

The YOUTH'S INSTRUCTOR

Vol. LIX

March 14, 1911

No. 11



NATIONAL MONUMENT TO THE FOREFATHERS,
PLYMOUTH, MASSACHUSETTS



WHAT IS GOING ON IN THE WORLD

IN New York City there is one saloon for every thirty families.

HALF a million children in the Philippine Islands are now studying English in the public schools.

BARON ALBERT ROTHSCHILD, head of the Austrian branch of the famous family of bankers, died of heart-disease on Feb. 11, 1911.

THE second annual announcement of the College of Medical Evangelists, of Loma Linda, California, can be obtained by writing to the president, W. A. Ruble, M. D., Loma Linda, California.

Two of the king's printers were fined three hundred pounds, or fifteen hundred dollars, for omitting the word "not" from one of the short commandments of the decalogue, in an edition of the Bible printed in 1631.

A BILL introduced in the Missouri House of Representatives forbids aeroplane ascensions to a greater height than one thousand feet, holding that higher ascensions than this are equivalent to attempted suicide.

PROF. E. A. ROSS, of the University of Wisconsin, thinks that hobble skirts, tube gowns, and peach-basket hats show a decided decline in the intelligence and good sense of the women who adopt such customs.

WHAT is believed to be a world's record in wireless communication was made on February 11, when the local operator picked up a message from the steamer "Korea," nearly four thousand five hundred miles out on the Pacific. The big liner reported all on board well.

FIFTY thousand peach trees were recently cut down in an orchard near Americus, Georgia. This is the largest peach grove in the world, and contains about two hundred fifty thousand trees. Three hundred acres have been cleared of trees, and the land will be used for raising cotton.

ALREADY nearly six thousand bodies of victims of the plague have been burned or buried in the outskirts of Harbin, Manchuria. The plague is spreading rapidly in Peking, though the foreigners thus far have escaped it. The foreigners are fleeing from the city, but the missionaries are staying at their posts.

THE National Association for the Study and Prevention of Tuberculosis, presents statistics which show that ten years ago there was only one organization in the United States for the education of the public about tuberculosis. By September, 1911, the association says there will be five hundred such bodies. In 1900 there were less than one hundred hospitals, wards, and pavilions where tuberculous patients could be treated. The association hopes to report, by September, at least four hundred fifty hospitals and sanatoria.

ACCORDING to a conservative estimate, two million children under sixteen years of age are employed in the cotton-mills, glass-factories, sweat-shops, mines, and agricultural industries of the United States. Dr. A. S. Daniel, of the New York Infirmary for Women and Children, makes the following statement: "Children workers in the sweat-shops in this city are expected to be able to sew on buttons at the age of three years, and to hem trousers at the age of six. A child of eighteen months was found toiling with its mother in a sweat-shop."

J. T. ANDREW, of Montgomery, Alabama, has invented a safety appliance to prevent the derailing of trains, however great the speed at which the train is moving, when it strikes a broken or bent rail. Mr. Andrew's recent experiments at Washington, D. C., indicated that his device would do all that is claimed for it.

"BOSTON authorities are making a determined effort to stop the spitting nuisance, the police commissioner having announced that he will have arrested a certain number of offenders on a certain day, twice that number on the following day, and so on, increasing the number of possible arrests until the public is awake to the offense."

POSTMASTER-GENERAL HITCHCOCK reports that the total postal receipts for the fiscal year 1910, aggregated \$224,128,657.62, a gain of \$20,566,274.55 over 1909. If this record can be maintained, the postal affairs of the country should be on a paying basis within another twelve months, for the first time, so far as available figures show, within the history of the Post-Office Department.

LAST year the United States sold exports and bought imports in commercial exchange with Latin America valued at the splendid total of six hundred thirty million dollars, which represents an increase of approximately three hundred million dollars during the last ten years. When the Panama Canal is opened, there is no reason why the exporters and importers of the United States should not build up their trade until it passes the annual mark of one billion dollars.

Good Working Mottoes

ONWARD and upward.
Deeds not words.
Keep forging ahead.
Never a day without an advance.
Do your work quietly and without ostentation.—
Boston Transcript.

Subscribe Now

THE *Medical Evangelist* is the name of a new magazine published by the College of Medical Evangelists at Loma Linda, California. It is a sixteen-page monthly, and costs fifty cents a year. One of the objects of the magazine is to help build up the field work in connection with our institutions, especially our city work. Thousands of workers are needed where now there is only one. Every subscription to the magazine will contribute to the extension of the evangelical medical work.

Principal Contents

CONTRIBUTED ARTICLES	PAGE
A Visit to Historic Plymouth	3
Examples for Our Admonition	4
In Newness of Life (poetry)	5
Carbon: Its Allotropic Forms and Compounds— No. 13	6
The Officers of the Missionary Volunteer Society....	9
William Miller (concluded)	11
A Chorus Club (poetry)	12
The Morning Watch Illustration	14
The King James Version of the Bible	16
SELECTED ARTICLES	
A Mother's Song	8
The Keys of God (poetry)	8
Fresh Flowers, or Faded?	8
A Dog, a Man, and a Girl	10
Poorhouse Nan (poetry)	13
The Advantage of Economy	13
The Acts in Alphabet	15
The Snake and the Liar	16

The Youth's Instructor

VOL. LIX

TAKOMA PARK STATION, WASHINGTON, D. C., MARCH 14, 1911

NO. 11

A Visit to Historic Plymouth

W. E. GERALD

PROBABLY no spot in the United States is of more historic interest than the place of the landing of the Pilgrims. The sole interest in this place in 1620 was in the one hundred two persons who stepped from the "Mayflower;" to-day there is a flourishing town of over eleven thousand inhabitants. It is noted for being the home of the Plymouth Cordage Factory, the largest plant of the kind in the world, employing over two thousand hands, and furnishing nearly all the rope



which Uncle Sam uses in his navy. Careful provision for the comfort of the employees is seen in the library, restaurant, and baseball grounds connected with the factory.

One of Plymouth's chief industries used to be fishing. Now the energies of the people are devoted largely to the manufacture of tacks and woolen goods. In 1904 forty thousand barrels of cranberries were raised.

An electric-car ride of about five minutes will bring one in sight of the Monument to our Forefathers, which conspicuously adorns one of the highest hill-tops, and is said to be the largest piece of solid granite statuary in the world. Thirty years were required to build it. The granite of which it was made came from the quarries of Hallowell, Maine. On the central pedestal stands a figure of Faith, one foot resting on "Forefathers' Rock." In her left hand she holds a Bible, while with the uplifted right she points to heaven. Around the base of the monument, on wing pedestals, are four large figures of solid granite. One represents Morality, holding the decalogue in her left hand and the scroll of Revelation in her right. The other three represent Law, Education, and Freedom. On the faces of the pedestals are carved scenes from the history of the Pilgrims,—the departure from Delft Haven, the compact in the "Mayflower," and the first treaty with the Indians. (See cover page.)

The total height of the monument is eighty-one feet. The length of the arm in the uppermost figure is nineteen and three-fourths feet, the circumference of the head thirteen and one-half feet, the neck nine feet,—and all of solid granite two hundred sixteen times life size. The cost was forty thousand dollars.

As I stood in the shadow of this monument one

beautiful Sabbath day, and thought of the glorious principles of civil and religious liberty which it was intended to commemorate, and then of the decline from these principles which we have witnessed in the growing tendency to Sunday legislation and the tyranny of labor unions, I could not help recalling, with tearful eyes, the words of our Saviour to the Jews: "Ye build the tombs of the prophets, and garnish the sepulchers of the righteous. . . . Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets." It is truly a glorious thing to have the law of liberty written in stone; but how vain it is if those who thus inscribe it do not have it in their heart.

At Pilgrim Hall, on the wall of the curator's office, hangs the commission from Oliver Cromwell, Lord Protector of England, to Governor Edward Winslow, as one of the arbitrators between Great Britain and the United Provinces of Holland. At the east end of the large hall is a picture of the "Landing," thirteen by nineteen feet, painted by Henry Sargent, of Boston, and valued at three thousand dollars. Charles Lucey's painting of the "Embarkation" is another work of value. Under the Sargent picture are the chairs of Elder Brewster and Governor Carver, and the Peregrine White cradle. In one of the glass cases is the sword of Miles Standish, the inscription on which was never understood until, in 1881, Prof. James Rosedale, of Jerusalem, an excellent linguist, pronounced it Cufic language, and translated it thus: "With peace God ruled his creatures, and with the judgment of his arm he troubled the mighty of the wicked." It



is supposed that this sword came to Captain Standish from the crusaders.

Another case holds the gun-barrel with which King Philip was killed. Here also are the original manuscripts of Mrs. Hemans's celebrated ode, beginning, "The breaking waves dashed high," and William Cullen Bryant's poem, "Wild was the day, the wintry sea." The north anteroom contains the old sofa upon which Governor Hancock sat with Samuel Adams as they plotted treason against the English crown. On the north wall of the library is the portrait of Josiah Winslow, whose grandson was the British officer who removed from their homes the French Acadians, whose

sorrows Longfellow has made classic. The portrait of Governor Winslow is the only one in existence of any person who came over in the "Mayflower."

A case at the west end of the library contains the oldest state paper in existence in the United States,—the first patent granted to the Plymouth colonists by the New England Company. There is a book which was given to Governor Bradford by Pastor John Robinson, brought over in the "Mayflower" by Bradford, and afterward given to the church. Elliot's Indian Bible is there also.

The object of supreme historic interest in Plymouth is the world-famous Plymouth Rock. At the foot of North Street, at the water's edge, we find it, resting under a large granite canopy. It is an ordinary looking boulder about seven feet long, of greenish syenite in composition. It is claimed that not a shadow of doubt rests upon the identity of this rock. Thomas Faunce, whose father came over in 1620, upon hearing that the rock was to be disturbed in pre-Revolutionary times, visited the locality, and at the age of ninety-five, in the presence of witnesses, testified that it was the one upon which the forefathers landed. The attempt to move it farther away from the water's edge resulted in splitting it into two parts. Some of the people were in favor of taking it to a more sightly place, and some of leaving it where it was. As a compromise between the contending parties, one part was removed upon higher ground, and the other left in its original place. After one hundred five years the incongruity of its being up in the center of the town was commented on by a visitor of note, so it was carried back and reunited with the other piece.

Passing up Leyden Street, one is thrilled with the thought that here, on each side of the present thoroughfare, were built the first homes of the Pilgrims. At the farther end of the street is Burial Hill, with its ancient gravestones and strange epitaphs.

"The Pilgrim fathers are at rest:
When summer's throned on high,
And the world's warm breast
Is in verdure dressed,
Go stand on the hill where they lie."

This hill was the location of the old fort and the watch-tower. On one side of Governor Bradford's obelisk are the Latin words, "*Qua nos patres, difficillime, adepti sunt, non turpiter relinquere*," which, translated, mean, "What our fathers with difficulty attained, let us not basely relinquish." On the easterly slope is a stone with the epitaph of a one-month-old child, as follows: "He glanced into our world to see a sample of its miserie." That of Tabitha Plasket is curious for its spirit of defiance:—

"Adieu, vain world! I've seen enough of thee,
And I am careless what thou sayest of me;
Thy smiles I wish not, nor thy frowns I fear;
I am now at rest; my head lies quiet here."

On a stone to Elizabeth Savery is written:—

"Remember me as you pass by.
As you are now, so once was I;
As I am now, so you will be;
Therefore prepare to follow me."

At the base of Burial Hill runs the town brook, of which Governor Bradford wrote: "And there is a very sweet brook runnes under the hillside, and many delicate springs of as good water as can be drunke."

Just above the famous rock is Cole's Hill, the ground which has been hallowed by the fiercest struggles of the Pilgrims during the first dark, sad winter in which they landed. One who was there has portrayed the awful scene as follows: "This month (March) thirteen of our number die, and in three months past die half our company, the greatest part in the depths of winter, wanting houses and other comforts, being afflicted with scurvy and other diseases which the long voyage and unaccommodate condition brought upon them, as there die sometimes two or three a day. Of a hundred persons scarce fifty remaining, the living scarce able to bury the dead, the well not sufficient to tend the sick, there being in their time of greatest distress but six or seven, who spare no pains to help them." On the hill they buried their dead, then leveled the graves and planted corn, so the Indians would not know how great was their loss. Severe rains have at intervals since revealed many of the skeletons.

The Pilgrims' endurance of hardships in seeking freedom of worship should inspire us, who are taking part in the last gospel work, which is preparatory to ushering in not only freedom of worship, but everlasting deliverance from sin, disease, hardships, and death. While their faults are well known, let us remember their virtues, and seek to emulate them.

Examples for Our Admonition

THE subject of temperance is one whose importance God wishes his people to realize; and in order that we may better understand the blessings that follow it, and may shun intemperance and the losses it entails,



he has had recorded for us some character sketches that we shall do well to study.

One of the things that especially attracts our attention, in studying these picture lessons that the Father has had placed on record for us, is that when God wished to raise up a person for some great, important work, one of the direct instructions was that such a one was to be temperate. We are led to the inevitable

conclusion that, however it may seem to man, in the mind of the Master temperance is not a matter of small consequence.

Perhaps your minds have already preceded my pen to that grand illustration of this principle, John the Baptist, of whom the angel said: "He shall be great in the sight of the Lord, and shall drink neither wine nor strong drink, and he shall be filled with the Holy Ghost." It is not necessary to review his life; you are acquainted with his history, and know how carefully the instructions were carried out. Let it suffice to give the Saviour's words concerning him: "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist."

In marked contrast to this picture is one which disappoints us as we look at it—that of Samson. Here was another child, whose birth the Heavenly Father foretold, and for the sake of whose purity and strength such careful instructions were given to the mother. Twice it was stated that she should drink no "wine nor strong drink;" for her child was to be holy to God from his birth to his death, and to be used of God to begin the deliverance of his people.

While Samson's life failed, through the sin of the man, the truth remains that the Lord would have his chosen instruments free from any degree of intemperance; for intemperance clouds the mind, and unfits it for God's service.

From this sad picture we turn to one which has shone as a bright star through the long ages—that of Daniel, the man greatly beloved of God. Strangely significant is the time in Daniel's life when the Lord chose to introduce him to us,—the time when he is taking his stand against using the king's meat and wine; in other words, just when he is taking his stand for temperance. Are we not justified in believing that had that heart-purpose been less strong, Daniel's life-history would have been a different one, or perhaps not recorded for the help of others at all?

Another picture is held before us, and its fearful warning should sink deep into each heart. In Proverbs we read: "It is not for kings to drink wine; nor for princes strong drink: lest they drink, and forget the law, and pervert the judgment of any of the afflicted." Had Belshazzar heeded this instruction, one dark page of history need never have been written. Belshazzar was not ignorant of the true God nor of the judgment visited upon his grandfather, Nebuchadnezzar, nor of the lesson learned therefrom; for Daniel said to him, on that last sad night of his life, "Thou knewest all this." But it was while "he tasted the wine," that Belshazzar commanded his servants to bring the gold and silver vessels taken from the temple of God at Jerusalem; and it was while they drank wine, that they praised the gods of gold, silver, brass, iron, and wood; and in that same hour came that dreadful sentence from the throne of God, "Thou art weighed in the balances, and art found wanting."

We learn from Rev. 1:6 that Christ has "made us kings unto God." Then it is not for us to be intemperate; and if we follow Belshazzar in disobedience, can we hope to escape a like sentence from God? "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

In olden times the priests were commanded not to use wine or strong drink; the warning was, "lest ye die," and the reason for not using it was, "that ye may put difference between holy and unholy."

Who are the priests in God's estimation to-day?

—We read that he "hath made us priests," yea, a "royal priesthood," "an holy priesthood." If ever a people needed clear, strong minds surely it is that people who, in the midst of deceptions that would, if possible, deceive the very elect, must give the trumpet a certain sound.

May it not have to be said of us: "But they also have erred through wine, and through strong drink are out of the way; . . . they err in vision, they stumble in judgment." If the picture looks like such an extreme one that we feel it can not be a mirror reflecting our image, we must remember that this position was not reached by a "single bound," but by the repeating of some cherished sin,—perhaps a very small one in human eyes. We must remember, too, that no sin is small in God's sight; and that it takes only one, if clung to, to shut us out of the kingdom.

CLARE ASHTON.

"Argifying"

I HEARD a phonograph the other day rendering a song, the chorus of which was, "Never stop to argify—just let trouble amble by." Arguing about religion rarely does good. The Bible advises against it. 1 Tim. 6:3-5. "Argifying" Bible classes soon lose interest because they arrive nowhere. When I was a boy, there was a store near by where a group of men gathered every night and talked. They would generally drift around to religion, and argue and argue. We boys would stand around in open-mouthed wonder as we listened to these great and wonderful men. Years rolled on as they talked. I went away to college, and became a man and a Christian. I tried twice to lead the chief arguer into the kingdom, but in vain. Not one of that little corner-store circle, with all their arguing, died a Christian. They all failed to get anywhere. It is the same in business, politics, and on the ball-field,—the disputer is a nuisance, and rarely arrives. The quiet, silent man who does things which talk for him is the man who convinces.—William H. Ridgeway, in *Sunday School Times*.

In Newness of Life

DEEP buried with my Lord in death,—
Death to the man of sin,—
I draw from Christ my life and breath,
His Spirit dwells within.

My sins—not now my sins, for he
Has taken them away,
And cast them all within the sea,
Beyond the light of day—

All blotted out, to him the praise
Who giveth life anew;
He guides and guards through all my days,
And bringeth heaven to view.

MAX HILL.

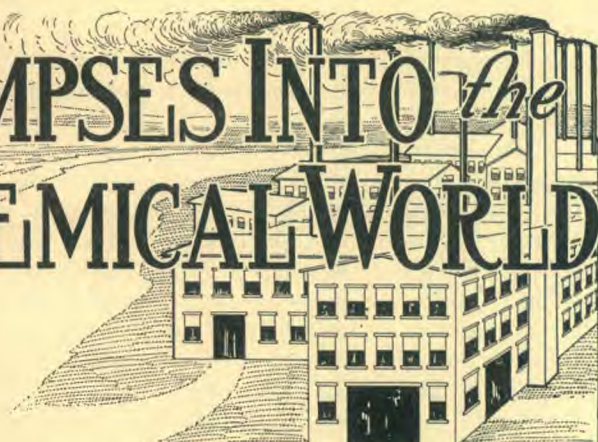
A Book for Young People to Read

"The Passion for Men," by Edwin F. Hallenbeck

THIS little book of 134 pages is full of helpful suggestions on personal work. The importance of the "one-soul audience" is plainly set forth, and many illustrations, drawn from the author's rich experience, give valuable hints as to methods of approaching individuals on this all-important subject. No Christian should, of course, lose sight of the needs of the world-wide field; yet the path of true service is marked by the footprints of the Good Shepherd, who was willing to brave the night, and face the storm, and travel the rugged, thorn-lined way, that he might save *one* sheep which had strayed from the shelter of the fold. Price, in cloth binding, fifty cents. Order from the Review and Herald Publishing Association, Takoma Park, D. C.



GLIMPSES INTO *the* CHEMICAL WORLD



Carbon: Its Allotropic Forms and Compounds — No. 13

YOU may not have been accustomed to thinking of the glittering, costly diamond as a near relative of the coal you shovel into your furnace by the ton. It may be, too, that you have not thought of that black, greasy powder you use for oiling your bicycle as even more nearly related to the diamond than the coal. But the diamond and the graphite powder are almost pure forms of carbon. Charcoal, coke, coal, and lampblack are slightly more impure forms of the same element. "Things are not always what they seem," you know.

In a previous article it was stated that one of the most interesting of problems to the student of nature is the fact that some substances of very different natures are composed of precisely the same kind and of the same number of atoms in a molecule, but that the atoms are supposed to be arranged differently in their respective molecules. The varying forms of elements are said to be *allotropic* forms; so diamond and graphite are allotropic forms of carbon. Essentially, they contain carbon and only carbon. Charcoal is regarded as another allotropic form by some chemists. The first two are crystalline in their structure, and the latter amorphous; that is, without any definite form.

Carbon is an extremely important and very abundant element. The compounds containing this substance are far more numerous than those of all the other elements put together. All organic substances—that is, all things that have or have had life—contain it. Therefore, most all food products and vegetable drugs contain it. It forms a part of chalk, marble, limestone, coral, and many other minerals. It appears in the air in the form of carbon dioxide gas (CO_2). It is to the compounds of carbon we are indebted for our raiment, and for many of our dwellings. Its abundance is indicated from the world's yield of coal, more than six hundred million tons being mined yearly, and it is estimated that there is still enough left in the crust of the earth to make a layer three feet thick over the entire land surface.

Five thousand billion tons of the carbon dioxide gas, it is estimated, exist in the atmosphere; "enough to keep a forest, which would cover the whole earth, land and water, growing for eight years, or ordinary crops for twenty-two years." If we place beside these two items all the organic and mineral substances containing carbon, we must conclude that this element should claim some attention from its abundance, if for no other reason. But its utility is as marked as its quantity.

While diamond, graphite, and charcoal differ among themselves in color, hardness, luster, weight, power of conducting heat and electricity, and chemical affinity,

yet they all agree in one particular,—if heated strongly in the presence of oxygen, they unite with it, and form carbon dioxide gas (CO_2). If a diamond is "heated white-hot between the charcoal poles of a powerful galvanic battery in a vacuum, it softens, and swells up, forming a black, brittle mass like coke."

Crystal Carbon-Diamond

Crystals are the elite, the aristocracy, of the mineral world. Their beauty of form, delicacy of coloring, and durability make specimens not larger than a thimble cost thousands of dollars.

The word crystal comes from a Greek word meaning ice, as it was anciently thought that crystals could be produced only in the extreme cold of lofty mountain passes. One learned man of the early centuries described their formation by saying that "cold in mountain heights made the ice so dry that it congealed, or hardened, into crystals." It is now known that intense cold is not at all necessary to their production, and that they have no connection whatever with ice. Nearly all varieties of minerals have their permanent crystalline forms, as well as the amorphous.

Some crystals are perfect cubes, prisms, pyramids, or hexagons, with surfaces as exquisitely polished, when taken from the ground, as our handsome plate-glass mirrors. Ten thousand different forms of crystals have been found and classified, but all have been reduced to two orders, consisting of six systems.

Crystals are of almost every size, varying from the microscopic to gigantic ones nearly ten feet in circumference. Beryls have been found more than four feet in length, two and one-half feet thick, and weighing nearly six thousand pounds. Equally large crystals of apatite have been discovered in Canada. The highest perfection of form and beauty, however, is found in crystals of moderate or small size.

The same mineral may occur in different places, and sometimes in the same place, exhibiting a variety of forms; its crystals may be plates as thin as paper, prisms, pyramids, dodecahedrons, and a hundred other forms; but however great the numbers, they may all be reduced to a single type. A thousand varieties of snow crystals have been observed; but when not injured by wind or other casualties, they all show their relation to the hexagonal system.

To get from a solution a perfectly formed and handsomely polished cube or prism implies a definite arrangement of each particle with reference to every other particle and to the whole, else the exact geometrical figure could not result. Of course each molecule does not intelligently choose its place, but the particles of a given substance never fail to arrange themselves

in the way peculiar to that substance. The perfect cubes of iron pyrites, or fool's gold, if dissolved and allowed to crystallize again, would never take the form of the quartz crystal, but would assume their own natural form. The confused arrangement or general mix-up observed in a group of schoolchildren at recess, and their orderly arrangement in the schoolroom at the ringing of the bell, illustrates fairly well the process of crystallization, or the change in the particles from the solution to the perfect crystal. Mr. Ruskin says that if from a pile of bricks to be used in building a tower, the various bricks should suddenly of themselves get up from the pile, and walk over to the place where the tower was to be located, and each place itself in just the position necessary for the formation of the perfect tower, this action would illustrate what takes place in the process of crystallization.

This mysterious mathematical arrangement of molecules is still an unsolved problem, though various theories have been proposed. Scientists can no more tell why all that army of particles in solution move steadily to the nucleus of crystallization, and why each ar-

"Diamonds are among the purchases made periodically by the automobile manufacturers, though it is not generally known that the precious stones are required in the making of motor cars. The diamonds are used in the truing of emery-wheels, and in most of the large factories several of them are destroyed each month in this service. The stones used are large, but of an inferior quality, known as 'bort' diamonds. They are usually imported from Asia. Nothing else has been found of a cheaper material to do the work."

The diamond has been obtained artificially by a French chemist. He made the real substance. Imitation diamonds consist merely of heavy flint glass. One "interesting way of distinguishing real from imitation diamonds is to bring them close to a little radium salt in a dark room; under this stimulus the real diamond phosphoresces, but the imitation article makes no response."

Graphite, or Plumbago

Graphite is favored with several names. It is sometimes called black lead, as well as plumbago, because of its use in common lead-pencils. There is no lead about a "lead"-pencil. The lead of a pencil consists of powdered graphite mixed with clay and water. This dough is pressed into molds and dried, or, while soft, is forced through plates with apertures the size of the lead in the pencil.

Graphite is often found in hexagonal prisms, is steel-gray in color, has a greasy feeling, and, as a mass, is quite soft, though the particles are so hard that saws used for cutting graphite are soon worn out. It also, when burned in the presence of oxygen, unites with that gas to form carbon dioxide (CO_2), the gas we exhale.

Graphite is used as a lubricant for machinery; and since it resists heat up to more than a thousand degrees, it is used for making crucibles in which to melt steel and other metals. It is also used for coating shot and gunpowder. Its friability makes it of use in writing.

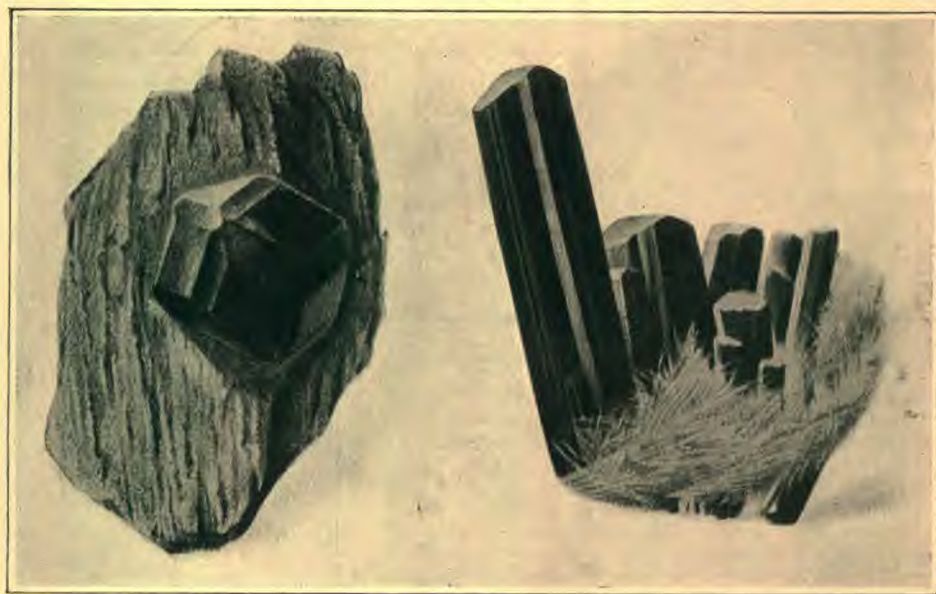
When any other form of carbon, as the diamond, is heated to an extreme temperature, it is transformed into graphite.

"By virtue of its greasy, adhesive, or sticking quality, it is easy to cover iron, which is so easily affected by the weather, with a thin, lustrous layer, or varnish, of graphite; the common stove-polishes, for example, are composed of powdered graphite. This mineral is a good conductor of electricity, and is used for coating wood, plaster, and wax, and other non-conducting materials, so as to make them capable of conducting the electric current, and so receiving a metallic film in the process of electrotyping."

F. D. C.

(To be concluded)

"SEE how much you can put into it, instead of how much you can take out of it."



GARNET AND EPIDOTE CRYSTALS

ranges itself about it in just the place that is necessary in order that a perfect, polished cube or prism may result, than they can explain how a pretty pansy face is made by absorption and arrangement of mineral particles from the earth; or how apple, pear, and plum trees, growing side by side, always produce their own kind of fruit.

No matter how much of a hurry the salt molecules, or particles, may be in, they never forget that they must have six square faces, twelve edges, and eight angles. So a peach never forgets the peculiar characteristics that make it a peach; and it is all because the Lord "putteth forth his hand upon the rock," and because he said, "Let the earth bring forth . . . the fruit-tree yielding fruit after *his* kind."

The diamond is the crystal form of carbon. Its crystals are pure, transparent, glittering, and octahedral; that is, having eight plane faces, or sides. The diamond is unaffected by any liquid reagent, as acids or alkalis. It is the hardest substance known, this property making its dust useful in polishing hard and refractory substances. Drills armed with diamond points are used by miners. The glass-cutter has a diamond wheel.



THE HOME CIRCLE

Mother's Love

ONE lamp—thy mother's love—amid the stars
Shall lift its pure flame changeless.

—N. P. Willis.



A Mother's Song

SHE was a dear old lady, one of intellect, education, excellent judgment, and true refinement; so one afternoon, when a gathering of mothers were discussing whether or not we should rock and sing our little ones to sleep, we were glad she was present, and that our hostess urged her to express her opinion.

A smile flitted across the dear old face as she laid aside the small sock she was knitting, and said:—

"My dear young mothers, let me tell you a little story—a true story. It settled this troublesome question for me, long ago, and it may be of assistance to you. When I was in my teens, my most intimate friend was a very beautiful and talented girl, the daughter of wealthy parents. She possessed a remarkable voice, which was cultivated and trained both at home and abroad, and when at the age of twenty-three she married and left her father's home, she was known as one of the finest singers in her State.

"I saw her but seldom after her marriage, but we were continually hearing of her wonderful voice and social prominence, and when we learned that a son was born to her, I wondered to myself what kind of mother the fashionable, flattered woman would make.

"When the child was eighteen months old, I visited her, and I shall never forget my first call to the nursery of her first-born. The sturdy, handsome little fellow gave a glad, boyish shout, and sprang into his mother's arms as we entered the room; but soon, being tired and sleepy, he nestled against his mother's breast, and said, 'Sing a pretty song now, mama.'

"Directly the mother was rocking him to and fro, and the clear, rich voice that had so often held critical audiences spellbound, now filled the room with low, sweet melody, as the mother sang an old, beautiful lullaby. My eyes were so blinded with tears that I could scarcely see the sweet picture, but I drank in the music, and was satisfied that my friend was worthy of the sacred name—*mother*.

"After the little sleeper had been carefully tucked in bed, she turned to me, and said, 'You may think me foolish, but I always rock and sing him to sleep once a day at least; he enjoys it so.'

At this point of the tale the old lady paused for a moment, then continued:—

"Years after, I was traveling in Europe, and while tarrying for a few days in one of the principal cities, I learned that a prominent American was stopping in the

same house with me. I was told, 'He is the great tenor, Mr. —, from America. Do you know him?' Yes, I knew him—the son of my old friend and school-mate; and I also knew that the ocean rolled between him and the grave of his gifted mother.

"I saw him often during my sojourn in that city, and a fine specimen of noble manhood he was. Riches, success, and flattery had not rendered him arrogant or egotistic. His mother had been a womanly woman, he was a manly man.

"During my last interview with him, I exercised one of the many liberties accorded to the aged, and requested him to sing for me. 'What shall I sing?' he asked. I answered, 'Sing your favorite song, please.'

"He hesitated a moment, and a sad, tender expression came over his face. 'My favorite is a very simple little song,' said he, 'and I rarely sing it unless I am alone, for it is very sacred to me, and strangers might not appreciate it; but you have asked for my favorite, and I will sing it for you—you knew and loved my mother, so will understand.'

"He went to the piano and played a soft, plaintive prelude; then in a low, marvelous voice he sang the selfsame lullaby that I had heard his mother sing to him so long before, in his babyhood.

"This, ladies, must be my answer to your problem."

The Keys of God

O LORD, put thou a lock upon my heart,
My lips, my will, that there may never start
One thought or word or deed untrue to thee;
Set thou the lock, and keep secure, I pray, the key.

O Lord, my King, do thou unlock my will,
My lips, my heart; and by thy Spirit fill
My will with power, my lips with gentle speech,
And make my heart with love the wide world reach.

—Charles A. Campbell, D. D., in *Sunday School Times*.

The knitting work was taken up as quietly as it had been laid down, but the question was settled forever—in my mind, at least.—F. S. Armstrong, in *Farm Journal*.

Fresh Flowers, or Faded?

A CHRISTIAN woman was employed in a home where a loved mother lay ill. Her daughter, a girl of fifteen, had never given her heart to Christ, fearing that by so doing she might lose some of her youthful pleasures, and saying that when she grew older, she would give herself to him. One day she came into the house bringing a bouquet of beautiful, fresh carnations for her mother. The nurse commented upon their loveliness, and then said: "We will not take them up to mother now; they are too fresh and beautiful; we will wait a few days." The young girl was surprised, almost indignant, and sought an explanation. Said the nurse: "Is not this what you are doing to your loving Heavenly Father?" The girl felt the force of the illustration, and yielded her young life to the Master's service.—*The Epworth Herald*.

The Officers of the Missionary Volunteer Society

NO society of Christian Endeavorers in all the world need be despaired of," says Francis E. Clark, "if there are enough devoted Christians left to serve as officers and chairmen of important committees." This is only another way of saying that very heavy responsibilities rest upon the leader and his associates. It is their business to make the society a success. For this they should pray, plan, and work. It will mean working up programs which will attract, hold, and train the young people. But this is not all: the society that lives merely to produce good programs is *dead*. To make a society a success means also enlisting all in missionary endeavor; for in the ideal society every member is a worker. The officers succeed not so much by what they say and do as by what they get others to say and do.

General Duties

Aside from the duties indicated by the names of the officers themselves, it is expected that *every officer will*—

1. Attend the society meetings regularly.
2. Be personally acquainted with all the society members.
3. Strive to increase the society membership.
4. Help to make strangers feel welcome.
5. Do faithful personal work.
6. Report missionary work regularly.
7. Study to learn the best methods for doing aggressive work: (a) By studying local conditions; (b) by studying adaptability of society members.
8. Co-operate with others.
9. Train a successor.

Co-operation

Few things are more needed than hearty co-operation among the officers. The success of a society often must be purchased at the sacrifice of some one's pet scheme. At such times, be Davids. When he was forbidden to build the temple, he worked with all his might that Solomon might be enabled to build it. If another's plan is adopted, enter into it as heartily as you would wish others to indorse your own. So far as possible, the plan for the society work should not represent the mind of just one officer, but should be the resultant of the individual planning and the joint counseling of all.

Training a Successor

Some one has said that no one ever succeeds in his work until he has trained a successor. Failure to do this has been a death-blow to many thriving young people's societies. If every leader and his assistant are in reality sharing the duties of leadership, there will be one person in each society ready to step in when the leader steps out. If every secretary would faithfully train her assistant, there would no longer come to our ear the frequent complaint, "The society has a new secretary who does not understand her duties."

Louis XIV of France said, "After me the deluge." He cared not if France was hurled to destruction. It seems as if all he cared was to save himself from the discomfort of such an episode during his administration. But that is not the spirit in which the true Missionary Volunteer officer shoulders responsibilities. He is ever looking for new timber, and doing his utmost to season it, that the society building may constantly be improved and better equipped for its intended service.

Qualifications

There are no rules for duties that can supply the essential qualifications of society officers. The officers need a keen insight into particular needs, and that resourcefulness which meets emergencies, remedies defects, and strengthens weak places.

Surely every society officer should be a loyal Missionary Volunteer, whose aim in theory and practise is to give "the advent message to all the world in this generation," and who is truly constrained by the love of Christ. He should have the Saviour for his daily companion, and know something of the power of prayer.

Let us bring in here the words of Dan Brummit, who has so successfully boiled the qualifications of leaders down to four words,—spirituality, sense, tact, and grit. These qualifications should be possessed not alone by the leader but also by every officer in the society. The first, if not all, is absolutely indispensable. *Spirituality* is to the society what steam is to the locomotive. That *sense* which brings in sufficient variety to keep up the interest, and yet ever forges on to the goal of preparation of all for more efficient service—how much the officers need it! How necessary an art is *tact*, to oil the wheels, to reduce the friction which is so liable to exist where many dispositions are brought in contact. And then—*grit*! Truly the officers need this "energetic courage," which never despairs, but ever presses on, and refuses to give up to obstacles.

Finally, every officer should be a personal worker, ever seeking for souls as one who must give account.

Special Duties of Officers

Many societies accomplish little because the officers fail to know their individual duties. Many railroad wrecks come because some one misunderstood his duty. More than one army has been forced to retreat because some one blundered. Surely the failure to clearly understand one's duties as a society officer, will be an obstacle to success in Missionary Volunteer work. All the society officers and chairmen of committees should co-operate to make their society ideal by counseling together, each one becoming responsible for the accomplishment of certain definite plans. Possibly the following suggestions will be helpful to some societies:—

The Leader

One union conference president said, "In every place where we have good leaders, we see excellent results." Of all the offices in the society, this is the most important; and above all other officers, the leader needs adaptability to work with young people.

A good leader must not only be able, with the aid of his associates, to lay practical plans, but also to *have them carried out*. Just here was the failure of one leader, of whom a disgusted junior said, "O, she does all the work, and all we have to do is to say amen to it." The mistake was not in her working, but in her failure to put the juniors to work. Interest and ability thrive best in the soil of service.

According to a discussion which took place in a meeting at the last General Conference, the leader of a Missionary Volunteer society should possess "promptness, discernment, stability of character, faithfulness in little things; he should be approachable, cheerful, magnetic, talk little but encourage much, always leading yet never appearing to lead."

The leader should,—

1. Lead the society meetings.
2. Be chairman of the executive committee.
3. Be a member ex-officio of all committees.
4. See that no officer neglects his duty.

The Assistant Leader

Since the duties of the leader may at any time devolve upon the assistant, that officer should, so far as possible, possess the essential qualifications for leadership.

The assistant leader should,—

1. In absence of the leader, fill his place.
2. Be a member ex-officio of all committees.
3. See that all committees *work* and *report*.
4. Get new members on committees (unless some other provision is made).

The Secretaries

Few realize the importance of this phase of society work. The weekly report is only a very small part of it, and the secretary and her assistant can do much to stimulate regular attendance and faithful reporting. This officer is the nurse of the society. Her finger is ever on its pulse, and it is the symptoms she records that guide us in diagnosis of the society's prosperity.

The secretary should,—

1. Report all meetings of the society and of the executive committee.
2. Record all reports of missionary work.
3. Correspond with the conference Missionary Volunteer secretary, other societies, and, if possible, with society members who have moved away.
4. Report quarterly to the conference Missionary Volunteer secretary and to the church librarian.

The assistant secretary should,—

1. Gather reports of missionary work at each meeting and regularly from absent members.
2. Work for regular attendance.

The educational secretary should,—

1. Enroll as many as possible in the Missionary Volunteer Reading Courses.
2. Keep a record of all who enroll.
3. By constant effort urge all to persevere.
4. Strive to persuade and help all society members to become members of Attainment.

The Treasurer

The secretary and treasurer are usually the same individual in most of our societies, yet there is a wide field before the society treasurer, even in small societies. He should seek to develop a society of cheerful, liberal, and systematic contributors to God's cause. If the society is raising money for China, the treasurer will bring to the meeting from time to time interesting news items from that field. He is the counselor of the executive committee in financial matters.

The treasurer should,—

1. Keep society books and funds.
2. Use funds as authorized by the executive committee.
3. Study best methods of raising funds.

Courage and Faithfulness

Let no officer feel discouraged. None possess the desired qualifications in full measure, but all may use faithfully their present abilities, and God will give the increase.

Every society that has good officers should be grate-



Two more requests for membership in the "INSTRUCTOR Band of Mercy" have been received. These are from Cecil Gibbs, of Hastings, Michigan, and Myron Evans Boss, of Collins Center, New York.

A Dog, a Man, and a Girl

HE was a poor, starved puppy, perhaps three months old. His color was a dingy yellow. His big paws looked out of place at the ends of his bony little legs. His ribs could easily be counted. His stomach was caved in nearly to his hunger-humped spine.

His ears drooped piteously, and his brown baby eyes had a wistful look in them, sorrowful to see. He was nosing around the back yard of a big hotel for something to eat. Perhaps his thirst was greater than his hunger; for it was a dry, dusty day in late December, and in all the Western town there were few places where a thirsty puppy might find a drink.

A big, strong man, the six-foot proprietor, came out and dashed scalding water over the puppy, laughing at the "fun" of seeing a poor little dog, frantic with pain, yelp and roll over and over in a sand pile by the unfinished house next door.

Soon the puppy rose and sneaked away to another back yard; for even his terrible burns could not for long distract his thoughts from the pangs of thirst and hunger. He found a dry, hard biscuit on the coal pile, and tried feebly to chew it; but not being very successful, he left it, and, staggering as he walked, tried to find a drink. Just then a little girl came out and threw away some soapy water from a basin. The puppy began to drink it, dirty and soapy as it was, from the ground where it had formed a little puddle.

The little girl saw, and, running to the hydrant, filled the basin with clean water, which she set before the puppy. He shrank from her in fear, but she stepped back and waited, and presently he gathered courage and drank.

O, how good the water tasted! But after a few greedy swallows, he went back to his dry biscuit. The little girl ran into the house, and brought some potato on a dish with gravy poured around it. She clapped her hands with delight as the poor little dog ate until his sides stood out with repletion. Then she brought a sack, and, folding it, laid it by the corner of the porch and coaxed the puppy to lie on it.—*Our Dumb Animals*.

"TAKE care to do right, and your rights will take care of themselves."

ful. Poor plans and good leaders are far better for a society than are good plans in the hands of poor officers. Yet we must also remember that no captain ever sailed his vessel into port without the loyal support of some of the crew. Neither can any officer make a Missionary Volunteer society a success without the co-operation of its members.

M. E.

CHILDREN'S PAGE

William Miller

(Concluded)

AS Mr. Miller read his Bible, he found many things which God had said should come to pass, and they all had come to pass. Either the Bible told when they had taken place, or else other histories told of their fulfillment. At last Mr. Miller came to the book of Daniel. Do you remember who Daniel was, and how God revealed things to him that nobody else knew? Once he saved his own life, and the lives of his friends, and the lives of all the wise men of Babylon, by telling Nebuchadnezzar, the king, a dream that Nebuchadnezzar had dreamed but could not remember. This is the first record we have that God revealed hidden things to Daniel; but he used so well what God told him that the Lord saw he could trust him with more. So, later in his life, God showed him what would come to pass in the world after his time, away down to the end.

Mr. Miller was reading these things, and he found from history that there had been just such kingdoms as Daniel was told there should be, and that they had done what God had said they would. At last he read, in the eighth chapter of Daniel, that the *sanctuary should be cleansed* at a certain time.

"Well," said Mr. Miller to himself, "that's interesting. It must be that will come true, as surely as the other things have."

You will see why he thought that was interesting, when you know he believed the earth was the sanctuary. That is not true, as you will find out, but all Christians then thought it was. And he read, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:14.

"How will the sanctuary, this earth, be cleansed?" asked William Miller. And the Word of God replied: "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:10, 13.

"So," said William Miller to himself, "the end of the world and the advent of Jesus will come in two thousand three hundred days from Daniel's time. But since there are 365 days in the year, that would make only a little over six years. The world did not come to an end in six years. What does it mean?"

He remembered that some good men had believed these *days* meant *years*. But did the Bible say so? Then he found two texts, one in Num. 14:34 and the other in Eze. 4:6, that told how God had said a day

should stand for a year these two times. "Now let me see," said William Miller to himself, "if that would apply here."

He found in the ninth chapter of Daniel that some of these twenty-three hundred days were to be cut off from the rest, to tell how long it would be before the Messiah should come. Messiah is only another name for Christ. And it said, "Unto the Messiah the Prince shall be seven weeks, and threescore and two weeks," which makes, as you can figure for yourself, $7 + 60 + 2 = 69$ weeks, till Christ should come. That is his first coming, when, after being born a babe in Bethlehem, and living in Nazareth until he grew to be thirty years old, he was baptized by John, and with the Holy Spirit by his Heavenly Father, and then began to preach and to show himself to be the Saviour.

Sixty-nine weeks there were. How many days in a week?—Seven, of course. Then how many days in sixty-nine weeks? How can you tell?—Multiply sixty-nine by seven; that's right. $69 \times 7 = 483$ days. But if those days mean years, that would be 483 years from Daniel's time to the time when Christ should come, be baptized, and begin to preach.

"If I only knew," said William Miller to himself again, "just what time those days were to begin, I could tell whether 483 years reached to the time when Christ was baptized; then I would know that these days mean years."

Well, the Bible told him. The same verse, the twenty-fifth, says, "Know therefore and understand, that from the going forth of the commandment to restore and to build

Jerusalem, unto the Messiah the Prince shall be seven weeks, and threescore and two weeks." Do you see?

"Well," said he, "when was that commandment made?" Then he went to history, and found that the commandment was made by Artaxerxes, king of Persia (as you yourself can see in the margin of your Bible, seventh chapter of Ezra), 457 years B. C. "B. C." means before Christ was born.

"Well, if it was to be 483 years until Christ should be baptized, they would reach past those 457 years twenty-six years. And since the year 457 was partly gone when the king of Persia gave the commandment, it would reach over into the twenty-seventh year," just as you say you are in your eleventh year before you reach your eleventh birthday.

So he looked to see, and, sure enough, he found, as you can find in the margin of your Bible, Luke 3:21, that Jesus came and was baptized by John in 27 A. D. "A. D." means "the year of our Lord," or



MEMORY TEXT

after Jesus was born; as you and I are living now (at the time I am writing) in the year 1911 A. D.

"So then," said William Miller, "since this prophecy was fulfilled, I have proved that these *days* do mean *years*. And since these 483 days, or years, were cut off from the first end of the 2300 days, or years, they must have begun at the same time. Then the 2300 years began in 457 B. C., and when they end, the earth will be burned up, and Christ will come."

So he took away the 457 years before Christ from the 2300 years, and, as you see, it made it 1843 years after Christ; and, for the same reason as in the 483 years, it came over into the year 1844.

"Then," said William Miller, "the sanctuary will be cleansed; that means the earth will be burned up, and Christ will come."

We know now that the sanctuary is not this earth, but that it is in heaven; but nobody knew that then. And so, if the figuring of the dates was right, they must believe that the Bible said Christ would come in 1844. You can see that yourself.

Well, William Miller read his Bible through again and again, and he studied and studied, and he thought a great deal about this prophecy. Then he found other prophecies about the coming of Christ, in the Revelation and the Gospels. You remember Jesus told how we may know when his coming is near, by the signs he gave. When William Miller first began to study this subject, it was about the year 1818, and since you remember the date when the sun and moon were darkened, you can see he would know of that, and would recognize it as a sign of Christ's near coming.

But he wanted to be sure of every point, so he kept on studying year after year, to see if there was any fault in his reasoning. But he only grew more certain that Jesus would come, and the end of the world, about the year 1844.

Still, as you remember, he was a farmer, not a preacher, and he could not think he ought to go out and preach that the end of the world was near. He thought God would get somebody else to do that. And so it came to the year 1831. How old was William Miller then? This was two years before the stars fell. You can see that 1831 was only thirteen years before 1844, and if the world was to know that the end was near, the warning would have to begin very soon. Yes, it was time for the first angel's message to begin; and now, in 1831, it would begin, and God was going to use William Miller to start it.

On an October morning, he sat at his desk in his east room, studying for a few minutes before he went out to work on his farm. As he rose to leave, there came to his mind, as if God spoke them, the words, "Go and tell it to the world." He sank into his chair, saying, "I can not go, Lord."

"Why not?" came the question.

"O, I'm not a preacher; I'm a plain farmer; I haven't the ability!"

But that would not do, and at last he thought he settled it by promising the Lord that if he would open the way, he would go.

"What do you mean by opening the way?" came the next question.

"Why," he said, "if I should be asked to speak publicly in any place, I will go and tell them what I find in the Bible about the Lord's coming."

Mr. Miller thought it hardly probable that any one would ever ask him to speak.

He got up again and began to prepare to go out

to work; but before he was ready, there came a knock at the door. He opened it to find his nephew, Irving Guilford, who had come with a message from his father in Dresden, sixteen miles away, down Lake Champlain.

"Father wants you to come over to our place to-morrow and talk to us on the coming of Christ," said the boy. "The minister is away, and we'll get all the neighbors to come to our house."

William Miller looked at the boy without speaking. He was greatly surprised. The Lord had taken him up on his promise. Without answering a word, he strode past the boy out of the house. He walked down toward his grove, all the way the words sounding in his ears, "Go and tell it. Go and tell it." When he reached the grove, he fell on his knees and prayed that the Lord would release him from his promise. But all the answer he got was, "Go and tell it to the world." He could not get away from it. He had promised that if he were called to speak in public, he would; and now, not half an hour afterward, he had gotten the call.

"I will," he said at last in tears; and he went back to the house, where Irving Guilford still waited.

"I'll go with you," said William Miller to his nephew. And after dinner they started off, William Miller with his Bible and psalm-book under his arm.

A great work was done there in Dresden; for nearly every one of the church, and many others, accepted Jesus as their Saviour, and began to prepare and look for his coming.

When William Miller got home from his visit there, he found a letter waiting for him from a minister in Poultney, Vermont, where he used to live, asking him to come and speak on the coming of Christ. He went, and there again many were brought to Jesus. From this time on, he could not rest; for everywhere people were calling for him to speak to them. Of course, there were people to make fun of him and what he taught,—men who called him hard names and told lies about him. Ministers who did not really love Jesus and did not want him to come, tried to prove William Miller wrong. But still the work grew, and thousands were converted. Many men who had been infidels or deists, like Mr. Miller himself, were brought to believe the Bible; for they saw its prophecies had been fulfilled, and hundreds of them confessed their belief in the Bible and in Jesus, and began to look for his appearing.

A. W. SPAULDING.

A Chorus Club¹

WRITTEN BY A LITTLE GIRL

THEY need no book nor paper,
They know their song by heart;
They need no one for chorister,
For any one may start.

The time? Why, each one knows it,
And knows exact the key,
And so they sing with all their might,
In perfect harmony.

When twilight gently deepens,
And all around is still,
We hear from marsh and hollow
Their songs, some deep, some shrill.

And so they sing till morning,
When they must go to sleep;
We hear their farewell ringing,—
"Knee deep!" "You'll drown!" "Knee
deep!"

JULIA ROSS.

¹ The little frogs sing, "Knee deep! Knee deep!" The old ones, "You'll drown! You'll drown!"

Poorhouse Nan

DID you say you wished to see me, sir? Step in; 'tis a cheerless place,
But you're heartily welcome all the same; to be poor is no disgrace.

Have I been here long? O, yes, sir; 'tis thirty winters gone
Since poor Jim took to crooked ways and left me all alone.
Jim was my son; and a likelier lad you'd never wish to see,
Till evil counsels won his heart, and led him away from me.

'Tis the old and pitiful story, sir, of the devil's winding stair,
And men going down—and down—and down to blackness and despair.

Indeed, 'tis little wonder, sir, if woman shrinks and cries,
When the life-blood on rum's altar spilled is calling to the skies:
Small wonder if her own heart feels each sacrificial blow;
For isn't each life a part of hers, each pain her hurt and woe?

Often I think, when I hear folks talk so prettily and so fine,
Of "alcohol as a needful food;" of "the moderate use of wine;"
How "the world couldn't do without it, there was clearly no other way

But for man to drink, or let it alone, as his own strong will might say;"

That "to use it, but not abuse it, was the proper thing to do,"
How I wish they'd let old Poorhouse Nan preach her little sermon too!

I would give them scenes in a woman's life that would make their pulses stir;
For I was a drunkard's child and wife, aye, a drunkard's mother, sir.

I would tell of childish terrors, of childish tears and pain,
Of cruel blows from a father's hand, when rum had crazed his brain.
He always said he could drink his fill, or let it alone, as well.

Perhaps he could; he was killed one night in a brawl in a grog-shop hell.

I would tell of years of loveless toil the drunkard's child had passed,
With just one gleam of sunshine, too beautiful to last.

When I married Tom, I thought for sure I had nothing more to fear;
That life would come all right at last—the world seemed full of cheer;

But he took to moderate drinking; he allowed 'twas a harmless thing;
So the arrow sped, and my bird of hope came down with a broken wing.

Tom was only a moderate drinker. Ah, sir, do you bear in mind
How the plodding tortoise in the race left the leaping hare behind?
'Twas because he held right on and on, steady and true, if slow;
And that's the way, I'm thinking, that the moderate drinkers go,
Step over step, day after day, with sleepless, tireless pace;
While the toper sometimes looks behind and tarries in the race.

Ah, heavily in the well-worn path poor Tom walked day by day;
For my heart-strings clung about his feet, and tangled up the way!
The days were dark, and friends were gone, and life dragged on
full slow;

And children came like reapers sad to a harvest of want and woe.
Two of them died; and I was glad when they lay before me dead;
I had grown so weary of their cries, their pitiful cries for bread.

There came a time when my heart was stone; I could neither hope
nor pray:

Poor Tom lay out in the potter's field, and my boy had gone astray,
My boy, who had been my idol; while, like hounds gone athirst for blood,

Between my breaking heart and him, the liquor dealer stood,
And lured him on with his poisoned words, his pleasures, and his wine.

Ah, God have pity on other hearts as bruised and hurt as mine!

There were whispers of evil-doing, of dishonor, and of shame,
That I can not bear to think of now, and would not dare to name.
There was hiding away from the light of day; there was creeping
about at night,

A hurried word of parting, then a criminal's stealthy flight.
His lips were white with remorse and fright when he gave me a
good-by kiss.

And I've never seen my poor lost boy from that black day to this.

Ah, none but a mother can tell you, sir, how a mother's heart will
ache

With the sorrow that comes of a sinning child, with grief for a
lost one's sake,

When she knows the feet she trained to walk have gone so far
astray,
And the lips grown bold with curses that she taught to sing and
pray!

A child may fear, a wife may weep, but of all sad things none
other

Seems half so sorrowful to me as being a drunkard's mother.

They tell me that down in the vilest dens of the city's crime and
murk

There are men with the hearts of angels, doing the angels' work;
That they win back the lost and straying, that they help the weak
to stand,

By the wonderful power of loving words, and the help of God's
right hand.

And often and over, the dear Lord knows, I've knelt and prayed
to him

That somewhere, somehow, 'twould happen that they'd find and
save my Jim.

You'll say 'tis a poor old woman's whim; but when I prayed last
night,

Right over yon eastern window there shone a wonderful light,
Leastways it looked that way to me, and out of the light there fell
The softest voice I ever heard; it rang like a silver bell;

And these were the words: "The prodigal turns, tired by want
and sin;

He seeks his father's open door; he weeps, and enters in."

Why, sir, you're crying as hard as I. What is it I have done?
Have the loving voice and the helping hand brought back my wan-
dering son?

Did you kiss me, and call me mother, and fold me to your breast?
Or is it one of the taunting dreams that come to rob me of my
rest?

No, no, thank God, 'tis a dream come true! I know he has
saved my boy.

And the poor old heart that had lived on hope is broken at last
by joy.

—Lucy H. Blinn.

The Advantage of Economy

AMONG the advantages of abstinence there may be mentioned that of economy. An old man in an almshouse in Bristol stated that for sixty years he spent twelve cents a day in drink, but was never intoxicated. A gentleman who heard this statement was anxious to ascertain how much this twelve cents a day, put by every year, at five per cent compound interest, would amount to in sixty years. Taking out his pencil, he began to calculate. Putting down the first year's savings, he added the interest, and thus went on for each year, until he found that in the sixtieth year the twelve cents a day reached the startling sum of \$15,778.36. Judge of the old man's surprise when told that had he saved his twelve cents a day, and allowed it to accumulate at compound interest, he might now have been worth the foregoing sum; so that, instead of taking refuge in an almshouse, he might have comforted himself with a house of his own costing \$3,400, and with fifty acres of land worth \$243 an acre, and have left the same as a legacy to his children. How truly has it been said that temperance is a fortune without envy; the universal medicine that preserves vigor of body and strength of mind! — *Selected.*

An Effective Teaching Device

IN the center of a good-sized sheet of paper, write in clear, black ink the word BEER. Make a solution of copper sulphate by dissolving in a quarter of a tumblerful of water enough copper sulphate to cover a quarter dollar. With this solution paint around the word BEER the following phrases:—

Harmful in athletics.

Spoils good marksmanship.

Makes boys poor scholars.

Makes a man do poorer work.

Decreases ability to memorize.

Takes money the family needs.

Other sentences may be added or substituted to suit local conditions. When dry, these sentences will not show on the paper as held before the class.

Discuss with the class the reasons why beer and other alcoholic drinks should not be used, leading up to the fact that they are deceptive, and seem to make men jolly and warm and strong, etc.; but all the time the real effects are taking place, though we may not see them at once.

Hold the paper face side down over the fumes of ammonia water, and the concealed effects will come out strongly.—*Scientific Temperance Federation.*



M. E. KERN
MATILDA ERICKSON

Chairman
Secretary

Society Study for Sabbath, April 1

Missionary Volunteer Methods, No. 5 — Duties and Qualifications of Officers

LEADER'S NOTE.—In taking up the study of society officers, make mention of how they are elected. Emphasize the fact that to fill well a society office is an excellent help in preparing for wider usefulness. "Training a Successor," mentioned in the program, is a subdivision of the article entitled "The Officers of the Missionary Volunteer Society," on page 9. This article also contains helpful suggestions for the other numbers on the program.

Program

Scripture drill (review Morning Watch texts for week).
The Leader (eight-minute paper).
The Assistant Leader (four-minute paper).
The Secretaries and Treasurer (four-minute paper).
The Educational Secretary (two-minute paper).
Training a Successor (reading).
Discussion (ten minutes).
Report of work.

Missionary Volunteer Reading Courses

Senior No. 4 — Lesson 23: "The Story of John G. Paton," Chapters 75-83

Test Questions

1. WHAT calamity came to Aniwa?
2. How did the Christians show their gratitude to God in this trying time?
3. Why did Paton again return to Australia? What success did he have?
4. Relate an incident showing the missionary zeal of the native Christians.
5. In what ways had Paton's first Aniwan convert been a helper?
6. Do you think he died a true Christian? Why?
7. Who was Naswai?
8. What was the most impressive point in his sermon to the Fotuna men?
9. What did the "story of the orphans" do for Nerwa?
10. Why do you think his conversion genuine?
11. To what was Ruwawa's recovery due?
12. Tell the story of Mungaw.
13. In what Christlike way did Litsi revenge his murder?
14. Why do you think Nasi became a Christian?
15. How is the power of prayer, kindness, and the example of a Christian life shown in this assignment?

Note

Naswai, after he became a Christian, had a touch of scorn in his manner, and was particularly stern against every form of lying or deceit. I used sometimes to let jobs to Naswai, such as fencing or thatching, at a fixed price. He would come with a staff of men, say thirty or forty, see the work thoroughly done, and then divide the price generously in equal portions among the workers, seldom keeping anything, either in food or wages, for himself. On one occasion, the people of a distant village were working for me. Naswai assisted and directed them. On paying them, one of the company said:—

"Missi, you have not paid Naswai. He worked as hard as any of us."

Naswai turned upon him with the dignity of a prince, and said:—

"I did not work for pay. Would you make Missi pay more than he promised? Your conduct is bad. I will be no party to your bad ways."

And, with an indignant wave of his hand, he stalked away in great disdain.—Paton's "Autobiography."

Junior No. 3 — Lesson 23: "Those Bible Readings"

Review

NOTE.—The book may be used in answering these questions.

1. Write a paragraph describing the home where the Bible readings were held.
2. Mention three signs of Christ's second coming. Give texts that speak of them.
3. What did those attending the Bible readings learn, in chapter 5, about the king's dream?
4. Give five of the many reasons the Hartman family gave for keeping the fourth commandment. From what texts did they get these reasons?
5. How did Mr. Hartman explain the change of the Sabbath?
6. What is the memorial of Christ's resurrection?
7. Why do you think it is necessary for us to know that the dead know nothing?
8. Which two texts of those used do you think best teach us what the wages of sin are? Which two help you most to see that we are saved by faith?
9. How are our missionaries supported? Show from the Bible that this is God's plan for carrying forward his work.
10. Write a paragraph telling how you have enjoyed this book, and why.

The Morning Watch Illustration

Faithful Service

FAITHFUL service is the topic this week. It is faithfulness that counts. Somehow the plan of salvation is so arranged that our own salvation will depend largely upon our efforts to save others. A priest once had a very striking dream. He dreamed that he ascended the ladder reaching from earth to heaven. Expectantly he knocked at the door. Some one responded, and demanded, "Who is there?" Proudly the priest gave his name. "Who is with you?" came the reply. "No one," answered the priest, "I am alone." "Sorry," said the angel, "but we are instructed never to open these gates for a single individual."

Although we may see no results, let us not weary in well doing, but press on, in the spirit of the little lad in the rope factory:—

A lady who was visiting a rope manufactory saw at one end of the building a boy turning a very large wheel. She thought it was too laborious work for such a child, and as she came near, she spoke to him. "Who sent you to this place?" she asked. "Nobody; I came by myself." "Does your father know you are here?" "I have no father." "Are you paid for your labor?" "Yes, I get ninepence a day." "What do you do with your money?" "I give it to my mother." "Do you like this work?" "Well enough; but if I did not, I should do it, for I want to get money for my mother." "How old are you?" "Almost nine." "Are you never tired of turning this great wheel?" "Yes, sometimes." "And what do you do then?" "Why, lady, then I take the other hand." She went home strengthened in her devotion to duty, and said, "The next time my tasks seem hard to me, I will not complain, but 'take the other hand.'"

Do not waste a minute, not a second, in trying to demonstrate to others the merit of your own performance. If your work does not vindicate itself, you can not vindicate it.—Thomas W. Higginson.



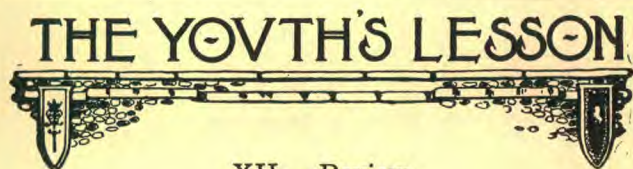
XII — Review

(March 25)

LESSON SCRIPTURE: Acts 1:1 to 8:25.

Questions

1. WHAT does the book of Acts contain?
2. Name two events recorded in the first chapter. Repeat the first memory verse. Acts 1:11.
3. What is described in the second chapter? What sermon is found there? How many were converted? Repeat the two memory verses in this chapter. Verses 17, 38.
4. What miracle is recorded in the third chapter? Tell how the man was healed. Who preached after the miracle was wrought? What was the subject of his discourse? Repeat the memory verse. Verse 19.
5. What followed Peter's sermon found in Acts 3? Describe the trial of the apostles. Relate what they did when released. For what did they pray? Repeat the memory verse in chapter 4. Verse 12.
6. How were the love and unselfishness of Christians manifested after Pentecost? Relate the story of Ananias and Sapphira. In what chapter is it found? Repeat the memory verse in Prov. 12:22.
7. Give an account of how the apostles were released from prison, and of their trial before the priests and elders. Repeat the memory verse in Acts 5:29.
8. Why were men appointed to look after the business of the early church? How many were chosen? Which ones became preachers of the gospel? What was the result of Stephen's preaching? How was he blessed after his arrest? Repeat the memory verse in Matt. 10:28.
9. Give the points of history Stephen used in his reply to his accusers. Repeat the memory verse in Isa. 48:17.
10. What was done with Stephen? What shows that the Lord Jesus took special interest in his trial and death? Repeat the memory verse given to comfort those who lose their lives for his sake. Rev. 2:10.
11. How and by whom was the gospel preached in Samaria? Relate the experience of Simon. What lesson should we learn from it? Repeat the memory verse in Ps. 51:10.



XII — Review

(March 25)

LESSON SCRIPTURE: Acts 1:1 to 8:25.

The book of Acts may be divided into three periods: (1) Organization (chapters 1-7); (2) transition (chapters 8-12); (3) expansion (chapters 13-28). We have covered the first of these periods. Endeavor now to fix thoroughly in mind the facts and lessons of the chapters studied. Review the chapters until you can *think through* the story, and readily give the main topics.

Questions

1. Name the principal topics of Acts 1. What two promises were made the disciples? What is essential to the church in its work of witnessing to all the world?

2. What are the three main divisions of Acts 2? To what did Peter appeal on the day of Pentecost as proof of the resurrection and exaltation of Jesus? What special lessons has this chapter for us under the closing message? See lesson 2.

3. Give an outline of Acts 3. What further visible evidence was given that Jesus was alive? By what event did Peter exhort sinners to repentance?

4. Name, in few words, the chief events of Acts 4. What two spirits were at work? With what aim? What are some of the lessons of encouragement in this chapter for times of persecution?

5. Outline briefly the chief events of Acts 5. By what agencies did God send deliverances to his children?

6. What view of the church at work is given in chapter 6?

7. To what is the seventh of Acts devoted? What was the purpose of Stephen's review of the history of Israel? What young man associated with Stephen's death later also became a witness and a martyr?

8. By what means was the church hurried out from Jerusalem to bear witness to the gospel? What experience showed that the gospel was not for the Jews only?

9. What do we find the apostles preaching on every occasion?—The word of God and the fulfilment of prophecies relating to their day, by which the death, resurrection, and saving power of Jesus were made known to the people. What is meat in due season for the people in our own day?

The Acts in Alphabet

Ascension of Christ.
Baptism of Holy Spirit awaited.
Choosing of Matthias.
Descent of the Holy Spirit.
Experiment in communism.
First Christian martyr.
Great persecution of the church.
Holy Spirit given to Samaritans.
In the desert. Philip baptizes Ethiopian eunuch.
Journeys of Saul to Damascus.
Kindness of Barnabas to Saul.
Life restored to Dorcas.
Mission of Peter to Cornelius.
News of Antioch revival reaches Jerusalem.
Organization of missions at Antioch.
Paul's first missionary journey.
Queer experience at Lystra.
Return to Antioch. Report to church.
Second missionary journey.
Third missionary journey.
Under arrest at Cæsarea, Paul preaches to rulers.
Voyage to Rome.
Wonderful experience at Malta.
Xceptional privileges granted Paul at Rome.
Yearning over the Roman Jews.
Zeal to win all men to Christ.

— Mrs. J. R. Dowell.

He who renders great service to others, in that very service renders an even greater service to himself.

It is impossible to enrich and ennoble the minds of other people by our precept and example, without doing in that good service even more to enrich and ennoble our own minds.

J. W. LOWE.

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

CLUB RATES

5 or more copies to one address, one year, each	-	-	\$.75
5 or more copies to one address, six months, each	-	-	.40
5 or more copies to one address, three months, each	-	-	.20

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.

Our Wills Are Ours

OUR wills are ours, we know not how;
Our wills are ours, to make them Thine.

—Tennyson.

The Weighing Machine

THERE is a machine in the Bank of England which receives sovereigns for the purpose of determining whether they are of full weight. As they pass through, the machine with unerring certainty throws out all that are of light weight on one side, and all of full weight on the other. Surely this is a true picture of the certainty of God's judgments.—*The Sunday School Chronicle*.

The King James Version of the Bible

THIS year the three-hundredth anniversary of the appearance of our common English Bible will be celebrated both in this country and in England. There will be "a great popular demonstration in St. Paul's Cathedral, London; and a Bible exhibition under the direction of the British and Foreign Bible Society."

The year 1611 was a great historic year for English-speaking Christians; for "the version of King James has had an influence upon the religion, the morals, the life, the literature, as well as the individual and the social ideals of all the millions who speak the English language, to a degree that no other single agency has ever exerted."

It may be interesting to review some of the facts relating to this particular translation. There had been previous translations, but none of them was altogether satisfactory; so, acting upon the suggestion of Dr. Reynolds, King James of England laid plans for a new translation. Mr. Dixon Somerville, in a recent number of *Service*, gives the following account of this effort:—

Proclamation was made that all bishops were to search diligently for all men who understood Hebrew or Greek, that their services might be taken advantage of. Then he named fifty-four men from Oxford and Cambridge, who should meet, part at Westminster, part at Oxford, and part at Cambridge. A section of the Bible should be given to each of these groups. When the group should, by comparison and study, agree on a translation for its section of the book, this was to be submitted to the other sections for criticism. When all the reviewers should agree as to the translation, the book was to be published.

So far as history shows, only forty-seven of the fifty-four men named by King James actually took part in the translation. Among these were Dr. Andrews, of whom it has been

said that "the world wanted learning to know how learned he was;" Edward Lively, "the greatest of Hebraists;" Francis Dillingham, "a great Grecian;" Dr. John Reinold, whose "memory and reading were near to a miracle;" Dr. Thomas Holland, "another Apollo, a most learned divine;" Dr. Miles Smith, who "had Hebrew at his fingers' ends;" Dr. Richard Fenton, of whom it was said that "never a more learned man hath Pembroke Hall, with one exception;" Dr. Samuel Ward, "skilled in tongues, though slow of speech;" and Mr. Andrew Dennis, "composed of Greek and industry." In addition to these and other translators, the name of Dr. Thomas Bilson has been preserved. He it was who prepared the summary of contents at the head of each chapter.

We have so few facts concerning the days and months of toil spent by the devout translators that this word is of especial value: "Neither did we run over the work with that posting haste that the Septuagint did, if that be true which is reported of them, that they finished it in seventy-two days. . . . The work hath not been huddled up in seventy-two days, but hath cost the workmen, as light as it seemeth, the pains of twice seven times seventy-two days, and more." The reason for spending such a long time on the work is quaintly given in a sentence that modern workmen would do well to take to heart: "Matters of such weight and consequence are to be speeded with maturity; for in a business of moment man feareth not the blame of convenient slackness."

The work was begun in 1607, and completed in season for the publication of the first volume in May, 1611.

Lovers of pure English are fond of calling attention to the fact that the King James Version rendered a signal service to the purity of the English language by the large proportion of Anglo-Saxon words used in it. It is said that whereas Gibbon used about seventy, Johnson about seventy-five, Swift eighty-nine, Shakespeare about eighty-five, the Authorized Version uses more than ninety Saxon words in every hundred employed. The Lord's prayer in Matthew contains, besides *amen*, sixty-five words, of which fifty-nine are Saxon and six Latin, and the first thirty-five are altogether Saxon. But the greatest service rendered by King James and his translators was that they put the Bible in the hands of those who had been without it; that is, the common people.

The Snake and the Liar

OUT of the early history of the Christian church, two names have come ringing down the nineteen centuries, Judas and Ananias. Judas, the betrayer, has his apologists, who think we ought not to be too hard upon him. But did you ever hear any one speak a good word for Ananias, the liar, or apologize for him? The first liar that came into the world was the devil. He came in the form of a serpent. And if you will carefully notice, the human race instinctively feel toward a liar just exactly as they feel toward a snake. We despise the liar, and we despise the snake. Who trusts a liar? and who trusts a snake? The very minute you become a liar, you enter the snake family. The bite of the copperhead has not killed its victim any more surely than has many a lie. Lies are breaking up homes and blasting lives with the rising of every sun. When you become a liar, you belong in the company and family of the devil, and John 8:44 is the highest authority upon the subject.—*Sunday School Times*.

Pitkin's Message

NOTHING so perfectly reveals Horace Tracy Pitkin, who was killed by the Boxers in 1900, as his last recorded words, spoken to his Chinese helper while the devilish crowd were swooping down upon the mission: "Laoman, tell the mother of little Horace to tell Horace that his father's last wish was that, when he is twenty-five years of age, he should come to China as a missionary." No man ever spoke more heroic words.—*The Missionary Review of the World*.

"BLESSED are the happiness makers! Blessed are they that remove friction, that make the course of life smooth, and the intercourse of men gentle!"