

The YOUTH'S INSTRUCTOR

Vol. LVII

October 26, 1909

No. 43



Painted by himself

REMBRANDT



A Twentieth Century Catholic

THE *Independent* says that in a new Catholic book, entitled "The Stability and Progress of Dogma," the author makes several statements similar to the following:—

"If any one makes public profession of heresy, or tries to prevent others by word or by example, he ought not merely, absolutely speaking, to be excommunicated, but he may also be justly killed, lest his contagious and dangerous example should cause loss to others. In fact, a wicked man, says Aristotle, is worse than a beast, and does more harm, from which it follows that if it is not wrong to kill a beast of the forest, especially if it be mischievous, so it may be a good action to deprive a heretic man of the power of carrying on a mischievous life, as an injurer of the divine truth and an enemy of the health of other men."

The foregoing accords in statement certainly with the actions of the church during Inquisition times; so that we are again assured that "Rome never changes."

Dr. Grenfell's Dogs

IN his charming little book, "Adrift on an Ice-Pan," Dr. Wilfred T. Grenfell describes the team of dogs that accompanied him on that thrilling journey, some of which gave their lives that he might live. "Moody" was a "lop-ear black-and-tan, a plodder, that never looked behind him;" and "Jack always ran near the sledge, and never looked back, but everlastingly pulled straight ahead, running always with his nose to the ground."

Wise dogs! for in this trait lies the glorious secret of happiness. We spend too much time side-glancing, and we should escape much vanity and vexation of spirit if we simply pulled straight ahead and never looked back.

George Meredith, who has just passed away, wrote the sentence inscribed on the urn in which his ashes were buried: "Life is but a little holding lent to do a mighty labor." There is no time for the regretful backward look, or for the green-eyed, envious side-glance, which are sources of weakness only.

Pull straight ahead. One's ambition should be to do better work every day, and thus to *advance*. The current may prove too strong even for a strong rower, and his boat may not even hold its own; but in life the man that pulls advances, even if he seems to stand still. There are fathers that toil year in, year out, to feed and clothe their little ones; and at the end they stand with back bent beneath sore burdens and with calloused, empty hands. Sometimes they grow tired and wonder what it means, and faint at the apparent aimlessness of all things. And there are weary mothers that have given blood and sinew and strength, often unthanked, for the welfare of the home, and they, too, wonder and are afraid. Yet all have advanced. Their very sacrifices have made them greater, nobler, more

capable. That strange, invisible thing, the spirit of man, feeds and grows on the sacrifice of itself. The very effort put forth in pulling straight ahead breaks the hardening shell of selfishness and liberates the soul. Surely the apostle's word is true, "Be not weary in well-doing: for in due season ye shall reap, if ye faint not."—*Christian Endeavor World*.

"Blessed Be His Name!"

"THE Lord gave, and the Lord taketh: blessed be his name!"

What is there I may call mine in this world below?
Out of the unknown past naked I lately came;
Into the unknown future I soon must naked go.

Into my breathless nostrils he breathed, and life was mine;
That feeble spark of childhood to manhood's flame he fanned;

He sent the rain upon me, and caused the sun to shine,
And in the raging tempest he hid me 'neath his hand.

What wealth I have, he gave it from out his boundless store;

The friends I have, he gave them, the way for me to cheer:

My children—O, my children!—that I might love him more

He lent them me a moment, of all his gifts most dear.

And now if he recall them, the gifts entrusted me,
O, may I still remember that from his hand they came,
And say, although his reasons I am too blind to see,
"The Lord gave, and the Lord taketh: blessed be his name!"

ELIZABETH ROSSER.

Wanted—a Plimsoll Line

SAMUEL PLIMSOLL was a London coal dealer who went to Parliament. He was aroused to the horrible deeds of certain British ship owners, who sent overloaded ships to sea on purpose that they might sink, crew and all, and the crafty and diabolical owners get the insurance. Plimsoll therefore got through Parliament a law requiring all ships to bear on their sides a plain mark placed there by the government, which was called a Plimsoll mark. This mark shows how low the ship's cargo may cause it to sink in the water. When the ship is loaded to that point, not another ounce may be put on board under severe penalties. Some ships carry a series of marks with appropriate letters, one for the point to which they may be loaded in fresh water (marked F W), one for the winter season (marked W), and one for the summer (marked S), one for the winter in the North Atlantic (marked W N A), etc. These marks must be punched into the plates if the boat is sheathed with iron or steel, and cut into the timber if it is a wooden vessel.

Now, what I should like is some such mark on my physical and mental being, showing just how far I may "load up" with safety. I want to carry a full cargo, and I do not want to go under. It is a great temptation to overload. All kinds of people are shooting burdens on board. Down they go into the hold, and the ship is sinking lower and lower. At what point must I cry "Stop"?

Of course, if I go under, I shall know just where that point is. It will be the point reached just before I went under. But there will be precious little satisfaction in that knowledge. Does any one know of a Plimsoll for the body and the mind? If so, send him my way with his tape measure and his paint pot.

And if there is no such convenient person, I really think it would be better for me to close the hatches and sail off from the dock with a respectable cargo on board, rather than run the risk of depositing the whole cargo on the bottom.—*Christian Endeavor World*.

The Youth's Instructor

VOL. LVII

TAKOMA PARK STATION, WASHINGTON, D. C., OCTOBER 26, 1909

No. 43

A Study of Christian Science — No. 2

G. B. THOMPSON



IN setting before the readers of the INSTRUCTOR the real teaching of Christian Science, I will not give my own opinion concerning what it teaches, but will quote from "Science and Health," edition 1899, written by Mrs. Mary Baker G. Eddy, the professed discoverer and head of this belief. Concerning the authority of this book upon this question its author says:—

"A Christian Scientist requires my work on 'Science and Health' for his text-book, and so do all his students and patients. Why?—First, because it is the voice of truth to this age, and contains the *whole* of Christian Science, or the science of healing through mind; second, because it was the first published book containing a statement of Christian Science, gave the first rules for demonstrating this science, and registered this revealed truth, uncontaminated with human hypothesis."—*"Science and Health," page 453.*

Again, in the same work she says: "No human pen or tongue taught me the science contained in this book, 'Science and Health,' and neither tongue nor pen can ever overthrow it. This book may be distorted by shallow criticism, or by careless and mischievous students, and its ideas may be temporarily forced into wrong channels; but the science and truth therein will remain forever, to be discerned and demonstrated."—*Page 4.*

And on page 3 she says: "I won my way to absolute conclusions through divine revelation, reason, and experiment."

So while much is written on Christian Science, it is needless to delve into the mass of publications in order to arrive at a correct conclusion as to what Christian Science teaches. "Science and Health" is the fountainhead; it was given, the author claims, by "divine revelation," and contains the "*whole* of Christian Science." So we shall be doing the belief no injustice when we measure its teaching by this book written by its founder. We shall try not to "distort" its teaching by "shallow criticism," but shall simply conclude that language in "Science and Health" means what the English language usually means. If this is true, I am sure that it will be readily perceived by the unbiased reader that in the light of even good common sense, to say nothing of the Bible, the founder of this belief had no divine illumination when writing this book.

I have carefully read "Science and Health," which Mrs. Eddy claims contains the "whole of Christian Science." I gave it as candid a study as I was capable of doing, believing that any book which so many apparently clear thinkers, and in which persons of education and refinement, claim to find light and comfort, must contain some truth. But I was disappointed. I feel like apologizing for inflicting upon the reader of these articles so many extracts from the book which are mere verbiage, and some of which are contrary even to common sense, and some of them almost blasphemous in their teaching, but I know of no other

way to get before the reader the supreme folly and unscriptural teaching of this belief.

No Matter

All about us we behold a beautiful world. We see the fields, the trees, the grass, the flowers. We behold the lakes, the rivers, and the beautiful sea. We ourselves are material beings. The Bible teaches that "in the beginning God created the heavens and the earth." Gen. 1:1. All things were made by the Son of God. John 1:1-3. Both reason and revelation teach us that the earth and all the heavenly bodies are material things, brought into existence by the fiat of the Creator. Creating was making something, bringing something material into existence. But Christian Science teaches that there is no such thing as real matter. Nothing exists. I quote further from "Science and Health:—

"The astronomer will no longer look up to the stars, he will look out from them upon the universe; and the florist will find his flower, before he beholds its seed. Thus *matter will be finally proved to be nothing but a mortal belief*, wholly inadequate to affect man through its supposed organic action or existence."—*Page 19.*

"*Matter and death are but mortal illusions.* Spirit, and all things spiritual, are the real and eternal."—*Page 185.*

"What you call matter was originally *error in solution*, or mortal mind, likened by Milton to 'chaos and old night.'"—*Page 371.*

More might be quoted, but this is sufficient to show that Christian Science denies the existence of matter. From our view-point it exists, she claims, because of the delusion of our minds, but it is only in the mind. Mind, according to Christian Science, is all there is. There are no trees, no grass, no birds. We think we see the sun, the moon, the stars, but these are only "error in solution." There are really no cities with tall buildings. We are not here. The book from which I quote, and which Mrs. Eddy says she wrote, does not really exist. What nonsense!

Christian Science and the Bible

While pretending to believe the Bible, and sometimes quoting from it (or attempting to, but misquoting), yet the entire tendency of the teaching of Christian Science is so to spiritualize the statements of the Scriptures as to make them of no value. Even the very statements themselves are said to be false. In proof of this, note the following:—

On pages 496-550 of "Science and Health" is given a verse-by-verse exegesis of most of the first and second and some of the third and fourth chapters of Genesis. Commenting on Gen. 2:16, Mrs. Eddy says: "Here the metaphor represents God, Love, as tempting man."—*Page 520.*

Commenting on Gen. 2:19, Mrs. Eddy says: "Here *falsity* represents God as repeating creation, but doing so materially, not spiritually, and asked a prospective sinner to help him."—*Page 520.*

"Metaphor" and "falsity" are not the words usually employed by Bible expositors when seeking to strengthen faith in the teaching of the Scripture. Mrs. Eddy claims that her book is "uncontaminated with human hypothesis," but such an interpretation of Scripture seems to be decidedly human. It certainly is not divine.

Again, commenting on Gen. 2:21, the discoverer of Christian Science says: "Here *falsity, error*, charges Truth, God, with inducing a hypnotic state in Adam, in order to perform a surgical operation on him, and thereby to create woman."—Page 521.

If the foregoing exegesist does not brand the Bible record of creation of woman as false, erroneous, and on a level with hypnotism, then I am unable to understand the meaning of language. "By their fruits ye shall know them." A pure fountain does not send forth impure water. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

Further: in giving an exegesis of Gen. 3:4, 5, Mrs. Eddy says: "This *myth* represents error as always asserting its superiority over truth, giving the lie to divine science, and saying, through the material sense: 'I can open your eyes.'"—Page 523.

It seems needless to quote more. The entire tenor of Christian Science is to lead away from the Bible, and substitute something else in its place. "Science and Health" occupies a far more prominent place in this belief than does the Bible. Mrs. Eddy says all students of Christian Science should have her book, but I have not yet found the place where she says they should have a Bible and study it to find the truth.

The Voice of the Word

"WHEN Jehovah works, he works not with the turbulence and passion of a man, but with the stillness and grandeur of a God."

"He was not in the whirlwind, nor in the earthquake, nor in the fire, but in the still, small voice." And so it is still. "The whirlwind" of battle, "the earthquake" of political convulsion and change, "the fire" of the loftiest intellect or of the most burning eloquence, are valueless to uplift and regenerate the world. These may be forerunners of moral triumph, but God's power is in his gospel, God's presence is in his Word. Here it is that we are at issue—at deep and deadly issue—with the infidel philosophers and "benevolent illuminati," who profess to be toiling in the same cause as ourselves. "They uncrown the Christ; they ignore the influences of the Holy Spirit; they proclaim the perfectibility of their nature in itself; they have superseded the Word as an instrument of progress; and, of their own masonry, are piling up a tower, if haply it may reach unto heaven. This is the great problem of the age." Earnest, thoughtful, clever men are intent upon the question. In a lecture given before the Young Men's Christian Association of London, William Punshon expressed himself on this subject in the following forceful remarks:—

"Statesmanship has gathered up its political appliances; civilization has exhibited her humanizing art; philanthropy has reared educational, industrial, and all other sorts of institutes; amiable dreamers of the pantheistic school have mapped out in cloud-land man's progress; Socialism has flung over all the mantle of its apparent charity,—nay, every man, nowadays, stands out a ready-made and self-confident artificer, each having a psalm, or a doctrine, or a theory, which

is to re-create society and stir the pulses of the world. And yet the world is not regenerated, nor will it ever be by such visionary projects as these. Call up history. She will bear impartial witness. She will tell that, before Christ came with his evangel of purity and freedom, the finer the culture, the baser the character; that the untamed inhabitant of the old Hercynian Forest, and the Slavonic tribes who lived north of the Danube and the Rhine, destitute entirely of literary and artistic skill, were, in morals, far superior to the classic Greek and all-accomplished Roman. Call up Experience. She shall speak on the matter. You have increased in knowledge; have you *therefore* increased in piety? Your mind has been led out into higher and yet higher education; have you by its nurture been brought nearer to God? Experience throws emphasis into the testimony of history, and both combine to assure us that there may be a sad divorce between intellect and piety, and that the training of the mind is not necessarily inclusive of the culture and discipline of the heart. Science may lead us to the loftiest heights which her inductive philosophy has scaled; art may suspend before us her beautiful creations; nature may arouse a "fine turbulence" in heroic souls; the strength of the hills may nerve the patriot's arm; but they can not, any or all of them, instate a man in sovereignty over his mastering corruptions, or invest a race with moral purity and power. No; if man is to be regenerated at all, it will be by the 'still, small voice'—that clear and marvelous whisper, which is heard high above the din of striving people and the tumult of sentiment and passion, stretching its spiritual telegraph into the seeking and listening hearts, that it may link them all with God. All human speculations have alloy about them; that Word is pure and perfect. All human speculations fail; that Word abideth.

"The Jew hated it, but it lived on, while Jerusalem itself was destroyed. The Greek derided it, but it has seen his philosophy become effete, and his Acropolis in ruins. The Roman threw it to the flames, but it rose from its ashes, and swooped down upon the falling eagle. The reasoner cast it into the furnace, which his own malignity had heated 'seven times hotter than its wont,' but it came out without the smell of fire. The papist fastened serpents around it to poison it, but it shook them off and felt no harm. The infidel cast it overboard in a tempest of sophistry and sarcasm, but it rode gallantly upon the crest of the proud waters. And it is living still—yet heard in the loudest swelling of the storm; it has been speaking all the while—it is speaking now."

Are we listening? Are we heeding? Are we desiring to be fed with the sincere milk of that Word, that we may grow thereby? The spiritual life can no more live without being fed than can the physical. But what can it feed on? All about us is of the earth earthy. Where are the green pastures in which the Good Shepherd satisfies his sheep with an abundance of "good things"? There is but one answer—in the Word. The Word of God is life-giving. It is the "food convenient" for all in Christ. "The Word of God read, marked, learned, and inwardly digested is essential to healthy spiritual life." The blessed man finds his strength in the law of the Lord, and in his law doth he meditate day and night. Study the Word. Study for life. "Study to show thyself"—*give diligence to present thyself*—"approved unto God."

ERNEST LLOYD.

Ntsikana — No. 3

JUST after the morning prayers were over, a few days after the chief's departure, Ntsikana sent an urgent message to him, calling him back, and telling him that Ntsikana had a presentiment that the heads of the Gaikas were being devoured by ants. This referred to the tribal encounter shortly to take place, and afterward known as the Battle of the Amalinde (1818), in which the Gaikas were shamefully defeated. Ntsikana's voice was raised against this war; but, alas! his countrymen paid no regard, and their "heads were devoured by ants," as he had told them.

After this Ntsikana lived only about three years, during which time he was constantly carrying on the work of preaching. His meetings were held under a large shady tree, round which were collected stones, used as seats. This interesting spot may still be seen; and my aged informant often told me that in order to freshen up the pleasant recollections of his younger days, he frequently visited the place where he received his earliest religious impressions. Ntsikana sat under his large meeting-tree, dismissing a congregation to which he had delivered a prophetic address strangely difficult for his hearers to understand, but which we can look at now in another and clearer light. Time has worked out changes, events have occurred, and are occurring, which are remarkably in keeping with what he said would befall his country in subsequent years. The address referred to was in the following strain: "To show that sin will have increased in the world, there will smoke even a child. I see the plumes of the Gaikas waving on the borders of the Kei. I see the forests full of roads, and the trees split into splinters or planks. In the distance there comes a great war of races, which will cause men to wade almost knee-deep in blood. There will be fighting and fighting, and then a time of respite in which there will be friendly giving of tobacco to each other. Then at the last there will be a general rising, in which a mother will quarrel with her own daughter; the son will rise against his father, and friend against friend. Men will stab each other's shoulders, and there will be such crossing and re-crossing as can only be likened to ants gathering stalks of dried grass. Then the end will come — the beginning of peace, for which there had been no preconcerted council or arrangement of man. The reign of BROAD-BREAST (*Sifuba-Sibanzi*) will commence and continue in the lasting peace of the Son of man." (The name of Broad-Breast for the Saviour may be compared to Bunyan's Great-Heart.)

Not long after this address the Rev. John Brownlee, of the London Missionary Society, arrived in Kafirland and was stationed at the Chumie, not far from where Ntsikana lived. An arrangement between them had been made for Ntsikana to dwell in the station as soon as his crops had been harvested. But Ntsikana's happy expectation was not to be realized, for he was attacked by a very severe illness. We need not describe the gloom that pervaded the whole of Ntsikana's

people at the illness of their head. One day he called a trusty messenger to carry the following message to his chief, Gaika: "The servant of God is now going home. Where did you ever see a servant that did not return to his master, after he had been sent? Let all the people pray. Pass this word on to Ndlambe." Looking round to the people, he said, "Go and dig a grave." Surprised to hear this strange order, they naturally did not feel inclined to obey, seeing no one was yet dead. They said so to him. He asked for a crowbar, and went himself to turn the first sod. After this there was no difficulty in getting the people to do as he bade them, and day by day they toiled on with their wooden spades and picks, digging Ntsikana's grave. At last the work was finished, and it was evident that Ntsikana too was very near his end. Notwithstanding his illness, he still conducted worship, though now in the house instead of outside, and at all these services his famous hymn of his own composition was invariably sung.

At last, addressing his children, he said: "I am going home to my Father. Do not, after I die, go back to Kafirland [meaning heathendom]. I want you to go to *Buluneli* [Mr. Brownlee] at Gwali. Have nothing to do with heathen dances, but keep a firm hold of the Word of God. Always stick together, and be as close to one another as the particles of a ball of cement. Should a rope be thrown round your neck or a spear pierce your body,

whatever persecution on account of the word of God comes upon you, don't give way, keep it, and stick to it, and to each other. To my two sons I say: Kobe [the elder], you will be my *backbone*; and Dukwana, you will be my *walking-staff*. Don't allow my children to return to red clay and heathenism; take them to Gwali Mission Station. I am going home to my Father, to my Master!" He was now exhausted, and said, "Lay me down." So saying, Ntsikana, the son of Gaba, quietly passed away. This was in 1821.

His remains were carried to their last resting place in rather a novel coffin, the first ever used in Kafirland. The stem of a large tree was scooped out in the middle. In it his body was laid, and placed, according to Christian usage, in the grave he had had made ready, the funeral service being conducted by two of his own Christian converts — Robert Balfour and Charles Henry.

I have now finished the story of Ntsikana, whose life has played a very important part in the history of the gospel in this country. Though nearly ninety years have passed since Ntsikana died, his great influence still secures for his memory, his words, and his actions that reverence which this first Christian convert among South African Kafirs worthily deserves. — J. K. Bokwe.



A NATIVE PRINCE IN THE CENTER

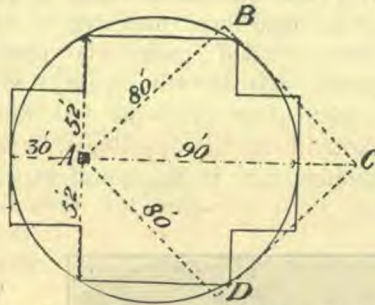
"SPEECH is a part
Of life's deep poverty, whereof the heart
Is conscious, striving in its vague unrest
To fill its void."



Acoustics

IT should be noted that an auditorium that is practically all that could be desired for speaking is not always acoustically satisfactory for music, while one that is satisfactory for music is nearly always good for speaking; hence the musical requirements should be given first consideration in arranging the plans for a new church building.

The governing principles may be briefly stated as follows: Inscribe an area with a circle of sixty feet radius; then place the phonic center *A* thirty feet within the periphery. Sound will be heard with equal force at all points of the periphery, that is to say, ninety feet in front, fifty-two feet either side, and thirty feet to the rear. The cut indicates the application of this principle to the cruciform church, as well as to the diagonal, as shown by dotted lines *AB* *CD* for a room eighty feet square.—*The Expositor*.



A Vegetable Furnace

PLANTS are wonderful things, doing almost everything that an animal will; and they have astonishing ways of accomplishing their eating, drinking, and sleeping. Their devices for getting their food and drink will astound an ordinary observer, but they have another faculty that is quite as remarkable as any of their other contrivances, and that is their ability to produce heat. If you have a pail of oats or any other grain, pour into it water enough to moisten them, and in a few hours you will understand how a plant produces heat. Plunge your hand into the pail of oats after they have begun to sprout, and you will find that it is sometimes uncomfortably warm, and granaries have been set on fire, and disastrous conflagrations have occurred, on account of this tendency to manufacture heat. It is done in a simple way, just by growing. Everybody knows that animals are warmer in winter than the air that surrounds them,—that is to say, warm-blooded animals, which form the only class that most people think much about. Not everybody knows that the same is more or less true of plants, that plants have the power of evolving heat for themselves to a considerable degree. All growing parts of a stem or young leaf-shoot are slightly warmer than the air that surrounds it.

In the early spring, when the ground just teems with sprouting seeds and swelling buds, this makes the soil sensibly warmer; and this heat is made by germination, while the very heat made by germination becomes a cause of more growth in this direction. Every plant that grows helps to start all the others. Spring is helped along largely by the warmth thus made; and during this festival of growth the

earth is warmer than it is even in summer. If it were not for the number of plants that start growing at once, getting along in the plant world would be impossible in cold countries; for, like chickens roosting, they warm one another.

In very large flowers, like the calla, the warmth can be measured by an ordinary thermometer. No bud comes to blossom without giving off considerable heat.

The Plucky Soldanella

There is one plucky little plant that has developed this tendency to a remarkable degree. It has a soft name, soldanella, and grows up on the Alps in a true Alpine temperature. It opens its daintily manufactured blossoms in the very midst of snow, often showing its head above a thin layer of ice, where it fearlessly hangs out two tiny bells about the frozen sheet that still surrounds its stem.

It warms the ice as it grows; for as soon as the sun begins to melt the surface at the edge of the ice-sheet that covers this enterprising plant, water trickles down through the cracks of ice and sets the root-stock budding. This water has the same effect as the water that we pour on the sprouting oats.

So the buds begin to grow, and bore their way up by internal heat, melting the ice above them as they go; and they often open their frail blossoms above a cup-shaped hollow in the frozen ice. This clever plant lays its plans deep and begins well beforehand. It has taken a long time to get ready to do this supreme work of its lifetime. All the summer before, it has been spreading its round leaves to the mountain sun, and preparing the material for the next summer's flowering.

Leaves are the mouths and stomachs of a plant, and the little Alpine flower has leaves well fitted for their purpose. Spread out in the sunlight, they have eaten carbon and hydrogen the livelong summer, and by the time winter comes, they are thick and leathery, filled full of fuel for the next spring; and they are, of course, evergreen. The leaves have each a long stalk stretched and strained to the utmost during the summer, so that it can get all the sun and light possible; but in the winter it cannily lays itself down flat, and hugs close to the earth, so that it shall not be crushed by the snows that cover it for many dreary months.



Christian Endeavor World

SOLDANELLA

Now the leaves on this adventurous plant hibernate during the winter under the snow just as truly as the dormouse and squirrel do. They are large, fat, leathery reservoirs of fuel, like the fat of a sleeping bear, which the plant got in summer during the heat, in order that it may have a sufficient supply to draw from in the spring for the use of its flowers.

This is just as coal is laid up in the hold of one of the great ocean liners as fuel for crossing the ocean, or in the same way as the food in a horse's bin makes fuel for the heat of his body.

The soldanella's leaves contain the material for

burning, for it is by hibernating, or resting at the proper time, that this plant saves its fuel until the time of need, and then burns it up to melt its way through the ice-sheet, and thus steal a march on its competitors.

It is not much heat that the poor little plant is able to make, and as soon as it has enough to remove the layer of ice next its buds, the ice freezes again at the lower part, so that after an inch or two of the stem has grown, it has its buds in a little balloon instead of a dome as at first. The ice almost touches the stem, but it bravely holds the tuft of buds with ice around, above, and below.

The heat from the flower keeps the plant just above the freezing-point, and so long as the plant can keep from actually freezing, it is indifferent to the cold. At last the buds have bored their way to the surface, and the hardy, fairy flowers appear, not singly, but by dozens, as you will find if you come to the edge of an ice-sheet.

We all know that Bruin is very poor as to flesh when he comes out in the spring after having slept all winter, for he has absorbed the fat that he took on his clumsy body when he went into his winter quarters last fall. Well, so is this persistent plant poor. If you look at the leaves, you will find that it has used up all the fuel in its broad, swollen storehouses; and they are now drained and shrunk; every particle of fuel has been used. It was able to take in just enough and no more. After a while new leaves grow from the rootstock, and begin, as did the used-up leaves, to lay in a store of food and fuel for the next year's flowers.

The method of this is marvelous, and so are the results; but the plant has not shown any great amount of originality about it. Its peculiarity consists in the enormous volume of heat that it creates in comparison to that which other plants manufacture. A great many plants lay up a store of food for future use.

The Far-Seeing Century-Plant

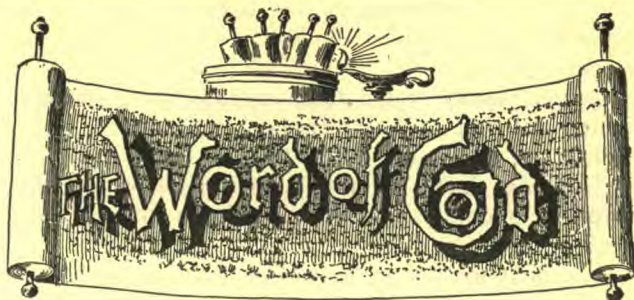
There is the century-plant, or the American agave, which one sees on almost every lawn in our cities during the summer. It has broad, pointed, repellent-looking leaves, with occasional spines along the edge. As the plant grows, the leaves get thicker and thicker, year after year, for it takes more than a year for this far-seeing production to accomplish its work.

For about fifteen years it has worked summer after summer outdoors, and its winter preparation has gone on inside a greenhouse, until it has filled itself sufficiently for the supreme moment of its life, the producing of a blossom.

After it has come to the right moment, there suddenly shoots up from the center a long stem twenty or thirty feet high; and at the top is the immense cone of blossoms and afterward the ripened seeds. If you examine the monstrous rosettes of leaves at the base of the flower-stalk, you will find that every bit of the nourishment has been used up; not a drop remains; the plant has accomplished its life-work and brought its seeds to perfection.

It has required great forethought and sacrifice, and the plant took no chances by producing its flower-stalk too soon; for a plant must act the part of a wise parent as well as a brave and courageous overcomer of obstacles.—*Lillian C. Flint, in Christian Endeavor World.*

"A GREAT life loses no time waiting, because it does the next little thing."



The Prophetic Dream of a Heathen King

(Dan. 2:44)

The Future Revealed Through the Prophets

God has revealed the future to his servants the prophets. Amos 3:7.

In revealing the future through the prophets, God has often used similitudes. Hosea 12:10; compare Mark 4:11, 12; 2 Thess. 2:11, 12.

Need of Knowing the Future

The destruction of Jerusalem by Titus, in A. D. 70, is a vivid illustration of the importance of knowing what is coming. Luke 19:41-44; compare Luke 21:20, 21.

Those who heeded the Saviour's prophecy escaped the destruction. See "Great Controversy," chapter 1.

When the Lord was about to destroy the earth by a flood, he told Noah about it, that he might get ready for the event; and others also had a chance to know about it if they desired. Genesis 6; 1 Peter 3:18-20.

Sodom was not destroyed without all who were willing to be taught of God receiving a knowledge of its impending destruction. Genesis 18, 19.

God has designed that these things should be a lesson for those who live in the last days. Luke 17:26-30.

We May Know the Future

That we may know the future, Christ has called especial attention to the book of Daniel. Matt. 24:15.

Through the prophet Daniel was revealed to the king Nebuchadnezzar what should come to pass hereafter, or in the latter days. Dan. 2:28, 29.

False Systems of Religion Proved Worthless

Nebuchadnezzar was given a dream that greatly troubled him. Verse 1.

All the king's wise men were called in to make known to him his dream and the interpretation thereof: Verses 2, 3.

These wise men, though claiming communion with the gods, miserably failed to make known either the dream or the interpretation. Verses 4-11.

The king was so thoroughly convinced that all the claims of his wise men were false, that he decided they should all be slain. Verses 12, 13.

God the Revealer of Secrets

Daniel and his companions sought God for a revelation of the secret, and it was revealed to Daniel in a night vision. Verses 16-19.

Daniel's thanksgiving to God and his statements to the king plainly show that he recognized the true God as the only revealer of secrets. Verses 20-23, 27, 28.

Teaching by Similitudes

As Nebuchadnezzar was an image worshiper, God presented an image as a similitude before him, thus greatly impressing his mind. Verses 31, 1.

The materials also of which the image was made, were something of which Nebuchadnezzar knew the value. Verses 32-35.

Meaning of the Dream

Each metal of which the image was composed, represented a kingdom. Verses 36-40.

Daniel plainly stated that the head of gold represented Babylon, or Nebuchadnezzar with his kingdom. Verses 37, 38.

The next metal of the image is silver, which is inferior to gold, and Daniel says the next kingdom shall be inferior. Verses 32, 39.

The next great kingdom after Babylon was Medo-Persia, which overcame Babylon in B. C. 538. Dan. 5: 30, 31. See marginal date. "Daniel and the Revelation," comment on Dan. 2: 39.

The third metal of the image was brass, and it represented the third great kingdom to bear rule over all the earth. Dan. 2: 32, 39.

The third great kingdom we find from history was Greece, which overcame Medo-Persia in B. C. 331. "Daniel and the Revelation," comment on Dan. 2: 39.

The fourth kingdom, the one to follow Grecia, was represented by iron. Verses 33, 40.

This fourth great kingdom was Rome, which overcame Grecia, and was ruling the world when our Saviour came. Luke 2: 1-11.

Rome was finally divided, or broken up, and soon resolved into seven kingdoms. Dan. 2: 41, 42; 7: 8.

These seven kingdoms were the Alemanni, the Franks, the Burgundians, the Suevi, the Visigoths, the Saxons, and the Lombards. See "Great Empires of Prophecy," page 677, also map opposite page 676; "Daniel and the Revelation," comment on Dan. 7: 7, 8; Bible Students' Library, No. 161, or "Marshaling of the Nations," page 19. Some prefer to name the Huns instead of the Alemanni.

These seven kingdoms are the nations of Western Europe to-day. The Saxons are the British, the Franks are the French, the Alemanni are the Germans, the Burgundians are the Swiss, the Visigoths are the Spanish, the Suevi are the Portuguese, and the Lombards are the Italians. "Marshaling of the Nations," page 19, and map opposite page 27; "Great Nations of To-day," pages 56-59.

It is in the days of these kingdoms that Christ is to set up his kingdom, represented by the stone cut out of the mountain. Dan. 2: 34, 35, 44.

All the other kingdoms will be completely destroyed to make place for the kingdom of Christ. Verse 45. This means the coming of Christ in glory, the restitution of all things, and the establishment of the kingdom that is to stand forever. Acts 3: 20, 21; Dan. 2: 44.

Conclusion

For conclusion see "Thoughts on Daniel," page 47, last paragraph.

Let us decide to be subjects of that kingdom.

Read

"Story of Daniel the Prophet," pages 28-38; "Synopsis of the Present Truth," pages 5-10; "Daniel and the Revelation," chapter 2; "Great Empires of Prophecy." O. F. BUTCHER.

The Generations From Adam to Isaac

EACH line in the following diagram represents the length of life of the man whose name stands upon the line. The figures at the left of each line represent the age of that man when his son who is named on the line below was born, and the figures at the right end of the line his age at death; then the scripture which follows is the source of this information.

| | | FLOOD | DEATH OF SHEM |
|-----|------------|------------------------------|---------------------|
| 13' | Adam | 930—Gen. 5:3, 5. | |
| 105 | Seth | 912—Gen. 5:6, 8. | |
| 90 | Enos | 905—Gen. 5:9, 11. | |
| 70 | Cainan | 910—Gen. 5:12, 14. | |
| 65 | Mahalsleel | 895—Gen. 5:15, 17. | |
| 162 | Jared | 962—Gen. 5:18, 20. | |
| 65 | Enoch | 365—Gen. 5:21, 23. | |
| 187 | Methuselah | 969—Gen. 5:25, 27. | |
| 182 | Lamech | 777—Gen. 5:28, 31. | |
| 503 | Noah | 950—Gen. 5:32; 9:29; Note 1. | |
| | | 100 Shem | 600—Gen. 11:10, 11. |
| | | 35 Arphaxad | 438—Verses 12, 13. |
| | | 30 Salah | 433—Verses 14, 15. |
| | | 34 Eber | 464—Verses 16, 17. |
| | | 30 Peleg | 239—Verses 18, 19. |
| | | 32 Reu | 239—Verses 20, 21. |
| | | 30 Serug | 230—Verses 22, 23. |
| | | 29 Nahor | 148—Verses 24, 25. |
| | | 130 Terah | 305—Note 2. |
| | | 100 Abram | 175—Note 3. |
| | | Isaac | 180—Gen. 35:28. |

NOTE 1.—Noah was 500 years old when his first son was born, but it was three years later when Shem was born. This is evident from the fact that Shem was 100 years old two years after the flood, when his son Arphaxad was born; and allowing one year for the flood, he would have been 97 years of age when the flood came, but Noah was then 600 years old. Subtracting 97 years, the age of Shem at this time from 600 years, the age of Noah at the same time, we have remaining 503 years, the age of Noah when Shem was born. Compare Gen. 11: 10 with Gen. 7: 6.

NOTE 2.—Terah was 70 years old when his first son was born. Gen. 11: 26. But by comparing Gen. 11: 31 with Acts 7: 4 we find that Abram dwelt in Haran until the death of his father Terah. Terah was 205 years old when he died. Gen. 11: 32. Abram was then only 75. Gen. 12: 4. By taking 75 years, the age of Abram, from 205 years, the age of his father Terah, we have left 130 years, the age of Terah when Abram was born.

NOTE 3.—Abram was 100 years old when Isaac was born. Gen. 21: 5; 25: 7.

A study of this diagram will show how readily the prophecies and teaching of Enoch could reach all the generations from Adam to Isaac. From Adam to Enoch all could hear direct from the lips of that prophet, and from Enoch to Isaac the teaching would need to be repeated by only two, Methuselah and Shem. Thus there would be little chance of error. It is also worthy of note that the Sabbath institution and the story of Eden could be carried by three—Adam, Methuselah, and Shem—to the days of Isaac. O. F. BUTCHER.

A Desert Place

CHRIST never asks of us such busy labor
As leaves no time for resting at his feet;
The waiting attitude of expectation
He often counts as service most complete.

He sometimes wants our ear, our rapt attention,
That he some sweetest secret may impart;
'Tis often in the time of deepest silence
That heart finds deepest fellowship with heart.

We sometimes wonder why our Lord doth place us
Within a sphere so narrow, so obscure,
That nothing we call work can find an entrance,
There's only room to suffer and endure.

Well, God loves patience; souls that dwell in stillness,
Doing the little things or resting quiet,
Can just as perfectly fulfil their mission,
Be just as useful in the Father's sight,

As they who grapple with some giant evil,
Clearing a path that every eye can see,
Our Saviour cares for cheerful acquiescence
Rather than for a busy ministry.

And yet, he does love service when 'tis given
By grateful love that clothes itself in deed;
But work that's done beneath the scourge of duty,
Be sure to such he gives but little heed.

Then seek to please him, whate'er he bid thee—
Whether to do, to suffer, to be still;
'Twill matter little by what path he led us,
If in it all we sought to do his will.

—Selected.



Ditto

TOMMY was much interested in hearing for the first time in his language lesson the other day about a pair of little dots that the teacher said meant "ditto." How his soul—a curious mixture of laziness and thrift—thrilled at learning that, if he were to write "a cat" or "five boys" or "\$10" on one line and wanted to repeat the same words or figures on the next line, all he had to do, instead of writing the words in full, was to put in the ditto marks.

After this Tommy, while on a visit, had occasion to write home. He simplified the task by putting his knowledge to account. He wrote:—

"Dear father,—
 "I hope you are all well.
 " "mother is "
 " "sister " "
 " "Dick " "
 " "grandma is "
 "wish you were here.
 " "mother was "
 " "sister " "
 " "Dick " "
 " "grandma " "
 " "you would send me some money.
 "Your affectionate son.
 "Tom."

A Little Girl Who Told Bible Stories

IN his "Thirty Years of Madagascar," Mr. T. T. Matthews, of the London Missionary Society, tells the story of a little Malagasy girl who was brought from the northwest province of Madagascar to Antananarivo, the capital, to attend a girls' high school, taught by a missionary who made the Bible narratives a special feature of her teaching. The girl was fascinated by the Bible stories, the parables and miracles of Christ, and the crowning story of all, the suffering and death of Christ and his resurrection from the dead. Mr. Matthews says:—

"After being ten months at school, her mother came up from the west to take her home for the holidays, which lasted two months. The journey took two days to accomplish. At the end of the first day, they entered a village to spend the night there, intending to continue their journey the following morning. While the rice for supper was being boiled, they all sat (*teo amorompatana*) round the hearth and chatted, and the little girl and her mother were asked many questions—where they had come from, where they were going, and why they had been in the capital. The little girl told how she had been at school in the capital, and what she had learned there, and began relating some of the Bible stories, as samples of the knowledge she had gained.

"After supper, at the request of the people, she continued to tell more of those wonderful stories, and also what she knew about the 'new religion' and its Author, Jesus Christ (*Ny Zanak Andriamanitra Andriananahary*, 'the Son of God the Creator'). It

was very late before they lay down on their mats to sleep, and hence it was late before the little girl and her mother rose the following morning.

"They at once prepared to continue their journey home. To their astonishment, however, the people would not hear of this; they said they wanted to hear more of those delightful stories, and also more about the book from which they were taken, and the 'new religion.' They advised the girl and her mother to rest for the day, and promised to provide food and lodging free, if they would remain another night with them. This they did, and the evening and up to midnight was spent as the previous one had been. A number of the neighbors, who had heard about the wonderful stories, came in to hear for themselves, and they also were enthralled by what the little girl told of the 'new religion' and by the hymns she sang. On the following morning, before the girl and her mother could start on their journey home, they were waited upon by a deputation of the villagers to ask them to stay another night, that they might hear still more of the wonderful tales. They said they would provide rice and *laoka* (kitchie) for them, give them a larger and cleaner hut in which to stay, and into which the people could come together in greater numbers to listen. Once more they consented to remain another night.

"Next morning there was another deputation from the other end of the village, asking them to come to their end, and tell them those delightful stories there. The result was that they had to remain for a week in that village, while the little girl night after night to crowded houses sang her hymns, told Bible stories and all that she could about the 'new religion.'

"They had to remain over the Sunday, and that little girl had to tell her stories, sing her hymns, and tell all she knew, from morning to midnight, such was the anxiety of the people to hear her. Their eagerness for information about the wonderful 'new religion' was intense, and this thirst for knowledge grew until a congregation was gathered in that village. At first they would simply meet on the Sunday, sit quiet for an hour, and then break up. Some one with a good memory, perhaps, would retell what of the Bible stories he remembered, or they would sing over and over again all they remembered of some of the hymns they had heard; and so they went on. Afterward a church was formed in that village, and to-day there are five-and-twenty village churches and five-and-twenty day-schools within a circle of five miles of that village, where the little girl and her mother lodged, and where she began telling the people those wonderful Bible stories.

"That little girl has been for many years among the best and most devoted of the workers for the kingdom of God. She did what she could, and has kept on doing so, and her efforts were greatly blessed by him in whose service the Bible stories were so effectively used."

"MAMA," said little Fred, 'this catechism is awfully hard. Can't you get me a kittychism?'"

Inventions Due to Boys

CAPTAIN CODY, the inventor of the aeroplane kite, who recently gave an exhibition at the Crystal Palace of his new man-lifting air machines, was considerably astonished when, on the morning of the trial, two models of his invention came fluttering gaily over the grounds from outside. Subsequent investigations proved that the tiny duplicates had been built to scale by two clever Penge youths, who had made mental notes of the principles upon which Mr. Cody's originals were constructed, while on a visit to the Palace some days previous. The boys had spent the whole of their pocket money in materials, had occupied their spare time in putting the kites together, and had utilized the spacious coal yard attached to the Penge railway station for conducting their preliminary experiments.

Sir John Brown, who made the first rolled armor plates for modern battle-ships, was but a lad of sixteen when the sight of a carriage worked by a spiral spring, at a village fair, suggested the conical spring buffer for railway trucks, out of which, after a long struggle, he ultimately made a fortune.

Eli Whitney, the inventor of the cotton-gin, got the germ of his great idea from seeing, through the interstices of a hut, an old Negro work a hand-saw among the freshly picked cotton stored within. The teeth of the saw tore the lint from the seed easily and quickly, and young Whitney (he was barely thirteen at the time) realized at once that a machine working a number of similar saws simultaneously would revolutionize the cotton-growing industry. He said nothing to any one, but set to work building models and experimenting. His difficulties were enormous, for he not only had to make his own wheels, cogs, etc., but had also first to forge his own tools, and even to manufacture the paint wherewith to color his many plans and drawings. But years afterward, the first complete cotton-gin ever constructed was built from those very models and plans, and with scarcely a single alteration.

At Attercliffe, near Sheffield, in 1760, there lived a watchmaker named Huntsman, whose temper had often been tried by the defective quality of the watch-springs then in use. He sometimes wondered if it were not possible to make these articles of like nature, and at last came to the conclusion that if he could only melt a piece of steel and cast it into an ingot, its composition would be the same throughout. He experimented, and at last succeeded. The supply created the demand. And ere long Huntsman was turning out cast-steel ingots by the hundreds of tons, and reaping a fortune. The workmen in the mills were paid very high wages, and were sworn to secrecy. One bitter night they gave shelter to a wan, half-frozen lad, dressed in tattered corduroys. He asked no questions. Indeed, he seemed dozing most of the time in the warm glow of the furnaces. Nevertheless, when he went, he took the secret of steel casting with him, and before long many mill owners in Sheffield were working the new process.

Samuel Compton, a boy of sixteen, copied the best features of the spinning machine invented by Hargreaves and Arkwright, added to them some of his own, and, after thirty months of anxious and secret experimenting, produced the first spinning-mule — so-called because it was a kind of hybrid between Hargreave's jenny and Arkwright's water-frame. The raw apprentice lad was no match in cunning for the cotton lords, who soon found out the secret of his

new machine and shamelessly robbed him of the fruits of his ingenuity.

The late Sir Isaac Holden's inventions in connection with the wool-combing industry have almost obscured from the public's remembrance the fact that he was also the originator of the lucifer match. This happened while filling the position of lecturer on chemistry at the Castle Street Academy, Reading. He used to rise at four in the morning, in order to pursue his studies, and found the old-fashioned flint and steel extremely inconvenient. So, one day, he made a paste of phosphorus and other substances, stuck it on the end of a sliver of wood and found it would ignite on being rubbed against any rough substance. Holden himself did not realize the importance of his discovery. Not so, however, a pupil of his to whom he showed it. This youngster, who chanced to be the son of a London manufacturing chemist, at once wrote to his father about it, and shortly after lucifer matches were issued to the world.

Lord Armstrong as a boy was intended for the law, but, as it happened, there was a water-wheel of curious construction near the office where he worked, and the man who owned it explained its mechanism to the inquisitive lad. He also explained to him an idea he had for utilizing the power of falling water in order to lift great weights. A few brief words set young Armstrong thinking. A little later he started experimenting. The result of it all was that there was perfected, in due course of time, the enormously powerful hydraulic crane, which has rendered possible the ambitious enterprises of the modern builder.

Last, and most wonderful of all, comes the case of the little Italian lad, Guglielmo Marconi, who, through seeing a conjurer perform certain tricks by means of electrical agency, was enabled not so very long afterward to astonish the world with wireless telegraphy. His first experiments were carried on in a field on his father's farm, and his apparatus consisted merely of tin biscuit boxes set up on poles of varying heights, one of which was connected with a crude transmitter and the other with an equally crude receiver, both of his own manufacture. This was in 1886, when he was in his fourteenth year; and he was barely twenty-one when he was in London explaining the greatest discovery of the century.— *The American Boy*.

The Coming of Christ

O SADDENED heart, cling still to your believing!
While crimson sunsets burn,
There is a solace that so soothes our grieving,
A lesson that we learn
That cheers the soul, the burdened mind relieving;
'Tis the hope of Christ's return.

"The Lord will come," these are not idle phrases
That to the world are given.
Beyond the present with its winding mazes
Where ties of love are riven,
Lies the glad future, where with endless praises
You'll share the bliss of heaven.

Trust, then, dear soul; believe your Lord forever,
And in your trusting, cling;
To be like him, your earnest life's endeavor,—
Each thought and word like him,—
And when he comes, you'll be with him forever;
This sweet reward he'll bring.

Then, heart of faith, look up, nor yield to sorrow;
Watch for him, wait and yearn.
Work in his vineyard till the glorious morrow,
When Jesus shall return;
And from the skies the faithful ones will borrow
The joy for which they yearn.

L. D. SANTEE.



Resting Under the Shadow of a Burden

A FEW years ago while climbing the gray slopes of Lebanon on a fiery hot afternoon in July, I came to the vicinity of a lime-kiln, where men were employed in gathering thorns from the rocky mountainside, rolling them into huge bales half as large as a cart-load of hay, and then carrying these swaying, prickly burdens to the lime-kiln half a mile away. No more trying, unattractive occupation could be conceived of—these dry and dusty prickles on that waterless, treeless, barren slope under the blazing Syrian sun. While thinking that such labor and toil seemed almost too heavy for the human frame to bear, my attention was caught by one of the huge thorn bundles motionless by the wayside, and, to my heart's delight, there lay the thorn gatherer asleep by the side of, and under the shadow of, his burden! I have never ceased to wonder who taught him that secret of bearing his burden of thorns.

That picture, instead of fading from my memory, has become to me a little parable of life. "Every man shall bear his own burden." Some of us have burdens of responsibility as parents, as masters, as teachers; others have burdens of infirmities, of temptations, of poverty, of stumblings. Each heart has its own burden, and there are sure to be times when the burden grows almost too heavy to be borne. Many a time I have said to my own heart, "Do as the thorn gatherer taught you," and often I have told my parable to other burden-bearers, and have urged them: "Drop your burden for a while, and learn to *rest* under its shadow."—*F. E. Hoskins.*

The Fine Art of Keeping Sweet

ONCE a woman died; and, engraved on her tombstone, underneath her name, were four little words, "She was always pleasant."

Now, I am sure that this woman was not one of those people to whom being pleasant is second nature, else no one would have given her credit for it as being anything meritorious. She had probably worked hard, long, and patiently to win the battle over self, which resulted in her being "always pleasant."

A woman owes it to herself to be sensible, neat, and pleasant. But away down under this outward manner she owes herself the duty of "keeping sweet." It is an old-fashioned phrase, "keeping sweet," but it means so much. It is being womanly, and gracious, and kindly, and thinking sweet, lovely things, and putting into your face gentleness and sweetness.

This means a constant fight against the annoying, trying things of life, the little pin-pricks, the small, trying things which come to mar the perfectness of even the most sheltered life, and which are scattered broadcast over the path of the working woman.

In the Crowded Car

Once on a crowded street-car I met a woman, delicate, her hair touched with gray, and she was standing. She was not tall enough to hold a strap, but was valiantly trying to keep her footing. A lurch of the car threw her against a burly fellow, and he scowled at

her. With one of the sweetest and most winning smiles I ever saw, she looked up at him and said, "I beg your pardon." The man's face grew red, and he looked embarrassed for a moment, then he said, "It's me that should beg yours, ma'am; I am sorry I was cross." After a while we both got a seat, and I said to her, "Doesn't it annoy you to see such rudeness, and lack of courtesy as there is, for instance, on this car?" She smiled again and said, "My dear, I can not afford to let myself get annoyed over anything; I must earn my living in this cross, old world, and I must do a bit of coaxing, and it's pleasanter than scolding; don't you think so?"

There she had it. Coaxing is better than scolding. A smile will always bring one more than a frown, is a saying trite and old, but it is true.

In the Office

One business man had a stenographer fourteen years. She came into his office when he was a young lawyer and she a green, inexperienced girl. For fourteen years she followed the upward tide of his success, until she knew the detail work as only a thoroughly interested person would know it. She was thirty-three years old, and she had worked hard and long. One day she came into his private office, and told her employer that she was going to leave him, as she was going to be married, and she suggested getting her successor, so that she might help her to become adjusted. Her employer quietly agreed with her suggestions, and told her to find some one to take her place, and then he said to her: "Miss Jones, you have been part of this office and part of the success of this business since it started. I may not have seemed as appreciative as I might a great many times, but I want you to know I have understood your worth, and in selecting a successor there is just one of your traits I must insist upon, absolutely."

"And that is?"

"She must be pleasant — you have smoothed the rough places more times than you will ever know by being pleasant in the face of things where it would have been excusable to have been otherwise, and many a time I know it has been a struggle, but I respected you the more because I knew that it was not always easy."

Have you ever heard a recommendation you would rather have than that one?

If there is one thing that will help more than another in gaining this sweetness, it is the unselfish little things you can learn to do for those with whom you come in contact. There are those whom you meet in your daily life to whom just a smile means much. Just look about you and see the sad, tired faces, and think how many hard, sad things crowd into every life, and think how little one can do to lighten the burden, and yet how much that little helps.

In the Home

There was a woman whom I had seen every day for several years going to and fro. Sometimes I had wondered about her; she had an air of refinement, a wonderfully winning smile, and the once or twice I had heard her voice, it sounded so sweet and womanly I quite longed for an occasion to speak to her. One day it came, and I learned that she was a business woman who was supporting a widowed invalid sister and her two children, besides a crippled child she had adopted. Her life had been full of tragedy, for she felt that the accident which crippled the child had been indirectly her fault, and to a tender heart nothing

(Concluded on page thirteen)



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Lesson 2 — Creation

SYNOPSIS: God does great things which we can not comprehend. Job 37:5. One of these is the act of creation. Yet what he has revealed we know by faith. By his word were all things brought into existence. In the creation of the world and the things in it he occupied six literal days, each composed of "evening and morning," darkness and light. All this creation, including man, he pronounced good. To plants, animals, and men was given the power of reproducing their species. He created the world to be inhabited by a race of holy beings who would reflect his glory. God's power is continually manifested in preserving and upholding his created works and in plant and animal life.

Questions

The numbers of the notes indicate the questions to which they belong. The most important texts are in bold-face type. It would be well if all would memorize these.

1. How was the work of creation accomplished? **Ps. 33:6, 9; Heb. 11:3.**
2. How much time was occupied in the formation of the earth and the heavens? **Ex. 20:11.**
3. Give order of creation by days. **Gen. 1:3-28.**
4. What was the character of God's creation? and who rejoiced with him? **Gen. 1:31; Job 38:7.**
5. What was God's object in the creation of the world and man? **Isa. 45:18; 43:7.**
6. How was man formed? **Gen. 2:7; 3:23.**
7. Why and how was woman created? **Gen. 2:18, 20, 21, 22.**
8. What was the position and character of man when created? **Gen. 1:27, 31; Ps. 8:5; Eccl. 7:29.**
9. What authority was given him? **Gen. 1:26; Ps. 8:6-8; Heb. 2:7, 8.**
10. What institution was given to man at this time as a memorial of the creation? **Gen. 2:1-3; Ex. 20:8-11; Mark 2:28.**
11. How did God provide for the perpetuation of the life of plants and animals and man? **Gen. 1:11, 22, 28.**
12. Creation being completed (Heb. 4:3), how is God's power still manifested in the universe? **Neh. 9:6; Acts 17:28; Ps. 145:16; Col. 1:17.**
13. How far can we understand the mystery of creation? **Deut. 29:29.**

Notes

2. "The Bible recognizes no long ages in which the earth was slowly evolved from chaos. Of each successive day of creation, the sacred record declares that it consisted of the evening and the morning, like all other days that have followed. At the close of each day is given the result of the Creator's work. The statement is made at the close of the first week's record, 'These are the generations of the heavens and of the earth when they were created.' But this does not convey the idea that the days of creation were other than literal days. Each day was called a generation, because that in it God generated, or produced,

some new portion of his work." — "*Patriarchs and Prophets*," page 112.

6. "Here is clearly set forth the origin of the human race; and the divine record is so plainly stated that there is no occasion for erroneous conclusions. God created man in his own image. Here is no mystery. There is no ground for the supposition that man was evolved, by slow degrees of development, from the lower forms of animal or vegetable life. Such teaching lowers the great work of the Creator to the level of man's narrow, earthly conceptions. Men are so intent upon excluding God from the sovereignty of the universe, that they degrade man, and defraud him of the dignity of his origin. He who set the starry worlds on high, and tinted with delicate skill the flowers of the field, who filled the earth and the heavens with the wonders of his power, when he came to crown his glorious work, to place one in the midst to stand as ruler of the fair earth, did not fail to create a being worthy of the hand that gave him life. The genealogy of our race, as given by inspiration, traces back its origin, not to a line of developing germs, mollusks, and quadrupeds, but to the great Creator. Though formed from the dust, Adam was 'the son of God.'" — "*Patriarchs and Prophets*," pages 44, 45.

8. "Man was to bear God's image, both in outward resemblance and in character. Christ alone is 'the express image' of the Father; but man was formed in the likeness of God. His nature was in harmony with the will of God. His mind was capable of comprehending divine things. His affections were pure; his appetites and passions were under the control of reason. He was holy and happy in bearing the image of God, and in perfect obedience to his will." — "*Patriarchs and Prophets*," page 45.

10. "In Eden, God set up the memorial of his work of creation, in placing his blessing on the seventh day. The Sabbath was committed to Adam, the father and representative of the whole human family. Its observance was to be an act of grateful acknowledgment, on the part of all who should dwell upon the earth, that God was their creator and their rightful sovereign; that they were the work of his hands, and the subjects of his authority. Thus the institution was wholly commemorative, and given to all mankind. There was nothing in it shadowy, or of restricted application to any people." — "*Patriarchs and Prophets*," page 48.

12. "As regards this world, God's work of creation is completed. For 'the works were finished from the foundation of the world.' But his energy is still exerted in upholding the objects of his creation. It is not because the mechanism that has once been set in motion continues to act by its own inherent energy, that the pulse beats, and breath follows breath; but every breath, every pulsation of the heart, is an evidence of the all-pervading care of him in whom 'we live, and move, and have our being.' It is not because of inherent power that year by year the earth produces her bounties, and continues her motion around the sun. The hand of God guides the planets, and keeps them in position in their orderly march through the heavens. He 'bringeth out their host by number; he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth.' It is through his power that vegetation flourishes, that the leaves appear, and the flowers bloom. He 'maketh grass to grow upon the mountains,' and by him the

valleys are made fruitful. All the beasts of the forest seek their meat from God, and every living creature, from the smallest insect up to man, is daily dependent upon his providential care. In the beautiful words of the psalmist, 'These wait all upon thee. . . . That thou givest them they gather; thou openest thine hand, they are filled with good.' His word controls the elements, he covers the heavens with clouds, and prepares rain for the earth. 'He giveth snow like wool; he scattereth the hoar frost like ashes.' 'When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapors to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures.'—"*Patriarchs and Prophets*," page 115.

Missionary Volunteer Reading Course No. 3

Outline No. 4—"Quiet Talks on Service," Pages 85-109

A Passion for Winning Men; The Motive-Power of Service

1. DRAW some lessons from the words, "And when he was moved, he always did something." How does the author define sympathy? What help may soul winners claim?

2. How does the story "Counting on Us" show the Master's confidence in his followers? How can we best express gratitude for this?

3. What is the secret of success in personal work? How does the author illustrate this truth?

4. Show that the personal worker must sacrifice worldly ambitions.

5. What is the greatest work on earth? What is the test of real wisdom?

6. Name three essentials of efficient workers. Give the author's reasons for considering these essentials.

7. Do you find any suggestions for work in the "library corner"?

8. How will you answer the questions on page 109?

Notes

"There are many worthy pursuits in life; there are many desires to which we may rightly cling, but there is only one passion for a blood-bought heart; that is, the all-controlling purpose which brought the Son of God from the skies, and drove him to the cross,—the passion for the salvation of men."—"*Passion for Souls*," page 12.

"A fashionably dressed lady was sitting across the room. Mr. Vassar went over and said, 'Excuse me, madam, but I feel that I must ask if you are trusting in Jesus Christ.' Then followed a conversation which deeply impressed this butterfly of fashion. When, a little later, the woman's husband appeared, she told him of the strange man who had asked her so personal a question. He replied in anger, 'Why did you not tell him it was none of his business?' 'O husband,' she said, 'if you had seen that expression upon his face and heard the earnestness with which he spoke, you would have thought it was his business.' That was the secret. It was his business to win souls. He had no other mission in life. The passion was in his heart."—"*Passion for Souls*," page 23.

"What would be the result in your community, think you, if to-morrow morning every redeemed soul would begin the day in humiliation and prayer, tarrying in the secret place until sin had been rooted out, hardness melted, until indifference had disappeared and the fires of God were glowing in the life, and then

would go out to witness for Christ to those who might cross his path? Men and women would say in their hearts, 'What does it mean?' They would acknowledge that this religion at which they have been tempted to sneer is a reality after all. Ere long that ever-welcome cry would be heard, 'What must I do to be saved?' And before the sun had set and the shadows of evening fallen, revival fires would be burning in your midst."—"*Passion for Souls*," pages 65, 66.

Junior Reading Course No. 2

Reading No. 4—"Letters From the Holy Land," Chapters 10-13

Notes and Suggestions

2 KINGS 25:7 tells you what king of Judah had his eyes put out. Of what different methods of threshing do you read in chapter 11? Notice that the shepherd in Palestine knew all his sheep by name, and then remember that the Great Shepherd knows all of us by name. Why do you think the sheep refused to follow Mr. Harper when he called them?

Last week we learned something about the houses in Jerusalem; now let us notice the streets. "They are narrow and winding. In some places the houses are built over the streets, and often in our walk through the city we seem to be going through long lines of vaulted caves. We find in some streets that each of the caves is a shop. The shops open right out upon the street. They are not large enough for the customers to enter, and hardly big enough for the shop-keeper to turn around in them.

"The workshops are made of the same cave-like character, and all Jerusalem looks as if it had been made by a people who had been brought up in caves, and had modeled their houses after the homes of their fathers. This is so with the villages of Palestine. Many of them are built against the sides of the hills, the hills forming the back walls of the houses."

The Fine Art of Keeping Sweet

(Concluded from page eleven)

could hurt more than that. After a hard and often a worrisome day, she would go home smiling, with some bit of bright news of the outside world for her "shut-ins," as she called them, giving of her individuality freely and fully. There are heroes and heroines in the world of every-day folk, and the outward and visible sign is often a bright and cheery smile.

The woman upon whose tombstone were engraved the words, "She was always pleasant," may have been a mother, living in the shelter of a home, caring for those whom she loved and who loved her, or she may have been a business woman, out in the big world of men, making her own way, with no one to stand between her and the unpleasant things of life, but whichever she was, she had trained herself to smile, to see the bright side of things, to sympathize, and to give out the milk of human kindness; in short, she had mastered the art of "keeping sweet," and that is what all of us should do.—*Raymond McBride, in The Circle.*

"CROSS-BEARERS are not often cross-wearers."

"THE hypocrite is always more anxious about the description of the divine than about its reproduction."



VI — The Bread of Life

(November 6)

LESSON SCRIPTURE: John 6:22-71.

MEMORY VERSE: "I am the bread of life: he that cometh to me shall never hunger." John 6:35.

The Lesson Story

1. The day after Jesus had fed the multitude, the people came again to see and hear him. They did not know that Jesus had walked on the water in the night, and joined his disciples in the boat.

2. "When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?"

3. "Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you."

4. "Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent."

5. "They said therefore unto him, What sign showest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat."

6. "Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world."

7. "Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger." Jesus explained to the people that the bread he told them about was the words he spoke to them. Only the day before, the great multitude had been fed by the bread which he had given. As they had received physical strength and refreshment from that bread, so by heeding Christ's words they would receive spiritual strength and eternal life.

8. Again Christ said, "I came down from heaven, not to do mine own will, but the will of him that sent me." All who are God's children will, like Jesus, do what God wishes, rather than live to please self.

9. "The Jews then murmured at him, because he said, I am the bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?"

10. "Jesus therefore answered and said unto them, Murmur not among yourselves. . . . Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. . . . I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world." When Jesus spoke of giving his flesh for the life of the world, he meant

that he would give his body to be hung on the cross, that the people might have eternal life.

11. Jesus told them plainly, "There are some of you that believe not." They did not believe him to be the Son of God. They did not believe that he came down from heaven to die that everlasting life might be given to all. By their unbelief they refused the bread of life.

12. "From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God."

Questions

1. How many persons did Christ miraculously feed at one time? Afterward, where did the disciples go? How did the Saviour go to them? Matt. 14:21, 22, 25. What did the people do the next day? What did they not know?

2. Where did the people then go? When they found Jesus, what question did they ask him? John 6:24, 25.

3. For what reason did many of these people wish to be with Jesus? What did he say they should care more for than for food? Verses 26, 27.

4. What question was then asked the Saviour? How did he reply? Verses 28, 29.

5. What kind of proof did the Jews wish Jesus to give as evidence that he came from heaven? Had he not already done enough to prove that? To what miracle, wrought in Moses' time, did the people refer? Verses 30, 31.

6. Who had furnished the manna to the Israelites? — The Giver of the manna was standing among them. It was Christ himself who had led the Hebrews through the wilderness, and had daily fed them with the bread from heaven. What greater gift than the manna had God sent to the world? Verses 32, 33.

7. What request did the people make? What did Jesus say the bread of life is? Verses 34, 35. What miracle should have helped the people to understand it?

8. Whose will did the Saviour always do? Verse 38. Whom should we try to please in all that we do?

9. What caused the Jews to murmur? What questions did they ask each other about him? Verses 41, 42.

10. What did Jesus say to them? Who will receive everlasting life? What did Jesus say he gave for the life of the world? What did he mean by these words? Verses 43-51.

11. What did Jesus plainly tell them? Verse 64. What did they not believe? What did their unbelief lead them to do?

12. From that time what did many do? What did Jesus then ask the twelve? Who answered for them? What did Peter say? Verses 66-69.

13. Tell the entire lesson story.

Out of the Depths

I SEE the plow cleave through the field,
The harrow scar the earth with pain,
Then from the wound there springs a yield,
A harvest rich of golden grain.

I see a soul by sorrow seared,
A heart 'whelmed by the harrower,
And from the seeming ruin reared
The perfect sheaf of character.

— John M. Woods.

THE YOUTH'S LESSON

VI — The Bread of Life

(November 6)

LESSON SCRIPTURE: John 6: 22-71.

LESSON HELP: "Desire of Ages," chapter 41.

MEMORY VERSE: John 6: 35.

Questions

1. The next day after the feeding of the five thousand, what did the people do? To what place did they go in search of Jesus? When they found him, what question did they ask? John 6: 22-25.
2. Why did Jesus say they were seeking him? What did he exhort them to do? Verses 26, 27; note 1.
3. What question did they ask in reply? How did Jesus define the work of God? Verses 28, 29.
4. What did they ask as evidence that they might believe? What scripture did they cite as proof of their position? What explanation did Jesus give of the bread of life? Verses 30-33; note 2.
5. On hearing his words, for what did they ask? Verse 34.
6. What did Jesus declare the bread of life to be? What did he say would be the experience of those who believe on him? Who did he say would come to him? For what purpose did Jesus say he came into the world? What is the will of his Father? Verses 35-40.
7. Concerning what did the Jews murmur? What argument did they advance as an expression of unbelief? Verses 41, 42.
8. Who only did Jesus say could come to him? To what scripture did he refer them? Who alone has seen the Father? Verses 43-46.
9. How can everlasting life be obtained? What further explanation did Jesus make concerning the bread of life? For whom did he say this bread was given? Verses 47-51.
10. What statement seemed especially hard for the Jews to understand? Verse 52.
11. What further light did Jesus give concerning eating his flesh and drinking his blood? Verses 53-58; note 3.
12. Where was Jesus teaching at this time? Verse 59.
13. What did the unbelieving Jews say concerning the things they had heard? Verse 60.
14. In response to their murmuring, what questions did Jesus ask them? Verses 61, 62.
15. What contrast is drawn between the flesh and the spirit? What did Jesus say his words were? With what did he charge those who had heard his words? What statement is made concerning the foreknowledge of Jesus? Verses 63-65; note 4.
16. As a result of his teaching, what did many of his followers do? Verse 66; note 5.
17. What searching question did he ask his disciples? Verse 67.
18. What was Peter's reply? Verses 68, 69.
19. What sad announcement did Jesus make concerning one of his disciples? Of whom did he speak? Verses 70, 71.

Notes

1. Having seen his wonderful miracle, the people were following Jesus, hoping to receive some tem-

poral benefit. But Jesus sought to turn their minds away from the perishing things of life by pointing them to the true bread, which if they would eat, they would live forever.

2. "They had already seen the miracle of the five loaves, and did not believe; and it was impossible for them to see anything more descriptive of unlimited power and goodness. Even miracles themselves are lost on persons whose hearts are fixed on the perishing things of the world, and whose minds are filled with prejudice against the truth. Their argument seemed to run thus: Thou hast, we grant, fed five thousand men with five loaves and two small fishes; but what is this in comparison with what Moses did in the desert, who for forty years fed more than a million persons with bread from heaven? Do something like this, and then we will believe on thee, as we have believed on Moses."—*Dr. Adam Clarke*.

3. "To eat the flesh and drink the blood of Christ is to receive him as a personal Saviour, believing that he forgives our sins, and that we are complete in him."—"Desire of Ages," page 389.

4. "The words that I have spoken." John 6: 63, A. R. V. Not some new point of doctrine I am about to reveal, but the words I have just spoken concerning my being the living bread, they are eternal life. There is eternal life abiding in these words for us at this time.

5. "By the public rebuke of their unbelief these disciples were still further alienated from Jesus. They were greatly displeased, and wishing to wound the Saviour, and gratify the malice of the Pharisees, they turned their backs upon him, and left him with disdain. They had made their choice,—had taken the form without the spirit, the husk without the kernel. Their decision was never afterward reversed; for they walked no more with Jesus."—"Desire of Ages," page 392.

Constant Cleansing

"The blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1: 7.

LEARN a lesson from the eye of the miner, who all day long is working amid the flying coal dust. When he emerges into the light of day, his face may be grimy enough; but his eyes are clear and lustrous, because the fountain of tears in the lachrymal gland is ever pouring its gentle tides over the eye, cleansing away each speck of dust as soon as it alights. Is not this the miracle of cleansing which our spirits need in such a world as this? And this is what our blessed Lord is prepared to do for us if only we will trust him.—*F. B. Meyer*.

Alaska and Whisky

It will be hard to find any of the possessions of the United States more lavishly supplied with liquid refreshments than are the coasts of Alaska. Alaska is divided into three judicial districts. In the first, according to the government reports of 1907, there are 26 saloons for every 346 white inhabitants, which might seem bad enough, but the second is worse, with one for every 151 inhabitants; and worst of all is the third district, which has 306 saloons for 11,000 inhabitants, or one for every 36, which perhaps beats the record. The judge who had the authority to grant or refuse these licenses was James Wickersham, who is now the delegate in Congress for Alaska. The saloons remember their friends.—*The Independent*.

The Youth's Instructor

ISSUED TUESDAYS BY THE

REVIEW AND HERALD PUBLISHING ASSN.

TAKOMA PARK STATION, WASHINGTON, D. C.

FANNIE DICKERSON CHASE - - - EDITOR

Subscription Rates

| | |
|----------------------|--------|
| YEARLY SUBSCRIPTION | \$1.00 |
| SIX MONTHS | .50 |
| TO FOREIGN COUNTRIES | 1.50 |

CLUB RATE

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| Five or more to one address, each | \$.65 |
|-----------------------------------|--------|

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.

Remarkable Combinations

"J. GRAY: Pack with my box five dozen quills." This short sentence, written by a boy, contains all the letters of the English alphabet. Not one of all the millions of books and papers produced by the English-speaking peoples of the world contains a single letter not found in this brief sentence. And nature reveals a system of combination even more wonderful than that of the English language. Out of a few elementary substances, the Lord, by various combinations, has made all the infinite variety of mineral, plant, and animal life. By the Lord's powerful alchemy a molecule more of water converts starch into sugar. And this same wisdom at times takes the same substances and the same proportions of each, and by a little different arrangement of the molecules makes two substances as different from each other as methyl ether and ordinary alcohol.

Some Worthy Suggestions

DON'T complain and grumble about the accommodations given you at school, at the hotel, or on the cars. Very likely you get all or more than you pay for. At any rate such complaints are in disfavor. The following suggestions may disclose one reason for this:—

"The man who is accustomed to wood-bottomed chairs at home is the man who complains most about the hard seats on the train.

"The man who could not successfully conduct the business end of a peanut cart is the man who is free to tell you how the railways are mismanaged.

"The woman who finds most fault if she ever does have to stand is the one who, when the opportunity comes, expects to occupy two or three seats with parcels.

"The man who loafs away three quarters of his time is the one who is the most unreasonably impatient if the train is a few minutes late.

"The man who is in a business that considers two-hundred-per-cent profit legitimate is the one who wails loudest about extortionate fares.

"The woman who talks so loud as to annoy all the other passengers is furious if any one makes a noise when she wants to doze.

"The person who buys a half-rate excursion ticket expects more privileges, favors, and luxuries than the regular fare passenger."

Don't nag. Nagging is fatal. It kills the best in

yourself as well as the best in the one you are endeavoring to reform. Discover some other method of accomplishing the desired effect. Sometimes an appreciative word has accomplished what weeks of nagging failed to bring about.

Enter heartily into other people's plans whenever consistent. If you can not give sympathy and encouragement, say nothing at all, unless pressed to give your opinion.

"Betty is like the climate of Scotland—one perpetual drizzle," said one girl of another. And really the description is an apt one, for Betty has a way of pouring cold water on other people's plans and projects that is very trying. It takes all the heart out of a person and leaves him feeling limp and depressed. Is it that we are jealous of other people's happiness? If so, the sooner we cure ourselves of the failing the better. For there is no more uncomfortable person to live with or to meet than the one who, no matter what happens, can always see the thorn that lurks near even the sweetest rose."

Whatever work you do, put your heart into it. A woman once said of the school-teacher, "The teacher gives our children a piece of her brains every day for pay, but she's never given any of us a bit of her heart."

Religion and Doctrine

He stood before the Sanhedrim;
The scowling rabbis gazed at him;
He recked not of their praise or blame;
There was no fear, there was no shame;
For one upon whose dazzled eyes
The whole world poured its vast surprise,
The open heaven was far too near,
His first day's light too sweet and clear
To let him waste his new-gained ken
On the hate-clouded face of men.
But still they questioned, "Who art thou?
What hast thou been? What art thou now?
Thou art not he who yesterday
Sat here and begged beside the way;"
For he was blind.

"And I am he,
For I was blind, but now I see."
He told the story o'er and o'er;
It was his full heart's only lore;
A prophet on the Sabbath day
Had touched his sightless eyes with clay,
And made him see who had been blind;
Their words passed by him like the wind
Which raves and howls, but can not shock
The hundred-fathomed rooted rock.

Their threats and fury all went wide;
They could not touch his Hebrew pride:
Their sneers at Jesus and his band,
Nameless and homeless in the land,
Their boasts of Moses and his Lord,
All could not change him by one word.

"I know not what this man may be,
Sinner or saint: but as for me,
One thing I know, that I am he
That once was blind, but now I see."

They were all doctors of renown,
The great men of a famous town,
With deep brows, wrinkled, broad, and wise,
Beneath their wide phylacteries;
The wisdom of the East was theirs,
And honor crowned their silver hairs;
The man they jeered and laughed to scorn
Was unlearned, poor, and humbly born;
But he knew better far than they
What came to him that Sabbath day,
And what the Christ had done for him,
He knew, and not the Sanhedrim.

—Harper's Magazine.

As long as war is regarded as wicked, it will always have its fascinations. When it is looked upon as vulgar, it will cease to be popular.—Oscar Wilde.