

The YOUTH'S INSTRUCTOR

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No. 43



SCENES AT SHANGHAI, CHINA



"He alone has faith who can be faithful alone."

THE phonograph is now used in some public schools for teaching music. The tone and expression are learned from the singing machine.

IDENTIFICATION cards are to be issued to citizens of good character by the New York police, which will save them from arrest for violation of speed laws and similar infractions of city ordinances. Persons bearing such cards will be summoned to appear in court to answer the charges brought against them, instead of being arrested.

OPEN-AIR schools are to be established in the District of Columbia. Buildings with flat roofs and parapet walls are being planned for these schools. In Boston open-air schools are provided by removing the window-sash in one or more of the rooms of a building, or by providing casement windows running from floor to ceiling.

THIRTY thousand dollars were received last year for the mission fields from the Harvest Ingathering campaign. And our Sabbath-schools gave last year \$112,047.46. If both of these efforts bring into the mission treasury this year as much more accordingly as they did last year over the previous year, we shall indeed have great cause for rejoicing. Many new workers can be sent across the waters.

WALTER BROOKINS has established for himself a new record in aviation, having made a flight from Chicago to Springfield, Illinois, a distance of more than two hundred miles, in five hours and forty-four minutes. Much interest was added to the flight by the fact that Mr. Brookins was racing with the special fast Illinois Central train, and for a prize of ten thousand dollars. He reached the fair-grounds eight minutes ahead of the train, and won the generous prize offered by the *Chicago Record-Herald*. The day following Mr. Brookins's feat, Mr. Latham broke the speed record by flying forty-one miles in thirty-five minutes; and Henri Wynmawen broke the altitude record by reaching the height of nine thousand two hundred twenty-eight feet.

AMERICA is fast losing the right to her claim of freedom of speech and action. Events are constantly occurring that show this to be true. Perhaps the latest and most significant is that of the destruction of the plant of the Los Angeles Times Publishing Company, which is supposed to have resulted from the antipathy existing on the part of the union men toward the editor and principal owner of the *Los Angeles Times*, who was greatly opposed to organized labor, and refused to employ union men. It was only recently that the editor, General Otis, led a war against united labor and for the "open shop," that attracted the attention of the newspaper world. And it is thought this fearful catastrophe, in which more than a score of lives were lost, is the outcome of the feeling thus aroused on the part of the unions. When organized labor uses its power to destroy lives and property instead of for the betterment of the world, it has forfeited its own right to exist.

Kinship

Ah, not so blest are they who stand
An envied throng
Within the bulwarks of success,
Aloof and strong,
As they who, fighting heavy odds,
Their comfort find
In sacrifice that brings them near
All humankind.

—Charlotte Becker.

"God Can Count"

A MOTHER sent her little child with a basket of cakes to a poor woman. The child opened the basket, and looked at the cakes, and very much desired one. She thought, The woman will not know how many mama put in, and she will not count them, anyhow. The little girl took a cake from the basket, and was about to put it to her mouth, when she laid it back, saying: "God can count, if the woman does not. He knows how many there were, and he will know I took one." Her conscience led her to do right, while her desires would have led her to do wrong. Thrice happy the man, woman, or child whose mind, conscience, and heart are in perfect harmony with the right; who refuses to commit sin not only because conscience lashes and reason reproves, but because the heart loves righteousness.—*Selected*.

Bringing the World Together

A REMARKABLE book, recently issued in France, which deals mainly with the unification of the races of the world, and the conscience of humanity, calls attention to the fact that there are one hundred fifty international associations of various kinds working to unify the world. They differ widely in method and organization, but they are all characterized by the same general features, being humanitarian and voluntary.

The most perfectly developed is the Universal Postal Union, which covers almost the entire area of the world. So elaborate is the organization that you can not buy a stamp for a foreign-going letter in the remotest village of the Rocky Mountains without thereby contributing to pay the salary of postmen at the antipodes.

The Postal Union began with thirty-six members. It now has sixty-one, and embraces all the leading countries in the world but three. It has its permanent offices in Berne, and has created for its own special use a world parliament and code of laws.—*Young People's Weekly*.

Principal Contents

CONTRIBUTED ARTICLES	PAGE
Keep Your Eyes on the Mission Field	3
The Light of Kindly Ministry	4
Word From China	5
To Clean a Parlor	7
Standard of Attainment	9
Gems of Thought	9
The Arithmetical Puzzle Solved	11
Desserts—No. 9	11
Our Work in Europe	13
"To Arms!" Is the Call	16
SELECTED ARTICLES	
The Tarnishing Eye	4
Cleansing Agents, and Remedies	7
New Means of Escape From a Sunken Submarine.....	8
The Care of House Plants	8
The Democracy (poetry)	10
The Schoolboy Bank	10
The Christian's Safeguard	16
What Service Does	16

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No. 43

Keep Your Eyes on the Mission Field

C. L. BENSON

SOMETIMES we wonder at what we call strange combinations of circumstances, but really there are no happenings in this world, for "behind, above, and through all the play and counter-play of human interests and power and passions, the agencies of the all-merciful One are silently, patiently working out the counsels of his own will."

Notice in two instances the unveiling of the plan of God for the salvation of men. Some one has said, "The key to the evangelization of the world lies in the puny hand of a little child." Think of the Babe of Bethlehem, of the Jewish maid of Syria, and of Henry Obookiah. But who was Obookiah?—He was a fugitive Hawaiian orphan, homeless, penniless, friendless, a boy of seventeen in a strange land, who one morning sat weeping on the door-step of one of the college buildings in New Haven, Connecticut. His heart was hungry for sympathy and love, and he had an unquenchable yearning for an education. But he felt that the doors of educational halls were closed to him.

Just then a student, Edwin W. Dwight, passed that way, and he befriended the disconsolate lad. That year he taught the dusky seeker after truth, whose ambition was to secure an education, and with the open Bible in his hand, to return to his native land, a winner of men.

The next year he attended Andover Seminary, where he was taught by the students. His presence there deepened the missionary zeal of the Christian students and others, so that they petitioned the American Board to found a school where Obookiah, and other youth from heathen countries, might be given a Christian education that would qualify them for efficient work in their native lands.

In 1817 the school opened at Cornwall, Litchfield Co., Connecticut, with the proud distinction of being the first school in the world where natives could be trained for the evangelization of their own people.

But the one whose cries had awakened the Christian people to the great need of opening the foreign missionary school, was not to attain his great ambition. Feb. 19, 1818, Obookiah closed his life's work, but not in vain. Many professed Christians had previously doubted the advisability of Christianizing the heathen; they doubted their ability to understand and appreciate the gospel; but Obookiah's talents, attainments, and beautiful Christian spirit, demonstrated that the islanders were worth saving. As a result of his life, seventeen missionaries sailed on Oct. 23, 1819, from Boston for the Sandwich Islands. The cry of the Hawaiian waif at the doors of Yale College was answered.

Doubtless one of the most efficient causes which operated to quicken the missionary movement on this side of the Atlantic, can be traced to the meeting of Christian students at Williams College in 1806. It came at a time when skepticism, infidelity, and atheism

were being carried all over Europe by the French armies; and the same pernicious doctrines had found their way to this country, where they had permeated all classes of society, including the students and faculties of the American schools. Like a flood they swept everything serious before them. Ridicule and abuse were heaped upon any student who showed signs of turning toward Christianity.

Against the immorality and skepticism which prevailed at Williams College, a few brave men took a heroic and decided stand. They checked the triumphant progress of these disruptive and destructive influences not by public discussion, but by private example and personal influence. The religious spirit deepened, until in 1805-06 the college was in the midst of a revival. The leader was a member of the junior class, Algernon S. Bailey. So earnest were his prayers, so fervent was his piety, that he became a terror to the wicked, and they threatened to mob him. But Bailey held his ground; the opposition gave way, and the spiritual interest deepened among the non-Christians.

In the stress of these trying times Samuel J. Mills entered Williams College. He was a young man of twenty-three, a freshman, of poor physique and sallow skin, not prominent as a scholar, nor as a linguist, no mathematician, never an eloquent speaker, yet he was always a leader in college life. He kept himself well, was always studiously neat in appearance, and he possessed the magnetism due to great enthusiasm. On entering school, he threw himself into the religious life of the institution with great zeal. By the last term of his first year, no man was more sought after than he by those who were concerned about their personal religious life, and none was more energetic in arousing the indifferent.

Mr. Mills was burdened with the spiritual condition of Williams College, and the need for missions in foreign lands. He determined to unburden his mind to four intimate fellow students. He led them into a meadow, to the side of a large stack of hay, for prayer and conversation; and there, much to his surprise and gratification, he found that the Spirit of God had enkindled in their bosoms the flame which had been so long burning in his own.

On that spot, hallowed by prayer, they formed a student missionary fraternity known as "The Brethren." So unpopular was anything savoring of religion, that their constitution was drawn up in cipher. The Brethren agitated missions in their churches, and later at Andover Seminary, where they won Judson, together with other consecrated students. The interest grew, and in 1810 reached its consummation in the organization of the American Board of Foreign Missions.

From the haystack meeting in 1806 until the day of his death, June 15, 1818, the passion of Mills's heart was the Dark Continent. But he was never privileged to become a foreign missionary. It was

thought that he would be more useful to the cause by staying at home to stimulate missionary interest among the churches and colleges, and by persuading other men to go as missionaries. Like the old guard at Waterloo, he never surrendered; he died at his post.

"We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best.
Life is but a means to an end; that end —
Beginning, mean, and end to all things — God."

The Light of Kindly Ministry

A FEW weeks ago, in London, as the morning papers were opened, the reading public learned that three persons of prominence had been taken away by death. One was an earl, member of British cabinets; another a judge, distinguished in the English courts; and the third was a woman, a nurse, who had so long lived a quiet life, retired from all publicity, that it had been almost forgotten that she was still among the living.

But it was the death of the nurse that revived tenderest memories, and touched the deepest chord of universal sympathy. Her services long ago for the sick and suffering had made the name of Florence Nightingale a household word. One picture was etched deep into the public mind — the figure of a woman passing ceaselessly to and fro among the suffering in the terrible war hospitals of Scutari and the Crimea, bringing order out of chaos, and appearing to the wounded and the dying as a Heaven-sent messenger of mercy.

Frail herself, and having wealth and social position, and all that might have lured her to a life of ease, she had resolutely, as a Christian, devoted her life to study and effort to help make the profession of nurse a more honorable one for women of heart and culture. Then the Crimean War broke out. The woman nurse in war hospitals had been hitherto unknown; but the suffering and the lack of care of the sick and wounded in the Crimean campaign, led the British war office to ask Miss Nightingale, in 1854, to lead a band of women nurses to the rescue.

She was far more than a nurse; she was an organizer and a leader. "She brought to her self-imposed task," says Kinglake, the historian, "that forethought, that agile brain power, that organizing and governing faculty, of which our country had need. Each night when all the medical officers had retired, she would issue forth in the silence and the darkness, and, carrying a little lamp in her hand, make the last round of the long hospital wards." The soldiers called her "the lady of the lamp," and knew she carried upon her heart the burden of their need.

A journalist went down into southwest London to carry the news to the pensioners of the Chelsea soldiers' home, where still some of the old survivors of the Crimean campaign find refuge. He wrote: —

"At Chelsea, under the lime tree's stir,
I read the news to a pensioner,
That a noble lord and a judge were dead —
'They were younger men than I,' he said.

"I read again of another death;
The old man turned, and caught his breath —
'She's gone?' he said; 'she, too? In camp
We called her 'the lady of the lamp.'"

"He would not listen to what I read,
But wanted it certain — 'The lady's dead?'

I showed it to him, to remove his doubt,
And added, unthinking, 'The lamp is out.'

"He rose — and I had to help him stand —
Then, as he saluted with trembling hand,
I was abashed to hear him say,
'The lamp *she* lit is alight to-day.'"

True enough, the light of a life devoted to faithful and loving service goes on shining; and still the call is ever heard for nurses who will bear the light of kindly ministry and skilful service into dark hours of suffering and need.

While the call of the Crimea gave Florence Nightingale an opportunity to render a conspicuous national service, and her later work in behalf of nursing as a profession made her a public benefactor, it was after all not so much the quantity of the nurse as the quality of the woman that appealed to the hearts of the people. But being the woman that she was, unselfish, devoted, giving her life to help others, she was the pioneer heroine of the nursing profession. And so it was that at once, as she lay dead, arose the talk of a burial in Westminster Abbey, among kings and queens and great men of the past. But by the provisions of her will she was to find a more appropriate resting-place in the churchyard of the quiet country-seat of her people.

W. A. SPICER.

Strength in Quietness

THE mind needs steady and setting right many times a day. It resembles a compass set on a rickety table — the least stir of the table makes the needle swing round and point untrue. Let it settle, then it points aright. Be perfectly silent for a few minutes, thinking about Jesus; there is almost a divine force in silence. Drop the thing that worries, that excites, that interests, that thwarts you; let it fall like sediment to the bottom, until the soul is no longer turbid, and say, secretly: "Grant, I beseech thee, merciful Lord, to thy servant pardon and peace, that I may be cleansed from all my sins, and serve thee with a quiet mind." — *Bishop Huntington.*

The Tarnishing Eye

"HE had by nature a tarnishing eye," says a modern novelist in describing a character of his creation. What a repugnant word! Rich jewelry that has lost its luster; heavy gold braids that darken the garments they were meant to adorn; swords that have rusted in their cobweb-covered sheaths; kitchenware that once mirrored the cook's cheerful face, — all things that once shone but now are dull, come trooping into our imagination at the sound. "Tarnishing!" And that so beautiful an organ as the human eye could exert the influence of rust and dust! Yet this action is possible to the cynical eye at all times. There is scarcely a painting so beautiful but some flaw can be found in it, a character so perfect but that the disillusionizer can put his finger on some weakness. After he has given expression to his criticism, those who have heard may try in vain to see the beauty they saw before. The brightness is tarnished. In ourselves, we may learn to control this tarnishing tendency. When we meet it in others, we can but try our best to look through our own eyes, not theirs, and perchance to help them catch a glimpse of the sheen of things through our clearer, untarnishing vision. — *Young People.*

Word From China

[The following letter was written by F. E. Stafford to A. J. S. Bourdeau, corresponding missionary secretary of the General Conference Publishing Department. It was not intended for publication; but it gives so many interesting glimpses of life in China that we are sure Brother Stafford will not object to your sharing the contents of the letter with Mr. Bourdeau. Mr. Stafford for a number of years was foreman of the photoengraving department of the Pacific Press Publishing Association, Mountain View, California.]

DEAR BROTHER BOURDEAU: Many changes have taken place since I bade you good-by at the San Jose station on your way to Washington, but even though



"Our new photoengraving building. The large timbers are being brought in to be sawed into lumber by hand, as there are no sawmills here"

we are separated by thousands of miles of land and water, still we think of you often, and I have repeatedly seen evidences of the good work you are doing there, and I hope you will continue to keep things stirred up and agitated for the benefit of all mission work, both home and foreign. Of course you will pardon me if my sympathies at present lean very strongly toward the needs of the foreign fields, and this brings me to my subject.

About the time you receive this letter, you should receive a call from Mr. Y. C. Chang, a well-educated Chinese who is traveling in Europe and America in the interests of Chinese educational advancement. When he left here last March, I gave him a letter addressed to you, and, as he went by the way of the Suez Canal, and spent some time in Europe, he is due in Washington next month.

Now the Commercial Press, of which he is a large stockholder, has been in the past a great help in many ways to our struggling mission press; and Mr. Chang, when he returns, will be in a position to render us much further aid; so I am anxious that he receive a favorable impression of our work and our headquarters in Washington, and especially so since he and Mr. Bow, the manager of the Press, are quite interested in the truths that we preach. He speaks fairly good English, and if you take pains to speak slowly and distinctly, he will readily understand you.

I am hoping that you will find it convenient to spend some time with him. I am sure it will be a pleasure to you to do so, and it will certainly be appreciated by us.

As you doubtless know, I came here last November, under a year's contract with the Commercial Press, to install a photoengraving plant, and teach their workman to run it. They paid my wife's and my expenses

over; began my wages the day I left San Francisco, and have treated me well ever since I arrived.

They have erected a fine new brick building, with a floor space of forty by seventy-five feet, built according to my own plans, and arranged very conveniently for photoengraving; and we are moving in at the present time. Quite a large part of my equipment has not yet arrived, but still we are working, and turning out a fair amount of usable material.

I have eighteen boys to teach, and some of them pick up the work very readily. Of course I have encountered many difficulties that are unheard-of in the States on account of the peculiar climatic and atmospheric conditions, different brands of chemicals, and different weights and measures. In fact, it seems as if everything is different, and, as is to be expected in China, generally just backwards, so I have really had to start at the bottom, and rewrite all my formulas, testing them as I go along. I have put in full time, trying to accomplish as much as possible, though I am my own "boss," and can set my own hours and come and go as I like. In fact, Mr. Bow said, "Mr. Stafford, you are not for working, only for teaching." At first they didn't want to let me work; but I finally convinced them that I couldn't teach the photoengraving business by a course of lectures; and that I would show the boys how to work. And you should see the way the boys wait on me!

When I come in the morning, one will run and open the gate and take my wheel, another will open the door, and immediately some one will take my hat and coat, brush off my desk, and, if I get my hands dirty, they will run and get hot water and soap. If I were inclined to be lazy, I could easily become spoiled, but I don't fancy so much waiting on, and would rather do things myself, and have the boys attend to their work.

I wish you could go through the plant, for I am



Stone guards on the way to the Ming Tombs at Nanking. Mr. Stafford is seen in the foreground

sure you would be surprised at the size of it, and the amount and variety of work turned out. It is the largest printing-office in China; in fact, it is the largest I have ever seen. They employ nearly one thousand workers; and I am the only foreigner.

They do all kinds of book and job-printing in Chinese and English, and bind and rule books in either foreign or Chinese style. They do beautiful lithographing, electrotyping, stereotyping; have a type foundry; mold their own rollers; and have an up-to-date machine-shop and pattern-shop and foundry, where

they make many machines, as there are no patent- or copyright-laws that can hold in China. They have a carpenter shop and do excellent cabinet-work, even making organs. They run about forty cylinder presses, six of them all the time on Chinese Bibles, for the British and American Bible Society.

Shanghai, in the foreign concessions, where we live, has many modern improvements, so that at times it does not seem as if we were far from the States. We have miles of paved streets, electric street-cars, and many fine, large stores with foreign goods, mostly of English make. We have electric street-lights, and a good gas system, so we have gas for lighting and cooking.

However, there are plenty of sights to remind us continually that we are not in America,—the hundreds of Chinese shops, the jinrikishas, the wheelbarrow men, the beggars, the temples, and the market-places, many of the latter forcibly reminding one of Bible times. All the temples have an outer court, in which are found bazaars, money-changers, beggars and priests asking alms, and old men and women selling punk and silver, shoes, and candles for the worshipers to sacrifice to their gods of painted wood. Here the rich Chinese merchant and the wealthy Chinese ladies, with their oiled hair, painted faces, and beautiful varicolored silk clothes, jostle their way through the throng of coolies, filthy, dirty, deformed beggars covered with ghastly sores and scant, ragged clothing, street hawkers, fakirs, and the degraded prostitutes that throng these public places.

One has only to take a half-hour's ride from Shanghai to find conditions as they were two thousand years ago. The small farms with the mud huts, the rice-fields, the old plows pulled by a water-buffalo, the harvesting of grain with a sickle, binding it by hand, and thrashing with a flail, are all every-day sights. The interior cities have high walls around them, and are usually surrounded by a moat, with a drawbridge.



Front view of the Ming Tombs at Nanking. Elder F. A. Allum stands in the foreground

Huge iron gates in the walls provide entrance. On these walls can be found old cannons, battle-axes, and other implements of war from preceding generations.

I have visited several historical cities in this neighborhood, and have taken many views of interest. The most interesting place I have seen is Nanking, the ancient capital of China during the time preceding and including the reign of the first emperor of the Ming dynasty, T'ai Tsue, 1368 to 1399 A. D.

This old monarch's tomb is of interest, showing, as it does, the vast amount of energy and labor that

he expended trying to make a safe resting-place for his bones. It is five miles from the city wall, so I went out on a donkey, and for a full mile before reaching the tomb I passed between two rows of all manner of stone animals and figures of men and soldiers. It was a regular menagerie in stone, and the most of the figures are well preserved.

The first annual Chinese Industrial and Educational Exhibition has just been opened at Nanking, and I



"A characteristic Chinese beggar. I pass this fellow every day on my way to work. He lies all day in this position"

was surprised to see the commendable way in which it is being conducted. The exhibits are beautiful and interesting, especially so to me.

All photographing is prohibited, and the guards do not allow any cameras to enter the grounds, but I succeeded in getting enough views to make a creditable insert for our Chinese paper. It is selling well at Nanking, thanks to the efforts of Brother F. A. Allum and his force of Chinese colporteurs.

Since coming here, I have been able to help them some in getting up their illustrations, and we believe that this is destined to be an important part of our literature for the Chinese.

This is a tremendously large field, and it seems as if we have hardly touched it as yet; but we can see that the work is growing fast, and we are encouraged to believe that rapid progress will be made from now till the end.

I have sent my wife and Clarence up to Mokanshan, a mountain resort where there is plenty of pure air and pure water, to escape the terrible heat of this season of the year, and I expect to join them in a few days.

It is hardly safe to stay in Shanghai during the summer months, especially the first year, before a person has become acclimated.

It is not uncommon for the thermometer to register 110° in my photoengraving-room, and this heat is accompanied by a humid atmosphere, and excess of moisture, so it is almost unbearable.

Malaria, typhus fever, and stomach and intestinal diseases carry off hundreds of the Chinese at this time of the year. We have great reason to feel thankful that we have all thus far kept well.

I am enclosing a few prints that might be interesting for your collection, and also by separate cover you will find a few proofs of our work at the Commercial Press.

Trusting this finds your family in good health, and with best wishes to all, I remain,

Your brother in Christ,

F. E. STAFFORD.



THE HOME CIRCLE

Many of life's sweetest and most helpful experiences are, often for mere want of thought, sacrificed by the uncourteous.—*Mrs. E. G. White.*



To Clean a Parlor

THE first step in the "Friday's" cleaning of a parlor is the removal of all rugs, draperies, and light furniture, such as chairs, center-tables, and small book-cases or desks. If possible, put these on the porch, where they can be thoroughly aired and cleaned. With the room thus cleared for action, throw open all windows and begin.

Naturally, sweeping is the next step. Few persons know how to sweep without stirring up a choking dust. But we will find this an easy matter if we sprinkle over the carpet before sweeping, coarse salt, damp corn-meal, or snow, and sweep with short, close strokes. If there is a hard-wood or painted border around the carpet, it should be cleaned with warm soap-suds and a soft cloth. There are several reasons for not using a mop,—chief among them is the fact that, careful as one can be, the mop cloth flies up, spattering the moldings. Any zinc or tiling should be washed with clean, hot ammonia water.

Our next attack will be at the woodwork and furniture. There are two ways of dusting. The first, a hasty flitting of a feather duster, is the quicker of the two, but it has the disadvantage of accomplishing nothing beyond settling dust in new places. The second way is wiping off the dust with a silk or woolen cloth slightly dampened with kerosene or some reliable furniture oil. Many patent oils and polishes only make woodwork sticky, and eventually spoil its finish altogether. A piano, organ, or other highly polished piece is best cared for by rubbing with a soft chamois skin. Heat stains on tables may usually be removed with sweet milk. Water stains are quite successfully removed by rubbing with a woolen cloth and kerosene oil.

Now let us see what can be done with the things we put out on the porch. The rugs we will treat as we did the carpet,—Brussels or velvet rugs should never be shaken, for shaking snaps the nap off, and frays the ends. The curtains we will throw over the clothes-line and brush the dust out with a whisk-broom.

Impossible as it may seem, a room may be really clean and still look untidy. This is because the finishing details have been overlooked. Let us take a look at our room and see that picture-moldings and picture-frames have been wiped clean of dust; that books on the table have been dusted and neatly repiled; that cushions on the couch have been brushed, "plumped," and rearranged; that the music-cabinet is in order; and that all bric-à-brac is carefully dusted and replaced. Personally, I should like to whisk all the curios and knickknacks from the mantles in American homes, and put them in cabinets with glass doors, where they could be looked at, and yet could not give the room a junk-shop air. "Toggery" distributed in various parts of the room collects dust, and spoils the simplicity that should characterize every home.

In replacing our curtains let us remember that there is beauty in straight lines, and hang them straight to the floor. We can do without the extra draping and looping; the effect will be restful.

The old-fashioned, darkened "best room" of my grandmother's early home, with its black haircloth upholstered furniture, set in straight lines down each side of the room, dampens my spirits whenever I think of it. In placing our chairs let us make the effect as nearly as possible what it would be if several groups of differently inclined people had just been visiting there. The ideal living-room is not "stunning," nor "elegant," nor "swell," nor "elaborate," but "homey;" let us do whatever we can to give our room this atmosphere.

AGNES LEWIS.

Cleansing Agents, and Remedies

Gathered From Here and There

To remove stains from the hands, wash them in the juice of a ripe tomato or of a lemon.

Gasoline is much better than coal-oil for removing pitch from garments. Rub the spot until dry, and this will prevent the "ring" so often left by gasoline.

Half a lemon placed in the water in which dish towels and kitchen cloths are soaked will sweeten them wonderfully.

To remove machine and grass stain, wash the goods with soap and cold water before putting into hot water, and the stains will disappear immediately; or if sour cream is rubbed well into grass stains before putting the garment into the wash, the stain will disappear in the laundering.

Alcohol will remove grass stains from unwashable fabrics if used before the stain is dried in.

When washing linen embroidered with white silk, use cold water. Keep hot water away from white silk and it will retain its whiteness. Never rub soap directly on silk. Use a suds, made of a good white soap.

As a time-saver and for convenience, try using an old comb to clean the brushes of a carpet sweeper.

Should machine oil mark any garment in the making, rub it briskly with a cloth wet with strong ammonia before washing it with soap. This will remove all trace of the spot.

Wipe the zinc under your stove with a rag dipped in kerosene after each sweeping. This will keep it looking like new.

Buttermilk will remove mildew from cloth, white or colored. Soak the garment overnight, then lay it on the grass in the sunlight. If the stain is set, soak the cloth for two or three days, and lay it in the sun. Chloride of lime will do the same work, but should be used only in case of white goods.

Linen embroidered with colored silks should be washed quickly in suds made with Castile soap, rinsed thoroughly, rolled in sheets, and ironed immediately.



New Means of Escape From a Sunken Submarine

THE fatal accident to the French submarine "Pluviose," in which the entire crew was trapped and drowned, has added impetus to the endeavors of inventors all over the world to provide adequate means of escape to the surface. One of the new types of apparatus advanced for serious consideration is the idea of a Baltimore inventor,

who takes an air-lock such as is used in caisson work, and adapts it to the requirements of the submarine.



THE ESCAPE TUBE

It is a steel tube about five and one-half feet high, and twenty-seven inches in diameter, provided with valves to allow the admittance and ejection of the water required to equalize the pressure inside and out. It is provided with a sliding door at each end, the upper one sloping at an angle

of forty-five degrees, and sliding on roller bearings. In the interior of the tube, on one side, are rungs by which the escaping member of the crew may climb into position for escape, while a portable ladder gives access to the tube from the interior of the submarine. The method of escape is clearly shown in the illustrations. The lower door, shutting off the tube from the interior of the submarine, is opened, and one of the crew provided with a self-contained air helmet and jacket, climbs into position. Then the lower door is closed, water is let into the tube through the valves, the upper door is slid back, and the escaping member shoots to the surface. After the upper door is again closed, the water is forced from the tube by means of valves, the lower door is opened, and a second member of the crew ascends.—*Selected.*

The Humane Superintendent

WILLIAM C. BROWN is president of the New York Central lines. He calls himself an employee. That is the most dignified title to his mind within the company. His start was working on the section. A strike occurred one day while he was superintendent. Brown was sitting in his office, and a report was made that the entire line was blocked with train-load after train-load of thirsty, hungry sheep and cattle en route to Chicago. He went out into the yards, and having been a farmer's boy, he was touched by the bleating of the starving sheep and the moaning of the cattle. He went to the men and asked them to stop the strike a few hours and get the cattle to a place where they could be watered and fed. The strikers were touched. In a few hours the stock was in Chicago. Brown went to headquarters, told what had occurred, secured a raise for the men, and he himself was made general manager.—*Golden Age.*

The Good-for-Nothings

Two classes there be that we view with misgiving:
Who live without work, and who work without living.

The Care of House Plants

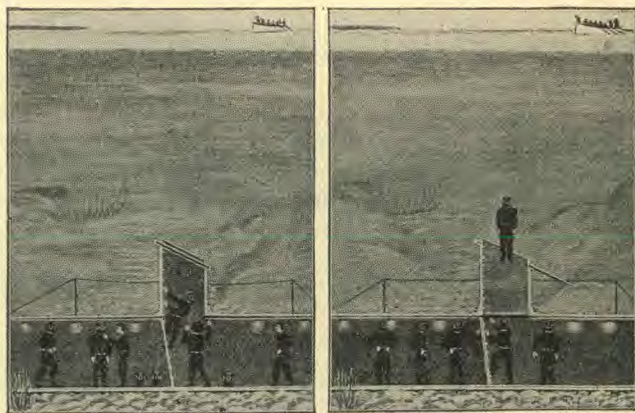
MANY persons purchase a fine bloomer from a florist, and when it is kept over to another season, it seems to have lost most of its charming qualities. Too often the florist is censured, and the plant neglected, and many times the owner of the plant concludes it is all bad luck, and gives it up, thinking she has no luck in growing anything.

In nine cases out of ten the trouble lies in the soil and care of the plant. Florists understand their business pretty well, and often use some powerful fertilizer to make a plant show its best qualities. When it gets into the hands of a stranger, the plant has to struggle for itself, and often misses the care and attention of the florist. Very often the plant becomes pot-bound, or the drainage is not good. In many instances the soil needs replenishing.

In the bottom of the pots there should always be some crushed stone, pebbles, or charcoal, and the soil should be placed on top of this.

A reliable way of preparing the soil is to take one part of sand, one part of good, rich loam, and another part of well-decayed cow manure. A little rotten woods dirt mixed with this will make it better. Of course, if these are difficult to obtain, it will do pretty well to secure some of the very best earth from the garden, where other plant life seems to thrive.

It is well to purchase a little plant food or fertilizer, and use it according to directions. I make my own, and although it costs but a few cents an ounce, it produces results that make it worth its weight in gold. The use of such fertilizer will make a good plant



MEN MAKING THEIR ESCAPE FROM A SUBMARINE

remain good, and it will make a good plant from a poor one.

I prepare the pots as described above. If the porch is enclosed, or you have a large window where you hope to grow plants this winter, construct a large shelf, or table, and place a three- or four-inch rim around the edges, and put about two inches of clean sand on the table. This is to set the pots in, and it will assist greatly in holding the moisture. The pots should be set at least an inch deep in the sand. This is much more satisfactory than allowing the pots to sit on a bare table or shelf.

Pinch off the two lower leaves from the cutting. Place this end in the soil in the pot, after making a hole two or three inches deep and putting water in it. I use three- or four-inch pots for small cuttings. It is not well to leave too much top to the cuttings.

Geraniums grow more readily than petunias, although with care the latter can be made to do all right.—*Youth's World.*

Standard of Attainment

THE fierce storms predicted in the sure word of prophecy are about to burst upon the world. Many of the young men and women who have been sailing under the Christian banner, will then be swept from their moorings. Every cable will strain, and many will snap in the angry, surging waves. Will your cable hold? Are you securely anchored to the sure Rock of Ages?

One thing is needful. That thing is a personal knowledge of the truth. Look back through the ages. What enabled Joseph to stand as a rock for the principles of true manhood? What kept up his courage when he was unjustly thrust into prison, and kept down self-pride when circumstances lifted him to the throne?—It was a personal knowledge of the truth which in his life had become a transforming power. David said, "Thy word have I hid in mine heart, that I might not sin against thee." That same word enabled Daniel to stand when others fell. And so on down through the long list of martyrs, patriarchs, prophets, missionaries, and obscure Christians, there is but one way to stand; and to this way the Saviour pointed when he said, "Ye shall know the truth, and the truth shall make you free."

We need to know the truth, for our own and others' safety. Without a knowledge of the genuine, we shall be unable to detect the expert counterfeits which Satan is pressing into circulation these last days. Without that knowledge, we shall fail in our mission to the world. Little truth reaches the ungodly, save as it "filters through the lives of the godly." We must know the truth before we can live it, and before we can teach it to others.

We should be able to test the opinions of men by the Word of God. But how many young people can show what the Bible teaches concerning the second coming of Christ, the Sabbath, the nature of man, the punishment of the wicked, the earthly and the heavenly sanctuary, etc.? We should also be able to look back through the decades, and see how, through the providences of God, the small beginning of our denominational work has developed into a well-organized missionary enterprise, which is to-day operating in nearly every country on the globe. Can we do it? Do you know when and why our denomination was organized? Can you tell others of the struggles of its pioneers? Do you know when and under what circumstances our first foreign mission work was done? Could you give the important historical facts concerning our medical, our educational, and our publishing work? Can you see God's guiding hand in the work of the denomination?

Note carefully the following words from the pen of Mrs. E. G. White:—

"The work is soon to close. The members of the church militant who have proved faithful will become the church triumphant. In reviewing our past history, having traveled over every step of advance to our present standard, I can say, Praise God! As I see what God has wrought, I am filled with astonishment and with confidence in Christ as a leader. *We have nothing to fear from the future, except as we shall forget the way the Lord has led us, and his teaching in our past history.*"

We should know the history of our denomination, and we should know our Bibles as well. "A systematic study of the Bible," says Howard Johnston, "is

as essential to our spiritual growth as regularity in eating is to physical. . . . Cut off an army from the base of supplies, and there will be no more victories. We sometimes wonder why so many Christians are so easily conquered by sin. An unopened Bible will generally enter into the explanation."

Standard of Attainment is a plan for getting a good fundamental knowledge of Bible doctrines and of denominational history. It is an important landmark on the road to thorough preparation for service, and reaching it will give you confidence and courage to press on to greater heights. Colonel Parker says: "No one is educated unless he is a perpetual student. If you ever stop studying, you will have no education." But to study themes into which angels love to look, is indeed a pleasant necessity; and truly—

"There's life alone in duty done,
And rest alone in striving."

MATILDA ERICKSON.

Gems of Thought

PERHAPS we err as often in not doing the things we ought to do, as we do in doing the things we ought not to do.

Possibly it is as much to our discredit to fail to perform the duties we should perform, as it is to commit acts we should not commit.

The neglect to perform some necessary and urgent duty has often been attended with most serious and disastrous results.

J. W. LOWE.

An Interesting Letter

THE following letter should be cheering to our faithful magazine workers:—

"The Simmons-Baker Company, Real Estate, Loans, and Insurance.

"NIAGARA FALLS, N. Y., Aug. 30, 1910.

"*Signs of the Times Monthly,*
"Mountain View, California.

"GENTLEMEN: I bought the August number of your *Monthly* the other day, and was so much pleased with it, especially with the 'Education Specials,' that I feel like reading it every month, so I send you one dollar, and ask you to place me on your list of subscribers.

"I notice a directory of schools which you publish. Are they all schools which emphasize the Bible, and give instruction along the line of thought expressed in your *Monthly*? I have a son sixteen years old whom I wish to send to an institution of learning that is different from most colleges of the land at the present time, for I am very anxious to have him receive religious training such as the Bible stands for. We are going to move to Fresno County, California, in about three months; and if some of the California schools on your list meet our requirements, it is most likely that we shall place him in one of them.

"Another question, Do you work in the interest of any particular denomination, or what are your views in this respect? I hope you will write me in regard to the matters above mentioned, that we may be of mutual benefit. I shall certainly try to have my friends become readers of the *Signs of the Times*.

"Very truly yours,

"_____"



Children of China.



Indian Child,
Central America.



"The Little Helper,"
Japan.



Two Little Girls in New Guinea.

CHILDREN'S PAGE

The Democracy

I DWELT for a while in a wonderful isle,
'Twas the wonderful Isle of Boys,
And it lies not far from the harbor bar
Of the turbulent Town of Toys.

'Tis a rollicking race who inhabit the place
And romp on its sun-kissed sand,
But I'm happy to say that with all of their play
They've a mighty good law in this land.

For the law, it would seem, makes worth supreme,
By merit you stand or fall;

And the question is not, "How much have you got?"

But, "What can you do?"—that's all.



The family tree isn't one, two, three,
In the land I journeyed through,
And they don't give a rap for the pampered chap
Who boasts that his blood is blue.

If a raggedy lad, with a no-count dad
And a hat with a brimless crown,
Beats a rich man's son in a half-mile run,
He's as good as the best in town.

The question is this: "Will you hit or miss,
Are you in it to lose or win,
Are you good and game, and how true is your aim

When you throw from the left field in?

"Do you worry and fret when the day is wet,
Or brighten it up with a song?
Will you stand and fight when you know you're right?

Can you yield when you know you're wrong?

"Do you willingly share your apple or pear
When another boy asks for a bite?
Will you lend him your bat for a game of 'cat'?

Will you give him a turn at your kite?

"How high can you climb, in a given time,
Toward the top of a tall old birch?
How good is your grit, how quick is your wit,
How keen is your eye in a search?

"Will you stand by a friend when storms impend?

Are you steady of arm — and knee?
If it comes to a pinch will you fight or flinch,
Will you stick to your guns, or flee?"

Now, that is the scheme of the quaint régime
In this wonderful Boyland Isle,
And I guess you'll admit that it's fair and fit,
For it makes good work worth while.

It is years — and more — since I left that shore,

Since I shared in its tears and joys,
But I search in vain for a fairer reign
Than I found in the Isle of Boys!

— Carl Werner, in *Youth's Companion*.

The Schoolboy Bank



It is frequently said that thrift is less common in boys of this generation than it was in the days of their grandfathers. It is a fact, undoubtedly, that most boys nowadays grow up without acquiring the valuable habit of saving their pennies.

That the habit is not a difficult one to acquire is apparent as the result of an experiment recently carried out successfully by the boys of Public School Seventy-Seven in New York City. In the basement of the school building they have organized a bank,—with offices and schoolboy officers and regular banking hours,—in which the methods of the great banks are closely copied.

A room formerly used for storing lumber for the manual-training classes was transformed for the purpose. The boys in the manual-training classes built partitions, desks, doors, and windows, and made the wire network for the cashier's and the paying and receiving tellers' cages. Boys in the physics classes installed electric lights, and in a short time this bank for schoolboys, made and run by the boys themselves, was opened for business.

Each depositor, after signing his name in a large book, is provided with a card, one side of which indi-

cates, in a series of numbers, deposits of from one cent to five dollars, and the other side, withdrawals of similar amounts. When a boy wishes to make a deposit, he goes to the teller's window, and announces his name, class, and the number of his deposit card. The teller looks up a duplicate card in the possession of the bank, and passes it to the receiving teller, who places the two cards together, and punches the amount of the deposit. The duplicate card is then returned to the bank file and the other given back to the boy. As in any bank, before the deposit can be made, the boy has to make out his deposit slip, and this, also, is placed on file.

Although deposits as small as one cent are allowed, the smallest amount yet received has been more than double that sum. When the amount of a boy's deposits reaches two dollars, he may obtain a check-book, but in order to have the privileges of a checking account, he is required to keep on hand a balance of fifty cents. The check-books are identical with those of any financial institution, the checks being printed with "Bank of Public School Seventy-Seven" in large letters across the face.

The oldest of the officers of the school bank is seventeen; the president is fifteen. This makes him prob-

ably the youngest bank president in the country. The directors, as well as the officers, are all boys, but one of the teachers of the school, the one who suggested to the boys the idea of a bank, acts as an adviser, and helps them when any intricacies arise which they do not understand.

An arrangement has been entered into with the Yorkville Bank, by which that institution has agreed to take over from the school bank accounts of five dollars or more, and to pay interest on them. As each additional dollar is accumulated at the school bank, it may be transferred to one of the already established accounts at the Yorkville Bank.

When the school bank opened its doors to depositors recently, there was a rush on the part of the boys to place their small funds in safe-keeping. The demand for bank-books was far in excess of anything anticipated, and the supply of books was used up in a short time, so that there were probably two hundred boys who could not be accommodated. At present the bank has four hundred depositors, and the total amount in the bank safe is about one hundred twenty-five dollars. The first day the bank took in ten dollars in deposits, as against one dollar, the highest amount ever taken in before in one day under the system by which the boys gave their money to the teacher to be saved for them.

It is believed that the bank will not only make the boys more thrifty, but that it will also react on some fathers, and stimulate in them the desire to possess bank-accounts. The training in banking methods which the youthful officers are receiving should prove valuable to them in later years. Altogether, the experiment is interesting and suggestive.—*Youth's Companion*.

The Arithmetical Puzzle Solved

THE following solution was sent in by one of our readers thirteen years of age. The principle stated by her is not only correct but her statement is clear and concise. She says:—

"I read the article in the YOUTH'S INSTRUCTOR entitled 'Where Ciphers Count,' and have found out what was wrong. There is a rule in arithmetic which says that the multiplicand may be a concrete number or an abstract number, but the multiplier *must* be an abstract number. Therefore it can not be \$5 times \$5, but is 5 times \$5, and so with the cents. Instead of 500 cents times 500 cents it should be 500 times 500 cents or 500 times \$5.00. In one place we multiply \$5 by 5, but in the other case we multiply \$5 by 500. So we can see why there is such a great difference between the answers.

"I don't know whether I have stated this as clearly as it might be stated, but I can see it very plainly."
"BETH FREDERICK."

"ONE of the maxims of Rothschild should be placed in every schoolroom: 'Do without fail that which you determine to do.'"

"If thou art living a righteous and useful life, doing thy duty cheerfully where God hath put thee, then thou in thy humble place art humbly copying the everlasting harmony and melody by which God made the world."

THE CHILDREN'S COOKING CLASS

CONDUCTED BY D. D. FITCH

Desserts — No. 9



IN this lesson we will learn how to make a few simple desserts the use of which will not be injurious. In "Ministry of Healing," page 302, we read: "Especially harmful are the custards and puddings in which milk, eggs, and sugar are the chief ingredients. The free use of milk and sugar taken together should be avoided."

BANANA SAGO PUDDING.—Sago, one-half cup; water, one quart; sugar, one-half cup; bananas, three.

Wash the sago well, and then add the sugar and the water in which it is to be cooked. This should be done in an inner boiler. Allow it to cook until transparent, stirring it away from the sides occasionally with a spoon. Put a thin layer in the bottom of a granite pudding pan, place on it a layer of sliced bananas. Repeat the process until all of the cooked sago has been used and forms the upper layer.

PRESSED FRUIT PUDDING.—This dessert needs no cooking, and makes a good Sabbath dish. Cover the bottom of the pudding pan with very thin slices of stale white bread, from which the crust has been removed, then add a layer of stewed strawberries or blueberries, add another layer of the sliced bread and berries; place another pan and a weight on top of this to do the pressing, and allow to stand for several hours. Cut into squares, and serve with a cream pudding sauce.

STRAWBERRY FLUFF.—Strawberries, one pint; egg whites, two; sugar, three-fourths cup.

Remove the hulls; wash and mash the berries, then add the sugar and the unbeaten whites of the eggs. With the batter whip beat the mixture until it becomes very stiff and light. This is an easily prepared dessert, and is very palatable indeed. Other fruits may be substituted for the strawberries.

COCOANUT APPLE PUDDING.—Peel, quarter, and core four or five tart apples. Place them in a granite pudding pan, sprinkle with sugar, add water, and cook under cover in a slow oven until perfectly tender.

Remove from the oven and sprinkle with shredded cocoanut and cover with a thin layer of cake batter, the recipe for which was given in the lesson on cake. One fourth the quantity called for in that recipe will be sufficient for this pudding. After this has been baked, it can be cut into squares. Serve with an appropriate sauce.

SALTED PEANUTS.—Slightly brown shelled peanuts in the oven. After the hulls have been removed and all imperfect nuts taken out, drop the nuts into the white of an egg—to which a tablespoonful of water has been added—that has been partially beaten. Stir in a handful of salt, and turn all into a coarse colander and rub with the hand until sufficient salt has passed to leave the nuts of the right saltiness. Spread in a pan, and keep in a warm place to dry for about twenty-four hours.

CRYSTALLIZED PEANUTS.—Proceed as for salted peanuts using sugar instead of salt.



M. E. KERN Secretary
MATILDA ERICKSON Corresponding Secretary

Standard of Attainment

LEADERS' NOTE.—Last week we called your attention to the Standard of Attainment examination. There are still a few weeks in which to prepare. To give the members of your society a clearer idea of what the Standard of Attainment examination really is, the questions used in the examination for September, 1909, are published in this paper. Devote the time of your regular meeting to answering these questions. Assign them to individuals at least one week before the meeting, so that the young people will be able to give prompt, brief, yet comprehensive answers. We would also suggest that the article, "Standard of Attainment," on page nine, be read at the meeting.

On page thirteen is a cut of the certificate granted to those who pass the Standard of Attainment examination. The certificate is eight and one half by eleven inches, and is lithographed on a good quality of linen paper. The examination is taken either in the presence of the church elder or some one appointed by him. The Bible, but not a concordance or any other book, may be used in answering the questions. Some conferences have passed resolutions requesting their young workers to take this examination. Many young people have taken it, and many more are preparing to do so. We hope some of the certificates issued this fall will be for young people in your church. There are only four more lessons in the Bible Doctrines society studies,—“Health Reform,” “Destruction of the Wicked,” “The Millennium,” and “The Home of the Saved.” Your conference secretary will send the examination questions to your church elder in good time.

Denominational History

1. Tell how the first Seventh-day Adventist paper was printed.

2. What interesting event is connected with 1849? 1852? 1866? 1875? 1877?

3. Discuss, (a) naming our denomination; (b) the plan of its organization.

4. (a) Name and locate at least ten of our missionaries now in foreign fields. (b) What Scriptural command is our mission work fulfilling?

5. Write a short paragraph on the history of the *Review and Herald* or the *YOUTH'S INSTRUCTOR*.

6. Describe briefly the development of our health work.

7. Explain the meaning of, (a) the first angel's message; (b) the second angel's message; (c) the third angel's message; (d) the tarrying time; (e) the midnight cry.

8. Write a short paragraph of about twenty-five words on each of the following persons: Joseph Wolff, Josiah Litch, Joshua V. Himes, Joseph Bates, J. N. Andrews, Uriah Smith, James White, J. G. Matteson, Annie R. Smith, James Erzenberger.

9. Name and locate eight of our large educational institutions.

10. What are two great essentials of the remnant people? Are these found in the Seventh-day Adventist denomination? Prove your answer.

11, 12. In a story of about five hundred words, tell the experiences of the advent people from 1838-52. Bring in the important events and tokens of divine guidance.

Bible Doctrines

1. What does the Bible teach about its authorship? Give two or more texts.

2. With what prophecy does Daniel 11 close? What portions of this prophecy remain unfulfilled?

3. Show from the Bible the origin, purpose, and perpetuity of the Sabbath.

4. What events mark the beginning and what events the close of the millennium? Give references.

5. Give two references on each of the following phases of the second coming of Christ: (a) Promise; (b) signs; (c) manner; (d) purpose.

6, 7. Give two or more texts which show what the Bible teaches concerning, (a) the punishment of the wicked; (b) the duty of Christians to pay tithe; (c) baptism; (d) the Lord's supper; (e) spiritual gifts.

8. Write a paragraph on the two covenants. Use Bible references freely.

9. Explain carefully the rise and work of the two-horned beast. What part of the prophecy has been fulfilled?

10. Prove that the little horn of Daniel 7 and the leopard beast of Revelation 12 are both symbols of the Papacy.

11. Explain the time for the cleansing of the heavenly sanctuary.

12. Show clearly from the Bible that the redemption of man is impossible without faith in the atonement.

13. Give several texts showing the importance of prayer to Christian living.

14. Does the Bible teach religious liberty? Prove your answer.

15. Write a paragraph on the work and reception of the Holy Spirit. Use four or more references.

Missionary Volunteer Reading Courses

Senior No. 4 — Lesson 4: “Successful Careers,” Chapters 15-19

NOTE.—“When shall I read the assignment in the *INSTRUCTOR* of October 11?” asks one. You should read it during the week ending October 22. The assignment in any *INSTRUCTOR* is always for the same week as the Sabbath-school lesson in that paper. “Shall I write out the answers to the test questions each week, and send them to the conference Missionary Volunteer secretary?” asks another. No, the weekly test questions are published to help you in your personal study. They will help you fix important facts in your mind. It is only the written reviews given after completing the books that are to be sent to your conference secretary, and in writing these reviews you will be privileged to use your book.

Test Questions

1. How did Christianity change Lucretia Mott's life? Characterize her briefly. To what cause did she devote her life? What discouragements did she meet? Give her last words.

2. How did George Peabody's use of his spare moments contribute to his success? What valuable business principles did he practise? Do you think he believed Prov. 19:17? For what special gifts is he remembered?

3. To what do you attribute James G. Blaine's success as a journalist? What positions did he fill in the federal government?

4. What made John Franklin a sailor? How does his life illustrate that devotion to one's work makes even hardships pleasures?

5. Tell the story of George Briggs's struggle for an education. Why did his father-in-law think he would fail in his profession? What do you consider the strongest points in his character?

6. Draw at least five lessons you have learned from the sketches read thus far in the book. Observe how perseverance and self-sacrifice enter into each career.

7. Fix points in mind by relating them to others.

Notes

BATTLE OF TRAFALGAR.—It was at this battle that Lord Nelson uttered those famous words which still live, "England expects every man to do his duty." "Though he fell himself in the hour of victory, twenty French sail had struck their flags ere the day was done. The French and Spanish navies were in fact annihilated. From this hour the supremacy of England at sea remained unquestioned; and the danger of any invasion of England rolled away like a dream."

VAN DIEMEN'S LAND was the name given to Tasmania by the Dutch explorer who discovered that island in 1642. He named it for the governor of Java.

"**OBLIQUY**," on page 127, should be "obloquy." When reading James G. Blaine's biography, let your history freshen your memory of the "fourteenth amendment," and the "Reconstruction Bill."

Junior No. 3 — Lesson 4: "How the World Is Clothed," Pages 80-112

NOTE.—This week the junior reading circle visits every quarter of the earth. Trace this interesting journey on your map. The author refers to stories which many boys and girls are taught to believe. Let this fact make us more anxious to do all we can to send them the true story of the Saviour. In connection with what the author says about camel's hair it will be interesting to notice Mark 1:6.

Test Questions

1. Describe life on a large Australian sheep ranch. How are the sheep cared for? and how is the wool prepared for market?
2. What two animals are special enemies of sheep farms? Why?
3. What makes sheep raising hard on the Falkland Islands? on Tierra del Fuego?
4. How are the children of shepherds on the Falkland Islands educated?
5. What would it cost to ship wool enough for a suit of clothes from Australia to England?
6. Where does the Angora goat come from? For what is its wool used?
7. How are cashmere shawls made? Why are they expensive?
8. Describe the Bolivian llama. How does its wool compare with that of alpaca wool?
9. Where is the home of the yak? How does it compare with the llama? For what is its fur used?
10. How much wool does the United States use in one year? How many sheep would be needed to supply this demand?
11. What is meant by sorting, fulling, and teazeling wool? Which do you consider most difficult?
12. How is silk made from mulberry leaves?
13. How was silk raising introduced into India? Greece? Italy? Germany? England? How did the industry prosper in the United States?
14. What does Mr. Carpenter say about silk hats? sheep-eating parrots? two kinds of camels?

Notes

"**THE GREAT WALL** was built by the Chinese as a means of defense against the invasion of the Tartar hordes from the north. It begins at the sea and runs over the mountains clear across the northern boundary of China proper, just south of the vast tributary provinces of Manchuria and Mongolia, until it reaches the Desert of Gobi, north of Tibet. In a straight line it is more than twelve hundred miles long, and with its windings it measures, all told, a distance of about fifteen hundred miles. It is about twenty-five feet wide and thirty feet high. It is composed of a mass of stone and earth mixed together and faced with walls of gray or slate-colored brick, the interior being so packed down and filled in that throughout much of its eastern portion it is as solid as stone."

LAKE TITICACA.—"Steamboating above the clouds! Floating over some of the highest waters of the globe! Sailing

in sight of glacial snows amid the tops of the Andes, so near the sky that heaven and earth seem to meet close around us, and make us think we are on the very roof of the world! We are outside the harbor of Puno (poo'no), on the broad waters of Lake Titicaca. The air is so clear we can see for miles. There are altogether eight large islands in the lake, some of which are inhabited. This lake upon which we are floating is higher up in the air than most of the mountain tops in our country. It is a wonderful body of water. It is almost half as large as Lake Ontario, and it lies here twice as high as the top of Mount Washington. Those little huts we see on the islands are among the highest houses in the world in which people live, and this is really the loftiest of all lakes upon which steamboats sail."

Our Work in Europe

READ the following extract from Brother Guy Dail's letter. How will you answer this call to consecrate yourself and your means to missions?

"I am so happy that our work in Europe continues to grow. It was my privilege to be present at the meeting in southern France, which was very good indeed, and at the first annual gathering of Seventh-day Adventists ever held in Spain. It was held in Barcelona, August 24-28. About thirty of our own people in Spain attended. They love the message. They also seem to have a great love for each other.



Though very poor in this world's goods, they are working hard for the spread of the truth. Our literature is being circulated everywhere the canvassers go, and our people work earnestly for their relatives and friends.

"I feel sure that if the people of the States could only get a glimpse of these fields as they are, and hear the testimonies of thankfulness given by those who have been born into the message amid great trial and many difficulties, they would never get discouraged in giving for missions; and many of the youth, especially, would have it as their greatest and highest and holiest ambition to become missionaries to the regions beyond. Do all you can to get young men and women to fit themselves for the work in these fields, by getting them to know God where they are, to study his Word for their daily food in spiritual things, and to work for others through the young people's work and in the missionary societies of the local churches."

MAN'S inhumanity to man makes countless thousands mourn.—Burns.



THE INTERMEDIATE LESSON

VI—Jesus Mocked by Soldiers; Pilate's Last Effort to Release Him

(November 5)

LESSON SCRIPTURES: Matt. 27:27-34; John 19:1-17; Mark 15:16-23; Luke 23:26-32.

MEMORY VERSE: "Who, when he was reviled, reviled not again; when he suffered, he threatened not." 1 Peter 2:23.

The Lesson Story

1. After he had been scourged, "the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe." The Romans despised the Jews, and now that one who claimed to be their king was in their power, they mocked the patient, innocent Victim they had before tortured.

2. "And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head." They jested at his claim to be a king, and Satan led them on in their abuse of the Son of God, hoping to provoke him to sin in his sufferings. If he had failed but in one point, he would have been an imperfect offering, and the world would have been lost instead of redeemed.

3. But Jesus despised the shame, and remembered that he was working out the only plan by which man could be saved. He says, "I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting." Isa. 50:6.

4. Pilate thought when the priests saw Jesus scourged and mocked their hearts would be moved to pity him; but the Jews now saw Pilate's weakness, and they determined not to cease their efforts until he gave command that Jesus should be crucified.

5. Pilate made one more effort to move the priests to pity the Saviour. Barabbas was released, and "Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!"

6. As Jesus and Barabbas stood before the multitude, all could see the difference in their characters. Barabbas looked what he was, a wicked, hardened criminal; but the face of Jesus was full of love, gentleness, and kindness. They could see the stains of blood where the thorns had pierced his brow, and the long, bleeding lines across his back showed where the cruel scourge had struck him. There was nothing cowardly and weak in his appearance, but rather the calmness and dignity of a king.

7. Pilate said: "Behold the man!" "Behold, I bring him forth to you, that ye may know that I find no fault in him." But there was no pity in the hearts of priests or soldiers. "When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.

8. "The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin." Jesus here referred to Caiaphas, who, as high priest, represented the Jewish nation. The Jews had the Scriptures, and might have known from the prophecies that Jesus was all he claimed to be. God requires most of those to whom he has given greatest light.

9. "And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar." Again Pilate sat in the judgment-seat, and when he "saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children." That prayer was heard in heaven, and will be answered in the day of Judgment.

10. Pilate wanted to deliver Jesus, but he wanted to keep his office and serve the Emperor Cæsar more. He chose the world instead of Christ, and the Jews accepted Satan instead of Jesus as their leader.

11. It was the preparation day before the pass-over, and Pilate said to the Jews, "Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar." "And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified." Again Jesus was scourged, and his suffering was greater than before. We can never understand how much he endured that we might be saved from sin.

Questions

1. Where did the soldiers take Jesus after he was scourged? Who gathered about him? What did they put on him? How did the Romans regard the Jews? How did they now treat Jesus?

2. What did they place upon the head of Jesus? What did they put in his right hand? What insult did they offer the Saviour? What suffering did they cause him to endure? At what did they jest? Who led them on in such abuse? What did Satan hope to accomplish? What would have been the result if Jesus had failed in one respect?

3. How did Jesus regard the shame he suffered for us? What plan was he working out? What did he willingly do? From what did he not hide his face?

4. What did Pilate think would move the priests to pity Jesus? But what were they determined to do?

5. Whom did Pilate release? Then whom did he bring forth? What was the appearance of Jesus? What did Pilate say to the priests? How many times did he declare, "I find no fault in him"?

6. What could all see as Christ and Barabbas stood before them? Describe the appearance of each.

7. What did Pilate tell them to behold? How did the sight affect priests and rulers? How must the angels have felt as they looked on Jesus? What cry did the priests and officers raise? What did Pilate then tell them to do? What sentence did he again repeat?

8. What reference did the Jews make to their law? What made Pilate afraid? What reasons had he for believing that Jesus was the Son of God? Where did he again go? What question did he ask Jesus? How did Jesus receive this question? What did Pilate then say? How did Jesus reply to these statements? Who did he say was the greatest sinner? To whom did he refer when he made this statement? In what way was Caiaphas and those he represented greater sinners than Pilate? Of whom does God require most?

9. What did Pilate seek to do from that time? How did the Jews seek to test his loyalty to Cæsar? What did Pilate then see? How did he try to disclaim any responsibility for the death of Jesus? Did this make him guiltless? What did all the people say? Where was this prayer heard? When will it be answered?

10. Why did Pilate not set Jesus free? What choice did he make? Whom did the Jews choose as their leader?

11. On what day was the trial of Jesus held? What did Pilate say to the Jews? What cry did they raise? What questions did Pilate ask? What did the chief priests reply? Then what did Pilate do? What suffering did Jesus again endure? What can we never understand?

8. When Jesus did not censure him, what statement did Pilate make? Verse 10.

9. What did Jesus reply? Verse 11.

10. What argument did the Jews bring against the further efforts of Pilate to release Jesus? Verse 12.

11. Moved by fear, what did Pilate do? What did he say? What hour was it? Verses 13, 14; note 3.

12. What did the Jews reply? What question did Pilate ask? By what statement did they acknowledge their awful apostasy? Verse 15; note 4.

13. After all their mockery of Jesus, what did they now do? Matt. 27:31; John 19:17; note 5.

14. Upon whom did they place the cross too heavy for Jesus? Matt. 27:32; Mark 15:21.

15. Who followed him on the way to the cross? What did he say to them? Luke 23:27-31; note 6.

16. Who were led out with him to be crucified? Verse 32.

17. On reaching Golgotha, what was given him to drink? Matt. 27:33, 34.

Notes

1. "Into the common hall," or the pretorium, or governor's house. (See margin.) The whole band, or cohort, gathered together to mock Jesus. He had endured six trials,—before Annas; before Caiaphas and the Sanhedrin at night; before the same body in the morning; before Pilate; before Herod, and again before Pilate. At last, to appease the mob, sentence is given against him. Yet after all this Pilate puts forth one more effort to save the Prisoner whom he feared, and whom he knew was innocent.

2. Once more Pilate seeks to release Jesus. Once more he declares, "I find no fault in him." Once more he halts, waits, hesitates, falters, fails.

"Behold the man!" It is probable that Pilate pointed to the Saviour, and his object evidently was to move them to compassion, and to convince them, by a sight of the Saviour himself, that he was innocent. . . . The conduct of Pilate was as if he had said: 'See! The man whom you accuse is arrayed in a gorgeous robe, as if a king. He has been scourged and mocked. All this he has borne with patience. See! How calm and peaceful! Behold his countenance! How mild! His body scourged, his head pierced with thorns! Yet in all this he is meek and patient. This is the man that you accuse; and he is now brought forth, that you may see that he is not guilty.'—*Barnes's Notes on John 19.*

3. "'Judgment-seat.' The tribunal, or place of pronouncing sentence. He came here to deliver him, in due form of law, into the hands of the Jews.

"'Pavement.' This was an area or room of the judgment-hall whose floor was made of small square stones of various colors. This was common in palaces and houses of wealth and splendor.

"'Gabbatha.' This word is not elsewhere used. It comes from a word signifying to be elevated. The name given to the place by the Hebrews was conferred from its being the place of the tribunal, as an elevated place."—*Barnes.*

4. Pilate had before this delivered Jesus to his soldiers to be crucified. But he makes one more attempt to move the Jews to pity and release Jesus. But their heart is closed to pity, and they even repudiate God's rulership over them. They had rejected God's Representative, and had demanded his death, and said, "His blood be on us, and on our children;" and finally, as the climax of their rebellion, they repudiated Jehovah their King by declaring, "We have no king but Cæsar."

5. "The name [Golgotha] can not have been derived from the skulls which lay about, since such exposure would have been unlawful, and hence must have been due to the skull-like shape and appearance of the place. Accordingly, the name is commonly explained as the Greek form of the Aramaean *Gulgalta*, or the Hebrew *Gulgolet*, which means a skull."—*Edersheim, "Life and Times of Jesus," Vol. II, page 585.*

6. "'For if they do these things in a green tree, what shall be done in the dry?' By the green tree, Jesus represented himself, the innocent Redeemer. God suffered his wrath against transgression to fall on his beloved Son. Jesus was to be crucified for the sins of men. What suffering, then, would the sinner bear who continued in sin? All the impatient and unbelieving would know a sorrow and misery that language would fail to express."—*"Desire of Ages," chapter 78, page 743.*

"For, if Israel had put such flame to its 'green tree,' how terribly would the divine judgment burn among the dry wood of an apostate and rebellious people, that had so delivered up its divine King, and pronounced sentence upon itself by pronouncing it upon him!"—*Edersheim, "Life and Times of Jesus," Vol. II, page 588.*

THE YOUTH'S LESSON

VI—Jesus Mocked by Soldiers; Pilate's Last Effort to Release Him

(November 5)

LESSON SCRIPTURES: Matt. 27:27-34; John 19:1-17; Mark 15:16-23; Luke 23:26-32.

LESSON HELPS: "Desire of Ages," chapter 77; *Sabbath School Worker.*

PERSONS: Our Lord; Pilate; Roman soldiers; priests and people; Simon of Cyrene; two criminals.

MEMORY VERSE: I Peter 2:23.

Questions

1. After Pilate gave sentence against Jesus, what did the soldiers do? Matt. 27:27, 28; note 1.

2. What did they place upon his head? What in his hand? How did they mock him? John 19:1-3; Matt. 27:28-30.

3. What effort did Pilate now put forth to release Jesus? John 19:4.

4. With what words did he appeal to the people in behalf of the suffering Saviour? Verse 5; note 2.

5. What did the Jews reply? What did Pilate at last do? While giving sentence against Jesus, what testimony did he bear in his behalf? Verse 6.

6. In what words did his murderers defend their desire to crucify him? Verse 7.

7. How did their reference to the law affect Pilate? What did he do? Had Jesus any instruction for him? Verses 8, 9.

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The Union

No North, no South, no East, nor West;
One land, one realm, by freedom blest.

— Charles W. Butler.

Do You Wish to Help?

SEVERAL years ago the editor of the INSTRUCTOR made a call in the paper for a few dollars to send the INSTRUCTOR to a school in India, and to the mission in Portugal. There are now one or two calls for the INSTRUCTOR from charity institutions. If any of our friends wish to aid in meeting such calls for the paper, let them send their donation to the editor, stating the purpose to which it is to be devoted, and the paper will be sent to those asking for it.

"To Arms!" Is the Call

"AND ye shall hear of wars and rumors of wars." We are surely living in the time of the fulfilment of this text. Last evening's paper (October 3) contained the following headlines: "Revolution Rends Five Governments: Mobs Burn and Kill. Portuguese Monks Slain. Bloody Outbreak in Albania and in Honduras. Spain is Seething. Uprising in China."

That there is great political unrest among the nations to-day is evident. Portugal has already thrown off the yoke of monarchy, and proclaimed itself a republic. Her royal family is in exile. Spain is not far behind Portugal in its republican spirit. Only the drastic measures of the king prevent open rebellion. Albania is revolting against Turkish rule. In China and Honduras the antforeign spirit is the cause of disturbance. British war-ships are being rushed to both countries to protect the English consulate. The commandant of the Honduran barracks at Amapala threatened to burn at the stake every foreigner found in the town at the expiration of twenty-four hours. An American gunboat has been ordered there to protect American interests. The same paper states that the situation between Greece and Turkey forebodes war that may involve the four "protecting powers" of Greece as well as the two warring countries.

What do these things mean to us? Do they not at least show that we should double our effort to bring the light of the last gospel message to these peoples before war breaks forth?

Let our young people arm for battle; but let it be for the battle for truth and right. Let it not be for earthly kingdoms, but for the eternal kingdom of King Emmanuel. The call to arms is sounding now from the battlements of heaven. Will you not heed the call before it is too late? Let no worldly pleasure or financial offer lure you from the work to which the Lord of heaven and earth is directing you.

A Thought on Ps. 26:3

A FRIEND of mine who has recently returned from the continent, was describing to me a wonderful and exhilarating walk in Switzerland, his description culminating in this sentence: "And Mont Blanc was in front of us for miles!" I was able to appreciate the effect of that contemplation upon the man's stride. And when the psalmist kept the loving-kindness of God before his eyes, grace would attend his steps, and he would walk in the energy of the inspiration of light.—J. H. Jowett.

The Christian's Safeguard

WHEN influenza was claiming thousands of victims, a friend of mine, hearing that eucalyptus was a perfect safeguard, saturated his handkerchief and clothes with eucalyptus-oil. He was enveloped by an atmosphere of it. The result was that when the microbes of the disease came toward his person they were met by a perfect envelope of eucalyptus, and the battle was fought out in the air rather than in his blood. So those who are "filled with the Spirit" are "hid with Christ in God." There is a perpetual conflict, but as the flesh lusts for predominance, it is met and overpowered by the Spirit of love, joy, and peace, so that the self-life can not do as it otherwise would.—F. B. Meyer.

What Service Does

A BOY has come to his pastor to tell him of his doubts. The pastor listens to them, and his own heart beats with the tenderest pity for the lad.

"It is a most serious hour for you, my lad," the pastor says; "will you do me a favor this afternoon?"

"I will, with pleasure; tell me at once what you would have me do."

"Go for a visit this afternoon to the old blind man," whose name he gives, "and read to him several chapters from the Word of God."

The lad turns pale. How can he do it? What will he read? The pastor tells him what to read, and asks that again at seven that day he join him in the study, and tell how his visit went. The day goes by. At seven the pastor is eagerly waiting in his study for the lad. The lad is at the door. There are tears upon his face. He is alternately sobbing and laughing like a little child. What does it mean? His words explain:—

"Say not a word about my giving up the church—about my doubts and fears. When I read to the old blind man, he became so happy that he shouted for joy, and I think I shouted, too. O pastor, I have learned my lesson! Henceforth I will be busy for my Lord."—*The Brooklyn Eagle.*

"NOBLE impulses are prophets without voices."