

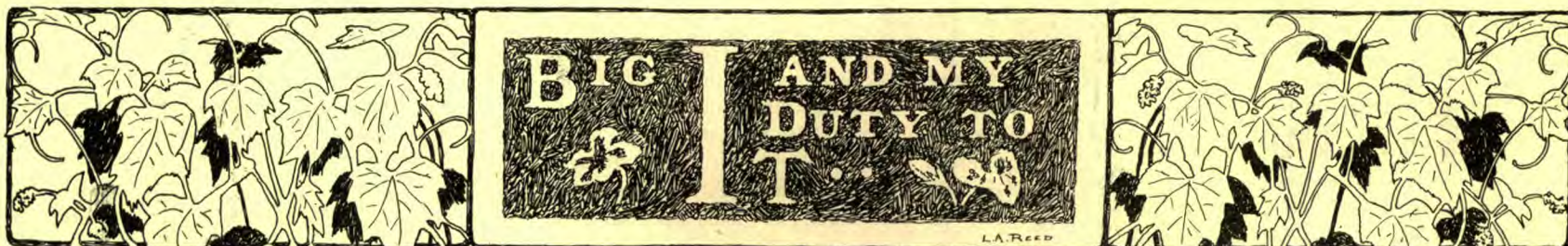
THE YOUTH'S INSTRUCTOR

REMEMBER NOW
THY CREATOR IN THE DAYS OF THY YOUTH

Vol. L.

BATTLE CREEK, MICHIGAN, DECEMBER 11, 1902.

No. 49.



IN order to speak intelligently, one must be thoroughly conversant with his subject. Before being able to distinguish the letter "I," we were all acquainted with the character it represented. Whether or no it is "King of the Alphabet," as Carter Helm Jones declares, few use it without an egotistical authority. Of all the letters the "I" occupies the least space; but for fair proportions, enlarged significance, and great pretensions, it is the most important of the six and twenty, holding a claim against the past, and a mortgage on the present.

One can not write a letter, give a note, sign a deed, get married, or even glance in a mirror, without acknowledging its sovereignty. He can not put locomotion or intelligence into any machinery without leaving its trade-mark. Yea, he can not contrive so small an instrument as a needle, which

lexicographers spell with two e's, without having an "I" (eye) in it, to make it perfect.

The letter "I" stands for the same as the Latin word *ego*,—individuality, or in more familiar usage, self. As an idol of importance, self has no equal. "I" to many is the great pharisaical letter of the alphabet, the most important pronoun of the English language. Its favorite expression is that of Haman's, "To whom would the king delight to do honor more than to myself?"

To this personality we owe a duty,—not to pet it, honor it, or exalt it, for it is inclined to be conceited, pompous, and despotic; but it must be bridled, muzzled, handcuffed, chained, conquered, if it counts for much in this world.

Self-Examination

First, Examine it. Self-examination is turning one's eyes inward. "Let a man examine himself," was Paul's counsel. When one is afraid to look within, it is plain there is something wrong therein. The reason there is so little self-condemnation is because there is so little self-examination. Plato's advice was, "Know thyself." While this is good from a physiological point of view, yet it is a hundred times more so from the moral and spiritual. Just as the traveler saves much wandering by inquiring the way, so he that examines himself saves many after-regrets. As the wise merchant takes stock, balances his books, and endeavors to strike a balance on every day's transactions, so daily examinations tend to a noble cultivation of character. Barometers were not invented to change, but to tell, the weather. Self-examination is not only to reveal our deficiencies and vices, but to incite us to improvement. Pythagoras went about interrogating himself thus: "Where have I turned aside from rectitude? What have I been doing? What have I left undone which I ought to have done? With such questions," he says,—

"Salute thyself; see what thy soul doth wear;
Dare to look in thy chest, for 'tis thine own;
And tumble up and down what thou findest there."

Self-Preservation

Second, Care for it. Self-preservation is the first law of nature. When life is in jeopardy, "skin for skin, yea, all that a man hath will he give for his life." Job 2:4. Self-destruction is an unpardonable crime in the face of the law. "Do thyself no harm." But it is done. By appetite and pleasure, intemperance of dress and time, health is imperiled and disease courted. "Alas for that Paganini who spoils his violin by giving one golden string after another for new pieces of music, until he finds his instrument without strings and himself without means of expression" — a mere skeleton without heart or brains for God.

To take care of the body is a noble and divine work. What is Westminster Abbey compared to it? "Ye are," said Paul, "the temple of God," and, "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

Self-Control

Third, Control it. Self-control is one of the most important, yet one of the hardest, things to do. Peter the Great enacted a law which he himself broke. Bursting into tears, he exclaimed: "Alas! I have civilized my own subjects, I have conquered other nations, yet I have not been able to conquer or civilize myself."

Though hard, yet it is not impossible to control one's self. Paul declared: "I keep under my body, and bring it into subjection." The Greek here is very expressive; it means "to smite one's self between the eyes." It is only when this is done, that a person can be called free. He who can not govern his thoughts, words, appetites, passions, surrenders his high prerogative, and is worse off than Athens when controlled by her thirty tyrants. He makes his soul a slave to the body, instead of making the body subservient to the soul. But, by the grace of God, every person can have, and should have, the mastery over himself. He should be an autocrat of his physical and mental domain, and when solicited by any of his subjects for license to do wrong, he should emphatically say, "No," and mean NO. Then will he be able to scatter the forces of evil which would destroy him, muzzle appetite and passion, and crush evil thoughts and habits.

Self-Denial

Fourth, Deny it. Self-denial is frequently a good thing, but it is a heathen rather than a Christian idea of piety. The Christ-established standard is, "If any man will come after me, let him deny himself." Matt. 16:24. Self-denial and denial of self are in no wise the same. The former, as we use the phrase, signifies some form of personal sacrifice, the giving up of some pleasure or indulgence, the endurance of some privation or suffering. The latter, as Christ used it, implies complete and unconditional self-surrender to the service of the Master. "It is not the giving up of one pleasure, or the occasional sacrifice of some cherished plan or desire; it is laying the whole life upon God's altar,—all pleasure and ambition, all plans and desires, all powers for service; to be used or to be held in disuse, to be fulfilled or to be curbed, to be developed or to be changed, as he desires." Self-denial may or may not be praiseworthy. It all depends on the motive. Denial of self is always praiseworthy, for its doctrine is, "He must increase, but I must decrease." Self is entirely eclipsed that Christ may shine.



Countess Schimmelmann denied self when she left her lovely castle home, gorgeous wardrobe, magnificent state carriage, and her position as lady of honor in the royal palace of Empress Augusta at the court of Berlin, to work among the fishermen on the Isle of Ruen in the Baltic Sea. Here she spent her summers living in a two-room hut, partaking of their coarse food, and living as they lived, in order to minister to them. Her friends opposed her Christian work. She was kidnaped, ill-treated, incarcerated in an insane asylum, and compelled to wear a filthy dress. Being offered freedom on the condition that she would give up her work, she abnegated self by saying: "I will do three times more mission work. I will never tell a lie. I will never change my will." For her to live was Christ. She could say what we should say:—

"Let my hands perform his bidding,
Let my feet run in his ways,
Let my eyes see Jesus only,
Let my lips speak forth his praise."

Self-Sacrifice

Fifth, Sacrifice it. Self-sacrifice is the method by which every life and blessing has been evolved. Every ray of the sun is a draft on that planet's force. Every lump of coal speaks of the majestic trees of the distant past. Every dish of meat, every strip of leather, every woolen garment, tell of the cattle which grazed our fields. By sacrifice we were born into this world; and our salvation, and the salvation of the world, depend on the sacrifice of the Christ. "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren."

Self-preservation may be "the first law of nature," but self-sacrifice is the law of self-preservation. The husbandman preserves his grain by casting it away. To give is to live. "He that findeth his life," said Jesus, "shall lose it: and he that loseth his life for my sake shall find it." Self-sacrifice is most pleasing to God, and most desired by God.

Many years ago in Virginia a mission meeting was held. In the large collection of gold and silver coins was a card on which was written, "Myself." "Who put this in?" asked one of the collectors. "A young man back there," said a deacon. That young man was John L. Shuck, one of the first American missionaries to China. He made the "I" tell for God, by consecrating it to God.

O my young brother! sister! it is not knowing what to do, but the *doing*. The humbling of the "I" is the surest way to exalt it; the best thing for its preservation is its sacrifice. "Not as 'I' will, but as thou wilt," are the words of the great Teacher.

"My Jesus, as thou wilt.
O, may thy will be mine;
Into thy hand of love
I would my all resign.
Through sorrow or through joy,
Conduct me as thine own;
And help me still to say,
'My Lord, thy will be done!'"

WM. P. PEARCE.

By the Brook

WHEN I was a young child, we lived at the foot of a mountain. A large brook came dashing down through the pastures and woods, on through the fields below the house, and hastened to reach a river that found its way to the Atlantic Ocean. Many happy days of my young life were spent on the banks of this brook. In countless ways it was an inexpressible delight to me; but in one pastime I indulged more than in all others combined,—throwing bits of bark, leaves, or whatever was most convenient, and not of value, into the stream, and watching them drift away, *never to return*. Sometimes it was a single canoe, again a mimic fleet. In the early springtime, when the poke plant started, I would

cut it into small pieces, and set them adrift. Sometimes they would move very slowly, and often revolve in an eddy till a strong current caught them and swept them on. Sometimes after a rain the current would be so strong that it would grasp every object within its reach, and, plunging on, soon carry it out of sight. O the beautiful hours of the beautiful days spent in this way! Their memory is still a pleasure. If you have never tried it, do so. I learned many a lesson at the brook's side, before I had ever heard of Tennyson's "Brook."

Next to the pleasure of seeing things *move on*, was the certainty that impressed me that *they never came back*. It was very hard for me to let go out of my life the things I loved. Perhaps our Father, knowing this, was thus early teaching me a needed lesson. Not only have those fragments never returned, neither have the beautiful days, nor the beautiful years. How important that we should remember that life's opportunities are largely among those things, that, once gone, never return. Are we spending *this day* so that when we look backward, it will be a satisfaction to us? Spring comes with all its new life unfolding, and gladness seems to fill every living thing. Before we are aware, its wondrous beauty has passed, and midsummer is here. So brief a time—and the goldenrod reminds us that autumn is waiting at the door. Her days are so delicious, so full of fruition, that, busied and dreaming, winter is upon us unaware. All are beautiful in their time and way, but *they never come back*. Other seasons may come, but past ones, never. I have heard of a philosopher who, amid every sorrow and calamity, consoled himself by saying, "This, too, shall pass away." How much wiser than to fret and complain of that which can not be avoided!

The coming and going of all earthly things lies in the realm of overruling Providence, and our only anxiety should be, How can we make wisest use of them in the present? How shall we most successfully learn the lessons our Father would teach? It is "to-day" that we should "hear his voice," in sweetest accents saying, "Come!" And when we come, he has something to say to us each day of our lives.

MARY MARTIN MORSE.

A Historical Sketch of the Aborigines of Porto Rico

WHEN Columbus discovered Porto Rico in 1493, he found it inhabited by Indians. As all the natives of the Greater Antilles were supposed to be descendants of the Arawaks of Guiana, South America, this island had her share also.

Las Casas, a Spanish historian, gives the number of the Indians inhabiting these islands as six million, but some think this estimate too high. It is claimed that the number in Porto Rico alone, before the coming of the Spaniards, was one million.

Only a few facts can be gleaned concerning this once noble race. The Spaniards themselves tell us that they were docile, intelligent, and cleanly in their personal habits. They differed greatly from the Caribs, who were cannibals, and wore no clothing.

The custom of compressing the heads of infants was practised by all the natives, but the manner in which it was done differed in the different islands. "The Caribs elevated the forehead, making it look like two sides of a square, but the aborigines of Porto Rico and the larger islands compressed the back part of the head, thus causing the crown of the head to become very thick." This custom afforded the Spanish settlers much cruel sport, and it became quite a practise for them to display their skill in the use of the sword by trying to see which of them could crack open the skull of an Indian, or most nearly take off the top of his head.

The Indians were treated very cruelly. Many of them were burned alive, or roasted over slow fires. They were divided into companies, and compelled to labor in the fields and mines. At first they trusted the Spaniards implicitly; but finally they rebelled against them.

The Spaniards had told the natives that they were immortal, sent from heaven for their edification. This they believed at first, but some of the more observant soon began to doubt. At least, the Indians made up their minds that if the Spanish heaven was to be the abode of the settlers and soldiers, they would have none of it. "One of them, Cazique Agueynaba, resolved to test the alleged immortality of the Spaniards, and so, acting under his orders, two Indians captured a Spanish soldier, and held his head under water for two hours; then they dragged him to the bank, and sat beside him for two days. Having been convinced that they had been deceived, they reported the results to their cazique."

Soon after this the Indians arose in rebellion. Although brave, their bows and arrows, wooden spears and stone battle-axes, could not compete with the Spanish soldiers' weapons, and they were badly beaten.

The houses of the natives were built of palm leaves or native wood. Much of their land was cultivated in maize, manioc, and ceiba trees. They had some idea of the Deity, mixed with many false notions. If what an old priest says is true, a heavy collar, often weighing sixty pounds and from nineteen to twenty-three inches long, and from fifteen to seventeen inches in breadth, was placed over the head and on the breast in order to keep the dead fastened securely in his resting-place, so that the devil could not carry him away. Often a whole lifetime was spent in carving and making one of these collars.

Their pottery, and their stone implements of warfare and husbandry, show marked skill, and they are regarded as the most civilized of the island Indians.

In 1508-1509 Ponce de Leon, who discovered Florida, in his search for the fabled "fountain of youth," settled at San Juan, where he founded Casa Blanca. In 1521 plans were laid to import negroes from Africa as slaves to fill the place of the exterminated Indians,—a practise that was not discontinued till 1870.

Such is the history of conquest. But the time is not distant when kingdoms will be swallowed up in one everlasting kingdom, and instead of races being exterminated, they will live forever under a King who will rule in righteousness.

MRS. IDA M. FISCHER.

The Stars Are Everywhere

THE summer comes, and the summer goes;
Falls the leaflet and fades the rose.
But summer or winter, in bloom or blight,
The sky is above, with its worlds of light,—
For the stars are everywhere!

Over the streets of the crowded town,
Over the wood and the desolate down,
Wherever a foot may chance to fall,
The steadfast shining is over all,—
For the stars are everywhere!

O lonely pilgrim along life's road!
Through shadow bearing thy weary load,
Thou canst not wander so far astray
But a light shall brighten about thy way,—
For the stars are everywhere!

—Christian Endeavor World.

The highest railway in the world has recently been completed,—the Oroyo railroad, in the Peruvian Andes. It is one hundred and thirty miles long, and cost upward of forty-three million dollars. "At one point it passes through a tunnel 15,665 feet above sea-level. This is nearly 1,500 feet higher than Pike's Peak, and but little over 100 feet less than the elevation of Mont Blanc." The Oroyo was built by American engineers.



The Story of Our Matabele Mission

After the War

THE year 1896 was an eventful one in the history of our Matabele mission. During the first three months one calamity followed another in quick succession. First came the expedition of Dr. Jameson into the Transvaal, which threw South Africa into a fever heat; then followed drought, which checked the development of the crops; then a cattle plague, carrying off hundreds of cattle in the section of the mission, while many more were killed to prevent the spread of the disease; then swarms of locusts, devouring the few green things that had escaped the drought. It would seem as if all this were sufficient; but these experiences sank into insignificance in the face of a far greater disaster,—the uprising of the natives. On account of this our workers were compelled to leave their homes on the farm, and take refuge in Buluwayo early in April. Indeed, at that time conditions had become so serious that an armed escort was sent from Buluwayo

arriving in Buluwayo, they discovered that an army of natives followed them on their way to the city, intending to attack them; but for some reason did not find them. One of the sentinels reported having heard their signal whistles as they passed near where the camp was sleeping, between 2 A. M. and daylight, their usual time of attack.

The farm had been deserted but four days when the Matabeles visited it, carrying away all the cattle, something more than one hundred, and threatening to return later to burn the buildings, and kill the natives who refused to join them against the whites.

Six months passed, and the workers, almost prisoners in Buluwayo, one day hoping to return to their station, and the next day disappointed because of the increasing hostility on the part of the natives, were compelled to wait. But during all this trying experience their faith in God and his power to cause even this experience to bring blessing, did not waver. Early in September they were back at the farm. Peace was now restored, and they went immediately to work to gather together what had been scattered abroad. In all that territory our mission station was the only one that was not burned or completely ruined. All the natives on the farm remained loyal; and although they had to flee from the rebels to save their lives, they kept safely all the mission property that had been intrusted to them.

Ten oxen and about twenty-five bags of corn

taking their children and training them, but they made very slow progress when the children were in the school only during the day, returning to their homes at night. Now parents came to the workers, and begged them to take their little ones and save them from starvation. Often children would be found who had been deserted by their parents—not because they were heartless, but because they thought in this way to put an end to their suffering.

Several of these children had been buried alive, but were recovered before death had claimed them. They were gathered in until a company of thirty-six had found a home. Some of these, however, did not live. Others were returned to their parents after the worst of the famine was over, until the family of little ones numbered thirty, ranging in ages from four to eight years. They were bright, quick to learn, and were soon able to express their appreciation for the kindness shown them. At the close of each meal, before leaving the table, they would thank their benefactors for their food. One day Brother Anderson was compelled to leave the table before the family had finished their meal, and about an hour later a little five-year-old came to him and thanked him. He asked him for what he was thanking him, and he said his dinner.

At one time, when breakfast had been finished, there was not enough grain left in the house for the next meal. The children were much concerned



NATIVES WAITING FOR FOOD NEAR BULUWAYO DURING THE FAMINE

to accompany them to the city, where fortifications had been thrown up for protection.

The natives were very savage in their warfare. Although illy prepared for battle, having few guns and little ammunition, they congregated in such large numbers that the white men were not able to cope with them until reinforcements arrived. The native policemen were well armed, and led their countrymen in this rebellion.

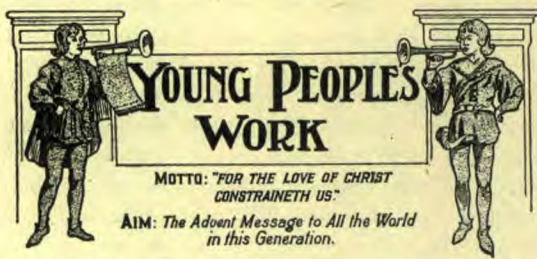
The Lord certainly preserved his servants in a remarkable manner during these trying times. They afterward learned that the very night after they left the farm for Buluwayo, a small company of natives had reached there, planning to kill all the white workers. And once while on the way to Buluwayo, they were compelled to retrace about five miles of their journey, in order to meet the escort that had been sent to conduct them safely. Had they driven forward one hour from the place where they turned back, they would have been surrounded by the hostile forces. After

was the extent of their wealth when the workers returned to the farm after the close of the war. And very soon these oxen died of rinderpest, so that the mission was without a team for several months. During this time all the soil prepared for crops was cultivated by hand with a hoe. But the evil effects of the war were yet to be felt more seriously. The natives who had taken part in the rebellion not only had had their homes destroyed, but their crops as well, and now starvation faced them. There was no grain for food nor to plant. The mission supplied more than one hundred natives with seed. But this was a trifle, compared to the need. Soon famine, with all its attendant horrors, was rife. The road to Buluwayo was dotted with the bodies of those who had started there in search of food, but, strength failing, had perished by the way. Children and old people especially suffered. For a long time our missionaries had believed that a good work might be wrought for the natives by

to know where more would come from. But together the workers laid the matter before the Lord, and then assured the children that their God would provide. When dinner came, they had three hundred and eighty-five pounds of corn in the house, a gift from the government to the children. Their exclamations of joy were great, and the seeds of faith and trust thus sown in the hearts of these boys and girls have later grown up and borne fruit in their lives.

One year from the time the workers were able to return to the mission farm from Buluwayo, Brother and Sister Armitage joined them. This reinforcement was greatly appreciated, as our missionaries were becoming much worn by the constant strain which the war and famine had brought upon them. But never a word of complaint had come from their lips. All their letters betrayed that grace and Christian fortitude which marks the missionary called of God, standing at his post.

E. H.



Alms

THE good old Earl of Devonshire,
With Kate, his wife, to him full dear,
Had on their headstone carven clear,
"That we spent we had,
That we kept we lost,
That we gave we have."

Hundreds of years since, yet to-day
No lovelier legend tells the way
The heavenly price for peace to pay;
For that we give we have, through powers
Redoubled for what love is ours
To spend, as dew returns in showers.

And rich toward God is better worth
In that new life, in that new birth,
Than all the treasures of the earth!

"That we spent we had,
That we kept we lost,
That we gave we have."

—Harriet Prescott Spofford.

The Gifts for Missions

REMEMBER, young people, that the little army of workers in the lands abroad will watch to see if the offerings for missions during the week of prayer give promise of a genuine world-wide missionary crusade. Let us be true to our motto and our aim, the love of Christ constraining to the most earnest endeavor, and the grand aim of carrying a message to all the world within this very generation steadying every soul to practical service. Let the old folks know that the youth are not asking for any piling up of worldly possessions to be left when the fathers and mothers are laid away. The glorious work of the third angel's message is to be accomplished speedily, so that old and young may see together the end of the reign of sin and the coming of the Lord. Will the young people do their utmost to swell this year's offering to the largest missionary contribution ever made among this people?

W. A. S.

A Call to Service

God calls for workers. His cause needs men who are self-made, who, placing themselves in his hands as humble learners, have proved themselves workers together with him. These are the men that are needed in the work to-day. Let those who have shown themselves to be men, move out and do what they can in the Master's service. Let them step into the ranks, and by patient, continuous effort prove their worth. It is in the water, not on land, that we learn to swim. Let them fill with fidelity the place to which they are called, that they may be qualified for still higher responsibilities. God gives all opportunity to perfect themselves in his service.

He who puts on the armor to war a good warfare will gain greater and still greater ability as he strives to perfect his knowledge of God, working in harmony with the plan that God has given for the perfect development of the physical, mental, and spiritual powers.

Young men and young women, gather a store of knowledge. Do not wait till some human examination pronounces you competent to work, but go out into the highways and hedges, and begin to work for God. Use wisely the knowledge that you have. Exercise your ability with faithfulness, generously imparting the light that God gives you. Study how best to give to others peace, and light, and truth, and the many other rich blessings of heaven. Constantly improve. Keep reaching higher and still higher. It is the ability to put to the tax the powers of mind and body,

ever keeping in view eternal realities, that is of value now. Seek the Lord most earnestly, that you may become more and more refined, more spiritually cultured. Then you will have the very best diploma that any one can have,—the indorsement of God.

However large, however small, your talents, remember that what you have is yours only in trust. Thus God is testing and trying you, giving you opportunity to prove yourself true. To him you are indebted for all your capabilities. To him belong your powers of body, mind, and soul, and for him these powers are to be used. Your time, your influence, your capabilities, your skill,—all must be accounted for to him who gives all. He uses his gifts best who seeks by earnest endeavor to carry out the Lord's great plan for the uplifting of humanity, remembering always that he must be a learner as well as a teacher.

MRS. E. G. WHITE.

General Notes from Indiana

MRS. R. W. McMAHAN, who has charge of the young people's work in Indiana writes: "Our South Bend young people have written for instructions, and desire to organize at once. I am in correspondence with several young people to whom I shall present the Membership Cards, and invite them to become members of our State Society. I feel that our boys and girls have been too long neglected. God has talent among them which must be directed, and used in the cause of present truth. They must be made to realize that there is a definite work for them to do in ushering in the glorious coming of our Lord."

There are several Societies in Indiana. The one at Kokomo has twenty members. Meetings are held each Sabbath afternoon, and the studies in the INSTRUCTOR carefully followed. The members are supplying reading-matter for the poor farm. They also have a sewing circle.

The membership at Mt. Vernon is reported as eighteen. Weekly meetings are held, at which Bible readings are conducted. Two dollars and twenty-six cents has been contributed for the work of the Society. There is quite an interested outside attendance.

The Society at Anderson is small, ten members, but the secretary writes: "The interest is good. God is blessing." The members are selling *The Life Boat*. Meetings are held each Sabbath.

The young people at Indianapolis have been organized for some time, with a membership of twenty-seven. Four new members were added last quarter. The sum of ten dollars has been collected for their work. Most of the members are engaged in distributing tracts and other literature. The leader writes: "The general interest is good. All are willing to do whatever they can to help the cause. The Lord is greatly blessing us as young people."

L. F. P.

The Weekly Study

(December 14-20)

As Sabbath, December 20, is the first Sabbath of the week of prayer, it is recommended that the Young People's Societies join in the regular week of prayer services.

From Montana

A LARGE Young People's Society has been organized at Bozeman, and I am very much pleased with the manner in which it is starting out. The older ones are working right in with the young people, and all together are starting out in practical missionary work. They are using the envelope plan of tract distribution, and are also doing quite a bit of practical Christian Help work, gathering garments for the poor, etc. They take a small club of the *Signs* for missionary correspondence. If they continue as they have started, they will surely accomplish much good.

LULU T. WHITE.

Good News from the South

BROTHER B. E. NICOLA, of the Oakwood Industrial School, writes: "We are starting a Young People's Society at Oakwood. We organized last Sabbath with a charter membership of twenty-five. We hope to make it one of the strong missionary factors of the work in this place."

From Hobart, Louisiana

OUR Young People's Society was organized June 28, 1902, with eleven members. We at once began to use the lessons given in the INSTRUCTOR, and have found in them a source of great help in our work. Our meetings are precious seasons of prayer and praise as the Holy Spirit moves us to give ourselves wholly to our blessed Master.

We have sold a few books, and are distributing periodicals as the way opens. While we are few in number, we feel that we are a part of the mighty army of Jesus.

The reports in the INSTRUCTOR are an encouragement to us. We wish there might be more of these words of cheer from all the little companies.

JOHN J. BROUSSARD.

A Co-worker

A WORKMAN who is doing a particular work well is pleased to hear the footsteps of his employer. His appearing may be quite unexpected, but the competent workman is neither frightened nor embarrassed. He has nothing to conceal. He rather enjoys the close scrutiny of his work by his master. The co-worker with God must do thorough work. He can not dally in secret with what he condemns in public. His Employer sees all.—Dr. Gobin.

How to Read the Bible

To some the Bible is uninteresting and unprofitable because they read too fast. Among the insects which subsist on the sweet sap of flowers, there are two very different classes. One is remarkable for its imposing plumage, which shows in the sunbeams like the dust of gems; and as you watch its dance from flower to flower, you can not help admiring its graceful activity, for it is plainly getting over a great deal of ground.

But in the same field there is another worker, whose brown vest and business-like, straightforward flight may not have arrested your eye. His fluttering neighbor darts down here and there, and sips elegantly wherever he can find a drop of ready nectar; but this dingy plodder makes a point of alighting everywhere, and wherever he alights, he either finds honey or makes it. If the flower-cup be deep, he goes down to the bottom; if its dragon-mouth be shut, he thrusts its lips asunder; and if the nectar be peculiar or recondite, he explores all about till he discovers it, and then, having ascertained the knack of it, he joyfully sings his way into its luscious recesses.

His rival of the painted wing has no patience for such dull and long-winded details. But what is the end?—Why, the one died last October along with the flowers; the other is snug and warm in his hive to-night, amid the fragrant stores he gathered so diligently.

To which do you belong, the butterflies or bees? Do you search the Scriptures or skim them? Let me urge you to store your minds carefully with Bible truths while your memory is young and fresh. As the bee lays up a winter store of food for his body, so you must stock your minds and hearts.—C. H. Spurgeon.

"SOME relics thought by Buddhists to be sacred were lately carried from Siam to Japan. When they reached a Japanese city, the whole road over which they were to pass was covered with cotton cloth costing \$1,600. The cloth was supposed to become very sacred and to gain great magical power, so that it was afterward sold for a dollar a foot, or \$68,000 for the whole."

CHILDREN'S PAGE

The Baby Moses



HE eyes of gentle Jochebed were sad and full of tears, And her heart was aching sadly with a host of untold fears; But the baby in the basket dropped to slumber with a smile,—

In the basket by the ancient River Nile.

So the mother left her baby 'mid the reeds and rushes there, As she raised her heart to heaven in a swift and silent prayer, And she bade his sister Miriam watch beside him for a while On the grassy bank beside the River Nile.

There were other eyes that watched him; for the Father from on high Looked upon the tender baby with a loving, careful eye,— Kept him safe from creeping serpent, and from hungry crocodile, In the rushes by the placid River Nile.

Came the daughter of King Pharaoh walking by the river-side, And the basket in the rushes in a moment she espied; "Bring it hither," she commanded; and she opened it, the while Miriam watched them there, beside the River Nile.

But the baby in the basket, wakened from his quiet sleep, Missed his mother's face above him, lifted up his voice to weep. "'Tis a Hebrew," said the princess, with a tender, pitying smile; "He shall be my son, and reign beside the Nile."

But his watching sister Miriam, full of gladness, hastened home, And called her mother, Jochebed, with joyful heart to come, And receive her darling baby, and to nurse him for a while, For the princess of the land beside the Nile.

ELIZABETH ROSSER.

Temperance and Maple Sugar

"It's easy enough for girls to be temperance," said Sadie Walters. "Girls don't want to drink or smoke or swear."

The brightest faces on the train that Monday morning were the faces of Fred and Sadie Walters. They were going to Vermont, to spend a week on Uncle Hiram's farm, and it was "maple-sugar time." Just think of that! They were going up to the maple grove to eat all the maple sugar they wanted, and have a lot to bring home. No wonder their faces were bright. Sadie and Fred had joined the Crusaders, and they looked often at their fresh ribbon badges.

"It's easy enough to be a temperance girl," said Sadie.

"It's easy enough to be a temperance boy, too, when you know how bad drink and tobacco are," said Fred. "Who would touch anything that was poison, if he knew it? And I shouldn't want to swear, anyway, for I shouldn't want to treat God so mean as that. He's too good to me!"

Bright and early Tuesday morning Fred and

Sadie jumped into the farm sled, each with long wooden spoons in their hands, and a tin pail tied to their belts.

Sadie flew about like an early butterfly when they arrived at the maple grove. She peeped into the log hut where the man slept who watched the sap boiling after it was gathered; she helped pick up the brush for the fire that was built on the ground, and peered into a kettle swung over it in gypsy fashion, between two long poles, all ready for the sap.

Fred tumbled about much like a stupid May bug, getting in everybody's way, and tumbling over every obstacle in his path. He was used to city pavements, and did not look to see what was before him, and he was so eager to see everything that he could not think about himself.

John the hired man swung a big yoke over his shoulder, and Uncle Hiram put a pail on each end, and off they went to the grove. Some of the buckets under the trees were ready to take to the "camp," as they called it, where the hut and

lingered to hold their spoons under and get a taste of the first drops.

"I thought it would be sweet, just like maple sugar," said Sadie.

"Oh, no!" said Fred, like one very learned, "the sap has to be boiled down to get thick, and the thicker it is, the sweeter it tastes."

"Why, of course," said Sadie; "I never thought of that."

Then they went to the next tree, and tasted of its sweet sap.

"You can take a lot of this because it is not so sweet," said Fred.

When they had been to four trees, Uncle Hiram called out:—

"Don't take too much, children."

"All right," said Fred.

But they kept tasting because it was not so very sweet,—just sweet enough to make you want a little more, as Sadie remarked. By noon-time they could not eat the nice lunch Aunt Elizabeth had put up for them, and they felt so sick

that they could hardly look at the big bubbling kettle swinging over the crackling fire. And they would have forgotten to fill their pails with sap if it had not been for John. Aunt Elizabeth had told them they might bring home their pails full, and make some sugar, and have it to take away with them. When they got out at the gate, it seemed as if they never wanted to see any sap again.

"You took too much," said Aunt Elizabeth. "Hiram said he would see to you."

"He told us," said Fred, "but we kept tasting."

"Never mind," said the good aunt, "you will be all right to-morrow."

But they had lost their dinner, and now could not eat any supper. Fred went to bed feeling pretty cross, and Sadie cried a little, but she did not let any one know it.

The next day they tried their snowshoes. They had never had snowshoes on until now, and such a time they had making them work! But it was such fun! Aunt Elizabeth called them three times, but they could not make up their minds to give it up.

"Don't do too much," called Aunt Elizabeth.

"Oh, no!" replied Sadie, and off she went for another frolic.

How their muscles did ache after they had gone to bed, but they were ashamed to say anything. The next day they were so stiff they had to stay in the house and rub on liniment. Aunt Elizabeth comforted them all she could, bringing out a pile of magazines and papers. They read and read until aunt said, "Don't read too much,

dears." But there was nothing else to do, as they did not feel like moving, and so they kept on reading until they both had the headache. Then they were so out of sorts Aunt said she guessed they were a little homesick. Uncle Hiram had noticed their temperance badges, though he had not said anything about them. When he came in at night, and looked at the children, he smiled jovially, and said:—

"A good night's rest will fix you all right, but if you want to enjoy yourselves while you are



"AND SHE BADE HIS SISTER MIRIAM WATCH BESIDE HIM FOR A WHILE"

the gypsy fire were. Uncle Hiram took off the empty pails, and put the pails filled with sap on the yoke, and off went John, but not before the butterfly and the beetle had a good taste of the sap.

There was another man in the grove, ready to tap the new trees when Uncle Hiram should come. The children watched the man cut the bark and wait a moment to see if the sap was going to flow freely, place a bucket under the tree, and go on to the next. Fred and Sadie

here, you must be considerably more *temperate*." Fred and Sadie were silent for some time, each thinking busily. At last Sadie whispered to Fred: "I never thought before how many things temperance means."

"Neither did I," said Fred.

And the next day the children had such appetites that they felt as if they could eat everything Aunt Elizabeth had cooked; but when she said, "Don't eat too much, children," they remembered Uncle Hiram's words, and they remembered all the rest of the visit, and did not "have a good time too hard," as Sadie told her mama when they were again at home.—*S. S. Times*.

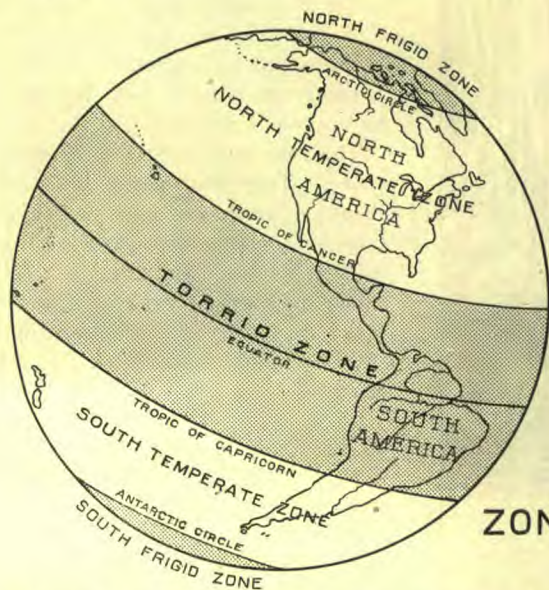


First Lessons in Geography

Lesson XIV

In making maps it is usually convenient to show only a small part of the world on one map. So it is necessary, in order for us to get an idea of what part of the world a map represents, to have some fixed rules for map-drawing. In drawing maps we always call the top north, the bottom south, the right side east, and the left side west.

But this is not all that is necessary. In order that one may know where he is on the earth, and in order to make it easy to draw maps, men have devised two systems of imaginary lines that divide the earth's surface into small sections, or parts. Half-way between the poles we mark a line around the earth, dividing it into two equal parts. We call this line the Equator. As lines and circles are not of the same size, we can not measure them by miles or feet or inches; so we divide a circle into three hundred and sixty equal parts, called Degrees. Each degree is, in turn, divided into sixty equal parts, called Minutes; and the minutes are again divided into sixty equal parts, called Seconds.



earth from east to west, parallel to the tropic of cancer. This line is called the Arctic Circle.

South of the equator, twenty-three and one-half degrees, is a line called the Tropic of Capricorn; and twenty-three and one-half degrees from the south pole we have another line, called the Antarctic Circle. Between these lines, we make as many others as we desire, running parallel to them.

These lines, all taken together, are known as Parallels, and mark the distance north or south of the equator. We call the distance north or south of the equator, Latitude, and it is marked on the sides of the map. Latitude is therefore in degrees.

The other system of lines runs around the earth from north to south, passing through both poles. These lines are called Meridians. We draw as many of these as we wish, then we choose one of them as the principal point to begin to reckon from, and call it the Principal Meridian. The distance eastward from that line is called East Longitude, and the distance west from it is called West Longitude.

Longitude is reckoned in degrees, and is marked at the top or bottom of the map. The greatest longitude that a place can have is one hundred and eighty degrees, or one half the distance around the world. The greatest latitude that a place can have is ninety degrees, or one fourth the distance around the world.

There are various meridians chosen from which to reckon longitude. In this country we usually reckon from the meridian of Washington, although sometimes we reckon from the meridian of Greenwich, England.

As we shall soon study the maps of the various continents of the world, it is necessary for us to know something about longitude and latitude. If you will look on the map of the world, you will find the meridian circles, and also some of the parallels.

REVIEW.—How do we tell the directions on a map? What is the equator? Name the tropics, and tell where they are. Where is the arctic circle? the antarctic? What is latitude? What are parallels? How do we reckon latitude?



ZONES

Twenty-three and one-half degrees north of the equator we mark another line, passing around the earth, from east to west, exactly parallel with the equator. We call this the Tropic of Cancer. Twenty-three and one-half degrees from the north pole is another line passing around the

Where is it found on the map? What are meridian circles? What is longitude? What do we mean by the principal meridian? What is the greatest longitude a place can have? What is the greatest latitude a place can have?

Lesson XV

"ALL the foundations of the earth are moved." "Which removeth the mountains, and they know not: which overturneth them in his anger. Which shaketh the earth out of her place, and the pillars thereof tremble."

One of the greatest effects of the flood is seen in the changing of the earth's seasons, so that part of the year it is warm, and part cold.

When the earth was first created, its poles no doubt pointed north and south, and the sun shone on all parts of the earth every day. This made a warm climate over all the earth. In Greenland, where now it is very cold, we find remains of palms and other trees that grow only in a warm country. This shows that at one time it must have been warm there.

During the flood the foundations of the earth were moved, so now the poles do not point exactly north and south. They lack twenty-three and one-half degrees of doing so. This makes it so that the sun does not shine at the north pole for six months at a time, and then it shines all the time for six months. It is the same way at the south pole, only the sun shines there while it is dark at the north pole, and it is dark there while it shines at the north pole.

God says that the daysprings have taken hold of the ends of the earth, that the wicked might be shaken out of it. When it is dark so long at the poles, it gets very cold. When the day comes, the light shines at such a slant that it thaws out only a little of the ice and snow that had formed in the winter. For this reason it is cold and frozen there all the time, so no one can live there.

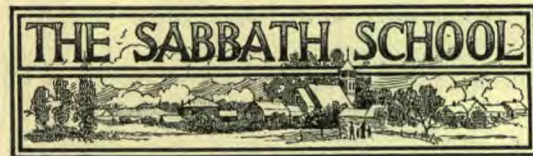
Around each pole is a broad belt of this kind of country that is called the Frigid, or frozen, Zone. So we have the North Frigid Zone and the South Frigid Zone. On your maps the imaginary line, called the Arctic Circle, marks the border of the north frigid zone, and a line called the Antarctic Circle marks the south frigid zone.

Lying on each side of the equator is a broad belt of country, in some part of which the sun is directly overhead at noon every day, and the days and nights are each about twelve hours long. It is always very warm there; and where there is rain enough, the trees are green all the year. This zone is forty-seven degrees wide, and we call it the Torrid, or hot, Zone. The torrid zone is bordered on the north by the Tropic of Cancer, and on the south by the Tropic of Capricorn.

Between the torrid zone and the north frigid zone is a broad belt of land which is neither so hot as the torrid zone nor so cold as the frigid zone. This we call the North Temperate Zone. Between the torrid zone and the south frigid zone is a similar zone called the South Temperate Zone.

REVIEW.—How does the axis of the earth point? Why? What effect does this have on the earth? Into how many zones does it divide the earth? Why has God thus changed the earth?

FLOYD BRALLIAR.



THE INTERMEDIATE LESSON

XII—The Call of Moses

(December 20)

LESSON SCRIPTURE: Exodus 3.

MEMORY VERSES: "O Lord, our Lord, how excellent is thy name in all the earth." Ps. 8:1. "And they that know thy name will put their trust in thee." Ps. 9:10.

While Moses was caring for Jethro's flocks, he was out among the mountains, seeing the works of God in the beautiful scenes of nature. This must have brought fresh to his mind the early lessons that he had learned from his mother's lips about the Creator of the heavens and the earth. For forty years he lived the peaceful life of a shepherd, learning of God the truths which he wrote out in the book of Genesis, to teach the world in all coming time. The tender care that he had to give to the sheep of his flock also taught him many lessons, and prepared him to lead God's people like a flock through that same wilderness.

It was because Moses studied the works of

NOTE TO TEACHERS.—In teaching this lesson, be sure that the pupil understands what a degree is, and why it is used; also be sure that he knows what the equator is, and knows the difference between longitude and latitude, and where to find each marked on the map. Show him, on the map, how a city is marked, and how we mark a capital city. Show him how rivers and mountain chains are designated. In fact, familiarize him with actual methods, explaining points that he does not understand, so he will have no trouble with the map questions that are to follow.

God in nature that he was so quick to notice a strange sight, and to try to find out the cause of it. It was when God "saw that he turned aside to see," that he spoke to him out of the midst of the bush.

God was going to lead his people out of Egypt, away from all the false gods that they had worshiped, to bring them to himself. But "he that cometh to God must believe that he is." So the first message that God sent the people was, "I AM."

All the false gods of the nations are nothing; they seem to be something, but they are not (read Psalm 115). Therefore they are a lie. "But the Lord is the true God." His name is "I AM;" and he is the only one who really is. Jesus said that he is the One "which is, and which was, and which is to come." I AM is present; this is God's name forever. He is ever present, "the same yesterday, and to-day, and forever."

But he says also, I AM that I AM,—I AM that which, or what, I AM. So the name of God shows us what he is; it is to teach us his character. Every one of God's works is to show us something of *what he is*; so all things are declaring the everlasting name of the Creator. "O Lord our Lord, how excellent is thy name in all the earth!" What a grand, glorious, and almighty name is this everlasting name of our God and Saviour! And from everything that he has made, he is declaring it to us, just as truly as he did to Moses out of the midst of the bush.

God wanted the children of Israel to know him, so that they would trust him and let him lead them through the wilderness, as the sheep follow the kind and gentle shepherd they have learned to know. And so he declared his name to them, for "they that know thy name will put their trust in thee."

The One who appeared to Moses in the flame of fire was Jesus Christ the Saviour, who had come down to deliver his people from bondage. He subdued his glory so that Moses might look upon it and live, and took a common bush, a lowly shrub, no different from any other, in which to appear. In this he was showing in a figure how he was to veil his glory, and come to dwell in the form of a man, just like any other man, in order to deliver his people from the bondage of sin.

The Lord made it very plain to Moses that he would manifest his power in delivering Israel, and gave him signs by which he was to show both the elders of Israel and Pharaoh that One mightier than the king of Egypt was working for his people. Exodus 4.

Moses pleaded that he was slow of speech. He had been away from Egypt so long that he could not use their language as fluently as he did when he lived there. But the Lord told him that he had created man's mouth, and he would be with him and teach him what to say. He also told him that Aaron his brother was coming out to meet him, and he should be Moses' mouthpiece. Angels had instructed Aaron to go to meet his brother. In the strength of the Lord they were able to do the great work to which he had called them. And so are we; for with the Spirit of God abiding in his heart, we can do all that he commands.

Questions

1. What was the work of Moses after he left Egypt? Ex. 3:1. In doing this work, where would most of his time be spent? What was God preparing him to do? What did his work for the flock teach him?
2. Where was Moses one day leading the flock? What is Horeb called?
3. What attracted Moses' attention? Verses 2, 3. Did God speak to him at once? What did he wait for?
4. What made Moses quick to see, and anxious to understand all that he saw? What did God tell him to do first of all? Verse 5. Why?
5. What did God say that he had seen? Verse 7. What had he come down to do? Verse 8.
6. What call did God then give to Moses? Verse 10. Did Moses want to go? Why not?
7. What question did Moses ask the Lord? Verse 13. By what name did God make himself known to the children of Israel? Tell some of the things that this name teaches us of God.
8. Where is God showing us his glory, and for what reason? What must we do before we can understand the revelation?
9. What evidence did the Lord give Moses that he would manifest his power in delivering Israel? Ex. 4:1-9.
10. How did Moses try to excuse himself? Verse 10.
11. What reply did the Lord make?
12. Who did he then associate with Moses? What practical lesson do you see in this?

THE YOUTH'S LESSON

[XII—The Two Mysteries

(December 20)

MEMORY VERSE: Col. 1:26, 27.

The "mystery of godliness," God manifest in the flesh, is the basis of Christianity. This mystery was revealed when the "Word was made flesh." John 1:14. During the lifetime of the apostles, who were taught the "mystery of godliness" from the lips of Jesus himself, who was the revelation of this mystery, another mystery began to develop. 2 Thess. 2:3-12. Paul, writing of this to the church at Thessalonica, uses terms that identify it with the prophecies of the little horn in Daniel 7 and 8. Compare 2 Thess. 2:3 with Dan. 8:12, R. V. Paul taught that the man of sin would be revealed in connection with a falling away from righteousness, while Daniel saw in his vision that the little horn was able to manifest its power only "through [or because of] transgression." Again compare verse 3 with Dan. 7:8. Both refer to a man. Also verse 4, where the man of sin would oppose and exalt himself above all that is called God or is worshiped, sitting even in the temple of God, showing himself that he is God, with Dan. 7:25 and 8:10, R. V., where the prophet saw the little horn not only speaking great words against the Most High, but assuming the power to change his law, and magnifying himself even to the Prince of the host, and taking away the continual.

From these comparisons it is clear that the man of sin of whom Paul wrote is the very one who is the leading subject of the prophecies of the seventh and eighth chapters of Daniel. Of this man of sin it is emphatically stated that he substitutes himself for God in the sanctuary service (2 Thess. 2:4); and the work which culminated in this self-deification, which had already begun to work in Paul's time, is called the "mystery of iniquity." Verse 7.

Then the work of the papacy in corrupting the true temple service by taking away the *continual*, which we studied last week, is accomplished by putting man in the place of God, thus substituting the "mystery of iniquity" for the "mystery of godliness," justification by works for justification by faith, and the outward and the visible in worship for that which is spiritual.

The tabernacle in the wilderness, and later the temple, was a copy of things in heaven. Ex. 26:30. By the rending of the veil of the temple (Mark 15:38) at the time of the death of Christ, who is the true sacrifice, it was intended to mark the close of the earthly priesthood and ministry. Type had met antitype. "By virtue of his death and resurrection, he [Christ] became the 'minister of the true tabernacle, which the Lord pitched, and not man.'" Heb. 8:1, 2. By taking upon him our flesh, and offering himself for man, Jesus took away the typical continual service (Dan. 9:27), and established an eternal reality in its place. He became our High Priest, serving continually in the heavenly sanctuary. Acts 2:32, 33; Heb. 8:1, 2; 7:23-25.

In its work of corrupting Christianity, the papacy has taken away the continual, or real presence of Jesus, and has put an earthly service in the place of the heavenly. The papacy has a god of its own, the pope; a saviour of its own, the church; a sacrifice of its own, the mass; a mediator of its own, the priesthood and the Virgin Mary; a justification of its own, justification by works; and a pardon of its own, the confessional. It presents a system for the salvation of man which is false, a grand deception,—the "all deceiver of unrighteousness." 2 Thess. 2:10. This is the mystery of iniquity, in contrast with the "mystery of godliness," which is God manifest in the flesh.

The practical thought in our lesson to-day is, Which mystery shall be allowed to develop in our lives? "Every spirit that confesseth that Jesus Christ is come in the flesh is of God." 1 John 4:2. "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." Matt. 10:32.

Questions

1. What is the basis of Christianity?
2. When was this mystery revealed to all the world?
3. During the lifetime of Him who revealed the "mystery of godliness" to the world, what other mystery began to develop?
4. How does Paul describe this development?
5. Give as many evidences as you can, by comparing this description in 2 Thess. 2:3-12 with the prophecies of Daniel 7 and 8, which show that both refer to the development of the same power.
6. What place does the man of sin take in the sanctuary service?
7. What is the development of this system of self-deification called? May we expect to see its development in any place outside of the papacy?
8. Then in what manner has the papacy taken away the "continual"?
9. After what was the tabernacle, and later, the temple, a copy? What was the significance of the rending of the veil of the temple at the crucifixion of Christ?
10. In offering himself for man, what did Jesus establish instead of the typical continual service?
11. What position does he now occupy?
12. What shows that the papacy does not recognize the continual priesthood of Jesus in the sanctuary above?
13. How can we open our hearts to the development which it offers?
14. By what term does inspiration describe this deification?
15. How can we open our hearts to the development of the "mystery of godliness"? Shall we so open them, now?

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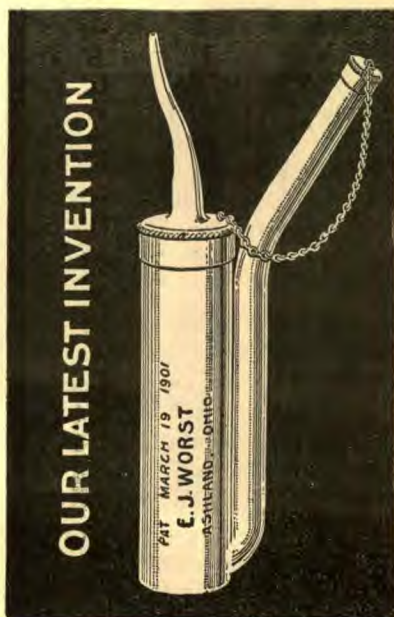
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EDITORIAL NOTE.—If you have the slightest symptoms of Catarrh, or are easy to take cold, you should send for a Co-Ro-Na on the easy terms offered. In writing be sure to name this paper.



TWO-THIRDS ACTUAL SIZE.



Work

LET me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market-place, or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray:
"This is my work—my blessing, not my doom.
Of all who live, I am the one by whom
This work can best be done, in the right way."

Then shall I see it not too great, nor small,
To suit my spirit and to prove my powers;
Then shall I cheerful greet the laboring hours,
And cheerful turn, when the long shadows fall
At eventide, to play and love and rest,
Because I know for me my work is best.

—Henry Van Dyke, in *the Outlook*.

The Origin of Surnames

"IN the beginning" but one name was given to an individual, and the first pair were so named by the Creator himself, the first being Adam, signifying "of the ground;" and Eve, meaning "life, or life-giving;" the names thus indicating facts attending their origin. In like manner Eve named her first son Cain, which in the Hebrew was "acquisition," as one given in view of the promise made to her that "the seed of the woman should bruise the serpent's head;" and the third son was named Seth, meaning, "Put, or Appointed," and signifying that he was in the place of the brother who had been slain.

For hundreds of years but one name seems to have been common; but later, to designate an individual, the name of his country was added, as Elijah the Tishbite, and still later a second name was adopted, as "Simon, whose surname is Peter."

It would seem that the "surname" was originally a "flattering title," which individuals would take upon themselves, or which was given to them, to indicate that favor had been shown them. See Isa. 44:5; 45:4. But the surname, as distinctive of families, is of comparatively modern date.

"The Romans in their early history usually bore only one name, but later used a second, and sometimes even a third and fourth name to distinguish the main family of its possessor, the branch family, and finally some personal peculiarity, or some notable deed that marked him apart from others. But in Europe generally the use of fixed family surnames can not be traced further back than to the tenth century. They first came into use in France, particularly in Normandy, and the Normans introduced them into England at the time of the Conquest. The French custom was to give to the individual the name of the estate whereon he resided with the prefix 'de.' In England the preposition 'of' was used instead, and in a few generations this connective was lost, and James of Winton became James Winton, simply.

"In Germany, territorial surnames became general in the eleventh and twelfth centuries, with the prefix 'von.' When surnames spread to all classes, later, the particles 'de' and 'von' were regarded as marks of nobility, and when new families were ennobled by the sovereign, these particles were prefixed to names altogether plebeian in origin, in which case they of course had no significance whatever. Surnames were but little used in Scotland, even as late as the twelfth century; and down to the beginning of the nineteenth century, they had not been universally adopted among the peasantry of the Welsh mountains. In all countries, the use of surnames among the common people was of later date than with the wealthier classes.

"The sources of surnames were various. The

natural features of the country gave their names to those who lived near them; hence we have such names as Wood, Marsh, Wells, Dale, Meadow, etc. The position of a dwelling with reference to some feature of the landscape, gave other names; as, Underhill, Atwood, Byford, and the like. Persons who left their native country to live in another, were given the name of their nationality to serve as a surname. Thus a Scotchman wandering into England returned with the acquired name of Scott, and an Englishman in Normandy became Inglis, a native of the Netherlands in England or Scotland became Fleming or Holland, and so on.

"A very large class of surnames were formed by 'son,' or its equivalent, in the language of the country added to the Christian name of the father. Names of this sort were wont to fluctuate from generation to generation. Thus if James Allenson had a son who was named Allen for his grandfather, the youth would be known as Allen Jameson. Such changes are common even yet among the Swedes and Norwegians, with whom the word 'sen' stands for son. The endless list of names ending in 'son' originated in this manner. Another long list is that of the Christian names apparently pluralized, as Edwards, Adams, Williams, etc., this 's,' however, having been in the original the possessive of the father's name. This possessive was the origin of large numbers of Italian surnames in 'i,' as Drossi, Crispi, etc.

"The custom of using 'Fitz,' signifying 'son of,' originated in Normandy, whence it was imported into England, and gave a large group of surnames, as Fitzsimons, Fitzherbert, etc. In the Highlands of Scotland, the prefix 'Mac' was used with the same meaning. So also the 'Ap' of the Welsh people, and the 'O' of the Irish.

"Surnames without number are drawn from occupations, trades, or callings, as Knight, Page, Brewer, Butler, Taylor, Carpenter, Shepherd, Farmer, etc., etc. From these, additional names may be derived with reference to the father, as Smithson, Masterson, McPherson (son of the parson), and others. So, also, personal qualities originated names without limit, as Black, White, Strong, Stark, Lang or Long, Short, Greathead, Littlejohn, Cruikshanks, nicknames having been often perpetuated as surnames.

"A long list of surnames were derived from the signs borne by inns and shops. Thus John at the bell became John Bell, Matthew at the Lion became Matthew Lyon, and so on. From this origin probably came nearly all of the many surnames derived from the names of animals, and also many of those beginning with 'saint,' though these last may sometimes have originated with the selection, by the first owner of the name, of some particular saint as his patron. The long list of names ending in 'ton' were no doubt taken from the owner's original places of residence, Thorntown becoming Thornton, Daletown changing to Dalton, etc."

The origin of surnames opens a wide field for study, and one that can by no means be fully gone over in a single brief article. Sometimes the origin of a name becomes very difficult to trace, through changes in the meaning of words, that come about in the lapse of time, and still more through modifications of spelling, especially in transferring from one language to another.

MRS. J. A. CORLISS.

Independently Poor

SHE always had a good time, the other girls said of Jessie; said it half enviously, some of them. Her home was an old-fashioned, rather shabby house, where the furnishing and the style of life were of the plainest; but she welcomed her friends there cordially, and shared with them what she had without pretense or apology. She wore her plain clothes in the same way,—prettily and daintily made, but inexpensive always,—and made the most of what-

ever pleasures came to her without regard to appearing in costly array.

"You seem to get as much satisfaction out of everything as if you were independently rich," said a discontented acquaintance one day. "I don't see how you can."

"Well, if I am not independently rich, I am independently poor, and I suppose that's the next best thing," laughed Jessie.

After all, it is the independence that counts rather than either the wealth or the poverty. The simplicity of standing for just what one is, without sham or pretense, lifts a burden of fret and anxiety, leaving the spirit free.—*Selected*.

The Language of Love

Nor in its object, but in its subject, does love demand servitude. The language of love in God, angels, and man, is sacrifice, unselfish service. The most imperious heart becomes humbled and enslaved when love enters it. Even the love of God demands the "form of a servant" in which to express itself; so "the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." "I am among you," says Christ, "as one that serveth." It was because God loved the world that "he gave his only begotten Son." It was because Christ "loved the church" that "he gave himself for it." Love never weighs its burdens nor measures its journeys. "Many waters can not quench love, neither can the floods drown it." It can not be bought nor sold; for, "If a man would give all the substance of his house for love, it would utterly be condemned." It needs no compensation in material coin. Though the whole world may turn against its object, it matters not, for love still sings:—"Though thou art naught to all the world, Thou'rt all the world to me."

—*Selected*.

THE December number of *The Life Boat* has a leading illustrated article on The-Cigarette Evil, by Lucy Page Gaston. W. S. Sadler relates some of the special providences connected with the opening of the Chicago work, and others write on the same subject. An effort is now being made to introduce *The Life Boat* into every military post in the United States and its new possessions. Appreciative letters are received from the commanding officers; and in other ways the work is meeting with success.

WITH the December number the *Advocate* completes its fourth year. Its growth from the most humble beginning to its present size and circulation certainly indicates that the *Advocate* has a place to fill, and is filling it well.

The present number deals especially with the history of education, devoting ten pages to this vital subject. The usual space is given to helps for Sabbath-school teachers, with general useful information for all who are interested in this branch of the educational work.

For further information address *The Advocate*, Berrien Springs, Michigan.

The Youth's Instructor

PUBLISHED BY THE

REVIEW AND HERALD PUBLISHING COMPANY
BATTLE CREEK, MICHIGAN

ADELAIDE BEE COOPER - - - EDITOR

Subscription Rates:

YEARLY SUBSCRIPTION	- - - - -	\$.75
SIX MONTHS -	- - - - -	.40
THREE MONTHS -	- - - - -	.20
To Foreign Countries	- - - - -	1.25

CLUB RATES:

5 to 9 copies to one address, each	- - - - -	\$.55
10 to 100 " " " " " "	- - - - -	.50
100 or more " " " " " "	- - - - -	.45

Entered at the post office at Battle Creek, Mich., as second-class matter.