

# The YOUTH'S INSTRUCTOR

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No. 39







## FROM HERE AND THERE

ENGLAND and her possessions contributed more than \$175,000,000 to charity last year.

THE total exports of the United States for the last fiscal year amounted to \$2,768,600,000, making this country the leading exporter of the world for this period.

A PUBLIC-SCHOOL teacher of Cincinnati is leading a movement to encourage the children to save their "candy money" and put it in a bank. One hundred and fifty dollars was deposited the first week.

It has been estimated that the twenty-five million prairie dogs in New Mexico and Arizona destroy enough pasture every year to support a million cows or five million sheep. Consequently a war of extermination is to be waged against these interesting little "first settlers."

THE F-4, the submarine which was lost in Honolulu harbor on March 25, was brought to the surface August 29. The vessel was raised from a depth of three hundred feet. Twenty-two men went down with the F-4. Submarines of this class are said to "have inherent faults, and are dangerous to operate."

A METHOD has been devised by Hudson Maxim to fight the asphyxiating gas used in the present war with fire. "Special incendiary bombs will be thrown into the zone covered by gases, and the air currents caused by the flames will cause the gases to rise and pass harmlessly above the soldiers."

IN recognition of the relief work done by the Rockefeller Foundation in Serbia, the decoration of the grand cross of the Order of St. Sava has been conferred upon John D. Rockefeller. Dr. Richard P. Strong, head of the American sanitary commission in Serbia, was made a grand officer of the same order by the prince regent.

IN studying the gypsy moth, Massachusetts investigators find that the wind is one agency by which the ravages of this destructive insect are extended. Small caterpillars have been carried as far as thirteen and a half miles by the wind. "Millions of these caterpillars are swept out to sea and destroyed, but other millions are carried inland, and are caught on trees and bushes."

IN Costa Rica it is said that an ancient enemy was recently put to rout by modern methods. The enemy was an army of locusts. Ordinary methods failing, "cannon loaded with sand were wheeled into advantageous positions, and the invaders were literally bombarded. Rockets, asphyxiating gases, and gunpowder were also used, but the greatest success was obtained with the sand."

BALSA wood is said to be the lightest wood known, being only half as heavy as cork. It is a native of Porto Rico, where it is known as *goano*. Coated with paraffin, it is taking the place of cork in life preservers. It is also useful as an insulator against both heat and cold. "Fireless cookers made of it are found to require no additional insulation, and a piece of ice placed in a box made of *goano* withstood the heat of an intensely hot day for five or six hours recently."

WARSAW is the third city of Russia. From London Warsaw is 900 miles in a direct line. The city passed into the hands of Russia 102 years ago. Warsaw is called the Manchester of Poland. The population of both cities is just over 700,000. Millions of pairs of boots and shoes are made in Warsaw. The turnover from them reaches approximately \$40,000,000 a year. The river Vistula, on which Warsaw stands, is never less than 350 yards wide. Half a mile is its breadth for the greater part of its course. Warsaw has had a troubled history. From the seventeenth century Swedes, Russians, Brandenburgers, and Austrians have disputed its possession. It is the chief railway center of Poland. Two double-tracked railways to Petrograd and Moscow and a third single track to Odessa converge upon it. The Germans wished to capture it because they knew that by doing so they could hamper every Russian movement.—*Pearson's Weekly*.

AN organization has been effected in Colorado to bring together specimens of the many hundreds of varieties of wild flowers growing in the vicinity of Colorado Springs. This organization is known as "The Wildings," and is a nature club composed of high school boys of that city. "For many days the boys and their friends systematically searched the various levels of the Pike's Peak region from the lower valleys to altitudes above timber line, locating the flowers, but not picking them until a certain specified day. Thus the flowers were brought in fresh for a free public exhibition, which lasted two days. Many visiting tourists accepted the boys' invitation to compete for prizes for the most attractively arranged bouquet of wild flowers."

It is said that Serbia has a larger centenarian population than any other country, one man in every 2,260 living to be one hundred years old. Ireland comes next, with one centenarian to every 8,130 of her population. Spain has one centenarian to each 43,000 of her inhabitants; Norway, one to 96,000; and England, Scotland, and Wales, one to about 177,000. In France the percentage is still lower, being one to 181,000; Sweden has one to 250,000; Germany, one to 702,000; and Denmark less than one to 1,000,000. "Switzerland, with all its reputed healthfulness, seems not to possess a single centenarian."

THE Standard Oil Company of New Jersey has decided to adopt the eight-hour day.

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# The Youth's Instructor

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No. 39

## The Saviour Calling

LLOYD L. BIRD

Do you hear the Saviour calling,  
In old Nature's voice so clear,  
While earth's last faint rays are falling,  
And the end is drawing near?

Do you hear the Saviour calling —  
"Come to me in joy or loss,  
Come to me, ye heavy-laden,  
I will help you bear the cross"?

Do you hear the Saviour calling,  
And the Spirit's gentle voice?  
Through each day and its departing,  
Make the Saviour's life thy choice.

Do you hear the Saviour calling,  
To a happy, peaceful land,  
Where the years of thy abiding  
Shall be countless as the sand?

Do you hear the Saviour calling?  
Why not answer him today,  
And not cast the precious moments  
He has given thee, away?

Do you hear the Saviour calling?  
Some he calls to take their rest;  
All he's called to life immortal;  
Praise him, for his way is best.

## The Missionary Volunteer Reading Courses

### Senior Course No. 9



HE devil's favorite device just now is to move interested people to far-away places. We have had several who seemed very near to the kingdom. Then suddenly they disappeared.

"There was Wreath, of the Village of the Temple. She used to listen in the shadow of the door while we sat in the outside veranda. Then she got bolder, and asked to see Golden, and talk with her. One day, unexpectedly, Golden was led to the Red Lake Village, and to her surprise found Wreath there. She had been sent away from the Village of the Temple, and was now with some other relatives, under even stricter guard. But God led Golden, all unknowingly, to go straight to the very house where she was. So she heard again.

"Next time Golden went, she could not see her alone, but somehow Wreath got her to understand that if she went to a certain tree near the woman's bathing place, at a certain time next week, she would try to meet her there. Golden went, and they met. Wreath told her she believed it all, but she could not then face breaking caste, and destroying her family's name. They had been good to her; how could she disgrace them? Still, she eagerly wanted to go on hearing, and we felt that if she did, the love of God would win. So we were full of hope.

"Next time Golden went, she could find no trace of her. She has never seen her since. There is a rumor that she has been carried off over the mountains, hundreds of miles away. . . .

"The tom-toms thumped straight on all night, and the darkness shuddered round me like a living, feeling thing. I could not go to sleep, so I lay awake and looked; and I saw, as it seemed, this:—

"That I stood on a grassy sward, and at my feet a precipice broke sheer down into infinite space. I looked, but saw no bottom; only cloud shapes, black, and furiously coiled, and great shadow-shrouded hollows, and unfathomable depths. Back I drew, dizzy at the depth.

"Then I saw forms of people moving single file along the grass. They were making for the edge. There was a woman, with a baby in her arms and another little child holding on to her dress. She was on

the very verge. Then I saw that she was blind. She lifted her foot for the next step—it trod air. She was over, and the children over with her. Oh, the cry as they went over!

"Then I saw more streams of people flowing from all quarters. All were blind, stone-blind; all made straight for the precipice edge. There were shrieks as they suddenly knew themselves falling, and a tossing up of helpless arms, catching, clutching at empty air. But some went over quietly, and fell without a sound.

"Then I wondered, with a wonder that was simply agony, why no one stopped them at the edge. I could not. I was glued to the ground, and I could not call; though I strained and tried, only a whisper would come.

"Then I saw, like a little picture of peace, a group of people under some trees, with their backs turned toward the gulf. They were making daisy chains. Sometimes when a piercing shriek cut the quiet air and reached them, it disturbed them, and they thought it rather a vulgar noise. And if one of their number started up, and wanted to go and do something to help, then all the others would pull that one down. 'Why should you get so excited about it? You must wait for a definite call to go. You haven't finished your daisy chains yet. It would be really selfish,' they said, 'to leave us to finish the work alone.'"

The foregoing paragraphs are taken from the first book in Senior Course No. 9, "Things as They Are," by Amy Wilson Carmichael. There is a picture of the terrors of heathenism on every page of this wonderful book, and a plea for the remedy of the gospel. "The book is a battle book," says its author, "written from a battle field, where the fighting is not pretty play, but stern reality."

We wish every young Seventh-day Adventist whose eyes are on the distant fields might read this book,—not to become discouraged, but to realize in some small measure the difficulties in the way. It costs to win souls; nothing on earth costs so much. "There is a good deal of halo about the idea of being a missionary, when one is in the homeland," said a dear little missionary wife in Japan to me on one occasion, "but the romance disappears before the reality." Experience has proved this too sadly true. Often when the veil is torn away, and "things as they are" appear,



the enthusiastic young soldier of the cross, appalled at the magnitude of the conflict, beats an inglorious retreat. The careful reading of such a book as this will help prospective young missionaries to look at the far fields with clear eyes, and send them to their knees for the heavenly anointing, the power of Him who alone is able to deliver "the prey of the terrible."

Two other books, both of sterling value to young people who desire to occupy places of usefulness in this work, are supplied in this course,— "History of the Sabbath" and "History of William Miller." All three will be sent, postpaid, to one address for only \$2.35.

#### Junior Course No. 8

In this course the first book is Basil Mathew's story of "Livingstone the Pathfinder." Here are the opening paragraphs:—

"The dancing flames of a camp fire on the edge of an African forest threw leaping shadows of men on the dark background of trees. The silence of its depths was broken by the roar of a lion, the splash of a hippopotamus in the river close by, and the crash of falling trees in the path of an elephant. But the strange band of men around the night fire did not heed these noises.

"Their eyes were fixed on a brown Makololo warrior, who stood, with the firelight full on his face, telling them of the wonderful deeds of daring in war and of craft in hunting which the great fathers of his tribe had done in the old days. He told of a great Makololo chief who in battle with another tribe had fought on and slain a score of men, though covered with wounds from the spears of his enemies; and alone had slain a lion that ravaged the cattle of the tribe.

"As he finished the story, the other Makololo braves clapped their hands, and looked to their great white leader, who smiled to thank the tale-teller.

"One by one the Makololo men lay down under the little sheds that they had quickly made from the boughs of the trees. They rolled themselves up in the skins of beasts, and slept. But the great White Leader, whom they had followed for a thousand miles along the rivers and through the forests, sat on, gazing into the red embers of the fire. His face was brown and strong, and no man had ever seen fear in his blue-gray eyes. His left arm hung stiffly by his side, and could not be lifted without pain, because of the shattered bone and the eleven great tooth marks, left there by a lion."

Shouldn't you like to read on, you Junior Volunteers? And remember, there are two other books in this course,— "Friends and Foes in Field and Forest" and "Sketches of Bible Child Life,"— each as interesting of its kind. If you have these three books, your spare-minute reading time for the winter months will be happily and wisely filled. For only \$1.75 all three will be sent, postpaid, to your address.

#### Now Is the Time

Do not lay this paper aside without *making up your mind* to be a Reading Course member this year, and to earn one of the certificates given to all who creditably complete the work. Not always are the things we like to do so pleasantly united with the things we ought to do as in this course,— the reading itself is a pleasure, and completing it brings satisfaction.

Send your name and address, with the price named for the course you will take, to your conference Mis-

sionary Volunteer secretary at once. If you cannot order all the books at first, or if you already have one of them, order the first one in your course, and *begin*. You will surely determine to *keep on*. A. B. E.

#### Friends That Love Us Always

THE friends that love us always,  
In the good times and the bad—  
The friends that love us always  
Are the friends that keep us glad.  
The friends that cling in tempest  
As they do in calms, are those  
That have made the paths of hardship  
Seem the paths of song and rose.

The friends that love us always,  
When we go their way or not,  
Are the friends that hearts remember  
When the others are forgot.  
The friends that stick the closest  
When trouble grows the worst,  
The friends that love us always  
Just the way they did at first—

They are the crowning jewels  
Of the coronets we weave  
In the dreams of tender moments  
When the troubles start to leave;  
And we hush their names forever,  
And we see their faces clear—  
The friends that love us always,  
In the sun or shadows, dear.

— Selected.

#### Medical Missionaries in China

DR. ISAAC T. HEADLAND, who has been for many years a missionary in China, gives the following glimpse of conditions in that land. He says:—

"Twenty-three years ago the streets of Peking, China, were built up a foot and a half above the sidewalks. If you ask why, I answer, In order that the water might run off of the street onto the sidewalk in the rainy season, leaving a dry passage for mules, donkeys, and carts. Men don't count in a land without a Bible. You can buy a man in India or China for ten dollars; I have known of a little girl's being sold in Peking for \$2.50, right in title deed to kill or sell or do as you please with her. Only the gospel can ennoble humanity and banish slavery. So the water ran off the streets of Peking into depressions between the streets and the sidewalks, forming pools. The Chinese brought all their kitchen refuse, vegetables and other dirt from their back yards, and dumped it into these pools. It sank down and decayed, and in the hot summer time a green scum, half an inch thick, would form over the pool, broken only by the bubbles from these decaying vegetables. When the streets were covered with two or three inches of dust in July or August, the street sprinkler, with a long-handled dipper, would dip up this water and sprinkle the streets with it. Then you came along in your Chinese cart, and the hot rays of the sun came down, and the odors came up. One of the questions tourists asked other tourists when they got to Peking, was, 'How many smells did you smell today?' and they usually answered, 'Smells that I never heard the name of before.'

"At the same time, in April or May, when we are having spring fever, they would clean the filth out of the sewers, pile it up on the sidewalks and leave it until dry, after which they would build up the street with it. All the human and animal filth of fifteen centuries saturates the top dozen feet of soil of the city of Peking.

"Fruit dealers spread out their fruit on benches and



tables on the streets — apples, peaches, plums, pears, grapes, and sliced watermelons. Dust blows in quantities and settles thereon. The people buy the fruit and eat it, and periodically we hear of bubonic plague, pneumonic plague, smallpox, cholera, and all kinds of plagues that destroy human life. If you ask why these plagues, there is but one answer — dirt.

"When a Chinese has a headache, he pastes turnip skins on the side of his head to bring the ache out. When he has a sore throat, he pinches it, the two sides and the center, until it is black and blue, in order that by counterirritation he may bring the soreness to the outside. He still has the sore throat, but it is on the outside. In case he has a pain within him, the doctor may stick a hatpin in him to start up counterirritation or let out the pain. That this method is actually practiced at the present time may be proved by the following incident: —

"Our 'boy,' or house servant, on one occasion took cholera. The foreign doctors gave him some good cholera medicine, but he, fearing that it might fail to cure him, allowed himself to be taken out into the gatehouse, where they called in a Chinese doctor with long finger and thumb nails, under which was a quantity of dirt,— that dirt of Peking in which there might be a thousand microbes,— and he was soon pulling his tongue out and sticking a hatpin under his tongue, to cure him of cholera.

"Two of our students who had half finished their senior year, during their summer vacation went out as preachers. Returning in the autumn, and not knowing of cholera in Peking, they bought a few peaches as they entered the city, ate them, and both died of cholera the next day.

"The question is, Can our Western medicine control these conditions? I answer that through the influence of the missionary the streets of Peking have been paved or macadamized until Peking is now almost as clean as one of our own cities; and when the bubonic plague struck Manchuria three years ago, the man called to take charge of it was Dr. Wu Lien-Ting, a young physician educated in England. Dr. Wu took charge of it, drew an imaginary line around Manchuria, and said to the disease, 'Thus far shalt thou go, and no farther;' and the disease was not allowed to go any farther down into China. Did Dr. Wu call in any of the old Chinese physicians, or did the government send any of the old Chinese physicians to assist him? We answer, None; but missionary doctors from all the missions, and physicians from many of the European governments, hastened to the front to assist him.

"Once in Peking, when the Chinese wished to honor a beloved physician who had wrought many cures among them, they brought her a scroll on which was inscribed, 'The Western hand brings the spring.'

"Shall we not be of those who are bringing the springtime to China's eager, waiting womanhood, who in the bleakness of wintertime are watching for the gentle rains of sympathy to rise from the Western ocean, and are scanning the horizon for gleaming rays of love?"

—————  
 We fancy we suffer from ingratitude, while in reality we suffer from self-love.— *Landor.*  
 —————

THERE is never any good done in the world without faith. It is the one who *believes* who *does*.— "*A Year's Addresses for the Young.*"

### Kind Words

It is often told that Eugene Field one day wandered into a basement restaurant, sat down at a table, put his chin in his hands, and gazed moodily into space. A waiter came to him, after the manner of his kind, enumerated the long list of dishes that were ready to be served, and waited for the order.

"No, no," said Field dejectedly. "I require none of these things. All I want is some sliced oranges and a few kind words."

Whether or not the incident be true, it is suggestive. Unquestionably, deeds weigh far more than words, and yet it is almost tragic to think how much happier and better this struggling world would become if kind words were more often heard. We all, every day, come in contact with those who are in Eugene Field's state of mind. They are in our own homes — mothers, and fathers, and children. They are behind the counters of stores; they are at office desks; they are employees on trains; they are servants in kitchens; they are everywhere, and their name is legion. A word of appreciation would brighten the whole day, and would make it easier for them to keep on trying.

They do not cry out to us, to be sure. Not often does any one admit frankly that what he really wants is kindly notice, but the desire is universal. Who does not know the man who is discouraged, who has "lost his grip," who needs the oil of sympathy and the wine of friendship poured into his wound? Every one knows, too, the man who has failed, who can never "succeed," but who needs friendliness all the more. All about us are the men who have not yet succeeded, but who only need encouragement to carry them on their way. Some have been hurt by cruelty and injustice, some are bruised by sorrow, and some are disheartened by the emptiness and monotony of their lives. There are hosts about us for whose practical relief, it may be, we can do nothing at all. But we can show that we understand a little, and that we care. Let us do the little we can. It is worth while often to repeat to ourselves the old Quaker's words: "I expect to pass through this world but once. Any good, therefore, that I can do, or any kindness that I can show to any fellow creature, let me do it now, . . . for I shall not pass this way again."— *Youth's Companion.*

### To a Country Maiden

STAY thou, maiden, in the dew!  
 Though thy pleasures are but few,  
 Be not anxious for the strife,  
 And the hustle we call "life"!  
 All our ladies stepping fine  
 Cannot match thee, sweetheart mine;  
 They but glitter, thou dost shine.  
 And their faces are but made,  
 Fresh at eve, with morn they fade;  
 Thou art rosier in the dawn,  
 Laughing on the seaward lawn,  
 Tripping in a simple gown,  
 Go not thou to London town!  
 Which is fairer, the cut flower,  
 Gracing the hot ballroom hour,  
 Or the violet we espy,  
 Lighting on it suddenly?  
 All these gorgeous blooms I'd pass  
 To perceive thee, lovely lass,  
 Simply growing in the grass.  
 Tripping in a fragrant gown,  
 Go not thou to London town!  
 Maiden, stay thou still in dew,  
 Though thy pleasures are but few;  
 Shading hat, with ribbons down,  
 Charms me more than any crown;  
 Go not thou to London town!

— *Stephen Phillips.*



## The Great War — No. 8

### The Story of the Rebellion Against the Government of King Jehovah

#### The Fall of Man

CARLYLE B. HAYNES



HE purpose of God in creating the earth was that it might be inhabited by a race of pure and holy beings. The prophet declares, "He created it not in vain, he formed it to be inhabited." In accordance with this purpose, "God created man in his own image, in the image of God created he him; male and female created he them." Gen. 1:27.

His purpose for the human race is outlined in this language: "And blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. 1:28.

When man was placed upon the earth, he was crowned "with glory and honor," and made but a "little lower than the angels." Ps. 8:5. And God meant that man should continue to retain this likeness to himself, not only in physical form, but also in character. He designed that this earth should be the abiding place of purity and holiness.

#### God's Original Purpose

Man was to multiply on the face of the earth; that is, he was to bring into existence a great multitude of beings such as he himself was, pure and holy, all of them retaining their likeness to God. These beings were never to die, for they were to have access to the tree of life, which was placed in the midst of the garden of Eden, and of which they were to "freely eat." And as they increased and filled the earth, they were to constitute the kingdom of God on earth, which, as each subject possessed eternal life, was to remain on the earth forever.

God also instructed them to "subdue" the earth. As children were born and went out over the earth, they were to take the garden of Eden, which God had planted in the east, as an example of what they were to make the entire earth. It was the design of God that the whole earth should become a great paradise for the dwelling place of the creatures which he had made.

In the garden of Eden "out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." Gen. 2:9. There was nothing lacking in the garden which would have been for the welfare of man.

#### Satan's Only Possible Point of Attack

"And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. 2:15-17. This tree was placed in the garden as a constant and ever-present reminder of the sovereignty and ownership of God, and as a test of their own love and obedience to their Creator. The warning not to eat of this tree was the only restriction placed upon Adam and Eve as to the use of all that the garden contained. Therefore it was the only possible point of attack on the part of Satan.

Perfect in symmetry, beauty, and stature, the first pair were the head of creation. All things were placed under subjection to them. Under their dominion was every living thing on earth. And they enjoyed unrestricted communion with their Creator, speaking with him face to face. Their visitors and companions were the angels of heaven, who undoubtedly told them of the fall of Satan and his angels, and warned them to be on their guard against his wiles.

Satan, ever roaming about the earth, caught a glimpse in the peace and joy of the holy pair in the garden, of the happiness which he had forever forfeited, and by this sight he was tormented. He formed a determination to undermine the loyalty and allegiance of mankind to God, and to take Adam and Eve captive, thus ruining their happiness, while at the same time he would gain them as adherents in his controversy with King Jehovah. Fondly hoping to defeat the plans of God in the creation of the earth and the race, he laid his plans to deceive and cause the fall of man.

#### The Deception

Knowing that man had been warned against him as the one who had been cast out of heaven, he realized that he could not appear to him openly. So he chose as his instrument one of the creatures which God had made, hoping that if he succeeded, man would be led to charge God with fault. The serpent at that time was one of the most beautiful of animals, and had wings, with which it flew into the trees, where it nourished itself with fruit.

Speaking through the serpent, Satan caused Eve first to doubt the wisdom of God in withholding the fruit of the tree of the knowledge of good and evil from man, assuring her that God knew that if they did eat it they would become as wise and powerful as himself. Then, leading her on, he told her that God merely designed to frighten her by telling her that she would die if she ate of the fruit, that there was no truth in it at all, and no harm in the fruit.

#### The Deception Succeeds

Believing the words of the great deceiver, which ran so closely in line with her own desires, Eve took of the fruit of the tree as it was handed her by the serpent, and ate it. Under the influence of Satan as she was, she imagined that she was becoming like God. Rejoicing in what she mistakenly thought was a new and higher state of existence, she immediately thought of Adam. Gathering more of the forbidden fruit in her hands, she hastened to him with it, urging him to eat. She related her own experience, and assured him that the fruit was perfectly harmless.

In utter dismay Adam listened to his wife, fully recognizing that she had been overthrown by the very enemy against whom the angels had warned them. He realized that this sin of hers would eternally separate her from him unless he ate with her of the fruit. He resolved that if she was to die, he would die with her. He would at least join her in her fate. Taking some of the fruit, he ate it.

#### The Deception Unmasked

It was not long until the guilty pair in the garden fully realized what they had done. A fear of the con-



sequences of their transgression took possession of them, and when they heard the voice of King Jehovah speaking to them in the garden, they fled hastily to hide themselves, feeling that they could not look into his face. They saw themselves as they were, and they were afraid of God.

In answering the question which God asked him, "Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?" Adam was forced to tell of his sin; but in doing so he laid the blame upon Eve and on God, by saying, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." Turning to the woman, God said, "What is this that thou hast done?" And she also joined in a covert reproach against God, by saying, "The serpent beguiled me, and I did eat." Gen. 3: 11-13.

By this sin our first parents caused the sentence of death to be passed upon all mankind. A curse was pronounced upon the ground, and man was condemned to a life of toil. The right to eat of the tree of life was taken away, Adam and Eve were driven from the garden, and angels were placed at its entrance to keep them from entering and partaking again of the tree of life. They went out from their Eden home with hearts filled with unspeakable sadness.

#### A Deliverer Promised

But here at the very beginning of their new life a gleam of hope was given them, which kept them from being altogether cast down. In cursing the serpent for his deception, God had said: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3: 15. And in these words the exiles found a promise of ultimate victory over sin and death, though they saw also that there would be constant strife and warfare between themselves and their mighty foe. But they knew that some way of escape would be opened, and that they would not be utterly abandoned to the power of the devil, and in this promise they rested in hope.

#### The Farm — the Mother of Men

A MINISTER who had been for twenty-five years the pastor of a church in Burlington, Iowa, left that position when past fifty years of age and became a farmer. After seven years of experience in farming, he gives in the *American Monthly* some of the educational results of life on a farm as they have appeared to him. He says: —

"If you ask me what the farm can do for a man, I reply that, first, it can give him hardihood. But over and above the hardiness which the farm engenders, and of a far higher quality, is the moral courage it calls into play. Courage is the elemental virtue, for life has been and will forever be a fight. A farmer's life is one incessant fight. Think what he dares! He dares to try to control the face of this planet. In order to raise his crops he pits himself against the weather and seasons; he forces the soil to his wishes; he wars against the plant world, the animal world, the insect world, the bacterial world. Is not that a fight, looked at philosophically, to make one stand aghast?"

His next strong quality developed by the difficulties of farm life is one often mentioned these days — initiative. In the city most people find unexpected difficulties or demands to be "a blind wall." They sit

down and call the plumber, or the carpenter, or the laundress, or the dressmaker, to make a way out for them. "They call upon an endless variety of specialists to help them surmount life's problems." In the country these are absent, so the country boy and girl learn to be their own specialists.

"This power of initiative, which the farm lad carries to the city with him, he retains as a man; hence, to these country-bred falls by an inherent law of nature the leadership of nations. For eighty-seven per cent of the men and women listed in 'Who's Who in America' were country-bred."

The next demand upon a farmer is the exigency of his work. A piece of iron or of wood may be put aside and fashioned into a tool or a shelf tomorrow, but, when ripe, wheat must be cut or strawberries picked today. Despite the usual city option, "Do it now" is a more strident demand in the country than in the city; only, perhaps, it is not quite so continuous. Mr. Judy says: "Build the fence today; a month from now the post holes will cost you twice as much. Great as is the demand in the city for promptness, it is not so un pitying as the country demand, because in the city the demand comes largely through the people, and people are not so exigent as things. People will receive excuses, provide substitutes, alter requirements. Things will not; things, therefore, are more unmercifully exigent than human masters. Disciplined under such masters, the country-bred have greater ingrained power to do the hard thing and 'do it now' than the city-bred."

The next item in the education of the farmer youth is that, gaining wages by the direct toil of his hands and having to wait for the slow aid of the passing seasons, he learns the worth, the cost, of a dollar.

"The parsimony of nature teaches him the solemn value of a dollar, the solemn worth of every hour of labor. Realization of this leads me to hold every aspect of waste or prodigality in contempt. For men and youths to go up to the city with that aversion ingrained in their souls seems to me one of the secrets of the power by which they lead."

It seems that the farm gives exceptional training for responsibility; hence the farm lad enters into "competition for power with marked advantages over men whose cares have been limited in range and clearly defined. It is no mystery that 'the farm need fear no rivalry as the mother of men,' as the *London Times* recently put it."—S. A. Wilson.

#### Two Mothers

A WOMAN sat by a hearth-side place  
Reading a book, with a pleasant face,  
Till a child came up with a childish frown  
And pushed the book, saying, "Put it down."  
Then the mother, slapping his curly head,  
Said, "Troublesome child, go off to bed;  
A great deal of God's Book I must know  
To train you up as a child should go."  
And the child went off to bed to cry,  
And denounce religion — by and by.

Another woman bent o'er a book  
With a smile of joy and an intent look,  
Till a child came up and joggled her knee,  
And said of the book, "Put it down — take me."  
Then the mother sighed as she stroked his head,  
Saying softly, "I never shall get it read;  
But I'll try by loving to learn His will,  
And his love into my child instill."  
That child went to bed without a sigh,  
And will love religion — by and by.

— Selected.





# THE HOME CIRCLE

"You must live each day at your very best:  
The work of the world is done by few;  
God asks that a part be done by you."



## The Homeward Journey

In the pilgrims' homeward journey,  
Pressing onward day by day,  
Sometimes our feet grow weary,  
And we almost miss the way.

But listen—'tis the voice of Jesus  
Calling to you sweet and low,  
"Fear no evil, I'll go with thee,  
Wheresoever thou shalt go."

Though the hills are steep and rugged,  
And the briers pierce your feet,  
Though the heavy storm clouds lower  
And the tempests fiercely beat,

Soon shall sound the pealing trumpet,  
And our Saviour shall appear;  
So press onward, weary pilgrim,  
For the end is drawing near.

—Selected.

## The School of Courtesy



HOME is the natural school of courtesy. The politeness which is not practiced in the family circle is an artificial thing, no more a part of the character than an overcoat is a part of the man who wears it.

"I want John to go into society young," said a mother of her son, "so as to learn good manners." The wiser friend who listened replied, "Keep him out of society till he has learned them." She knew that the politeness John picked up at parties would be of very little service to him later, while the courtesy ingrained in him by a proper home training would fit him to pass muster at parties, or anywhere else.

The young fellow who sits in the easiest chair in the room while his mother pulls her own chair up to the lamp, has a good deal to learn before he can be called a gentleman. He may have a kind heart and be very fond of his mother, but the courtesy which distinguishes a gentleman has thoughtfulness for one of its main ingredients. The girl who is indifferent about her table manners when only the family are at the table, proves herself not quite a gentlewoman, for such a one recognizes that these refinements of courtesy are a debt she owes to herself quite as much as to others.

Home is the natural school of courtesy, in which fathers and mothers are the teachers. But proficiency in this as in other arts, depends not so much on the skill of the teacher as on the faithfulness with which the pupils practice what they learn.—*Louise Le Moyne.*

## Code of Manners Seventeen Hundred Years Old

CUSTOMS and manners vary in different countries and different ages; but it is interesting to note that the essentials of good form are practically unchanged from century to century. Clement, of Alexandria, Egypt, lived and taught during the second century after Christ. His treatise on table etiquette is still in its essentials binding upon those who would be well behaved at banquets. He says, in one of his books:—

"From all slave manners and excess we must abstain, and touch what is set before us in a decorous way; keeping the hand and couch and chin free of stains, preserving the grace of the countenance undisturbed, and committing no indecorum in the act of swallowing, but stretching out the hand at intervals in an orderly manner. We must guard against speaking anything while eating, for the voice becomes disagreeable and inarticulate when it is confined by full jaws. Nor is it suitable to eat and drink simultane-

ously. We must guard against those articles of food which persuade us to eat when we are not hungry, bewitching the appetite; for is there not within a temperate simplicity a wholesome variety of eatables—bulbs, olives, certain herbs, milk, cheese, fruits, all kinds of cooked foods without sauces? 'Have ye here anything to eat?' said the Lord to his disciples after the resurrection; and they, as taught by him to practice frugality, 'gave him a piece of a broiled fish.' And in addition to these it is not to be overlooked that those who eat according to the Word are not debarred from dainties such as honeycomb.

"The natural, temperate, and necessary beverage for the thirsty is water. I, therefore, admire those who have adopted an austere life, and who are fond of water, the medicine of temperance, and flee as far as possible from wine, shunning it as they would the danger of fire.

"Pleasantry is allowable, not waggery. Besides, even laughter must be kept in check; for when given vent to in the right manner, it indicates orderliness; when it issues differently, it shows lack of restraint.

"For, in a word, whatever things are natural to men, we must not eradicate from them, but rather impose on them limits and suitable times. For man is not to laugh on all occasions because he is a laughing animal, any more than a horse neighs on all occasions because he is a neighing animal. We are not to laugh perpetually, for that is going beyond bounds; nor in the presence of elderly persons, unless they indulge in pleasantry for our amusement. Nor are we to laugh before all and sundry, nor in every place, nor about everything.

"And elderly people, looking on the young as children, may, though but very rarely, be playful with them, joking with them to train them in good behavior. For example, before a bashful and silent youth, one might, by way of pleasantry, speak thus: 'This son of mine is perpetually talking.' For such a device is instructive, confirming, as it does, what is present by what is not present. Such certainly is the intention of him who says that a water drinker and sober man gets intoxicated and drunk.

"'In a banquet,' it is said, 'reprove not thy neighbor, nor say to him a word of reproach.' For if the assemblies at festivals take place on account of affection, and the object of a banquet is friendliness toward those who assemble, and meat and drink accompany affection, how should not conversation be conducted in a rational manner, and puzzling people with questions be refrained from, for the sake of affection?"



### A Flood in China

At this writing, July 18, the lowlands all along the great watercourses of South China are covered with water. What is no doubt the worst flood in fifty years is now doing its work of destruction.

One week ago Mrs. Meeker and I returned from Waichow, a city located on the East River about one hundred and twenty miles from Canton by boat. The whole low country along this river is flooded. The day before we left, the water had come up into the basement of Brother Nagel's house. The mission houses are located on high ground; so when the water reaches the basement, it means that houses in the city are nearly if not entirely covered with water.

It was impossible for us to get a regular boat for Canton, as the water was so high that the larger boats could not pass under the railroad bridge. All along the way the rice fields were flooded, as were also the towns and villages along the river.

When we arrived at our home in Canton, we heard that at Wu-chau, a city on the West River, the water had risen sixty-nine feet. Last year the river at this place rose many feet, but Canton did not suffer directly. The day after we reached home, the water came down upon Canton. This is the time of the highest tide of the year; so the high tide acts as a great check to the on-coming flood. The water is held at bay. Tourists in Canton today would have to go sightseeing in boats instead of in the ordinary way.

It is difficult for one to realize the situation. Canton is supposed to have a population something like that of Chicago, and the people live crowded close together. At present they are cooped together in unusually close quarters, many living on temporary stagings. The buildings are largely only one story high. In the suburbs many of the houses are made of adobe. Most of these have fallen down.

The water supply for drinking purposes is bad. Great suffering, especially of the feeble and afflicted, must follow this disaster.

Just after the floods came, a fire broke out in Canton, and it is reported to have destroyed over one thousand lives and two thousand houses. There was plenty of water, but no way to use it as a fire extinguisher.

Canton is only one place of the thousands that are affected by this calamity. Time will tell what the results of the deluge will be; but its meaning is what should concern us. What do all these things now taking place in the world mean? We believe they mean that nothing is secure. Every human refuge is about to fail. Why not learn the lesson, and begin in real earnest to lay up treasure in heaven?

The mission property in the city is flooded, but there is an upstairs; and our homes are on high ground and are not apparently in danger. We believe that God has a special care over the mission property, and we feel grateful to him for his care for us in this heathen land.

BYRON A. MEEKER.

### Beautiful Belgrade

MR. PAUL DU BOCHET, a Swiss journalist who recently visited the forlorn capital of Serbia, gives a graphic description of its present desolation. He says:—

"The streets of Belgrade are practically deserted. The city looks as if it had been visited by a plague. There is little life anywhere. Everywhere there are deserted houses, and the desolation of war is seen all about the city. Even the tracks of the street cars are rusting away, as there has been no traffic for months.

"The parks are ruined, the trees shot away, and weeds grow where flowers used to be seen. The university building is almost wrecked by shells, and in ten places its beautiful facade had been pierced by bullets, making a pathetic figure. The king's palace, too, is no better. A few gendarmes are seen standing before it, looking sad and lonesome. The palace has the appearance of a haunted castle. At the main entrance is written with chalk, 'Entrance Forbidden.' Neither high nor low escapes the ravages of war.



EVANGELIST CHEUNG AND FAMILY, CANTON, CHINA

"The interior of the palace is almost in ruins. A large shell entered the throne room and smashed the beautiful gold furniture, the magnificent chandelier, and penetrated the walls. There is also a big hole in the roof. The king's library is also wrecked. The shells have penetrated even to the cellar of the building, smashing some of the supporting walls.

"As a result of the overflow of the rivers Danube and Save, the lower sections of Belgrade have the appearance of a lake. Trees, houses, and furniture are floating about as far as the eye can see. Here and there are sentries on duty, but the population of Belgrade appears to be gone, no one knows where. The city is as quiet as a tomb; there is no business; there are no laughing faces, no children playing in the streets. Everything is dark and forbidding. The tragedy of war has certainly laid its heavy hand on beautiful Belgrade."

—◆◆◆—  
"Some folks are like rocking-chairs—full of motion without progress."





### Watch-Lighting Device

**N**O more shivering jumps out of bed on dark winter mornings to light a match to see if it's time to get up; for here's a comforting little device which will permit you to lie in bed until the very last minute. Keep it by your bed, and at any time during the night you need only press a button beside your pillow to have a bright light cast on your watch face, instantly showing the hour.

The materials can be purchased at an electrical supply store. Ask for a two-volt battery lamp and receptacle (forty cents); ten feet of No. 18 double conductor lamp cord (ten cents); a pear-shaped push button (fifteen cents); and a dry battery (thirty cents).

A piece of board  $5 \times 3 \times 3$  inches, another  $6\frac{1}{2} \times 3 \times \frac{3}{4}$  inches, and a third  $\frac{3}{4} \times 1 \times 2\frac{1}{2}$  inches, complete the material. The boards should be shaped and fastened together as shown in the illustration, common wood screws being used.

Three small staples will serve to secure the wire on each side of the strip to which the lamp is screwed, and a hook may be used to hang the watch on. A metal strap holds the battery in place. The lamp, battery, and push button are connected as shown in the diagram.—*Selected.*

### Transformation of Indian Thought

A TRACT society in India makes the following remarkable statement:—

"It would be out of place to give names and particulars of the transformation in Indian thought during the past few years, yet as a general fact it may be mentioned that a very large part of our sales of devotional books, such as 'The Imitation of Christ,' 'In Green Pastures,' 'Come Ye Apart,' 'Daily Light,' are to non-Christians. Such books are used by the very priests in the preparation of their discourses and prayers in Hindu temples. Whole communities are being influenced in this way."

The letter printed below is a characteristic document of the present-day Indian Mass Movement:—

"SIR: We have been idolaters in accordance with our ancient custom. Now we have understood there is no use in such worship, and have therefore resolved to turn to Christ. There is no mission working in this region. The Roman Catholics have visited us, but we have heard that there are some defects in their religion. We are farmers. We are very desirous of believing in the Lord Jesus Christ. We therefore beg you to come to us and preach to us (the helpless children of the devil) the good tidings and turn us to the way of salvation. Hoping you will send us a comforting promise. Signed by or on behalf of all the adult inhabitants of Ponnamanda."—*Record of Christian Work.*

### Discarded Machines

WHAT a sentiment of satisfaction there is in labor well done, no matter what the condition of the performer or of the instrument, so long as the work has been completed and the result of it stands forth and meets the standard of its design.

An evidence of this character may be seen on the Canal Zone at Panama. Scores and scores of truck engines, donkey engines, and locomotives may be seen coupled together on the side tracks, rusting away from the effect of sunshine and rain. By their use, at one time power was generated to remove the materials from a great waterway from ocean to ocean. The work was finished, and now, though worn and weather-beaten, they are evidences of a successful enterprise.

At various places may be seen other machines and engines of a similar character, even more rusty, as large as the others, but without the sentiment of honor there is connected with the first ones; for these began the stupendous task of excavating the Panama Canal, but proved inadequate and were discarded; they failed in the purpose for which they were constructed.

Just so it is, dear friends, in the great work of character building. God has given us the chance to begin a life for eternity, and through Christ we are assured power to make it a success. Though tested severely and worn with service, we should not cause ourselves to be discarded through lack of faith in God's eternal Word, but rather press on faithfully until the day of rewards.

F. H. RALEY.

*Cristobal, Canal Zone.*

### Household Suggestions

INSTEAD of the ordinary method that is used for removing rust stains, try the lemon juice and salt as usual, but place over a steaming kettle. The rust spots will be removed in a few minutes.

Before removing ribbon from lingerie, etc., sew tape, the same length, to one end of the ribbon. In drawing the ribbon out the tape takes its place. When the ribbon goes back again, sew it to the end of the tape, and the tedious task of drawing the ribbon through in the old way is removed.

A satisfactory filling for pincushions can be made of dried coffee grounds, which do not pack down, and never rust the needles.

An excellent way to clean a hairbrush is to take one-half cupful of salt and flour in equal proportions, mix, and rub through the bristles of the brush two or three times. Shake the mixture all out and the brush will be as clean as new. This is better than washing the brush, for it does not soften the bristles.

A sure way to remove ink stains from wash materials is to pour a tablespoonful of kerosene on the spots and rub well. Rinse in kerosene and the spots will disappear as if by magic. This should be done before the regulation washing.

To rid canaries of the parasites which affect them, place a clean white cloth over the cage at night. In the morning it will be covered with very minute red spots, almost invisible without a microscope, which are the vermin so annoying and fatal to birds. Burn the cloth and repeat if necessary.—*Selected.*

"The hope of reward sweetens labor."



## History of Well-Known Songs

LORA CLEMENT

### "Jesus, Lover of My Soul"

THIS beautiful hymn was written by one of England's most gifted sons, Charles Wesley. Several incidents are suggested as having led to its composition. One is that while preaching in County Down, Ireland, he was attacked by a mob and fled for safety to a near-by farmhouse. Pursued, he finally took refuge under a hedge by the side of a little brook, and there, as the shouts of his enemies drew nearer and nearer, and finally died away in the distance, penned the words which have so often come as a benediction to hearts in their nighttime of sorrow. Another has it that as he stood by an open window one summer day a little bird, pursued by a hawk, sought refuge in his bosom, and inspired the writing of the hymn. Others say that his narrow escape from death during a severe ocean storm led Wesley to "portray in verse the thoughts and sensations of a Christian in deadly peril." But whatever may have furnished the inspiration, "Jesus, Lover of My Soul" shares with David's immortal twenty-third psalm the first place in the hearts of thousands, and "the two together voice the creed, the hope, and the prayer of Christendom."

The music was composed by Simeon B. Marsh, a music teacher of New York State. "One morning in the autumn of 1834 he started on his weekly circuit of singing schools. As he journeyed, the fire of inspiration burned within him, and at the foot of Tribeshill, a few miles west of Amsterdam, he dismounted, and leaving his horse to graze near by, seated himself beneath an elm tree, which stood where now the four tracks of the New York Central Railway bear a mighty commerce to the sea, and jotted down on such paper as he chanced to have, the tune 'Martyn.' Arriving at the place of his next appointment, he wrote the new tune on the blackboard for the children's class." Encouraged by the welcome it received, Mr. Marsh taught it to his choir, and for the first time it was used in public worship. "The appreciation of the music-loving congregation was instant; but they little dreamed that the fame of the tune they had just heard would be more widespread and enduring than the hills encircling their classic valley, and that its ministry of service would extend through time and eternity."

### "My Faith Looks Up to Thee"

Dr. Ray Palmer, the author of this well-known song, did not pen the words for other eyes. In fact he stated that there was no external cause for its composition, but in the solitude of his chamber, "with a deep consciousness of his own needs, he transferred to paper, as faithfully as he could, what was passing within his own heart." The words were finally copied into a small morocco-covered pocket notebook which he usually carried. At this time (1875) Dr. Palmer was teaching in New York. Several years later Dr. Lowell Mason met him on the street in Boston, Massachusetts, and asked for contributions to the new hymn and tune book about to be published. The little memorandum containing "My Faith Looks Up to Thee" was shown him, and he asked for a copy of the poem. They stepped into a stationer's together, and the copy was made. Without much notice Dr. Mason put it into his pocket, but on looking it over later he was deeply impressed with the words, and wrote for them the tune "Olivet," to which the hymn has been

almost universally sung. Meeting Mr. Palmer several days later, he said: "You may live many years and do many good things, but I think you will be best known to posterity as the author of 'My Faith Looks Up to Thee.'"

### "Abide With Me"

The little town of Brixham nestles among the cliffs on the eastern coast of Devonshire, England. Its inhabitants are hardy fisher folk, and this parish was under the care of Rev. Henry Francis Lyte for some twenty-five years. He labored faithfully for his beloved people, though all the while suffering from that dread disease consumption. While still in the prime of life, the time came when he realized that his life work would soon be over, and he prayed earnestly that he might be permitted to do something that would point humanity to the risen Saviour after he had gone to his rest.

In the autumn of 1847 physicians advised Mr. Lyte to give up his work and spend the winter in Italy. On the last Sabbath of his stay in England, September 5, he preached for the last time to his little flock, and celebrated with them the Lord's Supper. "In words of melting tenderness he pleaded with them to live holy lives; and when he took his leave, there was scarcely a dry eye in the church. The day had been well-nigh perfect, and in the late afternoon, recovering somewhat from the strain of the service, the pastor walked slowly down the terrace to the water he loved so well, and which he knew he was about to leave forever. The benediction of autumn rested upon land and sea, and God's smile was over all." As the bright sunset colors faded into twilight, he made his way homeward in prayerful silence and immediately retired to his room. "It was in that hour that the great hymn, 'Abide With Me,' doubtless conceived in the walk by the sea, had its birth." Joining his family later, he read to them the words destined to be a blessing to humanity so long as the heart turns to the Father for help in time of need. His prayer for the privilege of service had been answered.

The actual use of this hymn in church service began in 1861, when it was published in "Hymns Ancient and Modern." "After one of the meetings of the committee which compiled that book, it was suddenly remembered that there was no tune for hymn 27, whereupon Dr. Monk, the musical editor, sat down and in ten minutes composed the tune that has carried 'Abide With Me' to the ends of the earth."

### "Just As I Am"

Dwight L. Moody said of this song: "It has done more good to the greatest number, and has touched more lives helpfully, than any other hymn." The author, Charlotte Elliott, was born in Brighton, England, March 18, 1789. At the age of thirty-two, severe illness left her a helpless invalid. Rev. Caesar Malan, a gifted Swiss preacher, was visiting at her home, and one evening they fell into conversation regarding the Christian life. The earnest missionary asked her if she thought herself an experimental Christian. She resented his searching question, and told him that she did not wish to discuss the matter. Dr. Malan answered that he would not pursue the subject if it displeased her, but would pray that she might give herself to Christ. Several days later Miss Elliott apol-



ogized for her abruptness, and confessed that his question and parting remark had troubled her. "I do want to find Christ," she said; "I want you to help me." "Come to him just as you are," Dr. Malan answered; and doubtless he did not dream that these words would inspire a song that, bringing sweet comfort and counsel to troubled hearts, would lead many to the foot of the cross.

Just when the hymn was written is not known, but in 1836 it was first published anonymously. It found its way into scrapbooks and some years later was circulated in leaflet form throughout England. Miss Elliott was at Torquay, under the care of a Christian physician, and he placed one of these leaflets in her hands. "The surprise and pleasure were mutual when she recognized her own hymn, and he discovered that she was the author."

#### "From Greenland's Icy Mountains"

Like many other immortal hymns, this was written hurriedly, to fill a temporary need, and with no thought of its world-wide influence in years to come.

On Whitsunday, in 1819, Dr. Shipley, vicar of Wrexham, preached a sermon "in aid of the Society for the Propagation of the Gospel in Foreign Parts." In preparation for this service he suggested to his son-in-law, Bishop Heber, on Saturday afternoon, that he write something to be sung in the morning. Accordingly, he retired to a distant part of the study, and in a short time the vicar inquired, "What have you written?" Heber read the first three verses. "There, there, that will do very well," said Dr. Shipley, but Heber protested that the sense was not complete, and accordingly added the fourth verse. He wished to write still another, but the vicar insisted that it was all right, and so the next morning the hymn was sung in Wrexham church for the first time. It is said that the collection on this occasion amounted to thirty-four pounds. "The original manuscript, bearing the scar of the hook on which it was hung by the printer who put it into type the Saturday it was composed, is still preserved."

A copy of the words, as composed by Heber, fell into the hands of a lady in Savannah, Georgia, in 1823. She was much impressed with the poem, but could find no tune to suit the measure. Learning of a young bank clerk, Lowell Mason by name, who lived near by, and possessed the wonderful gift of song, she sent a boy over to him with the poem, and in half an hour he returned with the familiar tune which is now universally used in America for "the missionary hymn."

#### "It Is Well With My Soul"

In 1874, Mrs. Spafford, the wife of a Chicago lawyer, with their four children, took passage on a French steamer returning to the Continent. A collision with a large sailing vessel in mid-ocean caused the sinking of the steamer, and nearly all on board were lost. Mrs. Spafford gathered her little family on the deck, and knelt in prayer as the boat went down, asking that they all might be saved if possible, or die willingly if that were best. The children were drowned, but the mother was picked up by a sailor, and ten days after the accident landed at Cardiff, Wales. From there she cabled her husband the message, "Saved alone." D. L. Moody was a close friend of the family, and as Mr. Spafford landed in Liverpool to meet his wife, he left his evangelistic services in charge of

others, and hastened to comfort them. "It is well," said the stricken parents; "we trust an all-wise Father." They rejoiced even in sorrow that their children had been converted a short time before sailing, and in their memory the bereaved father penned the words of the song which bears the title, "It Is Well With My Soul."

#### The "Glory Song"

This stirring hymn is only fifteen years old, yet it has attained unprecedented popularity, and, translated into a score of languages, its influence is world-wide.

The talented author, Mr. Charles H. Gabriel, was born in Iowa, and spent his early years on a farm in that State. At the age of seventeen he was thrown upon his own resources. A fixed purpose, steady perseverance, and untiring industry contributed largely to his success, and as a self-made man he became one of the most popular song writers in America.

While on a bicycle trip with a Chicago publisher, during the summer of 1900, Mr. Gabriel remarked to his friend one day, after a long silence, "I've got a song that's going to live," and then he repeated part of, "O That Will Be Glory!"

This popular revival melody, which has so thrilled the hearts of men, owes its fame largely to that magnetic gospel singer, Charles M. Alexander. We give in his own words the story of his experience with the "Glory Song:"—

"I remember quite well the first time I saw it in looking over a new songbook. I just glanced at it, and then said to myself, 'That man has wasted a page, for I do not believe that song will be sung much.'

"Some months later I stepped into a large Sunday school convention, and heard an audience singing it. It took such hold of me that I could think of nothing else for days thereafter. I began to teach it to large audiences, and soon whole towns were ringing with the melody.

"In the spring of 1902 I went to Australia at the urgent invitation of Dr. R. A. Torrey, to unite with him in revival services. When I started on this journey I made up my mind that the 'Glory Song' should be the popular song of the campaign. I felt that it would stand any pressure that might be brought to bear upon it. I reached Australia a week ahead of Dr. Torrey. I did not know a single person there, but I had several thousand copies of this song printed, and began to prepare for the great welcome meeting in the Melbourne town hall.

"I remember with what anxiety I approached that meeting. I felt that the success of the musical part of the mission depended upon one song catching the brains and hearts of the people. After we had sung a few hymns, I announced that the next would be the 'Glory Song,' which was to be *the* revival song. They picked it up with the usual Australian enthusiasm, and it was an instant success. Within a month it was being sung all over Australia; and a popular writer declared that it had 'set Australia on fire.'"

Those who desire to pursue this subject further are referred to the following books: "Famous Hymns of the World," by Allen Sutherland, price \$1.50; "English Hymns, Their Authors and History," by Samuel W. Duffield, price \$3.00.

—◆◆◆—  
"ALL those who pass through the door of success find it labeled, 'Push.'"



**MISSIONARY VOLUNTEER  
DEPARTMENT**

M. E. KERN . . . . . *General Secretary*  
C. L. BENSON . . . . . *Assistant Secretary*  
MEADE MACGUIRE . . . . . *N. Am. Div. Field Secretary*

AFTER the deathblow to some brave ideal,  
Strangled by too close contact with the real,  
We get disheartened and reject with scorn  
Rose leaves of hope, because they hold the thorn;  
Yet if we shed this mood of dark distrust,  
And gaze above the confines of the dust,  
Oft we behold, soft-pulsing, silvery-clear,  
The hosts of heaven that seem so strangely near,  
And in the morning, from night mist withdrawn,  
The pure refulgent miracle of dawn.

—Scribner's Magazine.

**Senior Society Program for Sabbath,  
October 9**

1. REVIEW Morning Watch texts. Have a paper on "Elijah."
2. Reports of working bands.
3. Bible Study: "The Sabbath." See *Gazette*.
4. Standard of Attainment Quiz: Gen. 2:2, 3; Isa. 58: 12-14.
5. Mission Talk: "Our Work in West India." See "Notes on the Mission Studies," in *Gazette*; and "An Outline of Mission Fields," 1915 edition, page 120. Use your map.
6. Reading: "An Experience in West India." See *Gazette*.

**Junior Society Program for Week Ending  
October 9**

1. REVIEW Morning Watch texts. Have a Junior prepare a paper on "The Life of Elijah."
2. Reports of working bands.
3. Bible Study: "The Sabbath." See *Gazette*.
4. Standard of Attainment Quiz: Gen. 2:2, 3; Isa. 58: 12-14.
5. Mission Study: "Our Work in West India." See "Notes on the Mission Studies," in *Gazette*; and "An Outline of Mission Fields," 1915 edition, page 120. Use your map.
6. Reading: "An Experience in West India." See *Gazette*.

**Missionary Volunteer Reading Courses**

**Senior No. 9 — Lesson 1: "Things as They Are,"  
Pages 1-56**

NOTE.—Read carefully the confirmatory notes and the preface. Notice also the glossary. If possible keep with this book a good map of India, and look up every place mentioned in the assignment. Our young people understand, of course, that this book was not written by one of our own missionaries. And while Miss Carmichael does not have all the light on Bible truth which we have, she has written a fine book, from a heart full of love for India. There are two references in this week's assignment to the natural immortality of the soul, which we, of course, know is not true.

1. MENTION at least three things the confirmatory notes teach about India. Will you read this book, "Things as They Are," as the writer of the preface suggests? What stimulated the writing of the book? How were the illustrations for it obtained? How did the author feel when she struggled to picture the actual?
2. What experiences during the three afternoon visits among the natives impressed you most? Why? How do the questions asked the missionaries help to reveal the needs of the natives?
3. To what text did the missionary cling? How does the caste system make missionary work very hard? Relate the author's experience with the old Brahman; with the potter girl.
4. Who is Siva? Why are the devotees of Siva so hard to reach? Who do you think protected Miss Carmichael and Victory from the demon-possessed woman? What may this pathetic experience teach us?
5. What experience did the missionaries have with Wreath? with the girl in Cupid's Lake village?
6. Contrast your opportunities for becoming a strong

- Christian with those of the Hindu. Why do Hindus need our prayers?
7. What makes prayer effectual?
8. What in the word picture of the edge of the precipice makes the strongest appeal to you?
9. Describe the two funerals. How did they differ from a Christian funeral? Why did the people bathe after the funerals?
10. What is the price of soul winning?

**Junior No. 8 — Lesson 1: "Livingstone the  
Pathfinder," Pages 3-29**

NOTE.—"Livingstone the Pathfinder" is the first of three interesting books the Juniors will read in their course this year. If you have not yet obtained a copy, order one at once from your tract society. When you finish this book, you will take up "Friends and Foes in Field and Forest," and then comes "Sketches of Bible Child Life." It would be well for every ambitious Junior to keep a Missionary Volunteer notebook. Jot down in this book things that you hear in young people's meeting and should remember, and also some of the good things you read. Use several pages of it for Reading Course notes. And now before you begin to read this first book in the new course, jot down in the Reading Course section of your notebook all that you know about Livingstone, and then try to add at least one new item as you read each week's assignment.

1. PICTURE again in your mind the camp fire scene with which this book begins. Turn to the map in the back of your book and locate the Makololo tribe.
2. What pictures passed before the White Leader's mind when left alone by the camp fire? Locate the Kalahari Desert.
3. What two things did he do before he went to bed? Why was the camp fire kept burning all night?
4. In what country and village did Livingstone live when a small boy? What were his parents' names?
5. Who were the Covenanters? Why were they persecuted?
6. What big battle was fought when David was two years old?
7. How old was David when he started to work? Describe his work.
8. What use did he make of his time and money?
9. Do you see anything in the first chapter that helps you to understand why David grew up to be such a successful man? What is it?
10. Why did Livingstone wish to go to China as a medical missionary?
11. How were the difficulties in obtaining a preparation overcome?
12. Why did he go to London in 1838? What interesting place did he visit while there?
13. Why didn't David Livingstone go to China? And what made him say, "I will go at once to Africa"?
14. Turn to your Bibles and read David Livingstone's farewell psalm. Then try to think how much you know about the country to which he sailed.

**Read It!**

IN the Pacific Press exhibit at the Panama-Pacific International Exposition revolves a very unique globe. It is about five feet in diameter; the surface is dotted with small electric lights of four different colors, representing the Seventh-day Adventist headquarters and mission stations, schools, sanitariums, and publishing houses in all lands; and every time it revolves it tells briefly but emphatically the story of "the Advent message to all the world in this generation."

You may not see that globe, but it is your privilege to study far more in detail the ever-changing, ever-growing picture of missionary activities in the world. There is a missionary telescope for every Seventh-day Adventist home, and every week it is focused on various points of missionary work.

To him who spends a few hours each week gazing through this missionary telescope, it furnishes a most fascinating, inspiring, and instructive study of God's work in the world. Little by little the powerful lenses in that telescope draw within range of vision every mission station, with the story of its progress, and every little army of soul winners battling with the powers of darkness in foreign lands. Nor should it be



forgotten that this missionary telescope has also a set of lenses devoted to home missions, and besides these there is attached to it a strong magnifying glass ever discovering new help, comforting promises, and inspiring suggestions for the Bible student.

Some one has said that culture demands that one should know "something about everything and everything about something." A recent periodical states that Grand Duke Nicholas has demanded that the soldiers in the Russian Army put away their cards and devote their spare time to study of maps and charts or to useful employment. He wants them, so far as possible, to know everything that makes for efficiency in the Russian Army. Surely if there is anything aside from the Bible about which the Missionary Volunteers should know everything possible, it is God's work in the world; for the Missionary Volunteer is pledged to do what he can to help give the gospel to all the world in this generation.

You are not asking in your heart, What is this missionary telescope for every home? for what could it be but the old faithful *Review and Herald*, which brings every week to the homes of Seventh-day Adventists its excellent articles on Bible topics, its lucid explanations of Bible prophecies, its genuinely helpful suggestions for home problems, its current history of gospel work in the homeland, and its thrilling messages from the regions beyond?

You cannot be an efficient, live Missionary Volunteer without reading the *Review*; for next in importance to knowledge of God's Word comes a knowledge of his work on earth. Then read the *Review* this week. Read it next week. Read it every week. Read it that you may know how Matt. 24:14 is being fulfilled. Read it that you may be able to pray more earnestly and more intelligently for the needs of Africa, Asia, Europe, South America, and the islands of the sea. Read it that you may be thoroughly prepared to work wherever He calls you to serve. Read it faithfully. Read it regularly. Read it prayerfully. *Read it!*

MATILDA ERICKSON.

### Early Feasts of the Christians

THE early Christians were charged with extravagance at their feasts. Tertullian, an eminent Christian writer of the second century, defended the Christians, and answered the charge in the following interesting way:—

"You abuse our humble feasts, on the ground that they are extravagant,—to us, it seems, it applies the saying of Diogenes, 'The people of Megara feast as though they were going to die on the morrow,'—but one sees more readily the mote in another's eye than the beam in his own. You must get the accountants to tell you what the sacrificial banquets cost—the smoke from the banquet of Serapis will call out the firemen. Yet about the modest supper of the Christians alone, a great ado is made. Our feast explains itself by its name. The Greeks call it *agape*, that is, love. Whatever it costs, our outlay in the name of piety is gain, since with the good things of the feast we benefit the needy. If the object of our feast be good, in the light of that consider its further regulations. As it is an act of religious service, it permits no vileness or immodesty. The participants, before reclining, taste first of prayer to God. As much is eaten as satisfies the cravings of hunger, as much is drunk as befits the

chaste. They say, 'Enough,' as those who remember that even during the night they are to worship God. They talk as those who know that the Lord is one of their hearers. After the washing of the hands and the bringing in of the lights, each is asked to stand forth and sing, as he can, a hymn to God. As the feast is commenced, with prayer it is closed. We go from it not like troops of mischief doers, or bands of vagabonds, but as if we had been at a school of virtue rather than a banquet."



### Fortieth Week

*October 3.* General review of the Old Testament. As far as you can, give a one-name title to each book; as, Genesis, "Beginnings;" Leviticus, "Law;" Psalms, "Praise." Note that the Old Testament contains thirty-nine books divided into five parts—law, history, poetry, major prophets, minor prophets. There are five books of law, twelve of history, five of poetry, five major prophetic books, and twelve minor prophetic books.

*October 4.* Matthew 1 to 4: Genealogy; birth; baptism; temptation. Read the introduction below.

*October 5.* Matthew 5 to 7: The Sermon on the Mount.

*October 6.* Matthew 8-10: Miracles; commission to the twelve.

*October 7.* Matthew 11 to 13: Testimony concerning John; true Sabbath keeping; parables.

*October 8.* Matthew 14 to 16: Death of John the Baptist; the hungry fed; the leaven of the Pharisees.

*October 9.* Matthew 17 to 20: The transfiguration; parables.

### For Further Study

Note the references to the Old Testament, and make a list of them.

Study the geography covered by this book, especially that of the Sea of Galilee and the surrounding country.

Make a list of the miracles and parables recorded by Matthew.

### Matthew — Apostle and Evangelist

Matthew, the author of the first Gospel, was a Galilean Jew. His home was at Capernaum, and his business was that of a small tax collector under the Roman government. He appears to have been a man of wealth. By the calling of Matthew, the busy collector of dues and customs from travelers and cargoes crossing the Sea of Galilee, or passing through Capernaum on the great Damascus road which ran along the shore, we are shown that "Christ does not call idle men to work in his vineyard."

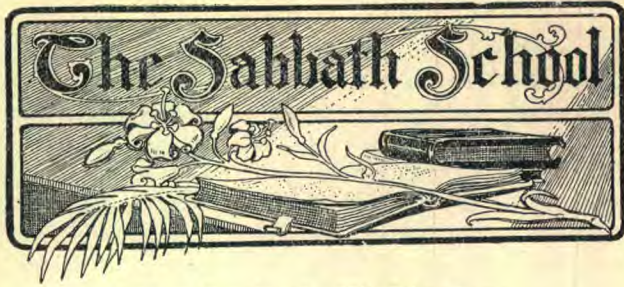
"Matthew was a Jew; but when he became a publican, his brethren despised him. The Jewish people were continually irritated on account of the Roman yoke. That a despised and heathen nation should collect tribute of them was a constant reminder that their power and glory had departed. Their indignation knew no bounds when one of their own people so far forgot the honor of his exalted race as to accept the office of taxgatherer.

"But the mind of Jesus was not molded after the prejudices of the Pharisees. He looked below the surface, and read the heart. His divine eye saw in Matthew one whom he could use for the establishment of his church. This man had listened to the teachings of Christ, and had been attracted to him. Without a doubtful murmur, or question as to his consequent pecuniary loss, Matthew rose up and followed his Master."—*Mrs. E. G. White.*

### The Book of Matthew

The Gospel of Matthew, like that of Mark and Luke, is called "synoptical," because it gives the reader a more or less connected view of the Saviour's life. This, the earliest of the Gospels, was written at Jerusalem, between A. D. 50 and A. D. 65, in the Greek language. It is thought that it may have been written at a still earlier date in Aramaic, the Hebrew of that time; but this is uncertain. The great object of the book was to show to the Jews that the Old Testament prophecies of the Messiah meet their complete and perfect fulfillment in Christ. There are said to be as many as sixty-five references in this Gospel to the Old Testament Scriptures.





II — Coming in His Kingdom

(October 9)

LESSON SCRIPTURE: Matt. 17: 1-13.

MEMORY VERSE: "This is my beloved Son, in whom I am well pleased; hear ye him." Matt. 17: 5.

Questions

1. About how soon was the promise of Matt. 16: 28 fulfilled? Matt. 17: 1, first part. Note 1.
2. Where was it fulfilled? Name the disciples who were present. Verse 1, last part. Note 2.
3. Why had Jesus and these disciples gone up into the mountain? Luke 9: 28, 29.
4. What change came over Jesus' face "as he prayed"? How was his raiment changed? Matt. 17: 2. Note 3.
5. Who appeared and talked with Jesus? Verse 3.
6. How did they also appear? About what did they talk? Luke 9: 31.
7. What did Peter ask that they might do? Matt. 17: 4.
8. While Peter was speaking, what overshadowed them? What did a voice say to them out of the cloud? Verse 5.
9. How did this affect the disciples? Verse 6.
10. How did Jesus quiet their fears? Verse 7.
11. When they had lifted up their eyes, whom only did they see? Verse 8.
12. As they came down from the mountain, what did Jesus charge them not to do? Verse 9. Note 4.
13. What question did the disciples ask Jesus? Verse 10.
14. Whom did Jesus say had already come? How had the people treated him? Verses 11, 12.
15. Whom did Jesus mean by Elias? Verse 13. Note 5.

Notes

1. The transfiguration represented in miniature the coming of Christ to this earth to establish the kingdom of glory. Moses, resurrected after death, represents those who will be raised from death "to meet the Lord in the air." Elijah, translated without seeing death, represents the children of God who will be living when Jesus comes, and who will "be caught up together with them in the clouds," without having tasted death.
2. The mountain mentioned was probably Mt. Hermon, whose top towers about nine thousand feet above the sea.
3. It was while Jesus prayed that his face began to shine, and heavenly beings drew near.
4. "The revelation made to the disciples was to be pondered in their own hearts, not to be published abroad. To relate it to the multitudes would excite only ridicule or idle wonder. And even the nine apostles would not understand the scene until after Christ had risen from the dead." — "The Desire of Ages," page 426.
5. The prophet Malachi (Mal. 4: 5, 6) did not mean that Elijah himself would be brought back from heaven to prepare the way of the Lord, but that a prophet would go before Jesus "in the spirit and power of Elias." See the angel's words concerning John the Baptist in Luke 1: 16, 17.

II — Coming in His Kingdom

(October 9)

Daily-Study Outline

- Sab. .... Read the lesson scripture.  
 Sun. .... Going apart to pray. Read "The Desire of Ages," pages 419, 420. Questions 1, 2.  
 Mon. .... Transformed while praying. Read "The Desire of Ages," page 421. Questions 3-5.  
 Tues. .... Good to be with Jesus, and to hear the voice of God. Read "The Desire of Ages," pages 422, 425. Questions 6-8.  
 Wed. .... Jesus' touch; Jesus only. Read "The Desire of Ages," page 425. Questions 9-12.  
 Thurs. ... Elias and Jesus. Questions 13-17.  
 Fri. .... Review the lesson.

LESSON SCRIPTURE: Matt. 17: 1-13.

Questions

1. What did Jesus do after six days? Matt. 17: 1.
2. Why did he go up into a mountain? Luke 9: 28.
3. What took place on the mountain? Matt. 17: 2, first part.
4. Describe the appearance of Jesus. Verse 2, last part.
5. Who appeared with Jesus? What were they doing? Verse 3.
6. What did Peter say to Jesus? Verse 4, first part. Note 1.
7. What did Peter propose to do? Verse 4, last part. Note 2.
8. What took place while Peter was speaking? Verse 5.
9. How did the hearing of the voice affect the disciples? Verse 6.
10. What did Jesus do and say? Verse 7.
11. When the disciples had risen, what did they see? Verse 8.
12. While coming down the mountain, what did Jesus charge them? Verse 9. Note 3.
13. What question did the disciples ask him? Verse 10.
14. What was Jesus' answer? Verse 11.
15. Who did Jesus say had already come? How had the people treated him? Why did they do so? Verse 12, first part.
16. How would they treat the Son of man? Verse 12, last part.
17. Whom did Jesus mean by Elias? Verse 13.

Notes

1. In saying, "It is good for us to be here," Peter uttered a great and far-reaching truth. It is always good to be with Jesus, whether in prayer and communion, or in the study of his Word, or in his active service. It is good also to have fellowship with his tried and faithful servants, such as Moses and Elijah. We cannot wonder at Peter's desire to prolong their stay.
2. In this proposal, Peter made the mistake of planning to settle down in a place of much light and of congenial association, while others throughout the land were perishing for want of the light and truth which Peter could give them. Peter and his companions were needed among the people, as was also Jesus their Master. The multitude was already gathering at the foot of the mountain. But the proposal was more serious than this, for Peter thought Jesus was then to be established in his kingdom, with Moses and Elijah as protectors.
3. One purpose of the transfiguration was to help these three more intimate of the Lord's disciples, and through their testimony the church in every succeeding age, to understand that though Jesus must suffer and die, yet his kingdom of glory was assured.
- "The revelation made to the disciples was to be pondered in their own hearts, not to be published abroad. To relate it to the multitudes would excite only ridicule or idle wonder. And even the nine apostles would not understand the scene until after Christ had risen from the dead." — "The Desire of Ages," page 426.



# The Youth's Instructor

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### God Invests in Men

DID it ever seem to you that you were such a small speck in God's great creation that he certainly could not take much interest in you?—Yes, you surely have; for it is one of Satan's stock temptations, and comes to all of us. But it is a falsehood, a downright lie.

Does a man have no interest, no care, in that earthly proposition in which his fortune is invested? Does the farmer have no interest in the prosperity of the crops and stock on that farm where he has put the sweat drops of a lifetime? Feeble comparisons! But did you ever stop to think what the Framer of the universe, the Father in heaven, has invested in this speck of a world? Having poured out all heaven in one gift, the gift of his beloved Son, is it to be supposed he will lose interest in, or have no care for, or forget *one* subject for whom and in whom such weighty investment has been made?—Never! Jesus gave his life when there were just *two* lost sinners. Gen. 3:13, 14. Can God, then, forget you? Can he count you of little value?—Not so. True, the gold of earth, its vast fortunes, worldly fame, the glory and attainments men value so highly, count but little with God. To him all these are of little worth compared with humble souls—men, women, and children for whom Jesus gave his life. Men lightly estimate the worth of a man's life, while valuing highly earthly treasures. But not so with God.

"Behold, I have graven thee upon the palms of my hands." "I have loved thee with an everlasting love." "I will make a *man* more rare than fine gold; even a *man* than the pure gold of Ophir."

It is in men that Jehovah has invested so heavily. And these men are on earth. Some day it will be seen what precious trophies have resulted from the bestowal of such wonderful love upon us. When that glorious city shall appear, with its glittering battlements and glistening turrets, and the beautiful walls and shining gates are actually seen, with the mighty host of the redeemed surrounding the King of glory, Christ Jesus the Son,—then, and not until then, will be fully known what the Father's investment in a lost world has yielded. No mistakes will be made in our investing heavily also, both in money and in consecrated effort, in seeking the lost, in rescuing the perishing.

T. E. BOWEN.

### Our Day of Opportunity

THE ever-rising tide of immigration has been stayed to a large extent on account of the European war. Many believe that as soon as the conflict is over, the tide will rise higher than ever. But think of the vast multitude of strangers already within our gates. One person out of every seven in the United States was born outside our borders. Statisticians tell us that we have today 13,500,000 persons of foreign birth, and nearly all of them are from Europe.

The great majority of those who came from eastern and southern Europe never knew religious freedom. The Bible was not an open book to them. In the providence of God these people have come to our very doors—and for what?

Not many of us can go to other lands with the great message for these last days, but God has arranged things so that many of the people of those lands are coming within our reach, that we may give them the light. Today we are all surrounded with foreign neighbors, not alone from Europe, but from the Oriental lands as well. What are we doing for them?

An interesting paragraph from a letter written by one of our sisters a few days ago suggests a simple and effective method that all can use in seeking to pass on the message to those about us. She writes:—

"There are about six or eight Chinese living near us, and as we are on friendly terms with them, we think it is a good time to interest them in the message. Two of them came down the other Sunday evening and brought a big piece of pork and some cigars (which we returned with thanks), also some candy, nuts, and firecrackers for the children. They sat and talked quite a little while with us. We now need some Chinese literature."

An order for Chinese tracts was inclosed with this sister's letter. How thankful we should be that inexpensive literature containing this glorious truth has been prepared for so many nationalities! How simple and easy it is to perform this kind of service when we are really interested in the welfare of these souls that are as precious to God as are our own!

Christ knew no distinction of race or color. We are slow to follow his example. Far down in our hearts we do not love the ignorant foreigner, we do not welcome him as a brother; and yet, "have we not all one Father? hath not one God created us?"

"Every man is sacred in God's sight; therefore he who despiseth man despiseth God. He who loves not man loves not God." We should be Christian enough and large-hearted enough to overlook the strange manners and habits of living which are so foreign to our customs and which violate our ideas of culture and refinement; for these things are superficial. It is the real man and the real woman behind these peculiar characteristics that we should seek. And having found them, we should deal with them in a friendly and sympathetic fashion, instead of looking upon them as mere animals.

May the Lord deepen our sense of responsibility for those about us, of whatever nationality; and let us remember that because we have been made the depositories of his truth for this time, we are in debt to any and all who do not share in the blessings of that truth.

ERNEST LLOYD.

"HAPPINESS and success depend on knowing how to do something well, and doing it."