

THE YOUTH'S INSTRUCTOR

REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH

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Dairy Products in the Tree Tops

In the English dairy shops you may buy eggs, butter, milk, and bread. Well, in Jamaica, one may gather a variety of all of these from the tree tops.

The egg is a fruit called the ackie. It grows on a large tree. A reddish, husk-like pod breaks open, and inside is a creamy yellow pulp which looks and tastes much like scrambled eggs.

Butter is supplied by the avacado, or alligator pear. Its meat is a yellowish pulp which spreads like butter, and tastes very like it, too.

The milk, of course, comes from the cocoanut, always at hand in the tropics. The meat of the nut is grated, and water is pressed through it, taking out the oily milk. It is so rich even after the process that it must be diluted still further with water. Cream rises on the milk if left standing.

The breadfruit-tree offers a much-used substitute for bread. When boiled and baked, it is a fairly eatable starchy food. The cultivated taste relishes it, but to the uninitiated it is a poor substitute for the baker's loaf.

But it is a fact that one may shake down dairy products—of a sort—from the tree tops in Jamaica. It is a remarkably interesting little island.

W. A. SPICER.

A Trip Through Egypt—VI

Thebes

HAVING been told that we have seen the best of all at Karnak, we do not expect much of the ruins across the river, and are agreeably surprised to find so many things that are novel and interesting. Crossing the Nile at Luxor, we find first the Colossi of Memnon, two large sandstone statues. The northern one is celebrated for its long-lost vocal powers. It is related that after the mythological Grecian hero, Memnon, was killed at Troy, he appeared at Thebes in the form of this colossus, and when his mother Eos presented herself at sunrise, she was greeted with a plaintive musical note. The

fact of the sound is established by many unimpeachable witnesses, and is variously described. Septimius Severus repaired the statue, and it has since remained silent. The sound is now thought to have been produced by the sudden heat of the rising sun expanding the stone, and causing numerous minute particles to be cracked off.

Near the colossi are the ruins of the Ramesseum, a large temple built by Rameses II. Some of the inscriptions recording his victories over the Hittites are very interesting. The large fallen colossus in the first court is a striking example of the sculptural and artistic skill of the ancient Egyptians.

Passing the large temple of Seti I at Kurna, we proceed along the winding valley road that leads through the desert hills to the tombs of the kings. It appears that the Theban monarchs preferred excavating tombs for themselves in the rock of the Biban el Mulak to erecting immense pyramids as did the kings of Lower Egypt. The long, broad passages, sometimes leading for hundreds of feet down into the solid rock, terminate in large subterranean

Bahri, built by Queen Makare. The queen's brother, Thothmis II, who succeeded her, conceived the gallant design of erasing all mention of his sister from the inscriptions of the temple, and supplying his own name in their place. He



THE KIOSK AND TEMPLE OF PHILAE

succeeded so well that the original inscriptions were never entirely restored. This splendid temple is built up against a massive cliff, which, towering hundreds of feet above, completely dwarfs the comparatively insignificant ruins. So always do the works of God stand out in comparison with human productions.

The ascent of the mountain west of Thebes is impracticable for women, and not without danger for men; but it affords a splendid view, including all the temples and tombs of Thebes, Luxor, and Karnak, the broad, fertile plain which extends from Armant to Kons, with the Arabian desert in the background; while on a clear day, and with the aid of a good glass, even the pylons of Edfu, sixty miles away, may be discerned. Descending from this mountain, we may visit the small but elegant Ptolemaic temple of Der el Medina, in one of the chapels of which is the celebrated judgment scene, representing Osiris, god of the "Underworld," sitting in judgment, surrounded by Horus, the dog-headed Anubis, and all the genii and demons of Hades in full array. While Ptolemy Philopater is offering incense to Osiris and Isis, Horus is weighing his heart in the presence of goddesses of truth, as the ibis-headed scribe, Thoth, records the verdict.

Before leaving Thebes, we should visit the large temple of Medinet Habu. On the high walls



THE BARRAGE, ASSUAN

chambers, often magnificently decorated. These tombs are now lighted by electricity, which makes them easy of access. The tomb of Seti I is perhaps the most interesting. The inscriptions on its walls form a complete and graphic exposition of the old Egyptian religion,—especially that part which relates to the future state, or

"underworld." The vaulted roof is decorated with an astronomical and astrological charts, containing all the signs of the zodiac. The tomb of Rameses III also presents inscriptions of great variety and excellent execution, and is peculiar for its ten-sided chambers. In the principal chamber of the elegant and recently discovered tomb of Amenophis II, the sarcophagus still contains the mummy of the dead monarch, giving the splendid sepulcher a realistic air that is almost ghastly.

Tourists usually return from the tombs of the kings over the mountain road which descends in full view of the large temple of Der el



THE TEMPLE OF ISIS, NEAR ASSUAN



THE COLOSSI OF MEMNON

around this temple are related in glowing terms, and illustrated by means of immense figures in relief, the exploits and victories of Rameses III over the Libyans. In another place is a very interesting calendar of all the Egyptian festivals. The pylons and courts of this temple are fairly intact, but the sanctuary and its chambers are hopelessly in ruins, yet some of the reliefs still retain traces of the brilliant coloring for which they were once so noted.

After completing the rounds at Thebes, we find ourselves thoroughly fatigued, so we spend several days in resting and digesting what we have seen before starting on for Assuan.

Assuan

The journey from Luxor to Assuan is very trying. The railroad is a narrow-gage line, and the accommodations, even in the first class, are poor. In many places above Luxor the Nile Valley is so narrow as barely to give the railway a foothold between the river and the desert rocks. Leaving Luxor, we pass through the desert for a few miles, and then come in sight of the smokestacks of the extensive sugar works at Arment, on the west bank of the river. The slender minarets of Esneh, and the pylons of the temple of Edfu are soon passed, both being also across the river. At Selwa we enter a broad tract of fertile land, which, however, is uncultivated, being above the inundation line. Two hours more bring us to Assuan in the evening, after the hottest and dustiest eight-hours' trip we have ever experienced.

Leaving the station, we take a stroll up the wide, beautiful avenue which extends over a mile along the bank of the river; and we agree at once that Assuan is the most charming spot in Upper Egypt. The first cataract of the Nile is here, and the river channel is deep and narrow, divided by rocky, picturesque islands, whose tops are crowned with groves of luxuriant date-palms. From the largest of these islands, the Elephantine, shine the lights over the Savoy Hotel, stealing silently over the water, and leaving a shimmering, golden pathway across the river. The last pink glow of the fading sky lights up the ripples with a golden tint until the river looks like a "sea of glass mingled with fire." The soft, spicy breeze, bearing the perfume from the purple shadows of the distant mountain, brings on a delicious, dreamy languor as the traveler drops into a seat by the shore, lost in silent yet ecstatic admiration of the exquisite and almost unearthly beauty of the landscape spread out before him.

The next morning we take the train for Shelall, on our way to visit the beautiful island of Philæ, once fondly called the "Pearl of Egypt," but now entirely under water. Our boat is rowed right into the sanctuary of the temple of Isis, and among the slender columns of the graceful Kiosk. The huge barrage which dams up the river two miles below the island has caused the water to rise about sixty feet, and under the influence of the moisture, the soft sandstone of the monuments is rapidly decaying so that in a few years Philæ will be only a memory. Nevertheless, the view from the top of the great pylon of the temple of Isis is still very interesting. Immense black boulders rise picturesquely out of the water of the great artificial lake created by the barrage, while in many places the tops of the beautiful palm-trees that were but recently numbered among the glories of Philæ, still appear flourishing above the ripples.

The cause of this state of affairs is worthy of attention. The object of the barrage is to enable the agricultural department of Egypt to control the annual inundation of the Nile, which has frequently caused serious loss to the whole country, so dependent on its rise, by its eccentric fluctuations.

The barrage also provides for the irrigation of large, fertile districts hitherto useless because of a lack of water. It is simply an immense dam, the largest in the world, being about a mile and a half long, and eighty feet high. The top is twenty feet wide, and is traversed along its entire length by a narrow iron track, over which the visitor is pushed in little four-wheeled trucks, misnamed "trolleys," operated by natives. The lower part of the dam is pierced by twenty-eight huge gates, opened and shut by hydraulic power, which control the flow of the river. The imprisoned water, dashing from these gates in a roaring smother of foam and spray, forms a magnificent spectacle. The barrage was begun about five years ago, the duke of Connaught laying the corner-stone. He was also present when the gates were first opened last winter. About ten thousand men were employed, and thirteen million dollars expended in its construction.

Traversing the ancient road on our way back to Assuan, we stop to notice a large prostrate obelisk of the finest Syene granite, entirely cut



THE RAMESSEUM AT THEBES

from the quarries, but never moved to its destined place.

After visiting the Bisharin encampment, where about two thousand of the wildest Beduins live, we start back for Cairo, but with an impression of the magic beauty and mystic charm of Assuan in our minds that will never be forgotten.

GLEN WAKEHAM.

Perseverance—III

LIFE is a quarry out of which we must chisel success. We can not fold our hands, and expect



TEMPLE OF MEDINET HABU

to accomplish anything. Josh Billings once quaintly said a person might as well sit down in a pasture with a milk pail and expect a cow to come up to be milked, as for success to come by foolishly waiting for something to turn up.

A young clergyman is said to have asked Dr. Bellamy how to succeed. The doctor replied, "Fill up the cask! fill up the cask! fill up the cask! and then if you tap it anywhere, you will get a good stream. But if you put in but little, it will dribble, dribble, dribble, and you must tap, tap, tap, and then you get but a small stream after all." This is excellent counsel. There are many dribblers in every department of human endeavor.

Frequently people say, "O, I haven't time to

do this or that." We each have all the time there is, and if we economize the time we do have, we shall be able to accomplish a vast amount of work. If the odds and ends of time are carefully gathered up each day, they will be sufficient in a little while to master some useful science, and transform many an ignoramus into a brilliant scholar. Elihu Burritt, while earning his living as a blacksmith, is said to have mastered eighteen ancient and modern languages, and twenty-two dialects. One writer says of him that he could be silent in forty languages. Mr. Burritt declared that he owed his success to "employing those valuable fragments of time called 'odd moments.'"

The prodigious acquisitions of men, and the intellectual attainments of the world's ripest scholars, are simply the harvest gathered from toil, and contending with many difficulties. If we but step behind the scene, and view the lives of men of brilliant genius—poets, orators, historians, statesmen, etc., we shall find them engaged in the hardest kind of toil. Matthew Hall, while a student of law, studied sixteen hours a day.

Gibbon began work each day at six. Hume wrote thirteen hours a day while preparing his history of England. Montesquieu, in speaking concerning a certain portion of his writings, said, "You will read it in a few hours; but I assure you it cost me so much labor that it has whitened my hair." Harvey spent eight years in the most patient investigation and research before he announced to the world the theory of the circulation of the blood. Then it was denounced as a delusion, his friends left him, and abuse and ridicule were his portion for years. Dr. Jenner continued his observations and experiments for twenty years before he published his discovery of vaccination as a preventive of smallpox. Like Harvey, he was subject to social ostracism, and denounced as a crank; but he finally succeeded in establishing the truthfulness of his theory. Of the great blessing it has been to mankind, Cuvier wrote, "If vaccine were the only discovery of the epoch, it would serve to render it illustrious forever." The same might be said of Sir Charles Bell, who for fifty years pursued his studies and investigations concerning the discoveries made regarding the nervous system. A nobleman on a

certain occasion remonstrated with a sculptor concerning the price charged for a bust requiring only ten days' work. The artist said, "You forget that I have been thirty years learning how to make that bust in ten days." Newton is said to have written his "Chronology" fifteen times before he considered it complete enough to publish. Audubon, the ornithologist, leaving a large number of original drawings, representing years of research, in the care of a relative while he went away for a few months, returned only to find them all destroyed by rats, which had used them to make a nest for their young. Taking his gun and pencil, he went forth resolutely into the woods, and in three years had his portfolio refilled. Carlyle met with a similar experience with his first volume of the "French Revolution." He loaned the manuscript to a friend, and by mistake the servant used it to kindle the kitchen fire. Years of toil were destroyed, and from memory, without notes of any kind, he was compelled to reproduce his valuable manuscript. But with a resolute determination he set about his task, and succeeded.

Great perseverance is needed in these days when the drama of earthly things is being finished. Souls are perishing for lack of knowledge. The young, who are strong, are needed to go forth, facing obstacles, and laboring for the salvation of their fellows. Men have put forth almost superhuman efforts in secular research. Can we not afford to put forth greater labors, and endure even much more sacrifice, to save souls?

G. B. THOMPSON.



THE HOME CIRCLE

Over Jordan

THERE'S a face I long to see
In the holy heights above;
There's a hand that beckons me—
'Tis the hand of Him I love.
Over Jordan is my mansion,
Over there my home shall be,
By the ever crystal river,
By the glowing jasper sea.

Home and heaven is my song
As I view the gates ajar
When the singing angel throng
Bear me to that land afar.
Glorious day of hope's fruition—
I shall see him face to face;
In the glory of his presence
See the purpose of his grace.

All the pleasures earth could bring
Then will seem but vanity,
When I see the risen King,
Who has died to ransom me.
I am trusting in his keeping;
I am singing all the day;
And the blessing of his presence
Cheers me all along the way.

Over Jordan is my home,
Far beyond this tide of woe.
To that land he bids me come,
And I'm singing as I go.
Over Jordan is my dwelling;
Over there I soon shall be,
In the paradise of Jesus,
By the glowing crystal sea.

C. M. SNOW.

Mountain Lions at Arm's Length

BEFORE the advent of the white man, there was no part of what is now the United States in which the puma was not at home. Nor was its habitat confined to these regions, but extended far into the colder portions of British America and across the isthmus in the south to the neighboring continent. The "panther," "painter," "cougar," or "catamount," as the creature was called in different parts of the country, was the most ferocious animal with which the pioneer had to deal until he came in contact with the grizzly of the Rocky Mountains and the Sierras.

Like most carnivorous animals, the puma is a coward, and the settlers had no fear of a personal attack unless it was wounded or driven to desperation by hunger. But the puma was fond of mutton and veal, and even poultry was not beneath his notice. The settlers could ill afford to raise domestic animals to satisfy his voracious appetite, and waged against him a relentless war of extermination. So successful was this war, that the creature has long since disappeared from all the settled parts of the country; but in the unsettled or sparsely settled mountainous districts, it is still found in moderate numbers. At the present time it is seldom spoken of by its true name, but is nearly always called "mountain lion."

In neither habits nor appearance does the mountain lion resemble its African namesake. Its body is long and slender, its head being much larger and its legs much shorter in proportion to its size, than those of any other members of the cat family. But though its legs are short, they are as large around as a man's arm, and so powerful that the jumping power of the animal is almost incredible.

Several years ago I was tramping through an unsettled portion of the Rocky Mountains, and one evening came upon a deserted cabin so clean and tidy that I concluded to spend the night there.

It was light the next morning before I opened my eyes; and when I did, almost the first thing that attracted my attention was a sound of rustling leaves just outside the cabin. I was wide-

awake in an instant, intently listening for some sound that would tell me what kind of creature my early visitor was. The first thing that came into my mind was a picture of a doe grazing, and a fawn frisking about beside her. I listened for a few minutes, and as I could hear no sound except the irregular rustling of the leaves, I came to the conclusion that it could be nothing else, and got up very quietly, hoping to get a glimpse of them before they bounded away, as I knew they would on hearing the first sound.

Softly I opened the door and peeped out. There was nothing in sight; but the rustling of the leaves, of which there were many all around the cabin, still continued. I stepped out, and walked quickly to the end of the cabin from which the sound came, making no attempt to conceal myself, as I thought that my footsteps on the leaves would be heard. When I reached the corner of the cabin, I found myself within arm's-length of two enormous mountain lions! They were stretched full length upon the ground, playfully cuffing each other, as two kittens sometimes will. Their long tails were lashing the ground almost at my feet,—so near that I could have stooped down and taken a tail in either hand.

I was so surprised that for a moment I was unable to move, and the lions were so intent upon their game that they did not notice me till I began a cautious retreat. Then one quickly turned his head and saw me. I did not wait to see what he would do, but darted back into the cabin, and shut the door.

As soon as I realized that I was safe from attack, my courage returned, and feeling sure that the lions were as badly frightened as I had been, I opened the door again and looked out. They were not to be seen, and I could hear nothing that would indicate their presence, so I stepped cautiously back to the corner of the cabin.

For a little distance the forest was quite open, and the trees were all of large size. About two hundred feet away was a patch of weeds where once had been a garden. Through these weeds I saw one of the lions stealing away like a cat that has been caught in some mischief. The other was not in sight.

When the big cat reached the other side of the patch of weeds; he stopped and looked back. Seeing me, he crouched still lower, and remained motionless till I started toward him. Then he moved on more quickly than before, but still in a crouching attitude. Thinking to give him a fright, I shouted, and ran after him. He raised up and ran swiftly for a short distance; then shot through the air like an arrow, landing upon the trunk of a fallen tree fully thirty feet away. Along this he ran a few steps, and another bound carried him out of my sight.

I made no attempt to follow the lions. Indeed, I had no reason to follow them; for I had gotten over the habit of carrying firearms, and had not yet acquired the habit of carrying a camera. Besides, mountain lions do not always run away, and I thought discretion the better part of valor.

J. EDGAR ROSS.

A Bit of House Decoration

THE house was a nest, probably the nest of a white-footed mouse, for it often uses the deserted birds' nests in bushes and small trees. It was in this case woven by the mouse himself: a compact, long, round bag, a little like the Baltimore oriole's pocket nest, except that his is far more loosely woven. It was placed on one side in the

fork of a small tree, about seven or eight feet from the ground, and the little round entrance was at one end, so that it was roofed all the way. It was September when I found it, and, no doubt, had been made for the second or third brood.

The remarkable thing about it was that at its closed end was fastened a long vine covered with gauzy leaves, and looking very like the feathery tufts of the clematis when it is in seed. It looked like a novel bit of house decoration, but the clever little builder had a much more practical aim in view than adorning his dwelling, and that was the safety of his little ones. To any one approaching the nest from the rear, it looked for all the world like a vine climbing over the tree, and not a bit of the nest was visible. Of course, in front the bright-eyed little mother was always alert and watchful. I should like to have seen the building of the nest. The mass of feathery stuff was unbroken, and though it was light in weight, it was a large load for a mouse to carry. The white-footed mouse is rather an exception in liking tree nests. Most of the field-mice have little balls of grass, or burrows in the hay, or ground nests for their broods, and it is said that tree-sparrows sometimes take shelter during the cold winter nights in such places if they should chance to be deserted by the mice. So it is a fair exchange when the white-footed mouse finds a bird's nest to his mind and adapts it to his family needs.—*Selected.*

Pass It By

SOME one said a word untrue?

Pass it by;

Do not let it worry you—

Pass it by;

Just find something good to do,
Keep life's pleasant things in view;
Gray skies will give place to blue,
If you pass it by, dear.

SOME one said a word unkind?

Pass it by;

Just dismiss it from your mind—

Pass it by;

Place yourself secure behind
Pleasant thoughts, and you will find
Life's dark clouds with sunshine lined—
If you pass it by, dear.

—Benjamin B. Keech, in *Good Cheer.*

Boastful Building

"Blow, O winds! Rise, O ocean! Break forth, ye elements, and try my work!" Such was the boastful inscription put upon the first Eddy-stone lighthouse built by the eccentric Winstanley. His challenge was accepted, and one fearful night the sea swallowed up the tower and its builder. The next one met a similar fate, the structure and its builder, Rudyard, perishing together. The third was erected by Smeaton, who built it all of stone, making it a part of its rock foundation, so that the lighthouse penetrates it as a tree penetrates the soil. Upon this lighthouse no vaunting inscriptions were placed, but on the lowest course were chiseled the words: "Except the Lord build the house, they labor in vain that build it;" and on the keystone, above the lantern, is the exclamation, "Laus Deo!" That structure still stands, a never-failing beacon-light to storm-tossed mariners. He who would build for eternity must not set about his task in any vainglorious, overconfident spirit. He must be careful as to his foundation, building firmly and deeply upon the Rock, Christ Jesus, and relying in trust and humility upon him who alone can enable one to reach a perfect result.—*Well Spring.*



A Letter From Centralia California

Dear Friends: The Centralia Society of Young People was organized January 24, 1903. We are glad to report a prosperous existence during the last six months,—profitable not only for us, we trust, but also for those in whose behalf we have put forth our efforts.

Our membership, which was but fourteen at the organization, has steadily increased until, at this writing, it is twenty-three. Perhaps this will seem small to those who are themselves members of Societies whose membership is much larger, but our district is one in which the people are very much scattered, and consequently the young people belonging to our church are "few and far between."

Our object is the same that animates all our Societies,—the accomplishment of all the good we can by practical missionary work, and the fitting of ourselves for greater usefulness as the way opens.

We include a report of what has been done:—
 Papers given away 96
 Pages of tracts distributed 820
 Books loaned 6
 Subscriptions for papers 9
 Papers sold 28
 Letters written 3

Yours fraternally,

CENTRALIA YOUNG PEOPLE'S SOCIETY.

November Study of the Field Japan

(November 14)

OPENING SONG.

Prayer.

Scripture Reading: Isa. 43:1-7; Isa. 52:1-10.

Field Study:—

History of Japan.

Brief sketch of the first native missionary.

Our Japanese medical mission. *Review*, October 8.

Two-minute reports from Japan, British Virgin Islands, Mexico (*Review*, September 24), Society Islands, Nyassaland, Sumatra (*Review*, October 1), Gwelo, The Gambier Islands (*Review*, October 8).

Closing Exercises.

Prayer for our work and workers in Japan and other needy fields. Remember also the two new workers, nurses, just landed in Japan, and the party of six recruits for our Inland China Mission, that the power of God may attend their labors from the beginning.

Son of consecration.

Japan's First Native Evangelist

TEN years before Commodore Perry's fleet appeared in the Bay of Yeddo, and succeeded in opening the long-sealed gates of Japan to the outside world, Neesima Shimeta, destined to become a teacher among his people, was born.

When in his teens, having never seen a Christian nor heard of the gospel, Neesima had some conviction of His presence who is not far from any one of us, and of the vanity of idols. When he met in a Chinese book the words, "In the beginning God created the heaven and the earth," he said: "This is the God for whom I am looking; this is the true God," and secretly determined to know more of that God, even if he left all to find him. These words from the Bible, as he understood, were brought by an American, and to America he must go. To leave his country

was unlawful, and punishable with death. But this he risked, concealed himself among some produce in a boat, and reached Shanghai and ultimately America, working his way as a sailor. A prayer, which he committed to paper, after an Oriental usage, shows his state of mind. It was: "O God, if thou hast got eyes, please look upon me. O God, if thou hast got ears, please hear for me. I wish heartily to read the Bible, and I wish to be civilized with the Bible."

The owner of the vessel in which he sailed, Mr. Hardy, of Boston, received him into his family. The sailors had called him Joe, so Mr. Hardy gave him the name Joseph Hardy Neesima. He provided a liberal education for him, giving him nine years in Phillip's Academy, Amherst College, and Andover Theological Seminary. The elevation of his countrymen became his absorbing purpose. He was ordained to the ministry in 1874, in the Mount Vernon church, Boston. In response to his honest but earnest plea at a meeting of the American Board about this time, nearly four thousand dollars was pledged for the school which he proposed to establish in Japan.

After ten years' absence, he arrived in his native land, November, 1874, "cherishing," as he says, "in my bosom this one great purpose, namely, the founding of an institution in which the Christian principles of faith in God, love of truth, and benevolence toward one's fellow men," should "train up not only men of science and learning, but men of conscientiousness and sincerity."

Back in Japan, he hurried to his aged father, and soon had the joy of destroying all the paper, wooden, earthen, and brass gods in the house. Priests and people flocked to hear the new preacher. Thirty men in his town took up a collection for purchasing Christian books for themselves. "I find here everything ready for the gospel," he wrote Mr. Hardy.

Neesima was the first to carry the gospel to the interior. His bold utterances roused the governor, who visited Tokyo to consult the authorities. But while in America he had been connected with the Japanese embassy, and this had made him well known, and as a result he was left free to begin a movement leading to the formation of one of the most thoroughly Christian communities in Japan.

In November, 1875, he opened a school in Kyoto, which was the beginning of the present Doshisha College. There were eight pupils, in a room little better than a shed. Against much prejudice on the part of the people, the school won its way. He employed some foreign teachers, but taught daily in the school, besides acting in person in all the critical relations of his school with the government, where his utmost wisdom, patience, and skill were often taxed. With the students he was as a father or elder brother. In ten years there were two hundred and thirty pupils in commodious buildings.

Besides his school duties, he was kept busy in organizing the native missionary work and corresponding and journeying much for this end. A remarkable revival occurred in the Doshisha in 1884, during which the strain upon his health was such that he was compelled to leave the country for a while. "My heart burns," he wrote, "for Japan, and I can not check it." At this time he visited America again, and while seeking health and rest in Maine, he discovered that there was no Sunday-school in the village, and started one at once. After returning to Japan in 1886, he never failed to inquire about the little Sunday-school he had left in America.

On his return he formed a plan for the enlargement of Doshisha so that it might have the rank of a university. Not concealing his purpose to make it a Christian institution, he appealed for aid to non-Christian but influential men of Japan. He so won their confidence that he secured con-

tributions amounting to nearly sixty thousand dollars. He also received a gift of one hundred thousand dollars from an American for this purpose.

In the fall of 1889 he was in Tokyo, working to interest leading men at the capital and secure funds for his large plans. He took a severe cold, and renewing his efforts too soon, was prostrated. His wife and other friends were summoned, and pastors, teachers, and students flocked from east and west to catch some farewell word. Maps were brought, at his request, to his bedside, and eagerly, almost with dying breath, he pointed out places which ought at once to be filled by the Christian teacher. To his wife he said, near the last, that he wanted no monument. "It is sufficient to have a wooden post, stating on it, 'The grave of Joseph Neesima.'"

January 23, 1889, with the words, "Peace, joy, heaven," on his lips, he entered into rest. A large tent was erected on the college grounds, for the chapel could not hold the four thousand persons who assembled at his funeral. The procession, a mile and a half in length, was formed in the heavy rain, the students acting as bearers. They had from the first insisted upon doing everything possible with their own hands, and had themselves prepared the grave. He could not be buried by his father in the Buddhist ground, for he was the very head of Christianity in Japan. Yet priests bore a banner in the procession, with the inscription, "From the Buddhists of Osaka." A Japanese friend called Neesima, "The pole-star of our religion."—*Compiled.*

Japan

THE wonderful Japanese empire—that narrow, crescent-shaped chain of volcanic, earthquake-visited and typhoon-swept islands extending from Kamchatka to Formosa, between the twenty-second and fiftieth degrees north latitude—contains 159,590 square miles, and supports 44,312,429 people. These figures will be better understood if we note that east of the Mississippi, not including Wisconsin, there is abundant room for five Japanese empires, although there are inhabitants enough for only one; and this comparison is all the more remarkable because, owing to Japan's mountainous character, not more than twelve per cent of her entire area is under cultivation.

Yesso, Hondo, Shikoku, and Kiushiu are the largest and most important islands. On the second named are the chief cities in the empire—Tokyo, the capital, with 1,325,295 inhabitants; Osaka, the commercial center; and Kyoto, the ancient home of the mikados.

The country is blessed with good roads, artistically built bridges, and deep, commodious harbors; rich and undeveloped mineral resources; a varied climate; useful forests of bamboo and mulberry- and camphor-trees; and a skilfully irrigated, thoroughly fertilized, and carefully cultivated soil that is divided into small farms—often neatly terraced in the hills and mountains—producing great crops of wheat and rice and millet, or of loquats and figs and oranges. Tea, silk, and rice are the chief exports.

Physically, the people of Japan are smaller and less perfectly developed than the average European. In color they resemble somewhat the American Indian. Among the noble classes the face is long and narrow, the forehead high, the nose sharp, and the eyes oblique; while among the common people one observes the plump, oval face, the flat nose, and the broad mouth.

Mentally, they are keen, intellectual, and very eager to learn. Those who come to this country to complete their education compare well with the brightest minds in our colleges and universities. Although they are imitative, and learned first of Corea, then of China, and lastly of Eu-

(Concluded on page 6.)



CHILDREN'S PAGE



Never Mind

COME to me, my little man! tell me all about it,—
do!
Have they hurt your tender heart? is the world
unkind to you?
Never mind, my little man; wipe each grieving
tear away;
You just keep your purpose true; it will all come
right some day.

In their blindness do they say words that pierce
your gentle heart,—
Cause you tenderly to grieve o'er each cruel, burn-
ing smart?
Dry your tears, my little man, for it can not last
always,—
You just keep your purpose true; it will all come
right some day.

BENJAMIN B. KEECH.

Some Japanese Children We Have Known

WHEN we first moved into our new home in Tokyo, we had for near neighbors a family in which there were several children. The house they lived in is like many ordinary Japanese houses, one story high,—or low, rather,—unpainted, with the roof covered with tiny shingles. We can look right into the side window whenever the sliding screen covered with white paper is pushed aside. The floor is covered with the ever-present thick mats of straw, called *tatami*. It is one of the joys of small children in Japan to tumble about on the matted floors. Another great joy is that there are so few things to get broken or out of order; for a Japanese house is almost destitute of what we call furniture. A few pictures on the walls, an ornamental vase or a potted plant, some sprays of flowers in a bamboo vase,—such are the simple but tasty furnishings.

But I must introduce these children to you. The eldest is a sturdy school-boy, Hidechan by name. All Japanese names have a meaning, and Hide means "illustrious." His younger brother's name is Yuchan, "heroic." Their little sister is called Matchan after the *matsu*, or "pine tree." Boys' names often express some manly virtue; while girls are commonly named after trees, flowers, and other natural objects. Hana, meaning "flower," Kiku, "chrysanthemum;" and Haru, "spring," are common names of girls. The suffix *chan* noticed in these children's names, is a title of respect, like our Mr., Mrs., Master, etc., only the same title is used for all, men and women, boys and girls. But *chan* is the childish pronunciation of *san*, the form applied to grown people, following the family name.

Hidechan was fourteen, and was just entering

the "middle school," the grade corresponding to the American high school. Whenever I asked Yuchan his age, he would shyly lay three fingers of his right hand in the palm of his left; then if I didn't seem to understand, he would say "yatsu," which means "eight." Matchan was in her fourth year.

These children seemed small for their ages, for two reasons. In the first place, the Japanese do not reckon ages quite as we do. The birth of a child is celebrated on New-year's day instead of the real birthday. Then, too, the year of the child's life is given as the age, instead of the number of completed years. A Japanese baby, no matter how young, is said to be one year old. And another year is added on New-year's day. So a baby born in December would be called two years old after the first of January.

The other reason why children in Japan seem small for their age is that the Japanese are considerably below the average of other nations in stature. One cause of this is the custom of sitting on their feet. For centuries this custom has prevailed, and it is believed to interfere with the development of the lower limbs, which are noticeably short, and often weak. Some of the more intelligent and educated Japanese are now adopting and recommending the use of chairs.

Hidechan and Yuchan always had their hair

Servant girls tie back their sleeves with a string passing under the arms, over the shoulders, and crossing on the back.

But I must not forget to mention the queer shoes worn by our little neighbors. A Japanese *geta* is made of a block of light wood, cut away



JAPANESE GIRLS



FATHER AND SON

clipped close; and this is the common style for men and boys. Some old men still dress their hair in the old style, in which it was allowed to grow long enough to be tied in a round roll at the crown. This roll was then doubled on itself, and tied again, so that its end projected forward. Matchan usually had her hair clipped or shaved except on the crown of her head, where it was allowed to grow long enough to fall over her forehead and neck. Japanese babies have their heads shaved, with queer little tufts of hair left at the crown, temples, and nape of the neck, according to the fancy of their elders.

When Hidechan dressed for school, he looked quite like a "foreign" boy, with his neat suit of dark-blue jacket and trousers, leather shoes, and black cap with vizor. But about home the children all wore the native *kimono*, a loose gown open down the front, and confined at the waist by an *obi*, or sash, wrapped several times around the body. The lower part of the wide sleeve forms a capacious pocket. But boys, and girls too, often have their sleeves made without pockets; for, handy as these are, the wide sleeves are much in the way during work and play.

on the under side so as to leave supports for the heel and the ball of the foot. The upper surface is flat. The shoe is held on the foot by two thongs, which are made fast at the same place at the front end, and then pass about half-way back, and fasten, one on each side. The foot is shoved under these thongs, which pass between the large and second toes, where the thongs unite in front. Such shoes can be put on or taken off without ever being touched with the hands, the wearer simply stepping into or out of them at pleasure. They are always removed when their owner enters a house. The more expensive *geta* have padded velvet thongs, and soles of woven rushes. Sometimes a little girl's shoes have tiny bells underneath, which tinkle as she walks, reminding one of the old woman in the nursery rhyme, who had "rings on her fingers and bells on her toes."

We soon became quite well acquainted with Yuchan, and he seemed to enjoy playing with the little foreign children. As he became better acquainted, he would come into our house; but he was always careful not to intrude, nor to come when he thought he might not be welcome. Little Matchan was more shy, as became her



JAPANESE YOUTH



ANCIENT STYLE OF HAIR-DRESSING

age. Hidechan was at school much of the time, so we saw little of him.

These Japanese children seem to be quite as amiable in disposition as most children in our own favored land. In fact, the children here are less quarrelsome than many little folks at home. Yuchan was generally cheerful and happy; but like other children he sometimes had a spell of pouting, or teasing his mother. He seldom cried except when hurt; and then his mournful cry of *itai, itai* ("painful, painful"), was quite pitiful. His little sister had more frequent spells of crying, from what cause we could not well decide. At such times every effort was made to divert her attention, and no harsh measures were ever used to drive away the evil spirit of sobs. It is quite a common theory with the Japanese that a child should not be punished when it is too young to reason. Consequently small children often give way to fits of anger and peevish crying without restraint.

But you will doubtless be interested to know something about the parents of our little neighbors. The father was a quiet, mild-mannered man, who dressed up in foreign clothes every day, and went away to his business. But when he returned, or had a day at home, he would don his native *kimono*, especially comfortable in warm weather. His companion was a model Japanese wife and mother. She was a very tidy housekeeper, and the tiny yard at the rear of the house was kept carefully swept with a broom made of bamboo twigs. In manner she was mild and gentle; never once, during the months they lived beside us, did we hear her speak in loud or angry tones. Even when the children were fretful and annoying, she corrected them with gentle firmness. And this quiet way is characteristic of the Japanese. Very likely much is due to their training in certain forms of politeness, the control of the feelings being considered a cardinal virtue, especially in women. But whatever may be the explanation, Yuchan's mother, with her quiet self-possession, would certainly put to shame many a parent in Christian lands.

And yet these people are heathen. From our windows we could see the little household shrine on the wall in the farther room. At times we noticed that the two tiny lamps on the shrine were burning, showing that some special season of worship had come. Almost every Japanese home has its household shrine, and some have several. Besides these there are the public temples and shrines, dedicated to the emperors, and to other great men of the past, and to the various gods.

But the leaven of the gospel is working in Japan. Not long ago Hidechan called on us (the family removed to another part of the city some months ago), and one of our Christian boys had a good talk with him about Christianity. He said that he has a Bible, and promised to read it. There is much to be done to carry the gospel to this people. In closing I will ask that you remember this land in your prayers to the Lord of the harvest.

F. W. FIELD.

Tokyo, Japan.

"A MISSIONARY among the Indians tells of a poor little Indian girl who attended the mission school. She saw a picture of the crucifixion, and wished to know what it meant. The teacher told her as simply as she could the old but ever-new story of the cross. As she went on with the story, tears streamed down the face of the little girl, who did not speak for a while. Then her first words were, 'Me never want to do bad any more.' Her heart was so touched with the love of the Saviour who died for our sins that she resolved never to grieve him, but desired to please him perfectly. For the first time in her life she realized that her sin was against the loving Saviour. All real conviction of sin must have for its essence a clear conception that we are wronging God, grieving the divine heart."

Japan

(Concluded from page 4)

rope and America, yet they manifest a certain originality in receiving, assimilating, and sometimes improving upon Western models and institutions. They do not slavishly follow their masters.

The Japanese excel us in their love of nature. The soft-tinted sky, the golden sunset, and majestic mountain, and the opening bud are noticed, admired, and appreciated by this gay, patriotic, and polite, though sometimes inconsistent, fickle, and deceptive race.

Nor are they any the less practical because of their susceptibility to the influences of the beautiful. Indeed, the story of Japan's progress since the restoration of the emperor to absolute power in 1868 reads almost as a fairy tale. There had been a bloody revolutionary war; the shogunate—so powerful for centuries—had been forever destroyed; and Emperor Mutsuhito— young, able, and progressive—abolished feudalism, turned his eye to the nations of the West, and began to study their institutions, and to adopt many of their customs and laws.

To-day Japan is a constitutional monarchy, and her people have a voice in the government; the edicts against Christianity, which had been posted in different parts of the country in the seventeenth century, have been torn down; free schools are in every city and village and hamlet; magazines and daily newspapers are delivered even in the rural districts throughout the empire, for the many railroads and steamship lines make transportation cheap and easy; there is splendid telegraphic service; national and private banks do a lucrative business; a new and independent literature is arising; and on every hand may be seen evidences of the rapid progress that has been made among these isles of the Orient.

As in ancient Rome the individual was nothing, while the government was everything, so here man's first duty is to the "heaven-descended mikado," and his second to his family, especially his parents. The principle of loyalty is the very foundation stone of Japanese morality; absolute obedience to parents is of next importance.

Human life is lightly regarded. For the very slightest reasons a man will commit suicide; it is said that from seven thousand to ten thousand persons are guilty of this crime every year; and statistics show that a failure in the rice crop, or even so trivial a thing as uncomfortable weather will increase the number of victims who suffer a self-inflicted death.

In private and business matters the Japanese are often deceptive, unreliable, and lacking in promptness. The merchant sells his goods with reference to the amount he is able to extort from his unsuspecting customer, rather than according to their real value. Commercial integrity is at a low ebb, and this lack has very materially hindered the free and natural growth of inter-oceanic trade. However, the honesty always shown in conducting public affairs, and the uprightness generally displayed by civil officers in faithfully fulfilling governmental trusts, put to shame many a Western nation.

Shintoism is the early cult of primitive Japan. It is chiefly nature- and hero-worship. It contains no moral code. The Shintoist sees in the mikado the lineal representative of the "sun-goddess;" he follows the leadings of his own unaided conscience, and, save where his heart has been corrupted by foreign influences, he is sure to go right! This religion is very popular among the higher classes of society.

In A. D. 552 Buddhism was introduced. It absorbed rather than antagonized the old faith. The court favored it. For centuries it exercised a powerful influence in molding the character and shaping the destinies of the Japanese people, and to-day it is the most popular religion of the land. According to Buddha the chief end of life is

total annihilation. This may be had by attaining to a sufficient degree of knowledge and enlightenment, and by passing through much self-discipline and purification, and countless trans-migrations of soul.

The ethical-political system of Confucius has been received by large numbers of the people. According to him man's first duty is to obey his prince; the second relation is that existing between father and son—the parent must love his offspring, while the child reverences his father; and next in importance is the law governing the marriage relation—the wife is merely the servant of the husband, and upon the merest pretense she may be put away. The results of the workings of this last precept will appear when it is realized that in Japan there are nearly one third as many divorces as marriages. Confucianism also teaches that the older brother is to be greatly respected by the younger children, and that kindness should be accorded to friends and strangers; but the latter term is not to be interpreted to mean "foreigners." Upon these five relations existing between sovereign and people, parent and child, husband and wife, elder brother and younger, and friend and friend, hangs the moral law of the East.

But one of the most interesting of Japan's religions is the indigenous and recently developed missionary faith known as Tenrikyo, which, interpreted is, "Doctrine of the Heavenly Reason." Omiiki, its founder, was born near the close of the eighteenth century. She was of humble parentage. When near forty years of age, she claimed to have two visions, and to be appointed by the gods to carry a new message to her people.

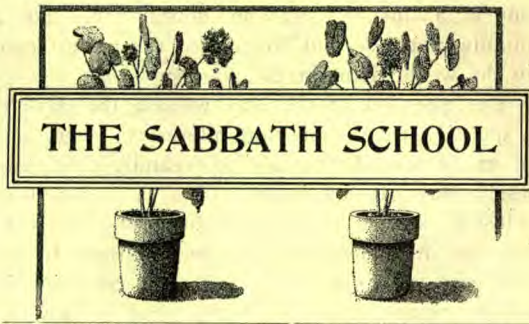
Tenrikyo teaches that man must worship the sun and the moon; that the gods sustain the same relation to man as parents do to their children; that neither prayer nor praise will meet with divine favor if the heart be impure; that the good should meet together to worship and receive instruction; and that it is the only true religion, and will one day be triumphant. In this last respect Tenrikyo materially differs from the other leading religions of Japan, for they are very tolerant one of the other. It is becoming more and more popular, and now numbers something like five million disciples.

In 1549 Xavier introduced Roman Catholicism; it was gladly received by all classes, and in less than sixty years there were more than one million native adherents. But trouble came. The Jesuits quarreled among themselves, were accused of plotting against the government, and were slandered by the Buddhist priests. Persecution arose, and the Christians were almost exterminated. The foreigners were either exiled or slain, and Japan practically barred her doors to intercourse with the outside world.

Since 1859 various Christian sects have been at work in trying to spread the gospel. Great obstacles have been met. Heathen religions, the troubles occasioned by the introduction of Christianity in the sixteenth century, the conduct of so-called Christian nations, the presence of Western skepticism, and the almost fanatical patriotism of the Japanese, have all had their weight in retarding the progress of Protestantism.

But during the very recent years there has been a remarkable change. Revivals have swept over Japan, and hundreds have been converted. These revivals have reached the colleges and higher institutions of learning, and a great many young men and young women are having their attention called to the gospel. We see in this a preparation for the closing message, which must soon reach every part of that empire.

It is time for us to press forward. We must study the methods of our brethren who have gone before us, and seek to profit by their experience. That which is necessary is the mighty power of the Spirit of God. We need it. Japan needs it. The whole world needs it.—*Missionary Magazine*.



INTERMEDIATE LESSON

VII—David and Goliath

(November 14)

LESSON SCRIPTURE: I Samuel 17.

MEMORY VERSE: "I can do all things through Christ which strengtheneth me." Phil. 4:13.

Goliath of Gath was one of the last of a race of giants who were called "the sons of Anak" or Anakims, whom God cast out of the land of Canaan when he brought his people out of Egypt. It was these great giants who filled the hearts of the ten spies with terror, and caused them to bring the people an evil report of the land that God had promised to give them. In the days of Saul only a few of the giants remained. Goliath was nearly ten feet high—more than half as tall again as the tallest people we usually meet.

The promise of God to his people when he brought them out of Egypt was that *no* man should be able to stand before them, but that one of them should "chase a thousand, and two put ten thousand to flight." So they need not have been afraid even of a man of Goliath's size; for any single one of them would have been more than a match for him. However, for forty days there was not found a man of faith in Israel who dared to meet the giant in the strength of the Lord.

Every morning and every evening he came forth from the ranks of the Philistines and defied the armies of Israel. All the nations knew that God was with the armies of Israel, and it was he who had given them such wonderful victories. So when Goliath said, "I defy the armies of Israel," he was defying Israel's God, as David said, "The God of the armies of Israel, whom thou hast defied."

No "accidents" happen to the children of God. There are no "chances" in their lives. There was one man of faith in Israel whom God could send forth to uphold the honor of his name and deliver Israel. That man was David, the anointed king. Saul was weak, helpless, and afraid, because the Spirit of the Lord had departed from him. David was strong in the Lord and in the power of his might, because the Spirit of the Lord was upon him.

At this time the people had opportunity to see the weakness of the king that they had desired to lead forth their armies. After testing the Israelites, to see if there were any among them that would trust him, God brought David to the camp. Jesse sent him to inquire after his soldier brothers; God sent him to deliver Israel. When David heard the boasting words of the giant, and saw the fear of the people, he was full of indignation, and of holy zeal for God, who was thus being dishonored before the heathen Philistines. It was not any pride or confidence in himself, nor desire for glory, that led him to go against Goliath. It was his knowledge of God, and his trust in his promises, and his desire that the Philistines should learn of his power, and know that there is a God in Israel.

Goliath's trust was all in himself—in his great stature, his coat of mail, his heavy sword, and the shield that was carried before him. David cared for none of these things. He went forth with his simple sling and a few carefully chosen stones. And not even in these was his trust, but wholly in the God of Israel.

Goliath was prepared to meet the tallest and strongest soldier in the armies of the Israelites,

and was greatly insulted when he saw a rosy-cheeked youth, not even armed. "Come to me," he cried, "and I will give thy flesh unto the fowls of the air."

David's answer to the Philistine tells us the secret of his power. Goliath's trust was in his sword, and spear, and shield. But David's trust was in "the name of the Lord of hosts, the God of the armies of Israel." "This day," said he, "will the Lord deliver thee into mine hand; . . . that all the earth may know that *there is a God in Israel.*"

These words show that David had the victory before he went out against Goliath. "This is the victory that overcometh the world, even our faith." David had faith in God, and therefore he had the victory, and by it he overcame the giant. He was able to say with confidence, "This day will the Lord deliver thee into mine hand."

God guided David's aim, and sent the stone to its mark. And when the Philistines saw the head of their great champion in the shepherd boy's hand, they learned what David knew—that there is a God in Israel.

All the promises of God to his people are for us to-day. Let us believe them, and, like David, through God we shall do valiantly, and shall be able to say, "Though an host should encamp against me, my heart shall not fear."

Questions

1. Where did the Philistines encamp against Israel? Who was their champion? Describe Goliath's size and appearance.
2. What did Goliath propose? What did he do to the army of Israel? Whom was he really defying? How long did he have to wait for a man to fight with him?
3. What brought David to the camp? What state of things did he find there? How did he feel about it?
4. What did David say to Saul? Why was he not afraid of Goliath? What had God promised the Israelites when they came out of Egypt? What was it that kept them so long in the wilderness?
5. What weapons did David choose? Why would he not wear Saul's armor?
6. What did Goliath think of David? What did he expect to do with him? In what did Goliath trust?
7. Tell how David answered the Philistine. In whom was all his confidence? What did he want all the earth to know?
8. Had David any doubt about the victory? What did he tell Goliath he would do with him? What is the victory?
9. In what simple way did David conquer Goliath? What did he do to him when he was fallen?
10. What did the Philistines do when they saw that Goliath was dead? How far did the Israelites pursue them?



VII—God's Promises and Israel's Failure

(November 14)

MEMORY VERSE: "What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?" Isa. 5:4.

Questions

1. To what high and exalted position did the Lord call the nation of Israel? Acts 13:47.
2. What was to be their standing among the nations? Deut. 28:13.
3. As long as Israel was true to God, how would other nations look upon them? Deut. 4:6-8.
4. How extensive did the Lord intend that

Israel's influence should be, in case they proved faithful to him? Deut. 28:1, 9, 10.

5. In demanding a king, what position did they in reality seek in comparison with other nations? 1 Sam. 8:19, 20.

6. When Israel of their own accord had refused the high position to which the Lord had called them, whom did he choose to occupy it? Jer. 27:6.

7. What relations were other nations to sustain to him? Verse 7.

8. What was to be the experience of any nation that refused to serve Nebuchadnezzar? Verse 8.

9. Through what agency was the light which God would have published to all the world through the nation of Israel brought to Nebuchadnezzar? Dan. 1:19-21.

10. What proclamation did he make to all the world? Dan. 3:28, 29.

11. What experience led him to make this proclamation? Read chapter 3.

12. What opportunity did Darius, the Mede, have to learn of the true God? Dan. 6:3.

13. How did he improve it? Verses 25-27.

14. Through what experience was God's servant compelled to pass before the knowledge of the true God was brought to the king? Daniel 6.

15. Even though Israel had failed to do their part in fulfilling the promises God had made, how did the Lord still use those who were faithful to represent his kingdom and gather out a people who would be called by his name? Note.

Notes

In order that they might be a light to all the world, God called his people to a position high above all other nations. But in their efforts to be like the nations round about them, they lost their high position. God had to use other means to bring the knowledge of himself to the world.

Before Nebuchadnezzar came to the point where he acknowledged the God of heaven, the few loyal servants of the Lord who stood before the king were placed on trial for their faith,—an experience which to them at the first must have seemed hard. And yet that very experience brought them nearer the Lord, for he walked with them in the fire. And through this same experience Nebuchadnezzar was led to recognize the God of the faithful young men. The same was true of Darius. Daniel was thrown into the lions' den to open the eyes of the king, who was ready to acknowledge the true God as soon as he knew him. The lesson that we may draw from this experience is evident. The Lord did not allow his servants to suffer in bringing these great men to know him better. And yet only their intimate acquaintance with their Lord, gave these men the courage to stand true in the face of what portended most terrible bodily suffering.

Interfused

We can not lie every morning, and repent the lie at night;
We can not blacken our souls all day, and each day wash them white;
Though the pardoning blood availeth to cleanse the mortal stain,
For the sin that goes on sinning that blood was shed in vain.

We must buy and sell in the market, we must earn our daily bread;
But just in the doing these usual acts may the soul be helped and fed.
It is not in keeping the day's work and the day's prayer separate so,
But by mixing the prayer with the labor that the soul is taught to grow.

Then none may deem it wasted time, who stands in a humble spot,
And digs and waters a little space, which the hurrying world heeds not;
For the Lord of the harvest equally sends his blessed sun and rain
On the large work and the little work, and none of it is in vain.

—Susan Coolidge.



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QUITE a little space is given this week to articles on Japan, as this is the special topic for the monthly Field Study in the Young People's Societies. We are sure, however, that all, whether they belong to a Young People's Society or not, will enjoy reading what is given concerning this interesting island empire and its people, and the progress that Christianity has made there. Of especial interest will be the article on the Children's Page, from Brother F. W. Field, telling about the children of one family he has met in his work in Tokyo.

"At the time of the end," we are told, "many shall be purified, and made white, and tried." And we hope to be among the number! How often do we pray that we may be among those who shall be made white, and shall stand before the throne! But when a soiled garment is made white, it is put through a process that, if it had life, would be very painful; the act of purifying implies another cleansing process that is often hard to bear; and to be tried,—as gold is tried in the fire, that all the dross may be purged away,—comes as the result of the fiery trial that takes away every particle of the dross of self and sin.

Let us remember, then, when we are tempted, that in order to be made pure, we must meet temptation, and overcome it in the strength of Jesus; in order to be made white, we must show that we truly desire to wear Christ's robe of spotless purity,—and we could never show that desire if we never passed through temptation, and turned away from it. Then, too, if we come forth as pure gold, perfect and precious, we shall be tried — we shall suffer sorrow, and often have an aching heart; in the point where we are most liable to fail, the enemy will bring his strongest temptations; those whom we have loved and trusted may turn away from us. For to be "tried" means that we shall have trials; and that is never an easy thing.

It will be a high honor, indeed, to stand among the company who are purified and made white and tried at the last; but if we hope to be among them, let us not shrink from the purifying and the trying now.

Be Ye Therefore Ready

THE hook-and-ladder truck was out of the station for cleaning. Axes, buckets, picks, the life-saving net, all the tools and appliances, were scattered here and there; and the firemen, their sleeves rolled up, were playing a lively stream from the hose upon the ladders, and scrubbing them off. Apparently, a fire alarm was the last thing that was expected.

But suddenly an alarm was rung — taking the force half by surprise, and for the moment wholly unprepared. They were getting ready — but they

were not ready. Then what a rushing here and there, what a gathering up of tools of all descriptions, tumbling them onto the wagon wherever they would stick, what a frantic endeavor to turn the long truck to face the other way, and what a springing to position as at last they were off. It was a very different spectacle from that presented a few days before, when, forty seconds after the alarm was rung, the truck was out of the station, and had turned the corner of the street below. This time the men had the humiliation of seeing more distant companies go clanging past while they were getting their tools together,—while they were getting ready.

We talk a great deal about getting ready to meet Jesus when he comes; but, dear young friends, do you not think it possible for us to be so engaged in getting ready that we shall fail to be ready? There is just as much danger in a constant bustle of preparation that puts his coming out of our minds, and shuts its comfort and joy out of our hearts, as there is in the course of those who, having made all ready, fall asleep, and so fail to welcome the heavenly Bridegroom when he comes.

If we would be truly ready to meet Jesus at that day, we must be ready to meet him now. But how can we be ready? it is asked. How can we conquer our evil thoughts, correct our appetites, subdue our tempers? Only by the new birth — the clean life, the grace that comes from above; and these no one can gain for himself by any amount of striving. Let the Spirit of Jesus come into your heart *now*, and you will be ready to meet Jesus *now*. And as that Spirit abides with you, it will teach you the way of truth; it will point out your faults, and make you an overcomer. By following its gentle teaching, you will grow in grace day by day; and so every day you will be ready, not only to meet the Saviour, but to help rescue those who are perishing all about you.

Though the firemen were getting ready, for the moment they were not expecting to be called to active service; and so when the call came, they lost a few precious minutes that might have meant the loss of valuable property or the sacrifice of human life; for a fire only asks a chance to get a good start in order to defy any fire company. They were hired and paid to be ready. That is what the citizens expect of them — that they shall be ready; and that is what they expect of themselves; but just this once they were disorganized, taken unawares.

And then the alarm came.

Here, too, we are something like these men. We profess to be waiting for Jesus to come, to be looking for him, expecting him, to have a message to give to the world concerning his appearing. And so the world has a right to expect us to be ready all the time — to act all the time as if we really believed his coming near.

Shall we be ready? It is necessary — so necessary that Jesus himself said: "Be ye also ready: for in such an hour as ye think not the Son of man cometh."

To-Day

"Lo! here hath been dawning another blue day; Think! wilt thou let it slip useless away? Out of eternity this new day is born; Into eternity this night 'twill return. See it aforesaid no eye ever did; So soon it forever from all eyes is hid. Here hath been dawning another blue day; Think! wilt thou let it slip useless away?"

What are we doing with To-day? Morning after morning comes to us, fresh from the hand of Him who "breaks the years to days and hours," — lent to us, to improve for eternity. No person can have two days at one time; no matter how rich he is, he has no power to buy more days. He must take them as they come — one by one; and the way they come to him is just the way they come to every one else in the world —

one at a time, twenty-four hours long, — not a minute, not a second, longer for the richest man in the world than for the poorest.

The question of the way we use the days is a question that is of vital interest to every one of us. Do we let them slip, dreamily, idly, uselessly, through our fingers? Do we enjoy them selfishly, spending their bright hours in seeking our own pleasure? Do we fill them to the full with study and work and play, crowding in all the things that we "really want to do," all the things that interest us most, and leaving out the study of God's word, meditation, and secret prayer? Do we use them as if they were ours "to keep," — not lent as a treasure to be improved, and for which we must render a faithful account?

There is always danger that we shall despise the present moment, putting off until some dim and distant future day the present duty, the present opportunity, the priceless present privilege. "It will be easier by and by," says inclination. "To-day! To-day!" warns the voice of conscience. "A more convenient season," the enemy whispers. But ever the Spirit of Love urges, "*To-day! To-day!*"

In all ages, men have written about the value of the present time; teachers have urged its importance upon their pupils; parents have kept its worth before their children: yet never before in all the history of the world was there a time when the days, these present days, — *To-day*, — was freighted with such importance to the world at large, and with such responsibilities to the young people who read this paper, as this present hour. For now as never before, the enemy is working for souls. Especially is he trying to gain the souls of the young. Every day, in apparently little things, decisions are being made that will mold the mind, and almost imperceptibly form the character, so that some day one will find himself perhaps on the wrong side — having lost his hold on the Lord, and giving his service to the enemy.

To-day is decision day. Where do I stand? is the question that must be asked and answered by every young person who expects to have a part in the closing work of the Lord in the earth, and to triumph with it. Do you feel in your heart an inclination to "wait"? Does something tell you that there is "time enough"? Do you see presented to your mind an alluring picture — of the things you would "like to do first"? Do you feel in your very heart of hearts that you would rather wait until "some other time — after a while"? Answer the question to your own soul — and to Him who loved you, and gave himself for you, that he might make you a partaker of his life, a sharer in his righteousness, a joint heir with him of his Father's inheritance.

Listen to his voice entreating you to come to him — *To-day*. To leave all, and follow him — *To-day*. To make a perfect surrender, a surrender that shall hold nothing back — *To-day*. Give him your heart — *To-day*. Invite him in (O how long has he stood at its door, knocking gently for admission) to abide there henceforth, a welcome guest — *To-day*. Consecrate your life — *all your life* — to him, to be used in his service — *To-day*. Then, having made the decision, trust in his promise to be with you "all the days." For he *will* be — his word and his promise are sure. Not only will he be with you, but the word is, also, "As thy days, so shall thy strength be."

"*To-day*, if ye will hear his voice, harden not your hearts."

THE true spirit of religion breathes gentleness and affability; it gives a native, unaffected ease to the behavior; it is social, kind, cheerful; far removed from the cloudy and illiberal disposition which clouds the brow, sharpens the temper, and dejects the spirit. — *Blair*.