

The YOUTH'S INSTRUCTOR

Vol. LVI

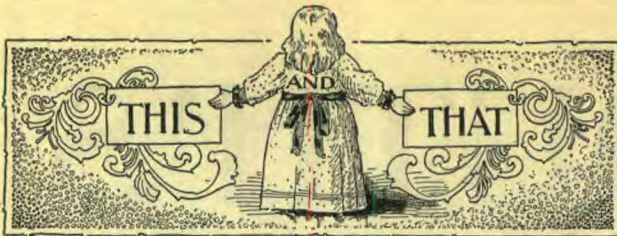
May 26, 1908

No. 21



From Leon Oliva's painting

"INQUIETUDE"



MAY 1, 1908, marked the tenth anniversary of Admiral Dewey's capture of Manila.

EIGHT thousand Jews, it is estimated, were rendered homeless by the recent fire at Chelsea, Massachusetts.

MT. ETNA has not been so threatening for years as it is at the present time. The people in the vicinity of the mountain have been forced to flee from their homes.

JAPAN is soon to assume control of the railways of the empire. It already has possession of the telephone system, and controls, directly or indirectly, many other industries.

THE English troops of India recently met and defeated the Afghans, who are in revolt. It is hoped that this battle in which three hundred of the Afghans fell, will end the uprising.

MR. BOTTOMLY, a member of the English Parliament, has looked over the list of stockholders of breweries and allied companies, and he finds in them the names of more than a thousand clergymen.

EMPEROR FRANCIS JOSEPH of Austria celebrated on the eighth of this month the sixtieth anniversary of his accession to the throne. Emperor William of Germany was present to offer personal congratulations to the aged emperor.

"RUSSIA is the only country in the world where a Bible society can send shipments of Bibles on the railroads absolutely free of charge. This privilege was recently granted and is being used. The Word of God is thus reaching the people in all parts of the country."

WAR between Turkey and Russia seems imminent. Turkey has been concentrating troops along the Persian and Russian borders for months. It is thought by those watching the proceedings that Turkey means to make an attempt to get a part of Persia, and possibly a portion of the Caucasus.

"THE Chinese boycott against the Japanese is extending around the world. The Chinese at Fuchow, Amoy, Swatow, Hongkong, Manila, Sydney, and other ports are not sending any goods by Japanese steamship lines. The merchants at Hankow and interior towns refuse to accept the bank notes of the Yokohama Specie Bank."

"If by June, 1908, Belgium has not annexed the Kongo Independent State on acceptable terms, the British government is determined with the co-operation of the American government, to take measures which will compel the Kongo government to observe its treaty rights which have been openly and persistently violated."

AN important move on the part of the President, assisted by the governors of the different States, is the development of the waterways of the country. Freight can be shipped much cheaper by boat than by rail, but our river systems have largely fallen into disuse as a means of transportation. This is due to the fact that there has been no effort on the part of the government

to keep them open, and also to the action of railroad systems in silencing the competition of steamboat lines. The railways have reduced competition by buying up the steamboat lines, by securing control of their terminals, and by making poor connections with them. If our waterways can be brought into use again, all classes and communities will be benefited.

King Manuel and the Jewels

KING MANUEL of Portugal has won the admiration of even the Republicans by announcing his intention to refund to the royal treasury the value of the jewels which were taken from it by his father, King Carlos, amounting to seven hundred fifty thousand dollars. When King Miguel was deposed and banished in 1834, the crown jewels, valued at two million dollars, were confiscated by the State and deposited in the Bank of Portugal. The Republican press recently charged that some of these were sold by the late king for private purposes. King Manuel ordered an inventory to be taken, and discovered that a diamond and ruby belt, several bracelets, and a pearl necklace were missing. The governor of the bank stated that they had been sold to pay some of the heavy debts of King Carlos, with the approval of the government. As soon as he learned the truth, King Manuel called the minister of finance, and announced his intention of refunding the amount to the state from his own personal fortune. — *The Independent*.

I Simply Trust

No, I would not live o'er again the past,
Though filled with error all that life has been!
For were my lot in those old places cast,
Mayhap my feet would fall again in sin;
But let me live in all the future days
As in the sight of Him who knoweth best;
Do all I can in work and prayer and praise,
Stand in my place, and leave with God the rest.

MAX HILL.

Freedom Through a Mediator

FOR a number of weeks the police officer on a "beat" in an Eastern city had been annoyed by a crowd of mischievous boys. One Sunday afternoon they seized an inoffensive little fellow, raised an empty box in front of a dry-goods store, and made him a prisoner beneath it. A few minutes later an officer appeared, and seeing the box move, decided that one of his tormentors was in hiding. He raised the box, discovered the boy, grasped him firmly by the coat collar, and started for the telephone box to call the patrol. The lad looked piteously into the face of the officer, his only plea being, "Mister, I did not do it. I did not do it."

Having witnessed the entire incident, I speedily convinced the officer of the boy's innocence. Never shall I forget the look of relief and happiness which came to that child's face on finding himself once more free. The experience is suggestive of the judgment-day and its scenes. The sinner can make no such plea as did the boy, and surely his feelings of despair will be intense on finding himself in the grasp of eternity — and guilty. Jesus now wants to plead the merits of his blood; and when his righteousness is received, the sinner's innocence is assured, and he is set at liberty, with no fear whatever of the day of judgment. See Isa. 54:17; I John 4:17; I Thess. 1:10; 5:9, 10.

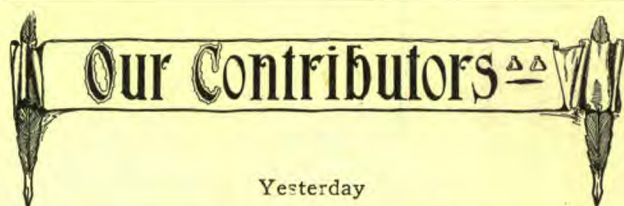
JOHN QUINN.

The Youth's Instructor

VOL. LVI

TAKOMA PARK STATION, WASHINGTON, D. C., MAY 26, 1908

No. 21



Yesterday

"O YESTERDAY!" I cried, "to me come back;
For now I do perceive there was no lack
Of goodly moments in thy goodly hours
In which to gather wreaths of fadeless flowers.

"O, Yesterday, how fair thou wert and sweet;
And have we parted nevermore to meet?
Along the beaten track of life's dim way
Forever gone, O golden yesterday?"

"And thy lost moments I may not redeem.
Expectancy was mine, the rest a dream.
To-morrow only cheats us with the lie
That it will bring the things we've let pass by."
Thus cried I, in a bitter, bitter way,
"No morrow comes, and past is yesterday!"

But now I turn from yesterday away,
Nor look I for some promised morrow. To-day
Alone is mine. The rest I leave with Him;
And whether smooth the way, or rough and dim,
By his dear grace I hope to please him well,
That of achievement every day shall tell.
Not only that I moun't some cherished height,
But know my thoughts and words and acts are right.
Then if storms blow, and sorrows will not cease,
And strife is all around, I shall have peace.
Along the roughest shore the waves may beat;
I'll calmly wait "the coming of His feet."

M. V. NOWLIN.

Conrad Weiser: Colonial Indian Agent and Interpreter

THE man who first interested the Moravians in mission work among the Indians of the great Iroquois league, or Six Nations, and who accompanied Zinzendorf in his three missionary journeys in the American wilds, was Conrad Weiser, Indian agent and interpreter of colonial times.

Conrad Weiser was a Sabbath-keeper. This fact gives us special interest in his life. But the part he played in the history of the colonies is in itself of interest. It was not as a soldier,—though he did serve later as a colonel in the French and Indian War,—but as a peaceful ambassador, that he did his great work. His religious earnestness, and the confidence the Indians had in his sterling character, enabled him to accomplish much more than some whose names are written larger across the history of those times. In those days it was being decided whether Catholic influence from France, or Protestant influence from England, should predominate in shaping the American colonies.

Harper's "Encyclopedia of United States History" sums up his part in colonial history as follows:—

"Through his influence with the Six Nations on the one hand, and the colonial governments of Pennsylvania, New York, Maryland, Virginia, and Carolina, on the other, he succeeded in deferring the alliance between the French and the Indians until the American colonists had grown strong enough successfully to defend themselves."

Conrad Weiser was born in Germany, in 1696. His father landed in New York in 1710, a widower with eight children. They first settled near Schenectady, where young Conrad pleased a Mohawk chief, who was allowed to take the lad to live with his tribe for a time. He suffered torture from the cold in the Indian camp that winter, but says he forgot the cold with hunger. He learned the Mohawk language, however, which was a preparation for his work as Indian agent in later years.

The family removed with other German colonists to Pennsylvania, where a stepmother made home no very pleasant place for Conrad. His troubles cast him upon the Lord. "I frequently did not know where to turn," he said, "and learned to pray to God, and his Word became my most agreeable reading."

As he grew up, and was married, he secured a farm at Tulpehocken, in the wilds three or four days' journey west of Philadelphia. The study of that Bible which had been his comfort in boyhood, prepared him to receive the Sabbath truth in 1735. He learned of this through Beissel, of the peculiar Sabbath-keeping settlement at Ephrata, who also baptized him.

"His talents soon attracted the attention of the government," says Dr. J. J. Mombert, in his "History of Lancaster County." "He attended all the principal Indian treaties held for a period of more than twenty-five years." The same authority says that he "was a man of unbounded benevolence, and disposed to hope all things." This gave him his influence with the Indians.

In 1737 the government sent him to treat with the Iroquois. Their capital was at Onondaga, New York, and the journey of five hundred miles was beset with hardship and peril. One day, exhausted, Weiser fell to the ground under a tree and expected to die. The three Indians leading on the trail before him, pagans of the forest, turned back, and one exhorted him to be of good courage; for "good days cause men to sin, and God can not extend mercy to them, but contrariwise, when it goeth evil with us, God hath compassion upon us." Ashamed of his discouragement, Weiser rose up and pushed on.

It was after the return from this trip, that he met the Moravian Bishop Spangenberg, and urged the cause of missions to the Iroquois. Spangenberg drew the attention of Zinzendorf to the information given him, and one day, in 1742, Zinzendorf felt a definite impression that he should go and see Weiser, a journey of several days. He arrived just in time to meet an embassy of Iroquois chiefs, who were returning from Philadelphia, and had stopped at Tulpehocken, to visit Weiser's home. Count Zinzendorf addressed the chiefs, asking permission to establish missions among the Six Nations. Weiser interpreted the speech, and added: "This is the man whom God hath sent, both to the Indians and to the white people, to make known his will unto them."

He confirmed his words, after the Indian custom, by presenting the chief with a piece of red cloth. The chief made a stately reply:—

"Brother, you have journeyed a long way from beyond the sea, in order to preach to the white people and the Indians. You did not know that we were here; we had no knowledge of your coming. The Great Spirit has brought us together. Come to our people, you shall be welcome. Take this fathom of wampum; it is a token that our words are true."—*"Conrad Weiser, and the Indian Policy of Colonial Pennsylvania,"* by J. S. Walton.

Shortly after, Weiser guided Zinzendorf to the Wyoming Valley, which had never before been entered by the white man. The interpreter here left the party to go on without him to the Shawanese village (now Plymouth), under the guidance of Andrew Montour, a half-French Indian. Weiser returned to engage in business elsewhere. But he was seized with the conviction that Zinzendorf was in danger. Hastening back, he arrived just in time to thwart a plan to massacre the missionaries.

He served with the governor and Benjamin Franklin and several others on educational work in York, Lancaster, and Reading, and altogether seems to have been a busy man in the affairs of his time. The only hint we have of the personal appearance of this colonial frontiersman is in the pleasant remark of the governor, at a treaty council, that inasmuch as the Indians had cut off one part of Conrad Weiser's beard, because it frightened their children—the Indians being beardless—he would see to having the rest removed.

Rough he may have been in appearance, but it is evident that he loved the Indians, and he won an influence over them that saved much trouble and bloodshed in the frictions and conflicts of the time. The Moravian missions to the Indians, which he aided Zinzendorf in establishing, accomplished much good, and developed Indian converts who were true even to the martyr's death. But that work was almost completely wrecked by the cruel scenes of the French and Indian Wars, as well as by the strife between English and Colonials in the American Revolution that soon followed.

Weiser died in Germany in 1760, a few weeks after the death of Zinzendorf. W. A. SPICER.

The Protest of the German Princes, at the Diet of Spires, April 19, 1529

FROM the time of the first Diet of Spires, in 1526, until the sitting of the second, in 1529, the cause of the Reformation in Germany, which Rome had repeatedly, by fire and sword, sought to destroy, enjoyed a short space of calm and peace that served to strengthen it and to prepare it for the struggles and trials that were awaiting it in the near future. Already in 1528 the dark clouds began to gather, when peace was again established between Emperor Charles V and Pope Clement VII on the destruction of heresy. A few months later a diet was convoked to meet at Spires on the twenty-first day of February, 1529. At this meeting the power of the state and the church hoped to take measures that would crush out the hated sect of the evangelical believers. All Germany was filled with alarm, and to this general feeling of fear and anxiety were added numerous strange sights in the heavens, disasters upon the earth, which served to deepen the gloom of the already unusually aroused imaginations of the people. Even the Reformers themselves entertained the gravest fears. Luther thought the day of Jesus Christ was at hand. Melancton

wrote, "All these things excite me in no trifling degree."

At the diet the Roman party appeared in great numbers, and with a fixed purpose. The members of the evangelical party were met with angry looks and with the utmost scorn. Duke John of Saxony, the most important of the electors of the empire, received the coldest treatment at the hand of the chiefs of the opposite faction. The evangelical princes were forbidden to have the gospel preached in their mansions; and yet the people of Spires thirsted for the Word of God, flocking by the thousands to the morning and evening worship held at the elector's chapel.

The plan of the Roman priests at the diet was to bring to an end the religious liberty that had existed in the empire for more than three years. The decree of 1526, granting this liberty, was to be annulled, and the edict of Worms, 1521, which forbade the preaching of the evangelical doctrines was revived. This plan was firmly opposed by the reformed states. A resolution was finally adopted by the majority of the diet, allowing the religious reform in all places where the same had gained a footing, but forbidding the promulgation of the gospel in all places where the edict of Worms was still adhered to. In other words, no further converts to the new faith were to be made. This resolution was laid before the diet, and was passed by it on April 7, 1529.

The evangelical princes saw at once what this resolution, if it became a law, would mean to the cause of truth for all time to come. They were not unmindful of the Master's command, "Go ye into all the world, and preach the gospel to every creature." Should they now accept this decree, and thus forever debar the world from hearing and receiving the glad tidings of a personal Saviour and the grand doctrines of the Word of God?—No! "Let us reject this decree," said they; "in matters of conscience the majority has no power." "This noble resolution of the princes," says the historian, "gained for modern times liberty of thought and independence of faith."

King Ferdinand, the emperor's brother, who presided at the diet, was determined to break the opposition of the princes. So resolute was he in this purpose, that the latter implored him in vain to listen to their protest. Haughtily he replied: "It is a settled affair; submission is all that remains." But notwithstanding the failure of the princes to gain a hearing before the king, they decided to bring their appeal before the assembled states in the diet. This appeal,—in the words of the historian,—"was the famous *Protest* that henceforth gave the name of *Protestant* to the renovated church." It was read before the diet on the nineteenth of April, 1529, and contained some of the sublimest, most forceful statements that ever fell from the lips of human princes in favor of the truth of God.

The edict of the first diet of Spires, which the Catholics were anxious to have repealed, and which had granted liberty to preach the gospel, they said, "concerns the glory of God and the salvation of our souls, and that in such matters we ought to have regard, above all, to the commandments of God, who is King of kings and Lord of lords; each of us rendering him account for himself, without caring the least in the world about majority or minority."

"We form no judgment on that which concerns you, most dear lords," they continued, "and we are content to pray God daily that he will bring us all to unity of faith, in truth, charity, and holiness through Jesus Christ, our throne of grace and our only mediator."

"But in what concerns ourselves, adhesion to your resolution (and let every honest man be judge!) would be acting against our conscience, condemning a doctrine that we maintain to be Christian, and pronouncing that it ought to be abolished in our states, if we could do so without trouble.

"This would be to deny our Lord Jesus Christ, to reject his holy Word, and thus give him just reason to deny us in turn before his Father.

"What! we ratify this edict! We assert that when Almighty God calls a man to his knowledge, this man can not, however, receive the knowledge of God? O, of what deadly backslidings should we not thus become the accomplices, not only among our own subjects, but also among yours! For this reason we reject the yoke that is imposed on us."

Such was the bold language of those noble men, in the face of Roman Catholicism,—that terrible power which for centuries had enslaved the bodies and minds and souls of men. A new era was dawning; the bright light of religious liberty was beginning to shed its brilliant rays upon the gloomy pathway of the ages.

That the Reformers well understood the great principles underlying Christianity, is clearly shown by many sentences of the appeal. Fearlessly they declared, "that there is no doctrine but such as is conformable to the Word of God; that the Lord forbids the teaching of any other doctrine; that each text of the Holy Scriptures ought to be explained by other and clearer texts; that this holy Book is in all things necessary for the Christian, easy of understanding, and calculated to scatter the darkness." The appeal closed with these wonderful and noble statements:—

"For these reasons, most dear lords, uncles, cousins, and friends, we earnestly entreat you to weigh carefully our grievances and our motives. If you do not yield to our request, we *protest* by these presents, before God, our only Creator, Preserver, Redeemer, and Saviour, and who will one day be our judge, as well as before all men and all creatures, that we, for us and for our people, neither consent nor adhere in any manner whatsoever to the proposed decree, in any thing that is contrary to God, to his holy Word, to our right conscience, to the salvation of our souls, and to the last decree of Spire.

"At the same time we are in expectation that his imperial majesty will behave toward us like a Christian prince who loves God above all things; and we declare ourselves ready to pay unto him, as well as unto you, gracious lords, all the affection and obedience that are our just and legitimate duty."

The reading of this Protest made a deep impression upon the diet, and throughout the empire the Christians were filled with joy. "The Reformation had taken bodily form," says the historian. "It was Luther alone who had said No at the diet of Worms; but churches and ministers, princes and people, said No at the diet of Spire."

That Rome would not acknowledge the truths that were presented to her, is only too well known. The emperor as well as the pope was more than ever bent upon the destruction of the new doctrine. Immediately after the Protest, "Charles V, according to an oath, set about preparing a suitable antidote for the pestilential disease with which the Germans were attacked, and to avenge in a striking manner the insult offered to Jesus Christ," while the pope "endeavored to combine all other princes of Christendom in this crusade."

Thus was manifest the unchangeable character of that power that was to make war with the saints, and prevail against them. Since its inauguration by the prince of darkness, its nature has ever been the same. Rome changes not, nor can it change, until its great and final change shall come in the lake of fire. Let us as Christians in this age of the world beware of the leaven of Rome, which is so silently, but powerfully working in the church, in the nation, and in the world. Let us ever stand as bold and true protesters against her spirit and her doctrines, and so show ourselves worthy of the cause which those noble men of the sixteenth century so ably defended, and for which our Lord Jesus Christ paid such an infinite price.

G. W. ERFURTH.

Going and Growing (2 Sam. 5:10)

THE beginning of this chapter shows how David became at length king of all Israel. "Having given David a people, and the people a king, God next gave them both a capital city. What deep interest clusters round Jerusalem for the last three thousand years!—and here we have that noted place first in the possession of the chosen people." David now begins building, fortifying, and enlarging his new city.—henceforth to be known as "the city of David," also as the "city of the great King." His course was still onward, and that under the divine blessing. The marginal reading of our text is interesting: David "went *going* and *growing*." Some people *go* who do not *grow*; and some are *growing* who are not *going on*. Some both *go* and *grow*, but God is not with them.

But all these conditions meet in David. In him we see activity, progress, and heavenly benediction. "Many persons are always doing something, but they do not really prosper; and some seem to prosper without scarcely seeking it; while others lay out their energies discreetly, and have their reward." David had full confidence in God's power to bring things to pass, and he was ever seeking divine guidance instead of courting the favor and assistance of men. Let us all seek to be like David as regards spiritual things. He was a very active man, a person of much quiet energy; yet he was a man of patience, one who could wait as well as work. He met reverses; at times things appeared to go against him; and once he seemed to be bereaved of all (1 Samuel 30); but, on the whole, his path was one of progress. He pursued his course with zeal and integrity, leaving results in the hands of God. Instead of self-confident presumption, David's life was characterized by a calm confidence in God, which led him onward and upward. He "grew great" as he "grew in the knowledge of God."

The shepherd boy became a great man, surrounded by armies and nobles, with riches and honors in abundance; but the best of all was, "The Lord of hosts was with him;" position and honor coming as a consequence of serving the Lord diligently. The people who let God choose, gain everything, but those who choose for themselves lose everything. David chose for God, and God chose for David; so David "went going and growing." To you is given power to choose to do likewise.

ERNEST LLOYD.

The New Name

WHAT does it matter while here upon earth
The name or the title you bear,
If God only gives you, in honor,
The "new name" over there?

ELIZABETH ROSSER.

Historical

The Spanish Inquisition

THE policy of extortion for ecclesiastical purposes has long been in vogue with the government of Spain, and to a large degree it has led to the stripping her of her foreign possessions. In fact, the theory upon which Spain's colonial system has been based, is that dependencies and foreign peoples under her control are a kind of property, or farm, from which a revenue for the benefit of the home country and the state church should of right be drawn.

The Spanish government first originated this policy in its treatment of the Jews, and the Inquisition was invented to carry it into execution. The story is intensely interesting, and well worthy of consideration here, as it marks the beginning of a piece of sowing from which Spain in her recent war with Cuba reaped the last instalment of the harvest of loss.

The kingdom and church of Spain have always professed to find in Holy Writ precedent for all their doctrines and practices. I do not say that Holy Writ contains precedent for their doctrines and practises; but simply aver that they think they find them there. The Inquisition is one of the most diabolical gross abuses that ever disgraced the name of humanity. Nevertheless the Spanish writers rest the authority of this infamous tribunal upon the Word of God. According to a well-known Roman Catholic historian, God himself was the first inquisitor-general. In the death penalty announced to Adam and Eve, "In the day that thou eatest thereof thou shalt surely die," precedent is found for inflicting capital punishment upon heretics, because our first parents were heretics,—they had left the true faith. Again, the Lord turned them out of the garden of Eden: this was the confiscation of the property of heretics. Thirdly, the Almighty made them "coats of skins, and clothed them." Gen. 3:21. This was the model of the *san benito*. The *san benitos* were coarse woolen garments, in which the heretic was arrayed for the *auto de fe*, the name given to the ceremony accompanying the burning of the victims. These garments were brought close round the neck, and descended like a frock down to the knees. They were of a yellow color, embroidered with a cross, and well garnished with figures of devils and flames of fire, which, typical of the heretic's destiny hereafter, served to make him more odious in the eyes of the superstitious multitude. In certain cases the garment was also adorned with the picture of the wearer, burning in flames, with several figures of dragons and devils in the act of fanning them.

The Inquisition has existed in principle ever since the fourth century, when Christianity became the established religion of the Roman empire; but acts of intolerance do not seem to have flowed from any systematized plan of persecution until the papal authority had risen to a considerable height.

Inquisitorial missions were first sent out by Pope Innocent III, 1210-1215, against the Albigenses, who dwelt under the shadow of the lofty Pyrenees in southern France. They were a most peaceable and polished people, and the only national crime of which they had ever been guilty was that of rejecting with

shrinking horror the doctrines and practises of the Roman Catholic Church, whose clergy were regarded by them with loathing and contempt. "Viler than a priest," and "I would as soon be a priest," became proverbial expressions. "The papacy had lost all authority with all classes, from the great feudal princes down to the cultivators of the soil." How beautiful their land, how elegant their manners, how advanced, for that barbarous age, their scientific research, and how cruel their extermination, the pen of Lord Macaulay has perfectly delineated.

In the year 1480, during the reign of Ferdinand and Isabella, the holy office was established in Spain. It was inaugurated for the special benefit of the Jews, not primarily because they were heretics, but because they were wealthy; and Rome and Spain needed money. This is a serious charge, but nevertheless a true one, and one which can be easily and clearly sustained.

These unfortunate members of the race of Israel were not only wealthy, but they had gradually risen in political eminence until they were the incumbents of the highest civil offices. They made great advancement in various departments of letters. The schools of Cordova, Toledo, Barcelona, and Grenada were crowded with students. It was the Jews and the Arabs who kept alive the flame of learning during the mythological gloom of the Middle Ages. They frequently resided at the courts of Catholic princes as ministers of finance, situations which they were eminently qualified to fill. But royal patronage proved incompetent to save them from the bloody hand of the state church, when their "flourishing fortunes had risen to a sufficient height" to excite her envy. I quote from Prescott:—

"Stories were circulated of their contempt for the Catholic worship, their desecration of the most holy symbols, and of their crucifixion, or other sacrifice, of Christian children at the celebration of their own passover. . . . At length, toward the close of the fourteenth century, the fanatical populace, stimulated in many instances by the no less fanatical clergy, and perhaps encouraged by the numerous class of debtors to the Jews, who found this a convenient mode of settling their accounts, made a fierce assault on this unfortunate people in Castile and Arragon, breaking into their houses, violating their most private sanctuaries, scattering their most costly collections and furniture, and consigning the wretched proprietors to indiscriminate massacre, without regard to sex or age."

On account of this barbarous treatment many of the Spanish Jews feigned conversion to Christianity. Such was their spiritual condition when Ferdinand and Isabella assumed the reigns of government. During their reign complaints against the Jewish heresy became more and more frequent, and the throne was repeatedly beset with petitions to devise some means for its extirpation. The words of the curate of Los Palacios, who lived at this time, throw considerable light on "the real as well as pretended motives of the subsequent persecution":—

"This accursed race were either unwilling to bring their children to be baptized, or, if they did, they washed away the stain on returning home. They dressed their stews and other dishes with oil instead of lard; abstained from pork; kept the passover; ate meat in Lent; and sent oil to replenish the lamps in their synagogues, with many other abominable cere-

monies of their religion. . . . They were an exceeding polite and ambitious people, engrossing the most lucrative municipal offices."

No wonder Prescott remarks, after quoting the foregoing: "It is easy to discern in this medley of credulity and superstition the secret envy entertained by the Castilians of the superior skill and industry of their Hebrew brethren, and of the superior riches which these qualities secured to them; and it is impossible not to suspect that the zeal of the most orthodox was considerably sharpened by worldly motives. . . . Ferdinand listened with complacency to a scheme which promised an ample source of revenue in the confiscations it involved.

To Isabella's honor be it spoken, frequent inopportunities on the part of the clergy were necessary before she yielded her consent to have the Inquisition established in her dominions. But at last she sanctioned it.

"Sixtus the Fourth, who at that time filled the pontifical chair, easily discerning the sources of wealth and influence which this measure [the establishment of the Inquisition in Spain] opened to the court of Rome, readily complied with the petitions of the sovereigns, and expedited a bull, bearing date of Nov. 1, 1478, authorizing them to appoint two or three ecclesiastics, inquisitors for the detection and suppression of heresy throughout their dominions."—*Percy T. Magan, in the "Peril of the Republic."*

Daniel Boone, Indian Fighter

DANIEL BOONE will always occupy a unique place in our history as the arch-type of the hunter and wilderness wanderer. He was a true pioneer, and stood at the head of that class of Indian fighters, game hunters, forest fellers, and backwoods farmers who, generation after generation, pushed westward the border of civilization from the Alleghanies to the Pacific. As he himself said, he was "an instrument ordained of God to settle the wilderness." Born in Pennsylvania, he drifted south into western North Carolina, and settled on what was then the extreme frontier. There he married, built a log cabin, and hunted, chopped trees, and tilled the ground like any other frontiersman. The Alleghany Mountains still marked a boundary beyond which the settlers dared not go; for west of them lay immense reaches of frowning forest, uninhabited save by bands of warlike Indians. Occasionally some venturesome hunter or trapper penetrated this immense wilderness, and returned with strange stories of what he had seen and done during his wanderings.

In 1769 Boone, excited by these vague and wondrous tales, determined himself to cross the mountains and find out what manner of land it was that lay beyond. With a few chosen companions he set

out, making his own trail through the gloomy forest. After weeks of wandering, he at last emerged into the beautiful and fertile country of Kentucky, for which, in after years, the red men and the whites strove with such obstinate fury that it grew to be called "the dark and bloody ground." But when Boone first saw it, it was a fair and smiling land of groves and glades and running waters, where the open forest grew tall and beautiful, and where innumerable herds of game grazed, roaming ceaselessly to and fro along the trails they had trodden during countless generations. Kentucky was not owned by any Indian tribe, and was visited only by wandering war parties and hunting parties who came from among the savage nations living north of the Ohio or south of the Tennessee.

A roving war party stumbled upon one of Boone's companions and killed him, and the others then left

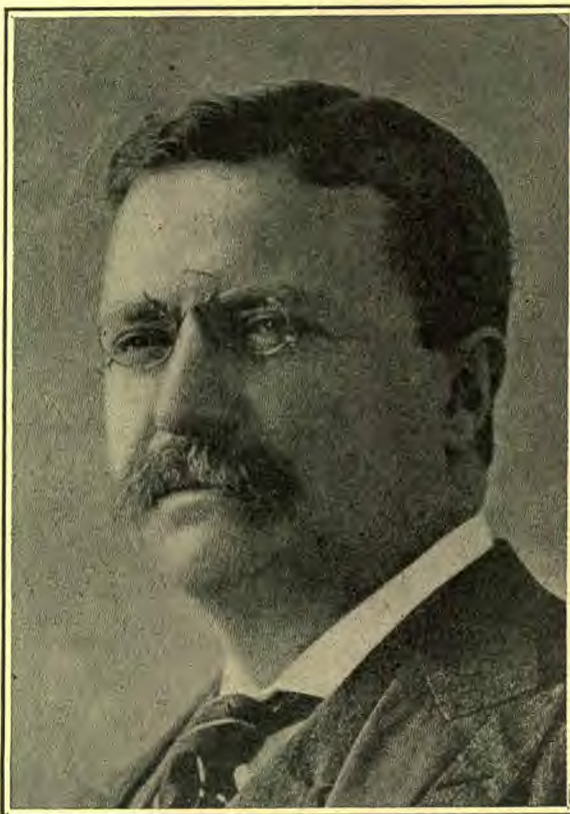
Boone, and journeyed home; but his brother came out to join him, and the two spent the winter together. Self-reliant, fearless, and possessed of great bodily strength and hardihood, they cared little for the loneliness. The teeming myriads of game furnished abundant food; the herds of shaggy-maned bison and noble-antlered elk, the bands of deer and the numerous black bear, were all ready for the rifle, and they were tame and easily slain. The wolf and the cougar, too, sometimes fell victims to the prowess of the two hunters.

At times they slept in hollow trees, or in some bush lean-to of their own making; at other times, when they feared the Indians, they changed their resting place every night, and after making a fire, would go off a mile or two in the woods to

sleep. Surrounded by brute and human foes, they owed their lives to their sleepless vigilance, their keen senses, their eagle eyes, and their resolute hearts.

When the spring came, and the woods were white with the dogwood blossoms, and crimsoned with the redbud, Boone's brother left him, and Daniel remained for three months alone in the wilderness. The brother soon came back again with a party of hunters; and other parties likewise came in, to wander for months and years through the wilderness.

In 1771 Boone returned to his home. Two years later he started to lead a party of settlers to the new country; but while passing through the frowning defiles of Cumberland Gap, they were attacked by Indians and driven back, two of Boone's own sons being slain. In 1775, however, he made another attempt, and this attempt was successful. The Indians attacked the newcomers, but by this time the parties of would-be settlers were sufficiently numerous to hold their own. They beat back the Indians, and built rough little hamlets surrounded by log stockades, at Boonesborough and Harrodsburg; and the permanent settlement of Kentucky had begun.



The next few years were passed by Boone amid unending Indian conflicts. He was a leader among the settlers, both in peace and in war. At one time he represented them in the House of Burgesses of Virginia; at another time he was a member of the first little Kentucky parliament itself; and he became a colonel of the frontier militia. He tilled the land, and he chopped the trees himself; he helped to build the cabins and stockades with his own hands, wielding the long-handled, light-headed frontier ax as skilfully as other frontiersmen. His main business was that of surveyor, for his knowledge of the country, and his ability to travel through it, in spite of the danger from Indians, created much demand for his services among people who wished to lay off tracts of wild land for their own future use. But whatever he did, and wherever he went, he had to be sleeplessly on the lookout for his Indian foes. When he and his fellows tilled the stump-dotted fields of corn, one or more of the party were always on guard, with weapon at the ready, for fear of lurking savages. When he went to the House of Burgesses, he carried his long rifle, and traversed roads not a mile of which was free from danger of Indian attack. The settlements in the early years depended exclusively upon game for their meat. Boone was the mightiest of all hunters, so that upon him devolved the task of keeping his people supplied. He killed many buffaloes, and pickled the buffalo beef for use in winter. He killed great numbers of black bear, and made bacon of them, precisely as if they had been hogs. The common game were deer and elk. At that time none of the hunters of Kentucky would waste a shot on anything so small as a prairie chicken or wild duck; but they sometimes killed geese and swans when they came south in winter and lighted on the rivers. But whenever Boone went into the woods after game, he had perpetually to keep watch lest he himself might be hunted in turn. He never lay in wait at a game lick, save with ears strained to hear the approach of some crawling red foe. He never crept up to a turkey he heard calling, without exercising the utmost care to see that it was not an Indian; for one of the favorite devices of the Indians was to imitate the turkey call, and thus allure within range some inexperienced hunter.

Besides this warfare, which went on in the midst of his usual vocations, Boone frequently took the field on set expeditions against the savages. Once when he and a party of other men were making salt at a lick, they were surprised and carried off by the Indians. The old hunter was a prisoner with them for some months, but finally made his escape, and came home through the trackless woods as straight as the wild pigeon flies. He was ever on the watch to ward off the Indian inroads, and to follow the war parties and try to rescue the prisoners. Once his own daughter and two other girls who were with her were carried off by a band of Indians. Boone raised some friends and followed the trail steadily for two days and a night; then they came to where the Indians had killed a buffalo calf and were camped around it. Firing from a little distance, the whites shot two of the Indians, and, rushing in, rescued the girls. On another occasion, when Boone had gone to visit a salt lick with his brother, the Indians ambushed them and shot the latter. Boone himself escaped, but the Indians followed him for three miles by the aid of a tracking dog, until Boone turned, shot the dog, and

then eluded his pursuers. In company with Simon Kenton and many other noted hunters and wilderness warriors, he once and again took part in expeditions into the Indian country, where they killed the braves and drove off the horses. Twice bands of Indians, accompanied by French, Tory, and British partizans from Detroit, bearing the flag of Great Britain, attacked Boonesborough. In each case Boone and his fellow settlers beat them off with loss. At the fatal battle of the Blue Licks, in which two hundred of the best riflemen of Kentucky were beaten with terrible slaughter by a great force of Indians from the lakes, Boone commanded the left wing. Leading his men, rifle in hand, he pushed back and overthrew the force against him; but meanwhile the Indians destroyed the right wing and center, and got round in his rear, so that there was nothing left for Boone's men but fight.

As Kentucky became settled, Boone grew restless and ill at ease. He loved the wilderness, he loved the great forests and the great prairielike glades, and the life in the little lonely cabin, where from the door he could see the deer come out into the clearing at night-fall. The neighborhood of his own kind made him feel cramped and ill at ease. So he moved ever westward with the frontier; and as Kentucky filled up, he crossed the Mississippi and settled on the borders of the prairie country of Missouri, where Spaniards, who ruled the territory, made him an alcade, or judge. He lived to a great age, and died out on the border, a backwoods hunter to the last.—*Theodore Roosevelt, in the Kansas City Star.*

The Sinner in the Sack

IN the "Life of John Wesley" is a story of a Methodist meeting in a barn, and how certain of the villagers, who were afraid to break through the door, resolved to place one of their number inside who would open the door to them during the service, so that they might disturb the congregation. This person went in before the service began, and concealed himself in a sack in the corner of the barn. When the Methodists began to sing, he liked the tune so well that he would not get out of the sack till he had heard it through. Then followed a prayer, and during that prayer, God worked on the man in the sack so that he began to cry for mercy. The good people looked around, and were astonished to find a sinner in a sack seeking his Saviour. The door was not opened to the mob after all; for he who intended to do so was converted. It was true in this case, as Goldsmith wrote in his description of the village preacher,—

"Truth from his lips prevailed with double sway,
And fools who came to scoff remained to pray."

It does not matter for what reason people may go to hear the gospel, God can bless them in any case.

W. A. COLCORD.

Prayer for Forgiveness

FATHER, forgive each sinful word
Of mine that faltering hearts have heard,
And aid me speedily, to-day,
True, honest, helpful words to say.

Father, forgive unworthiness
And heedlessness and selfishness,
And give me of thy Spirit, Lord,
That I may labor by thy word.

BENJAMIN KEECH.



Tales of a Terrace — No. 7

The Oak-Tree's May Diary

MAY 1.—Cold, cold, cold! How cold it has been all this spring. Here it is May, and I haven't a leaf yet,—just a few half-grown, sickly tassels. The maples and cottonwoods tried to put out leaves, and have had them frost-bitten in consequence, but I knew better. I like to be cautious, and don't know anything better than a late, cold spring like this, to prove what a good thing caution is.

MAY 2.—There's a fly on the screen of the big window near by. He is as much in a hurry to be out as were the leaves of the maples and cottonwoods, and if he isn't careful, he'll share their fate. But the wind is in the south to-day, and the sunshine, though but half-hearted, is warmer than it was; so perhaps *real spring* will be here after a while. I am very impatient to get into spring clothes.

MAY 3.—Well! who'd ever believe it? A raging, blinding snow-storm! After

this I shall be prepared for almost anything. All day it has come down, and I am wondering what will become of my few poor tassels, the maple leaves, and that fly I saw yesterday. I haven't seen the sun all day, and to-night everything is white as winter. Dear me! dear me!

MAY 4.—Warmer again, with wind blowing, and the last vestige of snow disappearing. But, as I expected, my tassels are probably wholly ruined by this cold snap; they are almost black where they should be yellow, and are dry and shriveled looking. But I'll not complain. I am faring better than the cottonwoods and maples, and no doubt such weather will prove to be for the best, if we all have patience to wait for future developments.

MAY 5.—There was still a little snow in shady places this morning, but the sky was gray, and soon a drizzling rain began falling, lasting all day and far into the night. But, in spite of the weather, behind the big window there has seemed all day to be a great deal of moving about, with men and women passing up and down the terrace steps.

MAY 6.—Another chilly day. Dear! dear! Will it never be warm?

MAY 7.—Now *this* is better. That sunshine feels good, and that blue sky is a pleasant change from the gray of the last many days. I feel once more like trying to grow. But alas! my tassels are quite black now, and are drying on their stems, while my leaf-buds are much stunted. Where shall I begin?

MAY 8.—Another real spring day, bright, sunny, and even warmer than yesterday. The terrace grass is growing green and thick, and I see the wild cucumber vines are coming up around the veranda. I wonder if they will be allowed to climb there again this year.

MAY 9.—This sunshine is actually hot,—a decided contrast to most of the weather we have been having of late. Summer is surely on the way. This warmth

reaches my very heart. It inspires me to growth, although I am almost discouraged; for my tassels are dry and crumbling now, without having bloomed. But there are still my leaves—I must see what I can do for them.

MAY 10.—Again alas! The warm weather did not last. The big window, which was thrown wide open yesterday, is fast closed to-day, and smoke from the chimneys shows that there are fires in most of the surrounding houses. Again a raw north wind is blowing, and the air is chill.

MAY 11.—Still cold. The weather is so unfavorable, it seems that even the birds are less active than usual at this season, and shun my leafless boughs as if they were no more to them than clothes-poles or lightning-rods. To be sure, the sparrows fly in and out to quarrel and scold, but that is what they have done all winter, while a bluejay which chanced to visit me this morning stopped only long enough to crane his neck, and peer a moment or two into the big window,—inquisitive fellow!—when he whisked away to the frost-bitten but fairly well-leaved maples, with a scream as of contempt for my bareness.

MAY 12.—A violent wind has been blowing all day, threatening to tear apart and scatter the poor remains of my ruined tassels. But it is a south wind, and, no matter how violent a south wind may be, it always brings warmth; so there is no chill in the air to-day. My leaf-buds are swelling again.

MAY 13.—Another day, even more windy than yesterday and, also, more warm. Many of the women and children who pass by are wearing white dresses, and the big window is wide open. My leaf-buds are turning a yellow-green on the tips, and threatening to burst.

MAY 14.—It thundered, lightened, and rained—a perfect torrent—last night, and has continued raining all day. My leaves have begun to unfold at last, and a few that hang over the pavement (as if I were

trying to turn my best face to the world, a plan of which I approve) are already making quite a brave showing on the ends of my bare boughs. But there are too few. I must do better than this. How glad I am for this rain; it helps me so much, even if it is rather cold

and bleak. I am

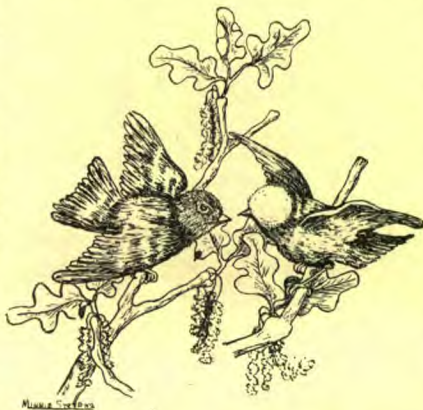
only a common oak-tree, and really don't deserve the sunshine, and the rain, and all the other blessings I enjoy as much as if I were a beautiful maple or a useful fruit-tree. But my Planter blesses me as bountifully as those trees that do him more credit, and I try to be the more grateful because I know I'm undeserving.

MAY 15.—It is not freezing yet, and will hardly do so again this season, I think; but this has been another stormy day, raining, snowing, and sleeting. Think of it! the middle of May. I'm chilled.



MURIE STEVENS

"Stopped only long enough to crane his neck."



MURIE STEVENS

"I tried to play the part of peacemaker."

MAY 16.—As I hoped the cold snap ended last night, and this has been a beautiful spring day. Everything is grateful for the warmth.

MAY 17.—We had another light thunder-shower last night, but again the day has been bright. I am really making considerable progress with my leaves, but I find it useless to try putting forth any more tassels this season. My first leaf-buds that accompanied my tassels are also crumbling, but I have plenty more that I am getting out as fast as possible.

MAY 18.—The third midnight thunder-shower of the month last night. It was a terrific downpour, too, with sharp flashes and heavy rumbles which made all my young leaves and twigs tremble and quiver. But I am not afraid of storms. They are meant for blessings, are controlled by the same strong Hand that guides my life, and I can surely trust that Hand and feel no fear. All the day has been showery.

MAY 19.—Still another light shower in the night. But the day has been warm since the sun dispelled the damp and chill of morning.

MAY 20.—Though bright to-day, the weather has again been almost cold enough to make my half-grown leaves shiver. These sudden changes are hard on my constitution, but I'm strong, and fear no bad effects.

MAY 21.—Raining again; drizzle, drizzle, all day! The wrinkles in my bark are trickling with little streams of water, and my few leaves are so wet they hang down in a manner quite forlorn. But it does me good.

MAY 22.—The clouds cleared away before morning, and we have had a day just right for growing. The bluejay visited me again to-day and lingered quite a little time, as if he thought my foliage of some consequence at last; but it is still too thin and puny for any respectable oak-tree the last of May, or to afford him much of a shelter.

MAY 23.—That sun is actually *hot!* How I shall grow to-day!

MAY 24.—Yesterday a girl exclaimed in my presence, "Doesn't that tree grow the slowest of anything you ever saw?" I think she would grow slowly, too, if she had all the odds against her that I have had. It is enough to quite discourage me when my efforts are so little appreciated, but I'll not allow it to do so. Any one can work when he is praised and applauded, but the truly brave are those who never swerve from duty, even in the face of disapproval and contempt. I'll show that girl that I'm a brave oak-tree!

MAY 25.—A summer sunset tints the sky this balmy evening. How bright the stars are! Nothing unusual has happened to-day. I have kept busy, and was, therefore, happy, for there is no surer way to happiness than by useful, cheerful work.

MAY 26.—My! how the north wind has whipped and lashed me about to-day. It seemed sometimes as if my leaves would be torn from my top, and sent spinning down the street like the men's hats that occa-

sionally rolled by. It's growing colder again, too. What a contrast to yesterday!

MAY 27.—Another touch of frost last night. What a record for May! The maiden-hair fern against the wall near me has been nipped, and looks quite crestfallen; but perhaps this bright day will revive it.

MAY 28.—Much like yesterday. My leaves are beginning to get large enough now to whisper a little in the wind, and all day have been humming a faint little song of spring-time. But their voices are much too weak. Leaves their age should have sung such a song a month ago, and now be joining melodiously in the full woodland chorus.

MAY 29.—This has been a gray, dark day, and those clouds look threatening. More rain in prospect probably.

MAY 30.—Rain! it has been pouring at intervals all day. Nevertheless many people, mostly women and children, have been going by, with arms and baskets full of flowers,—such beautiful roses, carnations, and all the various outdoor beauties. It is a wonder to me how they ever managed to bloom this cold season,

but it seems as if adverse conditions sometimes make a beautiful thing more beautiful, and even produce a perfection of beauty and grace that more favorable conditions deny.

MAY 31.—I don't mean to end the month with complaint, but it does seem that things are against me. Was ever a tree so deserted as I, the first of June? Scarcely a bird comes near, and those that come do not linger long. I can't blame them much when there are so many more tempting trees about; for, although an oak-tree never tried harder,

my branches are still only about half-clothed, and my leaves half-grown. At this rate I shall scarcely be in full leaf when the autumn frosts begin. Even the sparrows are too busy with their home duties to pay me much notice, except to fly into my boughs to fight and scold. A pair has been visiting me frequently this afternoon to quarrel most shamelessly; it was really quite embarrassing for me. I don't like to thus be drawn into family troubles, but I kept a discreet silence, trying by my example to play the part of peacemaker. A good example is never wasted, and perhaps those sparrows will acknowledge my influence later. Welcome June! I shall dance with joy and thankfulness to the Creator if you dawn with a flood of sunshine.

MINNIE ROSILLA STEVENS.



"A bright eye turned suspiciously in his direction"

A Girl Librarian

SIXTEEN years ago a girl applied for a position, as library attendant in the new library at Los Angeles, California, which was just being organized. The girl's name was Adelaide Hasse. She had never entered a public library before in her life, and knew absolutely nothing of the running of one. But she was in earnest, and she received the appointment and went to work.

Within a year, she was assistant librarian, for she

was the kind of girl who becomes indispensable. In her spare time she began the study of how to arrange and index United States public documents. Quantities of these are sent to every public library, and are generally neglected. But Adelaide Hasse became deeply interested in arranging and indexing them systematically, and finally at the end of three years of patient work,—the sort of work most girls call, contemptuously, "drudgery,"—she sent a list of the publications of the Department of Agriculture to the department officials at Washington, to have them verify it.

The officials went over the list, and were amazed—and delighted. This girl at Los Angeles, so far from omitting anything, had indexed in her list several publications that the department had no record of in its own list, and did not even know that it had published! Nobody, in fact, had ever made such a complete list as hers. The Department of Agriculture published it, soon after, as a special bulletin, with an introduction stating that the necessity for such a list as a valuable aid to students, librarians, and officials had long been recognized, but that no one had compiled it, and the honor belonged to Miss Hasse.

Considering that the department had existed for fifty-four years, and that this girl had beaten it in only three, the matter stirred up interest in Washington. There was a new position, just created, of document librarian. Miss Hasse did not know a soul in Washington. She had never been east of Chicago in her life, but the superintendent of documents offered this unknown girl this fine official position, solely on the merits of her work. She came east, and set to work. The *New York Evening Post*, which tells her story, describes how, up to the time of her coming to Washington, there had never been collected any complete file of the publications of the government assembled into one library. Each department, and the capitol storehouses, were choked with tons of government publications filed in disorderly heaps. Hundreds and thousands of volumes were moved and inspected by the new librarian. Her name became a terror to an army of government "helpers," for under her leadership they were forced to delve into cellars and attics without air or light, digging out documents and more documents. Miss Hasse was always among them, keeping them up to their work, sometimes holding a candle aloft in dark places while a line of men passed out bales of documents or heavy volumes of reports as a ship's crew passes coal into the hold. She assembled, arranged, and indexed for nearly five years. Her work was thus summed up in a special report by the Superintendent of Documents:—

"The library of the documents of the United States Government, as long as it shall endure, will remain a monument to the intelligence, zeal, and industry of Adelaide R. Hasse."

By this time, Dr. Billings, director of the New York Public Library, was awake to the value of this remarkable worker. He offered her the position of librarian of the department of documents, and for eight years she has been in the New York Library. She now ranks as the highest authority on the subject of public documents in America. She has built up the library collection until now it contains one hundred fifty thousand documents of official government publications of the United States, the separate States, and foreign countries, and is the greatest collection of its kind in the world.

Miss Hasse is now editing the index of economic

material in public documents to be published under the Carnegie Foundation. It will consist of fifty quarto volumes, and will be a mine of information for the historians and economists of the future. All this achievement is only sixteen years away from the day that a girl beginner walked into the library in Los Angeles.—*Priscilla Leonard, in the Wellspring.*

Spring

THE wheels that turn the seasons round
Have brought again the spring,
A carpet green for barren ground,
My tree a robe of white has found,
Promise of plums to bring.

A perfume from the skies is here,
A fragrance rare and sweet,
As bursting into life I see
Nature's untold variety,
Of verdure at my feet.

Master of Art, great workman thou,
In all this beauty rare,
A voice comes whispering to man,
Will ye not heed the great I Am?
My work is everywhere.

MRS. PAULINE ALDERMAN.

Do Not Grumble

It is easy to fall into the habit of picking flaws and blaming others for mistakes and failures. Do not allow yourself to degenerate into a mere critic and fault-finder. Mr. Moody gives this excellent advice on the subject: "If you do not like the churches, go in and make them better, but do not become a grumbler. Keep yourself aloof from that class of people; for it is the easiest sort of thing to find fault. Any stupid man can do that, but it takes a smart man to make things better. When a man begins to grumble and find fault, you can size him up for a light-weight right away." If you find yourself prone to complain because things are not done right, turn around, and help to do them right; accept criticism as a dangerous habit, and hasten to cure yourself by criticizing less and praying and working more.—*Selected.*

Abbreviating

SOMETIMES it is a real convenience to abbreviate words in writing. Many words are usually abbreviated, and properly so. Titles, names of States, months of the year, are familiar examples. But what do you think of such a paragraph as this?

"I want to tell you about the prog. we had last Sab. morn. at the San. Y. P. S. Meeting. It was on the mis. work of the first cent. Our Pres. had such a good paper, and several others told of the mis. work in the early church."

This is not exaggerated, though we hope it is not common. It does take less time to write words in the shortened form, but does it leave a good impression on the mind of the reader? It is surely much better in using words which are not commonly abbreviated, and by all means all words which are never properly abbreviated, to write them out fully. What would we think of one who would persist in cutting spoken words short? Written words are more permanent than are spoken words; we should therefore exercise even greater care in writing than in speaking. Surely it will be more pleasing to those who read our productions, letters included, if they know that we have taken the time, and have the interest, to make them full and pleasing.

MAX HILL.



M. E. KERN
MATILDA ERICKSON

Chairman
Secretary

Study for the Missionary Volunteer Society Suggested Program

OPENING EXERCISES:—

Hymn: "Christ in Song," No. 175.

Sentence Prayers.

Roll-call: Respond with some text referred to in the lesson.

Hymn: "Christ in Song," No. 431.

GENERAL EXERCISES:—

Reading: Acceptable Service. "Testimonies for the Church," Vol. VII, pages 9-12.

Book Study: "Ministry of Healing," pages 497-502.

Hymn: "Christ in Song," No. 405.



Book Study (Development and Service)

FORCE OF CHARACTER:—

What kind of men and women are needed? Page 497.

Show how both gentleness and firmness are needed to develop a Christian character. Pages 479-8.

Mention some tests of Christian character. Page 498.

MENTAL CULTURE:—

Why are so many lives failures? Page 498.

Show that education is a life-long work. Page 499.

What use should a person make of his circumstances? Page 500.

How is strength of character developed? Page 500.

THE MOTIVE OF SERVICE:—

What is the motto of our Missionary Volunteers?

What example has Christ left us in service? Pages 500-501.

Explain Paul's life of self-denial. Pages 500-501.

How can the heart be saved from selfishness? Page 501.

SINGLENES OF PURPOSE:—

What should be the purpose of the Christian? Page 502.

What leads to the choice of such a purpose? Page 502.

What characterizes a true Christian? Page 502.

"There is but one passion for the blood-bought heart, and that is the passion for souls."

Review of "Into All the World" and "Outline of Missions"

IN answering these review questions the books may be used. The answers should be sent to the General Conference Missionary Volunteer Secretary at once.

Questions

1. Write in your own words a biographical sketch, containing not less than two hundred words, of the pioneer missionary in whom you are most interested.

2. What is commemorated by the haystack monument at Williamstown, Massachusetts? Of what was it the beginning?

3. Name the countries in which the Mohammedan



religion prevails. What have you found in your study that shows the difficulties in working for the Mohammedans?

4. Draw a map of China, and divide it into provinces. Draw a line under the name of the provinces in which there are Seventh-day Adventist missionaries.

5. Tell briefly what the gospel has done for the savages of the Pacific Islands. Name two missionaries who were slain by the savages.

6. Of what value to missions in South America was the work of Allen Gardiner? Give reasons why you think that more missionaries should be sent to that field.

7. Write a paragraph showing the value of David Livingstone's work for missions in Africa.

8. After studying the lives and work of foreign missionaries, what do you consider to be the necessary qualifications of a foreign missionary? Why?

9. Write ten famous sayings of missionaries, giving authors.

10. What countries are yet unentered by us? Give the names of twenty-five Seventh-day Adventist missionaries. Give their location on the accompanying map.

Key to Map on Preceding Page**+ Foreign Mission Headquarters**

1. Kisumu, British East Africa.
2. Kihuiro, German East Africa.
3. Asmara, Eritrea (Abyssinia).
4. Arorangi, Rarotonga, Cook Islands.
5. Buresala, Ovalau, Fiji.
6. Nukualofa, Tonga, Friendly Islands.
7. Sourabaya, Java.
9. Manila, Philippine Islands.
10. Pitcairn Island.
11. Apia, Upola, Samoa.
12. Singapore, Malay Archipelago.
13. Papeete, Tahiti Islands.
14. Padang, West Coast Sumatra.
15. Hamilton, Bermuda.
16. Freetown, Sierra Leone.
17. Shanghai, China.
18. Calcutta, India.
19. Tokyo, Japan.
20. Tacubaya, Mexico.
21. Skagway, Alaska.
22. Honolulu, Hawaii.
23. Algiers, Algeria.
24. Cairo, Egypt.
25. Jerusalem, Palestine.
26. Constantinople, Turkey.
27. Athens, Greece.
28. Reykjavik, Iceland.
29. Wepener, Orange River Colony, South Africa.
30. Grahamstown, Cape Colony, South Africa.
31. Cholo, Nyassaland, Africa.
32. Gwelo, Rhodesia, South Africa.
33. Bulawayo, Rhodesia, South Africa.
34. Pemba, N. W. Rhodesia, South Africa.
35. Cochabamba, Bolivia, South America.
36. Ambato, Ecuador, South America.
37. Lima, Peru, South America.
38. Rio de Janeiro, Brazil, South America.
39. Sao Bernardo, Brazil, South America.
40. Belize, British Honduras, Central America.
41. Marianao, Cuba, B. W. I.
42. Cape Haitian, Haiti, B. W. I.
43. Mayaguez, Porto Rico, B. W. I.
44. Canton, China.
45. Amoy, China.
46. Sin-yang Cheo, Honan, China.
47. Chang-sha, China.
48. Mussoorie, India.
49. Rangoon, Burma.
50. Bangalore, India.
51. Karmatar, India.
52. Simultala, India.
53. Tinnevely, India.
54. Kobe, Japan.
55. Soonan, Korea.
56. Guadalajara, Mexico.

° Union Conference Headquarters**North America.**

1. South Lancaster, Mass.
2. Toronto Junction, Ont.
3. College View, Neb.
4. Cumberland, Md.
5. South Bend, Ind.
6. Minneapolis, Minn.
7. Walla Walla, Wash.
8. Mountain View, Cal.
9. Atlanta, Ga.
10. Nashville, Tenn.

11. Keene, Texas.

Pacific Islands (East Indies).

13. Burwood, N. S. W., Australia.

Europe.

14. Stanborough Park, Watford, Herts, England.

15. Hamburg, Germany.

16. Geneva, Switzerland.

17. Riga, Russia.

18. Copenhagen, Denmark.

Africa.

19. Kimberley, South Africa.

South America (West Indies).

20. Buenos Aires, Argentina, South America.

21. Riversdale, Jamaica.

The Conversion of Kalaka

SOME years ago, while visiting in Basutoland, South Africa, I was introduced to Kalaka, a native who had been educated to assist in translating the Bible, and he accompanied me through the country. He was a pleasant companion. We were journeying several weeks, and took time to read the Scriptures together each day. We entered into no argument on differences of opinion. I well knew he would be questioned by the French missionaries, when he returned, as to whether I sought to proselyte him or not. So we did not have a single argument on present truth; but in our reading I would emphasize such points as baptism, the Sabbath, and the nature of man. He would listen, but make no reply. In this manner we went over nearly all points of present truth. Of course I was very anxious to learn whether what had been said had produced any favorable effect on his mind. Finally, as we were returning, we came one day to a small stream of running water, and he said, "See, here is water; what doth hinder me to be baptized?" I immediately replied, "If thou believest with all thine heart, thou mayest." He responded, "I believe that Jesus Christ is the Son of God." If the stream had been deeper, I should not have hesitated to baptize him. A few weeks after this, he came to Cape Town, and was baptized by Elder O. A. Olsen, and until his death was a faithful laborer. Before he was baptized, he translated "Steps to Christ" into the Susuta language. This was the first of our publications to be translated into that tongue. He was so conscientious that he hesitated to translate the book, lest on account of the fewness of the words in his language, he would not correctly represent the thoughts and ideas presented in the book, which seemed to him to be inspired. But his translation has accomplished much good.

We also visited the paramount chief of Basutoland. He had a council of his under-chiefs to determine all matters that pertain to the interests of the people. It is in the power of the chief, however, if he chooses, to override all their decisions. He asked me why there were so many religions. I pointed to the tree that stood near, and said, "How many limbs are there alike on the tree?" He said, after looking, "Not any." He then broke out and said, "I see, I see."

When Brother Freeman, two years later, went to locate a mission in Basutoland, permission had to be obtained from the paramount chief. After he learned that it was the same religion of the man who had told him to see if there were two branches alike on the tree, he welcomed him to the country, and permitted him to settle in any place he wished.

S. N. HASKELL.



THE INTERMEDIATE LESSON

X — Ai and the Sin of Achan

(June 6)

LESSON SCRIPTURE: Joshua 7 and 8.

MEMORY VERSE: "Thou shalt not steal." Ex. 20: 15.

Review

Tell how the city of Jericho was taken. What command did the Lord give concerning the spoil of the city? What was done to the city?

The Lesson Story

1. In spite of God's command that none of the people should take anything from the city of Jericho, there was one man, Achan, who "committed a trespass," and took of the accursed thing.

2. Not long after the fall of Jericho, Joshua made plans to capture Ai, a small town a few miles west of Jericho. He first sent men to view the country. These brought back word that the inhabitants of Ai were few, and only a small army would be needed to take the city.

3. So Joshua, not waiting to ask counsel of the Lord, sent about three thousand men to take Ai. "And they fled before the men of Ai. And the men of Ai smote of them about thirty and six men; . . . wherefore the hearts of the people melted, and became as water.

4. "And Joshua rent his clothes, and fell to the earth upon his face before the ark of the Lord until the eventide, he and the elders of Israel, and put dust upon their heads."

5. And Joshua said: "O Lord, what shall I say, when Israel turneth their backs before their enemies! For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name?"

6. "And the Lord said unto Joshua, Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff.

7. "Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you."

8. "So Joshua rose up early in the morning, and brought Israel before the Lord by tribes." First the tribe of Judah was taken; then the family, then the household; and at last the lot fell on Achan.

9. "And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me.

10. "And Achan answered Joshua and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done: when I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it.

11. "So Joshua sent messengers, and they ran unto the tent; and, behold, it was hid in his tent, and the silver under it. And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the Lord."

12. Then Joshua took Achan and all his household who had joined him in his sin, and brought them to the valley of Achor. There they were stoned, and afterward burned. So the sin was taken out of the camp of Israel.

13. After this another army was sent against Ai, and the Lord gave Israel the victory. The city was burned, and its people were destroyed.

14. The deadly sin that led to Achan's ruin had its root in covetousness, of all sins one of the most common and the most lightly regarded. The enormity of this sin, and its terrible results, are the lessons of Achan's history.

Questions

1. In spite of God's command concerning the spoil of Jericho, what did one man do?

2. What small city did Joshua plan to take soon after the fall of Jericho? What did he first do? What word did the spies bring back?

3. How large an army did Joshua send against Ai? What did he fail to do? What was the result when the army of Israel tried to take Ai? How many were killed? How were the people affected by the news of the battle?

4. What did Joshua do? Who were with him? How long did they stay before the ark? What did they put upon their heads?

5. In what words did Joshua speak to the Lord? What did he say the Canaanites would do when they heard of Israel's defeat? What question did he ask?

6. What did the Lord tell Joshua to do? What question did he ask him? What did the Lord say Israel had done?

7. Why was it that the children of Israel could not stand before their enemies? What did the Lord say about the people? What did he tell Joshua must be done before he could be with Israel any more?

8. In the morning what did Joshua do? Upon what man did the lot fall?

9. In what words did Joshua speak to Achan? What did he call him? What does this teach us about the way we should treat those who have done wrong?

10. How did Achan answer Joshua? What did he confess that he had seen and coveted? What was the next step after coveting? Where were the things hidden?

11. How were they found? To whom were they brought? What was done with them?

12. What was done to Achan?

13. After the sin had thus been taken out of the camp, how did God show his approval of his people?

14. In what did the deadly sin that led to Achan's ruin have its root? What command of God did covetousness lead Achan to break? Memory Verse. From whom did he steal? In what way is it possible to steal from God now? What are some of the lessons we may learn from the sad story of Achan?

The Burial of Moses

By Nebo's lonely mountain,
On this side Jordan's wave,
In a vale in the land of Moab,
There lies a lonely grave;

But no man built that sepulcher,
And no man saw it e'er;
For the angels of God upturned the sod,
And laid the dead man there.

That was the grandest funeral
That ever passed on earth;
Yet no man heard the trampling,
Or saw the train go forth.
Noiselessly as the daylight
Comes when the night is done,
And the crimson streak on ocean's cheek
Grows into the great sun;

Noiselessly as the spring-time
Her crown of verdure weaves,
And all the trees on all the hills
Unfold their thousand leaves;
So without sound of music,
Or voice of them that wept,
Silently down from the mountain's crown
The great procession swept.

Perchance the bald old eagle
On gray Bethpeor's height,
Out of his rocky aerie
Looked on the wondrous sight;
Perchance the lion, stalking,
Still shuns that hallowed spot;
For beast and bird have seen and heard
That which man knoweth not.

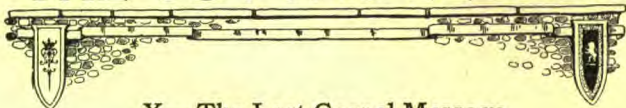
And had he not high honor?
The hillside for a pall;
To lie in state while angels wait,
With stars for tapers tall;
And the dark rock pines, like tossing plumes,
Over his bier to wave;
And God's own hand, in that lonely land,
To lay him in his grave,—

In that strange grave without a name,
Whence his uncoffined clay
Shall break again—O wondrous thought!—
Before the judgment-day;
And stand with glory wrapped around,
On the hills he never trod,
And speak of the strife that won our life,
With the incarnate Son of God.

O lonely tomb in Moab's land!
O dark Bethpeor's hill!
Speak to these curious hearts of ours,
And teach them to be still.
God hath his mysteries of grace,—
Ways that we can not tell;
He hides them deep, like the secret sleep
Of him he loved so well.

—Selected.

THE YOUTH'S LESSON



X—The Last Gospel Message

(June 6)

MEMORY VERSE: "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." Rev. 11:15.

Questions

1. By what formal announcement does "another mighty angel" make known the purpose of God to bring the work of the gospel to a conclusion? Rev. 10:5, 6.
2. What time is announced for the finishing of "the mystery of God," or the gospel? Verse 7.
3. What took place when the seventh angel sounded? Rev. 11:15.
4. What great events occur under the sounding of the seventh angel? Verse 18.

5. What shows that the threefold message of Revelation 14 is given under the sounding of the seventh angel? Rev. 14:7.

6. In view of what event is this threefold message proclaimed? Verse 14.

7. How is the work of the judgment definitely described in prophecy? Dan. 7:9, 10.

8. How was the work of the judgment foreshadowed, or typified, by the sanctuary service? *Ans.*—The day of atonement typified the judgment. Read Lev. 16:29-34; 23:26-30.

9. At the close of what prophetic period does this cleansing work begin? Dan. 8:14.

10. When did this period begin? *Ans.*—In 457 B. C.

11. When did it close? *Ans.*—In 1844.

12. While the sanctuary in heaven is being cleansed, what work should be accomplished for believers on the earth? *Ans.*—"While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people upon the earth."—"Great Controversy," page 425.

13. What is the divine method for putting away sin? Compare Dan. 4:27 with Rom. 3:23-25.

14. What, then, should be the theme of the last gospel message which is to prepare a people to stand in the judgment hour, and to meet the Lord when he comes?

Notes

"The experience of the disciples who preached 'the gospel of the kingdom' at the first advent of Christ, has its counterpart in the experience of those who proclaimed the message of his second advent. As the disciples went out preaching, 'The time is fulfilled, the kingdom of God is at hand,' so Miller and his associates proclaimed that the longest and last prophetic period brought to view in the Bible was about to expire, that the judgment was at hand, and the everlasting kingdom was to be ushered in. The preaching of the disciples in regard to time was based on the seventy weeks of Daniel 9. The message given by Miller and his associates announced the termination of the 2300 days of Dan. 8:14, of which the seventy weeks form a part. The preaching of each was based upon the fulfilment of a different portion of the same great prophetic period."—"Great Controversy."

"The work of the investigative judgment and the blotting out of sins is to be accomplished before the second advent of the Lord. Since the dead are to be judged out of the things written in the books, it is impossible that the sins of men should be blotted out until after the judgment after which their cases are to be investigated. But the apostle Peter distinctly states that the sins of believers will be blotted out 'when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ.' When the investigative judgment closes, Christ will come, and his reward is with him, to give to every man as his work shall be."—*Id.*, page 485.

"Love never has to look long for a chance to help."

"Just where you stand in the conflict,
There is your place.
Just where you think you are useless,
Hide not your face.
God placed you there for a purpose,
Whate'er it be;
Think, he has chosen you for it;
Work loyally."

The Youth's Instructor

ISSUED TUESDAYS BY THE

REVIEW AND HERALD PUBLISHING ASSN.

TAKOMA PARK STATION, WASHINGTON, D. C.

FANNIE DICKERSON CHASE - - - EDITOR

Subscription Rates

YEARLY SUBSCRIPTION	\$1.00
SIX MONTHS	.50
THREE MONTHS	.25
TO FOREIGN COUNTRIES AND CANADA	1.50
CLUB RATE	
Five or more to one address, each	\$.65

Entered as second-class matter, August 14, 1903, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.

Clung to the Home Field

IN the little book "Passion for Souls," the author tells of a young pastor who for a long time wondered why his ministry was void of power. He prayed that God would use him; but "all of my efforts," he said, "were like beating the air. Showers of blessing fell around me, but they did not come my way. After a while the Lord told me the reason. In my heart was a fear lest I might be obliged to go to the foreign field. Some of my friends had gone. I was not willing to go. But I came to the point where I could say, 'O God, send me to the heart of Africa, if that be thy will.' The cloud hasn't moved yet toward the regions beyond, but the very windows of heaven have been opened upon the little portion of the field where he calls me to labor."

The Lord gives his fulness of power only to those who make an unconditional surrender; to those who leave the selection of their field of service entirely to the Lord of the harvest.

Danger of Being Deceived

STRANGE words are those which the editor of the *Independent* used in a recent number of his magazine relative to the Catholic Church. He said: "We can not afford to do without the Catholic Church. It is Christian. It teaches positively the great Christian duties and doctrines. If it teaches some other things, true or untrue, that is what other churches have done, with the result that the good overbears the evil."

The editor of the *Independent* is supposed to be a Protestant; but his words certainly do not harmonize with those of the Reformers of the sixteenth century, the original Protestants. The fundamental doctrine of true Christianity is righteousness by faith; the Catholic Church does not hold to this idea. It says good works and money, instead of the saving blood of Jesus, can secure salvation.

From the description the prophet Daniel gives of the papacy (Dan. 7:25), it would seem that the world could at least have easily dispensed with its unchristian acts. And from the record that history gives of its inhuman persecutions for centuries, it does not appear that the world would have sustained an irreparable loss had the papal system of theology never existed. Then since we are assured that Rome never changes in spirit, it would seem wise for Protestants to be slow to make friends with her.

But the Protestant world is being deceived by statements that are continually appearing in print in regard to the beneficent and lamb-like nature of the papacy. Those who understand the true character of the "mystery of iniquity" should do all in their power to counteract the influence of these deceptive utterances.

We well know the harmful future activity of "the beast and his image," as revealed by the apostle John; so we should now endeavor to get all professed Protestants to see clearly the true character of the papacy. The series of articles by Prof. P. T. Magan, the first of which appears in this number of the *INSTRUCTOR*, will serve to give a vivid historical view of this much-lauded church. Read these, and see if the world gained much by the Spanish Inquisition, one of the chief institutions of the Catholic Church.

Why Is It So?

THE apathy and apparent indifference of many of us to the salvation of the unsaved is both incomprehensible and alarming. If we manifested half the earnestness to save another from spiritual death that we would to save him from physical death, were his life endangered, we should be called fanatics. But no one scoffs at him who risks his own life to save another from drowning. Why should not all Christians be expected to be far more solicitous in regard to the spiritual than to the temporal welfare of others? But whether the world expects it or not, matters little. All heaven expects it.

Mr. E. T. Hallenbeck relates an incident in his own experience that is pertinent in this connection. He says: "A number of years ago, when my home was on the bank of the Hudson River, I sat one Monday morning in my study. Suddenly the door-bell rang with that sharp, quick sound which calls for immediate response. I opened the door. There was a woman, a member of my church. Her face was pale as death. She was trembling from head to foot. She told me they had taken the body of a boy out of the river just across the road from my home.

"I hastened to the place. There was the little form upon the grass. No effort was being made to save him. I took the body in my hands, and with the help of others tried to encourage respiration. My fingers became numb. It seemed to me I must let go. But I dared not, for perhaps something I might do would help to save the precious life. After a while the doctor came to give his skill to the task, and just behind him was the father of the boy. I shall never forget how he cried, 'O doctor! can't you save him? can't you save him?' But it was too late. The spark of life was gone. I can see the mother as she wrung her hands and sobbed, 'My boy is dead! my boy is dead!' We do not condemn the mother for her grief, nor do we think it strange that the father's heart should be broken. But here is something," says Mr. Hallenbeck, "that is strange,— you and I come in contact day after day with souls that are dead in trespasses and sins, and we make no effort to bring them into fellowship with Him who can speak the word of life."

ACCUSE not nature, she hath done her part; do thou but thine! — *Milton*.

"If you desire the cords that bind you to the Saviour to grow stronger, then let the law of service have its place in your life."