

The YOUTH'S INSTRUCTOR

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No. 11



ONE OF OUR COLORADO CITIZENS

ARKANSAS and Alabama by recent vote placed themselves among the dry States, now sixteen in number.

MOTOR cars especially adapted for railway work are now used by the railroads for inspection work. These run on the rails.

SIX Englishmen have had an automobile constructed that may be converted into a boat when necessary. In this machine they plan to travel from Cape Town to Cairo.

THE German blockade of the waters about the British Isles resulted in the first three days in the loss of five vessels, three of them being neutral vessels. These latter were Norwegian boats.

THE Pacific Press is to have a booth at the Panama-Pacific Exposition. Samples of all our English and foreign publications, and photographs of our missions and institutions, are to be exhibited.

AFTER July 1, 1915, white phosphorus matches will not be manufactured or sold in this country. The past years of agitation and education on the evils of white phosphorus have brought this acceptable result.

THE Catholic Prohibition League of America, organized last year, recommends in its platform "that the franchise be extended to women, but persons of either sex convicted of drunkenness should be disfranchised for five years."

A MODEL of a potato bug 100,000,000 times as large as the real insect, is now being installed in one of the Panama-Pacific Exposition buildings. This bug is forty feet long, and contains three rooms electrically lighted. In these rooms are exhibits showing how to exterminate the pest.

AN interesting case was related to the Royal Institute of Public Health in London recently where a workman suffering from lead poisoning was placed in an electrolytic bath for treatment. After three or four baths the morbid symptoms disappeared, while lead was found in the water and on the electrode. If the method is found successful in general application, lead poisoning will lose its terrors.

METAL spraying is a new process recently used in Germany to take the place of electrolytic metal plating. In the new process the melted metal is sprayed from a nozzle upon the object to be plated, just as water is sprayed from a hose. A film of metal or glass may thus be sprayed upon wood or other substances.

TWENTY museums, to be known as "The Museum of Peaceful Arts," and designed to become the greatest institution of the kind in the world, will be erected in New York City. The cost of this group is estimated to be \$30,000,000.

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No. 11

Poland of Yesterday and Poland of Today



LITTLE has been heard of Poland for many years; but today Lodz, Cracow, and Warsaw are familiar terms to the one following closely the battles of the present conflict; for Poland is the chief battle ground for the Russian and German armies. In the eighteenth century Warsaw was the capital of the prosperous Poland Kingdom. Next to Paris it was the most brilliant city of Europe; and Warsaw has never been able to forget its once happy estate. Neither have the Polish people lost their patriotism during a century of subjugation. Though they are the victims of perhaps the sternest repression ever practiced upon any people, they still hope for and dream of a restored Poland.

Mr. Showalter, in writing for the *National Geographic Magazine*, says of this people:—

"The most beautiful women on the face of the earth and the bravest men that ever lived are to be found among them. The Poles are a cheerful, hospitable, easily pleased, and an imaginative race; and yet, in spite of and notwithstanding all this, they are the most unhappy people, and theirs is the most hapless nation in history. Krasveski once exclaimed during his exile:—

"Oh, thou beautiful land, our mother! When we say farewell to friends, we have the hope of meeting them in heaven; but never again shall we see thy loved landscapes, thy li-den avenues, thy villages, thy brooks, and thy rivers. Can heaven really be so beautiful that it makes us forget all this, or does a river of Lethe flow before the gate of Paradise?"

In her palmiest days Poland outranked in size every other nation on the Continent. "Even now Russia alone is larger than Poland was at that time. In population she stood at the forefront of Europe; only Russia and Germany today have greater populations than were found in the lands that once were Poland's."

But her prosperity and her broad acres were coveted by Russia, Prussia, and Austria. So under guise of some diplomatic emergency, these three nations, a few years before America was born into the family of nations, proceeded to partition Poland, each country taking unto itself a generous slice of the land. Russia apparently at the time was content with 181,000 square miles, Prussia with 54,000, and Austria with 45,000, leaving Poland 2,000 square miles. Later on by some means Russia evidently made it appear that the cramped conditions occasioned by her small territory must find relief in a new acquisition of Polish territory. This she received at the reapportionment of the Vienna Congress, which gave her 220,500 square miles, while Prussia and Austria received the rest, with the exception of 500 square miles.

"The plan of the Vienna Congress was to let Prussia have Posen and the districts of East and West Prussia that were Polish, and to give Austria Galicia and Bukowina, while the kingdom of Poland was to be continued and Russia's czar was to be its king—the two governments to be entirely separate except for the union of czar and king in one person; but

revolts in Poland led to the complete absorption of the kingdom into the Russian Empire."

Three times was Poland partitioned in the latter part of the eighteenth century. Poland had passed her golden age; and though she had preserved her identity as a nation, she was seriously reduced in strength, else the partitioning could not have occurred.

Before the first partitioning, Catharine II, queen of Russia, had long been the mistress of Poland, since King Stanislaus II, one of her lovers, had been elected in 1764 largely through the influence of Russia; so he was nothing more than her tenant at will, and it was easy for Poland to come to be regarded as nothing more than a Russian province.

Prussia became jealous of Russia, and determined to have a part of Poland. "Frederick began to throw out hints of claims on certain Polish districts; he obliged the Polish Prussians to furnish his troops with horses and corn in exchange for debased money, which was either forged Polish silver coin, only one third of its nominal value, or false Dutch ducats, seventeen per cent under the proper value. By this disgraceful species of swindling it is calculated he gained seven million dollars.

"The young Poles were enrolled in the armies by force; and every town and village in Posnania was taxed at a stated number of marriageable girls, who were sent to stock the districts of the Prussian dominions depopulated by the long wars. Each girl's portion was to be a bed, two pigs, a cow, and three ducats of gold. It is said that one town was obliged to furnish the Prussian general Belling with fifty girls. Under pretense that the magistrates of Danzig prevented the levies, troops were marched into the territories of the city, a contribution of one hundred thousand ducats was exacted, and one thousand young men were pressed for the Prussian service. Frederick's military possession of Posnania, as well as the greater part of Polish Prussia, seemed to be but too consonant with his hinted claims, and his arbitrary levies evinced not merely intended, but actual possession. Austria, too, was playing a similar part on the south."

When these three powers had fully agreed among themselves to partition Poland, they fixed upon April 19, 1773, as the date for the opening of a diet at Warsaw to ratify their claims. "Their troops were in possession of all Poland; the capital in particular was strongly invested; and Rewiski, Benoit, and Stakelberg, the Austrian, Prussian, and Russian ministers, were on the spot to overrule and direct all the debates. They declared that every deputy who opposed their proposals should be treated as an enemy of his country and of the three powers. Frederick himself states, in his description of this transaction, that the deputies were informed if they continued refractory that the whole kingdom would be dismembered; but, on the contrary, that if they were submissive the foreign troops would evacuate by degrees the territory they intended to leave to the republic. The diet was to be

confederated, that the Poles might be deprived of their last resource, the *liberum veto*.

"Some few patriots still raised their voices, even in the midst of the united armies of Russia, Austria, and Prussia; and among these Reyten was the most distinguished. He had earned a character which made the electors of Novogrudok select him for their representative in the present memorable diet. His colleague was Samuel Korsak, a worthy coadjutor, who did not turn a deaf ear to his father's parting words: 'My son, I send you to Warsaw accompanied by my oldest domestics; I charge them to bring me your head if you do not oppose with all your might what is now plotting against your country.'

"Poninski, a creature of the allied powers, whom the patriots regarded as a traitor to their country, was the marshal of the diet, appointed by the intervention of the ambassadors; and when the session opened, one of the deputies nominated him, and he was immediately proceeding to take the seat, without waiting for the election; but several members rose to protest against this breach of privilege, and Reyten exclaimed: 'Gentlemen, the marshal cannot thus be self-appointed; the whole assembly must choose him; I protest against the nomination of Poninski; name him who is to be your president.' Some voices instantly shouted, 'Long live the true son of his country, Marshal Reyten!' Poninski retired, adjourning the session.

"On the following morning Poninski again made his appearance, merely to postpone the assembly one day more. When this period arrived, he went to the hall with a guard of foreign soldiers, to station some of his faction at the doors and to prevent the entrance of the public. Reyten, Korsak, and their little band of patriots were soon at their posts, when Reyten, perceiving that that people were not allowed to enter, exclaimed: 'Gentlemen, follow me. Poninski shall not be marshal of the diet today if I live!' It was already twelve o'clock, and Poninski did not appear, but a messenger arrived to state that he adjourned the meeting. 'We do not acknowledge Poninski for marshal,' replied Reyten; and seeing many of the members about to retire, he placed himself before the door with his arms crossed, and attempted to stop the deserters. But his exertions proving useless, he threw himself along the doorway, exclaiming, with a wearied but determined voice, 'Go, go, and seal your own eternal ruin, but first trample on the breast that will only beat for honor and liberty.'

"There were now only fifteen members in the hall, and of these but six persevered in their patriotic determination. Among these were Reyten, Korsak, and Durin. At ten a message arrived from the Russian ambassador, inviting the resolute deputies to a con-

ference at his house. Four of them, among whom was Korsak, accordingly went; and Stakelberg at first addressed them mildly, but finding them resolute, began to threaten them with confiscation of their estates. On this Korsak arose and declared, since they wished to seize his possessions—which were already, however, mostly plundered by the Russian armies—there was no occasion for so many preliminaries; and he actually put into his hands a list of all his property, adding: 'This is all I have to sacrifice to the avarice of the enemies of my country. I know that they also can dispose of my life; but I do not know any despot on earth rich enough to corrupt or powerful enough to intimidate me!'

"Reyten remained still at his post, and the four patriots on returning found the doors closed, and lay down without for the night. On the following day the ministers of the three powers repaired to the king's palace, and Stakelberg threatened him with the immediate destruction of his capital unless he gave his sanction to the forced confederation. Stanislaus demanded the advice of his council, but receiving no reply, and taking their silence for an assent, and not knowing how to evade a direct answer, he yielded to the ministers' demands. The corrupt diet held their assembly without the hall, because Reyten was still at his post—such was their dread of even one patriotic individual.

"On April 23, when Poninski and

the confederates entered, they found Reyten stretched senseless on the floor, in which state he must have lain thirty-six hours. Such was the determination with which he resisted the oppression of his country, and so entirely were all the energies of his mind devoted to the cause, that when he learned its fall he lost his reason.

"The allies began to redouble their threats, and signified to the deputies their intention of portioning out the whole of the kingdom, if any more opposition were offered; but notwithstanding, the diet continued stormy, and many bold speeches were made.

"On May 17 the diet agreed to Poninski's motion to appoint a commission that, in conjunction with the three ambassadors, should regulate the limits of the four countries, and determine upon the changes in the Polish government.

"The partition was not fully arranged till 1774. and then Prussia and Russia began to extend their bounds beyond the agreed limits. These encroachments were a sad augury of future partitions to the Poles."

(To be concluded)

"FIRST cast out the beam out of thine own eye."
Matt. 7:5.



THE SWINE MARKET, WARSAW, POLAND

Russia

THE Russian married women's property act has received the imperial assent, and will now become law.

This is a great step forward in the position of the married woman in Russia. Hitherto she has been unable to hold property, enter business, seek employment, or obtain a separate passport without her husband's consent. Legal separation was denied to her, and her only remedy against a bad husband was the expensive process of divorce, denied to all but the wealthier classes.

The new law has altered this to a considerable extent. With regard to the last point, the Holy Synod will not allow a legal status to be given to separation between man and wife, but will allow it to be recognized as a fact—a theologian's quibble! The law also provides that married women separated from their husbands shall enjoy full liberty of movement and enjoyment of property, even if they be minors. The courts will have no power to order restitution of conjugal rights.

Cruelty to the children, rudeness, violence, dishon-
esty, immorality, dangerous or loathsome illness, will be sufficient cause for separation, and the husband in such cases will be compelled to provide alimony. The care of the children is to be awarded to the injured party.—*Woman's Century*.

The Lesson of the Marshes of Glynn

SCATTERED all through the writings of our standard English and American poets are gems of beautiful and noble sentiment, that surprise and charm the reader, and bear him as on a flood tide to a higher level of living and thinking. Here, for example, is a passage from "The Marshes of Glynn," by Sidney Lanier, a poet who was born in Macon, Georgia, in 1842, appointed lecturer on English literature in Johns Hopkins University, Baltimore, Maryland, in 1879, and who died in Lynn, North Carolina, in 1881.

The poet seems to be walking down through the green colonnades—

"Of the dim, sweet woods, of the dear, dark woods,
Of the heavenly woods and glades,
That run to the radiant marginal sand beach within
The wide sea-marshes of Glynn."

Coming to the edge of the wood, he bends aside with a reverent hand the beautiful branches of the "affable live oak, leaning low," and with a step stands "on the firm-packed sand,"—

"By a world of marsh that borders a world of sea.
Sinuous southward and sinuous northward the shimmering
band
Of the sand beach fastens the fringe of the marsh to the folds
of the land."

Standing here, and gazing over—

"A league and league of marsh grass, waist-high, broad in
the blade,
Green, and all of a height, and unflecked with a light or a
shade,
[That] Stretches off in a pleasant plain,
To the marginal blue of the main,"

he is impressed with the freedom and largeness of the scene, and his thoughts involuntarily pass to the greatness of God. "Somehow," he says,—

"Somehow my soul seems suddenly free
From the weighing of fate and the sad discussion of sin,
By the length and the breadth and the sweep of the marshes
of Glynn."

And then he sees three illustrations in the scene before him, of "the greatness of God." With what simplicity and beauty does he draw the likeness! And

how the bosom heaves and the soul exults as we follow his noble lines:—

"As the marsh hen secretly builds on the watery sod,
Behold I will build me a nest on the greatness of God;
I will fly in the greatness of God as the marsh hen flies
In the freedom that fills all the space 'twixt the marsh and
the skies;

By so many roots as the marsh grass sends in the sod
I will heartily lay me ahold on the greatness of God.
Oh, like to the greatness of God is the greatness within
The range of the marshes, the liberal marshes of Glynn!"

C. C. LEWIS.

*Fireside Correspondence School,
Takoma Park, D. C.*

How to Arouse a Stupefied Society

LAST week we suggested the one thing needful for the individual to do who finds himself an inactive member of a Missionary Volunteer Society,—to pray. We desire now to suggest what can be done by the leader to arouse a society of such members,—pray. Prayer is first. The reason why we do not prevail with men is because we do not first prevail with God. Pray earnestly, until you know that God hears your prayer and will answer.

What next?—Select the most spiritual person in the society or church whom you think would help you, share with him your burden, and you two pray. Ask God to show you what you need to do. Appoint a regular time to meet and pray. Each of you, after seeking the Lord for wisdom, invite some one to join your circle. Let the leaven work. Do not give any one the impression that this is a "more holier than thou" circle. If you really pray, you won't. Naturally the first ones to be invited to pray would be the other officers of your society, if they are interested. If they are not, pray anyway, and with any one who has a burden of prayer for this specific object. No longer is the way to be blocked by indifference.

Infidels have scoffed and said, "Why is not health contagious?" It is. Get the love of God to glowing in your own hearts, and an enthusiasm for the Lord's work, and it will spread. In due time announce your prayer meeting. Others will come. Talk with the Lord and with one another how to do what he wants done in your community. New ideas will come to you and will be clarified by counsel. Talk with others of the possibilities before you as a body of young people, and of your responsibilities.

If your society has no working bands, divide your prayer meeting into two. Let one take up literature and correspondence work, perhaps, and the other Christian Help work, or some other line. These two hives of workers may in turn send out other swarms; and you will have a Seventh-day Adventist Young People's Missionary Volunteer Society.

But how about the society meetings, the attendance, some one to take part on the programs, and getting the members to speak in social meeting? O, those things have adjusted themselves long ago! Farmers who want to increase the productiveness of their farms attend the agricultural institute. Those who have had success in raising a bumper corn crop are glad to tell how they did it. Even the timid farmers, with a little encouragement, tell their experiences and ask questions.

The programs?—First, Bible study. What a privilege to begin at the beginning and study the great doctrines of the Bible, the foundations of our faith! Second, mission study. How interesting these studies are becoming as we trace the story of our missionary

advance and watch the advent message grow! The maps have come, and we see the stars of light increasing in the dark places from week to week. Third, reports and plans of work, and, I was about to say, the most interesting part of all. See the members lean forward to catch every word in the report of that timid girl who is almost ashamed to tell anything she has done, and yet is glad to give expression to her love for Jesus and tell of her efforts to do a little for him.

The Association of Dull Indifferents has become the Active Order of Wide-awakes.

M. E. KERN.

Angels Flying Over Michigan

IN an old book that I came across in the Congressional Library, I found a very interesting comment upon the teaching of the three angels' messages. As nearly as I can remember, the book was published about the time when these messages were first preached. The writer said that Adventists taught that there were three angels seen flying over Michigan!

The truths that began to be heralded abroad by the little band of Adventists in the early days of this movement, are fast making their impression upon the thoughtful and honest-hearted. Many Bible students are accepting our interpretation of these messages. As the time for their fulfillment arrives, the appropriateness of the symbols carries conviction.

The first angel has the gospel to give to the whole world. As the Word flies from one country to another, men see how the work of the first angel literally applies to our day.

Some time ago the Lutheran Church all over the world celebrated the anniversary of the nailing of Luther's theses upon the church door at Wittenberg. The text given for use in connection with this ceremony was Rev. 14:6, 7: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

Several writers in various religious papers have recently quoted the first angel's message as an answer to the rapid progress of the gospel in the world.

With this foundation laid, will it not be easier for us to persuade the people to accept the messages of the two angels following the first one?

C. E. HOLMES.

Living the Fragrant Life

MISSIONARY service is a wide term, and covers a whole life. We cannot finish it up on the Sabbath, nor confine it to certain evenings or special duties of any kind. "Where I am, there shall also my servant be"—everywhere, anywhere. We have been admonished: "Carry his Spirit with you as Jacob carried the odor of the vineyards in his garments when he came into his father's presence."

There is an old legend of a godly man whose wonderful deeds astonished the angels, and they came to learn the secret of his piety. Wherever the man went,

he diffused virtue as the flower gives out perfume, without being aware of it. The angels asked that this saint might be given the gift of miracles, and God consented. They asked the man if he should like, by the touch of his hand, to heal the sick. "No," he replied, "I should rather God would do that." "Then should you like to convert guilty souls, and bring them back to right paths?"—"No; it is the Spirit's mission to convert; I only pray." "Should you like to be a model of patience, and draw men by your piety?"—"No," said the saint, "if men were attracted to me, they might be estranged from God." "What do you desire?" asked the angels. "That God would give me his grace, that I might do a great deal of good without knowing it," the man replied.

The angels were perplexed. Finally they resolved that whenever the shadow of the man should fall where he could not see it, the shadow should cure disease and comfort sorrow. So it came to pass, as the saint passed along, the hearts of men were cheered wherever he walked.

Thus may we go through the new year—"diffusing the fragrance of the knowledge of him in every place." 2 Cor. 2:14, literal translation. Let us empty ourselves of self and make room for the flowers of submission, patience, gentleness, forgiveness, fairness, and love. See how fragrant the very words are. They are like a breath from heaven. They are the gifts of the Spirit. Jesus died that we might have them, and so be like himself. Our lives must be samples of his life, and they can be and will be such when we let his life into our hearts to take the place of the old life of self and sin.

ERNEST LLOYD.



The Birds Have Come

THE birds have come!
The air so silent yesterday, with music rings,—
A music timed to joyous beat of fluttering wings
And 'pecker's drum.

From warbling throats,
Mid crocuses and sweetly scented, blossomy sprays,
A wildly throbbing chorus of quaint roundelays
About us floats.

The noisy crow
Impatiently and loudly calls his dusky mate:
"Caw, caw—make haste; the dogwoods wait, beside
the gate,
In bridal glow!"

The robin, red,
And mocking bird, and golden-coated oriole
With childhood's joy and springtime's rapture fill our
soul
And crown our head.

Cry out, ye dumb,
And learn to sing His praise! Ye deaf, his message
hear!
Rejoice in resurrection power and Easter cheer—
The birds have come!

HELEN ADAIR.

Henry Lyman, Pioneer Missionary to Java and Sumatra

EDYTHE A. AYERS



IN the Sabbath school, as quarter by quarter we make up the Thirteenth Sabbath Offering, which is to go to some special field, we look on that field with new interest, and at times we come upon some of the comparatively unknown pioneers who have laid the foundation for the message we bear. The little verse on the barrels designed to receive our daily offering this quarter, reads:—

"Do you for Jesus' coming feel a yearning?
Will you drop some loving gift in me today?
It will tell Sumatra of his soon returning,
And will warn New Guinea, Java, and Malay."

It is interesting to know that years ago others longed to tell the story of Jesus in these far-distant lands.

Henry Lyman was born in Northampton, Massachusetts, and, like many other college boys, was enjoying life in his own wild, unprofitable way. During his sophomore year at Amherst College, the Spirit of the Lord touched his heart, and at the age of eighteen he was wholly devoted to the service of his Master. The great commission seemed to be strongly impressed upon him during the five years of college life; for in a letter to his sister he says: "It makes my soul bleed to hear the cry from Europe, Asia, Africa, and South America. Millions bow to Juggernaut, millions to Mohammed, millions to the Pope, and millions more to idols of their own making. Few are willing to go, but by the leave and assistance of divine Providence, I will go."

A call for workers came from the Sandwich Islands, but Lyman wanted to begin at the beginning rather than to build on another man's foundation. "It is too nearly a paradise for a missionary to go there now," he said. He felt called to go into new territory, to the heathen who had never heard the old, old story. At one time he wrote: "If there are any parts of the Bible which rejoice my heart more than others, they are those which speak of the heathen receiving the gospel. If there is any pleasure in prayer, it is in praying for the benighted pagans; if anything for which my heart is drawn out to God, it is for the missionary."

A week spent in fasting and prayer, weighing well the life work he had chosen, made him feel that the greatest trial that could come to him would be to be stationed over a New England congregation. If his own mission board would not send him to a foreign field, he would, as a last resource, work out his passage, and then labor for the heathen in some dark corner of the earth. Such a man as he, with such firm determination, was just the man needed by the American Board at the time, and in 1833 he, with his wife and a classmate, Samuel Munson, sailed for Batavia, Java.

It took one hundred days to make the journey from Boston to Batavia; and on arrival they found the Dutch government opposed to missionary effort. Thus several months passed before they could begin work. This time they spent in language study, and in seeking an opportunity to reach the people. Finally, leaving their families in Batavia, the men started for Sumatra. The spirit in which Lyman took the trials incident to pioneer life among the heathen is well worth thought. "The separation from home, and recently from my wife, was bitter, but I would go through the same again if it could be with the same consolation from on

high. I was never more happy. God fulfills his promise: he gives a hundredfold."

Wars prevented their exploring as far as they desired, but the little company began an inland tour of Sumatra, among the Battak people. One day in the summer of 1834, they came upon a log fort at Sacca, and were at once surrounded by armed natives. Although the missionaries surrendered the arms they carried as protection from wild beasts in the jungle, they were instantly killed.

The people of the neighboring villages, having learned that the strangers were good men, who had come to benefit the Battak people, leagued together, burned the village of Sacca, killed many of the inhabitants, and destroyed their gardens and fields.

The death of these missionaries produced a deep sensation throughout the Christian world. Word was sent to Mr. Lyman's mother in the homeland concerning the death of her son, and her reply is characteristic of many a father and mother who have seen their children lay down their lives in the fields beyond: "I bless God, who gave me such a son to go to the heathen; and I never felt so strongly as I do this moment the desire that some of my other children may become missionaries also, and may go and teach the truths of the Bible to those savage men who have killed Henry."

We do not know that another of her sons went, but other mothers' sons have gone to Java and the near-by islands, and today our own missionaries are there. Now it is our privilege to strengthen their hands and hold the ropes while they go down into heathen darkness to rescue our dark-skinned brothers and sisters for whom Christ died.

Our message is a larger message than that borne by Henry Lyman and his associates; for it not only tells of a crucified and risen Saviour, but of his soon coming in the clouds of heaven to take to himself his children from "every nation, kindred, tongue, and people." To us he has committed the work of heralding his return. Can he depend on you? On me?

On the flyleaf of all his journals Mr. Lyman was in the habit of writing,—

"600,000,000
Are perishing!
Calvary."

Have the 600,000,000 been rescued? Do they know that Jesus is soon coming? If not, then—

"Send the light, O send it quickly,
Far across the heaving main!
Speed the news of full salvation
Through the great Redeemer's name.

"Send the light where souls are dying
In their darkness, gloom, and night;
Haste, O haste! the days are fleeting,
And the hours—how swift their flight!

"Send the light, the world is waiting;
Hands are stretched across the main;
O, that piercing cry of anguish!
Must they plead with us in vain?

"Send the light, the Lord commands it;
To his holy word attend:
'Go ye forth and preach my gospel;
Lo, I'm with you to the end.'

"Send the light, O send it quickly,
To the isles beyond the sea!
Let them hear the wondrous story—
Love is boundless, grace is free."

Information Test

[The following is part of a test given to the students of the Germantown (Pa.) Friends' School.]



NAME —

1. The presiding officer of the United States Senate.— Vice-Pres. Thomas A. Marshall.
2. The blind Senator from Oklahoma.— Mr. Thomas P. Gore.
3. The English minister for foreign affairs.— Sir Edward Grey.
4. The chancellor of the German Empire.— Von Bethmann Hollweg.
5. The living ex-Presidents of the United States.— Theodore Roosevelt and William H. Taft.
6. The capital city of Russia.— Petrograd, known as St. Petersburg before the present European war.
7. A Western State disturbed by serious strikes.— Colorado.
8. A French or German national anthem.— The French national hymn is the Marseillaise.
9. A prominent Scotch-American worker for peace.— Andrew Carnegie.
10. The two great nations that have been at peace for one hundred years.— England and the United States.
11. Where is the Golden Gate?— The Golden Gate is the name given to the harbor at San Francisco, California.
12. What is the Monroe Doctrine? — "The Monroe Doctrine is simply a statement of our very firm belief that the American continents, by the free and independent condition which they have assumed and maintain, are henceforth not to be considered as subjects for future colonization by any European power. We owe it, therefore, to candor and to the amicable relations existing between the United States and those powers, to declare that we should consider any attempt on their part to extend their system to any portion of this hemisphere as dangerous to our peace and safety. With the existing colonies or dependencies of any European power we have not interfered and shall not interfere. But with the governments that have declared their independence and maintain it, and whose independence we have, on great consideration and on just principles, acknowledged, we could not view any interposition for the purpose of oppressing them or controlling in any other manner their destiny by any European power, in any other light than as the manifestation of an unfriendly disposition toward the United States."

13. Where is the Panama-Pacific Exposition to be held?— The Panama-Pacific Exposition is to be held at San Francisco, California. There is also to be an exposition at San Diego, California, throughout 1915, commemorating the same event.

14. What and where is the "Father of Waters"?— The Mississippi River is known as the "Father of Waters."

15. What is the official language of Brazil? of Australia? of Belgium?— Portuguese is the official language of Brazil, English of Australia, and French of Belgium.

16. What disease has recently attacked thousands of cattle in Pennsylvania?— The hoof-and-mouth disease.

17. Name the largest neutral country of Asia.— China.

18. What foreign city was recently evacuated by American troops?— Vera Cruz, Mexico.

19. Which party has a majority in the United States Senate?— The Democratic party.

20. Name the author of —
The Acts of the Apostles.— St. Luke.
"The New Freedom."— President Wilson.
"The Lay of the Last Minstrel."— Sir Walter Scott.
"Much Ado About Nothing."— William Shakespeare.

21. Name —
The Bay State.— Massachusetts.
The Empire State.— New York.
The Granite State.— New Hampshire.
The Lone-Star State.— Texas.
The Blue-Grass State.— Kentucky.
The Hoosier State.— Indiana.
The Buckeye State.— Ohio.
The Old Dominion.— Virginia.

22. Give the meaning of the following:—
esprit de corps.— The common spirit pervading the members of a body or an association of persons; comradeship.

cum grano salis.— With a grain of salt.
carte blanche.— Unconditional permission or authority.
pro bono publico.— For the public good.
in medias res.— Into the midst of things.
sine qua non.— An indispensable requisite.

23. Identify by naming some achievement of, or position held by, the following:—
Josef Hofmann.— Pianist.
Margaretta Deland.— Author.
Myron T. Herrick.— Our lately returned ambassador to France.
Victor Herbert.— Musician, composer, and conductor.
Samuel Gompers.— President of American Federation of Labor.

Charles P. Steinmetz.— Author.
John Masefield.— English writer.
Von Hindenburg.— General in German Army.
Lord Kitchener.— English war secretary.
Billy Sunday.— Evangelist.
H. G. Wells.— British author, "The World Set Free."
Edward A. MacDowell.— Composer, pianist.
Pasteur.— Scientist.

Carranza.— Mexican general, and for a time provisional president.

24. Locate by country —
Land's End.— England.
Liège.— Belgium.
Chihuahua.— Mexico.
Ulster.— Ireland.
Verdun.— France.
Helgoland.— German island of the North Sea.
Alsace.— Germany.
Warsaw.— Capital of Poland.
Copenhagen.— Capital of Denmark.
Rheims.— France.
Louvain.— Belgium.
Belgrade.— Capital of Servia.
Kiao-chau.— German lease in China recently captured by Japanese and English.

A SATCHEL with a burglar-alarm attachment is one of the latest devices for protecting bank messengers and paymasters from thieves. The satchel is quiet so long as it is in the hands of the owner; but if a burglar seizes it, bells begin to ring and a revolver is fired.



Somebody's Mother

THE woman was old and ragged and gray,
And bent with a chill of a winter's day;
The streets were white with a recent snow,
And the woman's feet with age were slow.

At the crowded crossing she waited long,
Jostled aside by the careless throng
Of human beings who passed her by,
Unheeding the glance of her anxious eye.

Down the street with laughter and shout,
Glad in the freedom of "school let out,"
Came happy boys like a flock of sheep,
Hailing the snow piled white and deep;
Past the woman so old and gray
Hastened the children on their way.

None offered a helping hand to her,
So weak and timid, afraid to stir
Lest the carriage wheels or the horses' feet
Should trample her down in the slippery street.

At last came out of the merry troop
The gayest boy of all the group;
He paused beside her, and whispered low,
"I'll help you across, if you wish to go."

Her aged hand on his strong young arm
She placed, and so without hurt or harm
He guided her trembling feet along,
Proud that his own were young and strong;
Then back again to his friends he went,
His young heart happy and well content.

"She's somebody's mother, boys, you know,
For all she's aged and poor and slow;
And some one, sometime, may lend a hand
To help my mother—you understand?—
If ever she's poor and old and gray,
And her own dear boy so far away."

"Somebody's mother" bowed low her head
In her home that night, and the prayer she said
Was: "God, be kind to that noble boy,
Who is somebody's son and pride and joy."

Faint was the voice, and worn and weak,
But the Father hears when his children speak;
Angels caught the faltering words,
And "somebody's mother's" prayer was heard.

—Selected.

"Rockie"—A True Incident

W. H. WOHLERS



GEORGIANA has always been fond of ducks, and the desire to raise them and care for them grew until she asked mother for permission to purchase a setting of duck eggs. Mother said that she might purchase the eggs and raise the ducks if she would take good care of them.

So last spring Georgiana inquired at several places for duck eggs, and improved the first opportunity of buying them. Then her trouble began. It seemed as if none of the hens would sit. Finally, while out in the yard one day, she heard a certain hen cluck, and that night she went out to the chicken roost, took this hen, and set her on the eggs. But the next morning the hen was not on the nest.

Georgiana then took the eggs up to her brother Will's, as he chanced to have a hen that was wanting to sit at that time. She carefully placed the eggs under the hen, and then patiently waited for four long weeks, but was disappointed in the end to find that not one of the eggs hatched. She was almost discouraged with the thought of trying to hatch duck eggs.

She then bought two live ducks. They were large white ones, and were highly prized by all on the farm. The first thing to be done was to name them, and this she did in honor of the persons from whom she bought them—Rockie and Mattie. These names were spoken almost as often as any of the children's names.

The ducks were mates, and had been together all their lives, and as they were brought to a strange place their love for each other seemed to increase. Apparently they had many chats together during the day.

No one dared to touch Mattie, because Rockie would become indignant, and in violent ways show his care for her. It was really amusing to see a chicken steal some feed from Mattie, and then to watch Rockie punish it.

Georgiana usually fed the ducks at the same time and in the same place, and they seemed to know when feeding time came, for they were always on the spot waiting for her when she came. Rockie was always admired by Georgiana for his acts of gallantry. He would never begin eating until after Mattie had drunk, and he always saw to it that the chickens kept their distance during mealtime.

The chickens soon learned that Rockie was in earnest, and that they were not welcome while the ducks were eating. Occasionally, one of the chickens would forget, but Rockie would soon remind it by striking it with his wings or by pulling out bunches of its feathers with his wide bill.

After the ducks had eaten their feed, Rockie would apparently say to Mattie, "Will you take a walk with me?" Mattie would answer, "I'd be delighted to go with you, Rockie." At least these are the words one imagined they were saying, because after a little talk they would walk away side by side, quacking to each other as they went.

But a sad day came. Mattie and Rockie were out in the barnyard with the cows. Mattie walked too near old Boss, who did not see her, and stepped back planting her foot on Mattie's back. She was almost crushed into the ground, and her back was broken. Only a few flaps of her wings, and her life was ended.

Every one on the farm mourned over the sudden death of Mattie, and especially did Georgiana. She had a long cry over it, but finally reconciled herself by the fact that Rockie was still alive. She promised herself that she would take better care of him than ever before, and would probably in this way appreciate the one duck as much as she had the two.

Rockie felt the loss of his companion so much that it was noticeable to all. While Mattie was alive, she and Rockie would be seen taking their baths several times during the day, playing together out in the back yard, and they would have their little wing flights.

Now Rockie was never seen to bathe, and his dirty feathers and feet were a proof that he hadn't taken a bath. He would neither eat nor drink, and was never heard to quack. All day long he stayed at the place where Mattie was killed; his whole time was spent in mourning for her. Georgiana tried to coax him to eat and drink, but in no way could she induce him to take even one bite. She tried to help him forget Mattie by taking him away from the fatal spot, but at the first opportunity he would quietly walk back to the barnyard to grieve for his poor Mattie. Two days passed, and nothing could be done to change his conduct.

Each morning Georgiana went out as soon as she arose to see where her pet was, and on the third morning she found him at the same place, but this time he was lying motionless, and on going to him she found him stiff and cold. Without a doubt he died of a broken heart.

Georgiana thought her loss could not be estimated, but she learned a great lesson of love and care for her parents and loved ones from Rockie. He was prized and admired so much by all that mother had him mounted, and today he stands in the parlor to remind all who knew him of the duck that appreciated and loved his mate.

"As Arrows . . . So Are Children"

CHILDREN are sometimes said to be "little sunbeams," I suppose for their brightness; and, like flowers, for their beauty; like lambs, for playfulness; and even like sweet songs, for the pleasure they can give. Says the poet Longfellow:—

"Ye are better than all the ballads
That ever were sung or said;
For ye are the living poems,
And all the rest are dead."

Our text [Ps. 127:4] says some children are like arrows, "arrows in the hands of a mighty man." Perhaps this comparison is used because an arrow must be straight; crooked or bent, it is of no use. Nor can a boy or girl do much good who is not as "straight as an arrow" in word, deed, and inmost thought.

An arrow must be strong; a straw may be straight, but it will not make an arrow. Good ash, without knots or flaws, is needed. So in life, physical strength is needed. If not "blue blood," pure blood is a cause for gratitude. A sound mind in a sound body is the ideal condition. Moral strength is also required; but to resist evil, to do good, spiritual strength is imperative. Spiritual strength is best of all. Luther, "the monk that shook the world," had the might of spiritual power.

An arrow has a point, and even a boy must have a purpose, a point at which he is aiming, or he will never make much headway. "A Sharp Boy Wanted" is a notice often seen. Loiterers are arrows without points. Eyes and ears must both be used to sharpen wits.

An arrow is a polished shaft. Rough, unsmoothed wood will not fly well; and a boy will fail who is rude and unmannerly, however clever. "Be courteous," gentle, patient, good-mannered.

An arrow is feathered for its flight; and to "go far" in life a boy or girl needs the feather of kindness. Kindness wins, accomplishing more than aught else.

An arrow needs to be aimed and shot "in the hands of a mighty man." None can do more with you than Jesus Christ. You remember how it was with the boy who had the barley loaves. Put the arrow into Christ's hands.—*J. Ellis, in "Stems and Twigs."*

Laura's Disobedience

LAURA was usually an obedient child, but not always did she obey immediately when spoken to. She learned, however, through a painful experience that came in her childhood, that to obey at once is the better and safer way.

One day mamma was called away early in the forenoon, and as Lucy and Anne were at school, Laura was left at home with papa and big brother. She was only a little girl of four years. The house seemed so big and empty that she went out, and after playing about for some time, ran after brother, who was plowing in a near-by field. Soon becoming tired of this, she went into the shop where papa was at work.

She was not there long, however, before she began to amuse herself by holding a cornstalk against the spokes of the revolving wheel of the turning lathe which she had set in motion. She thought it real fun to hear the click, click, click, of the stock as it struck against the spokes, and to see it wear away. Presently papa looked up from his work and said, "Laura, let that alone, or you'll get your fingers pinched."

But there was only a small piece of the stalk left, and she wanted to finish wearing it off; so she gave the wheel a few more turns, and then the stalk, which was but a few inches long, slipped, and oh, her thumb was caught between the cogs! Quickly jerking it out and squeezing it tightly in the other hand, she left the shop unnoticed by papa, who was busy at the forge and anvil in the other end of the building. Shortly after, he missed her, but thinking she had again gone out with brother, he did not go to look for her.

When noon came, Lucy and Anne returned from school, and as they were bustling about preparing dinner, footsteps were heard on the stairs. Lucy opened the door, and there stood little Laura with pale face and a dirty rag, spotted with blood, wrapped about her hand.

"Why, Laura, what is the matter?" exclaimed Lucy.

"Well, look here, how I hurted me," she answered, pulling the bandage from the painful digit.

When Lucy saw the mangled thumb,—the entire nail loose and the flesh burst open in several places,—she nearly fainted.

"How did you do it?" she asked.

"I—I pinched it," stammered Laura; and not wishing to tell more, she added, "just come and see how it bled."

Then she took Lucy by the hand and led her to the corner, which served as her playhouse, and to which she had gone from the shop to secure a bandage. Not finding anything better, she made use of her dish cloth, but while trying to wrap it about her hand, the furniture and floor had become spotted with blood.

"Why didn't you tell papa?" asked Lucy.

"I didn't want to."

"Didn't you cry?"

"Well, no one but the angels heard me cry."

"But if you had told papa," continued Lucy, "he would have fixed it all nice for you."

But Laura did not wish to explain her reason for not going to papa for sympathy, and so did not reply to this.

After wrapping her hand, she had left the playhouse, and gone into the house and upstairs to bed, where she had fallen asleep, and slept until awakened when Lucy and Anne came home at noon.

When papa came in for dinner and was told the story and shown the mangled thumb, he said, "I'm sorry, Laura, but the next time you must mind when I tell you."

Lucy bathed the thumb in sterilized water and put some salve on it, and then tied it up in a clean white cloth. But it was so sore and painful that the whole hand was disabled for several weeks. The dressing was frequently changed, yet the bruised flesh seemed to decay, and for a while there was fear of blood poisoning. But finally the wound healed, leaving only a few scars and an ugly nail.

Laura is now almost a young woman, but the disfigured nail is still a reminder of the time she did not yield prompt obedience. BERTHA WOHLERS.

When I Told a Falsehood

IN midsummer we remodeled our barn. The old roof was torn off, and so there were a great many shingles on the ground in the barnyard. I had carried some of them into the shed. The barn was finished, and the time had come to clear the barnyard. One hot day my father said, "Harvey, carry away all those shingles that are on the west side of the barn and put them over the fence."

It was one of those perfect days that Lowell described. I was but a lad; and so, when my father had gone to work, I dallied along carrying only a few shingles in the forenoon. After dinner I realized that I had to work. The day was so warm that I could carry only a few at a trip. My, how tired I was!

"Hello, Harvey!" shouted two or three boys as they came around the corner of the barn; "come and go swimming."

I was just about to show my animation by saying, "Wouldn't that be great!" when I thought of the shingles that must be carried.

One boy said, "My pa doesn't make me work like that."

Another exclaimed, "You don't have to carry those now. A swim in grandpa's carp pond will make you feel fine."

I scratched my bare toe in the dirt and debated the question. I knew I ought not to go, but how we boys did enjoy a swim in grandpa's carp pond!

"Oh, come on!"

"You can carry those when you get back."

I could stand it no longer. Away we went, over the garden, through the orchard, and across the fields to the pond. By this time I had forgotten about my work, and we were soon swimming and diving in that old pond.

On our return home we stopped at my uncle's house. To my surprise, my mother was there. I was swinging on the porch post when she came out and asked, "Harvey, have you those shingles all carried over the fence?"

What to do I did not know. I was tempted, and replied, "Yes," as I swung the harder to hide my guilt. I had never before told a falsehood to my mother, and so she went into the house thinking my work was all done.

I began to get sick at heart. "Suppose she should go home," I thought, "and see all those shingles there; it would nearly break her heart. If she should come home while I was working, she would see me; then she would know I told a lie and that I ran away when I should have been working." I said to myself in anguish, "I will go home and carry every one of them before she comes, if I possibly can."

I went home and worked. After carrying four or five armfuls, I thought, "Can I ever get them all carried?" As I took another armful, the perspiration began to run down my back.

That lie left a bitter taste in my mouth. I thought to myself: "My mother has the greatest confidence in me. If she comes home and sees that work not done, she will forever lose that confidence." I took another armful and walked toward the fence, thinking what would happen to liars. My teacher had said, "All liars will have their part in the great lake of fire." As I took the next armful, this sentence echoed and re-echoed in my mind.

I toiled on. "I told my mother that the shingles were all carried; now I must fulfill my word. My back is tired; if I had just worked instead of going swimming, all this would have been avoided. I went swimming; I told a lie; now the only thing for me to do," I muttered between sighs, "is to get them carried before she comes." With renewed energy, I made another start. I said to myself, "This time I will forget my troubles, and will keep that confidence that my mother has in me. What would I do if she thought I were a liar?"

I had by this time begun to work a hole in the pile of shingles. But as I grew tired, the pile seemed to grow bigger. My fingers began to get sore; every armful helped to make them like boils. This was not all. "O, my back!" I groaned when I tried to straighten it to see if she was coming. I sighed and meekly said, "I must make my word good." Trying to forget that I was tired, I resumed my work, only to stub my toe on a board as I was trying to throw an armful over the fence.

After three hours of painful work, I looked around in amazement and said to myself, "Can it be that I have nearly finished?" I had started at the farthest end of the pile and was working toward the fence. As I neared the fence, the shingles were not nearly so thick as they had been. Although the perspiration ran down my body in rivulets, and my back felt as if it would break, and my fingers were as sore as boils, and although I had stubbed my toe, I made a faithful effort and finished the task.

That night I went to the house conqueror over more things than one. There was a fixed determination never to tell another falsehood. Many times since then I have been tempted to be untrue, but my mind turned back to the awful struggle and the lesson that I learned from it. I vowed that I would not again leave work for play. I resolved never to dally at my work, but to do it at the time that it should be done. Although I did not tell my mother until several years later that I had told an untruth, I learned my lesson well. CLAYTON KEISER.

A SCHOLARSHIP SURE

The 1915 Temperance "Instructor" is a splendid scholarship proposition. With it almost any student can easily earn a scholarship during the summer vacation. A hustler can earn two or three.

Try it this year, and come back to school in the fall with plenty of money and a consciousness of having done good work.

Write your tract society for particulars.

Our Temperance "Instructor"



THE Temperance special has arrived, and what a fine number! Our Washington friends certainly did well in producing such a splendid periodical. How well are *we* going to do in aiding its circulation? I am not alone in thinking this issue superior to any previous one, and we are confident that its influence will make for righteousness. This is the sort of temperance literature we are glad to place in the hands of the youth, believing it will help give the upward lift to overcome the downward pull.

So far as we know there is nothing in the field of temperance literature more competent to work for the advancement of individual purity and the betterment of social conditions. I think it was Roosevelt who said, "He who helps a boy become a strong and good man, makes a contribution of the first class to the well-fare of the nation." We can all assist in making such magnificent contributions. The wide circulation of our wholesome and effective literature in connection with more earnest personal effort will greatly assist in molding malleable youth into the higher type of manhood for the nation and for God.

We hope that all our workers, leaders, and teachers will realize the importance of these yearly temperance campaigns and the opportunities they afford us of getting our temperance literature before the people. Temperance workers everywhere look with favor upon our Temperance INSTRUCTOR, and many acknowledge it to be the best thing published on the subject. In this manner we are securing their confidence, and preparing them to receive more favorably our religious publications.

But this is not the only incentive to engage in this noble work. "The warfare against intemperance is in itself a cause which ought to enlist our most earnest efforts, and bring into activity our best energies." So we are urging our comrades to plan immediately for a vigorous campaign with the Temperance INSTRUCTOR in every community. It will be another opportunity for us to demonstrate that Seventh-day Adventists are leaders in true temperance reform. God calls upon us to mold public sentiment in regard to these things. We cannot afford to disappoint him. And the needs of the people cry to us. Let us individually awake to the opportunity.

"They tell us that in Wendell Phillips' age
One night to him a young admirer said,
'Sir, in your day I might have done great deeds,
And helped to make the slave and nation free.'
The old man pointed down the city street
Where, gleaming, danced the bold light of saloons,
And said, 'There is your opportunity!'

"Yes, it is ours! Some for greed of gain,
And some for power, and some for appetite,
Some with illusive dreams of self-control,
Demand the saloon. What does the age demand?—
Men with clear minds, clean hearts, and steady arms,

To lift the nation to a higher plane,
And build sweet homes for woman and the child."

It may seem that to battle against the saloon is to battle against a forlorn hope. This cannot be, for Christianity stands for a greater power than the saloon, and "Christian people," admits a New York brewer, "can down the liquor traffic whenever they try hard enough." The liquor traffic is doomed. Its supporters see the handwriting on the wall. Let us hasten the eradication of this awful curse.

ERNEST LLOYD.

Water, Not Wine

RECENTLY the residents of a French village proposed to present their pastor with a barrel of wine, for he used that which the Word of God declares takes away the heart.

The stress of war was felt by the peasants, so each one decided to bring a bottle of wine and pour it into the barrel. But, alas, for human nature! Each peasant thought that a bottleful of water would not be noticed in so much wine. Hence when the pastor came to tap the barrel there flowed out a stream of water, not wine. He protested, and the next day a barrel of real wine was sent to him.

The water was more in harmony with the spirit of the gospel than the wine; but the spirit of the pastor was more in sympathy with wine than with water. When will professed Christian ministers in all lands forever stop the use of that which keeps hundreds of thousands of their fellow men out of the kingdom of God? Fermentation is evidence of the curse; fermented wine can never bring a blessing to its user. Touch not, taste not, handle not, is as applicable to the priest as to the parishioner. The path of sobriety leads to God and life, that of drunkenness to ruin here and hereafter.

JOHN N. QUINN.

A Good Start in Brazil

It surely is a great encouragement to our English-speaking Missionary Volunteers to know that wherever this advent movement has gone it has found young people of different races and languages who are ready to join the movement to carry "the advent message to all the world in this generation." From Brazil, where Portuguese is the language of the country, comes this word:—

"We have no organized young people's department in our union, but I hope we shall be able to take definite steps toward such an organization at our next union conference. At present the Standard of Attainment course is being started, and about one hundred and fifty young people have already sent in their names in answer to the first call. We are glad for such a goodly number, and expect more. As our textbook we use 'Estudos Biblicos.' I prepare lessons and

send them out monthly. After studying these and writing them out, they send them to me for correction."

These young people have no membership cards in their language as yet, no leaflets, no *INSTRUCTOR*, no *Gazette*, no reading course, and yet they propose to become real Missionary Volunteers by becoming Members of Attainment. How many of our English young people, with all their helps, are preparing for the Standard of Attainment examinations to be given the first week in March?

M. E. KERN.

"I Can't Do It"

MANY persons have failed to accomplish what they might have accomplished, because they listened to and were dominated by the "I can't do it" suggestion of the enemy of all worthy undertakings.

These persons almost invariably see mountains of difficulty in the way of their advancement, and usually the difficulty exists only in their imagination, though it may seem a reality to them.

It is far better to look at things in the light that "whatever is right to do can be done," and that "where there is a will there is a way." Not once allow yourself to say, "I can't do it," when you have something on hand to be done; but instead say, "I will do it, by the help of the Lord."

J. W. LOWE.

Ancient Historical Records

The Deluge Tablets

IN 1872—and by this time the ancient Persian, Median, and Babylonian cuneiform inscriptions might be read by any one who had the training and the patience for the task—a young officer in the British Museum, George Smith, found some fragments of a tablet containing an account of the Deluge. This was a notable find; for hitherto no history of that event outside of the record in Genesis had been known. A daily paper in London soon sent Mr. Smith to the site of Nineveh, "to find, if possible, other fragments of the same story or event." His search was wonderfully rewarded "by finding a library of 30,000 tablets and cylinders, which had belonged to the collection of Asurbanipal (668-626 B. C.), the last great king of Assyria, a contemporary of Manasseh and Josiah of Judah. The position that these tablets occupied showed that they had been arranged by topics, somewhat as we arrange our books on the shelves of our libraries. They were almost all in a good state of preservation."

How the Tablets Were Preserved

It will be seen that at the time of their discovery these ancient writings had been in existence nearly if not quite twenty-five hundred years. How were they prevented from crumbling during this long period? Mr. Price tells us:—

"In the first place, the scribe secured a small piece of soft clay, free from stones or hard kernels. This he molded or pressed until it attained the form and size of an ordinary cake of toilet soap. Into this piece of clear clay he pressed what appears to have been the corner of a cube, with one of its edges forming, with the surface of the clay, a very sharp angle. The impression made by such a process would be wedge-shaped. These wedges put together in different positions formed signs, and these signs constituted the language on these tablets. Of course, some were larger and some smaller than that here described, but this was about the average size.

"As soon as the work of writing was finished, the tablet was baked hard to preserve it from crumbling.

Even baked bricks cannot withstand the ravages of time. But in the case of the library found by Smith, some striking observations were made. This great collection of tablets is thought to have occupied the second floor. When fire burned the palace, the cedar beams supporting the second floor burned away, and the library crashed into the lower apartments. The walls of the palace also fell in, and buried the library. In this, as in other mounds of Assyria and Babylonia, the great thick walls of the houses and of the city's fortifications, of unburnt bricks, veneered with a layer of burnt bricks, melted under the action of the elements, flowed in, and formed a mass or mound of earth, and preserved to our day these invaluable little volumes of a remote antiquity."

A Few Precious Fragments

Among the records found by George Smith were not only some additional tablets dealing with the Deluge, but a few mutilated fragments whereon was recorded a part of the story of creation. It is supposed that originally there were seven of what are known as the Creation Tablets. The translation of the first two lines of the fragment remaining of the first tablet reads thus:—

"There was a time when what is overhead was not called heaven,
What is beneath was not yet called earth."

The fifth tablet speaks of the stars, the establishment of the year, etc. From the fragments that remain of the seventh tablet, it is known that originally it recorded the creation of the "living creatures,"—cattle, creeping things, etc.

"The inscriptions nowhere describe in words the fall of man. This strange event is, however, supposed to be implied in a remarkable seal cylinder of a very primitive date. This cylinder carries on its surface a peculiar group of figures. In the center of this group stands a tree, from which there hangs fruit. On one side of this tree sits a man, and on the other, a woman. Behind the woman, with its head near hers, is the crooked, crawling form of a serpent. Not one word is recorded on the seal. The group alone tells the story."

Of all the knowledge gained through the cuneiform inscriptions, that contained in the Babylonian account of the Flood is considered the most complete. "In all of its details and vigor, the Babylonian account stands preeminently next to the Biblical record." The building of the great ship; the storing in it of food and living beasts and men; the violent storm, which came "like as an onslaught in battle;" the universal destruction; the resting of the ship on a mountain; the sending forth of the raven and the dove; and the final sacrifice are all mentioned and quite fully described.

MRS. I. H. EVANS.



Twelfth Week

- March 21. The Book of Ruth: Read the notes following.
 March 22. 1 Samuel 1 to 3: A child in the temple.
 March 23. 1 Samuel 4 to 6: The ark—lost by Israel, returned by the Philistines.
 March 24. 1 Samuel 7, 8: Israel asks for a king.
 March 25. 1 Samuel 9 to 11: Saul anointed and made king.
 March 26. 1 Samuel 12, 13: Saul offers sacrifice, and hears the word, "Thy kingdom shall not continue."
 March 27. 1 Samuel 14 to 17: Disobedience and doom; David anointed; Goliath.

The Book of Ruth

The time covered by this book is about ten years. Its authorship is uncertain, but it is quite generally attributed to Samuel. From expressions in the book, it would seem that it was written when kings had begun to reign. "The book is the natural connecting link between the story of the judges and that of the kings," and is so placed in our English Bible. "Among the ancient Jews it was added to the book of Judges, because they supposed that the transactions which it relates happened in the time of the judges of Israel." The modern Jews follow the Pentateuch with a group of five books—the Song of Solomon, Lamentations, Ecclesiastes, Esther, and Ruth. Sometimes Ruth appears first in this list, sometimes second, and sometimes fifth. "Several curious and valuable pieces of information concerning Hebrew customs are given us in this book, but its chief importance is in its picture of David's great-grandmother, the gentle, noble ancestress of our Lord." Ruth is the third of the historical books.

Practical Lessons

Joshua is the book of conquests, Judges the book of deliverances, and Ruth the book of love. It shows how filial devotion and trust in God are rewarded; how all the trials and sorrows of life "work together" for good to those who love the Lord; and that our God is no respecter of persons, but "in every nation" those who fear him are accepted by him. "The incorporation of Ruth into the church of the Old Testament may be regarded as an intimation of the future call of the Gentiles to the gospel of salvation."

MISSIONARY VOLUNTEER DEPARTMENT

M. E. KERN . . . General and N. Am. Div. Secretary
C. L. BENSON . . . Assistant Secretary
MEADE MACGUIRE . . . N. Am. Div. Field Secretary

Senior Society Program for Sabbath, March 27

1. REVIEW Morning Watch texts by calling the roll, each member responding with some thought gained from the week's study.
2. Report of work.
3. Bible Study: "The Sanctuary Services." See *Gazette*.
4. Standard of Attainment Quiz: Lev. 16: 29, 30; 23: 28, 29. Review last lesson.
5. Mission Review: Facts gleaned the past month from missionary reports.

Junior Society Program for Week Ending March 27

1. REVIEW Morning Watch texts.
2. Reports of work.
3. Bible Study: "The Sanctuary Services." See *Gazette*.
4. Standard of Attainment Quiz: Heb. 9: 6, 7.
5. Missions Review: Mission facts and experiences gleaned from our papers the past month.

Missionary Volunteer Reading Courses

Senior No. 8 — Lesson 24: "The Desire of Ages," Chapters 48 to 50

1. WHAT fundamental principle of true greatness did Christ set before his disciples, and how did he illustrate it?
2. What spirit should we exercise toward our fellows, and how should an erring brother in the church be treated?
3. By whom and why was Jesus urged to attend the Feast of Tabernacles?
4. What was this feast, and how was it celebrated?
5. How did he go up to Jerusalem? Why?
6. What query was raised concerning Christ as a teacher? How did he answer it?
7. What results followed this plain teaching concerning himself?
8. On the last day of the feast, what gracious invitation did the Saviour give?
9. How may a true teacher be distinguished from a deceiver?
10. How did the Jews seek to entrap Christ by bringing a sinful woman before him?
11. What was the result of this scheme as concerned the Jews? the woman?

Junior No. 7 — Lesson 24: "Easy Steps in the Bible Story"

Esther; Jonah

1. WHO was Ahasuerus? Describe the great feast he gave. What caused him to put away his wife from being queen? Who was chosen to take her place? To what nation did the new queen belong? In whose home had she been brought up?
2. Tell how Mordecai saved the king's life. What record was made of his warning? Who was Haman? What caused him to hate Mordecai? What plan did he make to have all the Jews killed?
3. When Mordecai knew of the decree that had been made, what did he do? How was his sorrowful condition brought to the ears of the queen? What did she try to do? What message did Mordecai send to Esther? Why was she afraid to plead for her people? What warning did Mordecai then send?
4. Tell how Queen Esther appeared before the king. What request did she make? How did Haman feel because he was invited to the banquet of the queen? What did he have built?
5. What troubled the king that night? Tell how Haman was sent by the king to honor Mordecai. How did he feel when he had returned to the king's gate? What did his wife say?
6. Describe the second banquet, and repeat the request that Esther made of the king. What did the king then ask? How was Haman punished? To whom was the king's ring given?
7. What decree was quickly sent everywhere throughout the kingdom? By thus being warned of the plan that had been made to kill them, what were the Jews able to do? How did the queen ask them to keep in remembrance the days of their deliverance? What may be learned from a study of the story of Queen Esther?
8. Where was the city of Nineveh? Why did the Lord decide to destroy it? What prophet was chosen to warn the city? Instead of obeying this command, what did Jonah do?
9. Tell the story of Jonah's voyage. Why was he finally cast out of the boat? What became of him? How long was he in the belly of the great fish? What leads us to believe that he repented of his sin?
10. When Jonah was cast out of the fish, what command did the Lord send to him the second time? What is said of the city? What warning did Jonah give in its streets? What was the effect upon the people?
11. Why was Jonah displeased at God's mercy to the Ninevites? What did he ask? By what means did the Lord seek to show Jonah his sin? How willing is our Heavenly Father to forgive sin? Repeat some of his promises to those who repent.

Missionary Volunteer Question Box

[All our Missionary Volunteers are invited to contribute to this question box. The Missionary Volunteer Department will be glad to answer through these columns questions pertaining to any phase of the young people's work.]

83. How are members of the Missionary Volunteer Society transferred from one society to another?

At present there is no special method of transfer recommended. According to our rules one who does not attend the meetings and report work done would naturally be dropped. Indeed, a member who is leaving the place should notify the society and ask to be dropped. In regard to the membership card, it is the plan that the individual when admitted to a society should sign a membership pledge card. This is passed to the secretary. He records the name on the society record book and fills out the statement on the card, giving the name of the society and the date of entrance. The card is then passed back to the member. If desired, this card can be presented for membership in the new location, or a new card can be signed.

84. Do the questions on the Missionary Volunteer Reading Courses, appearing each week in the INSTRUCTOR, require written answers, and must they be sent to the secretary; or are they only a quiz for those taking the course? When the course for the year is finished, are there questions to be answered before each student receives his certificate?

The questions appearing week by week in the INSTRUCTOR are given that the reader may test his own knowledge of what he has read. Read the assignment faithfully, and then go over the questions carefully. They will help to fix the main thoughts in mind. If you cannot answer a question, read that portion of the book again. When the book is finished, a short list of review questions covering the book is printed in the INSTRUCTOR. (In some cases, as in this year's Senior Course, we have one set of review questions on two small books, and two sets on the large book.) These reviews must be written and sent to the conference Missionary Volunteer secretary. These are not examinations, for the books may be used in their preparation, but they do furnish an evidence of your having read the books and of the good received. These review questions are also printed on loose sheets, and can be furnished by the conference Missionary Volunteer secretaries to those who desire to take

the review before or after the regular time. However, we advise our young people to read the books as they are outlined from week to week in the INSTRUCTOR, for the question is not, How much shall we read? but, What shall we receive from this investment of time?



XIII — Review

(March 27)

LESSON SCRIPTURE: Matthew, chapters 1 to 6.

MEMORY VERSE: Review memory verses for the quarter.

Questions

1. How do we know that Jesus of Nazareth is indeed the Son of God? (Give proofs.)
2. Why was he called Jesus? Why was he called Immanuel?
3. Where was Jesus born? How long after he was promised to Adam?
4. Who heard the good news first? Who told them? Who came from a far land to worship him? What did they give him?
5. What did King Herod attempt to do? Why was he not successful?
6. When Herod was dead, to what place did Jesus return? Where did he dwell? How long did Jesus live in Nazareth?
7. What messenger was sent before him? For what purpose? How did John prepare the way of the Lord?
8. What sinless One came to John to be baptized? Why did Jesus want to be baptized?
9. What remarkable thing took place immediately after his baptism? Whom was Jesus declared to be?
10. Although he was God's own beloved Son, yet how long was he tempted of Satan in the wilderness? Name three of his fiercest temptations.
11. How did he meet every attack, and finally cause Satan to flee? Because Jesus overcame Satan, what may we do? How may we cause Satan to flee?
12. Name some of Christ's early disciples. Where were they when they were called? Why did Jesus not call the doctors, lawyers, rulers, and great men of earth? 1 Cor. 1: 26-29.
13. According to the teachings of Jesus, what people are blessed or happy? (Repeat the beatitudes.) Only what people will be able to see God and live?
14. In what respect are Christ's followers like salt? In what respect are they like the sun?
15. How much of God's law is still in force? In order to be commandment keepers, how deep must the work of obedience go?
16. Suggest a better rule than treating others as they treat us.
17. What special instruction has Jesus given concerning alms? Concerning prayer? Concerning fasting?
18. Of what beautiful lesson does your money remind you? Your eye? The fowls of the air? The lilies of the field?

XIII — Summary of Chapters 1 to 6

(March 27)

Daily-Study Outline

- Sab. Read Matthew 1. Questions 1-3.
 Sun. Read Matthew 2. Questions 1-4.
 Mon. Read Matthew 3. Questions 1, 2.
 Tues. Read Matthew 4. Questions 1-3.
 Wed. Read Matthew 5. Questions 1-3.
 Thurs. ... Read Matthew 6. Questions 1-3.
 Fri. Review the chapter contents.

LESSON SCRIPTURE: Matthew, chapters 1 to 6.

Outline and Questions

CHAPTER 1 — LINEAGE, BIRTH, AND NAME OF JESUS

1. Why is Jesus called the son of Abraham? Why the son of David?
2. Why does Jesus call himself the Son of man?
3. What is the meaning of the name Jesus? Of Christ? Of his prophetic name Immanuel?

CHAPTER 2 — VISIT OF THE WISE MEN; JEALOUSY OF HEROD; FLIGHT INTO EGYPT; RETURN TO NAZARETH

1. In what four ways were the wise men guided in their visit to Jesus?
2. What was the ground of Herod's interest in Jesus, and how did he give vent to his jealousy?
3. How and why was Joseph directed to Egypt?
4. When and how was Joseph directed to leave Egypt? Why did he want to live in Bethlehem? Why did he finally settle in Nazareth?

CHAPTER 3 — WORK OF JOHN THE BAPTIST; BAPTISM OF JESUS

1. What was the message of John the Baptist? What did his baptism typify?
2. Why was Jesus baptized by John? How was he anointed and ordained?

CHAPTER 4 — TEMPTATION OF JESUS; BEGINNING OF HIS MINISTRY; CHOOSING OF DISCIPLES

1. Why was the temptation of Jesus permitted? How did he overcome it? Why are we allowed to be tempted? How may we overcome?
2. What three kinds of work did Jesus do from the beginning? What are the three main lines of our work?
3. What should be made first in our endeavor, What can we learn from their response to his call?

CHAPTER 5 — THE BEATITUDES; STATE OF BELIEVERS IN THE WORLD; MAGNIFYING THE LAW

1. Outline the beatitudes, comparing the state of the believer with the reward promised.
2. What qualities and uses of salt illustrate the work of believers in the world? What of light?
3. What assurance does Jesus give concerning his relation to the law and the integrity of the law itself? What principles in the law does he magnify and unfold?

CHAPTER 6 — MOTIVE AND MANNER OF SERVICE; THE SERVING OF TWO MASTERS

1. What motive should never enter into our offerings, our prayers, or our fasting? What counsel is given us to follow in these things?
2. Why can no man serve two masters? Show how this truth works out in the practical things of life.
3. What should be made first in our endeavor, and what should never enter into it?

The Youth's Instructor

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The Loss

A MAN stood in the highway of life and looked ahead. He knew that he had been richly endowed by nature with physical strength, with personal charm, with intellectual power, and with talent. The great prizes of life were within his reach. All he had to do was to keep going forward, steadily, persistently. But along the way were diversions, the more tempting because they carried the threat of danger. "See the man you can be," said a voice, quiet and clear, and the man looked through the years and saw himself with the prizes of life in his grasp, a force for good in the community, honored and happy.

Another voice spoke, more subtle and alluring: "You can have all those prizes and you can have the diversions, too."

The man smiled. A knowing look appeared on his face. Life was going to be interesting.

A dozen years later the man stood in the highway of life. He looked ahead. Those prizes were still in sight; but they seemed to be as far away as they had been before.

That voice spoke, quiet and clear: "See the man you still can be."

The man shivered. He did not dare look.

"It is not too late."

The other voice spoke, even more subtle and alluring than it had been before: "Think of the joys that have been yours. Would you give them up? There are other joys waiting for you, just as great. And the prizes are still there. Already you have had a good share of success among men."

The man looked away and laughed. Life was good. He would go on as he had been doing. Why should he not take pleasure as it came?

Again the man stood in the highway of life. Youth was gone now. He was in the middle years. On his face and figure he had left the mark of what he had done and what he had felt and what he had thought. It was as if he had written to the world a message of what he had become. His figure was heavy. His face was sad. There was dullness in his eyes.

Quiet and clear came the voice: "See the man you might have been."

The man tried to look away. But, in spite of himself, he saw a man of his own height and of his own years, with health in his cheeks, brightness in his eyes, and manhood in his bearing, the whole appearance expressing a noble maturity.

"Yes, I see," the man replied in a low voice. He looked for the prizes. They were no longer in sight.

"Never mind," said that other voice, wonderfully subtle and alluring. "I have compensations. You and I belong to each other. Come, and I will make you happy."

The man resisted. "You have destroyed me," he cried. "You made me sell myself to you. Where are those prizes you promised me?"

The voice broke into a mocking laugh: "Some one else must have captured them while you were carousing."

The man became reproachful. But the more violently he talked, the more that voice mocked. "You can't frighten me, my friend. I myself taught you to speak in that way. Why make yourself miserable when you can forget all about this little disappointment?"

At the end of life, as the man lay besotted, he heard that quiet voice: "See the man you might have been."

Distinctly he saw himself, old now, with gray hair and with a smooth brow, and with a face serene after the storms of life, surrounded with his wife, old like himself and his children, and the children's children, honored, beloved, happy.

"Why didn't I listen to you?" he whispered.

That other voice broke in, laughing and mocking: "See what you've come to."

"It isn't what I've come to that is my greatest torment," the man cried out. "It's what I've missed. It's what I might have been." — *John D. Barry, in Washington Herald.*

Forget Yourself

FORGET yourself! You will never do anything great until you do. Self-consciousness is a disease with many. No matter what they do, they can never get away from themselves. They become warped upon the subject of self-analysis, wondering how they look, and how they appear, what others think of them, how they can enhance their own interests. In other words, every thought and every effort seems to be focused upon self; nothing radiates from them.

No one can grow while his thoughts are self-centered. The sympathies of the man who thinks only of himself are soon dried up. Self-consciousness acts as a paralysis to all expansion, strangles enlargement, kills aspiration, cripples executive ability. The mind which accomplishes things looks out, not in; it is focused upon its object, not upon itself.—*Success.*

Paper Garments

THE Japanese are now making underclothing of paper, and are extensively wearing it. The material is finely grained and has a number of remarkable qualities.

It is very strong and at the same time very flexible, and after being worn a few hours it offers no more interference to perspiration than ordinary cotton clothing.

After becoming wet the material is so strong that it can be torn only with difficulty. In the manufacture of these garments, after being cut to pattern, they are seamed and hemmed as are cloth garments.

The buttonholes are reenforced with linen or some other fabric.—*Selected.*

"WHATSOEVER ye do, do all to the glory of God."
I Cor. 10: 31.