

The YOUTH'S INSTRUCTOR

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Paradox

The master let his fingers fall;
They found a quiet minor strain
Of wailing woods and weeping rain
And darkness drooping over all.

I could not weep; instead, I smiled;
Although the music made the moan
Of desolation all alone
Upon her windy mountain-wild.

He touched the ivory keys again —
Clear major tones. A swift wind blew
Above wide meadows fresh with dew,
And over many a flower-lined lane.

I could not laugh; the quick tears fell —
So urgently the haunting voice
Of happiness bade me rejoice,
So 'whelming was her gentle spell.

I thought how God's eternal care
Has cunningly devised our souls
That we may laugh when sorrow's tolls
Fall ruthless on our every prayer;

And how again, when joy at last
Turns back to us to kiss our cheek,
He tempers joy; he makes us meek
With tears — and thus our faith holds fast.

— Richard W. Borst, in *S. S. Times*.





FORTY-THREE cents in Chinese money weighs three or four pounds.

"We rob God whenever we do anything carelessly, or do less than our best."

THE wonders of the seas, the "Mauretania" and the "Lusitania," are to be surpassed in size by two new vessels, the "Olympic" and the "Titanic."

A YOUNG woman who has taken a special course in horticulture earns about sixty dollars a month caring for the window boxes and small flower beds of her neighbors, especially during their absence from the city.

GIRLS who operate the typewriter will be interested to know that the young Princess Mary, only daughter of King George V, has learned to use the typewriter, and assists her father in his private correspondence."

SEVENTY-FIVE per cent of all the boys in the Protestant Sunday-schools, according to Mr. Eugene Foster of Detroit, Michigan, are lost to the church, and never make a profession of faith. Can this be true of our Sabbath-schools?

IT has been thought that the automobile would greatly decrease the demand for horses; but as long as France alone uses for food more than two hundred thousand a year, it is evident that the genus will not at any early date become extinct.

A YOUNG woman graduate from the Massachusetts State Agricultural College, by scientific methods, made five acres of apparently worthless ground yield her a profit of six hundred fifty dollars last year. This year she expects to get one thousand dollars from her agricultural venture.

· DRYING potatoes is a new industry in Germany. Three and eight-tenths tons of potatoes yield one ton of potato meal, at a cost of about fifty-six cents a ton. This idea resulted from a desire to find some method of preventing an annual loss of five or six million tons of potatoes through lack of immediate market.

"A KOREAN pastor reproved his people for giving *much copper and little silver* with these words: 'Honorable brethren, this collection plate looks very dark. When our dear Lord died for our sins, we were very, very dark, but with his own precious blood he washed us, and made us pure and clean. And now, when through his sacrifice we are white, shall we not give him white money instead of only the darkest and poorest?'"

"A COMPANY recently formed in Paris proposes to utilize the River Jordan to furnish electric light, heat, and power to all Palestine. From its source in Mt. Lebanon to Lake Tiberias the Jordan descends with great rapidity. Between Merom and the lake, a distance of only about ten miles, the little river falls 689 feet. It is calculated that one million dollars will suffice to construct the works needed to put the Jordan into the ranks of the hard-working rivers of the world."

It has been found that the flora of Palestine and of California include about the same number of species, — three thousand.

A BEAUTIFUL epitaph is that found on the sarcophagus of General Gordon in St. Paul's Cathedral, London. It reads: "Sacred to the memory of General Charles George Gordon, who at all times and everywhere gave his strength to the weak, his substance to the poor, his sympathy to the suffering, his heart to God."

ON September 7, William Holman-Hunt died in London at the age of eighty-three, the last of the three founders of the school of pre-Raphaelite painters, his comrades being Rossetti and Millais. "The Light of the World," "The Shadow of Death," "The Triumph of the Innocents," and "The Finding of Christ in the Temple" are among his famous paintings.

"IN four decades, Southern California has been transformed from a land of cattle ranges to one of orange groves. In a third of a century the citrus industry has grown from a single car-load shipment to thirty-eight thousand. Of the twenty million boxes of oranges annually consumed in the United States, California supplies twelve million five hundred thousand. The receipts from the citrus crop for the season of 1908-09 were over thirty million dollars."

A SOUTHERN mill owner recently gave a picnic to his employees and their friends. Nearly sixteen thousand persons were present. A car-load of melons, eighteen thousand boiled eggs, ten thousand buns, ten thousand sweet cakes, twenty thousand pickles, five thousand bags of roasted peanuts, two thousand pineapples, ten thousand peaches, forty thousand bananas, one thousand gallons of lemonade, ten thousand sausages, and twenty-five thousand saucers of ice-cream formed a part of the picnic menu.

"DR. D. G. ZESAS, of Leipsic, has found one hundred eighteen cases on record of foreign bodies in the heart. In these, fifty-four of the intruding objects were needles, thirty-eight were bullets, and among the others were nails, a thorn, a gold plate, an iron peg, a splinter of wood, and a hairpin. In twelve cases the foreign body had reached the heart from the alimentary canal, in four cases through the blood-vessels, and once by the air-passages, while in ninety-six cases the entrance was by propulsion through the chest wall."

"GREAT deeds lie not where banners wave
And battlements are riven;
A name on earth is only great
If registered in heaven."

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The Youth's Instructor

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No. 41

The Dictograph

W. S. CHAPMAN



O long as men lived primitively, they lived in simplicity; their needs and necessities were few, and were generally supplied by articles and products of their own manufacture or production. Time was not a special factor worthy of any close consideration. Man lived simply, and exerted himself only sufficiently to sup-



The president confers with the manager—conversation carried on as if they were in the same room, though neither leaves his desk

ply his frugal daily needs. As necessity is the mother of invention, and man's needs were few, because of the primitive character of his life, invention had little or no development: the son plodded through life as did his father before him, the father imitating the grandfather, generation after generation contentedly following their forebears, living and dying in contentment, like their cattle around them.

As men grouped themselves into communities, and these communities enlarged into villages, towns, and cities, activity developed, because necessity demanded the recognition of time as a factor. Food products, for instance, had to be accumulated in bulk in these centers in order to sustain numbers of non-producers, instead of being gathered, as before, in small quantities in the homes of those who produced them. As the bulk of food supplies is of a perishable nature, or too expensive to store up, being liable to deteriorate through age, storing up in bulk in cities for future wants was impracticable, therefore dealers in commodities arose who sought supplies from other regions. Thus commerce entered into the life of the people, trades for production of goods developed, compelling the invention of modes of travel for the adequate transportation of traders and buyers and manufactured articles.

As the inhabitants of these centers increased in number, their wants and necessities became proportionately greater, forcing increased development in means of traffic and supply. Time, at last, became

the great, the all-absorbing factor. How to do, or to obtain, in the smallest possible fraction of time, became the paramount question.

One third of the entire population of the United States live in cities. It is estimated that New York City seldom or never has more than a three days' supply of foodstuffs on hand. The very existence of the people depends upon the celerity with which her merchants and her transportation companies can procure and deliver to them the necessities and comforts of life. This condition is possibly duplicated in other large centers all over the world.

The great consideration with the business man to-day is how best to conserve his strength of both body and mind. Every invention that helps to expand his ability to control more efficiently his business interests without adding an increased tax upon his mental and physical powers, is eagerly taken advantage of.

Before the war tall structures for business needs were not common, and if they were built, the upper stories were, almost invariably, used for storage purposes, the "store" or business department being limited to the first story, or at the farthest, to the first and second. This was necessary in order to economize time and strength.

Some genius thought of the speaking-tube, and its installation led to expansion of business up, often, into three-story buildings. When the whistle was added, and it became possible to call individuals at long distances, business houses of six or more stories became common.

War, however, making dependents of hundreds of



Manager hears as if he saw the speaker — does not have to change his position or touch the instrument to answer

thousands of men and families who before had been producers, forced the invention of labor-saving, time-economizing devices of every conceivable nature, in order to meet the insistent demands for food and sustenance in the great centers of population where



The superintendent called into the conference — gives the information wanted without any interruption to the task in hand

the majority of these non-producers finally drifted.

This, to a large extent, accounts for the phenomenal success of all labor-saving inventions. Every appliance that will save time, lighten labor, or enable a business man to extend his personal influence, is eagerly adopted by merchants, manufacturers, and business men generally.

To be everywhere at once is the seeming necessity of the twentieth-century business man. If he could personally oversee every department of his business, curbing neglect, weeding out the inefficient, detecting the dishonest, — if he could only be in several places at the same time, how fast he could make money!

This thought has been uppermost, apparently, in the minds of inventors of time- and labor-saving appliances, and has resulted in revolutionizing business methods.

Not only can this influence be noted in the result of marvelous improvements in such inventions as the printing-press, railroads, and steamships, which have expanded the possibilities of commerce and trade away beyond the wildest dreams of the merchant of even ten years ago, but other inventions like the telegraph and telephone have so increased the power of single men to control and guide successfully great commercial ventures, employing thousands of workmen, and millions of dollars as capital, that they are recognized as "merchant princes," so fabulous are their undertakings, their establishments, their armies of workers, and their wealth.

The introduction of the telegraph and the ocean cable soon created an expansion of business that overran the power of the wires to care for. For several years the insistent demand of the business world has been for a still more effective service.

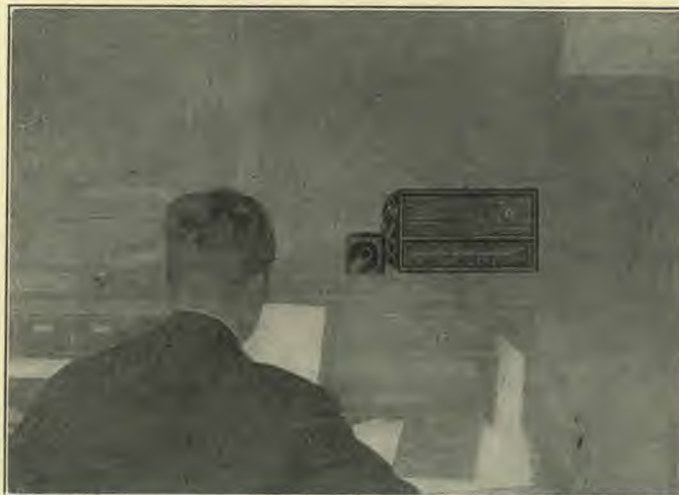
At last the automatic telegraph¹ has been invented by the world's greatest living inventor in the field of telegraphy, Patrick B. Delany; and this system is be-

ing rapidly installed in all parts of the United States, replacing the old method of transmitting only fifteen words a minute, and that by hand. This new mechanical system sends forth, over any one wire, from one thousand to two thousand words a minute. One feature of especial interest to large business concerns is that messages can be prepared in their own offices, and then sent to the telepost for rapid and secret transmission.

The crying need of the business man to-day is a broader method of intercommunication between himself and his employees. For a very little time the speaking-tube afforded relief, but its very introduction caused the merchant to attempt an expansion of his powers of control that quickly developed a demand upon his time that he could not safely grant. The necessity of dropping any occupation engaging his attention in order to give or attend to calls over the speaking-tube, soon became a loss of valuable time which, often, overbalanced the usefulness of the tube.

The coming of the telephone marked an era of great relief, and increased the possibility of individual communication, until to-day the statistics as to its use read like fairy tales. However, to the merchant, the manufacturer, the financier, to all carrying on great undertakings or vast industries in which every moment of their time is of priceless value, the use of the telephone has become so great a bugbear that scores of business men refuse absolutely to answer a call over one, even though there is not a man among

them but greatly needs some such aid to the extension of his personal usefulness, provided it will not interfere with other business occupying his attention.



Then the foreman, who estimates a cost, supplies the detail wanted from data which is before him



The electrical engineer is also called into the conference. There is no opening or closing of doors, giving of directions to an operator, shouting, or hulloing

The introduction of the dictograph promises the relief sought for. This marvelous little instrument, somewhat of the nature of a telephone, but beginning,



At this stage the purchasing agent is consulted. He is heard as if the other members of the staff stood about him

as it were, where the telephone leaves off, and creating for the user a voice to utter his words audibly at any distance, in any place, he may select, and without interfering in the slightest degree with any other business before him, multiplies the controlling power of the business man to an almost unlimited extent.

The dictograph is in reality a little box that hears and talks. It will catch and repeat, accurately, at any reasonable distance, the very faintest whisper, or the outspoken words, in a voice clear and audible even in a large assembly hall. Both the speaking-tube and the telephone carry the voice to other locations, but to catch the words transmitted by either, it is necessary to connect the ear with the instrument.

Not so with the dictograph. No mouthpiece nor ear-piece is used. It is not necessary even to face the instrument. One can stand ten or fifteen feet distant, walk about a room, or attend to any business in hand, yet simply by a touch of a lever, have his voice carried to every department of a great business concern, simultaneously, with no raising of the voice, no appeal to a "central," and no buzzing of wires to distract or annoy. One has but to talk or to listen, naturally, and the little instrument does all the rest. Even the hands of the user are free, the voice alone being concerned in the operation.

In the dictograph system the principal instrument, in a circuit of dictographs, is a neat little box, about twelve inches long, six inches wide, and six inches deep, called a "master-station." This is placed in any convenient position on a desk, even in a pigeon-hole if desired, or other selected location.

At the other end of each line radiating from this master-station is a substation, with a much smaller box, in size about four by five by three inches. When the user presses a button of the master-station, a

buzzer sounds at the selected substation, and the party or parties called give attention. The users begin talking in an ordinary tone of voice as if seated together in the same room. The voice is plainly audible in the room to which it is transmitted, and any other person present in that room can join in the conversation, all of the speakers taking part without rising from their seats, or discontinuing any occupation in which they may be engaged.

When, however, it is desired that the words transmitted shall be heard by one individual only, so that both question and answer will be inaudible to any third party, a little instrument called "the cut-off receiver" is lifted by the speaker, and the words whispered into it. While the dictograph carries the whisper clearly and distinctly, not a sound will be heard even by a party sitting beside the operator. As soon as the cut-off receiver is lowered, and the conversation continues, the words ring out as clearly as before. The dictograph, therefore, is public or secret according to the wishes of the person operating it.

In large establishments where there are many heads of departments, master-stations are placed in the rooms of all the superintendents, in addition to the substations elsewhere. By using the master-stations only, the general manager can communicate with the heads of departments as freely as if they were summoned to his office, without the possibility of any third party overhearing the conversation. So, too, one can dictate letters to a stenographer in

a distant part of a building without any necessity for a personal interview. In short, the dictograph makes it possible for a manager, for instance, to be in touch with every department connected with his business, and with any and all of his employees without seeing them, and without requiring them



Visitor can not hear confidential instructions from president. Every emergency has been arranged for. This shows what to do when a stranger happens in



It has all been taken down by the stenographer. A complete record is available for the man who forgets or mislays his memorandum

to discontinue any employment in which they may be engaged, or he himself stopping any business he may have on hand. Congressmen and senators can sit at ease in committee- or cloak-rooms, and listen to speeches in the Senate or House. In time, when the dictograph is in universal use, as it soon will be no doubt, one can sit at home and in any position or selected place, without connection with any instrument, and listen to the services, and the sermon delivered in a church, or to the opera in an opera-house. So far, however, the use of the dictograph is limited to indoor work, as the demand already exceeds the producing capacity of the manufacturing plant, though it turns out about one thousand "installations," or sets of instruments, a month.

The dictograph is never sold, simply rented or leased by the year, the rentals forming the revenue of the manufacturing company. A master-station rents for thirty-six dollars a year, and each substation for six dollars a year.

The illustrations accompanying this article show how a general manager can use the dictograph in communicating with the heads of departments under him without annoyance or loss of time to himself or to them, equally as satisfactorily as if all had been summoned to personal interview.

¹ For description of the telepost mentioned on page four, see issue of the INSTRUCTOR of June 28, 1910.



An Interesting Experience

THE following experience of Lola, a little Spanish girl who accepted the truth in Spain at about the age of fourteen or fifteen, was related by Elder A. G. Daniells at the Sacramento (California) camp-meeting in June of this year:—

"I first met Lola in Gland, Switzerland, in 1905," said Elder Daniells. "As soon as she embraced the truth, her heart yearned to be a missionary and to give the message to her people. She did not have a knowledge of the Bible work, therefore was unprepared to take it up; yet she longed to be doing something for God, so kept asking the brethren to help her in some way to become a missionary. Finally, to satisfy her, they gave her a tract that had been printed in Spanish. After she had had it for a while she said: 'That is not enough. I want to read the Bible to the people in their darkness, and to pray with them.' She kept on until they said, 'See here, Lola, you sell that little tract, and when you have gotten enough money from the sale of it to pay your way to Switzerland, we will arrange for you to go to school there and take the Bible study.' She went to work. One day while at work with earnestness, a man took her by the arm and said: 'You are violating the law. I am going to put you in prison.' Soon she saw they were not going to the prison. It dawned upon her that he was an emissary of the Catholic Church, and that where he would imprison her she would never see the light again. Then there came to her mind the promise, 'He shall give his angels charge over thee, to keep thee in all thy ways.' She lifted up her heart to God in silence, and said: 'O Lord, now is the time to send that angel

to deliver me. I am a captive, and I can't get away.' While she was praying earnestly to him, they turned a corner, and there stood a policeman. She beckoned to him. The captor let go of her and ran. The policeman wanted to know what that meant. She told him all. He took her back to her mother.

"I said to her, 'Lola, I suppose that stopped your missionary work?' 'No, no, I continued selling until I got money enough to bring me here to the school.' She was rejoicing that she was there.

"Aren't jewels of that kind worth going after in Catholic Spain? Doesn't it pay to find such people to give them the light of this truth? She stayed two years in school and in the sanitarium. She told me that she was going back to Spain. I asked the matron of the sanitarium what kind of missionary Lola would make. She replied: 'You will never find a better one. That girl is one of the most faithful girls we have had in our sanitarium. She is studious, sober, earnest, and has done well, and I am glad to recommend her to go back to Spain.' And she is there in Spain today, following the earnest longings of her heart, telling the people in the awful darkness of the Land of the Inquisition the story of God's love and of the Christ, and of this closing message to the world."

J. R. FERREN.

Missionary Notes

ONE seventh of the population of the world turn their faces toward Mecca to pray.

Eighty missionary societies are operating in China. These are supporting about four thousand missionaries in that field.

The first Christian missionary entered Korea twenty-five years ago. Converts have been gathered into the church at the rate of one an hour since that time.

There are said to be forty-four miles of book shelves in the British Museum. It would require two hundred such libraries filled with Bibles to provide every Chinese with a copy.

Fifteen years ago the heathen of east Africa feared even to look upon printed matter lest they be bewitched. Now there are thousands of the natives eagerly studying in the mission schools of that land.

Five years ago one thousand thirty-three Koreans emigrated to Yucatan, Mexico. Among them were four Christians. Through their testimony there are now two hundred fifty believers in the gospel of Christ.

The praiseworthy record of one of the Kongo Baptist missions is that every boy who has been educated in the mission, is now at work spreading the news of the gospel. Some of these native missionaries get but one franc (nineteen cents) a month.

In this country men are mortgaging their farms, homes, and furniture to secure automobiles; but in China farmers are mortgaging these same things at extravagant rates, in order to get money to send their sons to the government schools where the new learning has taken the place of the age-long revered classics.

To place one copy of the Bible in every fourth home in China would require all the Bibles that have been distributed in all countries during the last hundred years by all societies in all languages. At the rate at which Bibles have been placed in the hands of the Chinese in the past, one hundred sixty years will be required to provide all the inhabitants with a copy.

Adoniram Judson

THOSE men who come to our knowledge as truly great men, are those who have accomplished great things in the Lord's work, not only by superior talents or peculiar circumstances, but because they have put their whole soul into the work in which they were engaged. Such was the case of Adoniram Judson.

Judson was born in Malden, Massachusetts, Aug. 9, 1788. Before he was seven years old, he had acquired the reputation of being a superior student, and in 1807, though not yet twenty years of age, he was graduated from Brown University.

Although not a Christian, he was admitted as a "special student" at the divinity school of Andover. While there he was converted and joined the Congregational Church, and soon formed the resolution of becoming a missionary to the heathen. About this time several students came to the school at Andover who were also impressed with the need of missions among the peoples of heathen lands. Among them were Samuel J. Mills and his companions. Judson united with them in their common cause. Finally, in their zeal they were led to press their cause upon the American churches, and were, in part at least, the cause of the founding of the Board of Commissioners for Foreign Missions. This board sent Judson, in 1811, to confer with the London Missionary Society of England. He failed to accomplish the desired object,—that of uniting the two societies,—but this proved to be an advantage to the cause of missions in America, for the board resolved to assume the responsibility of sending out its own missionaries.

Mr. Judson was married in 1812, and soon after sailed for India under the auspices of the new American board. On his way hither he changed his views on religion, and upon his arrival was baptized by Dr. Carey, and joined the Baptist Church.

He had trouble in landing at his new mission station. Ten days after his arrival he was ordered by the East India Company to leave, and as they remained hostile to him, he sought the new field of Burma. He reached this new field in 1813, and immediately set himself to learning the difficult language. He so thoroughly mastered it that he could write and speak it with the fluency and intelligence of a cultured scholar.

He found Burma a very difficult field. The people seemed satisfied with their own religion and indifferent to all his teaching. It was not until 1819 that his first convert, Mounge Nau, was baptized.

He met with considerable success for a time, but soon a cloud arose which darkened the future. War broke out between the British India and the Burmese governments. All foreigners were suspected of being spies, and accordingly Judson was cast into prison, where he remained for a year and six months. The horrors of that prison confinement can not be described. For three months he lay bound with five pairs of fetters. During this time Mrs. Judson worked constantly for her husband's release, and ministered to his wants until she was nearly worn out.

After his release Mr. Judson worked on the translation of the Bible, which he completed in 1834. This was the greatest work of his life, and has been a great aid to later missionaries. Before his death he also compiled a Burmese-English dictionary and grammar.

In 1839 his health began to fail. Being unable to secure permanent help, he returned to America.

He received a hearty welcome from his friends in this country, and spent some time lecturing on the needs of his field. His heart was still in Burma; so he returned there in 1846. His health again began to fail, and he sought relief by trips on the ocean. He died on a trip to the Isle of Bourbon, and was buried at sea, April 12, 1850.

For thirty-seven years Judson had carried on his labors, which are summed up in a memorial tablet in his native town, thus: "Malden his birthplace; the ocean his sepulcher; converted Burmans and the Burman Bible his monument; his record on high."

IRVIN BLUE.

A Gift to the Chinese Emperor

A BIBLE is to be presented to the emperor of China by the Chinese Christians, and each of the twenty-one provinces will send one representative to Peking to take part in the presentation ceremony. Each Christian in the empire is to contribute one cent toward the cost of the volume, which will be approximately two thousand dollars (Mexican). This Bible will be bound in embossed gold, with precious stones, and the inside will be beautifully illuminated.—*Selected.*

What Love Can Do

IN yonder village a boy grew up, adored by all the villagers, who thought he would surpass Santley and Sims Reeves—probably they had never heard either of them. A musician, anxious to recruit his choir, journeys to the village, and finds the boy the center of an admiring group. Certainly the boy has a strong, sweet voice; but there are many defects in it, and the quick ear of the musician detects them. He asks the boy if he will come to be trained. The parents consent, and the boy enters the musician's home, where probably he will spend some months. On the first night after his arrival, the choir boys who have been trained for three or five years are there to sing, and the country lad is placed within full view of the musician's eye. At first his face bears the look of rapt expectancy; he has never heard anything like that; then it flushes, then tears flow down his cheeks, and the boy sobs until the professor, who desires to befriend him, exclaims, "Why is this? Is it mother or home you cry for?"

"No," says the boy, "I never heard singing like that. I thought I could sing; they all told me I could; but if that is singing, I can never sing. Let me go home; it is useless for me to stay."

It is only when he has heard the infinite beauty of perfect singing that he knows his own limitations, and it is only when you and I stand in the light and glory of Calvary that we know what love can do; for "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." And to me the most wonderful thing in the love of God is that it leaves no stone unturned to win back those who are stolid and sullen. I can understand God forgiving the penitent. Human love will easily forgive those who sue for pardon; but our difficulty is to win back those whom we have grieved and offended, and enclosed by our brusqueness in the ice of strong resistance. That is the difficulty, and that is where God's love surpasses ours. He is not simply good to those who are good, but to the unthankful and the evil, who shut themselves up in their cells.—*Selected.*



Finding Pearls With X-Rays

THROUGH the utilization of the X-ray, the necessity of opening every oyster in the gathering of pearls has ceased to exist at a pearl fishery in the Ceylon Islands. The oysters are arranged in batches of a hundred on a moving platform or carrier, and are passed in succession under the rays and above a special paper devised for direct radiography. Unless the subsequent development of the prepared paper betrays the presence of a pearl, the oyster is not opened. If the pearls discovered are small, the oysters containing them are replaced in their natural home, and are from time to time re-examined until the pearls are large enough for commercial purposes.—*Popular Mechanics*.

Electric Conquest of the Pyrenees

OWING to their great mean elevation, the Pyrenees form one of the most complete mountain walls in the world, capable of arresting the march of commerce as well as that of armies. Hitherto no railways have traversed the chain, communication between France and Spain being kept up round the ends. But now electricity enables engineers to attack this vast wall with success, since electric traction is possible on grades too steep for steam-engines to overcome. Two railways are in course of construction across the chain, one between Ax-les-Thermes and Ripoll, the other between Oloron and Jaca. Both will be operated by electric power obtained from waterfalls, which are very abundant in the Pyrenees. For the Oloron-Jaca line a current of twenty-one thousand horsepower is available, and for the Ax-les-Thermes-Ripoll line one of still greater capacity.—*Selected*.

Famous Ocean Derelict Again Sighted

AFTER drifting westward one thousand one hundred miles, through the Sargasso Sea, the famous derelict "Crown," a Norwegian bark, abandoned in mid-ocean last Christmas during a voyage from Nova Scotia to Brazil, has been sighted and photographed.

Veritable wanderer on the deep that she is, the "Crown" is said by the hydrographic office, whose duty it is to trace derelict vessels, to present a case of more than usual interest. The vessel left Nova Scotia early last December for the coast of Brazil with a cargo of lumber, and it is this lumber that has kept her afloat during her long travels these many months.

She lost her rudder, and filled with water, so her crew abandoned her the day after last Christmas. She was then in mid-ocean, near the Sargasso Sea, which is an egg-shaped area in the latitude of Florida.

She was sighted on April 23 for the fourth time, her total drift having been one thousand one hundred miles in one hundred eighteen days. A British schooner reported the derelict on May 4, having boarded her and made an ineffectual attempt to destroy her.

The Sargasso Sea is characterized by an unusual amount of seaweed, but tradition and popular writings have peopled it with all sorts of floating débris, including abandoned vessels of every kind. Practical

navigators, however, have found no trouble in traversing it in every direction, and the drift of the abandoned Norwegian bark "Crown" goes to show again that popular superstition is no doubt in error.

The hydrographic experts of the Navy Department expect that the derelict will eventually reach the Gulf Stream. In that event she will turn and drift northward into the paths of the ocean liners.

The revenue cutters have been warned to look out for her, and will doubtless blow her up as soon as she is overtaken.—*Selected*.

Useful Trees

PROBABLY the most useful tree in the world is the cocoanut palm, every portion of which is put to good use. The trunk is used for building houses, for making furniture, farm implements, and countless other articles; hollowed out, it makes a canoe. Its leaves are used for thatching; the leaf stalks for paddles and fishing lines. The blossoms in bud make preserves and pickles, besides serving as a staple vegetable. From the pith of the trunk is derived a kind of sago, and from the flowers, sugar, vinegar, and toddy, which after fermentation become arrack. The ripe cocoanut is a valuable article of diet. The white kernel produces a delicious cream, a good substitute for milk, while the oil is used as a lubricant, for soap, and for candle making. It is also applied to counteract the sting of scorpions.

The refuse of the oil, or oil cake, is valuable as a food for animals and poultry, and as a fertilizer for the soil. From the shell, drinking cups, spoons, lamps, bottles, firewood, and even tooth-powder are obtained. The husk supplies fiber for mattresses, cushions, brushes, mats, ropes, cables, nets, and harness for bullocks. The web sustaining the footstalks is made into strainers and torches. The tree acts as a conductor in protecting houses from lightning.

Another useful tree is the breadfruit of Ceylon, a remarkable tree. The fruit is baked and eaten by the natives as we eat bread, and is equally good and nutritious. In Barbatu, South America, is a tree which, by piercing the trunk, produces milk, which the inhabitants feed their children. In the interior of Africa is a tree that produces excellent butter. It is said to resemble the American oak, and its fruit, from which the butter is prepared, is not unlike the olive. Park, the great traveler, declared that the butter surpassed any made in England from cow's milk.

Sierra Leone has a tree which produces cream fruit, which is agreeable to the taste. At Table Bay, near the Cape of Good Hope, is a small tree, the berries of which make useful candles. This tree is also found in the Azores. The vegetable tallow tree grows in Sumatra. On the island of Chusan large quantities of oil and tallow are extracted from its fruit, which is gathered in November or December, when the tree has lost its leaves.

The weeping tree of the Canary Islands is a kind of arboreal freak. This tree in the driest weather will rain down showers from its leaves, and the natives gather up the water from the pool formed at the foot of the trunk, and find it pure and fresh. The tree exudes the water from innumerable pores situated at the base of the leaves.—*Chicago Tribune*.

An electric-light plant has just been installed in the ancient city of Tarsus, the apostle Paul's birthplace.

CHILDREN'S PAGE

An Eighty-Mile Medical Trip

IN "The days of old, the days of gold," in California there were long trips made by medical men, but there are now few regions between doctors so far apart as the region between the coast and the San Joaquin Valley, and I think we are at the widest part of that. Our town is only three miles from the ocean, and Bakersfield is the nearest town east of us where there is a doctor of any use in a great emergency. That is one hundred fifty miles away by the road we have to travel.

The intervening country is largely a "cow country," as San Luis Obispo County was called when I came here. However, there is nothing done but raising cattle for over a hundred miles east of us. Our county is nearly as large as Connecticut.

The trip I shall describe was made in winter. A cowboy rode those eighty miles on one horse to tell me that a Mr. McPherson had been shot through the lung by a load of bird shot. He lived out on a government claim south of Cuyama Ranch No. 2. He was trying to eke out a living by shooting quail, and sending them by the mail-carrier to Bakersfield, from which place they were sent to San Francisco. On the day of his injury he had a partner with him who had a new hammerless gun which had gone off by accident, the shot hitting Mr. McPherson in the right scapula.

Ed. Newsom, a brother of the man who did the shooting, made the long trip to get me, and offered to take me out with a good fresh team of horses, a proffer that I was glad to accept.

It had been raining for several days, and we knew the trip would be a hard one, but Mr. Newsom said we could change horses at a place about forty miles out. We got things ready as fast as we could, and started early in the afternoon.

On the coast the country was turning green with the new feed. The roads were good, and we made excellent time, although it was somewhat up-hill. We had to cross three ranges of the Coast Range mountains. For the first thirty miles we passed through some beautiful country; wide fertile valleys of the Arroyo Grande, Huasna, Alamo, and Santa Maria.

We dreaded the Santa Maria the worst of all, for

we knew it was a treacherous stream, full of quicksands. We had to cross that river sixty-three times going one way, for most of the trip was up this valley. Many times the stream ran over into the buggy, and sometimes one horse had to pull the other one out of the quicksands; but we got along all right somehow. The most difficult and dangerous place

was the Narrows, where the river has cut through twelve miles of the Santa Lucia Mountains. Here some road grades had been made high up on the sides of the mountain above the river. A misstep would have sent the carriage and occupants down a hundred feet into the river. Night had set in before we got to the Narrows. It was cloudy, and as dark as Erebus.

Once when going downhill, the buggy struck a boulder, which seemed as large as a barrel, but fortunately we landed on all four wheels. "We are on a humane journey," I said to Mr. Newsom, "and we won't get hurt." I could not see him; for we had no lantern.

About eight o'clock we reached the place, down at the head of the narrowest part of the Narrows, where we hoped to get a fresh team. Mr. Hunt gave us a

heartly welcome, and nothing would do but we must have some supper while he changed the horses, and took care of the tired team. I enjoyed that supper perhaps better than any other I had ever eaten.

In a little while we started out again with a fine team of young horses, and were soon out on the Cuyama, as the upper part of the Santa Maria River is called, still holding its old Indian name.

But before leaving the Narrows, I must tell you of the adventure of one John Taylor, a deputy sheriff. He was majordomo, or maridoma, as it is pronounced out here, the boss of the Chiminas Ranch. He was on a journey across the Santa Maria River. He noticed that the stream was quite deep, but his horse was a good swimmer, and he thought he would come out on the other side all right. There had been a cloudburst above, and not rightly estimating the depth nor the force of the stream, he plunged his horse into that narrow cañon. He was swept past the landing-place, where a horse could hold a footing, and he was in for a swim of twelve miles through the



From the Youth's Companion

Narrows. He landed on the other side all right, but never tried it again when the river was up. We were liable to the same mishap, but good angels were guiding us, and we escaped.

The Cuyama Valley is wide for so small a stream, ten or more miles wide, counting the hills. The bottom-land is one or two miles wide, and seemingly fertile. At this time the mountains on each side of us were covered with snow. The rains or melting snow had washed down into the road the drift deposit, of which most of the hills are made. For miles we had to wade through mud nearly a foot deep, soft and slushy, and of course we found it slow going.

The first ranch above the Narrows is the Spanish Rancho. There were ten miles of this ranch, then ten or more of the Agua Caliente Ranch. Then came the Cuyama No. 2, a Carr and Haggian ranch, owners who hold, perhaps, more land than any others in California. This ranch is half way to Bakersfield, in the San Joaquin Valley. We still had five miles to go. We reached our destination at two in the morning, thirteen hours after leaving home.

We found Mr. McPherson dead. He had been dead ten hours. I found that the bird shot had gone through to the skin on the opposite side, where it had pouched out just under the clavicle.

We slept on the dirt floor in the kitchen of the adobe honors go as far as possible by giving only a single boy using us as one. We were sleepy and tired, but got some rest.

We buried the unfortunate man in an Indian burying-ground, where I dug up some old relics—Indian crockery, etc.; and among the things was an old French soldier's button. On it was designed the mythical phenix springing from a flaming mass. Around the phenix were words in French, meaning, "Out of the ashes I sprung into life;" so it must have been about one hundred years old, and made to commemorate France's victory through her dark struggle in 1790 and on.

Two days were required for the return trip. There was no haste. This was the longest medical trip in a buggy I ever made, or ever heard of. I have made several thirty- and forty-mile trips. I know of but one seventy-five-mile trip; that was made in Oregon, to see a chronic patient. The doctor took two days by stage to make it. He got his one hundred dollars for the trip; I got nothing. My patient was dead, and had not proved up on his claim. The slayer was without money also.

E. L. PAULDING.

Failures of Lincoln

LINCOLN'S experience carries with it a refutation of the prevalent cynical motto, "Nothing succeeds like success;" for failure dogged every step of his career. What the world calls success was constantly eluding him. In his case the "school of adversity" was no empty phrase. It gave him the training without which he might have failed at the tremendous crisis which awaited his coming.

It was not merely that Lincoln was born to an inheritance of want, that he had to make his own way with only the schooling that he could pick up, that his path was never in pleasant places. He met discouragement at every step. He went into the Black Hawk War a captain, and came out a private. He went to the frontier on horseback, and came back on foot. His opportunities were so poor that he was in great

doubt whether to become a lawyer or a blacksmith. His start in business was made in a general store. To purchase the stock, he was forced to borrow on his personal note. The store failed, and the debt of his partners came to him to pay. It took him seventeen years to discharge these obligations. It was his scrupulousness in this affair that earned for him the title of "Honest Abe."

The failure of this store was discouraging enough, but to add to his trouble, one of his creditors attached his horse, saddle, and surveying instruments, by the daily use of which, to use his own words, he "procured bread, and kept body and soul together." He ran for the legislature, and was returned eighth on the poll. A second time he tried, and was successful. Had it not been for this rift in the cloud, his secretary and biographer, Mr. Nicolay, thinks that even his indomitable will might have been broken, and that he might have gone to the anvil to make horseshoes for the rest of his days.

After serving four terms in the legislature, Lincoln tried to secure the congressional nomination. He had the mortification of being appointed a member of his county delegation when it was instructed for another candidate. It was not until his second trial that he secured the nomination and election.

Even then his political career was unpromising. The leading Whigs of the district had agreed to make honors go as far as possible by giving only a single term to the congressman. Under this agreement Lincoln felt bound not to seek a renomination. But he asked of the Taylor administration the commissioner-ship of the general land office. It went to a rival. Meanwhile, the young woman to whom he was engaged to be married had died, and his marriage a few years later proved to be only a subtler tragedy. In 1854 he was the leading candidate of his party for the senatorship, but though he had forty-five votes at the outset, he was defeated by Trumbull, who had begun with five. Four years later his joint debates with Douglas gave him undisputed pre-eminence, and carried the State to a Republican plurality of four thousand. But an antiquated apportionment threw the election to Douglas. In 1856 he lost the vice-presidential nomination on the Fremont ticket when "a favorable nod from a dozen wire-workers would have brought him success."

It is hardly correct to call all these rebuffs failures. They were the factors in his training which gave him strength to ride the storm that awaited his accession to the presidency. Throughout his life Providence seemed to single Lincoln out, and challenge him to combat. And because he proved undaunted and worthy of trust, the fate of the nation was committed to his keeping.—*Selected.*

Arrow Points

ALWAYS laugh when you can, it is cheap medicine.—*Franklin.*

No person is so utterly helpless as he who is too cowardly to act.

He who can find no time for study has little real heart for it.—*Abbott.*

"WHICH is worth most, an arm or a character? The reason I ask is because I notice that when a woman falls down and breaks her arm, everybody seems to pity her; but when she falls down and breaks her character, she doesn't seem to have many friends, but plenty of enemies."

Essentials of a Daily Christian Life



AND this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Christ is the one thing needful, the one essential which includes all others. Only as he is manifest in our lives can we live a daily Christian life,—can we live a Christian life at all, for just as soon as it ceases to be daily, just then it ceases to be Christian.

When a little girl was asked what it was to be a Christian, she said, "For me to be a Christian is to live as Jesus would live, and behave as Jesus would behave, if he were a little girl and lived at my house."

J. R. Miller very truthfully says: "We have only successfully acquired the art of living a Christian life when we have learned to apply the principles of religion, and enjoy its help and comfort in our daily lives. It is easy to join in devotional exercises, to quote promises, to extol the beauty of the Scriptures; but there are many who do these things, whose religion utterly fails them in the very places and at the very times when it ought to prove their staff and stay."

It was not as a public teacher that the Saviour spent most of his earthly life, but as a dutiful son in a lowly Galilean home; and "he was as faithfully fulfilling his mission while working at his humble trade as when he healed the sick, or walked upon the storm-tossed waves of Galilee. So in the humblest duties and lowliest positions of life, we may walk and work with Jesus."

The all-important question, then, is, How may we know him?—By studying his Word, and communing with him. From his Word we learn our duty, his will concerning us, his tender care for us. By making the promises of the Word our own, we may become partakers of the divine nature, and escape the corruption which is in the world. We may go to the Saviour with all our cares, perplexities, and trials, with all our joys and sorrows. Nothing is too great, nothing too small, to take to him. He has invited us to come. He is the only one to whom we can or should go with everything. We should not "syndicate our sorrows;" others have their share, but we can take all to him, and receive grace and strength for every time of need.

The Christian life is a peaceful, trustful life. As the sea-gull rests peacefully and securely on the angry billows amid the commotion of the raging storm, so the Christian amid the turmoil and strife on every hand, may rest in the Saviour's love, and learn the sweetness of the Father's will, knowing that "all things work together for good." Seen in its true relation, there is no experience of life over which one need to worry. Ruskin says, "God gives us strength enough and sense enough for everything he wants us to do." Is not God wise enough to manage the complications of our lives, and to bring order and beauty out of them? Is he not our Father? and will he not always do the very best and wisest thing for us? Should we not trust him, and cease to be anxious about anything that we have committed to him? Is not anxiety doubt? and is not doubt sin? "Let us say, 'God put me among these scenes, this people, these opportunities, these duties. He is neither absent-minded nor incompetent. This is exactly the place he means me to be in.'"

The martyr is no more truly a Christian or a greater blessing to humanity than the one who uniformly meets the little trials, perplexities, and annoyances of life with a cheerful sweetness that sheds a helpful influence upon all who come within its reach.

The Christian life is one of service. Jesus went

about doing good, and as he was sent into the world, so has he sent us. He came not to be ministered unto, but to minister. "Our Lord teaches that the true object of life is ministry." "That we are alive to-day is proof positive that God has something for us to do to-day." In "Christ's Object Lessons" we read, "Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God." To every man is given his work, but not many of us are given things to do. It is in the little ministries of every-day life that we can best serve our fellow men, and best represent the Master. Therefore as we have opportunity, let us do good unto all men. The Saviour did not stop to ask if the sufferer was a Jew before he bestowed the healing touch. All around us are weary struggling ones whom a kind look, an encouraging word, a sympathetic hand clasp, or a friendly smile will help. Then let us always be ready to speak a word in season to him that is weary. Some one has said, "I shall pass this way but once, any good thing, therefore, that I can do, or any kindness that I can show to any human being, let me do it *now*." It is sometimes not the things we do, but the things we leave undone, that give us the deepest regrets.

The following questions may help us to decide whether or not ours is a daily Christian life:—

"Does your milkman know that you are a Christian?"

"Does your newsboy suspect that you belong to the church?"

"Has your washerwoman discovered that she is toiling for a child of God?"

"If you had to go to heaven on the testimony of your dressmaker, could you do it?"

"Have your companion and children gained anything by your joining the church?"

"What kind of church would yours be if the members were all just like you?"

Let us so live that our lives will recommend the Saviour to those with whom we associate. Perhaps some of those around us do not read the Bible, and all they know of the Saviour is what they read in our lives. We do not want them to think he is a being so great and good as to be unapproachable, but we wish them to recognize him as the kind, forgiving, personal Saviour that we know he is.

We may say, then, that the essentials of a daily Christian life are, first of all, a knowledge of the Saviour gained through his Word and prayer; and, as a result, a life of perfect trust and constant service.

Study, pray, trust, work.

LUELLA REED.

"IN certain parts of Holland, births, marriages, and deaths are frequently announced by the windmills, instead of in the newspapers. When a miller gets married, he stops his mill with the arms of the wheel in an oblique position, and with the sails unfurled. His friends and guests often do likewise with their mills, in token of the ceremony. To indicate a birth, the wheel is stopped with the arm in a slanting position, but at a more acute angle than for a marriage, and with the two upper sails unfurled. Should a miller die, the sails of his mill are all furled, and the wheel is turned round until the arm assumes an upright cross, in which position they are left until after the funeral has taken place."

Missionary Volunteer Reading Courses

Senior No. 4 — Lesson 2: "Successful Careers," Chapters 6-10

NOTE.—Let all members of the reading circle follow young Lincoln's plan: "When he came across a passage that impressed him, he would write it down on boards, if he had no paper, and keep it there until he did get paper. Then he would rewrite it, look at it, and repeat it. He had a copy-book, a kind of scrap-book in which he put down all such things." You will be interested to read the article in this paper entitled "Failures of Lincoln."

Test Questions

1. Characterize our first martyred president.
2. Which among his early experiences do you consider were most helpful in influencing his later life?
3. What lesson did young Lincoln learn from the story, "The Mill Boy and the Slashes"?
4. To what do you attribute Henry Clay's rapid advancement? What principles seen in his life do you especially admire?
5. How does the life of Lucy Larcom prove that adversity may be a blessing in disguise?
6. How did she obtain her education? Note carefully her definition of education.
7. How did George Childs find wholesome enjoyment in a strange city? How does his life prove the value of a noble purpose, and an untiring industry? Do you think he believed Acts 20:35?
8. Tell the story of the laying of the Atlantic cable. What characteristic of Cyrus Field do you most admire?
9. How did the persons in this week's reading demonstrate the possibility of preparing for wide usefulness, even if a college training is impossible?
10. What inspiration have you caught from the biographies read this week?

Junior No. 3 — Lesson 2: "How the World Is Clothed," Pages 34-59

NOTE.—If you should go to the capital of every country mentioned in this week's reading, what cities of the world would you visit?

Test Questions

1. How did the exposition of 1881 help to bring cotton-mills into the South?
2. Where is the chief cotton-weaving center of the world? Why?
3. Why is it that materials like mohair, alpaca, and horsehair fray so much more easily than cotton?
4. How did the Sudanese and the East Indians formerly weave cotton?
5. Tell what James Hargreaves, Richard Arkwright, Richard Crompton, and Dr. Edmund Cartwright did for the cotton industry.
6. Describe the process of cotton weaving from the time it arrives at the factory in bales until it is made into cloth.
7. Name six countries which buy large quantities of raw cotton.
8. How do you think Russia, China, Japan, and India compare with the United States in cotton raising? How in weaving? Notice the latitude of these countries.
9. Describe the flax-plant. Where is it raised? When the fibers are made into cloth, what is it called?
10. What is our earliest knowledge of the use of the flax?
11. What is linseed-oil? For what is it used? For what is linseed-meal used?

12. What is meant by retting and scutching flax? Why do you suppose linen costs more than calico?

13. Where is the linen-mill that employs twenty-five thousand men, women, and children? For what is Russia noted? What factory weaves two miles of cloth a minute?

Note

Linseed-oil mixed with lime-water, called canon-oil, is used in cases of burns.

Missionary Volunteer Reading Course Honor Roll

BELOW are given the names of those who have recently finished one of the Reading Courses. Although names are coming in continually, the honor roll will probably not appear again until time for completing one of the courses which has just begun:—

Lora Clement, District of Columbia.	Iva Dean, Ohio.
Miss Geneva Holcomb, East Michigan.	Mrs. W. F. Kennedy, Western Colorado.
Miss Ella Bronson, East Michigan.	John Kennedy, Western Colorado.
Mrs. Eliza Bronson, East Michigan.	Mrs. Lillian Hutchinson, Western Colorado.
George J. Scharff, British Col.	July Hutchinson, West. Colo.
Miss Viola O. C. White, British Columbia.	Mrs. Ida Pearson, West. Colo.
Edna L. Walker, Louisiana.	Wm. M. Andress, West. Colo.
Miss Hattie Smith, Louisiana.	Miss Hannah Pearson, West. Colorado.
Mrs. C. A. Saxby, Louisiana.	Clarence Pearson, West. Colo.
Violet Verle Rees, Louisiana.	Master Harold Snide, N. Y.
Mae Stark, Southern Idaho.	Miss Olive Twitchell, N. Y.
Julia Callier, New Jersey.	Miss Emma Twitchell, N. Y.
Florence Burgess, So. Mo.	Mrs. Bessie Jackson Rice, New York.
E. A. L. Esterby, N. D.	George Soper, Minnesota.
	Hattie Cady, Minnesota.

Missionary Volunteer Work in Jamaica, West Indies

OUR young people in the Kingston society can not have the INSTRUCTOR to follow the lessons as a society, so we had funds raised for starting a library; and we have begun by ordering copies of the *Review and Herald*, the *Signs of the Times*, YOUTH'S INSTRUCTOR, and *Our Little Friend*. These are to be kept on file for the use of the society. The first Sabbath we shall have missionary experiences read from our different papers; the second Sabbath, a Bible study; the third Sabbath, foreign missions, with selections full of interest, using the map when possible; and a special service for Bible study on the fourth Sabbath. Each Wednesday evening we shall have our band meetings, and in these we shall not merely plan our work, but shall try to have the meetings full of spiritual life.

But this plan for Kingston can not be followed in the country. In many places the young people live miles apart in the mountains, and can get out only on the Sabbath, and then for one meeting only. We have organized a few societies under these conditions, and they have but one meeting a month, it taking the place of the regular service. I am selecting and duplicating lessons for one Sabbath in the month to meet this need.

I have sent for "My Garden Neighbors" for our junior members here in Kingston. We have about fifty children, who must have something to help them in the matter of good reading. During the hour Sabbath afternoon when the others are having what I have outlined, the children will be read to, and be given such help as will guide their minds into channels of good thoughts.

MRS. D. E. WELLMAN.

"LIVE to learn; learn to live."



M. E. KERN
MATILDA ERICKSON

Secretary
Corresponding Secretary

Society Studies in Bible Doctrines

Lesson XXXVII—The Signs of Christ's Coming

SYNOPSIS.—Prophets in all ages have looked for the final consummation, and several of them point out definitely the signs of that event. The Saviour spoke very plainly of this same event to his disciples. Both heaven and earth were to proclaim the second coming of Christ and the end of the world. There were to be signs in the heavens, in the earth, in the nations, the church, the home, the individual. Nearly all of the predicted signs have been fulfilled; others are rapidly coming to pass. We are living in the time of James 5:8.

Physical Signs

IN THE HEAVENLY BODIES

1. What did Jesus tell his disciples would happen to the sun as a sign of his coming and the end of the world? **Matt. 24: 29.**
2. What does the Bible say in other places about this phenomenon? **Isa. 13: 10; Amos 8: 9.**
3. When was this sign to appear? **Mark 13: 24.**
4. What sign was placed in the moon? **Matt. 24: 29; Joel 2: 31.**
5. Where else in the heavens was a sign of the end displayed? **Matt. 24: 29.**
6. What is said of this phenomenon in **Rev. 6: 13?**

IN THE ELEMENTS OF EARTH

7. What sign of the end was to appear in the solid part of the earth? **Luke 21: 11.**
8. As the end approaches, what condition of the sea was to be noticed? **Luke 21: 25, last part.**

AMONG THE PEOPLE

(a) Among Nations

9. What wide-spread calamities were to mark the last days? **Luke 21: 11.**
10. What were many nations to say in the last days? **Micah 4: 1-3; Isa. 2: 2-4.**
11. While speaking thus, what prophecy are the nations fulfilling? **Joel 3: 9-11; Luke 21: 25, 26.**

(b) Between Rich and Poor

12. Mention one condition of society which is a sign of the last days. **James 5: 1-8.**

(c) In Families

13. How were children to regard the wishes of parents in the last days? **2 Tim. 3: 2.**

(d) In the Church

14. What condition of the professed church of Christ was to be found in the last days? **2 Tim. 3: 1-5.**

15. What express instruction was given by the Spirit concerning latter-day apostasy? **2 Tim. 4: 1-3.**

(e) In Scoffers

16. Notwithstanding all other signs of Christ's coming and the end of the world, of what are the very persons who reject these evidences a sure sign? **2 Peter 3: 3-5, 10. Compare Luke 21: 34, 35.**

Notes

1. When the disciples asked Jesus what should be the sign of his coming, he told them that "in those days [of papal

supremacy] after that tribulation" the sun should be darkened, and the moon should not give her light: This occurred May 19, 1780. Other scriptures point out that the darkening of the sun was to occur in the forenoon of a clear day; and so it was. The full moon on the following night was also darkened until past midnight, and then it had the appearance of blood, fulfilling still another scripture. The stars were to fall as a fig tree casts her unripe figs when shaken of a mighty wind. This occurred Nov. 13, 1833. Signs having appeared in the sun, moon, and stars, there is no other place in the heavens where a sign could be hung.

7. In the elements of the earth itself God has put signs, — great earthquakes in divers places. We can all remember the appalling earthquake disasters of St. Pierre, San Francisco, Valparaiso, Kingston, and Messina. The roaring of the sea and the billows as great tidal waves have swept away thousands of people; this is a striking fulfilment of another sign given by Jesus.

9. Famines and pestilences have been many. Within a few years there have been millions of starving people in Russia, China, and India. Pestilences, whether we apply the term to the deadly diseases that afflict both man and beast, or to the many pests with which man must contend in raising any crop, have multiplied so rapidly that every plant and animal seems to have a peculiar pest of its own.

11. Among the many classes of earth's inhabitants, God has placed unmistakable evidences of the end. Among the nations was to be seen a movement for universal peace at the same time they were to be making unwonted preparations for war. Molinari, the great French economist, says, "The cost of preserving peace has steadily increased." In speaking of the great preparations nations are making for war, the *Independent* says, "It is amazing how patient the people can be under these burdens, and with what simplicity they believe that to be prepared for war is the best insurance for peace."

"Great Britain's navy costs \$174,000,000 a year. The navy of the United States cost \$102,000,000 a year. France is expending \$65,000,000 on its 'peace conservation' equipment, and Germany is a close fourth, with an annual expenditure of \$63,000,000. The fifth in rank in the point of naval expenditures is Russia, which is paying tribute to the cause of national protection at the rate of \$53,000,000 a year. These five countries, therefore, are spending a total of more than \$450,000,000 a year on their navies. This is considerably more than the annual output of gold, and the figures do not include the naval expenditures of such nations as Japan and Italy and Austria, all of which are engaged in the international warship-building competition."

12. The growing oppression of the poor by the rich who "have heaped treasure together for the last days," constitutes another in the series of pointers to that time of deliverance for which the "brethren" are to wait patiently.

13. There is still another evidence of the hastening end apparent to all who have to do with "this present evil world." The prevailing iniquity of almost every type is foretold in that summing up of Paul's which says that "in the last days grievous times shall come." Without noticing in detail this long list of evils, we call particular attention to the disobedience to parents, which is so frequently remarked upon as characterizing the children of this generation. The oft-recurring waves of crime which shock the world, and their wide publication in all their horrid details, are proving true the prophecy that "evil men and seducers shall wax worse and worse."

14. Not only in the social, business, and family relations of men, have the signs been placed, but in the church as well, for "the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." By these few words is pointed out the condition that we see so largely prevailing in the professed church of Christ. The doctrines of heathenism (devils) have been by many substituted for the gospel which is "the power of God unto salvation." So wherever you look among men, there is seen a sign of the end.

16. "Sun, moon, stars, air, sea, earth, inhabitants, animals, nations, rich men, poor men, criminals, families, churches,—all have been used to advertise the coming of the Just One to rule. Seemingly every conspicuous object has been made to bear silent witness to this fact; and one wonders how it can escape the attention. But despite these many evidences, we not infrequently hear people ridicule the idea of the coming of Christ." In view of all the evidence mentioned above, such persons can be compared only to a blind "sandwich man" carrying about two flaming advertisements of some pageant which is being heralded by flash-lights upon the clouds, by banners across the streets, by bill-board posters, by advertisements in the newspapers, and by handbills distributed in every home. Although he can not see any of these things, nor read the signs which he is bearing upon his own shoulders, yet he is the most conspicuous sign of all. Blindness has sealed his eyes. Such are they who to-day say, "I can not see these things." The darkness of blindness has settled upon them.



IV — Jesus Before Pilate; Death of Judas

(October 22)

LESSON SCRIPTURES: Matt. 27: 1-14; John 18: 29-38; Mark 15: 1-5; Acts 1: 18, 19; Luke 22: 66 to 23: 5.

MEMORY VERSE: "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." Isa. 53: 7.

The Lesson Story

1. The Jews were not permitted to put people to death in the days of Christ, for they were subjects of the Roman government. So, "in the morning the chief priests held a consultation with the elders and scribes and the whole council." And the whole multitude of them arose, "and delivered him to Pontius Pilate the governor" of Judea.

2. "And it was early," probably about seven o'clock in the morning, when they led Jesus from Caiaphas to the hall of judgment. "And they themselves went not into the judgment-hall, lest they should be defiled; but that they might eat the passover." The priests were afraid to touch a little leaven, but they were not afraid to shed innocent blood.

3. "Pilate then went out unto them, and said, What accusation bring ye against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. Then said Pilate unto them, Take ye him, and judge him according to your law." This was not what they wanted him to say. They had already judged Christ, and pronounced him guilty of death, and they wanted license from Pilate to put him to death. "The Jews therefore said unto him, It is not lawful for us to put any man to death." "And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a king."

4. When Pilate heard that Jesus claimed to be a king, he left the angry priests and "entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

5. "Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all."

6. Pilate did not believe that Jesus had plotted against the government, or that he had done anything worthy of death. As he seemed to favor Jesus instead of the priests, the Jews began to shout and make a great tumult. They seemed ready to tear Jesus in pieces. They said Jesus had set himself up against Cæsar, the Roman emperor. Some cried one thing, some another. "And when he was accused of the

chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marvelled greatly."

7. "And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean." Herod was tetrarch, or governor, of Galilee, and he and Pilate were enemies. When Pilate knew that Jesus "belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time." Pilate thought the quarrel between himself and Herod might be settled in this way; and so it proved, for the two became friends.

8. While the Saviour was before the high priest, Judas watched the progress of the trial with great anxiety. He had thought Jesus would deliver himself, but as he saw him patiently submit to all the shame and abuse inflicted upon him, he began to fear that his Master would be put to death. When he saw Jesus condemned, Judas "repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

9. "And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field to bury strangers in. Wherefore that field was called, The field of blood, unto this day." Satan and his helpers are always willing to get people into trouble; but they never help them out. The life and death of Judas should teach us not to take the first step in sin.

Questions

1. Why could the Jews not lawfully put Jesus to death? After being condemned by the whole council, what did they do with him? How many went with him? What office did Pilate hold?

2. What time was it when Jesus was taken to Pilate? Who did not enter the hall of judgment? Why? What great sin were they not afraid to commit?

3. Since the priests would not enter the judgment-hall, what did Pilate do? What question did he ask? What reply was given by the priests? What did Pilate tell them to do? Why were they not satisfied with this? What did they want Pilate to do? What did they say that shows this? What did they begin to do? Had Jesus done any of these things?

4. When Pilate heard that Jesus claimed to be a king, what did he do? Whom did he call? What did he say to him? What question did Jesus ask the governor? Give Pilate's reply. What did Jesus say concerning his kingdom?

5. What question did Pilate then ask? What reply did Jesus make? For what purpose did he say he came to the world? Who were willing to hear his words? What important question did Pilate then ask? Where did he go? What did he say to the Jews?

6. What did Pilate not believe? As the priests saw that he favored Christ, what did they do? What false charge did they make against Jesus? What answer did Jesus make to their accusations? What did Pilate say to him? Did Jesus reply to this question? What did this cause Pilate to do?

7. What words did Pilate hear as the mob grew more fierce? When he heard Galilee mentioned, what question did he ask? Who was governor of Galilee? What feelings did Pilate and Herod have toward each other? What did Pilate do with Jesus? Where was Herod at this time? What was the result of Jesus being sent to him?

8. Where was Judas, while Jesus was being tried before the priests? What had he thought his Master would do? What did he begin to fear? When he saw Jesus condemned by the council, what confession did he make? What did he give back to the priests? Then what did he do in his despair?

9. What did the priests say about the money Judas returned to them? What was bought with it? What is Satan always ready to do? What will he not do? What lesson may we learn from the life of Judas?

THE YOUTH'S LESSON

IV — Jesus Before the Sanhedrin in the Morning; Before Pilate; Death of Judas

(October 22)

LESSON SCRIPTURES: Matt. 27: 1-14; John 18: 28-38; Mark 15: 1-5; Acts 1: 18, 19; Luke 22: 66 to 23: 5.

LESSON HELPS: "Desire of Ages," chapters 76, 77 (first part); "Spirit of Prophecy," Vol. III, chapter 8, pages 123-126, also first part of chapter 9; *Sabbath School Worker*.

PLACES: Before the Sanhedrin; Pilate's judgment-hall.

PERSONS: Our Lord; the chief priests; Judas; Pilate; the multitude.

MEMORY VERSE: Isa. 53: 7.

Questions

1. When the morning came, what did the chief priests and elders do? Matt. 27: 1; Luke 22: 66; note 1.

2. In their examination of Jesus what two questions did they ask him? How did he reply? What was the result of their examination? Luke 22: 67-71.

3. When Judas saw that the Sanhedrin had condemned Jesus, what did he do? Matt. 27: 3.

4. What confession did he make? What was the unfeeling reply of the priests? To what desperate deed was Judas then driven? Verses 4, 5; note 2.

5. What was done with the money? What prophecy was thus fulfilled? Verses 6-10.

FIRST TRIAL BEFORE PILATE

6. After his condemnation by the Sanhedrin, where was Jesus taken? Why? Matt. 27: 1, 2; John 18: 28; note 3.

7. When they brought Jesus to Pilate, what question did he ask them? What reply did they make? John 18: 29, 30; note 4.

8. What cutting response did Pilate give? What humiliating admission were they compelled to make? What words of Jesus were thus fulfilled? Verses 31, 32; note 5.

9. What charges were made against him? Luke 23: 2.

10. What did Pilate then do? What question did he ask Jesus? John 18: 33; Matt. 27: 11.

11. What was Jesus' reply? John 18: 34.

12. What was Pilate's response? Verse 35.

13. What great truth did our Lord then impart to him? Verse 36.

14. What further question did Pilate ask? What did Jesus answer? Verse 37.

15. How did Pilate attempt to escape the force of the truth? Going out, what report did Pilate make to the Jews? Verses 38, 39; note 6.

16. What did Jesus do when accused by the Sanhedrin? Matt. 27: 12.

17. How did his silence affect Pilate? Verses 13, 14.

18. When Pilate told them the second time that he found no fault in Jesus, how were the Jews affected? What further charges did they make? Luke 23: 5.

Notes

1. This seems to have been a formal meeting of the Sanhedrin in the morning for the passing of the legal sentence, and approving the acts of the night previous.

2. The confession of Judas was in effect a clear charge against the priests and elders of bribery. Thirty pieces of silver was the price of a slave. Ex. 21: 32.

3. The Sanhedrin had condemned Jesus for blasphemy, but they could not put him to death. They now wanted the death sentence passed by the Romans.

4. "The question which he [Pilate] addressed to them seems to have startled and disconcerted them. Their procedure had been private; it was of the very essence of proceedings at Roman law that they were in public. Again, the procedure before the Sanhedrists had been in the form of a criminal investigation, while it was of the essence of Roman procedure to enter only on definite accusations."—Edersheim, "Life and Times of Jesus," Vol. II, page 568.

5. Pilate's reply was a reminder to the Jews that they were a subject nation. It must have recalled to their minds the cause of their condition, namely, sin. Yet they were condemning the One who came to save them. Jesus was to be lifted up, and to die upon the cross. This implied crucifixion, and the Romans now used this mode of punishment. The Jews would have stoned him to death.

6. "Pilate at this time had no thought of condemning Jesus. He knew that the Jews had accused him through hatred and prejudice. He knew what his duty was. Justice demanded that Christ should be immediately released. But Pilate dreaded the ill will of the people. Should he refuse to give Jesus into their hands, a tumult would be raised, and this he feared to meet."—"Desire of Ages," chapter 77, page 728.

ONE by one thy duties wait thee,
Let thy whole strength go to each;
Let no future dreams elate thee,
Learn thou first what these can teach.

—Adelaide B. Proctor.

Just Carelessness

THE eastern part of Massachusetts has been ravaged by the gipsy-moth, which preys upon the foliage. Investigation as to the source of the pest has traced the blame to one man, who, by a careless accident, let loose some specimens. One man's heedlessness has caused thousands of people distress. It availed little for him to say that he was very sorry, and that he never would have done it had he thought in time. It was his business to have done so, and his carelessness amounted to criminality.

Fortunately, another man had been devoting his life to the study of how to exterminate pests. This was Dr. O. L. Howard, of the Bureau of Entomology, of the Agricultural Department. He discovered some insects which are enemies of the gipsy-moths. These he turned loose, and now the brown-tail pests are on the decrease. It is an eloquent illustration of the right and wrong of things. Shall we join the ranks of the careless, or shall we enlist with those who are trying to exterminate the evils, and make the world a better place?—*Young People's Weekly*.

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Heart Cheer

LIKE the roses sweet, it will grow and grow
As fast as you give it away.

— Antoinette Smith.

The Telescope of the Alps

In various parts of the Alps are lookout stations provided with telescopes through which parties making difficult ascents may be watched. Through these, signals of distress are observed, and aid despatched at once, thus saving many lives. To me these telescopes very fittingly represent the constant watch-care of the Lord over his people seeking to climb the rugged mountains of true character building. "The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him." If he notes a signal of distress, angels are commissioned to flee quickly to our rescue. How grateful we should be for this heavenly guardianship!

The Next Temperance Number of the "Instructor"

CONTINUAL agitation of the temperance question is necessary if permanent good is accomplished. Multitudes of boys every day begin the smoking of cigarettes, a habit which quickly tends to make one almost incapable of being influenced by the Spirit of God. Our hope for the coming generation is in keeping liquor and tobacco away from the youth of to-day. Why endeavor so strenuously to bring the light of a saving truth to the men and women of to-day, and be indifferent to those great evils that will keep the men and women of to-morrow from heeding our message? While not in any degree lessening our efforts for the adults, could we not at the same time do much toward saving the youth of our land from the two great curses of manhood and womanhood,—liquor and tobacco?

We have aroused ourselves considerably to this work; but we have not done enough. The rapidity with which cigarette smoking is increasing among boys is appalling. Every boy must be educated in regard to the evils of the habit, and then inspired to denounce it in himself and in others. The public schools and Sunday-schools must do a large share of this work. And we must aid them in doing it. The last Temperance number of the INSTRUCTOR proved effective in this

educational campaign; but not one half was accomplished that might have been.

One of our own teachers told me this summer that she was not interested in the temperance question. This I am sure was due to the fact that her opportunities were limited for observing the rapid spread of the smoking habit among the youth of our country. If we all could once see the extent of this habit which we know menaces our future citizenship, we would be deeply interested in the temperance question, and would be in earnest to do something to help eliminate the evil from the land.

We expect to issue another Temperance number of the INSTRUCTOR in the early spring. We need new, up-to-date, and effective material for this number. If you have an argument, story, item, or illustration that you think suitable for this number, send it to the INSTRUCTOR editor. The readers of the paper can do much in this way, if they will make the effort, to provide helpful material for the next Temperance special.

Sayings of Roosevelt

"IN the long run the most uncomfortable truth makes a better traveling companion than a falsehood."

"Let each man hold up that particular corner of the nation that is under his own roof, and then let him join in the general uplift of us all."

"It is important that each man should do a little more than pull his own weight in the world."

"The corporation should be protected in its rights, but it is not entitled to vote, and it is not entitled to own any man in public life or to send any man into public life."

"You can not have honesty in public life unless the average citizen demands honesty in public life."

"There are just two sources of danger to the American people: lawless violence and corruption; lawless violence, that we most often have to face from among the people who have least of the world's goods, and corruption, which we most often have to face among the people that have most of the world's goods."

The Cast-off American Spectacles

A METHODIST missionary in Madras, India, recently procured from America several hundred pairs of cast-off glasses, which he gave or sold to the Hindus. He describes the reception given the glasses as follows:—

"It did not take long for the people to learn that spectacles had come. There were in the box hundreds of pairs of all descriptions and numbers. The people of our own church were fitted out first of all, and then came in catechists, Bible women, exhorters, teachers, evangelists, and preachers from the Wesleyan, Baptist, Episcopalian, Scotch Church, and London missionary societies, besides a great number of independent workers. Many people who had lost their ability to read because their limited salaries prevented their even ever hoping for glasses, were provided for. Then there came old women who could not do needlework, and yet had some mouths to feed by their own labor. There were many Eurasian people who came, too. These nearly always knelt with me after they had found the spectacles, and returned thanks to God for the kindness of hearts across the sea. . . . On Sunday when I went to preach at Pudapes, the responsive reading from the book of the Psalms rang out the clearer for the greater number that was able to join in the reading."