

# The YOUTH'S INSTRUCTOR

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No. 13

## "Giving Thanks Always"

SHE was very old and very poor,  
And the postman, whistling gaily,  
But seldom stopped at her dingy door,  
Though his route led by it daily.  
And as I saw her face, one day  
At this door, I could not choose  
But pity her — till I heard her say,  
"Thank God for no bad news!"

Life falls from us, as we pass along,  
By little and little, daily,  
But the sigh need never o'ercome the song,  
And the face can meet things gaily.  
And a "tender grace" has left the heart  
That can sullenly refuse —  
Though from life's glad route it must walk  
apart —  
To give thanks for "no bad news."

—Margaret Vandegrift.





It has been proposed that a railroad be built connecting Argentina, South America, with Canada.

"FOUR Boston prodigies grace the halls of Harvard this year. One, fourteen years of age, is a graduate student, having received his bachelor of arts from Tufts College; another, at eleven, is a freshman and a mathematical wonder; while the two lesser lights are merely freshmen of fourteen and fifteen years."

THE editor recently received a card from Chino, California, with the following texts, without comment, upon it:—

*An Israelite and an Ishmaelite*

"Behold an Israelite indeed, in whom is no guile!"

John 1:47.

"For they had golden earrings, because they were Ishmaelites." Judges 8:24.

Doubtless the writer of the card hoped by these suggestive texts to give a hint to some people who are too prone to follow quickly in fashion's way.

It is said that once Mendelssohn came to see the great Freiburg organ. The only custodian refused him permission to play upon the instrument, not knowing who he was. At length, however, he reluctantly granted him leave to play a few notes. Mendelssohn took his seat, and soon the most wonderful music was breaking forth from the organ. The custodian was spellbound. He came up beside the great musician, and asked his name. Learning it, he stood humiliated, self-condemned, saying, "And I refused you permission to play upon my organ." There comes One to us, and desires to take our lives and play upon them. But we withhold ourselves from him, and refuse him permission, when, if we would yield ourselves to him, he would bring from our souls heavenly music.—*Selected.*

### Evolution

EVOLUTION — that word has revolutionized modern thought. The scientific world has long since been engulfed in the flood of evolution, and now even the religious world has been swept headlong into its rushing currents. Dr. David Starr Jordan, president of the Leland Stanford Junior University, recently said in a lecture that when he was a young man, the theory of evolution had many opponents among great and learned men, "but in these days," he said, "there is not even a minister of the gospel of any repute who dares oppose it." This shows how rapid has been the growth of the theory, and how wide-spread it is. Everything is swept before it. It has dared attack even the Word of God, and in the popular world the Bible is gone. All science, all learning, even religion itself has made the Bible a byword, and heralded the principles of evolution as all and in all.

This denomination ought to know more about the evils of evolution. Our young people ought to understand that it is a gigantic fabrication fostered by the father of lies to undermine faith and confidence in the

inspired Word. With this end in view, the *Columbian*, the young people's journal of the Columbia Union Conference, started, in the January number, a series of articles under the heading, "Does Evolution Agree With the Bible?—Is It Scientific?" These are written by Prof. Lawrence Anderson, of Mount Vernon College, and have been prepared with great care and study. The few who have had access to these articles pronounce them the best on the subject ever gotten out for our young people to read.

If you are not a subscriber to this excellent college paper, send in your name at once and get the first of these articles. The paper is fifty cents a year — and it is worth it. Address the *Columbian*, Mount Vernon, Ohio.

D. D. REES.

### Waiting for Missionaries

ACCORDING to Dr. S. M. Zwemer, who for four years was a missionary in Arabia, among the Mohammedans, "every sixth person in the whole population of the globe lives and dies a Mohammedan. Every one of these that goes out from the sunlight into the dark — goes muttering the name of Mohammed."

But Mr. Zwemer says that the strength of this heathenish religion is being broken. "There are changes in the Moslem world,— new liberty in Turkey, new intellectual life in Persia, railroads in Egypt, — and all the way from Morocco to Calcutta you can see in this great Moslem world the beginning of movements such as were in Japan thirty years ago, or in China six years ago. The morning light is breaking. The Mohammedan world is awakening. God is calling us to reinforce the lonely workers.

"I want to conclude by asking you to take this Mohammedan world and put it as a big burden in your home, and take your son and your daughter and send them out as missionaries to the Moslem world. Why not? 'God so loved the world, that he gave his only begotten Son.' Doesn't he expect you, perhaps, to give your only begotten son or daughter to go and be a missionary? Are you willing to take your missions among Moslems and support them by funds and forces in order that the cry of these lonely workers may not ring to God and be your condemnation? I was in Bahrein, Arabia, for four years, the only missionary. There are missionaries to-night in Persia and in North Africa, standing all alone. Do you hear their cry? I can hear it. God grant unto us something of the spirit of the early pioneers to win the Mohammedan world for Jesus Christ. True, our only weapon is love, our only sword the Word of God, our only defense and our only hope his presence."

### Principal Contents

CONTRIBUTED ARTICLES	PAGE
The Story of the Heavens — No. II .....	3
Persecution in Madagascar — No. I .....	8
Old Winter and the Boys (poetry) .....	9
Profane Doors .....	11
SELECTED ARTICLES	
The World's Greatest Inventor .....	5
The Chain Puzzle .....	9
The Leper's Longing .....	10
The Family Bible .....	10
The Robin .....	10
A Totally Blind Man Who "Won Out" .....	10
Let No One Ask for Leisure .....	11
MISSIONARY VOLUNTEER DEPARTMENT	
XVII — The Earthly Sanctuary and Its Service .....	12
No. 24 — The Civil War and Organization .....	12
No. 24 — "My Garden Neighbors" .....	13



# The Youth's Instructor

VOL. LVIII

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No. 13

## The Story of the Heavens—No. 11

H. U. STEVENS

### Comets, Meteors, and Shooting Stars

**T**HESE bodies, all of which are "visitors" to our sky, should be given a little consideration before we leave our study of the solar system. The subject of comets is of special interest now because of the fact that we have recently had a visit from a conspicuous member of these wanderers, and because the most remarkable comet known to history is returning to the sun this year, and may, before this paper has reached you, become a conspicuous object in the sky.

Comets are not merely visitors to our sky, but they are strangers to the solar system,—they are foreigners until they become naturalized. And now you wonder how a comet could become "naturalized." It is this way: Comets come from very remote distances far outside of the orbit of Neptune—how far we can not say. Enough to say, though, that they come from a foreign shore far into the boundless ocean of space, the infinitude of which we will try to grasp in our next article. They are induced to come our way by the attraction of our sun. As they advance, they increase their speed continually, until they reach the bounds of the solar system; and it depends very materially upon the kind of reception the comet gets whether it will stay or not. If it meets none of the planets on its way to the attracting sun, its progress will in no way be interfered with; but it will advance with ever-increasing speed, keeping the same path with unvarying accuracy, until it has passed around our great luminary; after which it will recede continuously, with ever-decreasing speed, to the place from which it came. Such visitors we might liken to transient callers from foreign lands. But had that comet received an urgent invitation from some of the planets to remain and join their circle, it would have stayed. But how could a planet invite a comet to join its circle? In this way: You will notice that in the visit we described above, the comet passed

in and out of the solar system without seeing one member of the sun's family, although it got a good look at the sun himself. Perhaps he didn't want to stay where there were no children! But if this strange comet had happened along about the time some of the planets



HALLEY'S COMET

were around that way, he would have received a very pressing invitation, which might have resulted in his complete "naturalization," or which, again, might have resulted in sending him more quickly on his trip to and away from the sun. In such a case he might never get back to the direction from which he came.

You know from what has been said about gravity that the planets, as well as the sun, exert an attractive force, although that of the sun is much greater than any of the planets. Should the comet meet a planet, —not touch, but pass it,—and the attraction of the planet were so exerted as to retard it in its motion toward the sun,—*give it an invitation to stay*,—the comet would pass on around the sun, but with less

speed than it otherwise would, recede to a certain distance from the sun, —depending upon how strongly the planet attracted it, —and then take another trip around the sun, returning at stated intervals, to pay its respects to its new sovereign. Of this class of comets —naturalized citizens — Halley's comet is the most remarkable. It returns to the sun every seventy-five years, and



HEAD OF DONATI'S COMET

has actually been observed throughout nearly all the Christian era. This year it is due, and has been observed by astronomers since last September. During the spring months it is expected that it will become a very conspicuous object in the sky. The earth may actually pass through its tail during the month of April.

But a comet might receive another kind of invitation. If the planet's attraction was so exerted as to increase the speed of the comet, it would take this as a hint that it was not wanted in the system, and hasten through the system faster than it otherwise would, pass around the sun with a whiz, and sweep away in another direction never to return again. A few such comets are known, but they are not numerous. They appear once, and that is all we ever see of them; they then vanish forever.

These three ways in which comets are treated give rise to three classes of comets:—

1. Those which meet no planets on their way, and are not disturbed in their path. These are called "parabolic comets," because the path which they follow is what mathematicians call a "parabola." They visit us once, and then return to their "native country."

2. Those which are retarded in their motion by some planet. These are called "elliptical comets," because their paths are ellipses. They visit us regularly, which makes them the most interesting class, because we have time to become more or less acquainted with them.

3. Those which are accelerated in their motion by



some planet. These are "hyperbolic comets," because they follow "hyperbolas" in their motions. They, too, visit us only once, but do not return whence they came; instead, they fly off to some other region.

Comets vary in their appearance, so much so that we can not hope to recognize them by the view which they present to our eye. Astronomers calculate the paths they are following, and if at any time two seemingly different comets are found to have the same path, they are either considered to be identical,—only different appearances of the same comet,—or else they are considered to be two comets which were formed from the breaking up of a former single comet. Such cases are known.

There is much more that could be said about comets which would be of interest, but we must not forget that what holds the attention of every one is



PATH OF HALLEY'S COMET

the appearance of the comet as it is seen in the sky. According to this way of studying them, there are two classes, those seen only with a telescope, and called "telescopic comets," and those visible to the naked eye. The former are the more numerous, scarcely a month passes without one, or more, being visible in the evening sky with the aid of the proper telescope. But it is the second class that are the more beautiful and striking, especially when they are of large proportions. Such comets all show a head, which is the brightest end of the comet. In this a "nucleus" is seen, from which the rest of the head, called the "coma," is derived. The "tail" is the long streamer, and is always directed away from the sun, whether the comet is approaching or receding: if it is approaching, the tail follows; if it is receding, the tail precedes. A strangely acting body, isn't it? Fig. 1 gives a telescopic view of the head of Donati's comet, which appeared in 1858. It shows some remarkable detail.

How Halley's comet will appear it is hard to say. A striking view is expected, and we will watch with eager interest as it unfolds its glory.

We must, however, leave the subject of comets here, to explain briefly another appearance which can be observed on almost any night of the year, and which everybody has seen though not all have understood.

Fire-balls occasionally appear in the sky, which glow very brightly for an instant and then vanish from sight. Such appearances we call meteors. What are these meteors, and what relation do they sustain to other heavenly bodies? Meteors are never seen more than a few miles, comparatively, above the earth,—always within our atmosphere,—although they appear to be in the sky. They are, therefore, confined to the earth, and are not really heavenly wonders. Whence do they come, and what are they?

The planets and satellites revolve around the sun, but these are not the only bodies that are revolving

around the sun. Stones all the way from large boulders down to sand grains are scattered throughout the solar system and travel around the sun in orbits of their own and in their own time. Now when the earth comes close enough to these stones, she draws them in; they become entangled in her atmosphere, and are retarded in their motion. Their velocity is so great—from ten to forty miles a second—that a large amount of heat is produced by the friction with the air, which causes them to glow with a white heat, and even to burn up. If the stone is large, and it comes vertically through the air, it may not burn up entirely; but part of it may be left to strike the ground. They are hot when they first strike, and sometimes are broken in a thousand fragments. After cooling, they show a glassy surface, and are called "meteorites." They are preserved as scientific curiosities in our museums. As these stones are coming through the air and are glowing very brightly, lighting up all the place around for just an instant of time, they are called "meteors." Before they enter the atmosphere, we call them "meteoroids."

"Shooting stars" are similar to meteors, in the main, and differ from them only in size, the former being very small, comparable doubtless to grains of sand or small shot and the latter to large stones and boulders. The small grains penetrate only a short distance into the atmosphere before they are burned up, hence, no fragments are ever found from them.

On certain nights of the year shooting stars are seen in great abundance. This is caused by the fact that these small bodies seem to travel in large crowds, and when they come in the radius of the earth's influence, they are drawn in in large numbers. Thus we have "meteoric showers." The stars in any particular shower all seem to shoot from a point which



The meteorite here shown came from the Canyon Diablo, in Arizona. It weighs 1,015 pounds, and was on exhibition at the World's Fair, in Chicago. Small black diamonds, and also minute white ones, were found in the meteoric stones that fell in this canyon.

is called the "radiant," and the shower is named from the constellation in which the radiant happens to be. Thus we have the "Leonids," whose radiant is in the constellation of Leo, and the "Perseids," whose radiant is in the constellation of Perseus.

The most remarkable shower of stars known in all history was the one which fulfilled the prophecy of our Saviour in the twenty-fourth chapter of Matthew, on the night of Nov. 13, 1833. Its radiant point was in the constellation Leo, in the "sickle," and is therefore called the Leonids.

Next week we will try to grasp something of the infinitude of the universe as revealed by astronomy, and learn something of the nature of the fixed stars.



## The World's Greatest Inventor

*Selected*

AMOS R. WELLS

### A Collection of Interesting Facts

**T**HOMAS ALVA EDISON was born in Milan, Ohio, Feb. 11, 1847. February is the birth month of Lincoln and Washington, and many other great Americans.

"I did not have my mother very long," Edison said once, "but in that length of time she cast over me an influence which has lasted all my life." Edison was always at the foot of his class in school, and the stupid teacher thought the boy was stupid. One day young Edison heard the teacher tell the school inspector that he was "addled," and that it was not worth while to keep him in school any longer. "Al" went crying home and told his mother, who at once proceeded to tell that teacher what she thought of him. She took her boy from school and taught him herself, for she had been a school-teacher in Canada. "My mother was the making of me," said Edison when he became famous. He is not the only great man to say that about his mother.

When only four years old, the lad liked best to go to the ship-building yard near by, pick up the tools, and ask the workmen a hundred questions about them. They were fond of the boy, but they also thought he was not bright, and that his questions were foolish. Ah, even Edison can not invent a machine that will enable a dull grown-up to understand a child.

The story is also told of young Edison's attempt to make the "hired girl" swallow a certain mysterious mixture with the promise that it would enable her to fly. At last she did try a bit of it, and at once became so horribly sick that they had to send post-haste for a doctor, and it was "Al" who was obliged to "fly." Perhaps this is

why the inventor has taken so little practical interest in the wonderful new art of aviation.

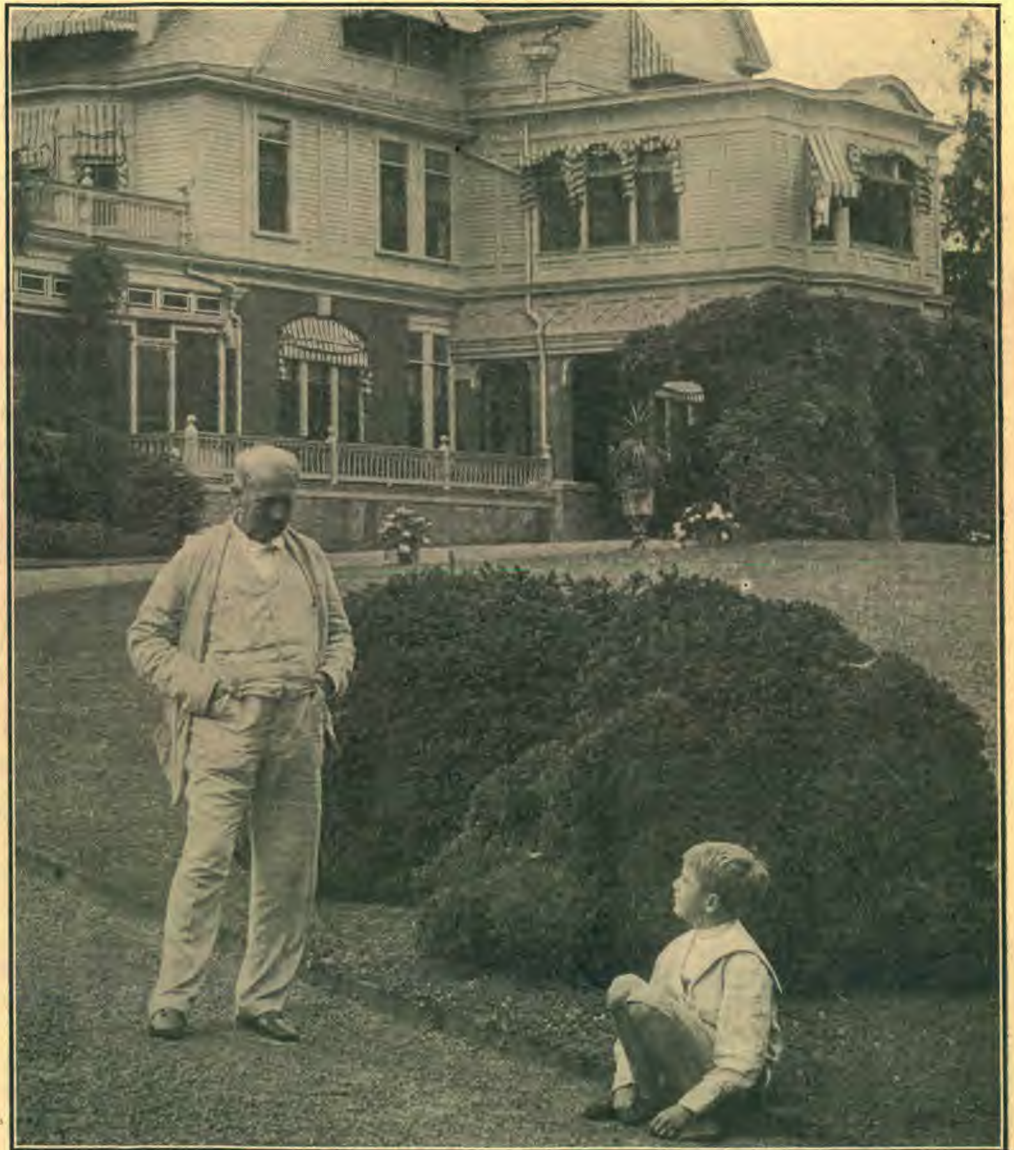
Edison had only three months in school; yet Harvard would be indeed proud to count him among her alumni. It is more the boy than the book. Here are some of the books that Edison had read at the age of nine—or they had been read to him, some of them: "The Penny Encyclopedia," Hume's story of England, "The History of the Reformation," Gibbon's history of Rome, Sears's history of the world, and some books

on electricity and general science. Children of that age are perusing the latest story-books, and their parents would never think them able to become interested in works so dry as Hume, or Gibbon, or Sears. That is one reason, among others, why Edison's shoes will be empty a long while after he is dead.

#### His Youthful Occupations

When young Edison decided to go to work, he sought a job; but while waiting to hear from his application, he sold newspapers on the streets. He is in the habit of quoting a certain well-known proverb this way: "Everything comes to him who hustles while he waits." That is the American Version.

Everybody knows how, when Edison became "candy



MR. EDISON AND HIS SON AT THEIR HOME

butcher" on the train running from Port Huron to Detroit, he established a chemical laboratory in an unused freight compartment of the car, and how he printed in that same compartment the *Weekly Herald*; which became so popular that it had five hundred regular subscribers, besides two hundred or so who bought the paper on the trains. He showed much enterprise, too, in getting news and printing extras when great events occurred. In many ways he showed that he knew how to make money, and was a good



business man. Not the least of these was the careless way in which he received his share of the daily profits when he came to take in another boy as his partner. He simply took the money and put it in his pocket without counting it. "O, never mind," he would say, "I guess it is all right." "Trust the other fellow," is not a bad business maxim.

Stephenson, the famous English engineer, one day traveled on Edison's train and bought a copy of his paper. He was so pleased that he gave an order for a thousand copies. The *London Times* quoted from his columns. It is a pity that when Edison's phosphorus bottle tipped over and set fire to the car, the hasty conductor pitched the whole outfit — laboratory, printing-press, and all — out onto the station platform. But then, if he had not, Edison might have become another Greeley, and the world might have missed the electric light and the phonograph and the working telephone. Let us put up a monument to that irascible conductor.

The lad's first practical experiments in electricity were conducted, as so many other boys' have been, through an amateur telegraph-line set up between his house and that of another boy. Edison's father insisted upon his going to bed at half-past nine, which gave the boy after his day's work almost no time for the fascinating pursuit. But one night, on purpose, Edison failed to bring him the supply of daily papers which were his father's evening delight, and volunteered to get the news by telegraph from his chum. He received the despatches thus over the wire till eleven o'clock, much to his father's pleasure, and after that he was allowed to sit up over his experiments as long as he pleased.

If Carnegie hero medals had been in existence at that time, Edison would have received one for his prompt action, at the risk of his own life, in saving from a swiftly approaching train the baby boy of a certain telegraph operator. The grateful father taught Edison telegraphy, and in three months the young fellow knew as much about the work as his teacher, and had obtained a position as telegraph operator.

As a telegraph operator Edison was not an entire success. He spent so much time in experimentation that he would fall asleep in the night and fail to report passing trains. Finally the angry train-despatcher ordered him to signal "A" every half-hour. Edison rigged up an ingenious automatic signal which sent "A" regularly at the appointed times, and continued to get the necessary sleep. But one night the train despatcher happened to be at the next station and called up Edison to have a chat with him. Receiving no answer, he got on a hand-car and rode over to solve the mystery. Edison promptly lost his job.

Edison readily got another position, but this time he became so absorbed in an experiment that he let a train pass by when he should have stopped it, and only the chance hearing of each other's whistles prevented two trains from crashing into each other. Thoroughly frightened, Edison was so relieved and grateful for the fortunate outcome that even the possibility of state prison had no terrors for him.

The young telegrapher went from position to position — in Canada, in Indianapolis, in Cincinnati, Memphis, Boston, and New York. He is described as a rough-looking person, very careless of his clothes, but a most remarkable operator. He could "take" and "send" with a rapidity that was the admiration and the envy of all, and became known as one of the very best

telegraphers in the country. He invented an exceedingly rapid style of penmanship for the purpose of recording messages. In this longhand he could easily, without exerting himself, take down forty-five words a minute, and the writing was like copperplate. Like every other man with especial skill, Edison never had trouble getting a job.

Edison's first lecture was given in Boston before the young ladies of a fashionable seminary. The inventor got into his head the idea that he was to talk to a lot of boys, and as he had been tremendously busy, he rushed off to the appointment in his rough working clothes. When he was ushered to the platform and saw the bevy of beautifully dressed girls, he lost for the moment his usual *aplomb*. He regained it, however, and acquitted himself so well that the young women of that seminary had smiles for him from that evening.

#### His Early Successes

In his search for work in New York, Edison chanced to drop into the central office of the "tickers" or stock indicators, and found it all upset over a trouble in the machines that no one was able to locate. The brokers of all New York were at a standstill because of it. Edison watched the commotion quietly, and then asked if he might not try his hand. Given permission, he simply removed a loose spring which had fallen among the wheels, and the contrivance proceeded to do its duty. He was immediately engaged as manager at the princely salary of thirty-six hundred dollars a year, and lost no time in establishing his first workshop for original investigation.

The first invention for which Edison obtained money was his printing "ticker," for recording stock quotations by telegraph. When he was asked how much he would take for it, he was about to name five thousand dollars, but he bethought himself and asked for an offer. At once forty thousand dollars was mentioned, and Edison lost no time in accepting the magnificent sum. He was entirely unfamiliar with banking, and carried around the big bundle of bills for two days, greatly annoyed by his wealth, before he found out what to do with it.

The Western Union would not consider his ideas till the young fellow had made his way into the confidence of the president by locating a bad break in the line between New York and Albany. That opened to favorable consideration his wonderful duplex telegraph, which made it possible to send two messages at the same time over a single wire, thus at a stroke doubling the working efficiency of every telegraph-line in the world. Then he went on to invent a quadruplex system which turns one hundred thousand miles of wire into four hundred thousand without setting up a single new pole or stringing a single new inch of wire.

Next, Edison invented the automatic telegraph, which will record messages on a marvelous chemically prepared paper at the rate of thirty-one hundred words a minute. He has also invented an autographic telegraph, which sends over the wire the actual handwriting of the person telegraphing, so that a merchant can sign a check a thousand miles away.

#### His Greatest Works

The first telephone was a toy, rather than a practical tool for the use of the world. Edison made it practical by inventing the transmitter — a little button of carbon, whose conductivity to electricity varies as the voice presses the disk upon it or allows it to fly back. Mr. Edison has made many other inventions in the



field of telephoning, including a chemical telephone and a loud-speaking telephone, but the carbon button is his great contribution to this department of science. To Edison is given the credit of introducing our familiar "Hello!" At the start people said, clumsily: "Are you there? Are you ready to talk?" That was too long-winded for a telegrapher.

Probably Edison's greatest gift to the world is his incandescent electric light. The initial problem was to find a filament that would stand the current without melting. With unwearied determination Edison spent thirteen months experimenting with different metals. At last, almost by chance, he hit upon the idea of using a carbonized thread. Thread after thread of the brittle substance broke before it could be fitted into the glass bulb. For three days and nights Edison and his men labored at the difficult task. Edison has the faculty of doing without sleep for days at a time when he is absorbed in his work, and his assistants must get this faculty or hide their yawns as best they can. At last, in the third night of this protracted and exhausting toil, they were successful. The beautiful electric light, now so familiar to the world, flashed out in the laboratory, and for many hours they watched it breathlessly. The frail filament lasted for forty-five hours, and Edison knew that he had learned one more of nature's secrets.

Then followed a search for a more enduring filament. That search cost about one hundred thousand dollars. Men were sent all over the world—to China and Burma and the Malay Peninsula and up the Amazon and to the West Indies and to Mexico and to India. At last, just the right substance was found,—a kind of bamboo,—and the world had its electric light. It was a triumph of patience and perseverance.

Yet that was only the beginning. Edison had to set up a central distributing station, meeting with all sorts of difficulties, and being compelled to invent much machinery, including an electric meter. Within twenty years after the invention no less than seven hundred fifty million dollars was invested in electric-light plants in the United States alone. Such is the transforming power of a single brain.

If the electric light is the most useful of Edison's inventions, the phonograph is the most surprising, and at the same time the simplest. The idea was a sudden inspiration as he was working with the telephone. The first phonograph made from Edison's rough drawing talked, and talked well. Edison spoke into it nothing very edifying,—just, "Mary had a little lamb." That first model is now in the South Kensington Museum, London.

When Edison began working on the kinetoscope, or moving-picture machine, which has done so much already for the amusement and instruction of the world, and is to do so much more through the ages, he had no practical knowledge of photography. With his invariable energy he went to work and soon became an expert photographer. It was necessary, among other feats, for him to invent films sensitive enough to take pictures at the rate of forty or fifty a second, the rapid succession of which, flung upon a screen, conveys to the eye the impression of motion. No films of such rapid action were available till he perfected them.

A workman one day dropped a magnet into a lot of black sand which Edison was examining, and the sight of the little grains of iron sticking to the magnet flashed upon the inventor's active mind the idea of

the magnetic separator for low-grade iron ores. This machine takes iron-bearing rocks, crushes them, and flings the fine powder up against a big magnet, to which the iron particles adhere, while the worthless portion falls down.

#### Portland Cement Factory

Edison operates an enormous factory for the making of Portland cement—a factory most of whose machinery he has himself invented. In this connection the public is especially interested in his process for making houses out of cement, using a set of molds and dispensing altogether with wood and brick. Molds for a ten-room house cost about twenty-five thousand dollars, but they can be used over and over, so that the house can be built, it is said, for only five hundred dollars, and a profit made. The plan is already in extensive operation, and is sure to come into wide use. Houses so built may be made very handsome, and they are practically indestructible.

#### The Storage Battery

The storage battery is the latest of Edison's gifts to the world, and one of the most valuable. It is practically indestructible. It is less than half as heavy as the lead batteries heretofore in use. All it needs is water to set it going and to keep it going. It may be run a hundred miles without recharging. When it comes into use, it will greatly increase the power and utility of the automobile, and may be counted upon to drive horses from our city streets. Only two days ago (as I write) a successful test of a street-car equipped with the storage battery was made in New Jersey. The trolley will soon disappear, and the cable and similar underground systems with it. The deadly "third rail" will go with the rest of these clumsy contrivances. Edison estimates that a street-car can be run with his storage batteries at the cost of only a cent a mile.

This new wonder is the result of three years of experimentation. More than nine thousand experiments were made without obtaining the results which the inventor wanted.

Edison's mind is prodigiously fertile, and his patents range over an astonishing variety of subjects. He has invented an electric pen, a method of preserving fruit in a vacuum, a way to make plate glass, compressed air apparatus, a submarine torpedo-boat, a mimeograph for making duplicate copies of writing or typewriting, a system of telegraphing to moving trains without wires, a megaphone by means of which two persons without lifting their voices can carry on a conversation while two miles apart, a phonomotor or vocal engine which will saw wood with the power exerted when one speaks, the tasimeter which will measure the warmth of a person's hand thirty feet distant. These are some of the marvels that have come as side products from Edison's wonderful brain.

Edison has two delights—his work, and his lovely home and charming family. Always cordial to visitors, he will not allow himself to be lionized. Notwithstanding this fine peculiarity, however, he has become a popular hero, and the romance of his life has greatly moved the young people of to-day. It is a genuinely American romance, built upon the American qualities of enterprise, enthusiasm, and unremitting energy, and crowned with suitable rewards in money, and in what Edison values far more than money, the gratitude of a world where life has been made brighter and easier because of his faithful and ardent work.—*Christian Endeavor World*.



## Persecution in Madagascar—No. 1

**N**O doubt all the readers of the INSTRUCTOR are more or less familiar with the great persecution that came to the Christians in Madagascar some years ago. All this took place in comparatively recent times. The long period of papal persecution, covering twelve hundred sixty years, had for many years ceased when this extreme hatred was manifested by the great adversary against these truth-loving and humble followers of Jesus in Madagascar.

In the very interesting book written by Rev. T. T. Matthews, entitled "Thirty Years in Madagascar," one chapter gives the graphic account of the thrilling experiences through which these dear servants of the Lord passed. To read them can not fail to kindle in the heart of every believer a fresh determination to be faithful to Christ, whatever may be his experience.

Of the time when persecution was waged against these native believers, Mr. Matthews writes: "The measures taken to destroy Christianity were not at all times equally severe; there were lulls in the storm, during which the persecuted had comparative quietness, and even gleams of sunshine. The years that stand out with special prominence in the annals of the persecution are 1835-37, 1840, 1849, and 1857." Of the first to suffer martyrdom, he gives us the following account:—

"At the time when the missionaries left the capital, severe persecution was directed against Rafaravavy, a woman of rank who had become a convert prior to the proscription of Christianity. Her family, and she among them, had been devoted in an exceptional degree to the service of the national idols. She was accused of praying, but upon the day they left Antananarivo she was pardoned on the payment of a fine, and warned that if she was again found guilty, her life would be forfeited. About a year later, with ten others, she was again accused of praying and allowing others to pray in her house. When arrested, she refused to betray those who had been associated with her. The officers entrapped a young woman

named Rasalama, who had been included in the same impeachment, into revealing the names of seven Christians hitherto unknown to the officials. Among these was a former diviner, Rainitsiheva by name, memorable in Madagascar annals by the name of Paul. Rafaravavy would have been executed, and thus have become the first Christian martyr in Madagascar, but for a great fire on the eve of the day fixed for her execution.

Rasalama, while in prison, grieved by the weakness which had led her to betray others, uttered words which, on being reported to the commander-in-chief, determined him to put her to death.

"She was ordered for execution the next morning, and the previous afternoon was put in irons, which, being fastened to the feet, hands, and neck, confined the whole body in a position of excruciating pain. In the early morning she sang hymns, as she was borne along to the place of execution, expressing her joy in the knowledge of the gospel, and on passing the chapel in which she had been baptized, she exclaimed, 'There I heard the words of the Saviour.' After being borne more than a mile farther, she reached the fatal spot—a broad, dry, shallow fosse, or ditch, strewn with the bones of previous criminals, outside what was formerly a fortification, at the southern extremity of the hill on which the city stands. Here, permission being granted her to pray, Rasalama calmly knelt on the earth, committed her spirit into the hands of her Redeemer, and fell with the cruel execu-

tioners' spears buried in her body.

"So suffered, on Aug. 14, 1837, Rasalama, the first who died for Christ of the martyr Church of Madagascar, which thus, in its early infancy, received its baptism of blood. Heathenism and hell had done their worst. Some few of the bystanders, it was reported, cried out: 'Where is the God she prayed to, that he does not save her now?' Others were moved to pity for one whom they deemed an innocent sufferer; and even the heathen executioners declared, 'There is

(Concluded on page sixteen)



Photo by W. S. Chapman

A VIEW OF LAKE FARGO, FLORIDA





## Old Winter and the Boys

OLD Winter paid a visit to this earth;  
His hair was white, his form was bending low.  
He saw some boys. Said he, "Come, cease your mirth,  
From you to-day one thing I'd like to know:  
What do these people who appear so gay  
Think of my visits, which I yearly pay?"

The first began: "Sir, quickly I'll relieve  
Those anxious lines which crease your careworn brow;  
My people all with thankful hearts receive  
Your visits here. Our fathers did, and now  
We do the same. For when you come in sight,  
The pine logs burn, and everything is light."

And next: "Dear sir, what Number One has said  
I now indorse. 'Tis very clear to me  
The world is brighter when your silv'ry head  
Appears to fill our land with mirth and glee.  
O, 'tis such fun, as we a-coasting go,  
With ringing bells upon the frozen snow!"

The third began: His face was thin and pale,  
His tattered clothes could scarce together keep.  
"Dear sir," said he, "I hate to tell my tale.  
We see you come; 'tis then we often weep,  
For we are poor. 'Tis hard to seek for bread  
Through frost and cold; and, sir, we have no bed.

"But mother says there is a land so bright,  
Where winter's frost shall blight the bloom no more;  
The Son of God shall be its life and light,  
And summer's golden hours forevermore  
Shall fill our hearts with peace and joy and mirth,  
Which come not with these wintry scenes of earth."

"Enough of this," old Winter cried in pain;  
"I'm growing old; my visits will be few.  
This sin-cursed earth shall not for long remain:  
It soon will pass. But God will make a new—  
A land of love, where winter's frost and snow  
Will never blight the fadeless flowers that grow."

HARRY ARMSTRONG.

## The Chain Puzzle

THE Thayer children, together with the Nixons, had been trying their wits on all sorts of puzzles, anagrams, and conundrums. Finally George, the oldest Thayer boy, said, "I don't see the use of these things; they are no good except to fool with. I'd like to see a really useful puzzle."

"I've got one that you can't do," announced his younger brother. "Ned Booth showed it to me last week."

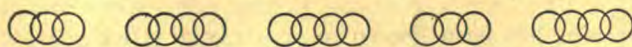
"What is it?" was the query from all, and Tom proceeded to display his puzzle on a piece of paper. The line of circles given below shows what he drew.

"What are those circles? It looks like a writing lesson," said George.

"These circles are the links of a chain," replied the boy. "A man took them to a blacksmith and asked him how much it would cost to make a straight chain of them. The blacksmith said it would cost ten cents a cut, and that as he would have to make four cuts altogether, it would be forty cents. The man told him that he could do it in less than four."

"Less than four!" broke in one of the girls, who was looking over Tom's shoulder. "I don't see how you could do that."

"Neither did the blacksmith," said Tom, "and he



said he didn't believe it possible. He said he would do it for nothing if the man could prove that fewer were needed. The man did it in three."

"Let me see it," said Alice, who had just found the answer to a very hard problem. "I want to draw one on my paper."

Several of the children drew the links on pieces of paper, and went off into corners to work out the solution.

"I've got it!" shouted Harry, at last, and they all clustered round him. But it turned out that he had drawn the diagram wrong, and must begin over again.

Finally every one gave it up.

"What's the answer, Tom?" said George.

"It's very easy," he said, "and I am surprised that you didn't guess it."

"Did you?" asked some one, and he had to confess that he had not.

Here is the explanation, as Tom gave it:—

"First you make a cut in one of the end links of the first group of three. You take that one off, and join the second and third groups with it. Then you



A REHEARSAL IN THE JUNGLE. CONDUCTOR: "NOW THEN, ALL TOGETHER!"

From St. Nicholas

cut the second link of the same bunch, and join what you have already hitched together to the next group. Then —"

"Oh, I see!" exclaimed one of the boys. "Why didn't we see that at once?"

"That's what the blacksmith said when he had to do the job for nothing," answered Tom. "You see that this is a useful puzzle—especially if any of you are going to become blacksmiths."—*Youth's Companion*.

"THE softly warbled song  
Comes from the pleasant woods, and colored wings  
Glance quick in the bright sun."

I WILL account no sin little, since there is not the least but works the death of the soul. It is all one whether I be drowned near the shore or in the midst of the sea.—*Bishop Hall*.



### The Leper's Longing

SOME rude children in Madagascar were one day calling out, "A leper, a leper," to a poor woman who had lost all her fingers and toes by the dread disease. A missionary lady who was near by put her hand on the woman's shoulder and asked her to sit down on the grass by her. The woman fell sobbing, overcome by emotion, and cried out, "A human hand has touched me. For seven years no one has touched me." The missionary says that at that moment it flashed across her mind why it is recorded in the Gospels that Jesus touched the leper. That is just what others would not do. It was the touch of sympathy as well as of healing power.—*Mission Workers.*

### Pony Rescues Its Mother

A SHETLAND pony figured in the rescue of its mother, as reported from Pleasant Hill, Missouri:—"At a ball game here recently the attention of the crowd was attracted to a pretty Shetland colt, which approached the bleachers from the direction of a creek, two hundred yards beyond first base. The Shetland baby appeared to be in trouble. Various persons on the lines fondled the little fellow, and presently it turned and retraced its way to the creek. At the edge of the creek bluff it paused but for an instant, and after looking intently over the brink, it wheeled about once more and returned to the right-field bleachers. Two young men noticed the unusual actions of the colt, and when it once more turned and started for the creek, they followed. The mystery was explained when they looked over the bluff, for there, mired in deep mud, with her head barely out of the water, was the little bay mother of the Shetland colt. Other persons were summoned to the scene, and willing hands soon delivered the little mare from her predicament."—*Our Dumb Animals.*

### The Family Bible

STEPHEN MARSH was happy when his aunt died. A miserly sort of person, she was known to have a fortune hidden away, and, of course, her death meant the putting into circulation of some hoarded coin. Each of the relatives expected a roll of money. And only one was disappointed, for when the will was read, provision was made for all but Stephen. To him was left only the family Bible. He took his heritage home with him, dejected and unhappy.

The "Good Book" was laid away in the month of April, 1874, and was not disturbed until recently, when Stephen was considering moving away. He was speculating on the question of taking or leaving the ancient tome, for he had several smaller and more convenient Bibles. But the sight of the old volume recalled the day of the reading of the will, and he picked up the book and began to turn through it. The first thing that met his gaze was a "shinplaster" of the war period. His curiosity aroused, he looked further, and found a one-thousand-dollar government bond. More and more money was uncovered, until the total was valued at \$4,867.50. The interest on this amount at six per cent for the thirty-six years would have brought him ten thousand dollars.

Again, John Withers was a school-teacher, whose brothers held him in contempt, for they thought all men should be willing to live by hard work. So when John's father grew old, he made a will leaving the farm to be divided between the farmer brothers, and John

got the family Bible. John went to his Kentucky home and lived for several decades with the book lying on the parlor shelf. But in his old age John was taken down with fever, and kindly disposed neighbors came in to "sit up" with him, as is the custom in rural districts. An argument over some Scriptural quotation brought the "Good Book" off the shelf, and when it was opened, a crisp one-hundred-dollar bill was found. Others were found, until the respectable sum of two thousand five hundred dollars was reached.

If a moral is needed, it can readily be found. Keep familiar with the family Bible.—*Washington Herald.*

### The Robin

THE robin belongs to the thrush family, and there are more than a hundred kinds of thrushes. All of them have soft bills, with nostrils covered by a membrane, at the base of the bill, and nearly all thrushes can sing. The robin does not sing after his family is grown; he sings only in the spring and summer.

The robin builds a substantial nest. It first lays a foundation of mud, generally in the forks of limbs, and then it lays some coarse sticks or straws and places mud over them, and then strings or fibers, all the time plastering the nest with soft mud that holds like cement.

The inside of the nest is filled with soft grasses and threads and hairs and feathers, and when it is completed, it forms a perfectly round cup. A robin has no compass to work with, and no plans to go by, but man himself could not build a nest more scientifically round. The bird is able to get the nest round by getting on the inside as she builds, and turning round and round, and thus shaping it with her breast.

During the summer the robins are quite tame. They have learned that people do not harm them at that time of the year. But as soon as the weather gets cold, the robins become wild and go to the fields, and prepare for their Southern journey.

People used to hunt robins and shoot them and eat them, and that made the robins shy in the fall and winter. There are still thousands and thousands of them shot for food, especially in the South—robin tastes pretty good, too, to a fellow who does not object to eating his friends.

If a mother robin is killed after the young ones are hatched, the father bird will feed the children and bring them up; but if the mother bird disappears before the eggs are hatched, the male will sit upon the nest but a day or so, and when he finds his mate is not going to return, he deserts it.

Robins, as a rule, take a new mate every spring, but there are exceptions to the rule. One pair of robins has been known to return year after year for three or four years, but usually the pair of robins that builds in your yard this year is not the pair that built there last year. It is pretty hard for one to keep up with one's mate in a big crowd on a long march such as the robins make every fall.—*George E. Burba.*

### A Totally Blind Man Who "Won Out"

It may be a bit of information to many to know that the time was when a blind person was put in the same class with idiots, and not the least attempt was made to do anything in the way of educating such persons. But that was a good many years ago, in lands other than our own. But even in America, no



attempt was made to educate the blind a hundred years ago, and it was not until Dr. Howe and Horace Mann came upon the stage of action that a great deal was done for the blind, the deaf, and the dumb. And now blind boys and girls are made to feel that their blindness is not a reasonable excuse for their failure to do almost anything and everything that seeing children do. The achievements of the totally blind in the last quarter of a century have been almost incredible. We find the blind occupying positions of the highest importance.

The director of the chemical laboratory of the University of Michigan is a totally blind man. He is Prof. Edward DeMille Campbell, and he is the world's leading authority on the constitution of steel in stone. He lost his eyesight by an explosion early in his chemical investigations of the constitution of steel, but regardless of this fact he has for the past thirteen years been director of the chemical laboratory of the University of Michigan. No chemist with two good eyes can surpass Professor Campbell in working out the most intricate chemical formula, and he performs experiments before his classes with all the ease and accuracy of a man who has his eyesight in its perfection. Regarding the loss of his eyesight, Professor Campbell says:—



PROF. CAMPBELL

"I was studying on the slow construction of hydrogen and the gases evolved when steel is dissolved. It didn't go slowly, but rather went quickly. The mixture exploded, and caused the accident."

Did Professor Campbell sit down and bemoan his sad fate when told that his eyesight was gone forever?—Not a bit of it! We are told that within two hours after the accident Professor Campbell was planning his future life and work, and had announced his intention of going right on with his work. He was less dismayed and discouraged by the terrible accident than were some of his friends who were intensely interested in the result of some of his investigations. Two weeks after the accident Professor Campbell was back in the laboratory working with the same gases that had exploded and caused the loss of his sight. He directed the work of the assistants appointed to help him, and told them just how to proceed in order to continue the investigations and experiments. Within a short time Professor Campbell has discovered a way to perform without danger experiments with the highly explosive gases that destroyed his eyes. When some one asked him how he accomplished the enormous amount of work he has accomplished, handicapped as he has been since he lost his sight, he said:—

"All that I can say is that one can accomplish anything by attending to business and 'sawing wood' and not getting discouraged. Sometimes you study a month, six months, a year, or possibly two years on one idea, only to find out at the end of that time that it is not worth working out. Then you lay it aside and put it down to experience, and begin all over again."

Professor Campbell is one of the strong and courageous men who is not to be "downed" by disaster or failure. His achievements in the face of such great odds creates a high respect for him in the minds of others, and should be an inspiration to all not to give up, no matter what the obstacle to success may be.—*The Boys' World.*

### Profane Doors

THE second commandment of the decalogue doubtless means more than the use of the name of the Lord in a profane way. It is sad to consider that many have taken the name of the Lord, have called themselves by his name, and all in vain. They do not follow the Master, nor obey him. They have taken his name in vain.

But without doubt the commandment is primarily against profanity. How unpleasant it is to hear the sacred name of God and his Son used in a common way, in a careless way, or in a blasphemous way! We shrink at the mention of the name of Jesus in a vile epithet. But have you heard doors *swear*? No? Well, I have, and I do believe it was no less offensive than a spoken oath.

Deeply offended and burning with anger, a man strides from the room, profanely *slamming* the door after him. The door fairly bangs on its hinges, coming to with such force that the walls tremble. A shiver goes through every fiber of all in the room. That man takes the name of the Lord in vain, in spirit if not actually, by his demonstration of unrestrained anger. In a word, he is mad, just simply mad, and he slams the door to relieve his violent temper. He is just as guilty as if he had spoken his feelings in violent, profane words.

MAX HILL.

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THE Church of Rome,  
Mixing two governments that ill assort,  
Hath missed her footing, fallen into the mire,  
And there herself and burden much defiled.  
—Henry Francis Cary.

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### Let No One Ask for Leisure

THERE are people who are always saying to themselves: "I would do this, and I would do that, if I had time."

There is no condition, says an exchange, in which the chance of doing any good is *less* than in the condition of leisure. The person fully employed *may* be able to gratify his good dispositions by improving himself or his neighbors, or serving the public in some useful way; but the one who has all his time to dispose of as he pleases, has but a poor chance, indeed, of doing so. To do increases the capacity for doing; and it is far less difficult for a man who is in a habitual course of exertion to exert himself a little more for an extra purpose than for the man who does little or nothing to put himself into motion for the same end. There is a reluctance in all things to be set going; but when that is got over, then everything goes easily enough.

So it is with the idle person; in losing the *habit*, he loses the *power* of doing. But one who is busy about some regular employment for a proper length of time every day can very easily do something else during the remaining hours; indeed, the recreation of the weary man is apt to be busier than the perpetual leisure of the idle. As he walks through the world, his hands hang unmuffled and ready by his side, and he can sometimes do more by a single touch in passing than an idle man is likely to do in a twelvemonth.

Let no one cry for leisure in order to do anything. Let him rather pray that he may ever be useful. If he really wishes to do any good thing, he will always find time for it by properly arranging his other employments.—*Selected.*





M. E. KERN Secretary  
MATILDA ERICKSON Corresponding Secretary

## Society Studies in Bible Doctrines

### XVII—The Earthly Sanctuary and Its Services

NOTE.—These lessons are brief and comprehensive. Special efforts should be made by those who conduct the studies to make them interesting. This may be accomplished (1) by thorough preparation on the part of those who take part; (2) by arranging for several to take part, in the reading and explanations of scriptures given them before, in the explanations of charts or diagrams, or the reading of short essays or expositions; (3) free use of the blackboard or large sheets of paper, in making diagrams, or writing special thoughts or quotations. In this lesson a diagram of the sanctuary should surely be made. Some may be able, too, to get a picture of the sanctuary to place before the society.

SYNOPSIS.—When the Lord delivered the Israelites from Egyptian darkness, and organized them as a nation to preserve and give to the world the true worship, he directed the building of a sanctuary, as his dwelling-place among them. Specific directions were given concerning its construction, and the services to be performed therein. These services pertained to the blotting out of sin,—the transgression of God's law, a copy of which was deposited in the most holy place beneath the mercy-seat, where God's presence was manifested. Aside from the regular daily offerings and services, for the whole congregation, individuals who had sinned brought and slew animal sacrifices at the door of the tabernacle, and through the blood of these innocent victims their sins were transferred, in type, to the sanctuary. Once each year, on the day of atonement, special services were performed whereby the sanctuary was cleansed from this defilement, and the sins of the repentant were atoned for and carried away.

#### Questions

1. When the Lord brought Israel out of Egypt to be his own peculiar people and the conservators of his truth, what did he command Moses to make, and why? **Ex. 25:8.**
2. Give a general description of this center of all the typical services of that period.
  - (a) Apartments. **Ex. 26:33.**
  - (b) Furniture of the first apartment. **Heb. 9:2; Ex. 40:26.**
  - (c) Contents of the most holy place. **Heb. 9:3-5.**
3. Where was God's presence especially manifested? **Ex. 25:22.**
4. What was the mercy-seat, and what was beneath it? **Ex. 25:21; Deut. 10:4, 5.**
5. What was accomplished in the sanctuary, and through whose ministry? **Heb. 9:6.**
6. In what did the regular daily service in the first apartment consist? **2 Chron. 2:4.**
7. After an individual violated the law of God, what were the steps by which he was again brought into harmony with Heaven?
  - (a) **Lev. 4:27-29.**
  - (b) **Verses 16, 17, 30.**
  - (c) **Verse 31.**
8. After the accumulation of the sins of the year in the sanctuary, what was done on the tenth day of the seventh month? **Lev. 16:29, 30, 33.**

9. What were the steps in this closing service of the year?

- (a) **Lev. 16:7, 8.**
- (b) **Verse 15.**
- (c) **Verses 20, 21.**
- (d) **Verse 22.**

10. What became of those who were not repentant, and whose sins were unconfessed? **Lev. 23:29.**

#### Notes

4. "The law of God, enshrined within the ark, was the great rule of righteousness and judgment. That law pronounced death upon the transgressor; but above the law was the mercy-seat, upon which the presence of God was revealed, and from which, by virtue of the atonement, pardon was granted to the repentant sinner."—*"Patriarchs and Prophets," page 349.*

6. "The daily service consisted of the morning and evening burnt-offering, the offering of sweet incense on the golden altar, and the special offerings for individual sins. And there were also offerings for sabbaths, new moons, and special feasts."—*"Patriarchs and Prophets," page 352.*

7. "The most important part of the daily ministrations was the service performed in behalf of individuals. The repentant sinner brought his offering to the door of the tabernacle, and placing his hand upon the victim's head, confessed his sins, thus in figure transferring them from himself to the innocent sacrifice. By his own hand the animal was then slain, and the blood was carried by the priest into the holy place and sprinkled before the veil, behind which was the ark containing the law that the sinner had transgressed. By this ceremony the sin was, through the blood, transferred in figure to the sanctuary. In some cases the blood was not taken into the holy place; but the flesh was then to be eaten by the priest, as Moses directed the sons of Aaron, saying, 'God hath given it you to bear the iniquity of the congregation.' Both ceremonies alike symbolized the transfer of the sin from the penitent to the sanctuary."—*"Patriarchs and Prophets," page 354.*

9. "Important truths concerning the atonement were taught the people by this yearly service. In the sin-offerings presented during the year, a substitute had been accepted in the sinner's stead; but the blood of the victim had not made full atonement for the sin. It had only provided a means by which the sin was transferred to the sanctuary. By the offering of blood, the sinner acknowledged the authority of the law, confessed the guilt of his transgression, and expressed his faith in Him who was to take away the sin of the world; but he was not entirely released from the condemnation of the law. On the day of atonement the high priest, having taken an offering for the congregation, went into the most holy place with the blood, and sprinkled it upon the mercy-seat, above the tables of the law. Thus the claims of the law, which demanded the life of the sinner, were satisfied. Then in his character of mediator the priest took the sins upon himself, and leaving the sanctuary, he bore with him the burden of Israel's guilt. At the door of the tabernacle he laid his hands upon the head of the scapegoat, and confessed over him 'all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat.' And as the goat bearing these sins was sent away, they were with him regarded as forever separated from the people."—*"Patriarchs and Prophets," pages 355, 356.*

## Missionary Volunteer Reading Course No. 3

### No. 24—The Civil War and Organization

TEXT: "Great Second Advent Movement," chapters 21, 22.

SYNOPSIS.—For about four years, from 1846 to 1850, the third angel's message was preached mainly in New England and New York. Literature was sent into the western country, and in 1849 Elder Joseph Bates visited Michigan, raising up churches at Jackson and other places. In 1853 Elder and Sister White visited Michigan, holding meetings with the churches and at other places. In the same year Elders Case and Russel, two dissatisfied ministers, left our ranks and began the publication of *The Messenger of Truth*, a sheet devoted to opposition to the message, and particularly to the spirit of prophecy. This flourished more or less for five years, gaining some adherents; but being, by advice of the spirit of prophecy, left alone, the party fell into trouble among themselves,



and perished. This was the first of a number of schismatic movements.

In 1861 the Civil War was begun. The great extent of this war and the terrible suffering resulting were predicted by Sister White at Parkville, Michigan, three months before the attack on Fort Sumter, the opening of the war. Believers in the third angel's message were opposed to slavery on principle, but also on principle opposed to war. Throughout the war, especially in the latter part, believers were in danger from the draft, but there is no record of any Sabbath-keeper's being compelled to enter the army.

In the autumn of 1860 the question of denominational organization was broached at a conference held in Battle Creek. There was much opposition to organization, but it was supported by the spirit of prophecy; and in 1861 the first conference, that of Michigan, was organized on a simple gospel plan. Other conferences were organized; and in 1863 the first General Conference was held at Battle Creek. From that point the value of organization has been practically uncontested. In 1901 a reorganization of the whole field was made, distributing the power, which, in the growing work, had become too centralized. The burden of control and direction was put more upon the men in every local field. Union conferences were formed, mostly on the line of the old General Conference "districts," though subdivisions have since been made.

#### Study

1. How was the work first opened in the middle West?
2. Relate some incidents of the visit of Elder and Sister White to Michigan in 1853.
3. What was the "Messenger Party," and how did it end?
4. What convert in Wisconsin in 1852 became one of our most prominent workers and writers? What did he write?
5. On a trip to Wisconsin, what miraculous deliverance from railroad disaster occurred?
6. When and where was the first tent-meeting held?
7. Where and when was the first camp-meeting? For a description see "Life Sketches," pages 363, 364.
8. Give an instance of healing by faith.
9. Relate the vision concerning the Civil War, with the circumstances attending it.
10. What position did the spirit of prophecy hold in relation to slavery and the conduct of the war?
11. What early opposition was there to organization, and how was this influence overcome?
12. How was the work supported, and how were laborers recognized, in the early days?
13. How was the tithing system introduced?
14. What denominational name was adopted, and why?
15. Tell of the organization of the first conference and the first General Conference.
16. When was a complete reorganization effected, and along what lines. Note 1.

#### Notes

1. The period covered by these two chapters is one of the greatest interest in our work. It may well be called "The Period of Conflict;" for not only was there war in the nation, but within the church there was almost constant conflict in maintaining the true standard and right principles. There were four distinct attempts by schismatics, first to capture the whole people, and then to destroy; viz., the Messenger Party, beginning in 1853; the Stephenson and Hall, or Age-to-Come Party, mainly in Wisconsin, in 1855; the Cranmer Party, a rather local disturbance in Michigan in 1857; and the Snook and Brinkerhoof rebellion, in Iowa, in 1866,

besides individual defections like that of Moses Hull. All of these were directed wholly or in part against the manifestation of the spirit of prophecy, that citadel of our faith, and they had their origins in personal dissatisfaction and jealousy. With such experiences the church will ever have to deal, until the coming of Christ. To stand for God, none of us can trust to human leaders, no matter how great they may seem. We must know the truth for ourselves, from the study of God's Word. A thorough knowledge of our church history will help us in meeting new movements or influences like these.

2. There are two tendencies which Satan induces to destroy the good effects of organization. The first is anarchical; the second, arbitrary. The first, considering chiefly the abuses of government, opposes all organization; the second, considering chiefly the dangers of individual independence, seeks to prevent them by a greater assumption and a stricter exercise of authority. Among our people, the main battle on the first issue was fought prior to 1865. Since organization was effected, there have been constant admonitions from the spirit of prophecy against the monarchical tendency. To understand the true underlying principles of God's government and to preserve a rightful balance, is the duty of every Christian.

The first organization was formed in view of the needs and the extent of the work then existing, and as the work rapidly extended, our ideas of organization unconsciously tended to become too cramped, and the power confined to too few men. The General Conference, and, between sessions, the General Conference Committee, and sometimes but one or two men, held the reins that guided the work in the farthest foreign field as well as the nearest home field. It became evident that more liberty of plan and operation must be granted to the men in the local fields. This feeling, guided by the spirit of prophecy, culminated in the great General Conference of 1901, held in Battle Creek, Michigan. Many liberal movements date their active beginning, if not their conception, from that point. The General Conference was divided into union conferences, each composed of several local conferences; and the power of planning and executing plans for their respective fields was widely distributed. This secures greater freedom and celerity of action, and is better suited to the world-wide extent of our work. The two years between 1901 and 1903 made a period of adjustment, and in the General Conference of 1903, held in Oakland, California, matters of government were finally settled about as we have them now.

### Junior Reading Course No. 2.

#### No. 24—"My Garden Neighbors," pages 177-196

WHAT were the first two lessons taught the little wrens in their school? How was the robin taught to hunt worms? Tell about its music lessons. How did the family trouble end? What beautiful lesson may we learn from the way in which the mother eagle teaches her young to fly? Read Ex. 19:4; Isa. 40:31; Deut. 32:11. On page ten of this paper you will learn more about the robin.

#### From Soiled Rags

It is said that Queen Victoria visited a paper-mill, and seeing the piles of filthy rags, asked for what they were used. "To make fine white paper," answered the superintendent. "But they are so discolored and filthy." "Not after we have had a chance at them," was the answer. Later the queen received a package of beautiful stationery from this very mill, and it was inscribed, "Made from the rag heap which the queen saw." Our Lord so transfigures common duties that they become heavenly service such as the angels might covet. He so transfigures common lives that they become extraordinary, even divine.—*The Classmate.*

ARE you temperate in newspaper-reading? Newspapers contain much food for thought and much solid instruction; but most newspapers are also as full of poison for the mind as whisky is full of poison for the body. The fascination, too, is equally great, and the wise man will be on his guard against it.





## II—The Rich Man and Lazarus; Forgiveness

(April 9)

LESSON SCRIPTURE: Luke 16: 19 to 17: 10.

MEMORY VERSE: "For if ye forgive men their trespasses, your Heavenly Father will also forgive you." Matt. 6: 14.

### The Lesson Story

1. Jesus wished to teach that this life is the only time given men to prepare for heaven. To make the lesson plain he spoke a parable, picturing the difference between the two men in this life and in the life to come, representing their reward as if coming immediately after death; while really, we know, the rewards and punishments come after the resurrection.

2. "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores." In those days there were no hospitals in which to care for needy sick people. They were brought to the notice of those able to help them.

3. "And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom." The beggar represents the poor and suffering who love Jesus. When his voice calls them from the grave, they will receive their reward. "The rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." He prayed to Abraham instead of to Jesus. The Jews thought they would be saved because they were children, or descendants, of Abraham.

4. "But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you can not; neither can they pass to us, that would come from thence." Thus Christ showed that it is not possible after death to receive forgiveness of sins. A wrong character then is an impassable gulf that separates the sinner from the company of the righteous.

5. The rich man then said, "I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." This was afterward proved true when Lazarus of Bethany was raised from the dead, and when Jesus rose from the tomb.

6. Jesus said that offenses will surely come in this life, "but woe unto him, through whom they come!

It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones."

7. After this solemn warning against offending, or causing one of his little ones to stumble, Jesus taught a beautiful lesson of forgiveness. He said: "If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." We should forgive those who trespass against us even as we want our Heavenly Father to forgive us.

8. Jesus saw that many of the people wished to be praised for the gifts they gave and for other good deeds which they performed. So he illustrated their case by that of a servant. As the servant is expected to perform his work without receiving praises, so they, when they had done all those things which are commanded, should feel that they had but done their duty. There is One only who is worthy of praise.

### Questions

1. What time only is given man to prepare for heaven? How did Jesus make this teaching plain? When really will the rewards and punishments be given?

2. About what two men did the parable tell? Describe the condition of each. Why was Lazarus laid at the gate of the rich man?

3. When the beggar died, where, according to the parable, was he carried? Whom does he represent? When will all who love Jesus receive their reward? In what condition was the rich man represented to be after his death? What request did he make? To whom did he pray? On what did the Jews base their hope of salvation?

4. To what former state of things did Abraham call this man's remembrance? How did he contrast with this the present condition of the two men? By what did he say they were now separated? What does this impassable gulf represent?

5. What further request did the rich man make? How did Abraham answer him? How did the rich man press his petition? Give Abraham's reply. How was this afterward proved true?

6. What did Jesus say will surely come in this life? What solemn warning did he give against causing one of his little ones to offend?

7. What beautiful lesson did he then teach? What did he say about forgiving those who trespass against us? Whose example should we follow in forgiving those who trespass against us?

8. For what did many of the people wish to be praised? How did Jesus show that they ought not to expect praise for doing their duty? Who alone is worthy of praise?

### An Unvisited Locality

I WISH I was as big as men,  
To see the Town of After Ten;  
I've heard it is so bright and gay,  
It's almost like another day.  
But to my bed I'm packed off straight  
When that old clock strikes half-past eight!  
It's awful hard to be a boy  
And never know the sort of joy  
That grown-up people must have when  
They're in the Town of After Ten.  
I'm sure I don't know what they do,  
For shops are closed and churches, too,  
Perhaps with burglars they go 'round,  
And do not dare to make a sound!  
Well, soon I'll be a man, and then  
I'll see the Town of After Ten!

—Carolyn Wells.



# THE YOUTH'S LESSON

## II — The Rich Man and Lazarus; For- giveness and Faith

(April 9)

LESSON SCRIPTURE: Luke 16: 19-31; 17: 1-10.

LESSON HELPS: "Christ's Object Lessons," pages 260-271; *Sabbath School Worker*.

MEMORY VERSE: Matt. 6: 14.

### Questions

Parable of the Rich Man and Lazarus

1. What parable did Jesus give to illustrate the teachings of the last lesson in regard to the use and misuse of riches? Luke 16: 19-31.
2. Contrast the condition of the rich man and Lazarus in life. Verses 19-21.
3. What reward are they represented as receiving after death? Verses 22, 23; note 1.
4. How is the reversal of their positions further emphasized? Verses 24, 25; note 2.
5. What teaches the impossibility of any probation or change after death? Verse 26; note 3.
6. What is the rich man then represented as requesting? Verses 27, 28; note 4.
7. What is said of the sufficiency of the means provided to cause men to repent? Verses 29-31; note 5.
8. How may we sum up the lessons of the parable? Note 6.
9. When in reality will the wicked be punished? 2 Peter 2: 9. When will the two classes behold one another's reward? Luke 13: 28; Rev. 20: 7-9.

Forgiveness and Faith

10. Against what grievous mistake were the disciples warned? Luke 17: 1, 2; note 7.

11. What should be our attitude toward others at all times? Verses 3, 4. Compare Matt. 18: 15; Gal. 6: 1; Matt. 6: 14, 15.
12. What instruction was given concerning faith? Luke 17: 5, 6; Matt. 17: 20.
13. How did the Lord illustrate the way in which we should regard our service for him? Luke 17: 7-10.

### Notes

1. "Of the three terms in common use among the Jews to express the future state of blessedness—(1) the Garden of Eden, or paradise; (2) the Throne of Glory; (3) the Bosom of Abraham—the last was the most widely popular. It rested on the idea of a great feast, in which Abraham was the host. To lie in his bosom, as St. John in that of our Lord (John 13: 23), was to be there as the most favored guest. And this was the position which was assigned to the beggar, obviously not merely as a compensation for the 'evil things' he had endured on earth, but as the crown of the faith and patience with which he had borne them."—*Plumptre*.
2. The "good things" the rich man had chosen as his were the pleasures of sense, casting aside all responsibility for his fellow men.
3. See "Christ's Object Lessons," page 260.
4. There is in this request an implied claim that he had not been fully warned of the results of his course of life.
5. "And what may be called the epilogue of this parable contains a lesson more solemn still; namely, that the means of grace which God's mercy accords to every living soul are ample for its enlightenment and deliverance; that if these be neglected, no miracle will be wrought to startle the absorbed soul from its worldly interests."—*Farrar's "Life of Christ," chapter 44*.
6. See "Christ's Object Lessons," page 263.
7. "Cause one of these little ones to stumble." R. V. Not only are we responsible for the salvation or loss of our own souls, but for the influence we exert on others. "Let us remember that a Christlike life is the most powerful argument that can be advanced in favor of Christianity, and that a cheap Christian character works more harm in the world than the character of a worldling."—*"Testimonies for the Church," Vol. IX, page 21*.

"LIFE is short, and we have never too much time for gladdening the hearts of those who are traveling the dark journey with us. O, be swift to love! make haste to be kind!"

## TABULAR HARMONY OF EVENTS IN THE LIFE OF CHRIST

Covered in this Quarter's Lesson. The Chronological Order of Events and Scriptural Harmony is from "Christ in the Gospels," by James P. Cadman

EVENTS	PLACE	MATTHEW	MARK	LUKE	JOHN
The parable of the unjust steward	Perea			16: 1-8	
The right use of riches; the covetous Pharisee reproved	Perea			16: 9-18	
Parable of the rich man and Lazarus	Perea			16: 19-31	
The power of faith; duty of humility	Perea			17: 1-10	
The resurrection of Lazarus; Jesus departs from Bethany	Bethany				11: 1-54
Concerning the coming of the kingdom	Judea (?)			17: 20-37	
Parables of the importunate widow and of the Pharisee and publican	Judea			18: 1-14	
Instruction concerning divorce	Perea	19: 3-12	10: 2-12		
Jesus receives and blesses little children	Perea	19: 13-15	10: 13-16	18: 15-17	
The rich young man	Perea	19: 16-30	10: 17-31	18: 18-30	
The parable of the laborers	Perea	20: 1-16			
Jesus the third time foretells his death	Perea	20: 17-19	10: 32-34	18: 31-34	
Ambition of James and John reproved	Perea	20: 20-28	10: 35-45		
Two blind men healed	Near Jericho	20: 29-34	10: 46-52	18: 35-43	
Jesus visits Zaccheus	Jericho			19: 1-10	
Parable of the ten pounds	Near Jerusalem			19: 11-28	
Jesus arrives at Bethany	Bethany	26: 6-13	14: 3-9		
Jesus' triumphal entry into Jerusalem	Jerusalem	21: 1-11	11: 1-11	19: 29-44	12: 12-19
Jesus curses a barren fig tree	Near Jerusalem	21: 18, 19	11: 12-14		
The temple cleansed	Jerusalem	21: 12-17	11: 15-19	19: 45-48	
The fig tree found withered	Near Jerusalem	21: 20-22	11: 20-26		
The authority of Christ questioned	Jerusalem	21: 23-27	11: 27-33	20: 1-8	
The parable of the two sons	Jerusalem	21: 28-32			
The parable of the wicked husbandmen	Jerusalem	21: 33-46	12: 1-12	20: 9-19	
Parable of the marriage of the king's son	Jerusalem	22: 1-14			
Questions concerning tribute to Cæsar	Jerusalem	22: 15-22	12: 13-17	20: 20-26	
Questions of Sadducees concerning the resurrection	Jerusalem	22: 23-33	12: 18-27	20: 20-26	
Question of lawyer concerning the great commandment	Jerusalem	22: 34-40	12: 28-34	20: 40	
Our Lord's question in return	Jerusalem	22: 41-46	12: 35-37	20: 41-44	
Warnings against the scribes and Pharisees	Jerusalem	23: 1-12	12: 38, 39	20: 45, 46	
Woes against the scribes and Pharisees	Jerusalem	23: 13-39	12: 40	20: 47	
The widow's mite	Jerusalem		12: 41-44	21: 1-4	
Jesus speaks to certain Greeks	Jerusalem				12: 20-36
The Jews' unbelief	Jerusalem				12: 37-50



# The Youth's Instructor

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## On Mount Washington

ON one of my visits to Mount Washington, many years ago, I spent a wild night upon its summit—a night of fearful storm, which shook the stout walls of "Tip-Top," and rattled the roof's fastenings, and roared in mad rage around the little chamber where I slept.

Next morning I was up betimes, to see the sun rise. The storm's fury had spent itself, but thick folds of cloud still enveloped the mountain's crown, and shut me in. Over the slippery rocks I clambered, to the topmost point of all, and there waited.

Suddenly the cloud-folds lifted, the flying mists fled away—and what a scene!

Far below, but midway up the mountainside, the storm masses lay, motionless, and wondrously beautiful, sweeping off on every hand from my island anchorage, an ocean of milk-white foam, more lovely than painter ever dreamed or shallop ever skimmed, magnificent beyond all words—

A silver sea, without a sail  
To hint of earthly haven nigh,  
Where one could almost hear the hail  
Of angel voyagers floating by.

Far to the eastward, out of this unearthly sea, the sun had arisen, and looking there, I saw straight on from me to it a shining track, a glimmering way to glory!

The valley far beneath knew no sun. Shut in by all that dun, dense mass, to me so beautiful, it waited, in its twilight, for the morning.

I was alone in the world: here and there a rock-bound peak, its head uplifted, another island, in the wondrous sea, but uninhabited. For me, alone, the sun had arisen, in splendor such as mortal rarely sees. For me, alone, as much as if in all the world besides no mortal ever lived. For me, alone, as much as if for me the world were made, and God had set me there upon the throne of it, and crowned me, in his glory, king!

And then I knew, and ever since have known, that my own being runs from me to God—that God has part in it, and thought in it, and purpose—that for its uses and for its results he holds me ever as accountable as if I were the one sole creature of his hand, as if I were the only human known, and God and I made up the universe!—*Alphonso A. Hopkins.*

## Persecution in Madagascar—No. 1

(Concluded from page eight)

some charm in the religion of the white people, which takes away the fear of death.' Most of her more intimate companions were either in prison or in confinement; but one faithful and loving friend, who witnessed her calm and peaceful death, when he returned, exclaimed, 'If I might die as tranquil and happy a death, I would willingly die for the Saviour, too.'

"Rasalama was accused of praying, one of her own servants being the accuser. She was taken to the house of one of the high officers in Andohalo. This officer made use of bad language toward her, when Rasalama severely reprovved him, saying, 'Take care what you say, for we shall meet again face to face at the last day.' The officer replied, 'I shall not meet you again, you silly young woman.' 'You can not avoid doing so,' said Rasalama, 'for we must all appear at the judgment-seat of God on the last day; and every idle word spoken by men shall be revealed to them on the day of Judgment.'

"Just before martyrdom, Rasalama wrote a letter to one of the missionaries who had taught her, in which she said: 'This is what I beg most earnestly from God—that I may have strength to follow the words of Jesus which say: "If any man will come after me, let him deny himself, and take up his cross, and follow me." Therefore I do not count my life as a thing worth mentioning, that I may finish my course, that is, the service which I have received from my Lord Jesus. . . . Don't you missionaries think that your hard work here in Madagascar for the Lord has been, or will be, of no avail. No! that is not, and can not be, the case; for through the blessing of God your work must be successful.'

"She also called to mind the words of Scripture which say: 'Precious in the sight of the Lord is the death of his saints.'"

Thus was spilled the first martyr blood upon Madagascar soil, which, as in the days of the Reformation, became as seed in the fertile soil, resulting in an abundant harvest of souls won by the love of the Saviour of men who gave his life to redeem a lost world.

T. E. BOWEN.