not be too much troubled by bodily ills.

"So if one would help another bear any suffering, he should not merely pity, and condole with him; he should try to interest him in something, perhaps in a book that he reads to him, or in some plan that he discusses with him.

"Every person should train himself to bear pain nobly; not by tormenting himself, but by making the least possible fuss about anything that is painful or unpleasant. He will find chances enough for this training in fortitude without making them for himself."

Errors Frequently Made in Words and Expressions of Every-Day Use

EVERY intelligent person is always progressing, and is never indifferent in matters of culture. If careless habits of speech have been formed, a determined effort to correct them will lead to good results.

Many persons who consider themselves well educated make the mistake of using the participle got in connection with the verb to have. They say: "Have you got the key?" "Who has got my book?" instead of, "Have you the key?" "Who has my book?"

Mistakes of every-day occurrence are, "Who did

you give it to?" "Who is this for?" instead of the correct expressions, "To whom did you give it?" "For whom is this?"

Frequently one hears these errors in grammar: "I intended to have bought a pair of gloves," instead of, "I intended to buy a pair of gloves;" "It was no use asking him," instead of, "It was no use to ask him;" "Try and persuade her to go," instead of, "Try to persuade her to go."

It would seem unnecessary to tell any one not to use the present tense instead of the past tense when mentioning what another has said, yet a careless person may be heard saying "He says" instead of "He said."

Other faults are to say "A great ways," "Somewheres," "There's plenty of places."

The contraction "don't" for "do not" should never be used with a singular noun or pronoun in the third person. It is correct to say "He does not," and not "He don't." It is important to remember the objective form of the first person singular when a noun and pronoun or two pronouns follow a verb, and not to say, "Ethel asked Mary and I to go," but, "Ethel asked Mary and me to go." If one is confused about the use of pronouns in a sentence of this sort, an easy rule is to separate them and use each one with the verb, thus: "Ethel asked Mary" and "Ethel asked me." In this way the grammatical form is seen.

It is correct to say "A summer day," not "A summer's day." "Cut the apple in two" or "in halves," not, "Cut the apple in half." "I cut the ribbon off this piece," not "off of this piece." "The child threw it on the floor," not "onto the floor."

"Whether" is a word that indicates a choice of things, and should not be placed at the head of each part of a sentence. For instance, it is incorrect to repeat it, thus: "I have not decided whether I shall go to Boston or whether I shall stay at home."—*Mrs. Frank Learned, in New York American.*

The Watchman's Duty

A YOUNG man, with tears in his eyes, told his pastor of the great grief that had come to him, and the pastor listened sympathetically.

"He was my dearest friend. It is as if a brother had gone wrong. I knew he was spending a great deal of money, and once or twice I found he was careless about obligations. But I could not believe that he would steal."

"I did not know that he was your friend," said the pastor. "Did you ever bring him to church or Sunday-school with you?"

"No, he didn't care for that sort of thing."

"Did you ever ask him?"

"No, but he knew that I went; he could have come with me at any time."

"Did you ever warn him when you saw him spending more money than he could afford, or when he had done something that was not quite honest?"

"No. A man can't meddle in things that are none of his business."

"Was it none of your business when your dearest friend was going to destruction?"

"But there are some things a man can't do. He can't go into the streets and ask every passer-by about the state of his soul."

"No, most of us can't do that, although there are men of such spiritual power that they can ask a stranger about his soul without seeming impertinent. But

we are not speaking of a stranger, but of a friend as close as a brother. I think you should have spoken."

He handed a Bible to the young man, and pointed to the third chapter of Ezekiel, at the words, "Son of man, I have made thee a watchman." The young man read aloud, and his voice faltered over the words, "Nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand."

"I wonder if it is too late?" he asked. "I thought I should never see him again. But I'm going to him and confess my fault. And when he is free again, I'll stand by him, and help him to keep straight."

"It is not too late," said the pastor. "You can yet save your friend and deliver your own soul."—*Youth's Companion.*

Stamps of High Value

At the sale of the stamp collection of Henry Chapman, a noted collector, in Philadelphia, thirteen Roumanian and nineteen Turkish lots brought from ten to one hundred dollars. A ten-cent, yellow-green Geneva stamp, dated 1843, sold for \$157. A rare Spanish variety brought seventy dollars. It contained an excellent portrait of Queen Isabella. Five centimos of the Philippine Islands, issued in 1854, went at twenty-one dollars, while a one-shilling stamp of the island of Nevis sold for \$57.50.—*Selected.*



M. E. KERN General Secretary
MATILDA ERICKSON N. Am. Div. Secretary
MEADE MACGUIRE N. Am. Div. Field Secretary

Society Study for Sabbath, August 30

1. OPENING Exercises (fifteen minutes).
2. Mission Study (fifteen minutes).
3. Bible Study (fifteen minutes).
4. Social Meeting (fifteen minutes).

Suggestions for the Program

1. Review Morning Watch texts; prayer; minutes; special music; report of work.
2. Experiences in Japan. This study will give you some idea of the problems with which our missionaries there must grapple, and some of the difficulties a worker meets upon entering the field. If possible draw a few comparisons between the problems of early missionaries to Japan and those before our workers there today. See the articles by Brethren Hoffman and Lake in this INSTRUCTOR. Read them, or have a talk based on each. Use a map in giving the talks or readings.
3. Success in the Christian Life, No. 17. We must shun covetousness. Ex. 20:17. Few realize the terrible nature of covetousness. It is idolatry. Col. 3:5; Eph. 5:5; Luke 12:15-21. God abhors it. Ps. 10:3. It is one of the sins of professed Christians in the last days. 2 Tim. 3:2. Men love money (1 Tim. 6:10), and are selfish with God. Prov. 3:9, 10; Mal. 3:10-12. It is very significant that all those specially convicted of covetousness in the Bible are apparently lost,—Achan, Gehazi, Judas, Ananias, and Sapphira. Matt. 6:19, 20.
4. For suggestive topic see 2 Cor. 8:9.

Morning Watch Calendar

THE word watch carries with it the thought of wakefulness, vigilance, persistent expectancy. It is an appropriate word to be used in the name of our Missionary Volunteer calendar. The purpose of the Morning Watch Calendar is to lead to daily morning study of the Bible and prayer, when the mind is fresh

and vigorous. There is in the name the idea of wakefulness—rising early enough to have time for communion with God; and the idea of persistency—studying and praying every morning, not a morning once or twice a week, or a few mornings at the beginning of a month, but all the mornings.

It is persistency that succeeds, in spiritual things as well as temporal. Daily Bible study and prayer will bring power from God into the life; but when the study and prayer are forgotten, or hurried over with thoughts elsewhere, the connection is broken, and the power ceases to flow into the life. Therefore the necessity of persistency in the use of the Morning Watch Calendar.

We are more than half through this year. Would it not be well to consider this matter to see where we stand? Have we committed to memory the precious promises recorded in the calendar? If we have done this, we have a large number of texts with which to repel the attacks of the enemy, and which we can use to help others. Have we prayed daily and earnestly? If so, we have many memories of answered prayer to cheer and strengthen us.

If we have not done these things, will it not be well for us to determine that the rest of this year shall find us faithful in our morning watch, persistent in Bible study and prayer? "Unceasing prayer is the unbroken union of the soul with God, so that life from God flows into our life; and from our life, purity and holiness flow back to God." "Perseverance in prayer has been made a condition of receiving."—*Steps to Christ*, page 127.

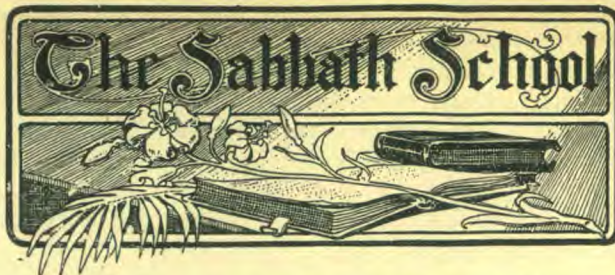
What One Reading Course Member Is Doing

ONE of our Missionary Volunteers writes: "I am enjoying the Reading Course for this year, and was preparing my paper on 'The Uplift of China' when a neighbor asked for material on China for a grange meeting, and I lent the book to her. I am now waiting for its return. Last week the same neighbor came to me for material on medical missions for a Christian Endeavor meeting, and I lent her two of our former Reading Course books, and gave her the last Harvest Ingathering number of the *Signs*, for which she seemed grateful. She also said she had found help on this subject in 'The Uplift of China.' I recently suggested several of our children's books for the village library. The committee purchased them at once, and I find that the children and their mothers are enjoying them, and the two school-teachers are using them for supplementary work."

Most Successful Men

A LIST has been compiled of just one thousand of the most successful men of this nation,—men not only "successful" from a financial standpoint, but men who have "done things" and have given the world at large good reason to thank them for their personal efforts. It is interesting to note how these men obtained their start in life. Briefly written, it is as follows:—

- 200 started as messenger boys.
- 300 started as farmers' sons.
- 100 were printers' apprentices.
- 100 were apprentices in manufactories.
- 200 were newsboys.
- 50 began at the bottom of railway work.
- 50—and only 50—had wealthy parents to give them a start.—*The Wellspring*.



IX—Oppression in Egypt; Birth of Moses

(August 30)

LESSON SCRIPTURE: EX. 1: 6-14, 22; 2: 1-10.

LESSON HELPS: "Patriarchs and Prophets," pages 241-245.

MEMORY VERSE: "Then they cried unto the Lord in their trouble, and he saved them out of their distresses." Ps. 107: 13.

Questions

1. What is said of the prosperity of the children of Israel in Egypt even after the death of Joseph and his brethren? Ex. 1: 6, 7; Acts 7: 17.
2. What is said about a new king of Egypt? Verse 8; Acts 7: 18; note 1.
3. What did this new king say to his people? What did he fear the Israelites might do? Verses 9, 10.
4. What did the Egyptians decide to do? What work were the Israelites made to do? How were they treated by the Egyptians? Verses 11-14; note 2.
5. When Pharaoh saw that hard labor and bitter bondage did not crush the Israelites, what cruel command did he send out to all his people? Verse 22.
6. In spite of this command, what did one mother succeed in doing? Ex. 2: 1, 2. See Heb. 11: 23.
7. When the child could no longer be hidden in the house, what did the mother do with him? Verse 3; note 3.
8. Who watched to see what would become of the baby? Verse 4.
9. In what way was the baby found? Verse 5.
10. How did the princess feel toward it? What did she say? Verse 6.
11. How did the king's daughter get a nurse for the baby, and whom did she get? Verses 7, 8.
12. What did the princess say to the nurse? Verse 9; note 4.
13. How long was Moses' mother permitted to keep him? What influence did her teaching have upon him in after-years? Verse 10; note 5.
14. Upon whom may we depend in times of trouble and sorrow? Memory verse.

Notes

1. Joseph lived fifty-four years after the death of his father. During that time he remained governor of Egypt, and had a kind care over his people in the land of Goshen. Pharaoh and the men of his court who knew what great blessings had come to their country because of Joseph's wisdom, were willing and anxious to have every kindness and favor shown to Joseph's family. So we are not surprised to learn as the many years passed by, they grew "exceeding mighty and filled the land. And as new kings and new men came on to take the place of those who had known Joseph, we can hardly wonder that they should see the danger of being overrun by this foreign people.
2. Before this they had worked along with the king's own people, on the palaces and temples that he was having built and upon other public works, and were no doubt receiving wages, but now they were driven by a taskmaster just like slaves, and they were really slaves. The king might have forced them to leave the country, but many of them were skillful workmen, needed by the king for his buildings.
3. It would not be easy to keep a baby three months old in a home without anybody but the family knowing he was about the house. Amram and Jochebed, this father and mother

(Ex. 6:20), had faith in Joseph's God. Jochebed's prayers must have been constant and fervent while she wove the bulrushes in and out, as the little basket grew into shape under her fingers. Great crocodiles in the river Nile added to the danger of her plan. She must have pleaded with God that he would care for her baby.

4. What a wonderful answer to the prayers of faith that God should bring the king's daughter to this spot at this time! She was perhaps the only person in the kingdom who dared save this child in the face of her father's command.

5. "She kept the boy as long as she could, but was obliged to give him up when he was about twelve years old. From his humble cabin home he was taken to the royal palace, to the daughter of Pharaoh, 'and he became her son.' Yet even here he did not lose the impressions received in childhood. The lessons learned at his mother's side could not be forgotten. They were a shield from the pride, the infidelity, and the vice that flourished amid the splendor of the court."—*Patriarchs and Prophets*, page 244.

IX — Sound Doctrine; Exemplary Conduct

(August 30)

LESSON SCRIPTURE: Titus 2: 1-8.

Questions

1. What did Paul admonish Titus to teach? Titus 2: 1.
2. What is doctrine? Mark 4:2; Matt. 15:9; Rom. 12:7; note 1.
3. How important is sound doctrine, or teaching? Rom. 6:17; 2 John 9.
4. How may we know what is sound teaching? John 7:17; Isa. 8:20.
5. From what does this true teaching come? John 7:16.
6. What admonitions are given concerning erroneous doctrine, or teaching? Heb. 13:9; Eph. 4:14.
7. What instruction is given concerning aged men? In what should they be sound? Titus 2:2.
8. What are the aged women exhorted to be? What should they teach? Verse 3.
9. What are the young women to be taught? Verse 4.
10. What other desirable traits of character are mentioned? Why should care be exercised in these matters? Verse 5; note 2.
11. What should be the attitude of husband and wife toward each other? Eph. 5:22, 25; Col. 3:18, 19.
12. What exhortation is given to young men? Titus 2:6; note 3.
13. What earnest admonition is given to Titus? What should he show in his teaching? Verse 7; note 4.
14. What should his speech or conversation be? What effect would such blameless conversation have upon opposers? Verse 8; note 5.
15. Give examples of such blameless deportment. 1 Peter 2:21-23; Dan. 6:4, 5; Acts 6:10, 15.
16. How have opposers, or adversaries, been put to shame? Jer. 8:9; Luke 13:17; Isa. 66:5.

Notes

1. The Greek word rendered *doctrine* is the same as that translated *teaching*. The expression in Matt. 15:9 and Mark 7:7, "Teaching for doctrines the commandments of men," could properly be read: "Teaching for teachings the commandments of men." The verb teaching and the noun doctrine are from the same original word, one being in the form of a verb, the other of a noun. This will be proved by reference to Rom. 12:7, where the word elsewhere rendered doctrine is correctly translated teaching.

2. The expression "keepers at home" is rendered by some "keepers of the home," by others "workers at home," which is fully in accord with the original text. Such members are a great commendation to the church, and are in striking contrast to those thus described by Paul in 1 Tim. 5:13: "And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not."

3. "I entreat the youth for their souls' sake to heed the

exhortation of the inspired apostle. All these gracious instructions, warnings, and reproofs will be either a savor of life unto life or of death unto death. Many of the young are reckless in their conversation. They choose to forget that by their words they are to be justified or condemned. . . . The young generally conduct themselves as though the precious hours of probation, while mercy lingers, were one grand holiday, and they were placed in this world merely for their own amusement, to be gratified with a continued round of excitement."—*Testimonies for the Church*, Vol. 1, pages 499, 501.

The word sober occurring in verses 2, 4, and 6 of this lesson is from two different words in the original, the meaning of which is given in the marginal reading by the different terms, vigilant, wise, and discreet. The idea is not to be associated with that expressed in Matt. 6:16 by the words "of a sad countenance," taken from an entirely different word.

4. "There is nothing more precious in the sight of God than his ministers, who go forth into the waste places of the earth to sow the seeds of truth, looking forward to the harvest. None but Christ can measure the solicitude of his servants as they seek for the lost. He imparts his Spirit to them, and by their efforts souls are led to turn from sin to righteousness."—*Acts of the Apostles*, pages 369, 370.

5. The term sound, used in the expressions sound doctrines, sound speech, sound words, so often occurring in Paul's letters to Timothy and Titus, is rendered in 1 Tim. 6:3 by the word wholesome. In such passages as Luke 7:10 it is translated whole as contrasted with sick. The word has the meaning of health or healthy. Sickly sentimentalism and sound speech are radically different from each other. Adam Clarke states that some forty different authorities render the last word of verse 8 *us* instead of *you*. This is the rendering of the Revised Version.

A "Long-Distance" Superintendent

AMONG my close personal friends is a superintendent who looks so far ahead that it would not surprise me to discover that he has in his note-book entries relating to things he is planning for as much as a year ahead. One might call him a "long-distance" superintendent, because of the way he keeps ahead of the present in his work. I believe that the autumn Rally day begins to be a matter of thought to him as soon as the Easter concert is a thing of the past. That is why Rally day is always such a triumphant success in his Sunday-school. That is why such a thing as a class without a teacher is an unheard of thing in his Sunday-school. That is why Decision day always brings such good results, and it is the reason why the work in general in his school goes forward so successfully.

His note-book is full of suggestions he thinks will "come handy" in a vague "sometime" that often becomes a "now" much sooner than he expected. This superintendent has the quite unusual feature of a "waiting list" of teachers; that is, a list of teachers who are waiting to take classes when there are classes for them. The "long-distance" superintendent has a keenness of vision that helps him to see things in the future that the "short-distance" superintendent never discovers.—*Sunday School Times*.

A Church Without Members or Collections

WITHOUT sectarian ideas or denominational teaching a gospel meeting is held all the summer months in the unique Boardwalk Church at Atlantic City. This year—the fifth of the church's existence—services are being conducted each Sunday morning in the Bijou Theater, a room used usually for moving pictures. The Rev. Robert Elwood is the founder and pastor. It is a church without a choir, officer, or single member, and without a collection plate. The business men of Atlantic City, as well as the visitors, think it worth while to maintain this gospel lighthouse by the sea. Ninety per cent of the audience is new each Sunday. People gladly turn in from the Boardwalk at the call for worship. The audience is reverent though cosmopolitan.—*Christian Herald*.

The Youth's Instructor

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A Boy's Prayer

God, who created me
Nimble and light of limb;
In three elements free—
To run, to ride, to swim;
Not when the sense is dim,
But now, from the heart of joy,
I would remember him;
Take the thanks of a boy.
—Robert Bridges, poet laureate of England.

Is It True?

A NUMBER of States have written to the Publishing Association that they have already completed their campaign with the 1913 Temperance INSTRUCTOR. Surely this is a mistake; for the *first Sunday in November* is to be celebrated in all the churches throughout our land as Temperance Sunday.

Both in the Sunday-schools and in the church service the time is to be given to the consideration of temperance themes. Ought not our people and our temperance paper have a part in this campaign? We think so, and we believe you will aid in making a general rally at that time in behalf of the temperance cause.

The Sneak

SOME one said of a certain boy that he was a sneak, meaning that he would do things behind his parents' or teacher's back that he would not like to have them know that he did. A sneak is a coward, and more than that, he is dishonest. The upright, manly boy is always frank. He may be mischievous, he may be noisy and have many faults, yet he will tell on himself quicker than he will on a chum. The sneak will always tell of the misdeeds of his chum first, and usually forget (?) to tell of his own at all. We like boys full of fun and energy. We prefer not to have them boisterous; but a noisy, rough boy is greatly to be preferred to the boy who will try to cover up his wrong-doing, who will deceive his parents, who will go swimming when they have requested him not to do so and have confidence enough in him to believe that he will not do it.

It is a sad day for parents and boy when parents come to the knowledge that their boy is untrustworthy, or, in plain language, is a sneak.

Boys, whatever you do, be true. Don't do underhanded, dishonest things. The honest, bright boy can have more fun in an hour than the sneak can possibly

get all day; for the sneak has to carry around with him a disagreeable feeling; that is, he will unless he has been mean and sneaking so long that his conscience has become hardened.

How people do love the boy that has an honest eye! The sparkle of the eye reveals the upright lad, while the shifting eye betrays the sneak. Boys, be men; be true, and you will never have need to be ashamed.

For Missionary Volunteers

IDLENESS means paralysis.

Beware of the sin of hesitation.

The way up to the most exalted seat in glory is the way that leads down to the lowliest service.

Christianity is founded upon love, not on duty. Duty is mentioned less than a dozen times in the Bible; love, hundreds of times.

If I am indifferent to missionary effort, I am indifferent to my Lord. The missionary idea is the chief theme of the Scriptures. Indifference is a crime.

Whoever comes to understand the call of Christ to evangelize the nations, must understand, at the same time, his individual obligation to pass that call on to others right around him.

"A life-insurance representative who never succeeded in convincing any one that his company was the company to insure in would be a heavy drag on that company's welfare. So every professed follower of Christ who lacks the power to bring others into Christ's service is a barrier to the kingdom on earth."

ERNEST LLOYD.

The Washington Storm

ON the thirtieth of July the severest storm Washington has known for many years occurred. The storm on the day of Mr. Taft's inauguration did more damage to the telegraph-poles and -wires because of the heavy snow, but the damage otherwise was small. The recent storm was a wind-storm of great severity. Trees were uprooted, houses unroofed, windows broken, trees mutilated, boats capsized or beached, horses killed, buildings razed, automobiles injured, teams blown into the river and from bridges, and various other depredations committed. It is estimated that the value of the glass injured by the storm was \$50,000, many large plate-glass windows being broken by the combined impact of wind and hail. Twenty thousand trees, it is claimed, were injured. Every street was littered with fallen branches and leaves as if enthusiastic tree pruners had gone through the street doing their worst. Altogether, more than a million dollars' worth of property was destroyed, besides some life.

A City That Was a Failure

OF all the seven cities of Asia, perhaps Sardis has the most interesting and romantic history; and yet, with all its natural advantages, its wealth, its famous rulers, its wise counselors, its victorious armies, it was the greatest failure of them all. The richest man in the world, Croesus, was king of Sardis; the wisest man, Solon, was her guest, and yet, through overconfidence and lack of watchfulness, time and again it was surprised, conquered, and all but destroyed, until at last the disintegrating rock and soil from its own citadel, loosened by the winter rains, and hurled down by destructive earthquakes, buried the city thirty feet deep from the sight of man.—*Christian Herald*.