

The YOUTH'S INSTRUCTOR

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The heralds these whom thou dost send,
Dear Spring, that we may know
How soon the land, from side to side,
Shall with thy beauty glow.

— John W. Chadwick.



THE Sabbath-school started only six months ago at Moulmein, Burma, has now twenty-four classes, and is attended by high-caste and low-caste Hindus, Chinese, and Americans.

BROTHER JOEL C. ROGERS and wife who last year returned to Africa, to take up work at Malamulo Mission have started three new schools, each taught by native workers. The last one is about one hundred miles farther into the heart of Africa than the others.

ELDER F. W. FIELD has learned the Japanese language sufficiently to be able to do considerable speaking without an interpreter. A training-class is being conducted at Tokyo, and is attended by our native laborers, new converts to the truth, and by others who contemplate entering the work.

OUR American workers are not the only ones who have to meet the question of Sunday legislation. Our laborers in Trinidad have been carrying on a campaign against proposed religious laws, and while there has been some opposition, a large number of persons are convinced that they are on dangerous ground when calling for religious legislation.

THE young people of a church in the Queensland (Australia) Conference, have raised three hundred dollars in ten months, for the support of a native Fijian worker for one year. If so much can be accomplished in a country which has suffered from drought for several years, what might be done by the young people of our prosperous country, if they had the same amount of zeal and enthusiasm.

A FEW years ago a colporteur who endeavored to circulate the Bible in the French West Indies was compelled to leave that field to save his life, so bitter was the prejudice against Protestantism. One of our sisters also received very harsh treatment while attempting to scatter our literature. But since the change of religious sentiment in France, conditions are different in her colonies, and now these islands are open to us and our work.

DURING the past year forty-two persons have accepted the third angel's message in Costa Rica, Central America, twenty-six of whom have been baptized. An increased friendliness on the part of all classes is manifest, and people frequently come to our worker for an explanation of different portions of the Scripture. There is great need of a tent in that field, as halls are not obtainable, and meetings can not be held in the open air on account of the weather.

G. W. CHASE.

Gleanings from the Report of the General Conference Committee Council

THE council was held at Takoma Park, D. C., from April 14-25. About fifty workers were in attendance, and one hundred fifty subjects were listed to receive attention. Some interesting items gathered from the report of the work of the council follow:—

The Denmark Conference, organized in 1880, has the honor of being the first conference to be organized in Europe.

Ten years ago there were but four European conferences; now there are, in all, fifty field organizations in Europe. There were about six thousand Sabbath-keepers on that continent in 1898; last year there were fifteen thousand four hundred observers of the Sabbath, who paid a tithe of one hundred forty-two thousand dollars.

Russia has but thirty ministers and Bible workers for its population of one hundred fifty million. Germany has done something toward the training of workers for Russia; but it is expected that Russia will soon have a school of its own. There are nearly three thousand Sabbath-keepers in that country.

Gerusi, on the Persian border, years ago received some Russian exiles who were Sabbath-keepers. These brethren scattered some literature, and left an influence behind them, after the days of exile were over, that has resulted in raising up a company of ninety Sabbath-keepers.

In the British Union the membership has grown from eight hundred in 1902 to over eighteen hundred. Last year eighty-one thousand dollars' worth of our publications were sold in this union.

The chairman of the General Conference Publishing Department, stated that "in the thirty-five years up to 1882, three hundred thirty-three thousand dollars' worth of literature had been sold. Then an upward movement began, until in 1891, eight hundred nineteen thousand dollars' worth was sold in one year. Then came a decline, continuing for years; but now for some time a steady growth has been maintained, and last year the figures rose to one million twenty-four thousand dollars, according to publishing house records."

Finland has one hundred twenty Sabbath-keepers.

The chairman of the Department of Education reported the addition this year of forty-two buildings to the school equipment, and the enrolment of fifteen hundred new students. Those in charge of the leading schools of the denomination meet at Cleveland, Ohio, in convention, July 3-9, 1908.

Each conference is urged to send at least two young persons to the Foreign Mission Seminary next year for preparation for the mission fields.

There are two Italian churches of Sabbath-keepers in New York City; also one Bohemian, and three German churches.

The Australasian Union Conference has a membership of four thousand one hundred fifty. Last year its book sales amounted to eighty thousand dollars.

The date set by the council for the General Conference is May 13 to June 6, 1909.

The appointments to the different fields may be obtained from the *Review* of May 14, 1908.

The appropriations made by the council to the various mission fields amounted to \$247,195.27; and the appropriations made for the needy fields and various calls in this country amounted to \$37,290. The total appropriation for 1907 was \$135,868.03.

To meet these calls the council decided to ask all our people to give ten cents a week for each church-member, making an individual offering of only five dollars and twenty cents, but a total offering that would more than meet the amount already promised the various fields. A self-denial box would, if faithfully patronized, more than meet this demand upon our generosity.

Let us as young people not be content to do less than our share of ten cents a week for the work of spreading the gospel in all lands.

The Youth's Instructor

VOL. LVI

TAKOMA PARK STATION, WASHINGTON, D. C., JUNE 9, 1908.

No. 23

Our Contributors

A Colonial Protestant Hermitage

JUST outside the town of Ephrata, Pennsylvania, on the meadows along the Cocalico Creek, is a collection of ancient buildings known as the Cloisters. These buildings, with some that have disappeared with time, were the beginning of the town, though now one of the curiosities of the place. Here Conrad Beissel established a German Sabbatarian settlement in colonial times.

The reclusive nature of his society did not favor



SAAL AND SISTER HOUSE, EPHRATA

growth and extension of its work; but its history is of interest, and there is still a little remnant of the community holding the Sabbath truth.

Beissel was a worldly young man, playing the violin at dances, and following the baker's trade in Heidelberg, Germany. There he fell in with a little body of pietists and was converted. The German pietist movement was very similar to the revival under Wesley in England. Jealous bakers accused him to the authorities as a pietist, and he was banished.

Coming to Pennsylvania in 1720, he joined the German Baptists, or Dunkers. About 1727 he learned of the Sabbath through a society of Quaker Baptists, who also kept the Sabbath. These had separated from the Quaker body, their teacher being Abel Noble. Morgan Edwards, in his "Materials for a History of the Baptists," says that Mr. Nobel, who arrived in the colony in 1846, was evidently the first in Pennsylvania to keep the seventh day. When Mr. Edwards wrote in 1770, he said there were still some surviving in his day, though "as sheep without a shepherd."

In 1728 Beissel began to publish the seventh-day views, and some among the German Baptists accepted the Sabbath. He was naturally inclined to be a recluse, and with a man named Eckerlin withdrew from the settlements and lived a sort of hermit life on the Cocalico Creek, in the wilds of Lancaster County, now one of the garden spots of Pennsylvania. Gradually others gathered about them, and

they began to build Ephrata. The single brothers lived in one establishment, the single sisters in another, while in the same community married people were accepted, these living in cottages. The community farm became productive; they established a printing-office, one of the first in Pennsylvania, and sawmills, paper-, woolen-, and grist-mills sprang up on the banks of the Cocalico. In 1740 there were thirty-six single brothers, thirty-five single sisters, and a community of nearly three hundred persons.

No vows of celibacy were taken, but the spirit of the time rather favored the severe religious life of the recluse, and in that day such a community appeared not so strange a development as it would now.

Prominently associated with Beissel in the direction of affairs were three Eckerlin brothers. One of these, Israel, was called by Zinzendorf to assist in presiding at the first synod, or conference, of all the German believers, which the count called in 1742. The minutes of this conference, by the way, were published by Benjamin Franklin, Philadelphia printer, who was well acquainted with some of these Sabbath-keeping German believers.

The Eckerlin brothers, however, separated from the community, some saying they had endeavored to turn it into a commercial settlement, which was contrary to the ideas of the people, who desired only to keep on in their own quiet way. Even the offer of the colonial government to greatly enlarge their lands was refused. At any rate the Eckerlins went over into West Virginia, and then in 1750 settled on Cheat River, near the Monongahela, in western Pennsylvania. The story of their life gives us a glimpse of the unsettled life of the settlers on the frontiers. In 1757, during the French and Indian war, friendly Delawares warned the brothers of their danger. One writer says:—

"Samuel was east of the mountains. Israel and Gabriel were surprised in their cabin by seven Mohawk Indians led by a Frenchman, captured, and taken prisoners to Fort Du Quesne. The cabin was pillaged and burned. An Indian in ambush was left to shoot down Samuel on his return. When Samuel returned, he found his home a charred ruin. Overcome by the awful tragedy that he feared had befallen his brothers,



he fell upon his knees, clasped his hands in supplication to God, and in the bitterness of his agony burst into tears. The concealed Indian raised his gun to shoot. His eyes, too, were moist. He could not shoot. Silently he slunk away to rejoin his fellow braves, and Samuel Eckerlin was left alone on his knees in prayer and tears. History has no record of his fate." ("History of the German Baptist Brethren," by Brumbagh.)

The two brothers were taken prisoners to Montreal, then to Quebec and France, where they died.

One of the large buildings at Ephrata was called the Saal, or Hall, where were the smaller meeting hall and workrooms. Adjoining it was the sisters' house, and farther along the creek the brother's house, in which was the large meeting hall, with galleries. Visitors from England, as well as from nearer points, used to visit Ephrata to hear the choir sing under Beissel's direction. He had been a musician from youth, and here in the wilds he developed a new style of music, founding his compositions, it is said, on the tones of the Eolian harp. The following paragraph may help students of music to form some idea of it:—

"It is very peculiar in its style and concords, and in its execution. The tones issuing from the choir imitate very soft instrumental music; conveying a softness and devotion almost superhuman to the auditor. Their music is set in four, six, and eight parts. All the parts save the bass are led and sung exclusively by females, the men being confined to the bass, which is set in two parts, the high and low bass—the latter resembling the deep tones of the organ, and the first, in combination with one of the female parts, is an excellent imitation of the concert horn. The whole is sung in the *falsetto* voice, the singers scarcely opening their mouths or moving their lips, which throws the voice up to the ceiling, which is not high, and the tones, which seem to be more than human, at least so far from common church singing, appear to be entering from above, and hovering over the heads of the assembly. Their singing so charmed the commissioners who were sent to visit the society, by the English government, after the French war, that they requested a copy to be sent to the royal family in England; which was cheerfully complied with, and which, I understand, is still preserved in the national library. About twelve months afterward a book was received of three or four feet long, and two or two and a half wide, containing a present in return. What the present was is not now certainly known—none having seen it but Friedsam, and Jaebez, who was then prior, and into whose care it was consigned. It was buried secretly by him, with the advice of Beissel. It is supposed, by a hint given him by Jaebez, that it was images of the king and queen, in full costume, or images of the Saviour on the cross, and the Virgin Mary; supposing, as many in this country have erroneously thought, that the people in Ephrata possess many Catholic principles and feelings." (Mombert's "History of Lancaster County.")

Conrad Beissel died in 1768, and was succeeded by Peter Miller, said to have been one of the best linguists in colonial America. He is "reported to have translated the Declaration of Independence into seven European languages." The community began to decline, however, after the death of the founder.

The Ephrata Settlement was close to the field of strife in the Revolutionary war. Once the military took from their printing-office an edition of a hymn-

book and nearly all of another book, in sheets, three wagon loads, to use for cartridge paper. When the Continental Congress fled from Philadelphia, and met at Lancaster and York, the continental money was printed by the Ephrata press. After the battle of the Brandywine, about five hundred wounded soldiers were brought to the settlement, and these large buildings were turned into hospitals. A wounded officer has left on record his appreciation of the tender care bestowed upon all by the brothers and sisters, clad in their monastic-looking dress. He wrote:—

"Is it strange that, under such circumstances, their uncouth garments appeared more beautiful in my eyes than ever did the richest robes of fashion, and their cowls more becoming than head-dresses adorned with diamonds and flowers and feathers? Until I entered the walls of Ephrata, I had no idea of pure and practical Christianity. Not that I was ignorant of the forms, or even of the doctrines of religion. I knew it in theory before; I saw it in practise then."

This is a good testimony to the helpful, godly lives of the people in that old-time Sabbath-keeping community.

Several families live now on the place, the farm being held by trustees, according to the original community plan. The mills along the creek, as well as the printing-office, long ago disappeared. A little cemetery, with quaint old German inscriptions, fronts the roadway, at the entrance to the grounds. Here a stone marks the resting-place of Beissel, the founder of the community. Once there was an academy for the children of the settlement, but now it is occupied by a public school.

Thus here and there, following the Reformation, Sabbath-keepers appeared, living up to the light they had. Now the new time has come. Prophecy is fulfilling. In the setting of the Advent message the Sabbath truth assumes new force and importance. Years ago the world considered the few Sabbath-keeping communities as representing a dying cause, soon to fade away. Under the Advent movement, however, the Sabbath truth is spreading into all the world—a growing cause, to which we are to devote our lives till the Lord appears. W. A. SPICER.

Trust Your Way to God

THE Lord can select the way in which a man should walk much better than the man can select it for himself. There are none of us but will admit it to be true concerning other people; but we are afraid to give ourselves up completely to our Father's guidance. Strange that this is so; for does he not say that he is much more ready to give good things to them that ask him than earthly parents are to give good gifts to their children? Parents like to have their children trust them; so does our Heavenly Father like to have his children trust him.

A young minister was comfortably situated in one of our conferences, with plenty of earnest work to do for the Master, when the call came to go to New Zealand. He accepted the call though there were many things to tempt him to remain in the home land. Some time after his return from the mission field, he said that he would not exchange his fourteen years' experience in New Zealand and Australia for anything that the home field could have offered him.

It pays to answer readily every call of the Lord. His eyes follow each one of us for good and not for evil. Believe him, and all will be well.

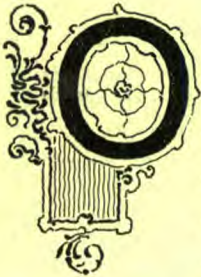


THE HOME CIRCLE



"And faith has yet its Olivet, and love its Galilee."

The Healing Touch



'ER old Judea's storied plains and hills,
Through sheltered, lowly glens, by rip-
pling rills,
Through village street and wayside road
and field,
The Master walked and taught, and blessed
and healed.
The weary, sin-sick throngs pressed close
to hear
The gracious words of pardon, love, and
cheer,
To see the Man whose presence banished
strife,

To feel the touch that brought the pulsing life.

Within a humble cottage, poor and mean,
Half hidden by its clinging vines of green,
A weary, dark-eyed woman sat and wept
Beside a couch where, fever-racked, there slept
With fitful, fretful moan, a little boy,
Her only child, her widowed heart's one joy;
Alone she sat beside the pallet bare
And soothed the fevered brow with tender care.

The soothing touch, though lightened with love's art
That throbbed within her bleeding, breaking heart,
Awoke the child from an illusive dream.
"O mother!" sighed the boy, "I ever seem
To hear the lapping waves of Galilee,
I feel the cooling waters of the sea—"
The wavering voice still lingered on the word,
"The sea, the sea," as in his dream he heard
The sound of breaking waves upon the shore
That he had known and loved in days of yore.

The mother's eyes welled up with bitter tears
As she, too, dreamed of happy, by-gone years
Before the cruel waves had snatched away
The brave young husband, their support and stay.
She saw the fisher cot they loved so well
That faced the sea, where evening lamps could tell
Belated fishermen a safe retreat
Wherein to guide their strong, fish-laden fleet;
She saw the little garden, fresh and green,
Where flowers grew, with mint and rue between;
And picturing again those happy years,
She hid her face to hide the bitter tears.
Long time she sat, bowed down with hopeless grief,
Till sleep to weary nature brought relief.

At length the boy awakened from his sleep
And gazed wide-eyed; for why should mother weep?
Though sleeping still, her cheeks were stained and red,
Her raven locks a-tangle round her head,
And abject hopelessness still marked her face,
And sorrow even childish eyes could trace.

With consciousness of staring, wondering eyes,
The mother wakened, saw the pained surprise
Upon the pale, thin features; from her face
Brushed back the straying locks to hide the trace
Of grief, with effort to be calm; while he
Still gazed upon her face, and tremblingly,
With voice that wrung her heart, "Why weepst thou?
Dear mother, not for me these tears; for now
My pain is gone, and soon I shall be well."
But she, unpractised though her eye, could tell
That death had marked her boy, and answered not,
And hoped from his long silence he forgot.
"O mother!" spake the child again, "I hear
The sound of hasty footsteps drawing near;
Who can it be?" A breathless neighbor maid
Before the door her fleeting footsteps stayed,
And glancing in upon the humble cot
Where lay the child,—"O Rachel! heard you not?
The Master comes!" Then hurriedly she told
How poor and crippled, feeble ones and old,

Were by his touch made strong and well again;
The blind, the deaf, the dumb, e'en raving men
From 'mong the tombs, were praising him with joy.
"Perhaps," she added, "he might heal the boy!"

"O mother!" cried the child, with bated breath,
"That I might see this Man of Nazareth!
Mayhap he cometh here—O that he would!"
The woman still within the doorway stood;
To her he called, "What do they pay, the men
Who thus are healed, by him made whole again?"
"Naught, naught the price; he freely healeth all;
He turneth none away who on him call."

The weary mother waited for no more,
But clasped the child, and hastened from the door;
On, on she sped, her throbbing heart elate,
Yet fearful lest, e'en now, she might be late.
"Be brave, my Geber,"—to the trembling boy,—
"My brave Ben-Geber, mother's pride and joy!
A multitude I see, and in the throng
Soon we shall find Him! He will make thee strong!"

On every side, as far as eye could scan,
The striving multitude pressed on the Man
Who humbly welcomed all. And Rachel stood,
With aching arms, and sighed, "If Jesus would
But touch his brow, my child would live, I know."
But as the turbid Jordan in its flow
Bears on its rolling tide, resistless, strong,
The floating bark, so she was borne along.

At last she stood beside a broken wall,
Too weak to stand, too pressed upon to fall,
Yet cheered that step by step the Master came,
The Man whom hundreds joyfully proclaim
The Christ, the Promised One of David's seed.
O would he see? her cry for mercy heed?

The surging crowd moves on with slow advance
Till he is near, and in a single glance
He sees her need, and love and pity blend
Within the heart of him who is the friend
Of sick and sorrowing, the poor of earth,
Who in his sight are all of precious worth;
All unafraid she gazes on his face
Whose lines, though sad, but love and pity trace;
He speaks to her, "What shall I do for thee?"
Her heart blood bounds as joyful, tremblingly,
She looks upon that face so pure and mild,
And sobs her need, "That thou wouldst heal my child."

Within his arms the Master takes the boy—
Disease is gone, and health and strength and joy
Rest on the brow before so thin and wan,
The cheeks aglow, the hectic color gone;
With holy hand upon the baby head,
"Of such as this my kingdom is," he said.

The mother clasped her child with fond embrace,
Caressed and kissed the rosy, happy face;
With heart too full for words, her eyes adored
Through tears of gratitude her loving Lord;
And worshipping, her face with love aglow,
She felt her weariness and sickness go.
"Thy thought was for thy child, thyself forgot.
Thine own infirmities thou heededst not;
Though weak and ill, so be thou strong and whole,"
The Master spoke, and to her weary soul
There came relief, and she, too, joined the throng,
And praised the Master's name in grateful song.

Thus though not for her own relief she craved,
But bore another, she herself was saved.
'Tis ever so; the richest blessings fall
On him who brings another, leaving all,
However dear and prized, however much,—
He, too, shall feel the Master's healing touch.

MAX HILL.

Historical

The Spanish Inquisition — No. 3 "The Council of Blood"

[It has been suggested that the readers of the INSTRUCTOR would like a chapter from the experience of the Hollanders with the Spanish Inquisition; so the series of articles on that most dreadful of all Satanic institutions will be continued for several weeks, though the article in last week's paper was marked concluded.—ED.]

THE dealings of Spain with Holland and the Netherlands are dyed in stains of deepest crimson. This chapter in the history of Spain is a tragedy of the most dreadful type. During the few short years in which this dependency of the Spanish crown struggled for freedom, crimes, monumental in their proportions and unnumbered for their multitude, stand registered against the government and warfare of Spain.

Of all the people of Europe, none were more brave than the Hollanders. To an unparalleled degree they were tenacious of liberty, both in things civil and in things religious. From time to time during their history they had wrested valuable charters of freedom from their masters. These had been won at great cost of blood and treasure, and at all times their owners showed a disposition to cling to them firmly. From the earliest days of their history, sovereignty had resided in the great assembly of the people, and this same assembly elected the village magistrates, and decided upon all matters of great importance. The government may have been a fierce democracy, but it was a democracy nevertheless.

At length, however, Holland fell under the rule of Spain; and with the advent to the throne of Charles V, of Reformation fame, ill times began for the little land. This monarch made continued effort to drain their treasure, and to hamper their industry. He hated their ancient and dearly bought civil liberties, and did all in his power to restrict and overthrow them. The Netherlands at this time were divided into seventeen distinct and separate provinces; but this prince was determined to construct them into one kingdom, in order that he might rule them the more effectually with the iron hand of absolutism.

His hand it was that planted the Inquisition in the Netherlands. For reading the Scriptures, for looking irreverently at a graven image, for even daring to hint that the actual body and blood of Jesus Christ were not present in the consecrated wafer, from fifty to one hundred thousand Dutch perished according to his edicts. Well has Motley said that his "name deserves to be handed down to eternal infamy, not only throughout the Netherlands, but in every land where a single heart beats for political or religious freedom."

But even in this life his crimes went not unpunished. "While he was preparing to crush, forever, the Protestant Church, with the arms which a bench of bishops were forging, lo, the rapid and desperate Maurice, with long red beard streaming like a meteor in the wind, dashing through the mountain passes, at the head of his lancers — arguments more convincing than all the dogmas of

Granville! Disguised as an old woman, the emperor had attempted, on the sixth of April, to escape in a peasant's wagon from Innsbruck into Flanders. Saved for the time by the mediation of Ferdinand, he had, a few weeks later, after his troops had been defeated by Maurice at Fussen, again fled at midnight of the twenty-second of May, 1555, almost unattended, sick in body and soul, in the midst of thunder, lightning, and rain, along the difficult Alpine passes from Innsbruck into Carinthia." Sad end indeed was this to all his greatness. Sick and tired of life, on Oct. 25, 1555, he abdicated the throne, and went to spend the rest of his life within the walls of a monastery. "This was a fitting end for a monarch who all his life had been false as water, who never possessed a lofty thought, nor entertained a noble or generous sentiment."

He was succeeded in Spain and the Netherlands by Philip II, who married Bloody Mary of England. The tastes of these two certainly ran in the same direction. "To maintain the supremacy of the church seemed to both of them the main object of existence; to execute unbelievers, the most sacred duty imposed by the Deity upon anointed princes; to convert their kingdom into a hell, the surest means of winning heaven for themselves." Philip hated the Christian heretic with a more venomous hatred than any of his ancestors had ever manifested toward Jew or Moor. Yet in spite of all this pretended piety, he was so grossly licentious that his liaisons are the scandal of the annals of his state.

For national and popular rights he had a loathing which he never attempted to disguise. For the people itself,—that vile and mischievous animal called the people,—as far as their inalienable rights were concerned, he entertained a most supreme contempt. It was during his reign that the great struggle for freedom in the Netherlands broke out. "It was a great episode,—the longest, the darkest, the bloodiest, the most important episode in the history of the religious reformation in Europe." Spain was determined to put the Netherlands in a quarantine so effective that the religious pest of Protestantism should find no entrance. In the Netherlands the scaffold had many victims, but the numbers of its converts were few indeed. In that land there were men and women who dared and suffered much for conscience' sake. They were not fanatics. "For them all was terrible reality. The emperor and his edicts were realities; the ax, the stake, were realities; and the heroism with which men took each other by the hand and walked into the flames, or with which women sang a song of triumph while the grave-digger was shoveling the earth upon their living faces, was a reality also."

Immediately after the accession of Philip, the terrible edict of 1550 was re-enacted. From this notable document an idea of Spain's methods of governing her colonies may be gathered:—

"No one shall print, write, copy, keep, conceal, sell, buy, or give in churches, streets, or other places, any book or writing made by Martin Luther, John Ecolampadius, Ulrich Zwinglius, Martin Bucer, John Calvin, or other heretics reprobated by the holy church; . . . nor break or otherwise injure the images of the Holy Virgin or canonized saints; . . . nor in his house hold conventicles, or

illegal gatherings, nor be present at any such in which the adherents of the above-mentioned heretics teach, baptize, and form conspiracies against the holy church and the general welfare. . . . Moreover, we forbid all persons to converse or dispute concerning the Holy Scriptures, openly or secretly, especially on any doubtful or difficult matters, or to read, teach, or expound the Scriptures unless they have duly studied theology, and been approved by some renowned university; . . . or to preach secretly, or openly, or to entertain any of the opinions of the above-mentioned heretics; . . . on pain, should any be found to have contravened any of the points above mentioned, as perturbors of the state and of the general quiet, to be punished in the following manner: that such perturbators of the general quiet are to be executed; to wit, the men with the sword, and the women to be buried alive, if they *do not* persist in their errors; if they *do* persist in them, then they are to be executed with fire; all their property in both cases to be confiscated to the crown."

"Thus the clemency of the sovereign permitted the repentant heretic to be beheaded or buried alive, instead of being burned."

All who in any way helped the heretic were in danger of, and liable to, the same punishment; for, said the decree:—

"We forbid all persons to lodge, entertain, furnish with food, fire, or clothing, or otherwise to favor any one holden or notoriously suspected of being a heretic; . . . and any one failing to denounce any such, we ordain shall be liable to the above-mentioned punishments." The edict went on to provide "that if any person, being not convicted of heresy or error, but greatly suspected thereof, and therefore condemned by the spiritual judge to adjure such heresy, or by the secular magistrate to make public fine or reparation, shall again become suspected or tainted with heresy,—although it should not appear that he has contravened or violated any one of the above-mentioned commands,—nevertheless we do will and ordain that such person shall be considered as relapsed, and, as such, be punished with loss of life and property, without any hope of moderation or mitigation of the above-mentioned penalties."—*P. T. Magan, in "The Peril of the Republic."*

Interesting Facts

THE fare on the Kongo railroad is higher than on any other road in the world, costing one hundred dollars for a two-hundred-fifty-mile run.

A cableway built in Turkestan is the greatest enterprise of the kind in the world. It will carry coal a distance of one hundred forty thousand yards over a route with gradients of two thousand meters.

The greatest known depth at which any plant grows under fresh water is reached by a moss known as *Thamnum lemani*, which has been discovered by a botanist two hundred feet below the level of Lake Geneva.

There are fish that never sleep a moment in the whole time of their existence. Pike, salmon, and goldfish never sleep. There are other fish that sleep only a few moments each month. There are dozens of kinds of flies that never indulge in slumber.—*Woman's Magazine.*



Animals that Carry a Light

YOU are familiar perhaps with the glow-worms and fireflies that shine on summer nights, lighting up dark places with myriad floating stars. Or you may have seen the sparkles that flash in the wake of a great ship till the billows seem turned into mountains of fire. If a hand-net is let down, it will seem to be filled with living gems—diamonds and pale emeralds. But the morning light shows only numbers of dull little creatures, with all their splendor gone.

Naturalists have found that the substance which shines is phosphorus. You have seen it shine on matches in the dark. A large number of fish are known to be luminous. They have hard Latin names, which, when translated, seem quite poetic; such as, "Silver Axe," the "Light Fish," the "Many Lamps," the "Lantern Eye," the "Starry Swimmer."

There is a mollusk so transparent that it may truly be said to live in a glass house. It can hardly be seen in the daytime, but it can light up its tiny crystal palace of living glass with great splendor at night.

In the class known as Zoophytes, or animal plants, there are many rare and beautiful forms. There are the little Berce, which have been compared to tiny melons of glass striped with bands. At night they light up, and sparkle and frisk about as if for a frolic, while the great jelly-fish move in a stately way with a pale gleam.

A voyager in the Indian Ocean says that at night the water presented the appearance of a vast field of snow, so filled was it with tiny light-bearing animalcules. When caught in a tow-net, these were found to be a kind of shrimp. The light came from luminous globules dotted over their bodies. These globules were bright-red by day, and they could be rolled about so as to send out flashes of light in any direction the animal chose. The eyes of these shrimps were set on movable stalks, very convenient for looking around. Beside these, some of the globules were set on stalks, so that the little animal's eyes were thus provided with natural lanterns.

We may be sure these little lanterns of light were given for a wise purpose. Is it not another example of the wonders worked by the great Creator, that such a tiny morsel of matter should be fitted out in the most limited space with the organs of life, and have added to all a tiny lamp that it can light or put out at will?—*Sunday Hour.*

Silk-Producing Spiders

A CURIOUS industry recently established in Madagascar is the rearing of spiders and spinning their webs into silk for woven fabrics. Only the females are used, and about two hundred of them are required to furnish enough web to produce one pound of silk.

At the Paris Exposition of 1900 a piece of this fabric, eighteen yards long and eighteen inches wide, and of a shimmering golden-yellow color, was exhibited. To make it, one hundred thousand yards of spun thread of twenty-four strands, produced by twenty-five thousand spiders, were required.

Much difficulty was at first experienced in so secur-

ing the insect that the thread could be wound off its body. At first this was accomplished by confining the spiders in empty match-boxes, with the abdomen protruding, like reels, from which the thread was wound off by a "filatory." But this method has now been superseded by the use of a frame consisting of twenty-four small "guillotines," in each of which a spider is so secured that on one side the abdomen protrudes, while on the other side the head, thorax, and legs are free. Such a device was found necessary to prevent the spiders from breaking off the web with their legs.

The creature used for this purpose belongs to the genus *Epeira*, which includes many of the spiders which spin circular or wheel-shaped webs, and which has representatives in almost every quarter of the globe.

This article has to do only with the single species, the *Epeira madagascariensis*. The egg which produces it is laid by the female in a silky cocoon, first having a yellow color, but turning white after an exposure of two or three months to the air. At the end of this time several hundred little spiders, each about as long as a pin-head, burst the shell and come out.

The females attain a length of about two inches and a half in three months, the male being smaller. The female is generally black, and lives for the most part in solitude. At times, however, they may be seen in the parks and gardens of Tananarivo by the millions, apparently living in peace with each other; but this condition lasts only as long as there is an abundance of food; for as soon as the supply fails, they instantly commence to fight and devour each other. Their bite is not dangerous, although the irritation caused by the legs is annoying.

The first experiments with spiders in Madagascar were made by a missionary, who found that at the end of the laying period, or formation of the web, the thread could be reeled off five or six times in one month, after which the spider died, having yielded about four thousand yards. The winding is done by native girls, each of whom is provided every morning with one basket filled with living spiders, and another one to receive them after the operation of winding. A dozen of the spiders are locked in the "guillotine" at a time. The ends of their webs are then drawn out, collected into one thread, which is passed over a metal hook, the reel then being set in motion by means of a pedal.

When a spider ceases to produce any more web, it is replaced by another without stopping the reel, and is later carried back into the woods, where it recuperates for nine or ten days before being ready for another "operation."

It has been estimated that fifty-five thousand yards of thread, nineteen strands in thickness, weigh three hundred eighty-six grains, and that the cost per pound is about forty dollars, taking into consideration the labor of procuring and preparing it.—*Randolph I. Geore, in Youth's Companion.*

THE enforcement of Canada's new Sunday law continues, although it has seemed that it would fall into disrepute, and consequently be ignored, on account of its stringent measures. One judge recently decided that it was unlawful for a restaurant keeper to sell food to be taken from his restaurant, although the law allows him to furnish meals to be eaten on the premises.



THE Missionary Volunteers of the Nebraska Conference have purchased a printing-press for the Huntsville, Ala., industrial school.

SIXTY thousand persons are studying Esperanto in London. It is said there are two hundred fifty thousand students of Esperanto in the United States.

WERE the world to stand until 1950, the population of New York City would be twenty-five million, provided the increase of the past one hundred years should continue.

REPORTS from the canvassers of the Lake, Atlantic, and Columbia Union Conferences show that during the month of March there were taken \$6,279 worth of orders for our books by the two hundred thirty-eight canvassers in the field.

THE population of the whole world could live in the State of Delaware, if throughout the State the same density of population were permitted that maintains in the lower East Side of New York City, where one thousand persons live in a single block.

A HELPFUL little book on letter-writing is the one written by Agnes Morton. It can be obtained for fifty cents of the Penn Publishing Company, Philadelphia. In ordering the book state that you saw it advertised in the YOUTH'S INSTRUCTOR.

THE Episcopal Church has until recently refused to allow ministers of other denominations to occupy its pulpits. Now that it has opened the door to other bodies, many of the Episcopal clergy are offended, and fifty rectors of Philadelphia, New York, and other cities recently went over to the Catholic Church.

IN several of our large cities, mail is transferred in small packages from branch post-offices to the main office, and from there to the train, by means of pneumatic tubes. Now Joseph Stoetzel of Chicago has invented an improvement on this system, which it is expected will handle freight and express in a similar manner.

THE National Fisheries Commission, which has taken upon itself the task of bringing to American waters species of fish hitherto unknown in this country, and of transplanting fish native to the Pacific Ocean, to the waters of the Atlantic, and vice versa, will now endeavor, by the aid of artificial hatching, to return to the waters of this country as many fish as man takes from them.

THIRTY of Hawaii's school-teachers were to draw prizes the fifteenth of May in shape of free transportation to the Coast and return. Free passage by a United States army transport had been secured for this number, and there was great rivalry among the pedagogues as to who should be included in the lucky thirty, upward of one hundred applications having been filed. It was decided by the school board to decide the matter by lot, the drawing to take place May 15. Most of the teachers expect to take a summer course at the University of California.



His Care

THE lilies of the field,
He giveth them their dress;
And he will give each child of his
A robe of righteousness;
For Jesus clothes us all,
Whatever may befall;
He clothes us all, both great and small,
'Tis Jesus clothes us all.

The sparrows of the air
Are from his bounty fed;
And he will give each child of his
The true, the living bread;
For Jesus feeds us all,
No word of his may fall;
He feeds us all, both great and small,
'Tis Jesus feeds us all.

ELIZABETH ROSSER.

How He Rose

THE superintendent of a city missionary society in an Eastern city found in his office early one morning a lad of eleven years, who brought back a bundle of second-hand clothing that had been sent to his home the day before. "Mother thanks you for this," he said, "and for the help you have given us since father died; but it won't be necessary to send us anything more. I've got a job, and I'm going to take care of mother."

It was large talk for a small boy and the weekly wage on which he began his independent career was not enough to provide for any extravagances. The mother, too, had to share in the labor and sacrifice at the outset. But the boy made his word good. It was the last time the family received aid from the missionary society.

On the other hand, it was not long until the little mission chapel which the family attended began to send a small contribution to the society that assisted in its support. It was the young lad, still a boy in his teens, repaying the former assistance. During this time he often made his luncheon on crackers, and his clothing was both meager and worn; but all the time he was leading a life of temperance, patience, and quiet devotion to duty that impressed his companions and caused him to be more and more trusted by his employer.

It is no wonder that the young man rose in his career till he came to own a large business. Such a sequel is not uncommon enough to be surprising. But the

fact worth recording is that through it all he maintained a loyalty to his moral and religious principles and a sympathy with those who have to struggle, which have brought him honor in the city where he lives.

Not a few men now occupy homes of their own through his quiet, timely offer to an employee to build him a house and accept the rent as repayment. Not a few men in temporary distress have had their life insurance premiums paid by him till they were on their feet again. In two colleges there is always some student whom he is supporting. To the church of which he is a member he gives liberally, not only of money, but of what costs him more—time and constant thought.

Without acquiring large wealth as estimated in these days, he has been a constant giver to a multitude of good causes, and is a director of the city missionary society to which in his boyhood he returned the gift which his heroic resolution made superfluous.—

Youth's Companion.

A Sound Kernel

As I came across Boston Common this morning, on my way to the office, I saw a crowd of people gathered near the subway entrance, and wondered what was happening. It was no accident, however, but a pretty little incident. The crowd was simply interested, as I am sure you would have been, in the performance of a gray squirrel.

Because the grass had died out in this particular part of the Common, the ground had been spaded over, and yesterday fresh seed had been planted there, also a neat wooden sign with this inscription: "Seeded ground; Please Keep Out." A dozen doves and English sparrows evidently couldn't read the sign; they were most industriously picking up their breakfasts from the plot. The gray squirrel was working just as hard to keep the ground

seeded. He would jump up onto the arm of any one that offered him a nut, take it from his pocket, if necessary, and then, instead of eating it, would find a soft place in the plot, dig a hole, deposit the nut therein, and tramp the soil firmly about it with his paws. A keen and sensible fellow was that gray squirrel in Boston Common. He knew when the kernel inside the shell was sound. You couldn't tempt him to carry away a nut that wasn't fit to eat, even



LITTLE MISSIONARY GARDENERS

though he wasn't eating them then. And he had no further use for the boys who offered him stones instead of nuts.—*Selected.*

"Tick-Tock"—The Value of an Orderly Life

ELINOR was always late. She was late to breakfast, late to school. Her studying never was done on time, her practising was always hurried. She couldn't even get to bed at bedtime.

Her mother said she had no sense of time, and her father looked disappointed every month when he saw the tardy marks on Elinor's report card.

One day her father came home from the office looking very serious. He talked a long time with Elinor's mother. They wrote several letters in the next few days, and the postman came often with replies. Then Elinor was told that her father must go to Europe on business. Her mother was going with him, and Elinor was to stay with her aunt, so that she could go to school and keep on with her music lessons.

Elinor was taken to her aunt's home. She found a very pretty little room had been made ready for her, and her aunt told her about the rising-bell and the breakfast-bell, the hours for school, and when the teacher would come to give her a music lesson. She told Elinor that her room must be put in order before going to school, and a half-hour's practising done at noon.

And the very first morning Elinor spent so much time looking out of the window at two birds, that she was not half dressed when the breakfast-bell rang. By the time breakfast was over, it was time to go to school, and Elinor started to get her coat and hat.

She was very much surprised to hear her aunt say, "Elinor, is your room in order for the day?"

"Why, no, Aunt Alice! I haven't time to do it now. I must start for school."

"The room is the thing that comes next. Go upstairs, and do the work there before you start for the next thing."

Though Elinor hurried, it took her nearly half an hour to make the bed neatly, and put the room to rights in a way that would please her aunt. And in spite of their rapid walking—for her aunt went with her—Elinor was late the first day in her new school!

The next day things went better, and the next; but one noon as Elinor came home through the park, she stopped to watch the swans. They were very graceful, and she was much interested in watching them swim up and down the lake.

Suddenly she thought of dinner and her practising. There never was much spare time at noon. How much had she spent in the park? She ran almost every step of the way home, but she was late, and every one else was at the table. She was not allowed to hurry much,

and though she refused any desert, she did not finish until the others had been excused.

Then the music came. Elinor knew it was no use to promise to do it later. It was the "next thing," and her aunt's rule was to do the next thing next. So Elinor was late again. Twice in one week, and in a new school.

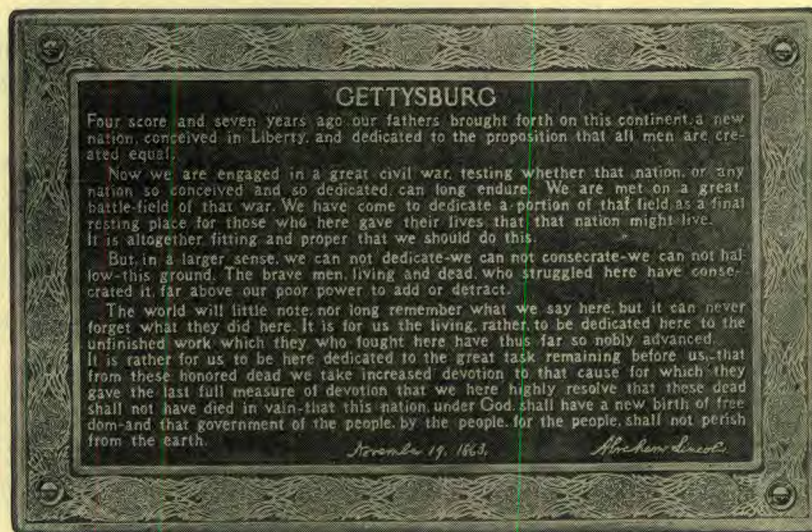
Elinor tried, or thought she tried, to be on time, but the first month she was late to breakfast ten times, for dinner four times, had eleven tardy marks, and had missed one music lesson because she had forgotten to get home by the time her teacher called.

Then her aunt had a serious talk with her about the necessity of promptness, and tried to make her see the importance of doing things when they should be done, instead of wasting time and then hurrying to catch up.

In about three mornings Elinor came to breakfast quite late. When breakfast was finished, she went to take care of her room, but her aunt followed, and said gravely, "Elinor, to-day the 'next thing' is for you to stay in your room all day, and see if you can be on time for breakfast to-morrow."

Elinor was not late anywhere for two weeks, and then she had to spend another day in her room. That day she lost a pleasant ride with her aunt.

Until the end of the six months she spent only two more days in her room; and when she went home she was so in the habit of being on time that she did not have a tardy mark for a year, and the pretty gold watch which she wears now had a card in its case marked "For the girl who is always on time."
—*Mary L. Ballou, in Onward.*



Work of the Lincoln Educational League

THE Lincoln Educational League has provided a fund of twenty thousand dollars to be used toward placing in the schoolhouses throughout the country bronze tablets bearing the full text of Abraham Lincoln's address at Gettysburg. It also hopes to be in a position later on to give prizes for essays by schoolchildren on various phases of Lincoln's character, and in other ways to co-operate with the schools in interesting the children in the principles for which Lincoln lived and died.

Its object is "to inculcate his principles and patriotism in the minds and hearts of his countrymen, and particularly among the rising generation, in order to inspire them by his example to loftier ideals and nobler practises of the rights and duties of American Citizenship." The approach of the centennial of Abraham Lincoln's birth has brought forward a number of organizations to celebrate that event. It was the spirit of Abraham Lincoln which, more than anything else, surmounted the well-nigh overwhelming troubles

of his time. If that spirit can be kept alive in the American nation, many of our present and future difficulties must give way before it.

Probably no better way of keeping Lincoln's memory green could be devised than by placing upon the walls of the schools the Gettysburg address in imperishable bronze. Its noble, devoted patriotism should be an ever-present source of inspiration to all Americans. Its simple dignity of expression makes it a model of English literature, which should be constantly before the eyes of the pupils.—*The Lincoln League*.

A Debtor

HE walked the street on his homeward way,
A man of sixty, with locks of gray.
He carried himself with an air he prized,
And thus to himself he soliloquized:
"They say that the Lord is very near,—
I'm glad, for I'll meet him without fear.
I send my papers every week,
That others the true way may seek.
I read my Bible, and I pray,
And go to church on Sabbath day.
I've all my years in the good way spent,
And I don't owe any man a cent!"

He passed a neighbor on his way,—
A very poor man, so the neighbors say,—
And said to himself, "If that man knew
How to plan and work, he'd have more to do.
If I didn't work like the busy bee,
I'd be in as bad a state as he."

The traveler on his placid way
Reached home at last, and I heard him say
To his wife, as she hurried the table to set,
"Take these bundles! Isn't dinner ready yet?
You always have something else in view,
And never do as you ought to do!"

His angel left him with sorrowing face,
His record to take to the throne of grace;
And there in the book on the golden shelf
Were written the words, "*He lives for self.*"
And under his name, though it may seem odd,
Was written, "A debtor to man and God."

MRS. FLORA E. YERGIN.

The Life of Christ

It was growing night when Joseph and Mary, weary with traveling, sought a place of rest. The inns at Bethlehem were full, as many had come to pay their taxes. The only vacant place was a stall, among the cattle. There they must spend the night,—a very unpleasant place indeed. That night Christ was born. All heaven rejoiced. Men were not looking for the promised Messiah to come in such a humble way. They supposed he would come as some great king, so they were not ready to receive him as their Saviour.

There were a few who were looking for him, and among these were some shepherds on the plains around Bethlehem. Angels appeared to them, and told them that they would find the Babe wrapped in swaddling-clothes in a manger in Bethlehem.

Far in the east there were wise men who had been studying the prophecies concerning the promised Messiah; and when they saw this bright star moving toward Judea, they knew what it meant. They knew it would take them to where Christ lay, so they followed it. It stopped above the place where he was, and as they entered, they saw Mary and the child. They presented to him many precious gifts.

From the wise men Herod learned that Christ had been born. In order to destroy the new-born child, he commanded that all boy babies under two years old should be put to death. An angel appeared to Joseph

in a dream, and told him to take Mary and the child and flee into Egypt.

When they heard that Herod was dead, they came back and lived in Nazareth. There Christ spent his childhood. His father was a carpenter, so Jesus worked with him at his trade until he was thirty years old. Jesus' parents were poor, so he had only what poor children have. His schoolroom was at his mother's knee and in the woods with nature.

At twelve he went to Jerusalem with his father and mother to attend a feast. At the close of the feast they started on their homeward journey. After traveling a whole day, they found that Jesus was not with them. They went back and found him in the temple, sitting in the midst of the doctors and wise men, listening and asking questions.

At thirty he was baptized by John in the River Jordan. As he came up out of the water, the Holy Spirit in the form of a dove descended from heaven, and rested upon him, and a voice was heard, saying, "This is my beloved Son." Thus began the ministry of Jesus.

From Jordan he was led into the wilderness, where he fasted forty days and forty nights. Here Satan tempted him on all the weak points in human nature, but Christ overcame the enemy each time with a, "Thus saith the Lord."

After this Christ performed many wonderful miracles. He went from place to place healing the sick and casting out unclean spirits. After a little more than three years of such ministry he was nailed to the cross. In six hours living hands took him down, and placed him in Joseph's new tomb. But it could not hold him. A powerful angel came down from heaven, moved the stone away, and called him forth.

Forty days after the resurrection, Jesus walked with his disciples from Jerusalem to the mount of Olives. There he gave them the work he had left, and said, "Lo I am with you always, even unto the end of the world." He then raised his hands in blessing, and rose from among them. "And a cloud received him out of their sight."

As they stood gazing after their Saviour, two shining angels spoke to the disciples, saying, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

ALTA MAE BOWEN.

The Alpine Travelers

THREE tourists were ascending the Alps. After they had gone a considerable distance, and were getting nearer to the eternal snows, and thus the danger increased, it was considered necessary to attach the company by ropes to one another and to the guides. But one of the tourists, an old traveler, was self-confident and self-reliant. He carried the doctrine of self-help too far, and refused to help his neighbors. He fell down the precipice and lost his life. We often best help ourselves by helping others.—*Selected*.

I SPEAK as a man of the world to men of the world; and I say to you, Search the Scriptures! The Bible is the book of all others, to be read at all ages and in all conditions of human life; not to be read once or twice, and then laid aside; but to be read in small portions of one or two chapters every day, and never to be intermitted unless by some overruling necessity. —*John Quincy Adams*.



M. E. KERN
MATILDA ERICKSON

Chairman
Secretary

Study for the Missionary Volunteer Society Program

OPENING EXERCISES:—

Song.
Roll Call—Use texts found in the lesson.
Prayer.

GENERAL EXERCISES:—

Special Music.
Reading—"Growing up into Christ." Note 1.
Song—See "Ministry of Healing," page 505.
Recitation—"Are All the Children In?" Note 2.
Book Study—"Ministry of Healing," pages 503-516.
Song—"Higher Ground."

Book Study

A HIGHER EXPERIENCE: "Higher than the highest human thought can reach is God's ideal for his children." What has everyday life to do with Christian character? Page 503. What is the secret of continuous growth? Page 503. Note 3.

THE JOY OF THE LORD: What thoughts cheered the Saviour during his years of earthly suffering? Page 504. What lessons do these thoughts contain for the Christian? Page 504. Give a description of the sinless earth. Why should we contemplate this glorious scene? Page 506. How does the Revelator introduce the redeemed people? Page 507.

IN THE MOUNT WITH GOD: Explain how God instructed Moses in the mount? Page 508. Show that many important events have been linked with nights of prayer. Pages 508-9.

THE PRIVILEGE OF PRAYER: Why do so many fail to receive divine instruction? Page 509. What reasons can you give for urging constant, secret prayer? Pages 509-10. How only can one withstand temptation? Page 510. How is the missionary protected from the evils about him? Page 511. Draw a lesson from Jacob's victory. Page 511. What is the greatest need in our work? What can we do to supply it? Page 512. How fully should God be consulted in our plans? Page 512-13.

CONSECRATION; TRUST: What limits divine power in our lives? Page 513. How may we learn to rejoice in the Lord? Page 514.

ABIDE IN ME: What are the results of abiding in Christ? Page 515. Quote other promises found on pages 515-16. What "one thing" should we do? Will you join with Paul in making this your motto? How has the study of the book, "Ministry of Healing," helped you to live a better life?

NOTE 1.—Selections from the chapter, "Growing up into Christ," in "Steps to Christ" written on slips of paper might be distributed among the members and thus all have a part in the reading.

NOTE 2.—On the great battle-ship "New York," may be seen on each side of the compass a great ball of magnetized steel; these magnets have been placed there to overcome the difficulty arising from the disturbing influences of the magnetism of the ship, for our battle-ships are constructed almost entirely of steel

the needle is invariably drawn toward the center of the ship, and unless something were done to overcome it, the compass would be valueless; but the superior power of the two magnets makes the needle true to its pole.

The greatest difficulty in this age is to be true to God. There are so many subtle temptations, so many insidious foes on every hand, that we may well-nigh despair in our efforts to keep ourselves unspotted from the world, and to remain faithful to our high calling.

We need the two magnets of unbroken communion with God through his Word and our dwelling in the secret place, and the faithful application of his truth through active service to the adverse conditions which surround us, seeking to lead others into the same blessed life. These two magnets of communion and service will overcome all other attractions and hold us on an unbroken course toward our destined goal.—*Selected.*

Are All the Children In?

Are all the children in? The night is falling,
And storm clouds gather in the threatening west;
The lowing cattle seek a friendly shelter;
The bird hies to her nest;

The thunder crashes; wilder grows the tempest,
And darkness settles o'er the fearful din;
Come, shut the door, and gather round the hearthstone;
Are all the children in?

Are all the children in? The night is falling,
When gilded sin doth walk about the streets.
O, "at last it biteth like a serpent!"
Poisoned are stolen sweets.

O mothers guard the feet of inexperience,
Too prone to wander in the paths of sin!
O, shut the door of love against temptation!
Are all the children in?

Are all the children in? The night is falling,
The night of death is hastening on apace;
The Lord is calling, "Enter thou thy chamber,
And tarry there a space."

And when He comes, the King in all his glory,
Who died the shameful death our hearts to win,
O, may the gates of heaven shut about us,
With all the children in!

Missionary Volunteer Reading Course—No. 31

"Pastor Hsi," pages 98-201

CHAPTER X: What consolation do you find in the story of Hsi's experience in the refuge work? What do you think of his method for healing the breach between the Chang brothers? Why? How did he prepare for his task?

CHAPTER XI: What caused Pastor Hsi's bankruptcy? How was that sad experience made a blessing? Write a paragraph on lessons learned from the story of Kuo. What in this chapter emphasizes the importance of prayer?

CHAPTER XII: Relate the story of the opening of the refuge at Chao-cheng. What encouraging results of the refuge work were seen in 1884? How did Mrs. Hsi help give Hohchau the gospel? For what elements of character did Hsi pray? Do you find any evidence in this chapter that God answered his prayer? Explain.

CHAPTER XIII: Describe the journey of Mr. Baller and his company into interior China; also their first Sunday at Hsi's home. Write two sentences on each lesson Hsi drew from the account of Paul's shipwreck.

CHAPTER XIV: What experience led Hsi to say, "The ungrieved presence of the Holy Spirit is more

to be desired than abundance of gold and silver?" Write a paragraph on Spiritualism in China.

CHAPTER XV: How would you characterize Pastor Hsi after reading Mr. Stevenson's impression of him? What was the passion of Hsi's life? Describe the journey of Mr. Taylor's party to Hung-tung. What plans for aggressive work were laid at that conference?

CHAPTER XVI: What have you learned in this chapter about Ch'u and David Hill? What is your impression of "red-letter day" at Tao-hsiang?

Meeting Temptation

WE fall when we are tempted because we do not make ourselves do right. You say, "I can not help myself; I do it before I think." How would it be to do your thinking before the temptation comes to you? You know what caused you to stumble in the past, you know your own weaknesses, and just where you are likely to fall. Why not take yourself in hand before that trial comes? Tell yourself right now that you have quit the thing, and quit forever. Then make it so, through the strength of Jesus. When the tempter comes, there will be no welcome for him; for there is no harmony between you. Temptations have no effect upon those who can say, with the Saviour, "The prince of this world cometh, and hath nothing in me."

MAX HILL.

Importance of Reporting Missionary Work

So much difficulty has been experienced in obtaining reports of our Missionary Volunteer work from both individuals and societies, that it may be profitable to notice a few things the Scriptures say concerning the matter of reporting. The experience of one of the ancient prophets of Israel at least suggests that much harm might have been prevented had the people of God been faithful in reporting.

Elijah was a man of God and knew him face to face. "He prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain." Yet, because of the failure of other "laborers together with God" to report their work and experiences, this man, whose faith and Christian experience was such that he was finally translated, became so utterly discouraged that he wanted to die. He thought he was all alone, so far as human help and sympathy were concerned, in his battles against the evils of his day; and the thought overwhelmed him, forcing from his lips the admitted defeat, "I have been very jealous for the Lord God of hosts: because the children of Israel have . . . slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away." "It is enough; now, O Lord, take away my life; for I am not better than my fathers." 1 Kings 19: 14, 4.

A dismal failure after the glorious victory which just preceded this experience! If the seven thousand of God's children mentioned in verse eighteen had reported their missionary work and faith in God, what an additional victory might have been gained for the cause of truth.

Were our foreign missionaries and home workers of to-day suddenly to cease sending in the inspiring reports that so often appear in the *Review* and the *INSTRUCTOR*, how soon would many of us, like Elijah, either become discouraged, because of the difficulties in

the way, or become indifferent in giving the "advent message to all the world in this generation?"

Some have asked, What particular good is to be derived from reporting; that is, from telling what we have done and are doing to win souls for Christ? By so doing we show our love for one another and for the Lord's work. "Then they that feared the Lord spake often one to another;" and when they thus spoke to one another, the angels reported it; for, "A book of remembrance was written before him for them that feared the Lord, and that thought upon his name." Mal. 3: 16.

All need encouragement and sympathy. Even the Saviour longed for human sympathy and encouragement. We may read in the sorrowful words expressed during his anguish in the garden of Gethsemane, "What, could ye not watch with me one hour?" Matt. 26: 40.

The apostle Paul realized the value of reporting. Notice the similarity between his report of individual experience and ours:—

Stripes received	195
Beaten with rods, times	3
Stoned, times	1
Days in the deep	1
Nights in the deep	1

OTHER ITEMS OF INTEREST: "In journeyings often, in perils of waters, in perils of robbers, . . . in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, . . . besides . . . the care of all the churches." See 2 Cor. 11: 23-28. And we find that the apostle used this means most effectually for "when they were come, and had gathered the church together, they rehearsed [or reported] all that God had done with them," and "caused great joy unto all the brethren." Acts 14: 27 and 15: 3, 4, 12.

Thus he sets the example, and then says after speaking of "good reports," "Those things, which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you." Phil. 4: 9.

Finally we may be encouraged to know that the angels of heaven are kept busy reporting. Read the interesting pen-picture in Eze. 9: 2, 3, 11. A man is represented clothed with linen and having a writer's inkhorn by his side. A cherub calls to him and gives him some missionary work to do, and after the work was completed, "behold, the man clothed with linen, which had the writer's inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me."

So let us be more faithful in this work and receive the promise that "the God of peace shall be with you in this life" as Paul said and also the rich reward promised by the Saviour in the life to come. "Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities." Luke 19: 17.

E. C. SILSBEE.

"In life's small things be resolute and great
To keep thy muscle trained: know'st thou when Fate
Thy measure takes, or when she'll say to thee,
I find thee worthy; do this deed for me?"

"ALAS, that men should lightly spend in godless mirth or prayerless toil unblest, their brief inestimable day of proof, till the last golden sands run out."

The Sheltering Arms

IN a broad, sunny meadow an ancient inn stands
 With shelter for man and for beast;
 A beautiful building, 'twas reared without hands,
 And each day has its custom increased.
 Before it the river, with reeds on its breast,
 Runs down by a hundred green farms;
 And the flocks and the herds come to drink and to rest
 At the Sign of the Sheltering Arms.

Below it the crocus and violet smiled,
 The sunshine drops down from above,
 And around it the scent-laden breezes blow mild,
 And whisper of labor and love.
 The squirrels in its arches, a chattering throng,
 Are safe from all fears and alarms;
 And caroling birds fill the air with their song
 At the Sign of the Sheltering Arms.

Worn fathers, whose faces are furrowed with care,
 Smile up at its new-painted sign,
 And merry-voiced children come joyously there
 In troops, when the evening is fine.
 And Age in his wisdom, and Youth in his pride,
 Alike are allured by its charms;
 And often the tear of the mourner is dried
 At the Sign of the Sheltering Arms.

ELIZABETH ROSSER.

Jottings on Texts

"TREASURES OF WISDOM" (Col. 2:3): In the treasure-room of one of the old German States there is a silver egg, once given as a present to the former queen of England. When a spring is touched, the silver egg opens, and discloses a golden yolk. Within this again is a chicken, whose wing, being pressed, also flies open, showing a splendid gold crown, studded with jewels. Yet another spring will bring to view a magnificent diamond ring hidden in the center. A forceful illustration of the hidden treasures in the Word! The treasures of the kingdom of heaven are to be "*sought out*," and are often found quite unexpectedly, treasure within treasure, by those who "have pleasure therein." God has great surprises for those who "search diligently" through its pages, and he will disclose wonderful things to all who sit at his feet to *learn*, as did Mary of old.

TRIBULATION (Rom. 5:3): Our word "tribulation" is derived from the Latin *tribulum*—"a corn drag consisting of a heavy piece of wood, armed underneath with pieces of iron, or sharp flints, and drawn over the corn by a yoke of oxen,—either the driver or a heavy weight being placed upon it,—for the purpose of separating the grain from the husk, and cutting the straw." As the tribulum was used for separating the different seeds from the pods enclosing them, it had to be adapted in its construction and weight to the kind of pods over which it was passed; so that, in any case, it might break the husks without crushing the seeds. Thus a divinely appointed tribulation, God's tribulum, is intended to separate the evil without injury to the good. Wherefore "we glory in tribulation also." Rom. 8:35; Eph. 3:13; 2 Cor. 7:4. God, and he will exalt us in due time.

Though we pass through tribulation,
 All will be well;
 Ours is such a great salvation,
 All must be well.

ERNEST LLOYD.

"IN the very family, the neighborhood, the town, where we live, there is work for us to do as missionaries for Christ."



XII — Death of Joshua

(June 20)

LESSON SCRIPTURE: Joshua 23 and 24.

MEMORY VERSE: "Now therefore fear the Lord, and serve him in sincerity and in truth." Joshua 24:14.

Review

Tell how the children of Israel came to make a league with the Gibeonites. As the result of the league the children of Israel made with the Gibeonites, what battle was fought? How did the Lord help his people in the battle? What occurred to make that day different from all other days?

Lesson Story

1. After Joshua had subdued the chief cities of Canaan, he divided the land among the tribes. "And the Lord gave unto Israel which he sware to give unto their fathers; and they possessed it, and dwelt therein." Caleb was given the city of Hebron and the country around it; for this was one of the strong cities that had so discouraged the ten unfaithful spies forty years before. But Caleb, trusting in the Lord, soon conquered this city.

2. The tribe of Levi was not given any special part of the land; for the Levites had been appointed to serve in the Tabernacle. But forty-eight cities in different parts of the land were set aside for their families to live in.

3. "And it came to pass a long time after that the Lord had given rest unto Israel from all their enemies round about, that Joshua waxed old and stricken in age. And Joshua called for all Israel, and for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old and stricken in age: and ye have seen all that the Lord your God hath done unto all these nations because of you; for the Lord your God is he that hath fought for you."

4. "Take good heed therefore unto yourselves, that ye love the Lord your God."

5. "And, behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof."

6. "And Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God. And Joshua said unto all the people, Thus saith the Lord God of Israel, . . . I have given you a land for which ye did not labor, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat.

7. "Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord.

8. "And if it seem evil unto you to serve the Lord, choose ye this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose

land ye dwell: but as for me and my house, we will serve the Lord.

9. "And the people answered and said, God forbid that we should forsake the Lord, to serve other gods."

10. And Joshua said: "If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good.

11. "And the people said unto Joshua, Nay; but we will serve the Lord.

12. "And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the Lord."

13. "And it came to pass after these things, that Joshua the son of Nun, the servant of the Lord, died, being an hundred and ten years old," and they buried him in the border of his inheritance.

14. "And Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the Lord, that he had done for Israel."

Questions

1. After Joshua had subdued the chief cities of Canaan, what did he do with the land? How fully did the Lord fulfil his promise to Israel? What part was given to Caleb? How did he gain full possession of his part of the land?

2. Why was the tribe of Levi not given an inheritance in the land? How many cities were set apart for the families of the Levites to live in?

3. When Joshua was old, what did he do? Of what did he remind them?

4. What did Joshua admonish the people to do?

5. What did Joshua say about himself? What did he tell the people that they knew in their hearts?

6. After this to what place did Joshua gather the tribes? What message from the Lord did he then give to the people?

7. How did Joshua ask the people to serve the Lord? What did he ask them to put away?

8. If there were any who did not wish to serve the Lord, what choice did Joshua ask them to make that day? What did he say that he and his house would do?

9. How did the people answer Joshua?

10. What did Joshua say would be the result if the people forsook the Lord, and served strange gods?

11. What did the people again promise?

12. Where did Joshua write these promises of the children of Israel? What memorial did he set up to remind the people of their promises?

13. After these things what became of Joshua? How old was he when he died?

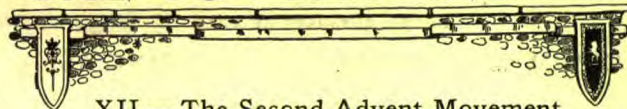
14. How long did Israel serve the Lord?

My Neighbor

I HAVE a new neighbor just over the way,
She was moving in on the first of May.
When she took in her household goods, I saw
They were nothing but rubbish and sticks and straw;
But when I made her a call just now,
I found she had furnished her house somehow
All trim and tidy and nice and neat,
The prettiest cottage in all the street.
Of thistledown silk was her carpet fine,
A thousand times better and softer than mine;
Her curtains, to shut out the heat and light,
Were woven of blossoms pink and white;
And the dainty roof of her tiny home
Was a broad green leaf like an emerald dome;
'Tis the cosiest nook that you ever did see,
Mrs. Yellowbird's house in the apple-tree.

— *Youth's Companion.*

THE YOUTH'S LESSON



XII — The Second Advent Movement The Everlasting Gospel

(June 20)

MEMORY VERSE: "In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord our Righteousness." Jer. 23:6.

Questions

1. What is the gospel? Rom. 1:16.

2. In what promise was the gospel first preached? Gen. 3:15.

3. In what promise was the gospel preached unto Abraham? Gal. 3:8.

4. In preaching the gospel who is proclaimed? Rom. 1:1, 3.

5. In preaching the gospel what is proclaimed? Rom. 1:16, 17.

6. How closely are Christ and righteousness united in the gospel? Jer. 23:5, 6.

7. Prove that there can be only one genuine gospel of Christ? Gal. 1:6-8.

8. What is proclaimed as the last message to the world? Rev. 14:6.

9. What is the first step in the presentation of the everlasting gospel as a threefold message? Verse 7.

10. What is the second step? Verse 8.

11. What is the third step? Verses 9, 10.

12. From what we have learned concerning the nature of the gospel, what must be the main theme of the threefold message of Rev. 14:6-12?

13. When the message of Christ and his righteousness has been presented in the setting of the threefold message, what will be true of the people who receive it? Verse 12.

14. Of what does the keeping of the commandments become a testimony? John 14:21.

15. For what event is the message of Christ and his righteousness in the setting of Rev. 14:6-12 to be the preparation? Rev. 14:14.

16. What will be the key-note for the message of Christ and his righteousness as the everlasting gospel for this generation? *Ans.*—"The return of Christ to our world will not be long delayed. Let this be the key-note of every message."—"Testimonies," Vol. VI.

Note

Righteousness by faith is to be proclaimed to the people of this generation, not as an abstract truth but as a living experience which will be revealed in keeping all the commandments of God. The third angel's message is such a presentation of the fundamental truth of righteousness by faith as will recover truths which have been set aside, restore in their original purity those truths which have been perverted, and present the complete gospel according to the outline given in Rev. 14:6-12 in such a way as "to make ready a people prepared for the Lord."

ONE of our foreign missionaries once said to a companion, "I find that I can't be master and servant both, so I have decided to let the Saviour be Master and I be servant." The life of consecrated service which followed that decision was a strong testimony in favor of allowing the Saviour to reign supreme.

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Jubilant Catholics

THE following clipping taken from a Catholic paper reveals the jubilant spirit with which Catholics watch the passing of true Protestantism: "How happily changed has become the attitude of distinguished public men toward the Catholic Church in recent years. The presence of Vice-president Fairbanks at the dedication of a great Polish Catholic school in Chicago, last Sunday, is an omen of still brighter days to come. It was a brave thing for the Vice-president to do to-day, but twenty-five years ago no vice-president could be found willing to risk such attendance. However men differ with regard to matters of religious belief, it is gratifying to find the hot bigotries of the ancient prophets of Protestantism perishing under the light of civilization."

Foreign Mission Seminary Building Dedicated

ON the evening of May 19, 1908, the new school building of the Foreign Mission Seminary was dedicated, just one year, almost to the day, from the time the idea of having such a school was conceived.

Prof. W. W. Prescott in his address stated that the purpose of the Seminary was to determine the general fitness of those appointed for the foreign field; to create here, as far as possible, the atmosphere of the mission field; and to give the preparation necessary to meet successfully the special and difficult conditions of the field.

While the first year of the school would naturally be regarded as somewhat of an experiment, the results have been gratifying, and the effort has served to fix in the minds of our people throughout the country the idea of the Foreign Mission Seminary.

The building itself is an attractive one, plain but imposing, and admirably adapted to the work for which it was built.

This message of a soon-coming Saviour has already entered eighty-five nations. May the Foreign Mission Seminary do much to hasten it to every tribe and nation upon the earth.

Trouble in Madagascar

WHILE the larger part of the people of Madagascar are Roman Catholics, many of the coast tribes are idolaters of the most degrading type. They "pray to the bones and fingers and hair of their long-departed

ancestors. Rum-drinking is regarded as a kind of religious worship offered to these idols."

The French governor-general of Madagascar is a Catholic, and for more than a year has been doing his utmost to free the country of Protestant missions. One missionary who has given thirty-five years of service to the island says that if the present course of the French is persisted in, the Protestant schools now numbering about four thousand will be reduced to four hundred, and the pupils from one hundred eighty thousand to twenty-five thousand. The natives are, almost without exception, loyal to the missions.

"The haughty, treacherous Mohammedans, the subtle, mild Hindu, of which there are thirty thousand in Fiji, hope to possess the land of the newly Christianized Fiji." The Fijian missionary's problem is to avert this foreboding evil.

Rifle Practise in the Public Schools

THE proposal to introduce rifle practise into the public schools has been made seriously by some one more resourceful than wise. But the thought has been taken up and advocated by others, until it now demands the serious attention of thoughtful men and women throughout the country. The following-named persons are among those who have expressed themselves as decidedly opposed to the introduction of such practise: Governor C. E. Hughes; Charles W. Eliot of Harvard University; David Starr Jordan of Leland Stanford University; John Dewey of Columbia University; Jane Addams, Hull-House, Chicago; Caroline Hazard of Wellesley College; Mary E. Woolley of Mount Holyoke College; Andrew Carnegie; Edward Everett Hale; Nathan C. Schaeffer, Superintendent of Public Instruction in Pennsylvania.

These persons prefer to have manual training emphasized in the schoolroom instead of the military spirit and practise. Professor John Dewey of Columbia University says of the proposal, "It is undemocratic, barbaric, and scholastically wholly unwise."

Our Reading Circle

SIX names for the 1908 Reading Circle have just come in from the North Michigan Conference. They are: Mrs. Nellie Kroupa, Olive Sieman, Carrie Rasmunson, Nora Williman, Edith McClellan, and Della Sweet.

Though these names have just been entered upon our list, the persons really joined the circle months ago; for most of them have already finished reading five books, and the rest are nearing the completion of the proposed number.

"Practical Lessons," "Testimonies for the Church," "Ministry of Healing," "Desire of Ages," "Great Controversy," and "Life of Lincoln" are among the books read by our North Michigan friends.

The names were sent in by the assistant superintendent of the educational department of the conference. No doubt our Reading Circle will easily reach the one-hundred mark when the officers of the conference endeavor personally to interest the young people in reading at least five good books of true worth each year.

Bertha Ingram and Emily Ingram have also recently joined the Reading Circle, making thirty-two members.

Does it not seem that there should be more of our young people to represent such a worthy undertaking?