

The YOUTH'S INSTRUCTOR

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No. 7

The Sweet Refrain

I HEAR it singing in the dawn —
A world-old, sweet refrain —
I hear its notes insistent drawn
In music of the rain;
It sings within the swaying corn,
A canticle of cheer
That glorifies the golden morn:
"He loves thee: do not fear."

I hear it singing in the noon
When aging summer grieves,
And fading maples sadly croon
The farewell of the leaves;
I hear it when, 'mid shrouding snows,
The chanting winds intone
A threnody above the rose:
"Will He not keep his own?"

I hear it singing in the night,
When out across the bar
The moonlight falls in shimmering white,
And calls my bark afar;
It sings to me when vesper bells
Steal out upon the deep,
And through all nature sings and swells:
"He loves thee: rest and sleep."

— Sunday School Times.



"THE new Chinese minister to this country brought sixty-seven servants with him. It must be much easier to get 'help' in China than it is here."

REGGIO, the Italian city on Sicily which was recently devastated by the earthquake, was the seat of the first Hebrew printing-press. There in 1475 the first printed book in the Hebrew language — Rashi's commentary on the Pentateuch without text — was issued from the press. From Reggio the printing of Hebrew books spread throughout Italy, and the celebrated family of printers, Soncino, carried the Hebrew printing-press to Constantinople.— *Hebrew Standard*.

DR. ANDREW D. WHITE, former president of Cornell University and former ambassador to Germany and Russia, says that the murders in the United States are forty-three times greater than in Canada and eight times greater than in Belgium, which has the largest number of any European country. He claims that the short terms served by the criminal and the fact that only one murder in seventy-four is punished, are responsible for the fearful homicide record of this country.

THE great cocoa firms of England and Germany have refused to continue trading with the Portuguese merchants of San Thome on account of the existence of enslaved labor in the island. Special commissioners of the Anti-Slavery and Aborigines Protection Society, of London, recently visited the leading cities of this country in the endeavor to encourage the American housewife to lead the reform here. One sixth of the world's cocoa product is obtained from the islands of St. Thome and Principe in the Gulf of Guinea. On these islands are forty thousand slaves, "torn from their homes on the mainland, bought by slave raiders for the price of a rifle and some beads, perhaps, or lured into the desert that lies between the central regions of Africa and the sea."

French Politics

THE most exciting matter before the Chamber of Deputies is the school question, which is arousing a partizan spirit of equal intensity and much the same character as that brought out by the Dreyfus case. The attacks made by the Catholic episcopate against the public schools on the ground that they are not neutral and impartial, but decidedly antireligious and atheistic, has been met by the government with a project for the extension of the state control over the Catholic and all other private schools. A bill to this effect has been introduced by Minister of Education Doumergue into the Chamber, where it is now being hotly discussed. The students in the law school of the Sorbonne have carried the controversy between clericals and anticlericals so far as to indulge in classroom fist fights. In a recent skirmish of this kind the Catholic students were worsted and driven from the building.— *The Independent*.

The Largest American Flag

A NOTABLE feature of the great Portola festival parade in San Francisco recently was a flag one hundred fifty feet long, and sixty-five feet wide. By actual count it has three hundred seventy thousand stitches. One hundred fifty men were required to carry this banner to keep it taut.— *Selected*.

Disappearance of the Three-Cent Piece

THE disappearance of the three-cent piece has for years been a matter of mild speculation. Few persons are aware that a large proportion of the coins of this denomination which remained in circulation when the government stopped issuing them, are peacefully slumbering in sundry large fat canvas bags in the vaults of a certain electrical manufacturing company of Chicago. They are not for sale just yet. Years ago the company equipped many telephone pay stations with dime slot-machines. It was supposed that they could be worked only with dimes. The three-cent pieces were becoming rare and no thought was taken of them. Hardly had six months passed before one of the telephone companies discovered that the collectors were yielding a harvest of three-cent pieces. Then from all over the country came similar complaints.

Each company forwarded the pieces to the manufacturing company, and more or less politely asked that a corresponding number of dimes or a check for an equivalent amount be sent back in exchange. A council was held at the office of the manufacturing company. The cost of correcting the boxes was compared with fairly trustworthy information of the number of three-cent pieces in circulation. It was found that a balance was in favor of the three cent, and it was decided to accept the pieces as dimes. Gradually the inpour of three-cent pieces narrowed down to an intermittent current. The company seemed to have about all the pieces. It is said that if ever the premium on three-cent pieces goes high enough, the coins will be offered to collectors at prices based upon the original cost to the company, plus six per cent a year, plus cost of storage, plus cost of guarding, plus cost of carrying the fund upon the books. Long ago the slot-machines that collected them were relegated to the scrap heap.— *New York Sun*.

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No. 7

The Story of the Heavens—No. 7

H. U. STEVENS

Mars

MARS, the most favorably situated of all the planets for our study, is in many ways the most interesting. As seen by the naked eye, it is a bright-red star, wandering about among the other stars, sometimes moving eastward, sometimes westward. Mars, like all the other planets, differs from the fixed stars, and can be distinguished from them by the fact that it never twinkles, but shines with a steady light. This is characteristic of all the planets.

Mars is similar in many respects to the earth. And this has led to considerable speculation regarding the habitability of the planet. Mars rotates once in twenty-four hours and thirty-seven minutes about an axis which is inclined $24^{\circ} 50'$ from a perpendicular to its orbit. These quantities you will notice are very nearly equal to those in the case of the earth (inclination of earth's axis is $23\frac{1}{2}^{\circ}$). The equality of the period of rotation makes the succession of day and night on Mars nearly that on the earth. The equality of inclination produces a similar change of seasons and distribution of climatic conditions over the surface of the planet.

Mars, being one and one-half times as far from the sun as the earth is, would receive, on the whole, only about half as much heat as the earth; and consequently, as far as this cause would affect the climate, the temperature would be lower than on the earth. In fact, conditions seem to indicate a very low average temperature for the planet; but the telescope reveals many things which seem to contradict this conclusion, and so the subject is still under investigation and open to question.

Mars's diameter is only four thousand two hundred thirty miles, just a little more than half as long as the earth's. Its mass is such that gravity on its surface is only thirty-eight hundredths as great as it is on the earth. Thus a weight of one hundred pounds here would weigh only thirty-eight pounds there; a man who could jump ten feet here could jump twenty-six feet there; and many other striking results would follow from this diminution in the attraction of the planet. But one very marked effect is seen in the decreased power of the planet to hold an atmosphere. If the force of gravity is not sufficiently great, any gases which may appear on the surface of the planet will escape into space never to return. This causes Mars to be enveloped by a very thin atmosphere, probably less than that on the top of our highest mountains. Clouds have been seen, but are of rare occurrence, and

never as thick as those we see in the atmosphere of the earth.

But these facts and conditions are not so remarkable as some things which we are about to describe. And, as in the case of Mercury, the discoveries of Signor G. V. Schiaparelli, the director of the Observatory of Milan, reveal some striking peculiarities in the case of Mars that have done much to stimulate the speculative imagination of men concerning the intelligence and ingenuity of the possible inhabitants of the planet.

In 1879, when Mars was in exceptionally favorable position for study, Schiaparelli caught sight of a marvelous network of faint, dark lines intersecting the parts of the planet that were thought to be continents,



THE CANALS OF MARS

and crossing one another in every direction. But these lines, which he called "canals" (merely for want of a name, without implying anything as to their nature), were very difficult objects to see, and some eight or nine years passed before any other observer confirmed his discovery, the majority of astronomers remaining skeptical meanwhile. In 1881 the Italian astronomer not only confirmed his former observation, but added to the astonishment with which his discoveries were considered, by announcing that at certain times many of these so-called "canals" germinated, or became double; and what was still more remarkable, that this doubling always took place at that time in the Martian year corresponding to our spring and autumn, when the polar caps are melted, and the resulting fluid spreads over the surface of the planet. Schiaparelli's description of these strange "canals," written in 1882, shortly after the discovery of the peculiar doubling, presents some of the more striking facts in a vivid manner; and we will endeavor to catch some of his interest and enthusiasm over the subject by quoting his own words:—

"There are on this planet, traversing the continents, long dark lines which may be designated as *canals*, although we do not yet know what they are. These lines run from one to another of the somber spots

that are regarded as seas, and form, over the lighter, or continental, regions a well-defined network. Their arrangement appears to be invariable and permanent; at least, as far as I can judge from four and a half years of observation. Nevertheless, their aspect and their degree of visibility are not always the same, and depend upon circumstances which the present state of our knowledge does not yet permit us to explain with certainty. In 1879 a great number were seen which were not visible in 1877, and in 1882 all those which had been seen at former oppositions were found again, together with new ones. Sometimes these canals present themselves in the form of shadowy and vague lines, while on other occasions they are clear and precise, like a trace drawn with a pen. In general, they are traced upon the sphere like the lines of great circles; a few show a sensible lateral curvature. They cross one another obliquely, or at right angles. They have a breadth of two degrees, or one hundred twenty kilometers (seventy-four miles), and several extend over a length of eighty degrees, or four thousand eight hundred kilometers (nearly three thousand miles). Their tint is nearly the same as that of the seas, usually a little lighter. Every canal terminates at both its extremities in a sea, or in the midst of dry land.

"This is not all. In certain seasons these canals become double. This phenomenon seems to appear at a determinate epoch, and to be produced simultaneously over the entire surface of the planet's continents. There was no indication of it in 1877, during the weeks that preceded and followed the summer solstice of that world. A single isolated case presented itself in 1879. On the twenty-sixth of December, this year, — a little before the spring equinox, which occurred on Mars on the twenty-first of January, 1880, — I noticed the doubling of the Nile (a canal thus named) between the Lakes of the Moon and the Ceraunic Gulf. These two regular, equal, and parallel lines caused me, I confess, a profound surprise, the more so because a few days earlier, on the twenty-third and the twenty-fourth of December, I had carefully observed that very region without discovering anything of the kind.

"I awaited with curiosity the return of the planet in 1881 to see if an analogous phenomenon would present itself in the same place, and I saw the same thing appear on the eleventh of January, 1882, one month after the spring equinox, which occurred the eighth of December, 1881. The duplication was still more evident at the end of February. On this same date, the eleventh of January, another duplication had already taken place, that of the middle portion of the canal of the Cyclops, adjoining Elysium. (Elysium is a part of one of the continental areas.)

"Yet greater was my astonishment when, on the nineteenth of January, I saw the canal Jamuna, which was then in the center of the disk, formed very rigidly of two parallel straight lines, crossing the space which separates the Niliac Lake from the Gulf of Aurora. At first sight I believed it was an illusion, caused by fatigue of the eye and some new kind of strabismus, but I had to yield to the evidence. After the nineteenth of January I simply passed from wonder to wonder; successively the Orontes, the Euphrates, the Phison, the Ganges, and the larger part of the other canals, displayed themselves very clearly and indisputably duplicated. There were not less than twenty examples of duplication, of which seventeen were observed in the space of a month, from the nineteenth of January to the nineteenth of February.

"In certain cases it was possible to observe precursory symptoms which are not lacking in interest. Thus, on the thirteenth of January, a light, ill-defined shade extended alongside the Ganges; on the eighteenth and the nineteenth one could only distinguish a series of white spots; on the twentieth the shadow was still indecisive, but on the twenty-first the duplication was perfectly clear, such as I observed it until the twenty-third of February. The duplication of the Euphrates, of the canal of the Titans, and of the Pyriphlegethon also began in an uncertain and nebulous form.

"These duplications are not an optical effect depending on increase of visual power, as happens in the observation of double stars, and it is not the canal itself splitting in two longitudinally. Here is what is seen: To the right or left of a pre-existing line, without any change in the course and position of that line, one sees another line produce itself, equal and parallel to the first, at a distance generally varying from six to twelve degrees, i. e., from three hundred fifty to seven hundred kilometers (two hundred seventeen to four hundred thirty-four miles); even closer ones seem to be produced, but the telescope is not powerful enough to distinguish them with certainty. Their tint appears to be quite deep-reddish brown. The parallelism is something rigorously exact. There is nothing analogous in terrestrial geography. Everything indicates that here there is an organization special to the planet Mars, probably connected with the course of its seasons."

The accuracy of Schiaparelli's observations is no longer doubted since they have been confirmed by a number of other observers, Mr. Lowell, of Flagstaff, Arizona, having produced the most complete charts of the planet. The preceding page gives a map of Mars showing the network of "canals," "continents," and "seas," upon which can be found the objects referred to in the preceding extract.

Concerning the meaning of the discoveries made on Mars much has been said and written; but as it is largely a matter of theory and speculation, we will confine ourselves to the known facts, and leave the consideration of the hypothetical inhabitants to the specialists in the subject.

But one thing we must not fail to notice, even though, for lack of space, it be but briefly; and that is with reference to the satellites of Mars. Asaph Hall in 1877, two years before Schiaparelli caught sight of the famous Martian "canals," discovered two small attendants of this neighbor planet, one of which displays an anomaly unheard of before in the solar system. The satellites themselves are very small, and even to an observer on Mars are inconspicuous objects. According to Pickering's estimates, their diameters are between five and seven miles. The outer one, Deimos, is the smaller, and revolves around the planet in thirty hours and eighteen minutes; the larger one, Phobos, revolves in the astonishingly short period of seven hours and thirty-nine minutes. Now the period of the planet is just a little more than twenty-four hours. And here is where strange phenomena are seen. Phobos revolves around the planet more than three times in one day, and, contrary to the apparent motions of all the heavenly bodies, *rises in the west and sets in the east*, and goes through all the phases that our moon goes through, in each revolution. Diemos revolves just a little slower, and remains above the horizon for two or three successive days and nights.

But these are inconspicuous objects, even to the pos-

sible inhabitants of Mars, and produce no such effect upon the night there as our moon does on the earth, the combined light of both satellites being only a small fraction of the light the moon sends to the earth. They are scarcely anything more than astronomical toys, useful mainly as a matter of interest.

Next week we will take up a brief study of our moon, the earth's attendant; and the asteroids, which occupy the space between Mars and Jupiter. This will close our study of the minor planets, after which we will learn something of the major group,—the giants of the solar family.

Does It Pay?

["The author of this article is indeed a remarkable woman. Though in her ninetieth year, she is still able to deliver powerful missionary addresses. It is a benediction to see her. The great work for missions that she and her husband were enabled to accomplish in Mexico and India she is continuing by her noble influence through her old age in her home land."]

To know the value of an investment one must count the first cost.

Ah, it cost us dearly in 1856 to leave our delightful New England pastorate and circle of friends; it cost more to leave two dear children with comparative strangers; it cost heavily in the sense of loneliness, since out of our church none had been found willing to accompany my husband and myself in this pioneer work in the distant field of India.

The weary journey in small, ill-equipped steamers on tempestuous seas; the discomfort of hot days crossing the desert to Suez; the months of waiting for news from home, were as nothing compared to the consciousness of our little strength to combat the tremendous forces of heathenism and entrenched wrong.

This thought came in full force as we approached the shores of Ceylon after thirty days of travel from London.

We looked eagerly for a sight of the land where we expected to spend our lives,—the land of mystery, of riches, and splendor unsurpassed,—this gorgeous Ind. What would be our first impression of its people?

As the island rose slowly from the sea, some one shouted, "There is a man coming!"

Eagerly we scanned the tossing waters to catch the first glimpse of the small boat, which proved to be a catamaran, a primitive affair consisting of two logs bound together, the boatman sitting astride.

On it came, till we could distinguish the features of the sailor, but the sight was so uninviting that the ladies retreated to the other side of the deck, for on his almost naked body he bore the marks of devil-worship. Forehead and breast were painted with the symbols of the devil-god.

Disheartened I sat down, questioning, "Is it possible that I am to pass my life among a people looking like this?"

A wave of homesickness surged over me, and I wondered whether it would be possible ever to see such creatures transformed and glorified.

Idols Doomed

In this moment of discouragement a revelation was given of the force of one short verse in the Bible which I had not before fully comprehended.

Marvelous it is how the wonderful words of the Book may be read again and again without receiving the full meaning until the time when the Holy Spirit illumines them for our particular hour of need.

So the word of Isaiah came with singular clearness, "The idols he shall utterly abolish." Only six words, but declaring the purpose of God with a majesty unsurpassed perhaps by any other verse in the Bible. Not conquer, not break down merely, but utterly abolish, so that they and their debasing bondage in the minds of men shall be done away, and the liberty of Christ shall set free every heart.

I can truly say that from this hour, when the vision came to me on the deck of the steamer off the shores of the land where idolatry has more than anywhere else bound the hearts of men, I have never doubted the ultimate glorious result, nor have I been homesick in any land.

Again: it cost heavily to have courage for our share of the task when in the city of Calcutta a few days later we witnessed the great procession in honor of the goddess Kali.



MRS. WILLIAM BUTLER

As the multitudes pressed through the streets, mad with their idolatry, bearing the repulsive figure of the goddess of murder, the one in whose name infanticide and suttee have cursed the land for centuries, the host took up the cry, "Victory to Kali! Victory to Kali!"

What, did India really desire that this cruel deity should conquer, the one who is represented with her tongue hanging out on her breast, so sated is she with the blood of her victims, and whose shrine near Calcutta is the scene of terrible practices? Yes, it cost us deeply to have our faith rise to the fact that we might be the means of helping to bring the day when this cry should be hushed and hosannas to the Prince of Peace would rise from the lips of these millions.

A Horrible Sight

What did it cost of heart-break to look upon a scene that came before my eyes before we reached our chosen field!

It was late one afternoon when we arrived on the banks of the Ganges, that stream which has known so much of human misery. Mother Gunga some call it, while others appropriately term it the "river of death."

As we waited for means of transportation, since no bridge spanned the Ganges at the time, the Hindus declaring it could not be so curbed, I stood on a high bank from which one could view the river for a long distance up and down stream. On the edge of the water was a fringe of figures lying with feet in the river.

Inquiring, I was told that these were all women who were ill, possibly unto death, and that their people thought the best thing they could do for them was to let them die on the shore of the sacred river; so they had been brought and placed with their feet touching its water, waiting for death.

No food must now pass their lips or care be given, save that a male relative hovered near, watching to see the end, when the poor body would be pushed out into the current, and the water would carry it down, pos-

sibly to the sand-bars where the crocodiles lay basking in the setting sun. The man could then go home, his work done, for she was "only a woman."

The sight and the story were almost too much for me to bear.

Think of it! Women, young as well as old, perhaps not sick unto death if medical care and nourishment could be provided, lying there during the hours of burning sun without shelter, and without additional covering as the cold winds of evening came down from the mountains.

This was not done in unkindness, but as the best that Hinduism could offer for its daughters. Only women, but my sisters, and capable of the same love and needing the same care that I desire, left without tender ministrations or medical aid.

I wrote home at this time, "India is the land of breaking hearts."

The sight burned into my mind, and I was never satisfied until I saw organized work of women for women, including medical assistance for the suffering as well as the gospel for all that would hear.

On our arrival in Bareilly we found one heart at least had been prepared for our coming.

A young lady, a Eurasian, who had been converted during a visit to Calcutta, had been pleading for two years that God would send missionaries to that great Hindu city.

Her prayer was answered by our arrival, and she at once joined us as an assistant in the work, thus affording me the means of communicating with the native women, for she spoke their tongue.

Under the trees in our garden, near a lovely rose hedge, we sat and planned how we could reach them with our good news.

Alas! we were in this home only ten weeks when the terrible mutiny broke out, and this beautiful young woman was the first of our little band to fall. As she sought to reach the mission house in the hope of protection, a mounted sepoy came by, and with one sweep of his sword cut off her head, which fell under the hedge of roses we had cherished.

Ah, the tragic scenes of the mutiny! It cost in endurance when the months went by without succor and we waited in agony in our mountain retreat to know whether we were the last of Christian life left in India, as the natives boasted.

Did it pay? The question must be answered in a few pictures.

Years afterward I returned to the bank of the Ganges, not very far from the place where I had witnessed these sad sights.

Again I looked upon the daughters of the people, but what a difference!

Where we had found a province containing seventeen millions of inhabitants and not one school for girls; where, as far as we could learn, not one woman could read or write, were gathered hundreds of Christian women, educated and happy, rejoicing in the goodness of God and striving to learn more of his truth that they might go out and tell it to others in their work as Bible readers and teachers.

Hymns of gladness rose from the humble tents from morning till evening, until the day was one long blessed worship.

One day we gathered the women alone into the large tent, that they might speak of their religious life more freely than they could in the presence of their husbands and brothers.

Some beautiful testimonies were given, one of which attracted me particularly.

A very poor woman stood up to speak, clad in mere rags of clothing, though she was clean and tidy. What had she to say to us all?

Clearly and joyfully she gave her knowledge of a fact that illumined her face with its blessed consciousness, "My sins are all drowned in the river of life." Not washed away, as the devotees of the Ganges fondly hope, but drowned, gone out of sight forever.

Could any saint give a higher testimony than this that the poor village Hindustani woman offered?

The contrast was sharp in my mind between this sight and what I had seen on my entry to this part of India. Did I not at this moment receive a hundred-fold for all the weariness and suffering I might have endured?

Another spoke, of whom I wish to add a word. It was a young girl; and, as she told of her happiness and her desire to live so that she might bring others to the same knowledge of Christ, her mother's face shone with the joy of her heart. Later she said to me these significant words: "O mem-sahib, it pays a mother to be a Christian!"

Pay? — Ah, yes; it pays doubly for a mother to be a Christian with missionary zeal.

The Year of Jubilee

Fifty years after my first arrival in India I was again privileged to return to its shores to see what increase had been given to the work during the half century.

The year of jubilee had come; and according to the command of God to the Israelites, I was returning to celebrate the holy year.

Can I give you any idea of what I found in Bareilly?

Almost on the very spot where the blood of our first martyr was shed, I found a great congregation assembled from all over India.

No building in the city was large enough to contain all who wished to attend; so great tents were joined together, until a tabernacle was made large enough to shelter the three thousand that had come to represent the membership of this church of one hundred ninety thousand souls, with a constituency sufficient to bring up the number under the banner planted in 1856 to a quarter of a million souls. And I was the only one living who had seen the beginning of all this work!

In a miserable hut near by I had pleaded earnestly with a poor low-caste woman for permission to teach her girls, only to receive this reply, "You shall never have them."

Fifty years had gone, and now forty thousand children are in our schools of all grades, from the humble village school to the graded schools in the towns and the colleges in which we are attempting to train leaders for the church of to-morrow.

Across the road from the Jubilee tent I could see the orphanage, the beginning of which has something of romance.

At Christmas time in 1857 we had arrived at Delhi after our siege in the mountains since May. The trials of the conspirators had begun in the magnificent Hall of Audience of the palace of the Great Mogul. He, the arch-conspirator, was a prisoner in a small house in the garden, where we found him closely guarded, and also the empress, who was imprisoned near by. As I looked into the face of this unhappy, defeated woman,

who had used her great power in such monstrous crimes, I was sure that she was beginning to realize the reward of her sin.

One day we stood in the magnificent hall of her palace, the marble arches of which are inlaid with precious stones and on which are the words, "If there be a paradise on earth, it is this," while the military court conducted the trial of the nawab of Bublughur.

The scene was striking, the nawab in his gorgeous robes and the officers in their uniforms in this brilliant setting.

We listened with deepest interest, for were our lives not sought by these men, one of whom had erected a gallows for my husband, who as a missionary was especially marked out for slaughter?

Becoming weary, and yet reluctant to abandon the scene, we looked about for seats.

The hall contained none save those for the officers of the court except the large block of crystal, which had been the throne of the Great Mogul, and this was the symbol of the Moslem power that had ruled the greater part of India through centuries, only to fall when it attempted to crush out Christianity from the empire.

We went near and nearer, and finally, secure in the knowledge that the former owner was a prisoner in the hut close by, we ventured to sit on the throne!

No one objected, though some of the officers looked rather surprised; so we continued our attention to the trial.

It was a wonderful time, and a queer seat for missionaries. I acknowledge this.

My husband began to think of the famine that would probably follow this rebellion and of the great numbers of children who would be left destitute.

Taking pencil and paper out of his pocket, he wrote then and there the draft of an appeal to the church at home, asking for help to rescue the orphan children who might come to our care. So this work had its birth on a royal throne, and it has accomplished results that have been truly royal.

I recall the first orphan girl that was brought, and my joy to receive the first little daughter of India to train for Christ. During the famine that followed we took them by the hundreds, and now thousands are being taught and trained in different kinds of industrial work.

At this Jubilee meeting, one of the first four orphans was brought all the way from the central provinces, where she serves as a Bible reader, that she might salute me. As she fell at my feet and rained kisses and tears on my hands, and called me the mother of the mission, who could measure my reward?

On the other side of the Jubilee tent was the first hospital ever established for relief for the suffering women in the Orient. India has had for centuries its endowed hospitals for animals, but the women and the blind and the lepers waited till the followers of the Man of Nazareth came to their succor.

Beside me on the platform sat Dr. Clara Swain, the first medical missionary to the women of India, whom we commissioned in 1869 to open this work, and whose great success attracted the attention of the Viceroy and Lady Dufferin, and resulted in a movement that has placed hospitals in most of the cities of India.

Twenty-seven thousand patients are treated here in a year, and many of them receive what one Mohammedan woman told us she had received. She had come for cataract, and now she says, "I have received two

kinds of sight here, for the body and for the soul."

No one language was common to all this vast throng at the Jubilee, but one song of praise was quickly raised even by those of far-away sections.

The most popular hymn was the Punjab revival hymn, of which the refrain is, "*Jai, Jai, Jai, Masih ke Jai!*" "Victory, victory, victory, to Jesus Christ!"

This, sung to a stirring native tune, moved all hearts. It would begin at one side of the great tent, and be taken up on the other like the antiphonal service of the temple of old, until every voice would join in the glorious shout of conquest.

The miracle had been wrought; the thousands before me were no longer calling for victory for Kali; but these sons and daughters of India were raising hosannas to the Holy One of Israel.

For this it was worth while to have come to India even at an advanced age; for this it was worth while to have endured and prayed.

Ah, as the men from Bengal, the men from Burma, the men of the Malay country, the men from the wilderness, the men from the far hill country, even from Tibet, the men of the strong Marathi race, and the stout-hearted folk of Rajputana joined with their brethren and sisters of the Hindu and Mohammedan provinces of northern India with one accord in the song of victory, it was like a second pentecost. I know that no sweeter music will ever reach my heart until I hear the song of Moses and the Lamb.

Pay! does it pay to know such heavenly joy as this?

It is for our Christian young men and young women to-day to decide for what treasure they will give their lives. Shall it be for this, which God has for all those that serve him? Whether it is fully known here or treasured in heaven, it is sure; and he calls to-day louder than ever for the willing-hearted to serve him.

Who will go to the one hundred million souls in India who have never yet heard the name of Christ?

Who will go to China with its teeming multitudes, waking slowly to seek after better things?

Do you join in this shout of "Victory to Jesus Christ"?

If so, will you help to bring it to every soul?—*Mrs. Wm. Butler, in Christian Endeavor World.*

Speak the Word in Season

THERE is a discouraged schoolmate of yours who is just ready to give up, and needs a word of cheer. There is an acquaintance who is wavering between following his conscience and ignoring it, and the right words spoken at the right time would tip the balance. Somebody not very far from you has just come through a hard fight, and, though he has won the victory, he is bruised and scarred and sore. He needs a word of appreciation, a token that some one who looked on understood how gallant a struggle he has made.

A word in season costs no more to speak than a word out of season. It is just as easy to cheer the disheartened when he needs it, as it is to wait till he is past helping. It is just as easy to speak in time to help one who is undecided to take the right turn, as it is to wait till he has gone wrong. It is just as easy to tell your appreciation to another's face as to reserve it for eulogies after his death.—*Young People's Weekly.*

"COMPLIMENTS should be thoroughly Fletcherized before they are swallowed."



Causes Dead Dog to Bark

AN interesting demonstration, in which a dead dog was made to bark by the application of a feeble electric current to certain muscles of the throat after the lung had been artificially inflated, took place recently before the French academy of sciences. Howls were produced by multiplying the experiment.

The scientist deduces from his experiment that the so-called loss of voice by singers may be counteracted by electricity applied to restore muscular activity to the larynx.—*Selected.*

The Sluggard's Bedstead

"EARLY to bed and early to rise makes a man healthy, wealthy, and wise." This old wise saw, attributed to Benjamin Franklin, no doubt expresses a deal of sound philosophy, but the difficulty with most people is in the early rising. J. C. House, of New York State, proposed to solve the problem in an absolutely certain and effective way, and on July 17, 1855, took United States patent No. 13,263 for his invention. He formed a bedstead, with head-board, foot-board, and one side rigidly connected. The bed bottom was hinged on trunnions a little to one side of the middle longitudinal line, and was provided with locking means for holding it in a horizontal position during the allotted hours of sleep, but when it was time to get up, the locking device on the bed bottom was tripped by the action of an alarm-clock, and the bed bottom, yielding on its hinges, dropped down and threw the sleepy-head on the floor. The alarm-clock was set to sound an alarm ten minutes before tripping the bed bottom, so that if the occupant responded to the alarm, he escaped the tumble.—*Selected.*

"That Tired Feeling"

AN able English medical writer has lately written a most interesting paper bearing the title, "On Being Tired," in which he offers what may serve as an excuse for many who have been dismissed with the diagnosis, "lazy."

It is a scientific fact, proved by exhaustive experiments with delicate recording instruments, that fatigue has a chemical basis; the body manufactures its own fatigue-toxins more rapidly than they can be thrown off; and it is quite possible that there are persons who inherit a special tendency toward this unfortunate form of manufacture, and that they are the persons described as "born tired."

There are others who, although not "born tired," fall into a condition where they either manufacture their toxins of fatigue too rapidly, or, through some fault of metabolism, fail to throw them off fast enough.

Many such sufferers would find themselves helped, as if by miracle, if submitted to a course of treatment tending to thorough purification of the liver and intestinal system, and for this reason the treatment advocated by Metchnikoff of keeping the intestinal tract under the daily influence of doses of lactic acid, either in tablet form, or in milk treated with it, may cure

cases of permanent tiredness that have resisted other treatments.

It is small wonder that those who suffer from chronic fatigue should be found very irritating by their fellows, for the reason that work is the only thing they seem to balk at. When the idle British workman says, "I eat well, I drink well, I sleep well, but when I see a job of work coming along, I'm all of a tremble," it is natural to think of a thrashing as the best solution. But modern science steps in and says, "No, keep the thrashing till the last. First examine his eyes, his heart, his digestive system; put his body in perfect condition, cure him of poisoning himself, make him well, for few really well persons are lazy."

In that form of chronic fatigue caused by a weak heart muscle, much good may be done by a system of living which tends to strengthen the heart and improve the circulation, for a muscular system imperfectly fed by the blood can not be in good condition.

In such cases exercise should be graduated and increased very slowly from day to day, and may be much helped by some form of tonic treatment. Many persons whose laziness takes the form of balking at reading or writing or other concentrated mental effort recover as if by magic when properly fitted with glasses.—*Youth's Companion.*

Long Skirts Condemned

THE crusaders against the "great white plague" claim that the custom of the teachers in wearing long dresses which sweep the floor of the schoolroom, seriously menaces the health of the children by stirring up germs.

In support of this contention the antituberculosis forces of Washington, D. C., point to the action of boards of education and public health in many large cities, notably New York and Pittsburg, in requiring the teachers to shorten their skirts. The antis of Washington were about determined to go their fellow crusaders in other cities one better and demand that bloomers be substituted for short skirts. At this point, however, they were met by a chorus of violent protests from the women instructors.

Had bloomers not been mentioned, some concessions might have been made by the teachers, but the possibilities of a bebloomed régime were too awful to contemplate with equanimity, and the whole proposition was rejected immediately.

The antituberculosis forces have agreed to abandon the bloomer plan as too drastic, but refuse to budge on the short-skirt idea, and hint that, if concessions from the other side are not forthcoming, steps will be taken to disinfect the offending skirts daily. How the teachers will accept fumigation is not known.

Gen. George M. Sternberg, president of the Association for the Prevention of Tuberculosis, condemns the long skirt in strong terms, and insists on its abolishment.

"As a collector, breeder, and distributor of germs," said the general, "it is without a peer. From the gutter, the street, and the sidewalk, it gathers up its burden of bacteria, which is deposited wherever the dresses are shaken out or cleaned. The fact that it stirs up the germs is additional proof of its fitness as an incubator for microbes. I suppose the teachers had their own reasons for their refusal to co-operate with the antituberculosis workers, but I think their action is ill advised."—*Washington Post.*

The Value of Old Tin Cans

FEW things are regarded as less valuable by the average citizen than the discarded tin can, but nevertheless the most battered is of no inconsiderable value, and nothing but the label is useless, and even this may find its way into a market with other refuse paper.

The old tin cans of a city find their way to the ash dumps, from which they are carefully collected by professional scavengers, who know where to find factories exclusively engaged in the converting of just such material. The first process that turns the old can into a new one, or into something else, is the exposing of them to a high heat, which melts the solder. This runs off into a receptacle, and is sold for twelve cents a pound.

By this means the tops and bottoms of the cans are likewise removed, and subsequently are smashed into a homogeneous mass by a steam hammer and cut up into sash weights for windows. Cans which are in first-class second-hand condition have only the tops unsoldered, and with new bottoms and tops added, are utilized as receptacles for paints and varnishes. The cylindrical parts of cans are usually more or less dented and battered, but this is not a drawback of much importance. Rolled out perfectly flat by machinery, they serve extensively as roofing material for small buildings, and for covering the bottoms and corners of trunks.

That the old tin can is a means of revenue for the municipality has been recognized by at least one city. Liverpool, England, has one plant for its utilization, and last year cleared nine hundred dollars. Another and larger plant is now being built, and the health commission of that city expects the revenue to reach a figure not less than three thousand dollars a year.—*Popular Mechanics*.

Mexican Jumping Beans

COMMON enough in some store windows in New York are the Mexican jumping beans, and those who ask are told that a little worm inside the bean makes it jump so oddly, but that is about as far as any one gets who seeks for knowledge. Really, however, the jumping-bean is one of the wonders of the vegetable kingdom.

In the Yaqui River country of western and northern Mexico there grows a bush which looks very much like the ordinary coffee bush. It ranges from three to four feet in height, and bears hundreds of blossoms that are a soft olive-green tint before they ripen, when they turn a buff gray. Each blossom holds two fertile seeds, and a third, or living seed, which is the home of a small, exceedingly active worm, which becomes a beautifully colored moth when it escapes from its prison cell.

The seeds of the *Carpocapsa saltitans* (jumping bean) are planted in January, and as the climate is always mild in the lowlands of the Yaqui country, they blossom in May. Then the female moth deposits one egg on the pollen of the flower. As the flower develops, it forms a triangular-shaped shell on two sides, with a convex shape on the other side. Within this the chrysalis develops into a grayish-brown worm about one tenth of an inch in diameter and a half inch long. This worm lives on the inside of its prison cell of shell for six months, or until the month of November. Then, if the climatic conditions are favorable and warm, it bores a hole through the end of its

shell, and flies away as a beautiful moth, to mate in its turn and perpetuate its species.

If, however, it is brought in the bean to a colder climate, the worm will die in the shell. If one cuts a tiny hole in the end of a jumping bean about an eighth of an inch in diameter, in less than one hour the worm will cover the break with a white fiber-like exudation from its stomach, working the mouth round and round the opening until the hole in the shell is completely closed.

They Cure Insomnia

The Yaqui Indians use the jumping beans to cure insomnia. Placed in a piece of dried palm-leaf or bark, they make a noise not unlike the pattering of rain on a tin roof, which they say is very conducive to sleep. Put in a wooden or paper box and placed on a table or chair near one afflicted with insomnia, the soothing effect of a dozen of these living beans, jumping about in the box, will be truly marvelous, say the Yaquis. The trade in them is increasing yearly. During the last six months sixty thousand have been sold in the United States, and of this amount twenty thousand were sold by one firm alone down in the business district of New York.

If kept in a moderately warm room, and not packed too tightly together, the dancing beans will live for five or six months, to mystify the older folks and afford no end of amusement to the children. The jumping is caused by the worm's curling itself up in a ball, and then springing out to full length against the side of the shell, making the bean jump from the hand into the air. If kept in a moderately warm place and put for half an hour in the sunlight once a day, they will continue to jump and dance indefinitely.

The little worms usually sleep in the morning. To wake them up, move them about in the palm of the hand briskly. Soon you will find the worm kicking vigorously, showing that it has heard your summons, and is ready to perform its tricks.

The old Yaqui Indians and their squaws tie a half dozen of these living beans in a small skin bag hung around the neck for medicinal purposes, and to produce sleep, the constant rat-a-tap-tap of the beans against the breast producing a rather pleasant sensation. The premature death of one or all of the living beans forebodes impending evil to the wearer, they say.—*New York World*.

King Opens Tuberculosis Institute by Cable

It often occurs that a great undertaking is opened by a noted man by telegraph from a distance, the last important instance in this country being the opening of the Alaska-Yukon-Pacific Exposition by President Taft. But the first instance, or at least the only one this magazine is at present familiar with, of opening an undertaking by cable from across an ocean, occurred in October, when King Edward of England opened the Royal Edward Institute in Montreal. The institute is for the study and cure of tuberculosis.

At nine o'clock in the evening at West Dean Park, Chichester, England, which was four o'clock the preceding afternoon in Montreal, King Edward pressed a key which sent a flash of electricity over three thousand miles of wire and cable to a mechanism that opened the doors of the institute, turned on the electric lights, and hoisted the Union Jack.—*Popular Mechanics*.



CHILDREN'S PAGE



Interesting Friends



ONE day Clifton came home bringing a young robin that he had found. The bird, in trying to fly, had left its nest so far behind that it could not regain it, and the nest was nowhere in sight. This was not strange, as many



nests might have been hidden in any of the lofty maples along the street. The bird was fed, and placed where it could keep warm.

Clifton had a pet cat, which was soon introduced to the bird. The cat seemed well pleased to have her breakfast brought to her in such an attractive form, but she was very soon made aware of the relationship they were expected to sustain to each other.

Each day they were permitted to have an interview (under chaperonage). The three pictures show the stages of acquaintanceship. They soon became such good friends that the cat would sit for hours with the bird on her back, nestled in the warm fur.

Before the time for the fall migration came, the bird was gradually accustomed to the great outdoor world, and finally left to go with its kind to a warmer winter climate.

MARY MARTIN MORSE.

A Little Child's Work

NEAR one of the tiny schoolhouses of the West is a carefully tended mound, the object of the tenderest interest on the part of a man known far and wide as "Preacher Jim," a rough, unministerial-appearing person, who yet has reached the hearts and lives of many of the men and women in that region, and has led them to know the Master, whom he serves in his humble fashion.

Twenty years ago Preacher Jim was a different

man. Rough and untaught, his only skill was shown by the dexterity with which he manipulated the cards that secured to him his livelihood. Then, as now, he was widely known, but in those days his title was "Gambler Jim."

It was during a long, tiresome trip across the Rockies that a clergyman and his wife, having undressed their little boy and tucked him snugly into his berth, repaired to the observation-car in order to watch the November heavens.

An hour passed swiftly; then suddenly a rough-looking fellow made his way toward the group of which the clergyman was one.

"Anybody here got a kid what's dressed in a red nightgown and sings like a bird?" he demanded, awkwardly.

The father and mother sprang excitedly to their feet, gasping in fear. The man nodded reassuringly.

"The' ain't nothing the matter of him," he said, with yet deeper embarrassment. "The matter's with — us. You're a parson, ain't you? The kid, he's been singin' to us — an' talkin'. If you don't mind, we'd take it mighty good of you to come with me. Not you, ma'am. The kid's all safe, an' the parson'll bring him back in a little while."

With a word to his wife, the minister followed his guide toward the front of the train, and on through car after car until thirteen of them had been traversed. As the two men opened the door of the smoking-compartment, they stopped to look and listen.

Up on one of the tables stood the tiny boy, his face flushed, his voice shrill and sweet.

"Is you ready?" he cried, insistently. "My papa says the Bridegroom is Jesus, an' he wants everybody to be ready when he comes, just 'cause



he loves you." Then, with a childish sweetness, came the song which had evidently made the deepest impression upon the child's mind: "Are You Ready for the Bridegroom When He Comes?"

"He's sung it over 'n' over," whispered the clergyman's companion, "'nd I couldn't stan' no more. He said you'd pray, parson."

As the two approached, the boy lifted his sweet, serious eyes to his father's.

"They want to get ready," he said, simply. And, his boy snuggled childishly in his arms, the minister prayed, as he never had prayed before, for the men gathered about the child.

It was only a few moments before the clergyman bore the child back to the sleeping-car, where the mother anxiously awaited his coming. Then he returned to talk with the men, four of whom that night decided to "get ready," and among them was, of course, the man who sought out the father of the child, "Gambler Jim."

To this day it remains a mystery how the child succeeded in reaching the smoking-car unnoticed and unhindered.

As for the little fellow himself, his work was early done, for a few weeks later, upon the return trip through the mountains, he was suddenly stricken with a swift and terrible disease, and the parents tenderly laid the little form under the sod near the schoolhouse where Preacher Jim now tells so often the story which never grows old.—*Youth's Companion*.

The Frost Messengers

ALL in the night-time the snow came down —
All in a night on the field and town;
Armies of snowflakes, a thousand strong,
Hurried and scurried the whole night long;
White were their tents on the vale and hill,
White were their bridges across the rill.
"Who was to blame?" sigh the little leaves.
"Who was to blame?" little brooklet grieves.
"How could we know of it? Who had heard
Snowflakes were coming?" chirped sparrow-bird.
Little frost fellows made answer then:
"We were the heralds in vale and glen.
We told the story you might have heard,
Brooklet and leaflet and sparrow-bird.
Winter can never come down but we,
Little frost fellows, are sure to see,
News of the winter and news of snow
Little frost fellows are sure to know."

—*Frank Walcott Hutt*.

The Swallow

THE most graceful bird that flies is the swallow. There are many varieties of them, but all of them can be readily distinguished by their motion and speed. They easily cover sixty miles an hour, and while going at their best speed, they make seventy to seventy-five miles an hour with little effort.

The bill of the swallow is short, and broad at the base. They gather their food while flying. So accurate are they in flight and sight that they have no trouble in nabbing insects as they sail through the air.

And you can tell where the insects are by the flight of the swallows. On bright days you will find the swallows flying high in the air. That shows the insects are up there. Toward dusk, or when the air is moist and heavy, the insects keep close to the earth, and then you will see the swallows scooting along a few feet above the tops of the weeds or the streets.

It is a pretty sight to stand by a river and watch them. You will note that they can drink as they sail along the surface of the water, and every little while

you will see one dip lightly into the water in order to get a bath. There are also many insects that fly above the surface of the streams, and the swallows pick them up by the mouthful.

The swallows migrate for longer distances than any other bird. Those that visit England every summer spend the winter away down in Africa, coming up the coast in the spring and crossing the Channel with ease. Many of the swallows that spend the summer in the United States spend the winter in South America or in the West Indies.

The martin is a species of the swallow, and there are a number of varieties. One kind of martin makes its nest by boring a round hole in the river banks, up above where a boy can climb. Another kind of martin builds its nest under the eaves of houses or beneath bridges or in the lofts of barns. These latter nests are made of mud, and are quite substantial structures.

One of the interesting sights in connection with swallows is to watch them feed their young while "on the wing." The young bird soon learns to fly, but it takes time to become expert at catching bugs. The parent bird will take the young ones out for a little exercise or a lesson in flying, and every little while you may notice the old bird sail up to the side of a young one and "hand" it a bug or beetle without interfering with the flight of the youngster.

In the fall when the swallows are getting ready to migrate, they have a great time. They get together in flocks and sail round and round, chirping and carrying on at a great rate. They visit the various chimneys in which the members of the party have lived during the summer, as if they were paying a farewell visit to the old home. It is not unusual for a hundred swallows to enter a chimney at a time, descending into it in a steady stream until it would seem to be full of birds, and then rising out of the chimney like smoke, and going to another one. Next morning early, after such a performance, the flock starts south, flying pretty high. It will travel for six hundred or a thousand miles without stopping, spend a day or two, and take up the journey for another like distance.

Swallows return to the same chimney in which they were hatched, if possible. Just how they are able to make their way from a place in the far South to the identical house in which they were hatched, it would be difficult to say, but they do it. So that next spring you may expect to see flying around your home the identical swallows that were this year brought up in your chimney.—*George E. Burba*.

A Few Holds

HOLD on to your hand when you are about to do an unkind act.

Hold on to your tongue when you are just ready to speak harshly.

Hold on to your heart when evil persons invite you to join their ranks.

Hold on to your foot when you are on the point of forsaking the path of right.

Hold on to your temper when you are excited or angry, or others are angry with you.

Hold on to the truth, for it will serve you well, and do you good throughout eternity.

Hold on to your virtue — it is above all price to you in all times and places.

Hold on to your character, for it is and ever will be your best wealth.—*Selected*.



M. E. KERN
MATILDA ERICKSON

Secretary
Corresponding Secretary

Suggestive Program for Missionary Volunteer Day

NOTE.—There will be no society program for Sabbath, February 26. That day has been appointed by the General Conference Committee as Missionary Volunteer day. All our churches in America are invited to devote that day to the consideration of the young people's work; and everywhere, we hope that young and old will unite in making it a success. You will find the suggestive program below:—

Sabbath, February 26, 1910

Opening Song — "Onward, Christian Soldiers,"
"Christ in Song," No. 617 (new edition, No. 656).

Prayer.

Scripture Lesson — "How God May Use Young Men and Women." (In Missionary Volunteer Sheet.)

Song — "Forward," "Christ in Song," No. 530 (new edition).

The Early History of the Young People's Work. (Selections from Leaflet No. 3).

Review of Missionary Volunteer Work for 1908 and 1909. (In Missionary Volunteer Sheet.)

Gleanings from the Mail-bag. (In Missionary Volunteer Sheet.)

Song — "Missionary Volunteer Rally Song."¹

Missionary Volunteer Leadership. (See article in this paper.)

Relation of the Church to Missionary Volunteer Work. (See article in *Review* of February 17.)

Offering.

Song — "Never Stand Still," "Christ in Song," No. 500 (new edition, No. 651).

Missionary Volunteer Leadership

LEADERSHIP has always been recognized as an important factor in the work of God. Moses was the leader of the church in the wilderness. David was called from his pastoral life to be the shepherd of God's people. His faithfulness as a shepherd of sheep was an important factor in training him to be a leader of men. In the New Testament we hear the aged apostle Paul admonishing certain ones to take heed to the flock of God over which the Holy Ghost had made them overseers.

If the church as a whole needs good leadership, how much more do young people's societies. Indeed, the success of our Missionary Volunteer work depends very largely on this one thing. A union conference president, in speaking of this work, says, "In every place where we have good leaders we see excellent results."

While it is often best at first to choose some older person to lead out, the Missionary Volunteer Society affords an excellent recruiting ground for persons to bear responsibilities in the society and the church. Young people who have a real burden for souls, who are faithful in missionary work and in the performance of duties laid upon them in committees and on programs, will surely grow, and many will develop the qualities of leadership.

¹The words of this "Rally Song" are found on the last page of Leaflet No. 3, and may be sung to the music of 693, in the new edition of "Christ in Song."

What are these qualities? The following paragraphs will bring to view at least some of them.

A Christian Worker

The Missionary Volunteer leader should by all means be a Christian, a follower of Christ, and should have a passion for the salvation of souls. He should be a missionary and a volunteer. When the stronghold of Jerusalem was taken, David said, "Whosoever smiteth the Jebusites first shall be chief and captain." 1 Chron. 11:6. If our Missionary Volunteer leaders would be successful and inspire the hearts of the young people, they must lead out in active work. Let them manifest the spirit of Jonathan in the war with the Philistines. "And Jonathan said to the young man that bare his armor, Come, and let us go over into the garrison of these uncircumcised: it may be that the Lord will work for us: for there is no restraint to the Lord to save by many or by few." 1 Sam. 14:6. Such leaders will usually get the same response. "And his armor-bearer said unto him, Do all that is in thine heart: turn thee; behold, I am with thee according to thy heart." Verse 7.

It, perhaps, is unnecessary to say that the leader of the Missionary Volunteer Society should be a Seventh-day Adventist. The gospel has a special setting for every age, to meet the conditions of that age, and one who is not familiar with "present truth" should not assume the leadership of a society which is organized to teach that truth.

A Personal Worker

Individual work for individuals is the foundation of all Christian effort. The leader should be a personal worker among the society members, and for other young people. Thus only can he lead out in this important work.

Adaptability to Work With Young People

The first element of adaptability is to love the young people. Another is to be able to see things from their view-point, and appreciate the feelings peculiar to youth. A leader must realize that there are often more ways than one of doing a thing, and appreciate the value of plans that others may originate. He should recognize the individuality of the members, and be able to help them over the rough places in their experiences. He should be able to turn failure into success.

A Planner

Plans must be devised and laid before the young people for their consideration. The leader should be fertile in the development of practical plans adapted to the age and experience of all, to "think out his work and work out his think."

Courage

There are many "minutemen," who will quit in a minute when difficulties arise. The leader must be full of courage and faith. "Be thou strong and very courageous," said the Lord to the newly appointed leader of his people, Joshua. The indwelling of the Holy Spirit will give such courage as will inspire courage in the hearts of all. Many things have been done that could not have been done, had not some one had faith and courage.

No Personal Desire for Leadership

The one whose whole desire is to serve, not to lead, makes the best leader.

Efforts to Train a Successor

"No one has made a success till he has trained a successor." The true leader will have this constantly

in mind and will endeavor to lay responsibilities on those who will, in his judgment, develop into leaders. Conscientious efforts in this line would bring great blessings to the cause of God. M. E. KERN.

Junior Reading Course No. 2

No. 18—"My Garden Neighbors," pages 59-82
Notes and Suggestions

RECALL what you read about the blue jay last week. Tell the story of the young blue jay that visited the man's house. What lesson can the weeds in the garden teach us? What country has chosen the thistle for its national flower? Do you think weeds are of any use at all? On page eleven of this paper is a story about the swallow.

The oriole is one of our most lovable birds. Its song is sweet and simple; eight or ten notes of mellowness; a pause, and the same eight or ten notes repeated, now softer, now louder—always the same eight or ten pulsations of liquid melody. The oriole does not come North until late in the spring, and goes away when the first leaves begin to fade. Upon his migrations he travels in the daytime, flying high and gracefully, and he spends a long winter's holiday in the far South, going as far as Brazil.

Missionary Volunteer Reading Course No. 3

No. 18—The First Angel's Message

General Text, "The Great Second Advent Movement,"
Chapters VI-VIII

SPECIFIC order of study:—

The message in America, pages 117-139.

The message in Europe, pages 86-90, 99-104, 140-145.

The message in the rest of the world, pages 104-107.

Appearance of the gift of prophecy, pages 145-147, 182, 183.

SYNOPSIS.—The proclamation of the first angel's message in America was led by William Miller, who began preaching it in 1831. With him came to be associated such men as Joshua V. Himes, Josiah Litch, Charles Fitch, George Storrs, and hundreds of others. In England the leader was Edward Irving, who began preaching the message about 1825, but who died in 1834. Hundreds of ministers, in both the Established Church and the dissenting churches, took up the work. Joseph Wolff studied with Irving and others, and afterward preached the message in large parts of the Eastern world, as well as in portions of Europe and America. By many others, too numerous to mention, and some doubtless unknown to us, the message was preached in all the world.

Study

1. Make yourself familiar with the principal scriptures connected with this part of the history; namely, the first angel's message (Rev. 14:6, 7); the seven trumpets, particularly the fifth and sixth; and the time proclamation which followed (Revelation 9 and 10).

2. Prepare an outline of the rise and progress of the first angel's message in America. See story in *Signs of the Times Monthly*, November, 1909, "How the Message of Jesus' Coming Began in America."

3. Give a biographical sketch of William Miller; and tell what you can find of Joshua V. Himes, Charles Fitch, Josiah Litch, and others.

4. Tell the circumstances of Elder Litch's predic-

tion of the fall of the Ottoman empire on Aug. 11, 1840.

5. Tell something about the proclamation of the message in, (a) Great Britain; (b) Scandinavia; (c) Holland; (d) France (see "Great Controversy," pages 364-366); (e) Spain; (f) Germany; (g) Russia.

6. What do you know of the life and work of Joseph Wolff? See "Great Controversy," pages 357-362.

7. Where else did the message go, and how?

8. What persons connected with this message in America were afterward prominent in the third angel's message?

9. By what gift did the Lord endeavor to guide his people at this time? What was the result? Pages 154, 146, 182, 183.

Notes

Only the reading in the regular book is required. But whenever you can read the special references, do so. They will be excellent help.

Elder Litch's prediction, based upon the prophecy of Rev. 9:15, was made in 1838, two years before the time set.

Joseph Wolff also preached to Englishmen and Jews at Gibraltar.

God's Word says that the first angel has the everlasting gospel to preach to "every nation, and kindred, and tongue, and people." While this is being fulfilled now, we may not doubt, also, that it was true during the '44 movement. While means of communication were not then so perfect as now, and the believers could not so easily gain knowledge of one another, yet in the light of this prophecy, by the word received from far different points on the earth (as India, the Sandwich Islands, and "every seaport on earth"), we may know that the first message was preached to all the world, though we can not know who were all the preachers.

Most of the pioneers in the third angel's message were believers in the first angel's message, though some were too young to be public workers. For experiences of Ellen Harmon (Sister E. G. White) and Elder James White, see "Life Sketches," also for one incident, story in *Signs of the Times Monthly*, December, 1909, "A Young Preacher." Elder Joseph Bates bore a prominent part in the '44 movement. Consult "Life of Bates."



The Seal of God and the Mark of the Beast

The Seal of God

A SEAL is something affixed to a document in connection with, or in place of, a signature. It is that which authenticates, confirms, or ratifies. Used as a verb, it is to set or affix a seal to, as a mark of authenticity, or confirmation; to stamp as an evidence of standard exactness; to attest; affirm; bear witness to the truth, or genuineness of, by some outward act. It is sometimes called a sign or mark. See *Century Dictionary*.

We find the words "sign" and "seal" used in the Bible to mean the same thing. Rom. 4:11.

We also find the word "mark" used in a similar way. Eze. 9:4.

The prophet John in vision beheld an angel with the seal of God. Rev. 7:2.

Four angels are commanded to hold the winds while the servants of God are sealed in their foreheads. Rev. 7:1-3.

In symbolic language, winds denote strife and war among the nations. Jer. 49:36, 37; 25:31-33.

The sea upon which these winds blow represents peoples, multitudes, nations, and tongues. Rev. 17:15.

The war and strife is held in check among the nations that God's servants may be sealed. Rev. 7:1-4.

This sealing work takes place just before Christ comes, for when the sealing is over, the next thing the prophet beholds is the redeemed standing before the throne of God with the palms of victory. Rev. 7:9, 10.

The number who are thus sealed is an hundred and forty and four thousand. Rev. 7:4.

This same company are again mentioned in Rev. 14:1. This time it is said they have their Father's name written in their foreheads.

The forehead was where the seal was put, therefore the name of God must be one of the things in the seal. Compare Rev. 7:1-4 with Rev. 14:1.

A seal is usually connected with law. A lawmaker seals the law that he has made as a proof that it is genuine. Esther 3:12.

God's seal is connected with his law, for he says, "Seal the law among my disciples." Isa. 8:16.

The prophet here refers to the time of Christ's coming the same as does John in Revelation 7, for he says, "I will look for him." Isa. 8:17.

From the foregoing considerations we gather the following: First, that the sealing of God's people takes place in the last days; second, that the seal is connected with, or is a part of, God's law; third, that it contains the name of God.

There are three things that a seal must show: First, the name of the lawgiver; second, his official title, or that which shows his right to rule; and third, the territory over which he rules.

As the law of God contains his seal, we must look to see where in his law these three things which compose a seal exist. Ex. 20:3-17.

We find that the fourth, or Sabbath, commandment is the only one that fills the specifications: First, it gives the name of God; second, it shows his title as Creator, thereby showing his right to rule; third, it shows the territory over which he rules, all that he has created, or in other words, the universe. Therefore the Sabbath must be the seal of God. Ex. 20:8-11.

We are not left to depend on a logical conclusion on this point, but are plainly told that the Sabbath is God's seal or sign. Ex. 31:12, 13, 16, 17; Eze. 20:20, 12.

Thus we see that the last great strife in which this world will be engaged, is held in check, only that God's servants may be sealed with his Sabbath before he comes. Rev. 7:1-4.

The Counterfeit; the Mark of the Beast

The prophet John describes a beast, the character of which is like the little horn which Daniel saw, and the "man of sin" that Paul describes. These are all graphic descriptions of the Papacy, which developed from the great apostasy. Rev. 13:1-10; Dan. 7:8, 20, 21, 24, 25; 2 Thess 2:3, 4.

This power which has set itself up in the place of God, claims Sunday, a counterfeit sabbath, as its mark of authority. In their "Doctrinal Catechism," page 174, are given the following question and answer.

"Question.—Have you any other way of proving that the church has power to institute festivals of precept?

(Concluded on page sixteen)



IX — The Rich Man; Waiting Servants

(February 26)

LESSON SCRIPTURE: Luke 12:13-48.

MEMORY VERSE: "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not." Luke 12:40.

The Lesson Story

1. One of the company listening to the Saviour, said to him, "Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you? And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

2. "And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

3. "But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God."

4. And Jesus said to his disciples, "Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment.

5. "Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest?

6. "Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more will he clothe you, O ye of little faith?

7. "And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you.

8. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also.

9. "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding;

that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them."

10. "And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not."

Questions

1. What request did one of Christ's hearers make of him? How did Jesus answer this man? What did he warn the people against? What did Jesus give as one reason why a person should not covet? Luke 12:13-15.

2. To show the danger of caring too much for wealth, what did the Saviour do? How greatly did the men of the parable prosper? Not having enough barns to store his crops in, what did he purpose doing? How long did he expect to enjoy his possessions? In what selfish way did he plan to spend his wealth? Verses 16-19.

3. What did God call this rich man? In what way was he foolish? How long did he in fact enjoy his riches? What is a better use of wealth than keeping it for ourselves? Verses 20, 21.

4. About what did our Lord say we should not be anxious? Why should we not give our most serious thought to food and clothing? Verses 22, 23.

5. What did Jesus tell us to consider? How are the birds supplied with food, though they have no land nor storehouses? For what reason may we expect God to provide for us more than for ravens? What did Jesus ask the people in reference to their height? What question did the Saviour then ask? Verses 24-26.

6. To what did he next call attention? What did he say of the beauty of the lily's dress? For what purpose were those lily plants used?—As fuel. By what question did Jesus then show God's willingness to supply the needs of his children? Verses 27, 28.

7. Why is it unnecessary for us to be anxious about obtaining what we need to eat and wear? What rather should we do? If we do this, what does the Lord promise us? Verses 29-31.

8. Of what does he assure his people? How can we be sure of not losing what we have? If that which we most value is in this world, where will our hearts be? By using our means as God directs, where will we put both our means and our affections? Verses 32-34.

9. In the country where Jesus lived when he was on the earth, how do the men wear their long, loose garments while working or walking?—Fastened about the loins. What words of his show that he wishes his people to work? To what does he compare good works? What does he say those living before his second coming should be like? What should they be doing? When Christ comes again to this world, how will he reward those who are ready to receive him? Verses 35-37.

10. If it were known that a thief would visit the house at a certain hour, what would be done? As we do not know when Jesus will come, what is necessary always? Verses 39, 40.

THE YOUTH'S LESSON

IX — Jesus Refuses to Be a Judge; Parable of the Rich Man; Further Instruction; Parable of Waiting Servants

(February 26)

LESSON SCRIPTURE: Luke 12:13-48.

LESSON HELP: "Christ's Object Lessons," pages 252-259.

MEMORY VERSE: Luke 12:40.

Questions

1. What request was made of Jesus by one of the company concerning an inheritance? How did he answer it? Luke 12:13, 14.

2. What instruction did he then give? Verse 15.

The Children's Relation to Material Things

3. With what parable did he illustrate the danger of covetousness? Verses 16-21; note 1.

4. What illustrations were given to teach trust in God under all circumstances? Verse 22-30.

5. What is the greatest object for which we should seek? What assurance is given concerning earthly things to those who seek the kingdom of God? Verse 31.

6. What promise is given to God's people, though they be few? Verse 32.

7. How may our treasure be transferred to the coming kingdom? Verse 33.

8. Where will our heart be? Verse 34.

Preparation for the Lord's Coming

9. What parables are used to show the necessity of faithfulness in Christian duties and in looking for the Saviour? What promise is given to those who are found watching? Verses 35-40.

10. How is the faithful steward said to be employed? What promise is made to those who are faithful? Verses 41-44.

11. What other class is spoken of? Verse 45.

12. What will be the result of saying in the heart that the coming of the Lord is delayed? Verse 46.

13. What relation does one's knowledge of the truth bear to his responsibility? Who will receive the greater punishment? Verses 47, 48; note 2.

14. Name some of the special blessings given us in this time, and what God will require of us in turn.

Notes

1. How prone man is to trust in uncertain riches (1 Tim. 6:17), and selfishly to hoard God's gifts which were meant to be used to bless humanity and for the glory of God. But "to live for self is to perish. Covetousness, the desire of benefit for self's sake, cuts the soul off from life. It is the spirit of Satan to get, to draw to self. It is the spirit of Christ to give, to sacrifice self for the good of others."—"Christ's Object Lessons," page 259.

The use we make of our means, in this selfish, grasping age, is a good index to our Christian experience.

2. As many prophets and kings had desired to witness the events connected with Jesus' first coming (Luke 10:24), so the prophets have spoken of, and looked forward to, the consummation of the Christian's hope (Acts 3:21) at his second coming. We are living in the last generation, with the light of all generations focused upon our pathway. To us much has been given, and of us much will be required.

"The Lord measures with exactness every possibility for service. The unused capabilities are as much brought into account as are those that are improved. For all that we might become through the right use of our talents God holds us responsible. We shall be judged according to what we ought to have done, but did not accomplish because we did not use our powers to glorify God."—"Christ's Object Lessons," page 363.

The Youth's Instructor

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Indelible

EVERY word you wrote upon the sands
Of yesterday hath hardened into stone.

—Selected.

Floods in France

THE recent heavy rains in France have raised the rivers to an almost unprecedented height, and much damage has been done to villages and towns in the vicinity of these rivers.

The Seine has risen many feet above its normal level, which has increased its volume, it is estimated, thirty times and its velocity twenty times. The damage such a flood of water can cause in a short time is almost inconceivable.

Forty thousand persons, according to the latest reports, have been driven from their homes by the water.

The city is honeycombed with tunnels, subway roads, and pneumatic tubes. The water has broken through into this underground portion, and has caused much damage by undermining the foundations of large buildings. Even the Eiffel Tower is threatened.

America and the countries of Europe are expressing their sympathy by generous relief funds.

For Moslem Peoples

WITH a message for every tongue and people, we know the vast Mohammedan world lies directly in our pathway. The very slightest beginning has been made. Only since the establishment of the new constitutional order in Turkey, have our people there been free to take up direct work for the Mohammedans, though all along the brethren have had more or less opportunity to bear witness to the truth before Moslem judges and officials. Recently they have begun the issue of tracts specifically aimed to bring the truth before the followers of the Koran, and not long since Elder Baharian reported that a Turkish official, who was appealed to to forbid one of our leaflets ("Who Was Jesus?") read the tract and authorized our colporteur to go on with his work of selling it to the Moslems.

Last of all, the door is opening for work among the Mohammedan people. It is the hardest of all mission fields. Christian missions in all the missionary century past, have won scarcely any representation among Mohammedans. In the Sabbath and advent truths, I believe we have the message that can reach the hearts of the followers of the false prophet of

Arabia, whose religion binds men in such bondage that few have ever been set free. Our Turkish and Syrian-Egyptian missions call for help to get our publications, and to keep workers in the field who shall watch openings in Moslem districts. Our African missions are on the western, southern, and eastern frontiers of the African Moslem world. Over sixty millions of India are Mohammedans, and in the East Indies our workers are in constant contact with these peoples. Many Malay books have been sold to Mohammedans by our canvassers. The time is ripe for taking up in greater earnestness the burden of praying and working for the quarter of a billion and more of Mohammedans. From China to Morocco and from the Balkans and Turkestan to Zanzibar and the East Indies, stretches the vast Moslem world, and the doors are open. May the Lord help us to enter in, and give victory to the truth. Some must hear and obey and join that company made up of every tribe and people.

W. A. SPICER.

The Seal of God and the Mark of the Beast

(Concluded from page fourteen)

"Answer.—Had she not such power, she could not have done that in which all modern religionists agree with her; she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority." See "Claims of the Papacy."

Another beast, which the prophet describes as a two-horned beast, comes up and enforces the mark of the first or papal beast. Rev. 13:11-18. The mark of the papal beast, as we have shown, is the Sunday sabbath.

The Third Angel's Warning

While earthly powers are endeavoring to enforce the papal mark, or Sunday sabbath, the Lord sends a special message of warning against receiving the mark of the beast. Rev. 14:9-11.

As a result of that warning, a people are developed of whom it is said, "Here are they that keep the commandments of God." Rev. 14:12. This could not be said of those who disregard the fourth commandment, which says, "The seventh day is the Sabbath of the Lord thy God;" but it could be said of those who have given up Sunday, the papal sabbath, and have taken the seventh day of the week, the Sabbath of the Lord.

When this message of warning against the papal worship and mark has gone to the world, the next thing in the plan of God is the coming of Christ to take his own. Rev. 14:14-16.

The Sabbath question is not simply a question of days. It is a sign of whom we are following. If we take the true Sabbath of God, the seventh day of the week, that will be a sign of loyalty to God. If we take Sunday, the counterfeit sabbath, that will be a sign of loyalty to the Papacy. If we take the Sabbath of creation, we carry the flag of the Creator. If we take the Sunday sabbath, we carry the flag of the apostate power that now stands in rebellion. If we take the Sabbath of him who created all things, we thereby show that we trust in him to recreate and sanctify us. Eze. 20:12. If we take the papal sabbath, we thereby signify that we trust in the Papacy, "the mystery of iniquity," to sanctify us. Acts 5:29.

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O. F. BUTCHER.