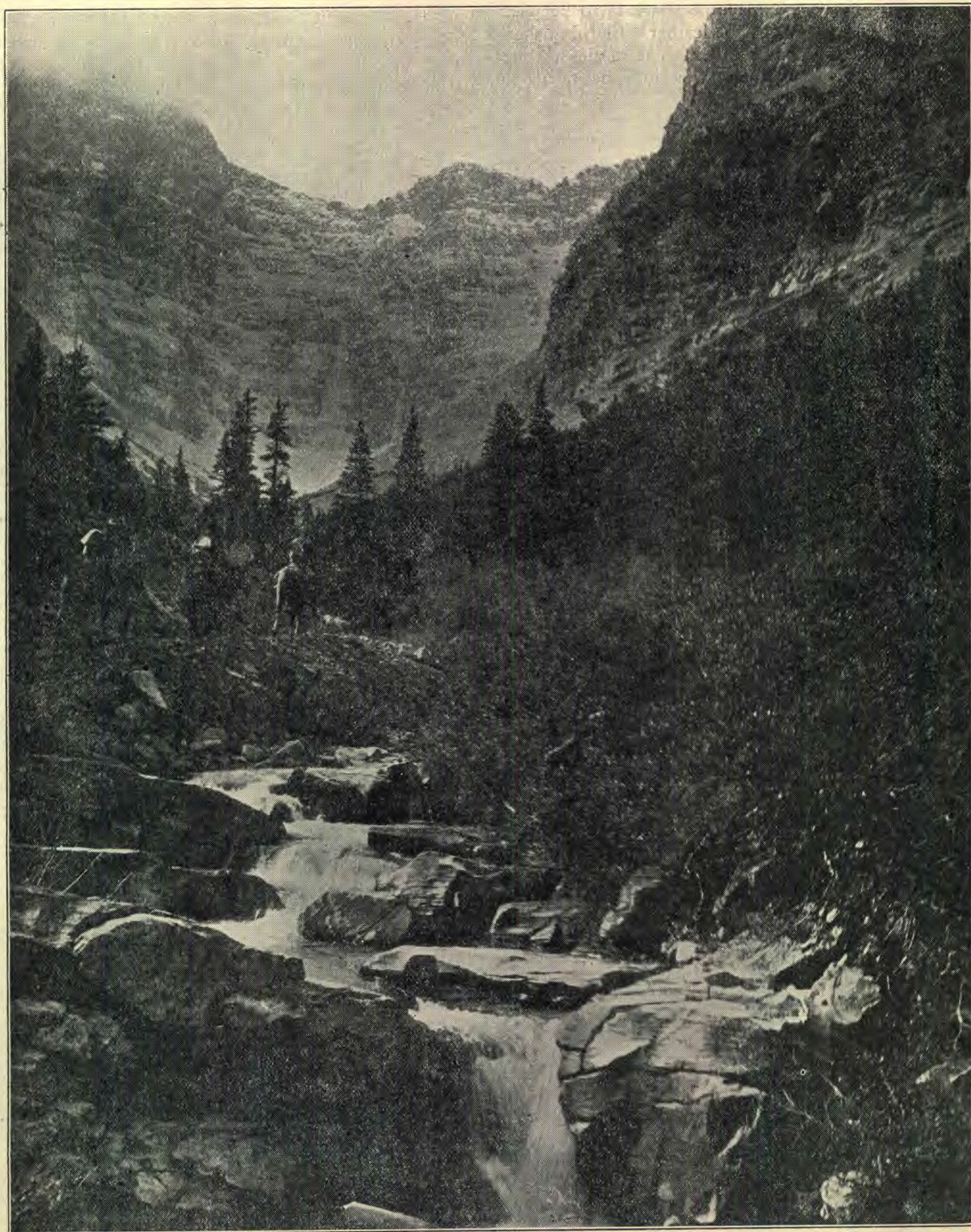


# THE YOUTH'S INSTRUCTOR

Vol. LXV

June 12, 1917

No. 24



GLACIER NATIONAL PARK, MONTANA. THIS PARK HAS CLIFFS SEVERAL THOUSAND FEET HIGH, AND A HUNDRED LAKES, FED BY MORE THAN SIXTY GLACIERS. ONE LAKE FLOATS ICEBERGS ALL SUMMER.

## FROM HERE AND THERE

A Sinn Feiner, Joseph McGuinness, has been elected to the House of Commons. He is now serving a three-year sentence in the Lewes prison, having been convicted in connection with the Dublin rebellion of last year.

Mrs. Belva Lockwood, the first woman lawyer to be permitted to practice before the Supreme Court of the United States, and twice a United States Presidential nominee, died on May 19, at the age of eighty-six.

The skin of the troublesome shark is to be used by the United States for shoe leather. Florida fishermen will ship large skins of different species to tanners all over the country for use in experiments in making shark leather.

Princess Mary, daughter of King George, it is reported, is with her own hands digging up a garden at Windsor Castle. She will raise potatoes and other vegetables for the now frugal royal table. A call for 60,000 women to work on the land is made by England.

Every American citizen is requested by the country's temperance leaders to telegraph to President Wilson immediately, assuring him that "this nation wants immediate national prohibition as a war measure in behalf of the conservation of our food supply and our manhood supply," and urging him to request Congress to enact legislation to that effect.

Marshal Joffre received when in Boston, from the children of New England, a gift of \$175,000, to be used in caring for the orphan children of France. The New York Committee of the Fatherless Children of France also gave him a large sum of money. Many persons also agreed to care for a certain number of orphans, the number varying from one to four hundred. The secretary of the committee, Miss Leland, has agreed to provide for forty-seven of these soldiers' children.

Mrs. Charlotte Kellogg's book, "Women of Belgium Turning Tragedy to Triumph," is being sold by Funk and Wagnalls, New York City. The book sells for \$1.10, and all the profits go to feeding hungry Belgians. Mrs. Kellogg is the only American woman member of the Commission of Relief in Belgium. Her husband had charge of Belgian Relief at the Brussels headquarters of the Commission. The author has given to the world, therefore, a most intimate view of women's work, and courage, and sacrifice, made necessary by the desolations of war.

"The annual waste bill of the United States stands at \$7,000,000. The garbage of New York alone for a year would make a pile as tall as the Woolworth building. That it is called garbage is only because it is put in the slop can, economists say. The French could make a meal out of the customary leavings of the American family. Carelessness in packing and shipping is also responsible for some 20,000,000 pounds annually of condemned food. During the week of the food riots in New York, 600,000 pounds of fruit and 475,000 pounds of other foodstuffs were thrown into the sea."

### Speeding Up the Store

In the first year of their fight to get a toe hold in the mercantile life of the Illinois town where their country store is located, the Patrick boys did a total business of only a little more than a thousand dollars a month. Their trade for the year past touched the eighty thousand point—and that in a town of only two thousand inhabitants.

There is nothing unusual about the town or the country surrounding it; nothing particularly advantageous about the location of the store. Most young men, finding themselves with a store on their hands in such a little town, would have considered the case impossible. But the Patrick boys believed that the proper kind of enthusiasm put into any proposition, anywhere, would produce success. They started first with the clerks in the store.

Regular meetings of the force were instituted right away; and at one of the first of them the senior partner said: "Now, boys, I want each one of you to go through the stock and make a list of any articles that seem to you to be moving too slowly."

Before he had gone through half of the lists that resulted, and heard the comments of the clerks upon them, young Patrick realized that he had "started something." While some of the suggestions offered as to the movement of slow goods did not wholly meet his own judgment, he decided that it was better worth while to let a clerk make a mistake than to take a chance of chilling his initiative. So he said to his helpers:

"I'm going to give each of you a good, square chance to back up his judgment and put his plan over, just as if he owned the whole store. Each of you has his own customers and his own circle of friends. Beginning two weeks from today, we are going to have a series of week-end special sales; and the first will be Jim's sale, and will be so advertised. He is to select the articles to be used as leaders, and fix the prices at which they will be sold. He will write the advertising, and will personally arrange the window and counter displays.

"But there is one thing that we must clearly understand at the start: this is no narrow-gage contest between clerks for a personal popularity medal. Naturally, every one of you will hustle to get out all his friends when his own week is on; but the coöperation that each of you gives to the other fellow when the other fellow is having his week is going to count for just as much and perhaps a little more, in the eyes of my brother and myself, as will a big record for his own week. Now, go to it on that understanding.

*(Concluded on page twelve)*

### Principal Contents

CONTRIBUTIONS	PAGE
John Eliot, Puritan Apostle to the Indians, 1604-90 . . . . .	4
The Return of Jesus . . . . .	7
The Prodigal's Return . . . . .	9
Animals of the Bible . . . . .	10
David's Sling . . . . .	11
The Wise Mother Bird . . . . .	11
Jack's Prayer . . . . .	12
Pin Money . . . . .	13
Nevers . . . . .	16
SELECTIONS	
Speeding Up the Store . . . . .	2
The Geographer of the Heavens . . . . .	3
The Way to Win . . . . .	6
How the Telephone Was Invented . . . . .	10
An Audience of Monkeys . . . . .	13
The Higher Law . . . . .	16

# The Youth's Instructor

VOL. LXV

TAKOMA PARK STATION, WASHINGTON, D. C., JUNE 12, 1917

No. 24

## The Geographer of the Heavens

**N**OT only in music, art, and literature has Poland produced great men. One of her scientists ranks with Galileo and Newton.

It is rarely given to one man to alter the entire view of the world for all mankind, to make the race face in a new direction. But this honor belongs to Nicolaus Copernicus. Before he announced his discoveries, every one held to the Ptolemaic theory that the earth was the center of the universe. It was a tremendously complex and cumbrous system, and made man consider himself more highly than he ought.

The age was one of discovery. While the young student of astronomy was poring over his books in Cracow, Columbus and the other venturesome Spanish, Portuguese, and Dutch navigators were spanning the oceans and continents of the earth. It was Copernicus who began to shake the faith of mankind in the old-established doctrine that "the sun do move." He elaborated his thesis to a system, and man, for the

first time, began to realize that he was not, as he had fondly believed, the center around which the universe revolved, but merely "a speck of cosmic dust." The Copernican method, more than the mere discovery, made man more humble and modest. The old way of propounding a theory and making the facts fit it, received its deathblow from the labors of the Polish astronomer. He began the modern method of searching for a theory that would fit the facts. This had an almost incalculable influence on the thought of the world. Man no longer believed that the universe was created solely for his benefit. The world came out of its scholastic, college-boy stage and learned to regard itself with the sense of humility that comes to every young man when he goes out among his fellows and realizes that he knows so little. Man had found himself, and modern progress became possible.

It is a tribute to Poland as well as to the man himself that Prussia should have claimed Copernicus as one of her sons. It is true that Thorn (Torun), where he was born (Feb. 19, 1473) and where he lived for many years, is now Prussian, that is, German, but it was incorporated into the kingdom of Prussia at the second partition of Poland, in 1793, two hundred and fifty years after the death of Copernicus. Besides, why did the astronomer write "Polonus" after his name in the matriculation book of the University of Bologna, if he was a German? To say that Copernicus was a German is about as reasonable as to claim that Jesus Christ was a Turk because Jerusalem and Bethlehem are now within the Turkish Empire.

It was the ambition of his mother that he should be a preacher, like her own brother, the eloquent bishop. The father, however, opposed the idea, intending to make his son a man of business. The parental dis-

agreement resulted, while the young Nicolaus was a student at the University of Cracow, in his Latinizing his name, and turning to medicine as a profession. Upon receiving license to practice, however, he at once discarded medicine for his absorbing delight, mathematics. At twenty-one he was teaching mathematics in the university. He soon began to show his grasp of the higher conceptions by improving some of the methods of trigonometry. At this period of his life he also invented a quadrant with which to measure the height of trees, steeples, or mountains. His fame spread abroad, and he was invited to lecture at Bologna. There he met the famous astronomer, Novara. The Italian scientist believed and taught the old Ptolemaic theory of astronomy. Copernicus watched the heavens with him, but soon decided that mathematics, not theology, was the basis of the movements in the heavens.

From Bologna he went to Padua and thence to Rome, all the while slowly elaborating and expounding this theory of stellar and planetary movement. But the old theory was part of the teaching of the church, and Copernicus was a good Catholic. He soon perceived that alchemy, astrology, even orthodoxy itself, were being arraigned at the bar of intellect by his ideas. This was heresy. But, he asked, is it sinful to attempt to understand God's works?—"No. To know the mighty works of God; to comprehend his wisdom and majesty and power; to appreciate, in degree, the wonderful working of his laws, surely all this must be a pleasing and acceptable mode of worship to the Most High, to whom ignorance cannot be more grateful than knowledge."



NICOLAUS COPERNICUS

Yet Copernicus loved the church, and, in his fear lest he interfere with the work of the clergy, he ceased lecturing. Then, with the benediction of the Pope, he himself took to preaching. Afterward he practiced medicine gratis for the poor. He instructed the people in the science of sanitation. He devised a system of sewerage and utilized the belfry of his church as a water tower, all to aid his fellow townsmen and to convince them that he wished them well. He helped King Zygmunt, of Poland, to establish a scientific, honest system of coinage, and then wrote a book on the coining of money, which is valuable even today.

Year by year he worked at his great problem of the earth, the sun, and the stars. In the upper floor of the barn, back of the old dilapidated farmhouse where he lived for forty years, he cut holes in the roof, and also in the sides of the building, through which he watched the movements of the stars. He lived in practical isolation and exile. The [Catholic] church had forbidden him to speak in public except upon themes that the Fathers in their wisdom had authorized. No one dared invite him to speak, none

could read his writings, or hold converse with him except on strictly church matters. But he cared not.

"The stars do me honor," he said. "I am forbidden to converse with great men, but God has ordered for me a procession of the stars." Ostracism and exile gave him the opportunity he needed for digesting all that had been written on astronomy, and for testing, very laboriously with his rude instruments, every one of the hypotheses of his brain.

And so the years passed. The vigorous, aggressive man had become old, feeble, bowed, and almost blind from constantly watching the stars and from writing at night. At last his great book, "The Revolution of the Heavenly Bodies," written in Latin, was completed. It had been nearly forty years in the making. For twenty-seven of these, as he himself tells us, not a single day or night passed without his having added something to it. What should he do with these pages of truth that he had written five times?

The censor at Rome, he knew, would not permit the book to be published. Did it not contradict and refute all that the priests had taught of astronomy? To bring it out in his own town without ecclesiastical authority would be equally dangerous. So the great soul sent the manuscript, with a bag of gold to pay the cost of publication, to Nuremberg, a free city, of free science, free art, and free speech. But he was still full of tender reverence for the church. So he wrote a preface, dedicating the volume to "His Holiness Pope Paul."

Months passed, months of weary waiting. Would they burn the book? The old man, stricken with fever, was within a few days of his death, when a messenger arrived from Nuremberg. It was May 23, 1543. He brought a printed copy of the book. With the sight of the blessed volume before him, the great soul passed.

In the old Jagiellonian Library of Cracow, one summer day, in the year of grace 1900, the attendant pointed out a small brass instrument, of globe, rings, and circles, curiously worked with astronomical symbols long since out of date. It was the original planisphere of the great cosmographer. Outside, in the picturesque stone courtyard, the floral tributes of its dedication still unfaded, stood the bronze statue of Nicolaus Copernicus, holding in his hand a facsimile of this brass instrument. The sun seemed to have special interest in this man as its rays lovingly fell on him. He had reestablished its supremacy in the universe.—"*Poland, the Knight Among Nations.*"

#### John Eliot, Puritan Apostle to the Indians (1604-90)

PROBABLY the heart of the American child is never so deeply stirred by song or story as when listening to the ever-fascinating Indian legends. The stoic, unflinching courage of the Indian in danger; the supple, agile body, which can surprise even animals by stealth; the promise, once given, that is kept till death; the wonderful physical strength and endurance, which enables him to do the most marvelous feats in the most indifferent way; and his firm, unflinching friendship to the few whom he knows to be his friends,—these are all traits of our Indian heroes that delight the minds of young people, and attract and stimulate to courageous deeds many an older head.

It is true that years lend enchantment to the tales of prowess performed by the first Americans, and those who lived with them did not always find them

heroic or agreeable. However, there was one brave and good man in the early history of the New England colonies whose heart went out in love and sympathy to these dark-skinned Americans, good or bad, as he found them. His name was John Eliot, and he is known today as "The Apostle to the Indians."

#### Eliot and the Indians

Our Pilgrim Fathers had been in this country for twenty-four years before they turned their attention seriously to the conversion of the Indians. When, in 1646, the court of Massachusetts Colony passed an act for the encouragement of attempts to win the natives to Christianity, John Eliot set himself to the task with his whole heart. He was a scholarly man, who had been educated in Cambridge, England, and who had successfully pursued the occupation of a teacher before coming to the colonies. When twenty-seven years of age, he came to Boston, and was immediately appointed as teacher, or elder, of the Roxbury church.

His interest in the Indians dates from his arrival in America. He set himself at once to learn the language of the natives, and this was no easy task. It was a difficult tongue, with harsh pronunciation and long words, that made communication a slow process. For instance, the word for "question" is *Kunmoog-kodonattootummoetiteaongannunnonash*.

But Eliot was not dismayed. He asked the Lord to help him, and in a few months could speak the language intelligently. After further study, he set himself to write a grammar, which took some time, and is a curious combination of alphabets, syllables, short nature words, Scripture texts, etc. When he had finished it, he wrote at the end, "Prayer and pains, through faith in Jesus Christ, will do anything." Surely we can be stimulated to exertion by his noble example!

#### The Condition of the Indians

But these were only the beginnings of his difficulties. When he entered upon definite evangelical work in 1646, he encountered plenty more of them. Let us consider briefly the state in which he found the Indians. Dr. Mather says:

"Know, then, that these doleful creatures are the veriest ruins of mankind. They live in a country where we now have all the conveniences of life; but as for them, their housing is nothing but a few mats tied about poles fastened into the earth, where a good fire is their bed clothes in the coldest season; their clothing is but the skin of a beast; their diet has not a greater dainty than a spoonful of parched meal with a spoonful of water, which will strengthen them to travel for a day together."

As a rule, the men were indolent, allowing the squaws to do the work, which consisted chiefly of packing and unpacking household goods, pitching and taking down the wigwams, and caring for the animals. Their time was regulated entirely by the moon and seasons. In some way, they had acquired enough knowledge of the stars to recognize one constellation by the same name that Europeans term it,—the Bear, their name for it being *Pawkunmarawaw*. They had few traditions, and could neither read nor write. Their religion consisted simply of a belief in the Great Spirit, who permeated the objects about them, and who expressed his pleasure and displeasure by good or bad circumstances in the lives of his red children. They worshiped no idols save the trees and other objects of nature. Of money they had none. They bought and sold with shells, or wampum. The "mints" seem to have been located on Block Island and Long Island, because the sea washed up an abundance of this par-

ticular kind of shell in those places. The men of the New England tribes followed the usual custom of painting their faces and bodies with gaudy colors. They were all good dancers, active hunters, and bloody fighters.

In case of sickness, the sick person was placed in a little stone hut, and a fire built all around it. When the patient was perspiring freely, they would take him out quickly, and plunge him into a neighboring brook.

These were the people to whom John Eliot dedicated his life. As soon as his purpose was fixed, he started to work, beginning, in accord with the Saviour's command, at home.

#### The Praying Towns

At Nonantum, a short distance from Roxbury, several Indian families had congregated. With a few friends, Eliot visited them, gathered them all in the largest wigwam, that one of Waban, and gave them a discourse in the native tongue for one and a quarter hours, on the ten commandments and the love of Christ. When he had finished, he questioned them, and was surprised and glad to know that they understood and believed so much.

Of course, he visited them again, the second time paying special attention to the children after his sermon. He found that they, too, remembered what they had heard in the lesson before, and he helped them to memorize some scriptures. After a few lectures, the Indians began to be much more gentle in spirit. They confessed their sins to one another, and many were found alone in secret prayer.

Soon they asked for permission to stay near Roxbury, that they might learn more of God and civilized ways. The General Court granted them the hill on which they were camped, and Nonantum, which means "rejoicing," became their permanent home. They made themselves civil laws, and enforced them, borrowing many little tricks of cultivation and industry from the white settlers, and endeavoring to keep their village as neat and clean as possible. And John Eliot, who lifted his hands each night above their bowed heads, thanked God for what the love of Christ had wrought.

But this earnest missionary realized that native ministry is the most efficient. He called his work only "the Daybreaking, if not the Sunrising, of the gospel among the Indians." And so he set himself to training those who had already entered the fold of Christ, to be workers for their fellows. He had not long to wait; for the Indians near Concord heard of his preaching, and of the Christ whom the other tribe was now serving, and they sent for a teacher to come to them. Eliot sent a discreet young man from the Nonantum camp, who preached to them, and then in consultation with their sachems, drew up a set of laws in which all the ten commandments were well represented in a practical way. These Indians also requested to be "made into a town," and the second praying city, as these camps were called, was established.

In the lifetime of Eliot, fourteen of these praying cities were established, each with its code of laws, its industrial prosperity, its morning and evening worship, and its consecrated, earnest leaders who sought in every way to make it a Christian community. All the Indians who were yielding obedience to the gospel in these fourteen communities number eleven hundred. Surely the heart of the old apostle must have rejoiced to see such a rich reward for his labor!

It had not been attained without continual suffering. Once a fortnight he made a missionary journey into all parts of the surrounding country, preaching the gospel and teaching the Indians. Many times he traveled over dangerous paths and through dreary wildernesses, being cruelly treated by the Indians, who were not all friendly. On one occasion he wrote: "I was not dry day or night, from the third day of the week to the sixth; at night pulled off my boots, wrung the water out of my stockings, and on with them again, and so I continued; yet God helped."

The powwows and the sachems hated him; for he branded the former as deceivers, and took away loyal subjects from the latter. They combined to do everything in their power to annoy him and check his influence. But he declared to all that the angel of God was his leader, and that he had no fear of all of them together, and in many instances, he was powerfully protected. Their very plans were turned to the glory of God.

John Eliot held in his mind a high ideal of the Christian church, and was loath to admit any for membership who were not truly and wholly the Lord's. His Indian converts continually begged him that they might be admitted to church fellowship; so, after much prayer, it was decided to call a general meeting at Natick, on the thirteenth of October, 1652, just six years after his work began. A company of ministers and friends were present to judge of the fitness of the candidates for admittance to church communion. Fifteen were baptized at this time, and the first Indian church was formed, in 1660, at Natick. Eliot was made very happy by their clear, earnest confessions of faith, but with characteristic humility, he gave all the glory to God and his associates.

#### His Translations

The next great burden of John Eliot's heart was to give these souls so dear to him the Scriptures in their own tongue. But what a problem it was! They could neither read nor write, and with the poor equipment of those early colonial days, it was no easy task to teach them. He took the matter to the Lord in prayer, and soon we find him writing:

"It hath pleased God this winter much to enlarge the ability of him whose help I use in translating the Scriptures. Besides, it hath pleased God to stir up the hearts of many of them to learn to read and write, wherein they do much profit with little help, for they are very ingenious. And whereas I had thought that we must have an Englishman to be their schoolmaster, I now hope that God will raise up some of themselves, and enable them unto that work. With my care to teach them well the sound of letters and spelling, I trust we shall have sundry of them who will write every man for himself so much of the Bible as God shall enable me to translate."

He had not thought it possible that all the Bible could be translated in his day; but before his death, he had the privilege of reading not only the entire Bible, but also various primers, catechisms, and favorite devotional works in the Indian tongue. One of his personal students, Monequessun, was made a schoolmaster at Natick; and in a short time, many of his students were admitted into the college, where they showed themselves in no way inferior to their white brothers.

During all this work for the Indians, Eliot maintained his position as elder of the Roxbury church, neglecting in no way any of his duties toward them. He visited the poor and fatherless, cared for the sick, and fed the hungry souls with living bread. All his flock loved him dearly. One biographer says of him

that as he grew older "he grew still more heavenly, more savory, more divine."

Much against the wishes of his congregation, he insisted that a new minister be called to his place, as he felt no longer capable of bearing the physical strain his duties imposed upon him. It is a tribute to his position in the hearts of the people, that they continued his salary until his death, although a younger man filled his chair. He still loved to be with the Lord, and nearly every service found him an eager listener in his pew.

In his late years, he became interested in the Negro slaves, but his plans for the betterment of their condition bore no fruit, for the Lord called him away. He was eighty-six years of age when death came to him. Surely his heroic life, so full of physical, mental, and spiritual activity, is a great lesson to us who are looking for the soon coming of the Lord.

RACHEL SALISBURY.

### The Way to Win

A KING had at the edge of his domain a small rebellious province that he wished to bring into harmony with his policies. The people of the province were brave, hardy, and industrious, as well as clever and skilful. He felt that they would be a valuable part of his kingdom. So he sent one of his great generals to conciliate the people.

The general appeared before the town meeting to make a speech. "People of the province," he said, "you are very different from us. You have a different ancestry. Your forefathers were men of violence, evil men. You ought to recognize that we are better than you, and cease your strife. You belong to a different church, but ours is the right church, and you are but heretics. You must come into our church, and do as we do. You do not wear garments like ours, but you ought to. You hold your town meeting on Wednesdays, whereas the proper time to hold it is on Thursdays, as we do. You wear your hair cut short, but you should have it trimmed as we do ours. You do not think our king ought to reign, for you favor a different branch of the family, but our king belongs to the only right branch. Now I want you to get rid of these differences. You are a part of our kingdom, and you must conform yourselves, and live at peace."

As you can imagine, the hardy little province was so swept with anger that the general had to leave secretly at night to avoid danger. He went back to the king, and told him that the province was in a hopeless state of rebellion, and the differences could never be settled.

"Let me go," said the king's old tutor, a gentle, white-haired philosopher.

The king let him go, though he expected no results from the visit.

The old philosopher attended the town meeting, and he, too, made a speech. "Brothers," he said, "I have come to show you in how many things we are alike, so alike that there cannot be division between us. We are sprung from the same tribe. When your brave and splendid forefathers settled here, their brothers went on, and settled farther south. So we must still be brethren. We call our churches by different names, but do we not all seek one Master, even Christ? Come and help us to make our church more useful, and let us help you. And our king is from the royal family that springs half from your tribe. He belongs

to you as much as to us of the south. Come and claim him. Our kingdom needs you. We need your strength, and wisdom, and daring, and fine traditions."

So the old philosopher went on. He talked not of differences, but of likenesses. He saw all the good within their institutions, manners, and laws, and he pointed it out, and urged them to bring their contribution to the aid of all the kingdom. He did not ask them to come in as inferior and conquered people, but as a part of the great nation.

And the philosopher won the people. He carried back their allegiance to the king, and thereafter they were an important and peaceful part of the kingdom.

The philosopher knew the secret of winning men. It is a secret that all people need to know. The lawyer, the doctor, the salesman, the minister, the missionary, the editor, the business man, the inventor, the clerk—they all need to be able to win other people. There is no business in life that will not be bettered if we know this secret. It simply consists in starting with the likenesses, and ignoring the differences, in pointing out the excellences of the other person's position before we try to move him to ours. It does not involve deceit in any way. It needs only a sympathetic heart. The great theologian, Munger, tells us that the best missionary is not the one who hates idolatry most, but the one who is most ready to recognize the good that may lurk within it. So if we are sympathetic and broad-minded, we can see the other fellow's viewpoint, and see the good things about it.

Even boys need to begin to practice the art of winning. If you never can get another fellow over to your side, there is something wrong with you, and your future success in life is seriously threatened. Don't approach a fellow, roughshod, and demand that he come over to your side. Find out first how you agree with him, and lead him by the likenesses in your opinions.

It is a secret worth knowing, an art worth cultivating.—*J. L. West, in the Boy's World.*

### The Bible

STUDY it carefully,  
Think of it prayerfully,  
Deep in thy heart let its pure precepts dwell;  
Slight not its history,  
Ponder its mystery,  
None can e'er prize it too fondly or well.

Accept the glad tidings,  
The warning and chidings,  
Found in this volume of heavenly lore;  
With faith that's unflinching  
And love all prevailing,  
Trust in its promise of life evermore.

With fervent devotion  
And thankful emotion,  
Hear the blest welcome, respond to its call;  
Life's purest oblation,  
The heart's adoration,  
Give to the Saviour, who died for us all.

May this message of love  
From the Tribune above,  
To all nations and kindreds be given;  
Till the ransomed shall raise  
Joyous anthems of praise,  
Hallelujah! on earth and in heaven.

—Anonymous.

"LOVE is the light in which we see and live. Hates are malarial mists in which we blindly grope and miserably die."



## THE RETURN OF JESUS

Donald Hears the Great Advent Message

CARLYLE B. HAYNES

**E**ACH night the crowds increased at the tent on the baseball lot. Those who had been there told others, and these still others, and thus the entire city was reached by the things which Brother Harris preached. On Wednesday night nearly a thousand persons sat before the preacher when he began his sermon on "The Return of Jesus." You may be sure that Donald Hunter was in his usual place on the front row of seats.

That night Elder Harris had a number of pictures thrown on the screen. He told of the last public address which Jesus delivered to the Jews before his crucifixion, when he pronounced the woes on the scribes and Pharisees, which is recorded in the twenty-third chapter of Matthew. He described how Jesus left the courts of the great temple after this address, and went out to the Mount of Olives, just outside the city, from the slopes of which he could see the beautiful buildings of the temple. He showed pictures of the temple and of the mount, and then said:

"While Jesus was sitting on the slope of Mt. Olivet, overlooking the buildings of the temple, 'the disciples came unto him privately' (Matt. 24:3), and asked him two questions. Just before this Jesus had said to them, 'Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.' Matt. 24:2.

"The two questions which the disciples asked were these: 'Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?'

"The first of these questions referred to the destruction, which he had foretold, of Jerusalem and the temple. The second referred to the end of the world and the second coming of Christ.

"Jesus at once answered these questions, beginning with the first. He gave the indications, one by one, of the approaching destruction of the city and the temple, and finally gave them the sign by which they were to know when to leave the city to escape its destruction. When they should see Jerusalem encompassed by armies (Luke 21:20), they were to flee into the mountains. The Christians, following this instruction, were saved when this event took place.

"Then Jesus began his answer to the second question, 'What shall be the sign of thy coming, and of the end of the world?' He spoke first of a period of 'great tribulation.' Matt. 24:21, 22.

"This sign was fulfilled in that great period of persecution against God's people, which, according to the prophecy of Dan. 7:25, was to continue for 'a time and times and the dividing of time, or twelve hundred and sixty years.

"This period of persecution began with the supremacy of the Roman Church in 538 A. D., and continued just twelve hundred and sixty years, until 1798. In

this year the Pope was taken prisoner by General Berthier of France, and sent away into exile, where he died. This ended the period of papal persecution.

"The 'days' of persecution, then, reached to 1798. But the Saviour said these days should be shortened (Matt. 24:22); that is, the persecution itself would be brought to an end before the days ran out, or before 1798. And, true to the Master's word, before 1798 came, the effects of the Protestant Reformation began to be felt, and persecution had practically stopped by 1775.

"Here, then, is a period of about twenty-three years, between 1775 and 1798, during which the persecution of Christians had been brought to an end. In this period, between these two dates, Christ now locates the next sign of his second coming. He said: 'Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light.' Matt. 24:29.

"Notice that Jesus does not say that this sign will take place after the days, but after 'the tribulation of those days.' There is a difference between the days of tribulation, which reached to 1798, and the tribulation itself, which ended in 1775. The disciple Mark, in recording this same instruction of the Master, makes the exact time of this sign a little clearer. He says: 'In those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light.' Mark 13:24.

"Thus the occurrence of this sign, a remarkable darkening of the sun, a dark day, is limited to a period of about twenty-three years, between 1775 and 1798. And in that very period this prediction was exactly fulfilled. It took place on May 19, 1780. About ten o'clock on the morning of that day a darkness began to shut out the light of the sun. The chickens went to roost as if it were night, and the cows came in from the pastures. This sign took place at the very time set for it, and was a fulfilment of Matt. 24:29.

"After the sign of the dark day there was to be another. Christ speaks of it as follows: 'And the stars shall fall from heaven.' Matt. 24:29. This sign was fulfilled in the wonderful meteoric shower of the morning of Nov. 13, 1833. On that day the most wonderful falling of stars that the world has ever witnessed took place, and fulfilled this verse. One writer who saw this star shower says: 'The awful grandeur of the display on the night of the thirteenth of November, 1833, which made the stoutest heart stand in awe, and the most defiant infidel quake with fear, is never to be compared with the most brilliant fireworks. Those who witnessed the meteoric shower named saw the greatest display that man ever will see until the day that Peter speaks of, when the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat.'

"It may be," said Brother Harris, "that there are some in this audience tonight who remember seeing this wonderful sign of the Lord's coming. I want to stop long enough to say that if there are, we should like you to rise."

Every head was turned as Deacon Sewell and his wife rose to their feet, and Donald saw another old man, with hands shaking with palsy, rise to his feet on the other side of the tent. Deacon Sewell said, "Yes, my brother, I remember well that night. The sight was so awe-inspiring that I can never forget it. And all of us felt at that time that this wonderful display of God's power was sent as a sign of the approaching end of the world."

"You see, my friends," said the minister as the three elderly people sat down, "that I am not following cunningly devised fables in making known to you the coming of Christ. Here are those of your own number who saw one of the very greatest signs of his coming."

"Thus, as at the first coming of Christ God hung out a star as a sign of his coming, so before his second coming he has hung these signs in the heavens, that all may be convinced that his coming is near at hand."

"The next event in this line of prophecy is the actual coming of Christ himself. This is made plain in the next verses of the chapter. Matt. 24:30, 31."

"Then Jesus said: 'When ye shall see all these things, know that

it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled.' Matt. 24:33, 34."

"Verse 34 locates the coming of Christ in a certain generation. And this certain generation is definitely located in the preceding verse as the generation which 'shall see all these things,' that is, the tribulation, the dark day, and the falling of the stars. It does not necessarily mean to see them literally, certainly not all of them, for there is no one now living who saw the period of persecution, and it is doubtful if there

are any who saw the dark day. The generation meant is the one that shall see these things as signs of the coming of Christ."

"This passage clearly teaches that when the people of this earth hear a great message of the coming of the Lord, a message which will set before them these signs as signs of the coming of Christ, the generation hearing that message will not pass away until the Saviour comes. Just as it was the generation which heard the preaching of John and of Christ and his disciples, and which rejected that message, upon which the destruction of Jerusalem came as a punishment

for that rejection, so in these last days it will be the generation which hears the message of the coming of Christ with all its allied truths, and rejects that message, upon which the destruction of the last days will come."

"That message of the Lord's coming, containing the signs referred to, is even now being preached in all the world. This generation, the present generation, is the one which is hearing the message of the coming of Christ. This audience has heard that message tonight."

"This brings us face to face with the most solemn truth of all our lives. And that truth is this: *The present generation is the one which is destined to see the coming of Christ.*"

As Brother Harris, reaching far out from the platform, said these words with solemn impressiveness, Donald heard the voice of Deacon Sewell ex-

claiming with a thrill of real rejoicing, "The Lord be praised!" As Donald caught a glimpse of the old man's face, he saw two great tears run down his cheeks upon his beard, and his eyes shining with the light of heaven. There wasn't any doubt that Deacon Sewell was glad to hear the message which was brought to him that night.

"And," the speaker said in conclusion, "there is no mistake here. Just as surely as the great period of tribulation of the church came to pass, just as surely as this period was followed by the sign of the dark



THE FALLING OF THE STARS ON NOVEMBER 13, 1833



day in 1780, just as surely as this in turn was followed by the falling of the stars in 1833, just so surely will the coming of Christ take place in the present generation. This is the clear teaching of the Bible, and the Scripture cannot be broken. How important it is, then, that all who are here tonight make at once that preparation of heart and life which is necessary in order to meet the Lord in peace."

Before dismissing the congregation, Brother Harris called attention to a large pile of small books called "The Return of Jesus," and urged those who desired more information on this subject to purchase a copy. After the meeting many crowded forward to get a book, and Donald's father gave him twenty-five cents with which to buy one. By the time he reached the bookstand all the books which had been brought out had been purchased, about one hundred and fifty; but another supply was brought from the small tent, and Donald received his copy, and that night read some of it with great interest.



The Prodigal's Return  
(Texts for June 17-23)

"O God, according to thy grace, be merciful to me; In thine abounding love blot out all iniquity. O wash me wholly from my guilt and make me clean within; For my transgressions I confess, I ever see my sin. From out thy presence cast me not, thy face no more to see; Thy Holy Spirit and his grace, take not away from me. Restore me thy salvation's joy, my willing heart uphold; Then sinners shall be turned to thee, when I thy ways unfold."

9. It is not hard to pray with David, "Hide thy face from my sins, and blot out all mine iniquities;" but those who join in this prayer should also join in submitting themselves to whatever affliction or discipline God may send to do the cleansing.

10. The psalmist desired a new heart, and he felt that nothing less than the almighty power of God which brought a beautiful, well-ordered earth out of chaos could make a new heart of the black ruin within. And it does require the same power. If our desire for pardon, young friend, does not have in it a longing to live the life—the new life—that tries to please God in all things, our repentance is not genuine, but needeth "to be repented of."

And we need to join the psalmist in praying for "a constant spirit." Without it we cannot keep a cleansed heart clean; but if we will endeavor to keep our sins forgiven, God's Spirit will abide in our hearts and keep them clean, strong, and steadfast.

11. Perhaps David was thinking of the sad fate of his predecessor, Saul—thinking how "the Spirit of the Lord departed" from him; and so he prayed with special emphasis, "Take not thy Holy Spirit from me." When a man grieves away the Holy Spirit, he enters a gloom so dense that no ray of light can penetrate it; his case is hopeless. No wonder David prayed as he did; no wonder Paul admonishes us not to grieve the Holy Spirit.

12. David had tasted the "joy of thy salvation." It had been to him like dew to the budding flower. It was the only genuine joy—the only joy that could

shine over every cloud of earthly sorrow. His sin had robbed him of it, and he felt that he could not live or serve God without it.

And notice, he prays for "a willing spirit." Are we praying for this? Are we praying for a spirit that delights to obey? that is eager to serve? "To serve God because we must is not service. To serve God because we had rather do his will than anything else is the service which delights him and blesses us."

13. And now comes the result of true penitence. David knew his life, if consecrated fully to God, would draw others to the Master. The life of the true Christian is a magnet drawing others to Christ; it is a channel through which the almighty arm can reach down to save others.

On the other hand, a man that had passed through David's experience and received the blessings for which he prayed could not remain silent, but would be ever trying to persuade others to "taste and see that the Lord is good." What *you* tell others of your own experience will have more influence with them than any amount of highly polished eloquence and elaborate reasoning.

14. Again his sin emerges like a black rock in a bright sparkling lake; but this does not mean that David doubted God's forgiveness. "It marks the abiding sense of sinfulness, which must ever accompany abiding gratitude for pardon and abiding holiness of heart."

15. Sin had closed his mouth and paralyzed his tongue. His lips were sealed. He could not praise God. If sin abides in our hearts, our words of praise mock us and fall back dead. There is no power in words when the life contradicts them. David knew as well as Emerson that if the life and words do not correspond, then "what you are talks so loud that I cannot hear what you say." When the heart is free from sin, the lips will be opened in praise to God.

16. It is not things that God wants. He wants you; he wants me; he wants our lives, that he may make them lives worth our while to live.

17. Then comes an ever-blessed assurance written in immortal words: "A broken and a contrite heart, O God, thou wilt not despise." These words "derive still deeper beauty and pathos when it is observed that they are spoken after confession has been answered to his consciousness by pardon, and longing for purity by at least some bestowal of it. The 'joy of thy salvation,' for which he had prayed had begun to flow into his heart. The 'bones' which had been 'crushed' are beginning to reknit, and thrills of gladness to steal through his frame; but still he feels that with all these happy experiences contrite consciousness of his sin must mingle. It does not rob his joy of one rapture, but it keeps it from becoming careless. He walks safely who walks humbly. The more sure a man is that God has put away the iniquity of his sin, the more should he remember it; for the remembrance will vivify gratitude and bind close to Him without whom there can be no steadfastness of spirit nor purity of life. The clean heart must continue contrite, if it is not to cease to be clean."

MEDITATION.—Sin is a double failure. It causes me to fail God; and it fails me—it fails to give me what the tempter promises it will. This psalm reminds me of that fact, and as I study the verses, my heart overflows with gratitude for my heavenly Father. He forgives my sins; he never disappoints me; he never fails me. This psalm helps me to understand how I must enter into his presence to receive the pardon I need, the happiness I seek, and the power I must have to live for him and to serve my fellow men.

**SPECIAL PRAYER.**—Father, I thank thee for all thou art willing to do for me; and this morning I pray thee that thou wilt "create in me a clean heart." Take away this heart of mine that is so full of selfish ambitions; that forgets others and stoops to self-pity; that loves not thee and thy work, but longs for the things of this world. Take it away, and give me a heart in which thou canst abide. And now, O Father, help me to let thee grant my request.

M. E.



### Animals of the Bible

**F**EW animals were more despised and detested in Bible times than the dog. Sometimes he was found in the field caring for the sheep, but more often in packs on the city streets. Each company of dogs had a leader and a limited district, beyond which no dog dared to go. They were savage and half starved, and fought continually over scraps which were thrown to them. They ate dead animals of all kinds, even human bodies; this accounts for the awful fate of Jezebel and Ahab. If a dog was treated kindly, he at once became a friend, and would accompany his new master along the streets at night, and defend him from other dogs which were always snapping at people's heels, especially strangers'.

But when a dog came to the edge of his district, he would stop and lie down, unless especially coaxed to go farther. To go on might mean that he would come back with an ear chewed off, an eye put out, or more scars on his lank sides.

The story is told of a man who lived in the trunk of an old palm tree which had a low fence around it. Gaunt, half-starved dogs clustered around constantly to get pieces of food he occasionally threw to them. No doubt Lazarus was in just such company as this when he lay at the rich man's gate.

The wolves spoken of in the Bible as "the wolf of evening" were like the dogs, only more fierce. They cautiously prowled at a distance from the sheep-fold, and made it necessary for the shepherd to be very alert at night to defend his flock from their ravenous attacks.

The foxes lay concealed during the day in solitary places or holes in some old ruins, but at night many would come forth and attack the sheep.

The sheep and the goats were herded together; usually, however, the goats chose the slope of a hill, while the sheep grazed in the valleys. At noon, when they came to be watered, the stone was rolled from the mouth of the well, and the sheep lined up on one side and the goats on the other. They were also separated when driven into the fold at evening. The wool of the sheep was used for clothing, and the flesh for food. The skins of the goats were made into bottles and sacks. When Joseph's brothers went into Egypt to buy corn, they took this kind of sacks.

The ass of Bible times was not stupid and awkward, but was a clever animal, even superior to the horse in intelligence. He could baffle a boy trying to ride him, where a horse would fail. When kindly treated, he was very affectionate. The ass was ridden by kings, and other persons on important journeys. Christ rode an ass when going up to Jerusalem as King, and many of the prophets traveled in the same way.

The ass is saddled and driven today much as in olden times, a thick cloth being thrown over his back, a straw saddle with a high pommel placed thereon, and then a bright-colored cloth spread over that. On the bridle are jingling bits of brass and small belts. The driver goes behind and directs the animal. One may cry out, "Bess" or "Piacco," but the driver says, "Let the bridle hang loose," and then, as one writer says, "you dodge your head under a camel load of blankets, brush your leg against a wheel of an oxcart, strike a fat Turk plump in the back; you miraculously escape upsetting a fruit stand; and at last you reach some quiet street with the sensation of a man who had stormed a battery."

The ass carries bundles of sticks, and also turns the water wheel. In this work he is blindfolded and tied to the horizontal bar of the water mill, and so reined that he walks around in a circle. The boy driver may fix a whip to touch him every time he comes around, and then go away and lie down to sleep while the poor blindfolded animal works. Each time an ass runs away, as asses are prone to do, the neighbor who finds him clips a piece from his ear, and then returns him to his master.

Some of the smaller animals of the Bible were as interesting as the larger, and Solomon, the great wise man, did not overlook them. He noticed that the ant laid up her food in summer to be ready for winter. Some have said that the ants are only flesh eaters, and that Solomon saw

the white pupæ and thought they were grains of corn. One man, who has observed ants for twelve years, tells us that they not only store away grain for food, but that they even plant and grow it. They bite the germ from all but the seed grain to prevent its sprouting in their damp cellars. The "ant seed-rice" is planted around the hill and kept free from weeds.

Sometimes mother says, "Johnnie, go and hoe the weeds out of the cabbages." But John is lazy and wants to lie on his back under a shade tree. Remember that the Bible says, "Go to the ant, thou sluggard; consider her ways, and be wise." C. L. Ross.



### How the Telephone Was Invented

ALEXANDER GRAHAM BELL's father was famous for his system of "visible speech," by which he was trying to teach deaf-mutes to talk. Bell inherited this interest. When he was twenty-one he learned that an electromagnet could vibrate a tuning fork, and he began to experiment with an electrical telegraph. So he set out on his search for the telephone.

Just at this time he was threatened with tuberculosis, and came to America, where he made a name for himself teaching deaf-mutes. He was so successful that for a time he laid aside his experiments with telegraphy and telephony. Two wealthy men, however, realizing his abilities as an inventor, supported his experiments. One of them, Sanders, had a deaf-mute son. Bell was to tutor him at their Salem home, and to conduct his experiments in their basement. The other, Hubbard, a lawyer, had a deaf-mute daughter. Bell fell in love with her, and four years later married her.

While he was working on the musical telegraph and telephone, he was trying to help a mute talk by making sound vibrations visible to the eye. "If I can make a deaf-mute talk, I can make iron talk," said he.

Just at this time when his two friends had begun to insist that he stop experimenting with telephony and confine himself to musical telegraphy, he met Prof. Joseph Henry, who had aided Morse, and who now urged him to work on.

"But," replied Bell, "I have not the electrical knowledge that is necessary."

"Get it," replied Henry.

Bell got it. He hired Thomas Watson as an assistant. His two old friends provided funds for his continued experiments with musical telegraphy, and at odd moments he worked on telephony. In 1875, at the end of three years of dreary drudgery, he had completed a new instrument. When sounds were at last transmitted, Bell was wild with enthusiasm. If his instrument could reproduce sounds, it could reproduce words and sentences. His two friends were finally convinced that he was on the road to a greater invention than musical telegraphy, and financed him until 1876, when he spoke into the instrument in the workroom and was understood by Watson in the basement.

On his twenty-ninth birthday he received a patent described as "the most valuable single patent ever issued." It was so entirely new that he did not know how to describe his invention to the patent officials; and although it was far from being a telegraph, he called it "an improvement on the telegraph."

"Had I known more about electricity and less about sound," he said, "I should never have invented the telephone. — *Every Week*."

### David's Sling

LONG before the time of David, the sling was used as an instrument of warfare. It was made of a piece of sinew or fiber, broadened in the middle where the piece was bent. A smooth stone was placed in the sling, and the soldier slung it once or twice around his head, and then let go of one string, thus sending the stone with great force. The sling was used by the Assyrians and Egyptians as well as by the Hebrews in taking or defending a city. The children of Benjamin, however, were especially noted for the dexterity with which they used the sling.

David lived in the fields when a boy, and cared for his father's flock. The ravines were full of wild

beasts, and he had many exciting experiences delivering his sheep from the lions, wolves, and bears. At a certain time it became necessary for him to visit his brothers in the army, to find out how they fared. On arriving at the camp of the Israelites, David found the entire army of King Saul cowering in fear, unable to put to flight or slay the giant Goliath, who was defying God's chosen people. David, on learning of this serious condition, offered to slay the Philistine warrior.

Saul offered David his armor and helmet; but David would not take them because he had not "proved them." Instead, he took five smooth stones from the brook, and put them in his shepherd's bag. His shepherd's sling was in his hand, and with this simple weapon, David went forth in the name of the Lord, and slew the Philistine.

In this simple little story of David and the sling,

is a lesson for all of us. It is a good thing to learn well how to do the simple, everyday duties of life; then when the important moments come, make use of what we have, and not try some new thing that we have not proved.

PANSY E. PALMER.

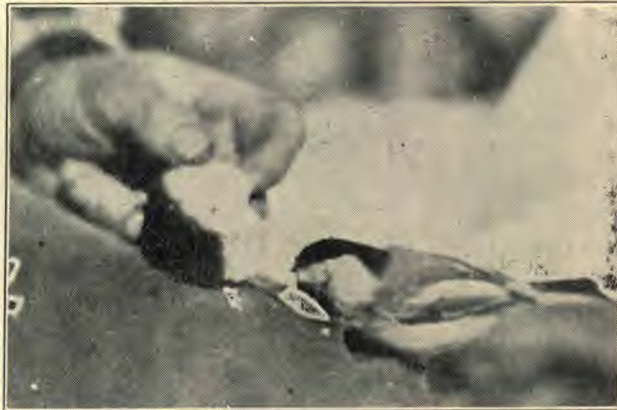


Photo by Forrest A. Snell  
E. E. Pratt, of Brampton, Michigan, sharing his lunch  
with a chickadee

### The Wise Mother Bird

THE following story, illustrative of the fact that work left to others to perform is not likely to be

done until we ourselves set about the doing of it, is old, having found a place in readers a generation ago; but it is none the less pertinent. I was delighted with its lesson when I first read it. The story runs something like this:

During the warm spring days a little mother bird built a cozy nest in a farmer's wheat field. After a few weeks the beautiful nest was filled with five little birds.

Every day the wheat grew taller; the heads came on, and finally were heavy with ripened grain.

One day while the mother bird was away gathering food for her young, the little birds in the nest heard a rustle in the grain. Soon they saw the farmer who owned the field come walking near the nest. He stopped a moment and said to himself, "I think I shall go over to Neighbor Brown's and tell him to come and cut my wheat tomorrow."

Upon returning to the nest, the mother bird found the little birds in a state of great excitement. "O mamma," they cried, "the farmer said he will have his neighbor cut the grain tomorrow. Then our nest will be spoiled! O, what shall we do?"

"Never mind," said the mother bird, "there is no need to worry. If Mr. Jones said he would have his neighbor do it, we may stay another day."

The next day when the mother bird was gone, again the farmer visited the field. That night when she returned to the nest all the little birds cried aloud, "O mother, the farmer was here again, and says that since Mr. Brown would not cut his grain he is going to get Mr. Smith, his other neighbor, to cut it tomorrow. What shall we do now?"

"Never mind," said the mother bird, "we may stay yet another day."

On the third day as she returned to the nest, the little birds were again wild with excitement. "Mr. Jones says that he is coming himself in the morning to cut the wheat."

"Then we must move and with no delay," said the mother bird, for when a man says he will do a thing himself, then it will be done."

EDMUND C. JAEGER.

### Jack's Prayer

A NEIGHBOR of mine who lives one block from the street car track, had warned his only son not to venture alone near the car line. Bidding the little five-year-old boy good-by one morning, the father, one of Duluth's prominent business men, walked to the car line, and noticing the little fellow following on behind, crossed the street, and dropped into a store. As the venturesome little fellow made his way to the car line, the father telephoned his wife to punish the boy as soon as he reached home. Then with a smile, and a kindly wave of his hand good-by, he motioned the child to go back home, as he hastily stepped into the car for down town.

The punishment was faithfully administered by the firm but tender-hearted mother. Little Jack not only asked forgiveness of both his parents for his disobedience, but that evening, before going to bed, he earnestly prayed, "Jesus, I am sorry that I disobeyed papa and mamma, and if ever again you see me going down to that street car line, *please stop my legs.*"

Would that all the bigger boys and girls were as earnest and sincere as Jack.

STEMPLE WHITE.

### Speeding Up the Store

(Concluded from page two)

Jim picked as his leader about the most hopeless article that he could find in the store. The season for putting up homemade preserves had been under way long enough, at that time, to demonstrate very clearly that, owing to the increased price of sugar, the housewives of the community were holding off in the matter of putting up fruit. A month before, based on the expectations of a normal demand, the store had bought a quantity of the best quality of can rubbers, and there was every indication that about two thirds of them would still be in stock when the home-canning season was closed.

Owing to the unusual quantity involved in the purchase, these can rubbers had been bought very closely. Jim decided that a cut in price which would simply absorb the extra margin secured by good buying would prove a sufficient attraction to make the goods move. Of course, there were other leaders for Jim's week; but he put the emphasis on can rubbers.

The sale opened Thursday, because the local paper appeared that day. Jim worked nearly all Wednesday night arranging his display. In the preceding issue of the paper he had had one preliminary advertisement, and he had passed the word along to all his personal friends that he was anxious to make his week the success of the store.

The procession of customers that crowded the store from Thursday noon until Saturday night demonstrated two things very conclusively: first, that Jim was a popular young man in the community; second, that the success of his sale was altogether too big to be accounted for on the score of personal popularity alone, and that most of it must be accredited to the

soundness of his judgment in selecting his leaders and fixing their prices, and to the effectiveness of the merchandising methods that he brought into play.

When the door of the store was closed late that Saturday night, they had sold eighty gross of can rubbers. The sale had brought a number of new customers into the store, and the volume of business done was of almost record-breaking proportions. Jim didn't forget to thank the other clerks for the loyalty with which they had coöperated. Tom had the next turn, and Jim worked just as hard to make Tom's week a success as he had to score hard when his own name was heading the advertising.

In the course of this experiment, which spread over about six or seven weeks, some of the clerks discovered that their judgment on certain articles and the prices at which they could be moved was decidedly faulty. On the whole, however, the plan of giving each clerk a week in which to show how far and fast he could go in the rôle of running the store was a decided success. Not only did it speed up sales, but it distinctly increased the teamwork spirit of the force.—*Every Week.*

### Word from Nova Scotia

A YOUNG American Red Cross lieutenant, while on his way to France, writes:

"Yarmouth, Nova Scotia, is a fine little town, a quaint old place, like South Lancaster. Everything is quiet, very quiet. I have been here only about two hours, and really people snub one until he makes it plain that he is going to wear the uniform. Then all changes. There are women in the post office, and little tiny fellows nine and ten years of age are tending stores and running errands, and all in uniform. It seems like a dream. The United States flag is flying under the English, here."

Suppose that God's people were so zealous in spreading the last message that their children would have to stay at home or in the store and do the work while their parents were out doing real missionary work!

LOUIS GLANVILLE STEVENS.

### What the Bible Is to Me

THE Bible is to me the solution to all the problems and mysteries of life—the convincing answer to every question. It is the rock upon which I can center all faith and belief without any liability of incurring failure or loss.

The Bible is the one source of a living hope—the one star among the flashing meteors of time, which never dims nor sets. The Bible yields healing for the broken and contrite heart; it affords balm for the wounded, troubled spirit. In overwhelming trials, in bitter disappointments, it is my supporting rod and staff.

When friends deny, betray, the Bible is the friend that changeth not. In times of pleasure, prosperity, and success, it is my shield and buckler, my strong tower.

The Bible enables me to render good for evil; to treat with courtesy and kindness those who treat me with insult and contempt. It makes the law of love a reality in the life. The Bible leads me to seek my best good, and that of my fellow men, for time and eternity. It is the anchor which moors our frail bark to the eternal shore, and when safely transported yonder, we shall tell in immortal language what the Bible has been to us.

P. S.

THE Bible is to the other blessings which the Lord gives me, as the sunshine is to the day.

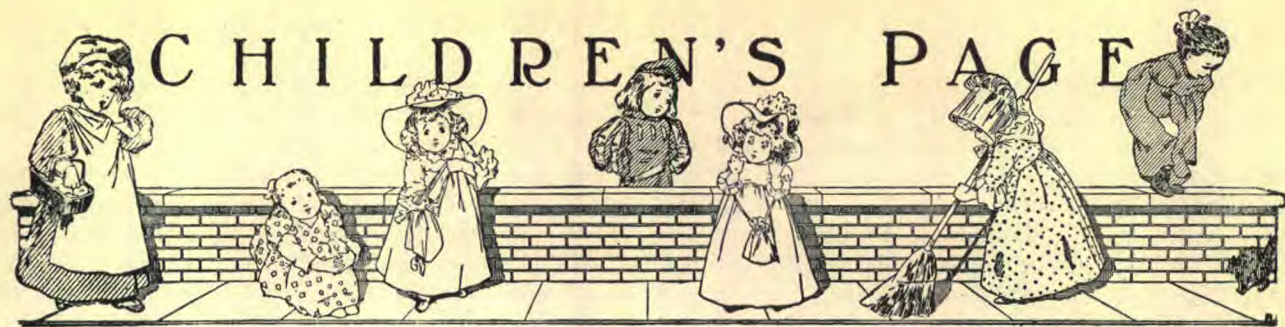
E. O.

O HOLY Bible, sacred Book! What dost thou mean to me? In sorrow and sickness, my solace; in distress and trouble my guide; in joy and triumph, my comrade; thou Voice of God to me! But transcending far all other worth is thy message of hope to me,—that blessed hope of Christ's coming, without which, life were hopeless indeed. O what would I be without thee, thou Book of all books to me!

W. S. T.

THE Bible is my never-failing friend. From it I receive much comfort.

I. V. B.



# CHILDREN'S PAGE

## An Audience of Monkeys

**T**HE most singular audience that I ever saw gathered to listen to preaching was an audience of monkeys.

When I first began work in the region which I have now occupied for more than thirty years, I asked two fellow missionaries to join me in a preaching tour in the adjacent taluk, or county. We first went with three native assistants to the taluk town, or county seat. Our tents were pitched in a grove adjoining the town. Usually on our tours we went two and two to preach in the villages, but this being the taluk town, and the first time of our preaching the gospel in that region, we went in a body into the native city.

Walking through the cloth, spice, grain, and iron merchants' bazaar streets, and then through the goldsmiths' and silversmiths' street, around through the temple street, and then through the street of Brahman residences, to advertise our presence and incite curiosity to know what we were about, we finally took our stand in the Brahman street, and all joined in singing one of the beautiful Telugu Christian lyrics, and gathered an audience of interested listeners.

We stood upon a little raised platform on one side of the street against the house walls. The houses were all of one story, joined together like a city block, with flat roofs and a low parapet along the front of the roof. One of our native assistants read a portion from the Gospels and another preached briefly; then one of my fellow missionaries followed, preaching more at length, while I watched the audience to study the countenances of the people among whom I expected to work.

I had noticed that behind the houses on the opposite side of the street there was a long row of trees growing in the back yards, the branches of which stretched out over the flat roofs.

Chancing to raise my eyes, I noticed many branches of these trees beginning to bend downward toward the roofs, and saw the faces of some old jack-monkeys peering out through the foliage. Soon some of them jumped down and came forward to see what their "big brothers" in the street were about as they stood gazing so intently at these white men standing on the platform. Springing upon the parapet, they seated themselves with their hind feet hanging over in front, and gazed with fixedness at the preacher as they saw the people in the street doing.

Other monkeys followed until there was a long row of them seated on the parapet. The latecomers I could see walking along behind the parapet, looking for a place wide enough to get a seat. Failing to find a place wide enough between two already seated monkeys, they would put up their hands, and, pushing each one sidewise, would seem to say, "Sit along a little, please, and give a fellow a seat," until the "bench" was crowded.

The audience in the street, standing with their backs

toward the row of houses, did not notice the monkeys, and so their attention was not distracted by them; the preacher went on with his sermon; the monkeys sat demurely, listening as intently as the audience below.

I noticed that many mother monkeys had brought their babies to church with them. These little baby monkeys sat upon the thigh of the mother, while her hand was placed around them in a very human fashion; but the sermon was evidently too high for these little folks to comprehend. Glancing up, I saw one of the little monkeys cautiously reach his hand around, and catching hold of another baby monkey's tail, give it a pull. The other little monkey struck back; but each mother monkey evidently disapproved of this levity in church, and each gave its own baby a box on the ears as though saying, "Sit still! Don't you know how to behave in church?" The little monkeys, thus reprimanded, turned the most solemn faces toward the preacher and seemed to listen intently to what he was saying.

With the exception of a monkey now and then trying to catch a flea that was biting him in some tender spot, they thus sat demurely until the preacher finished his sermon, and until he had distributed Gospels and tracts among the audience, and, bidding them a polite farewell, had started for our tents.

Our "celestial audience," seeing our "terrestrial audience" dispersing, then, and not until then, left their seats and demurely walked back and sprang upon the branches again. There were no "monkey-capers" as they went; they were as serious as a congregation leaving a church, and sat upon the branches in a meditative mood as though thinking over what they had heard the preacher say. And thus we left our unique monkey audience.—*Jacob Chamberlain, in "In the Tiger Jungle."*

---

### "Pin Money"

NOR that pin money is different from any other, or that it is intended for the purchase of pins only, do I write; but, as usual, the universal conception is either the antithesis of the cognomen, or the cognomen is a misfit. In this case, the universal conception is as far off as some meandering streams from their ancient courses. Pin money, as first originated, was pin money; it was money obtained from indulgent husbands for the purchase of pins—the large, bulky, ornamented variety. Today, the custom, altogether changed and more generally developed, has become a part of things regular; and broad thinkers call it a detriment.

The Catholic wife of Henry VIII of England instituted the custom. At that time, ornaments made of brass, ivory, silver, and gold, weighing from eight to ten ounces, were worn by the ladies in their hair. At Christmas time the gentlemen of the court gave

their wives money to buy these pins. Thus "pin money" was born.

The pin-money fad, which has become a traditional custom in America, is the cloak under which hides this country's worst enemy,—Waste,—and sad to say, he is entertained and admitted to the majority of homes. All of Europe looks askance at the extravagant American, for what is cast aside here would be gathered up and utilized over there. What a rich and powerful nation the United States would be if European economy and system were employed!

Every small lad nowadays must have certain allowances of money—pin money—to do with as he sees fit. Generally this allowance is given to him by his parents, and it is understood, of course, that he is to use it judiciously, but the fact remains, the money is not for anything definite or necessary—just pin money. The average lad wanders up one street and down another, peering into large show windows and delicatessen shops, deeply concerned as to how he shall part with his piece of silver. Candy, cakes, movies—many are the imps waiting to take his bit of change. His pals offer various suggestions to "help him spend it;" but somehow when the spending is done, his pals are not with him.

Finally he edges into some shop and reluctantly parts with his money. After the last bite has disappeared, he brushes off his mouth with the back of his hand and wanders dejectedly home,—“wish I'd spent it for somethin' else.” He spent the money because its mere presence disturbed him. Not every youth can sit still for long when bits of silver are burning holes through his pocket. He wants to spend it; he must spend it. What shall he get? He wants the most for his money. On and on he dreams, restless under the spell overpowering him. Yes, friend, he learns how to spend money, but what is the condition of that lad's mind after he has spent it?

Older persons carry pin money in their pockets or purses. They never know just for what it was spent, and not one thing have they “to show for their money.” The lad gets the habit; when he becomes a man, some traces of the habit abide with him. “As the twig is bent, the tree's inclined.” He must spend some of his loose change—a dime here and a quarter there, and away it goes. Now, I am not talking about a shadow or a phantom, am I? Many persons know the value of money; hard labor taught them. Numerous persons do not carry pin money, and neither do their children. Hundreds of lads save their pennies and only spend for necessities. These are excluded from the other class.

The pin-money habit is a custom, and customs are hard to break. A journey into the psychology of the

issue is not necessary; the facts are self-evident. Any custom or habit which ingrains into the make-up of men a loose, irrational, and negligent conception of something whose misuse is a parasite on durable progressiveness, should be discarded and repudiated. Money is, speaking literally, the objective of all men; its value and accumulation mark the prestige of nations, guide the satisfaction and contentedness of the citizens, cause the upheavals and wars—in fact, money is the czar of the world.

Although Christians should not make gold their god, yet the little they possess should be used carefully and to a purpose. Pin money ought to be a foreign term to them. The term “miser,” however, should not be applicable either.

One should think before one spends. The power of judging, of weighing, of future calculation, is an asset, gained only by an early start when the state of plasticity is at its best.

LOUIS G. STEVENS.

### The Boyhood of Jesus

WHEN Jesus was still a very small child, perhaps about three years old, his parents returned with him from Egypt to Judea, their homeland. There, in the little town of Nazareth nestled in a valley, with hills surrounding him on all sides, Jesus lived until he was about thirty years of age.

The Bible tells us but little about the youthful days of Jesus. However, we know that his parents were poor. Joseph was a carpenter, and probably received small pay for his work. People of the working class in that day did not live in fine houses, with many rooms, doors, and

windows. So very likely the house that Jesus lived in had only one room, with no floor except the bare ground, no window except a hole in the wall. There were no beds to sleep on, and no pictures hanging on the walls. The poor people of Christ's time slept upon rolls of matting; they sat upon the ground or upon cushions, and ate from a table something like a small stool; and this is the way that Jesus lived.

Jesus was not sent to the Jewish schools, as the other children were. He lived in his humble home, and was taught by his mother. As soon as he was old enough, he began to help his father in the carpenter business. He had the same trials and temptations that all other children have, yet he never sinned. He prayed for strength to meet and overcome every temptation. Jesus did not spend his time in pleasure seeking or dreaming, but was always busy, either helping his father, doing little acts of kindness for others, or studying the Word of God.

He was always kind, patient, obedient. “In his daily life he was perfect, and he did not fail; therefore he is our perfect example.” JESSIE RUTH EVANS.



JESUS AT WORK

# MISSIONARY VOLUNTEER DEPARTMENT

M. E. KERN ..... Secretary  
 MATILDA ERICKSON ..... Assistant Secretary  
 MRS. I. H. EVANS ..... Office Secretary  
 MEADE MACGUIRE } ..... Field Secretaries  
 C. L. BENSON }  
 J. F. SIMON }

## Missionary Volunteer Society Programs for Week Ending June 23

THE programs for this date, with notes, illustrations, and other helpful material, will be found in the *Church Officers' Gazette* for June.

### The Bible Year Senior Assignment

- June 17: Psalms 18 to 22. God the deliverer.
- June 18: Psalms 23 to 30. The shepherd psalm.
- June 19: Psalms 31 to 35. Confidence in the Lord.
- June 20: Psalms 36 to 39. God's goodness and mercy.
- June 21: Psalms 40 to 45. The acceptable sacrifice.
- June 22: Psalms 46 to 50. God our refuge.
- June 23: Psalms 51 to 55. A prayer for cleansing.

For notes on this assignment, see *Review* for June 14.

### Junior Assignment

- June 17: Psalm 119: 105-176. Praise, love, and power of God's Word.
- June 18: Psalms 121, 122, 124, 125. Psalms of degrees.
- June 19: Psalms 148, 149, 150. "Praise ye the Lord."
- June 20: Proverbs 1. Purpose of the Proverbs.
- June 21: Proverbs 3. Benefits conferred by wisdom.
- June 22: Proverbs 4. Parental instruction.
- June 23: Proverbs 10. Wise precepts.

### Proverbs

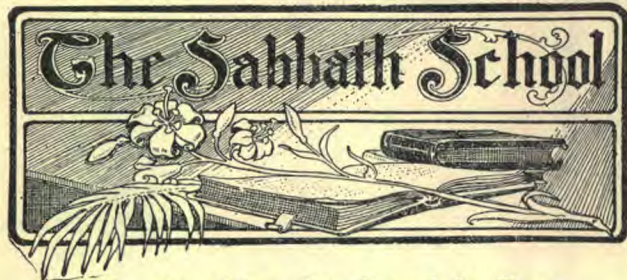
SOME one has said that a proverb is the "wisdom of many in the wit of one." A truth about life which is generally recognized is stated in a short, forceful way by some wise man, and it becomes a proverb which many use to express that truth.

Solomon, we are told, spoke 3,000 proverbs. Many of these are given in the book of Proverbs. Besides, there are some which were written or collected by Hezekiah, Agur, and King Lemuel. The proverbs are in the form of poetry, and taken altogether make one of the greatest books on the practical experiences and duties of life ever written.

The Lord has given this book of wisdom to his people, and especially to young people, that they may learn how to live. Young people could avoid many mistakes if they would study these wise sayings about life.

When boys and girls are inclined to be lazy and lie in bed late in the morning, they should read the lesson which Solomon learned from the ants, and what he says happens to those who desire—

"Yet a little sleep, a little slumber,  
 A little folding of the hands to sleep."  
 Prov. 6: 6-11.  
 M. E. K.



## XII — Preaching the Gospel in Rome (June 23)

LESSON SCRIPTURE: Acts 28: 17-31.

MEMORY VERSE: "I have fought a good fight, I have finished my course, I have kept the faith." 2 Tim. 4: 7.

### Questions

1. After reaching Rome, how long did Paul wait before he called the chief Jews together? Acts 28: 17, first part. Note 1.

2. How did he address these men? What did he say of himself? Verse 17, last part. Note 2.
3. What did Paul say of his trial before Felix and Festus? Verse 18.
4. How did he explain his appeal to Caesar? What did he say concerning his own nation? Verse 19. Note 3.
5. Why had he sent for these leading Jews? How did he explain his wearing a chain? Verse 20.
6. What reply did the Jews make to what Paul had said? What did they wish to hear? What did they say concerning the Christians? Verses 21, 22.
7. What appointment was made before they left? When they came again what did Paul teach them? How long did he continue to talk? Verse 23. Note 4.
8. What was the result of that day's labor? What did Paul say before they left him? Repeat the scripture he quoted. Verses 24-27. Note 5.
9. To whom did he say that salvation had been sent? What would be the result? Verse 28.
10. After the Jews departed, what did Paul's discourse cause them to do? How long did Paul remain a prisoner in Rome at this time? Where was he permitted to live? What work did he do? Verses 29-31. Note 6.
11. How did Paul afterward suffer in Rome? Note 7.

### Questions for Diligent Students

1. What evidence do you find in this lesson that Paul was a man of great promptness and energy? Note 6.
2. In our study of his life what qualities have you found that you most admire?

### Notes

1. Although Paul must have been very weary after his long voyage by sea and a tramp of one hundred and thirty-three miles, yet he allowed only three days to pass before he began laboring for the people.

2. Even though Paul was hunted and persecuted by the Jews, and they caused him untold suffering, yet he spoke no word of censure when he called the Jews at Rome to explain the cause of his presence there. Like his Master, he loved his own to the end.

3. "He said nothing of the abuse which he had suffered at the hands of the Jews, or of their repeated plots to assassinate him. His words were marked with caution and kindness. He was not seeking to win personal attention or sympathy, but to defend the truth and to maintain the honor of the gospel."—*The Acts of the Apostles*, p. 450.

4. "The apostle showed that religion does not consist in rites and ceremonies, creeds and theories. If it did, the natural man could understand it by investigation, as he understands worldly things. Paul taught that religion is a practical, saving energy, a principle wholly from God, a personal experience of God's renewing power upon the soul.

"He showed how Moses had pointed Israel forward to Christ as that Prophet whom they were to hear; how all the prophets had testified of him as God's great remedy for sin, the guiltless One who was to bear the sins of the guilty. He did not find fault with their observance of forms and ceremonies, but showed that while they maintained the ritual service with great exactness, they were rejecting Him who was the antitype of all that system."—*Id.*, pp. 451, 452.

5. A gross heart is one that has no sense of spiritual things. Dull ears are those that do not wish to hear what the Lord has to say. Eyes that are closed are those that are fixed on this world and its pleasures and vanities. Those having such hearts, ears, and eyes stand on dangerous ground.

6. While Paul was a prisoner in Rome, the churches he had raised up were not forgotten. While laboring for the Jews, and for the soldiers who guarded him, he added to his labors by writing letters of counsel to his absent brethren. He wrote to Philemon, to the Ephesians, the Colossians, and the Philippians during this captivity. We have these letters in the Bible. His guard was probably changed so often that there might have been six or eight different soldiers with him every twenty-four hours. No doubt he tried to win them to Christ. Through them he could reach Caesar's household and many prominent people. After two years he was set free, and again visited the churches; but again he was arrested, this time to be thrown into prison at Rome.

7. It was the cruel emperor Nero who finally sentenced Paul to die. As Paul was a Roman citizen, he was beheaded. His execution was private, and only a few were present. He was so courageous that the soldiers who attended him were filled with wonder. He did not think of his own sufferings, but of the churches which were left to struggle in an evil world. As he stood in the place of martyrdom he did not see the sword of the executioner, but, like Stephen, he looked upward, and saw Jesus at the right hand of God. He could then say, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

# The Youth's Instructor

ISSUED TUESDAYS BY THE  
REVIEW AND HERALD PUBLISHING ASSN.  
TAKOMA PARK STATION, WASHINGTON, D. C.

FANNIE DICKERSON CHASE - - - - - Editor  
ADELAIDE BEE EVANS - - - - - Associate Editor

## Subscription Rates

Yearly Subscription - - - - \$1.50  
Six Months - - - - .85

## Club Rates

In clubs of five or more copies, one year	Each
Six months - - - - -	\$1.00
Three months - - - - -	.35

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

## Lincoln a Pacifist

"I AM too busy to quarrel with you," said Lincoln to a man who came to explain a letter of brutal criticism.

To a young officer who had been court-martialed for his belligerency, Lincoln wrote:

"No man resolved to make the most of himself can spare the time for personal contention. Yield larger things to which you can show no more than equal right; and yield lesser ones, though clearly your own. Better give your path to a dog than be bitten by him in contesting the right. Even killing the dog would not cure the bite."

At another time, when given abundant opportunity and cause for personal resentment, he said, "It is better at this time not to be making points of etiquette and personal dignity."

## The Higher Law

THE young man who had been examining the row of shining instruments that lined the operating room, turned abruptly to the great surgeon:—

"Of course, you do not believe in the foolishness called prayer," he said.

"And why not?" the surgeon asked, as he held a delicate instrument critically to the light.

"What, with your scientific training?" the younger man exclaimed, in surprise.

"And why not?" the keen-faced, elderly man repeated.

"Oh, come now, Doctor," the young man said, smiling. "Surely you cannot believe that God would upset all the laws of nature to grant the request of some one of his creatures. You know how inexorable are the laws of nature."

"That's exactly why I believe so strongly in the efficacy of prayer." The words were spoken quietly, but with evident seriousness.

"Explain the riddle, please," the other demanded, and his manner was grave now.

"Why, that's easy enough to do," the surgeon said. "Prayer—or, rather, faith, which is the motive of prayer—is just as much a force of nature as gravity. The skeptics seem to think that if a prayer were answered all the laws of nature would be smashed to pieces. That is not necessarily the case. Let me illustrate: Why does this instrument that I hold in my hand not fall to the floor?"

"Why, because you are sustaining it."

"Exactly. And yet the law of gravitation is not wrecked or denied. It is merely superseded for the moment by a higher law—the law of life.

"Now, as we ascend in nature, we find this—the basic laws of a higher plane have just this power of overruling some of the laws of a lower plane.

"Gravity is a great law in the inorganic world. It is still a law in the organic world, but the great law of the organic world—the law of life—is superior to it. The plant thrusts its stem upward in the face of gravity; man walks about in defiance of it.

"Then, why may there not be a law in the next plane of nature, the spiritual, that, just as naturally, supersedes some of the laws of the organic world?"

The plant reaches down into the inorganic world, and grasping the dead atoms there, endows them with life and the ability to rise superior to the force of gravity. May not the spiritual world do as much for the material world without outraging a single law of nature?"

"Why—why, I guess it could," the young man stammered.

"It not only could—it does," the surgeon declared, emphatically.

"Then, there is something in prayer, after all?"

"The effectual fervent prayer of a righteous man availeth much," the doctor quoted. "I tell you, my friend, prayer changes things."

And the young man knew, from the light on the older man's face, that here was one man at least for whom prayer has changed things—many things.—*Selected.*

## Nevers

NEVER say, "I can't do it," only when tempted to do wrong; then say, "I can't do it" with an emphasis that cannot be mistaken.

Never try, or even desire, to shirk your own personal duties and responsibilities and put them on somebody else; but be ready and willing to shoulder them yourself.

Never become discouraged and give up in despair when meeting obstacles and perplexities. They are usually stepping-stones to greater success. Every successful person has had to meet these.

Never complain, or think it strange, when beset with even the most fiery trials. How can you expect to perfect character if you never have anything to try you? Trials, if meekly and patiently borne, are the best and greatest means of purification.

Never put off until tomorrow what ought to be done today, and never feel satisfied with having done less than the very best of which you are capable.

J. W. LOWE.

## War

I HATE war with all my heart. I am sure that I hate it with a hatred deeper than the hatred of you, reader, who never saw its actual workings and its garnered fruitage. For, you see, I saw the physical side of it; and, having seen it, I want to tell you that I have no words with which halfway adequately to describe it for you, so that you may have in your mind the pictures I have in mine. It is the most obscene, the most hideous, the most brutal, the most malignant—and sometimes the most necessary—spectacle, I veritably believe, that ever the eye of mortal man has rested on since the world began, and I do hate it.—*Irvin S. Cobb, in the Saturday Evening Post.*