

The YOUTH'S INSTRUCTOR

Vol. LVI

June 2, 1908

No. 22



From painting by Millais

"LILACS"



DENMARK is considering the advisability of establishing a method of insuring telegraph messages. For an extra sum of money, the company guarantees safe and accurate delivery of the message, or else "makes good" the delay or failure.

THE diospyros of the Philippines is a wood which closely resembles ebony. It is much used for making inkstands, backs of hair-brushes, and handles for expensive toilet articles. This tree has supplied millions of logs to the Filipinos for corduroying roads. In America it sells by the pound.

SHANGHAI, China, means to do her part toward making it possible for the young patriots of the United States to celebrate the approaching fourth of July properly, or rather with the usual noise and danger; for a steamship left her port recently with four hundred million firecrackers on board.

THE following tribute to the worth of "Great Controversy" was given by Brother Charles G. Bellah, of Kansas. He says: "It chronicles the past, enlightens the present, and penetrates the future. It rings with the song at the martyr's stake, the victories of the Reformers, the trumpet of the missionary, the shout of the redeemed, the harps of gold, and the chant of the angels. Read it to be wise, believe it to be safe, and practise its teachings to be holy."

PETALUMA, California, is fifty miles north of San Francisco, and is a city of a million hens. About the only industry known to the good people of Petaluma is poultry-raising. The poultry farms, or ranches, range from fifty or sixty acres to several hundred, and the number of hens cared for on these ranches varies from three thousand to fifteen thousand. The incubator was invented by a resident of Petaluma, and its efficiency is attested by the great number of fluffy balls that some of the hatching-plants turn out weekly. The largest plant can produce one hundred thousand young chickens every three weeks.

THE wooded country of the Philippine Islands is said to consist of three thousand square miles more than the State of New York. Already eleven hundred different species of trees have been seen and classified, or six hundred more than there are in the United States. The eleven hundred will probably be increased to fifteen hundred, as the study of the forest areas is continued. Yet with all this timber, Manila imports lumber from Oregon, simply from a lack of proper facilities for conducting the lumbering business.

JUDGE WILLIAM DELACY of the Juvenile court of Washington, D. C., has about three hundred children under his supervision. All of these are persons who have been brought into court for theft or some other misdemeanor. After receiving some wise counsel from the judge, these children are put on probation by the court for a certain length of time. During this period they are required to report weekly to him. But a small proportion of the boys and girls that receive this personal counsel and direction of the judge of

the court are returned because of repeated delinquencies. The juvenile court is fast becoming recognized as a very strong factor in preventing crime.

WANTED.—Clean copies of the *Signs of the Times*, *Review and Herald*, *Life and Health*, *Liberty*, *Watchman*, and the *YOUTH'S INSTRUCTOR* for use in reading racks in Oakland, Berkeley, and in their vicinity. Brother James Harvey, who is in charge of this work, writes: "I am now supplying seven reading racks. One of these is in Berkeley. I am supplying the sixteenth Street depot rack, Oakland, regularly twice a week. Our librarian has just ordered a large metal rack for this location, as it is one of the most important distributing places in the city." Address all publications to James Harvey, 1055 Brush St., Oakland, California.

A Decided Refusal

It should be our joy to do his will. "Sammy Hicks," the Cornish evangelist, had been a heavy smoker. During a serious illness, a physician said to him: "You must resume the use of your pipe." "Never, sir, while I live," he replied. "It is essential to give restoration to health; and I can not be answerable for consequences should you reject the advice." "Let come what will, I'll never take another pipe. I've told my Lord so, and I'll abide by it," was the firm reply. "You will die, then," said the physician. "Glory be to God! I shall be saved!" he shouted. He had found out the will of God, and would rather die than not do it. God's will was sweeter to him when it triumphed at his cost.—*Selected*.

The Birds' Friend

THE first Audubon Society was organized in New York City in 1886. In two years its membership was 24,800. Now every State east of the Mississippi River, except West Virginia, and all but seven west of that river, have Audubon societies. The aim of all of these is "to preserve the bird-life of the country by prohibiting the destruction of song-birds and limiting, by short open-seasons, and by requiring the sale of hunters' licenses, the wholesale killing of game birds."

One of the game laws most persistently violated is the shipping of quail to northern markets. Since large profit results from this traffic, "the attempts to evade the law seem endless. Audubon Warden Weatherly has detected and confiscated more than fifty shipments at Greensboro, N. C., although his little dog 'Jack' receives most of the credit for locating the crates, hat-boxes, whisky-jugs, trunks, and other receptacles in which the birds are smuggled."

Robin redbreast suffers materially at the hand of the Southern hunter. Sometimes thousands of these birds, after they have gone to roost, are slain in one locality in a single night. Their cause was recently espoused by the legislature of North Carolina, which prohibited the killing of robins from sunset to sunrise. Other States protect them at all times.

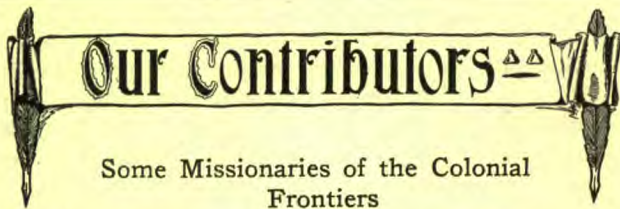
The Secretary of the National Audubon Society says that as many as ten thousand gulls and terns were killed in a single season on Cobb's Island, Va., and that "in eight years the Carolinas contributed to the millinery trade more than five hundred thousand pairs of wings." The society has succeeded in making this slaughter illegal.

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VOL. LVI.

TAKOMA PARK STATION, WASHINGTON, D. C., JUNE 2, 1908

No. 22



Some Missionaries of the Colonial Frontiers

THE frontiers were close to the coast-line when John Eliot, the young Puritan pastor, began his work about the year 1645. His first mission was in the wilds five miles west of Boston. Concord and Pawtucket were outposts, deep in the forests.

There were not many who gave their lives to Indian evangelization in those early days. But a few missionary names stand out conspicuously in the history of the colonial frontiers. Eliot was the first, and his Indian version was the first Bible ever printed in the New World. He was a worker. The key-note of his life was written at the end of his Indian grammar: "Prayer and pains, through Jesus Christ, will do anything."

A century after he began, Azariah Horton was sent to the Indians at the eastern end of Long Island, and about the same time David Brainerd began his work sixteen miles east of Albany. Brainerd toiled in the wilderness between Albany and the lower Delaware, only wishing that he had more than one life to devote to service. This was his prayer:—

"Here I am, Lord, send me; send me to the ends of the earth; send me to the rough, the savage pagans of the wilderness; send me from all that is called comfort in the earth; send me even to death itself, if it be but in thy service and to promote thy kingdom."

Results followed these early efforts. But as the settler's ax pushed back the wilderness, and wars desolated the frontiers, the very people for whom labor was put forth all but vanished, and the fruitage in later times is difficult to trace.

Christian Rauch was the pioneer of Moravian missions to the Indians. He had heard at Herrnhut, in Germany, of the sad need, and to hear the call was to go. The young man landed in New York, in 1740, determined to find some way to bring the gospel to the Indians. He met two Mohicans, who could talk a little Dutch, and proposed to return with them to their village as a teacher. They were under the influence of drink when they accepted his offer, and when they became sobered on the journey, they dodged into the forest and left their companion. Rauch pushed on, and managed at last to reach Shekomeko, their village, on the boundary between New York and Connecticut. The story of his arrival in the Indian camp was told by a convert in the Moravian missionary conference in 1745. Some one has put the Indian's account into verse, as follows:—

He told us of a Mighty One, the Lord of earth and sky,
Who left his glory in the heavens, for men to bleed
and die;
Who loved poor Indian sinners still, and longed to gain
their love,
And be their Saviour here, and in his Father's house
above.

And when his tale was ended—"My friends," he gently said,
"I am weary with my journey, and would fain lay down
my head;"
So beside our spears and arrows we laid him down to
rest,
And he slept as sweetly as the babe upon its mother's
breast.

Then we looked upon each other, and I whispered, "This
is new;
Yes, we have heard glad tidings, and that sleeper knows
them true;
He knows he has a Friend above, or would he slumber
here,
With men of war around him, and the war-whoop in his
ear?"

So we told him on the morrow that he need not jour-
ney on,
But stay and tell us further of that loving, dying One;
And thus we heard of Jesus first, and felt the wondrous
power
Which makes his people willing, in his own accepted hour.

Two years after Rauch began work, Count Zinzendorf visited his station, and baptized the first Indian converts. The count's guide on this, as on all three of Zinzendorf's visits to the Indian country, was Conrad Weiser, the colonial interpreter.

Those were no easy missionary trails to follow. In 1744 John Mack and Christian Froelich were sent from Bethlehem, the Moravian headquarters in Pennsylvania, to the Wyoming Valley, where Zinzendorf had arranged for a mission. It is a three-hours' journey now. The young men clambered over the rocks and forded streams for a week in following the winding Lehigh. The daily text of the Moravian calendar was strength and comfort to them on their journey. The day they started, the watchword was:—

"I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods." Eze. 34:25.

On their return journey they had an experience thus related in John Mack's journal:—

"The woods were on fire all around us. . . . After dinner we came between two great mountains. . . . Before us there was sent such a great flame that we were a little afraid to go through it, and we could find no other way to escape it. Brother Christian went through first. The flame went quite over his head; it looked a little dismal. He got through but I did not know it, because I could not see him for the smoke. I called to him; he answered me immediately. I thought I would wait, but the fire grew fiercer. He called me again and prayed me to come through, saying our dear Saviour promised, 'When thou walkest through the fire, thou shalt not be burned.'"

Mack plunged safely through, and then they thanked God that he had kept them through perils by water and fire. "When we came to Bethlehem," the journal says, "we found that the watchword for that day had been Isa. 43:2."

Foremost of all the Moravian missionaries to the Indians was David Zeisberger. He took charge of the Wyoming Valley work. He lived in the Indian wigwams, and learned their languages. The greatest In-

dian power in those times was the Iroquois confederacy, the Six Nations. These were the Mohawks, Oneidas, Onondagas (who headed the league), Cayugas, Senecas, and the Tuscaroras. The capital of the confederacy was Onondaga, in western New York.

Zeisberger was adopted into the Onondaga tribe, of the Turtle clan. This adoption saved him more than once in the fierce warfare of the border that followed, first between the English and French, and then between the English and colonials. Rum had worked havoc among the Indians. Zeisberger found every vice rampant in the villages. But hundreds of Indians found the Lord, and hardened hearts were made tender. One old warrior said:—

"Whenever I saw a man shed tears, I used to doubt his being a man. I would not have wept if my enemies had even cut the flesh from my bones, so hard was my heart at that time; that I now weep is of God, who has softened the hardness of my heart."

One incident among many, of providential deliverance, is told in Zeisberger's life (by De Schweinitz). Bishop Spangenberg, Zeisberger, Conrad Weiser, and two Christian Indians had visited Onondaga. Weiser was called to take a different homeward route, leaving the others to return by the way they had come. Their food gave out, and the country was suffering famine. On the banks of the Susquehanna they sank exhausted.

"Faint and silent the bishop and his young companions waited to see what God would do; while Shikellimy and his son, with the stoicism of their race, resigned themselves to their fate. Presently an aged Indian emerged from the forest, sat down among them, opened his pouch, and gave them a smoked turkey. They could not but recognize in this meeting a direct interposition of their Heavenly Father."

In a lifetime of enduring hardness as good soldiers, the missionaries built up a substantial work. Then came the wars,—the French and Indian, and the Revolutionary,—in which the Christian Indians were suspected and attacked by both sides, and by their pagan tribesmen. Zeisberger moved with the Christian converts into northwestern Pennsylvania, and then over into Ohio. At last he was driven with a little remnant into Canada, where he founded Fairfield, as a Christian Indian village. After the Revolution he returned to the scenes of former labors south of Lake Erie. He had established thirteen Christian villages, but at the close of his sixty years of missionary service, only scattered remnants were left. His Onondaga and Delaware grammars, a lexicon, and other books in manuscript were never published. The peoples for whom he labored had begun, ere his death, that long journey of the old Hiawatha tradition,—

To the portals of the Sunset,
To the regions of the home-wind.

These early colonial missions came to an end along with the Indian's vanishing hunting-ground. But the men who labored in them, and the Christian converts who found the way of life through them, left a bright testimony to the power of divine grace; and here and there, among the scattered remnants of the Indian peoples, the seed-sowing of those pioneer missionaries may still be bringing forth fruit.

W. A. SPICER.

"WORKMAN of God, O lose not heart,
But learn what God is like,
And in the darkest battle-field,
Thou shalt know where to strike."



The Spanish Inquisition

(Concluded)

FERDINAND and Isabella, in 1492, issued a decree expelling from Spain every Jew who did not deny his faith, so that the soil of Spain might no longer be polluted by the presence of unbelievers. To make them Christians, or failing in this, to exterminate them, was the business of the Inquisition.

Of course many of the Jews, when the terrible words which constituted the form of arrest, "Deliver yourself up a prisoner to the Inquisition!" were whispered in their ear, declared that they were not Jews, but Catholics. It then became necessary to prove that they were Jews. Here are some of the points by means of which the charge of Judaism was established among them:—

"It was considered good evidence of the fact if the prisoner wore better clothes or cleaner linen on the Jewish Sabbath than on any other day of the week; if he had no fire in his house the preceding evening; if he sat at table with Jews, or ate the meat of animals slaughtered by their hands, or drank a certain beverage held in much estimation by them; if he washed a corpse in warm water, or when dying turned his face to the wall; or, finally, if he gave Hebrew names to his children, a provision most whimsically cruel, since, by a law of Henry II he was prohibited under severe penalties from giving them Christian names. He must have found it difficult to have extricated himself from the horns of this dilemma. Such are a few of the circumstances, some of them purely accidental in their nature, others the result of early habit, which might well have continued after a sincere conversion to Christianity, and all of them trivial, on which capital accusations were to be alleged, and even satisfactorily established."

I give this quotation from Llorente, as he is a writer most competent to unveil the hidden mysteries of the Inquisition. He was secretary to that tribunal in Madrid from 1790-1792. He devoted several years to a thorough investigation of the records of the tribunals, as well as of other original documents contained in their archives.

It will therefore be now in place to relate some of those secret workings, and to relate how its victims were accused, condemned, and tortured.

To presume the innocence of the prisoner until his guilt has been established, is an axiom of justice accepted by all true jurists. The Inquisition, however, instead of granting to the prisoner the protection afforded by every other judicature, and especially demanded by his forlorn situation, acted upon the opposite principle, and used the most insidious arts to circumvent and surround all who came within its fearful grasp. Says Prescott:—

"The accused, . . . whose mysterious disappearance was perhaps the only public evidence of his arrest, was conveyed to the secret chambers of the Inquisition, where he was jealously excluded from intercourse with all, save a priest of the Romish Church, and his jailer, both of whom might be regarded as the spies of the tribunal. In this desolate condition the unfortunate man, cut off from external communication and all

cheering sympathy and support, was kept for some time in ignorance even of the nature of the charges preferred against him; and at length, instead of the original process, was favored only with extracts from the deposition of the witnesses, so garbled as to conceal every possible clue to their name and quality. With still greater unfairness, no mention whatever was made of such testimony as had arisen in the course of the examination in his own favor. Counsel was indeed allowed him from a list presented by his judges. But this privilege availed little, since the parties were not permitted to confer together, and the advocate was furnished with no other information than what had been granted to his client. To add to the injustice of these proceedings, every discrepancy in the statements of the witnesses was converted into a separate charge against the prisoner, who thus, instead of one crime, stood accused of several. This, taken in connection with the concealment of time, place, and circumstance in the accusations, created such embarrassment that, unless the accused was possessed of unusual acuteness and presence of mind, it was sure to involve him, in his attempt to explain, in inextricable contradiction.

"If the prisoner refused to confess his guilt, or, as was usual, was suspected of evasion, or an attempt to conceal the truth, he was subjected to torture. This, which was administered in the deepest vaults of the Inquisition, where the cries of the victim could fall on no ear save that of his tormentors, is admitted by the secretary of the holy office, who has furnished the most accurate report of its transactions, not to have been exaggerated in any of the numerous narratives which have dragged these subterranean horrors into light. If the intensity of pain extorted a confession from the sufferer, he was expected, if he should survive, to sustain it on the next day. Should he refuse to do this, his mutilated members were condemned to a repetition of the same sufferings, until his obstinacy (it should rather have been termed his heroism) might be vanquished."

"By a subsequent regulation of Philip II, the repetition of torture in the same process was strictly prohibited to the inquisitors. But they, making use of a sophism worthy of the arch-fiend himself, contrived to evade this law, by pretending after each new application of punishment, that they had only suspended and not terminated the torture."

"Should the rack, however, prove ineffectual to force a confession of his guilt, he was so far from being considered as having established his innocence that, with a barbarity unknown to any tribunal where torture has been admitted, and which of itself proves its utter incompetency to the end it proposes, he was not unfrequently convicted on the depositions of the witnesses. At the conclusion of his mock trial, the prisoner was again returned to his dungeon, where, without the blaze of a single fagot to dispel the cold or illuminate the darkness of the long winter night, he was left in unbroken silence to await the doom which was to consign him to an ignominious death, or a life scarcely less ignominious."

To add to the discomfiture of the victims, the three men who sat as judges in the inquisitorial courts were almost invariably chosen from the most ignorant. Says Puigblanch:—

"Even the common people, amid the illusion in which they lived under the yoke of this tribunal, at length became sensible of the great ignorance which prevailed in the dark conclaves. This is proved by

the following saying to be met in the mouths of every one:—

"*Question.*—What constituted the Inquisition?

"*Answer.*—One crucifix, two candlesticks, and three blockheads, alluding to the form and parade of its sittings, and the number of the judges present thereat."

The culprit was obliged to declare his whole genealogy and descent, and to state whether any of his ancestors, in a direct or transversal line, of his brothers, wife, children, or, indeed, himself, had at any time previously been arraigned before the tribunal, and penanced by it. The real object of all this was to obtain possession of the property he might have inherited, by declaring the right of succession null and void.

There were three kinds of torture generally used by the Inquisition; namely, the pulley, the rack, and the fire. The apartment in which these were inflicted was underground, and was called the hall of torture.

The first of these three modes of punishment was inflicted by fastening a pulley, with a rope passed through it, to the roof. The executioners would then seize the culprit, shackle his feet together, and suspend weights of one hundred pounds to his ankles. His hands were bound behind his back, and the rope from the pulley fastened to his wrists. He was then raised about six feet from the ground, and twelve stripes were inflicted upon him. After this he was let down with a run, but checked just before either of his feet or the weights should touch the floor, in order to render the shock to his body greater.

The torture of the rack, also called that of water and ropes, was a common one. The victim, divested of his clothing, was stretched upon his back along a hollow bench with sticks across like a ladder, and prepared for the purpose. To this his head, hands, and feet were bound so tightly that he could not move. In this position he experienced eight strong contortions in his limbs; namely, two on the fleshy parts of the arm above the elbow, two below the elbow, two on the thighs, and two on the legs. Sometimes also his face was covered with a thin piece of linen, through which seven pints of water ran into his mouth and nostrils, preventing him from breathing.

But the torture by fire was the most revolting of all. The prisoner was placed with his legs naked in the stocks, the soles of his feet well greased with lard, and a blazing chafing-dish applied to them, by the heat of which they became perfectly fried.

Now all of these tortures and inhuman barbarities were committed in defense of those two theories that there should not be freedom of conscience, and that men are not equal before the law. They were committed for the purpose of wringing money from the inferior race (if inferior it can be termed) for the support of the superior. I can not believe that originally the Spaniards were more cruel or inhuman than the rest of mankind. It is certain that we are all of one blood, and all born in sin. But the manifestation of such awful cruelties by the Spaniards was brought about by following a wrong theory.—Percy T. Magan, in "*The Peril of the Republic.*"

PERHAPS I do not know what I was made for: but one thing I certainly never was made for, and that is to put principles on and off at the dictation of a party, as a lackey changes his livery at his master's command.—Horace Mann.

The Martyr's Last Greeting

GABRIEL MAX, who was born in Prague in 1840, in one of his paintings represents a Christian maiden, in the bloom and beauty of early womanhood, condemned to be devoured by wild beasts for her faith in Christ. Strong in the confidence of a living faith in a living Saviour, she knows no fear, and manifests no trepidation in view of her doom; but just as a hungry beast is preparing to spring upon her, a full-blown rose drops at her feet. Placing one hand against the wall of the arena, she turns her gaze upward, to see if she can discern among the thousands of hard and heathenish countenances which glare upon her, the face of one sympathizing friend, who, from the midst of the godless throng has sent a last greeting to one about to die a martyr's death and win a martyr's crown. For there were those even in Cæsar's household who had been baptized; and, scattered through the city, were thousands who loved not their own lives, and who gloried in the spirit which feared neither lions nor flames, and was victorious in defeat and triumphant in the hour of martyrdom.

Thanks be to God that these hellish barbarities have vanished before the gospel of Him in whom all the nations of the earth are blessed. But where that gospel is still unknown, the same darkness and cruelty reign, and will continue till men learn of the One who is meek and lowly of heart.—*H. L. Hastings.*



your own opinion [be ready always to learn]; requiting no one evil for evil. Taking forethought for good in the sight of all men [not letting habits, talk, expenses, drift into inconsistency; watching with open and considerate eyes against what others may fairly think to be unchristian in you]. If possible, as regards your side [the your is as emphatic as possible in position and meaning] living at peace with all men. Not avenging yourselves, beloved; no, give place to the wrath [let the angry opponent, the dread persecutor, have his way, so far as your resistance or retaliation is concerned]. For it stands written, To me belongs vengeance; I will recompense, saith the Lord. But if thy enemy is hungry, give him food; if he is thirsty, give him drink; for so doing thou wilt heap coals of fire on his head. Be not thou conquered by the evil, but conquer, in the good [as if surrounded by it], the evil."

A Glimpse at the "Sunrise Kingdom"

To a person possessing a love of the beautiful and a sense of the artistic, Japan can not fail to be of interest. Its lofty mountains, clothed with evergreen, or the terraced slopes of its hillsides, are always in view along the coast, and present both a formidable bulwark to approaching enemies, and a bewitching invitation to friends to ramble over hill and vale.

We obtained our first glance of Japan as we neared the city of Yokohama. We wondered not that this fair land is called the "Sunrise Kingdom," for the light was so soft and mellow that

it seemed as if we were entering a wonderful fairyland, wherein were strange sights. Hastening ashore, dozens of jinrikisha men were eager to carry us wherever we might say. They bowed and politely urged us to accept of their services, but we preferred at first to walk, and so visit some of the stores. The streets are not as wide as those in America, and seldom afford a sidewalk, but are comparatively clean, well made, and properly drained. The stores are in reality mere shops, huddled together very closely along the thoroughfares, each with its distinctive wares open to the public, something after the manner of American fruit stands. They seldom have board floors or doors, and the most delicate china is often placed in piles on the ground for inspection.

But the Japanese are a progressive people, and in Tokyo and some other cities we were surprised to see the main streets presenting quite a modern appearance, with good stores and bazaars, electric lights, and good street-car service. As we walked along, we smiled at the queer people we saw, and to them we were equally strange. A foreigner would think that something of especial interest to the ladies must be taking place to call so many women and children to the streets; but in good weather this seems to be the favorite resort for airing and comparing babies. All children, until they are old enough to walk, are carried on the back of mother, sister, or servant, and are trundled up and down the streets. If they cry, a little extra jolting usually puts them to sleep. Though the average Japanese mother does not appear to pay much attention to the mite on her back, she manifests much pleasure when others notice him.

To-day we visited a large Buddhist temple in Naga-

Another Translation of Rom. 1:9-21

DR. HANDLEY MOULE, in his commentary on the book of Romans, says of the twelfth chapter, verses nine to twenty-one: "As if St. Paul could not heap the golden words too quickly together, he dictates here with even unusual abruptness and terseness of expression. He leaves syntax very much alone; gives noun and adjective; and lets them speak for themselves. We will venture to render the texts as nearly verbatim as possible. The English will inevitably seem more rough and crude than the Greek; but the impression given will be truer on the whole to the original than a fuller rendering would be." If the reader will compare Dr. Moule's translation, which follows, with the common version, the author's comments in brackets will be better appreciated:—

"Your love unaffected. Abominating the ill, wedded to the good. For your brotherly kindness, full of mutual home-affection. For your honor [your code of precedence] deferring to one another. For your earnestness, not slothful. For the Spirit [as regards your possession and use of the divine Indweller], glowing. For the Lord, bond-serving. For your hope [that is to say as to the hope of the Lord's return], rejoicing. For your affliction, enduring. For your prayer, persevering. For the wants of the saints [for the poverty of fellow Christians], communicating [sharing, a yet nobler thing than the mere giving, which may ignore the sacred fellowship of the provider and the receiver]. Hospitality, prosecuting [as with a studious cultivation]. Bless those who persecute you; bless, and do not curse. To rejoice with the rejoicing, and to weep with the weeping. Feeling the same thing toward one another [animated by a happy identity of sympathy and brotherhood]. Not haughty in feeling, but full of lowly sympathies. Do not get to be wise in

saki; a small gateway ushers one into the courtyard, along which are ancestral tombs. Just outside the main temple in this courtyard were an image and a shrine; an old man came up and devoutly bathed the image, then burned incense, and, bending low with clasped hands, offered his petition and went his way. At the main temple, we were met by a young priest who was studying English. He politely bowed, and informed us that it is a Japanese custom that no person be allowed to enter the temple, or walk on the mats, with his shoes on; but if we would please to remove our shoes, he would gladly show us through the temple without money. We asked him why he was so kind as to give his time to us in this way. He replied it would afford him ample pay to have the pleasure of conversing with us in English. Of course we accepted his kind offer, and found him to be an intelligent student, apparently searching for knowledge and truth. He gave us a book treating on his religion, and said he would be glad to read the Bible if he had one, so we took his address and shall try to send him one. We found him quite proficient in language study, geography, mathematics, history, and chemistry. He is but eighteen years of age, and is a good illustration of the fact that many of these people are bright, intelligent, and educated.

One can read of "the heathen in his blindness" bowing "down to wood and stone," and deplore that this is so; but never until one actually beholds with one's own eyes multitudes of men and women in the attitude of worship, praying to the works of their own hands, can the awfulness of heathenism be truly realized. Having seen many such worshipers since coming to Japan, our hearts yearn to tell them of the true God, and to urge them to find in him the rest and



A Frog to the Rescue

ONE day two of my friends were sitting on the river bank when they heard the cry of a frog in distress. Following the direction from which the sound came, they discovered a snake in the act of swallowing a frog. Just then another frog, evidently attracted by the distressing cries of its mate in jeopardy, hopped up to the scene of action. For a moment it sat blinking at the enemy; then leaped forward, seized the snake by the neck and tugged it into the river. The water quickly poured between the snake's distended jaws, and it was, of course, compelled to release its victim in order to escape drowning. This it promptly did, and the liberated frog swam away with its plucky mate, while the baffled snake wriggled, as best it could, to the shore.—*Woman's Home Companion*.

The Dragon-Fly

AMONG the insects which arrest the attention during the summer months the dragon-flies have an important place. The *Lepidoptera*, or butterflies and moths, may be more numerous and showy, but they are no more graceful in their flight; and their life history has less of interest attached to it than is to be found in that of the members comprising the numerous order of dragon-flies, or *Odonata*.

The insect is best known as the dragon-fly, but there are several local names for it. Some of these terms have been suggested by the appearance of the creature, but others seem to be a survival of some fancy or superstition now in a fair way to be forgotten. In parts of England it is known as the "horse stinger." Certainly the long, slender body has a formidable appearance, but it contains no sting. It is perfectly harmless to the larger animals, although a terror to the small inhabitants of the air. The Scots call it the "flying adder," an appropriate name for the larger members of the order. The terms "snake feeder" and "snake doctor" are still heard. They serve as a reminder of the days when the insect was supposed to be of service to snakes in the manner suggested by the names. Many a man remembers it as the "devil's darning-needle" of his childhood, and recalls how he was told by some teasing companion that it sewed up the ears and eyes of bad boys. He doubtless often wondered how it could be so careless as to let some of his little neighbors escape, and perhaps trembled lest it should—through mistake, of course—try its needle on himself, to the detriment of his sight or hearing.

In reality the dragon-fly is one of the most useful among insects. It wages an incessant war upon flies, mosquitoes, and numerous other pests more or less harmful, and plays an important part in reducing their numbers. It may do some little injury by destroying other useful insects, but that is insignificant when compared with the good it does.

The early stages of the fly's life are passed in



comfort which they are seeking, but can not find.

As they present themselves for worship, none come empty-handed, but the jingle of the coins in the box seemed to us to say, If Christians were as liberal in their offerings to the Lord, how quickly these people might have a chance to hear the gospel, and some of this constant stream of wealth be turned into the Lord's treasury. Dear young people, may needy Japan receive its full share of your prayers, your means, and your efforts.

MYRTIE B. COTTRELL.

Chang-sha, China.

"FAITH is friendship with God."

"THE heaven we really want, unto which we have a right to aspire, is the heaven of a purer heart and a nobler spirit."



quito wrigglers fall easy victims; so do the larvæ of water bugs and numerous aquatic insects. Even the fry of fish as large as the nymph itself are caught and eaten by it. The cannibal will make a meal out of its own kind if it has an opportunity.

When nymphs are desired for the purpose of study, they are obtained by scooping the debris from the bottom of a pool. The little fellows are picked out and put in an aquarium, which is supplied with sand and aquatic plants. Here they may easily be kept and their habits observed.

After the larva has attained its growth in the water, it does not change to a pupa and spend several days in quiet, like the butterfly or the beetle. Such a course would not be safe, since in its helpless condition it might be a prey to its own kind. Instead of that, it crawls out of the water upon a stone or blade of grass, the skin splits down its back, and it crawls out a mature insect, or imago, leaving the empty case as a reminder of bygone days. Thus a very short time is sufficient to make the change from a hungry water wolf to an equally voracious marauder that is among insects what the hawk and the eagle are among birds.

No creature is more at home in the air than the dragon-fly. Its lace-like wings look delicate, but they are strong enough to support the slender body for long intervals of flight. It does not flit aimlessly about, like the butterfly. The dragon-fly has no time to waste. It always has somewhere to go and something to do. But it certainly has need of good wings, since it would have a sorry time if it had to depend upon its legs. In fact, it can not walk at all. Its legs are not for that purpose. They curve forward and are used for seizing and holding its prey or grasping the object on which it alights. For these purposes they are admirably fitted, but not for walking.

Flies, large and small, are the most common food for all the *Odonata*. These are grasped and eaten while the insect is on the wing. But many other insects of the air meet with a like fate. Even the wasp, bold warrior that he is, may abandon hope if he comes within the reach of the dragon's agile arms and powerful jaws.

If the dragon-fly could be domesticated, it might be made useful for clearing houses of flies and mosquitoes. The subject has received serious attention, but up to the present time no practicable way has been found for rearing it artificially or keeping it in subjection after it is grown. It must still be left to roam at its own free will, wild, untamed and untamable.

The *Odonata* is made up of several families, and these are subdivided into more than two thousand species. Less than three hundred are natives of the United States, but the greater part of these is peculiar to our country. The name is derived from the Greek

the water. The egg is laid in a pool or sluggish stream, and soon the larva is out. It is called a nymph. The voracious little creature at once sets out on the warpath, slaying and devouring without mercy. Mos-

word *odous*, meaning a tooth, suggested by the strong mouth parts of the insect. But numerous as are the species, they easily arrange themselves in two divisions.

Those of the first division are called "damselflies." Both pairs of wings are alike in shape and are held erect when in repose. The wings of some species are clear, but of others they are dark, almost black. The bodies vary in color. Some are blue or green, with a metallic luster; others are red, yellow, or perhaps of a dull hue. The sexes are not always alike in color, which might easily lead the observer to suppose there were more species than there really are. Those who have watched them flitting across inland lakes and about the wooded banks of streams, need not be told that the name is well chosen. Their slender forms and graceful movements make them the damsels among the little creatures of the air.

The members of the second division are known merely as "dragon-flies." They rest with wings held horizontally. The front and hind pairs are not alike. The wings of some species are clear, some are barred with black, others are spotted. The bodies of some are highly colored, but in general they are lacking in the bright, metallic hues and slender gracefulness of the damsels.

Collections of these harmless, useful insects are being made by many students of Nature. While such collections may have some scientific value, they are not commendable when made merely to satisfy curiosity. The true devotee of nature finds pleasure and profit in the study of active, living creatures rather than in those that are dead and useless. The fairy-like dragon-fly dancing across the woodland path or flitting above the waters of an inland lake, is a thing of beauty. What is it when sewed to a piece of cardboard or pinned upon a wall?—*Frank D. Wells, in Farm and Fireside.*



DRAGON-FLY LARVA

House Moving in the Kongo

HOUSE moving is an easy task among the Lakas, a tribe living near the Lagone River in the French Kongo, Africa. This tribe, which is one of the most superb examples of the savage black race, lives in conical-shaped huts constructed of plaits of tough straw. When a change in location is desired, both the women and the men put their shoulders to the task, and carry the roofs of their homes to the new site, sometimes many miles distant. The circular walls of the huts are rebuilt.—*Selected.*



EVERY soul is surrounded by an atmosphere of its own,—an atmosphere, it may be, charged with a life-giving power of faith, courage, and hope, and sweet with the fragrance of love; or it may be heavy and chill with the gloom of discontent and selfishness, or poisonous with the deadly taint of cherished sin. By this atmosphere surrounding us every person with whom we come in contact is consciously or unconsciously affected. This is a responsibility from which we can not free ourselves.—*H. W. Cottrell.*



The Reward of Faithfulness

Written by a little school girl

"We are weary and worn," said the children
To their father at close of day;
"When will the dear Father soften
Old Pharaoh's heart of clay?"

"I have news, good news," said the father;
"A man came to our camp at noon,
And told us our dear Lord had sent him
To deliver his people soon."

"To prove to us God had sent him,
He threw his staff on the floor;
And it turned into a serpent,
Then became a staff once more."

"Then he thrust his hand into his bosom,
Behold, leprous it became;
Then again he thrust it in
his bosom,
And it was whole again."

"Then he went unto the
king, and said,
'The Lord hath said, Let
Israel go;'
But selfish Pharaoh hard-
ened his heart,
And said to Israel,
'No.'"

But the father never
doubted
God's promise given
that day;
Several years after found
him enjoying
Sweet rest from the
bricks of clay.

Faithful to God he had
remained,
And led by the Sa-
viour's hand,
He rich blessing could
now enjoy
In that long-promised
land.

A Lesson from the Life of Ruth

OVER three thousand years ago there lived in Bethlehem-judah a good man named Elimelech. His wife's name was Naomi, and they had two sons, Mahlon and Chilion. There was a famine in the country where Elimelech lived, so he with his wife and sons went to dwell in the country of Moab.

While the family was there, Elimelech died, leaving Naomi and the two boys. Being away from their native land and their own people, Naomi and her sons found associates among the Moabitish people; and when Mahlon and Chilion were grown to manhood, they counted among their friends two young women of the Moabites whose names were Ruth and Orpha. These young women afterward became the wives of Elimelech's sons. Naomi was such a kind mother that her daughters-in-law soon learned to love her

dearly; but the happy family circle was again broken by the death of Mahlon and Chilion, leaving the three women to mourn their loss together.

After the death of her sons, Naomi heard that the Lord had given bread to the people of her country, so accompanied by Ruth and Orpha, she began her journey to the land of Judah. As they traveled through the hill country, each was busy with her own thoughts. Ruth and Orpha, perhaps, were thinking of the new home to which they had started. But memories of days gone by filled the mind of Naomi, for she was returning to the land of her youth,—returning, but not as she had departed, young and brave-hearted, with her husband and two sons at her side, but bereaved of

all her loved ones. Except for the companionship of her sons' wives, almost the last ray of earthly sunshine had faded from her life; yet even in this sad hour, Naomi's unselfish nature asserted itself. She knew Ruth and Orpha were young and inexperienced. Perhaps they had not thought how different from the old life in their native land, and in their own mothers' homes, would be the life among strangers in a strange land. We can imagine how hard it was for Naomi to part with the two young women, and the emptiness of her life without them, yet love conquered selfishness. She thought of their future



happiness rather than of her own; and with heart filled with love and sadness she turned to them, saying, "Go, return each to her mother's house: the Lord deal kindly with you, as ye have dealt with the dead, and with me. . . . Then she kissed them; and they lifted up their voice, and wept." Naomi told them how different life would be in the new home; and as their husbands were dead, they would possibly have to earn their own livelihood.

Again they wept, but the last words of Naomi brought to light the different characters of her daughters-in-law. No doubt Orpha loved Naomi, and had loved her husband, but hers was a nature which could more easily forget the past. Under favorable circumstances she would gladly have followed her mother-

in-law to Bethlehem; where she would see more of the world, and enlarge her circle of friends; but the thought of hardship caused Orpha to change her mind. She was kind and affectionate, but did not have the depth of character which Ruth possessed. So Orpha wept, and bade her mother-in-law good-by, but Ruth clave unto her.

Perhaps Ruth was dearer to Naomi than Orpha, and it was with aching heart that she looked into the girl's sweet face, saying, "Behold, thy sister-in-law is gone back unto her people, and unto her gods: return thou after thy sister-in-law."

At this the tender heart of Ruth, filled to overflowing, found expression in the words: "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest I will lodge: thy people shall be my people, and thy God my God."

Ruth could not forget the sweet influence of this Israelitish family, of which she had become a member. She loved the memory of her kind husband, who had taught her the religion of the true God. She thought of their happy home, where morning and evening they had knelt together, and talked with their Heavenly Father. Her husband had been so different from the men of her own country, who worshiped heathen gods. She could not bear the thought of leaving her mother to return alone to her once happy home in Bethlehem.

Naomi saw that Ruth was firm in her decision to share her lot; so the two resumed their journey, and went to live in Bethlehem.

Later, Ruth regained for Naomi Elimelech's inheritance, and they prospered the remainder of their days. But this was as nothing compared with the great honor which the Lord bestowed upon her, in making her an ancestor of the Saviour of the world.

The constancy of Ruth makes one desire to cultivate that virtue. Another lesson is found in her perfect faith in God at a time when she and Naomi seemed so alone and helpless. As she was rewarded, so will those who are faithful in these days be rewarded.

Many to-day are following the path which Orpha chose. Looking for ease and pleasure, they turn and retrace their steps when the way becomes thorny. A few are following the path chosen by Ruth. These, if faithful, will find their reward at the end of the journey.

INITA S. CHILSON.

"Steps to Christ"

DOUBTLESS most of our young people are somewhat familiar with this book. It is all its name indicates, a handbook of Christian living, giving the steps that must be taken to come to Christ, and the principles of a happy, and successful Christian life. The chapters are as follows: God's Love for Man, The Sinner's Need of Christ, Repentance, Confession, Consecration, Faith and Acceptance, The Test of Discipleship, Growing up into Christ, The Work and the Life, A Knowledge of God, The Privilege of Prayer, What to Do with Doubt, and Rejoicing in the Lord. No young Christian can afford to be without this book. Make it your constant study. Every time you read it, and study the scriptures referred to, you will see new beauties in it. The Morning Watch Calendar for this year follows the subjects of the chapters of this book. The book has been recast and illustrated. The price for the cloth binding is fifty cents. It may be obtained from any of our tract societies or publishing houses.

M. E. KERN.



In a Dry and Thirsty Land

O SOUL of mine! we've wandered
In a dry and thirsty land,
With brazen skies above us,
And around us burning sand;
There was neither shade nor fountain
In that dry and thirsty land.

O soul of mine! we've hungered
When we fed the herds of swine;
For in that land of famine
There was neither corn nor wine;
There was neither milk nor honey
When we hired to feed the swine.

O soul of mine! we've listened
When the Father called, "Come home;
In my house are food and raiment;
Why in want and hunger roam?"
And we hastened home in gladness
When the Father called, "Come home."

ELIZABETH ROSSER.

The Call of Moses

TO-DAY hundreds of young men and women are listening for a call, really desiring to know where their life's mission is. This is the greatest problem they ever faced. As the clear, sparkling stream that unconsciously dashes and splashes its way along to the Great Divide, only to make the final leap, where its waters are separated, some to flow down the western slopes of the Rockies to the blue waters of the great Pacific, fulfilling all the purpose of a loving Heavenly Father, while the others glide away to the frozen waters of Hudson Bay, there to be shut in, in perpetual solitude and uselessness; so do boys and girls dance along the sunny path of youth, little dreaming of the approaching hour when, at the threshold of manhood or womanhood, they are called to face and determine by a single decision, whether their lives are to be turned into channels of useful service for humanity, or to be secluded, and to go out in selfish uselessness.

You remember, when God met Moses at the burning bush, and called him to lead Israel out of Egypt, Moses thought God had certainly made a mistake, that he was not the man. He said, "Who am I?" He was very small in his own estimation. He recalled how forty years before he had started out, as he thought, well equipped for service, with the best preparation that could be gotten from the schools of Egypt in civil and military training. Then he was a young man of unusual personal attractions, noble in form and stature, of well-disciplined mind, princely bearing, renowned as a military leader, and the pride of the nation, yet he failed in his endeavor. Now he is an old man.

But one thing he forgets. Although Moses had showed his loyalty to the right when he refused to be called the son of Pharaoh's daughter, thus giving up the throne of the most powerful and highly civilized of nations, and had made the nobler choice of casting his lot with that despised, enslaved Israel, "choosing rather to suffer affliction with the people

of God, than to enjoy the pleasures of sin for a season," he was unprepared for his life-work; and that was the reason he failed. While he had sacrificed much, and while he had rare gifts which promised him success, he had made the fatal mistake of starting without calling on God for wisdom and guidance. So do many others start in a profession and make a failure of it, because they have not heard the voice of God. They start before his clock strikes the hour of advance. They have forgotten to wait for instruction.

Moses had mistaken God's purpose. He thought Israel was to be delivered by force of arms. He doubtless thought that the children of Israel would eagerly grasp at the opportunity to rally around a banner raised in behalf of the Israelites' freedom, and would feel greatly honored that a prince, heir to the throne, was championing their cause. On this hope he had risked all, and met defeat. Discouraged and chagrined, he fled to Midian.

Moses needed training. God undertook the task. The training field was the wilds of Midian. For forty years he was kept in the same class, a shepherd's class. It was a long time to keep him in school, but perhaps Moses was a slow scholar in God's school, and so had to be kept there forty years. Though apparently cut off forever from his life-work, he was receiving just the discipline that would make that mission possible. Wisdom to govern Israel with its varying and changeable temperament, must come through self-discipline. In learning how to deal gently with the obstinate, and carefully to watch over the lambs, Moses was to gain just the experience that would fit him to be the patient, long-suffering shepherd that Israel needed.

In the wilderness environment, all false ideas that had impressed themselves upon Moses when in Egypt, vanished. In the solitude, alone with God, recognizing everywhere the Creator's handiwork, Moses seemed to be constantly in the presence of Jehovah. This consciousness brought a deep realization of his own weakness and short-sightedness; but with it came a constant vision of the presence of the divine, so that, when misunderstood and misrepresented, when insulted and reproached, he was able to face it bravely, "seeing him who is invisible." To impart such knowledge and experience, a loving Providence did not think the time too long or the price too great.

Now Moses is ready; he is a man after God's own heart, and God calls him. How fitting the medium of communication! Moses sees in that worthless bush of the desert a true symbol of his past life. But what must be the emotion that must thrill his soul as the curtain is raised, and he thinks of the possibilities before him, should the divine presence be enthroned within him to the same degree that it floods that bush. But again comes that feeling of unworthiness: "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" He shrinks from the great responsibility. The more he thinks about it, the more sure he is that some mistake has been made. He wants to know how he can possibly convince Israel that Jehovah has sent him. Probably he recalls how he failed before, and shrinks from a second failure.

The Lord assured him that the people would harken unto him, and that he would be successful. Moses did not fail, although Pharaoh said, with contempt, "Who is the Lord, that I should obey his voice?"

He found out who God was, and what he could do, before Israel left Egypt.

Think what Moses would have lost if God had taken him at his word, and said, "Very well, Moses, you may spend the rest of your days here in the desert herding sheep. I will send Aaron, or Joshua."

Had you asked the Egyptians who Moses was, they would doubtless have replied, "He was the biggest fool on earth." They could point to the future that might have been his, and say, "Look at the opportunity that man had! He might have been sitting on the nation's throne to-day, swaying the scepter over all the world; but he spoiled it all by identifying himself with those despised Hebrews. Think of the exceptional opportunity that was his, and he ruthlessly threw it away!"

But inspiration has spoken the highest words in commendation of Moses in his greatness: "There arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face."

When God calls you to a definite work, don't ask to be excused. What would the twelve apostles have lost if they had spurned the call to service which Christ gave them! Think what those disciples lost of whom it is said that they went back, and followed him no more.

God is not restricted to any one messenger; but he desires each of his children to have a part in his great plan to save the world. Accept him as the pilot of your life, and when he calls, answer, as did Samuel of old, "Speak, Lord; for thy servant heareth."

C. L. BENSON.

The Afterglow

ONCE I stood on the banks of the St. Lawrence just as the sun was setting. The western sky was covered with light and fleecy clouds. The rays of the sun shot those clouds through and through with such beauty as I never saw before. Every color of the rainbow was spread over them in loveliest profusion. Clouds of purple and gold seemed to crown the mass with a heavenly glory. Such is the afterglow of a good man's life, which will long live in the grateful hearts of many whom he touched in some noble, sweet way.—*Selected.*

When Christ Shall Appear

No more shall the earth shadows blind us,
And the last heavy burden shall fall,
All the sorrowful journey behind us,
Will not be remembered at all.
The hope that has lightened our sadness,
As girt by earth's darkness we sigh,
Is the hope of that soon-coming gladness
When Christ shall appear in the sky.

There is joy in the sweet contemplation,
Of Jesus, his care and his love.
Soon he'll come with his wondrous salvation,
And take all his children above.
There'll be recompense rich for all losses,
When we get to the "sweet by-and-by;"
And nevermore burdens or crosses,
When Christ shall appear in the sky.

The glad thought that ever 'tis nearing
Fills my spirit by night and by day;
How I wait and long for the appearing
That shall drive all our sorrows away;
How I watch and I wait for the token
That soon will be sent from on high,
For the life-giving word to be spoken,
And Christ to appear in the sky.

L. D. SANTEE.



M. E. KERN
MATILDA ERICKSON

Chairman
Secretary

Study for the Missionary Volunteer Society

Malaysia — No. 4

Program

OPENING EXERCISES.

THE PHILIPPINE ISLANDS: —

General Description.

The People.

Under Spanish Rule.

The New Era.

Missions.

The Philippine Islands

GENERAL DESCRIPTION: The Philippines number more than seventeen hundred islands. These, lying southeast of China, cover a surface of eight hundred thousand square miles. Their territory equals the combined areas of England, Scotland, and Wales; and Luzon, the largest island, surpasses Pennsylvania in size. The western coasts of the group are washed by the South China Sea; the northern and eastern, by the waters of the Pacific Ocean; while on the south, the Sea of Celebes indents the archipelago, and separates it from the northern shores of Borneo.

Many of the islands are formed from volcanic upheavals. Hills, valleys, and streams diversify the landscape. The fertile soil found in this group; the gentle heat, whose record seldom falls below sixty-one degrees, or rises above ninety-two degrees; and the abundant rainfall, which averages eighty-four to one hundred fourteen inches, annually, are nature's aids in clothing these ocean plots in garments of rich vegetation. Several hundred kinds of trees are found; and forests of teak, mahogany, and camphor-trees cover the mountains, while bamboo grows almost everywhere. The islands contain both coal and minerals. Sugar-cane is raised extensively, but by far the most important product is rice. Prior to 1882, tobacco-raising was a government monopoly. In some districts the Filipinos were required to plant a certain amount of land with tobacco and then deliver the product to the government at a set price.

Native animals are not numerous. Horses and goats have been imported from China and other places. The deer and the wild hog abound, but the most important domestic animal is the carabao, or water buffalo. Of the six hundred species of birds found in the Philippines, three hundred twenty-five are peculiar to the islands.

THE PEOPLE: The tribes of the Philippine Islands are legion, but together they constitute three principal classes. The Malays form the bulk of the population; the Indonesians are the tallest and strongest of the Filipinos, and perhaps the most aggressive; then, back in the wild, mountain regions, are the Negritos. These are probably the aboriginal inhabitants, who were driven away from the lowlands by stronger tribes. They are a wild, nomadic people, who live chiefly on wild fruits and the results of the chase.

Three kinds of religious belief or non-belief, corresponding to the three classes of people, exist. The Malays were converted to Christianity by Spanish mis-

sionaries, so these are mostly Roman Catholics; it is supposed that before the advent of Europeans, Arabians labored among the Indonesians, who to-day are chiefly Mohammedans; while the Negritos, generally speaking, retain their primitive paganism.

UNDER SPANISH RULE: It was in 1521 that Magellan first saw the beautiful forest-clad hills of the Philippines. While attempting to raise the Spanish flag there, the indomitable explorer was knocked down by a Filipino war club. Yet Spain, in 1564, became mistress of the archipelago; and for nearly four hundred years the islands bore the yoke of "Spanish misrule and priestly oppression." Their history was a checkered one. Most of the rulers sent out by Spain felt no moral obligation toward the poor natives, but worked to make the islands a feeder for the home treasury. After long years of oppression the Filipinos lost faith in their rulers. Vain attempts were made to throw off the galling yoke of "taxation without representation," but these insurrections were cruelly put down. One such uprising occurred shortly before Spain lost these eastern possessions.

On the other hand, Spain's difficulties in ruling the islands were augmented by outside influences. In 1574 a Chinese pirate tried to take Manila, and about a century later another pirate from the celestial kingdom demanded the surrender of the islands. In the seventeenth century there was a series of conflicts between the Dutch and the Spanish. Later, trouble arose with England, and for one year the British held Manila. Another problem with which Spain grappled was that of Chinese immigration. Frugal, industrious Chinese, entering the islands as day-laborers, soon became merchants. They would neither amalgamate with the Filipinos nor accept the Catholic religion; consequently, in 1755, a large number were expelled.

As the work of Christianizing and civilizing the natives was given to the friars of Spain and Mexico, the Catholic Church, sword in hand, went forth "conquering and to conquer." And the cord that is binding many Filipinos to that church to-day, is the superstitious fear that the priests will keep them out of heaven. The picture of the Philippines would probably be brighter, could the dark clouds of Catholicism be expelled. For one thing, however, the church may be credited,—it has given the islands the Manila Observatory, which is the best and most completely equipped institution of its kind in the Orient.

The new era dawned unexpectedly. The march of events seemed to outrun national planning. War had been declared between the United States and Spain, and Dewey was searching for the Spanish fleet on the broad Pacific. The collision came in the harbor of Manila. The dark shadows of war fell upon the home of the Filipinos, and the thundering of cannon rent the air; but the storm soon passed, and when the clouds broke away, the bright bow of promise spanned their dark shadows.

Such were the results of the battle of Manila, which occurred May 1, 1898. On the tenth of December a treaty of peace with Spain was concluded at Paris. The United States, paying Spain twenty million dollars to relinquish her claim on the islands, accepted the new charge, and it is claimed by some that "we have already given the Philippines a greater measure of self-government than is possessed by any other oriental people."

American occupancy has brought to this government another great expense and another stupendous task.

To the Filipinos it has given the virtues and the vices of modern civilization. Well may the power that rules, pray, with Holmes,—

God give us men! A time like this demands
Great hearts, strong minds, true faith, and willing hands.

American business men stand ready to enter the new fields, but plans are thwarted because of the famine for laborers. Rich soil, perpetual summer, and simple wants are not conducive to hard work. "Little toil is necessary in a land where bananas, coconuts, and hemp grow spontaneously, and where sugar-cane, once fairly started, thrives so vigorously that weeds can not compete with it. A few hours' work with a bolo will construct a hut of bamboo, and the leaves of the abundant nipa-palm will thatch it. Clothing is an equally simple matter in this simple climate." Mr. Brown, a missionary who visited the islands, spent a fruitless forenoon in attempts to hire a cart. Scores of carts were idle, but why should a man walk four miles in the sun when it was much pleasanter to sit in the shade?

One of the serious problems in the Philippines is the character of the majority of Americans in the archipelago. This fact is humiliating to the true missionary, and disgraceful to the land of the stars and stripes. The army there fosters the terrible vices of drunkenness, gambling, and licentiousness. Drunkenness came with the American soldier and sailor, and the terrible curse is spreading with such appalling rapidity that to-day the American saloon is considered the Philippines' greatest curse.

MISSIONS: The circumstances which Dewey's victory brought about constituted a call to American Protestantism. The band which for four hundred years had sealed the Book of books was now broken, and heralds hastened to proclaim the liberty of that Book to those whose lives were being wasted in the slavery of heathenism. In 1905 one Bible society placed thirty-four thousand Bibles, or parts of Bibles, in the islands.

The missionary work started with a few converted Chinese for its nucleus, but already the Protestants claim a membership of fifteen thousand; so that the Catholics who chose to call the Protestants "birds of passage," are learning that these workers have come to stay. A story is told of two natives who, seeking in vain for a missionary to teach them and their neighbors, finally went to the Bible institute to prepare themselves for the work. The government, having found the schools in a bad condition, put forth strenuous efforts to offer better educational advantages. One thousand American teachers are now employed, and there is an average attendance of nearly seventy-five thousand children. While the missionaries feel grateful for this work, they are fearing that even these schools may cause seeds of infidelity and atheism to spring up, and are anxious to have mission schools where native workers may be trained for that needy field. One such school was opened in 1901, and in three weeks it had an attendance of thirty. During the same year the first Protestant hospital was established.

Still the cry of the down-trodden millions of the Philippines comes for the liberty which only the third angel's message can give.

The first work by our denomination was done in 1905, when R. A. Caldwell entered the field as a canvasser. He found it an opportune time to sell "Home Handbook," for the terrible cholera had just caused one hundred sixty-five deaths in the city of Manila.

In December of that year E. H. Gates visited the Philippines, and the following March, Elder J. L. McElhaney and his wife were sent from Australia to open work in Manila. They scattered much literature, but no definite results were reported. There are one hundred fifty tribes among the Filipinos. In 1907 about five hundred teachers engaged in the Philippines were supplied with the *Signs of the Times*. The harvest truly is great, but the laborers as yet are few.

Over the ocean, across the wild wave,
Heathen are dying with no one to save;
No one to rescue from grief and dismay,
Heathen are waiting and looking this way,—
Looking for you, brother! happy in grace,
Living each day in the light of His face,—
Looking for you, sister! how can you stay,
When heathen are looking, and calling, this way:
"Come over and help us; send messengers, pray;
We are fainting and dying by thousands to-day?"

MATILDA ERICKSON.

NOTE.—In the *Review* for April 30, 1908, Brother and Sister Caldwell tell of their trip to the Philippines. It would add interest to the program to have some member of the society give the main points of this article.

Missionary Volunteer Reading Course — No. 30

"PASTOR HSI," pages 1-97.

NOTE.—"Pastor Hsi" (Shee) is the last book in the reading course for 1907-08. This thrilling story of one of China's native workers, contains so much of the human element that it can not fail to awaken a sympathetic interest, and is so filled with evidences of the power that saves to the uttermost that it must strengthen the reader's faith.

To whom is this book dedicated? What has this man done for China? See page 401.

CHAPTER I: What changes were observed in Pastor Hsi after his conversion? What was his own experience? How did conversion influence home life?

CHAPTER II: Relate the story of Mrs. Hsi's conversion.

CHAPTER III: What was Hsi's experience at Yangts'uen? Judging from the contents of this chapter, what portion of the Bible must Hsi have studied? How did he interpret it?

CHAPTER IV: How was Hsi convinced that ancestral worship was idolatry? Why did he cease to raise opium? How was he once delivered from wolves? What similar experience did he have later?

CHAPTER V: Why did the men of the village wish Hsi to become chairman of the parish council? Upon what conditions did he agree to accept the office?

CHAPTER VI: What evidences do you find of the spirit of prayer and sacrifice? How was the medical mission station established. Describe it. How long had Hsi been a Christian when it was opened?

CHAPTER VII: Relate the incident connected with Fan's conversion. Describe two sad events which entered into his early Christian experience. Tell the story of the "Refuge."

CHAPTER VIII: Write a paragraph on the opium curse of China. Tell the story of the midnight prayer-meeting; of Liu's experience at the home of Fan and his work afterward. How was the work opened at Sopo?

CHAPTER IX: How did the Chefoo convention influence the work of the China Inland Mission? Describe the quarterly meeting at Ping-yang. Why was the one held in April 1883 of special interest? Relate Hsi's experience at the capital.



XI — Battle of Gibeon: Sun and Moon Stand Still

(June 13)

LESSON SCRIPTURE: Joshua 9 and 10.

MEMORY VERSE: "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." Ps. 50: 15.

Review

Why was it that the men of Israel could not stand before their enemies at Ai? After Achan was punished, what victory did Israel gain?

Lesson Story

1. Before the children of Israel came into the land of Canaan, the Lord told them not to make any league, or agreement, with the people who lived in the land. In his wisdom God saw that this would not be best for his people, because if they lived as friends with those who were idolaters, they would soon forget to worship him. If there were any of the Canaanites who would give up the worship of idols, and serve the Lord, they could still live in the land, and share the same blessings that Israel enjoyed.

2. About three days' journey from the camp at Gilgal lived a nation called the Gibeonites. "And when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai, they did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up; and old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry and moldy. And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us.

3. "And the men of Israel said unto the Hivites, Peradventure ye dwell among us; and how shall we make a league with you? And they said unto Joshua, We are thy servants. And Joshua said unto them, Who are ye? and from whence came ye?

4. "And they said unto him, From a very far country thy servants are come because of the name of the Lord thy God: for we have heard the fame of him, and all that he did in Egypt. . . . Wherefore our elders and all the inhabitants of our country spake to us, saying, Take victuals with you for the journey, and go to meet them, and say unto them, We are your servants: therefore now make ye a league with us.

5. "This our bread we took hot for our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is moldy: and these bottles of wine, which we filled, were new; and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey.

6. "And the men took of their victuals, and asked not counsel at the mouth of the Lord. And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them.

7. "And it came to pass at the end of three days after they had made a league with them, that they heard that they were their neighbors, and that they dwelt among them."

8. "And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, We are very far from you; when ye dwell among us? Now therefore ye are cursed, and there shall none of you be freed from being bondmen, and hewers of wood and drawers of water for the house of my God. And they answered Joshua, . . . And now, behold, we are in thine hand: as it seemeth good and right unto thee to do unto us, do."

9. When the kings of the cities around Gibeon heard that the Gibeonites had made a league with Israel, they feared greatly. Five of these kings joined together, and went up to fight against Gibeon. "And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us."

10. "So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valor. And the Lord said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee."

11. "And it came to pass, as they fled from before Israel, . . . that the Lord cast down great stones from heaven upon them, . . . and they died: they were more which died with hailstones than they whom the children of Israel with the sword."

12. As Joshua looked at the battle, he saw that the day would be too short for it to be finished. "Then spake Joshua unto the Lord," and he said, "Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon."

13. "So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that the Lord harkened unto the voice of a man: for the Lord fought for Israel."

Questions

1. Before the children of Israel came to Canaan, what did the Lord tell them not to do? Why was it not best for the children of Israel to be friends with the people of Canaan? What provision was made for the Canaanites who wished to serve the true God?

2. How far from Gilgal were the cities of the Gibeonites? What did the men of Gibeon do when they heard what Joshua had done to Jericho and Ai? What did they pretend to be? How were they dressed? What did they carry with them? When these pretended ambassadors came to Gilgal, whom did they say they were? What did they ask Joshua to do?

3. What did the men of Israel say to these men? What did the ambassadors say to Joshua? What questions did Joshua ask them?

4. How did the men answer Joshua? What did they say they had heard? What did they say their elders told them to do?

5. What did they say about their bread and their bottles of wine? What about their garments? What about their shoes?

6. What did the men of Israel do? What did they fail to do? What league did Joshua make with the men? Who joined Joshua in the promise?

7. A few days after this what did Joshua find out about the Gibeonites?

8. What did Joshua ask the men when he had called them before him? How were the Gibeonites punished for deceiving and lying to Joshua and the elders? How did the Gibeonites answer Joshua when they heard this sentence?

9. When the kings of the cities around Gibeon

heard that Joshua had made a league with Gibeon, how did they feel? What did five of them do? What message did the men of Gibeon send to Joshua?

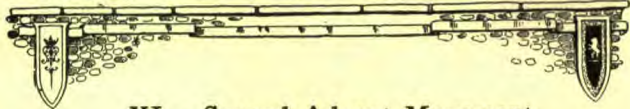
10. What did Joshua do when he received this message? What cheering word came to him from the Lord at this time?

11. As the enemies of Israel fled, how did the Lord help his people? How destructive were the hailstones?

12. As Joshua looked at the battle, what did he see? To whom did he speak? What wonderful command did he give?

13. How long did the sun stand still? How was that day different from all other days? Upon whom may God's children always call in the day of trouble? Memory verse.

THE YOUTH'S LESSON



XI—Second Advent Movement A Message against the Beast and His Image

(June 13)

MEMORY VERSE: "My tongue shall speak of thy word: for all thy commandments are righteousness." Ps. 119:172.

Questions

1. What does Daniel, Paul, and John each say of a power which opposes God and his truth? Dan. 7:7, 8, 23-25; 2 Thess. 2:3, 4; Rev. 13:1-8.

2. What other power unites in the same work? Rev. 13:11-15.

3. What power is symbolized by the first beast of Revelation 13? *Ans.*—"This symbol, as most Protestants have believed, represents the papacy, which succeeded to the power and seat and authority once possessed by the ancient Roman empire."—"Great Controversy," page 439.

4. What nation is represented by the two-horned beast? *Ans.*—"One nation, and only one, meets the specifications of this prophecy; it points unmistakably to the United States of America."—*Id.*, page 440.

5. Where does the image of the beast get its power? Rev. 13:14, 15.

6. How far does the papacy, or "man of sin," go in exalting self? 2 Thess. 2:4.

7. What has this self-exaltation led the papacy to think to do? Dan. 7:25.

8. To what extent does false worship prevail during the time of the first beast and the two-horned beast of Revelation 13? Rev. 13:4, 8, 12, 15.

9. What message calling the people to the true worship of God exposes this apostasy? Rev. 14:6, 7.

10. What terrible warning constitutes a part of this message? Verses 9, 10.

11. What will be the distinguishing characteristic of those who heed the warning, and worship God in spirit and in truth? Verse 12.

12. To what will this keeping of the law of God be a testimony? Rom. 3:21, 22.

13. What, then, is the fundamental and essential truth in the gospel message against the beast and his image?

Notes

"When the early church became corrupted by departing from the simplicity of the gospel, and accepting heathen rites and customs, she lost the Spirit and

power of God; and in order to control the consciences of the people she sought the support of the secular power. The result was the papacy, a church that controlled the power of the state, and employed it to further her own ends, especially for the punishment of 'heresy.' In order for the United States to form an image of the beast, the religious power must so control the civil government that the authority of the state will also be employed by the church to accomplish her own ends. . . . It was apostasy that led the early church to seek the aid of the civil government, and this prepared the way for the development of the papacy,—the beast. Said Paul, There shall 'come a falling away, . . . and that man of sin be revealed.' So apostasy in the church will prepare the way for the image to the beast. And the Bible declares that before the coming of the Lord, there will exist a state of religious declension similar to that in the first centuries."—"Great Controversy" (Edition of 1895), pages 443, 444.

"After the warning against the worship of the beast and his image, the prophecy declares, 'Here are they that keep the commandments of God, and the faith of Jesus.' Since those who keep God's commandments are thus placed in contrast with those that worship the beast and his image and receive his mark, it follows that the keeping of God's law, on the one hand, and its violation, on the other, will make the distinction between the worshipers of God and the worshipers of the beast. The special characteristic of the beast, and therefore of his image, is the breaking of God's commandments. Says Daniel of the little horn, the papacy, 'He shall think to change the times and the law.' And Paul styled the same power the 'man of sin,' who was to exalt himself above God. One prophecy is a complement of the other. Only by changing God's law could the papacy exalt itself above God: whoever should understandingly keep the law as thus changed would be giving supreme honor to that power by which the change was made."—*Id.*, pages 445, 446. The commandments of God are righteousness (Ps. 119:172), and the experience of keeping them is the experience of righteousness. Deut. 6:25. But it is by faith that the law of God is kept. Rom. 3:31. Therefore that which marks the distinction between the worshipers of the beast and the worshipers of God, is the keeping of the commandments of God,—righteousness by faith,—and the message against the beast and his image must be the message of righteousness by faith.

Shows a Rusty Flaw

THOSE who think to pursue a course of sin for years, and finally become Christians at the end, little know the power and permanence of evil habit. A tree was once broken down by the wind, but it was found on examination that it had been cracked many years before, and straightened up and healed; but when the strain came, it broke in the old crack. A broken bar of iron usually shows an old, rusty flaw; and many a broken-down man may trace the final wreck of his life to the results of sins indulged in years before.—*H. L. Hastings.*

"Logic can not limit love."

"THE cheerful live longest in years and afterward in our regards."

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
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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.

No one can afford to miss reading the Mission Studies that appear twice a month in the INSTRUCTOR. The lesson on the Philippine Islands in this number is interesting and instructive.

THE general canvassing agent of the New England Conference says he expects that there will be in the canvassing field this summer one hundred students from the South Lancaster Academy. If these expectations are met, and other schools do as well in proportion to their numbers, it will indeed seem that the time has come for the loud cry of the message to be given.

Willing to Pay the Price

LIGHT is one of man's chief blessings. There are no bills, it is said, that a person pays more willingly than those for lighting his home or place of business. He may remonstrate at times against exorbitant prices, but he does not for a moment think of cutting off the light. Why, then, should one think of attempting to get along without "the True Light, which lighteth every man that cometh into the world"? It may cost us something to have our hearts lighted by the Sun of Righteousness, but there is no temporal blessing that is in any degree comparable with it in worth. Why, then, not willingly pay what is demanded for this light,—our tithe, church expenses, and mission offerings? Let us economize on other things, if need be, but gladly pay what will bring to ourselves and others the blessed light of the gospel.

A Minister's Unique Experience

A CHURCH was in need of a pastor. A committee was appointed to recommend a minister for the place. The man whom the committee had in mind had never occupied their pulpit; and so they decided to send a reporter to attend the meetings conducted by this minister in his own church. For eight weeks this reporter attended every service in that church, and took down every word the pastor uttered, "in sermon, in prayer, in lecture, and in announcements." Then the committee had a number of copies made from that reporter's manuscript so that the committee and leading members of the church could judge, from the work of eight weeks, whether this man would be likely to meet the requirements of their church. The minister had

not the slightest idea that he was under survey; but fortunately for him, the revelation of what had been done brought him no discomfort. He was in due time installed in his new pulpit.

We know that as accurate a record is being made by the heavenly reporters of all of our deeds; not merely of those performed in connection with our church duties, but of every word and act of life. Well will it be for us if, when this report is examined by the Judge of all the earth, no discomfort comes to us, and we are awarded a place in the earth made new.

New Temple of Peace

THE corner-stone of the new building for the International Bureau of American Republics was laid in Washington, D. C., on May 11, 1908, in the presence of the president of the United States, and of representatives of twenty South American republics.

Mr. Carnegie, whose generous gift of seven hundred fifty thousand dollars has made possible the construction of the magnificent structure now planned for the headquarters of the bureau, was also present to witness the laying of the corner-stone.

Secretary Root in his address spoke of the origin and purpose of the international union as follows: "The international union, for which the building is erected, is a voluntary association, the members of which are all the American nations from Cape Horn to the Great Lakes. It had its origin in the first pan-American conference, held at Washington in 1889, and it has been developed and improved in efficiency under the resolutions of the succeeding conferences in Mexico and Brazil. Its primary object is to break down the barriers of mutual ignorance between the nations of America by collection and making accessible, furnishing and spreading, information about every country among the people of every other country in the union, to facilitate and stimulate intercourse, trade, acquaintance, good understanding, fellowship, and sympathy. For this purpose it has established in Washington a bureau, or office, under the direction of a governing board composed of the official representatives in Washington of all the republics, and having a director and secretary, with a force of assistants and translators and clerks."

President Roosevelt laid the corner-stone. It contained a copper box which holds "official reports of the three pan-American conferences held, respectively, in Washington, D. C., 1889-1890; Mexico, 1901-1902, and Rio de Janeiro, 1906; copies of the correspondence between the president of the United States, the secretary of state, and Andrew Carnegie relative to the latter's gift for the new building; photographs of the presidents of the American republics and their cable messages congratulatory of the occasion; photographs of the governing board, past and present, of the bureau; small flags and imprints of the seals of the respective countries belonging to the international union; copies of the Monthly Bulletin and other publications of the international bureau, representative coins and postage-stamps of the different republics, representative newspapers and other miscellaneous articles."

"Of all the arts beneath the heaven
That man has found, or God has given,
None draws the soul so sweet away
As music's melting, mystic lay;
Slight emblem of the bliss above,
It soothes the spirit all to love."