

The YOUTH'S INSTRUCTOR

Vol. LVI

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No. 25





THERE are over eight million negroes in the South to-day.

THE Sixtieth Congress adjourned ten minutes before midnight, May 30, 1908.

QUEBEC celebrates its three hundredth anniversary on the thirteenth of this month.

"WHEN you want to lead any one to Jesus, remember you must point, and take care not to stand in the way yourself."

DR. WILLIAM H. KING, dean of the Homeopathic College of New York City, claims that electricity can be successfully used as an anesthetic.

COMMISSIONER ELLSWORTH BROWN of the Bureau of Education, is planning to secure the holding of the National Education Association Convention for 1909 at Honolulu.

JULIA WARD HOWE, "Boston's foremost personality," celebrated her eighty-ninth birthday on May 27, 1908. She still writes and lectures, and presides over the Boston Authors' Club.

CONGRESS appropriated three hundred sixty thousand dollars for the replacing of the present sandstone pillars of the Treasury building by thirty granite monoliths. Milford, New Hampshire, is furnishing the gigantic columns.

CONGRESS has just appropriated three million one hundred thousand dollars for establishing a naval base at Pearl Harbor, Hawaii, besides authorizing fortifications, public buildings, lighthouses, and other improvements that will aggregate several times that amount.

FIVE of our young men were graduated from the George Washington University, Washington, D. C., on the third of June. They took the degree of Doctor of Medicine. Prof. B. G. Wilkinson also received at the same time the degree of Doctor of Philosophy.

"THE theater is an Egyptian institution. Dr. J. M. Buckley examined two hundred plays that had been popular in New York during a period of several years, and found only five which he would be willing to read in his parlor in the presence of his wife and daughters."

COMPLAINTS have been made to bird fanciers that canaries and other song-birds have refused to sing, and in some instances have dropped dead from fright, when women have appeared suddenly before their cages wearing hats on which are life-size owls, hawks, and other birds of prey.

BETTER days are coming to the Chinese girl. Many mothers of the New China are beginning to see that girls are as valuable as boys; so instead of the names indicating dislike or the wish for sons instead of daughters, the mothers are naming the girls "Little Love," "Little Peace," "Little Joy," "Darling," and "Little Precious."

LORD MACAULAY began when a boy not only to read much, but to read carefully. He says: "I began to read very earnestly, but at the foot of every page

I read I stopped, and obliged myself to give an account of what I had read on that page. At first I had to read it three or four times before I got my mind firmly fixed."

THE Claremont Union College, South Africa, is patronized by several denominations, the Hebrew, Church of England, Methodist, and Catholic churches being represented in its attendance. As there is no system of free education in that portion of South Africa, the opportunity of sending pupils to our school is appreciated; and while they are taught the truth, their tuition is a financial assistance to the school.

RHODE ISLAND this year celebrated a special fourth of July on the fourth day of May; for in 1776 the little State did not wait for the general Declaration of Independence, but two months earlier voted, through its general assembly, "to oppose that power which is extended only for our destruction." The anniversary of this proclamation was passed over without notice for more than a century, and this is the first time that the event has been formally celebrated.—*Selected.*

"AFTER China's terrible famine of last year, it is good to learn that conditions are much improved. Never have they had a better crop than that recently gathered. The great flood has brought new soil, and enriched the land, as in Egypt after the overflow of the Nile. The Christians, who have so generously sent bread for the starving, have now a rich opportunity of bringing the gospel truth, the bread of life, to many of these people who will gladly receive it. O, that the church might be fully awake, and alive to all these marvelous doors of opportunity to be seen at present in China!"

FRIENDS of Dr. Harvey W. Wiley, chief of the Bureau of Chemistry of the Department of Agriculture, recently celebrated his twenty-fifth year of public service in this capacity. "When Dr. Wiley took charge of this department, the working force consisted of four assistants and a dishwasher. Now there are three hundred fifty persons in this bureau, two hundred of them chemists who work in well-equipped laboratories. About eight hundred thousand dollars a year is spent now instead of the fifteen thousand dollars that made up the budget twenty-five years ago." The recent Pure Food Law has done more than anything else to bring Dr. Wiley prominently before public attention; but this came as the result of years of faithful service on his part.

Interesting Items

It is estimated that eight million telephones are now in use in the world.

The parliament building at Wellington, New Zealand, is said to be the largest frame structure in the world.

The Swiss railway companies have adopted a method whereby all passengers applying for half-fare tickets must be measured. A measuring machine is part of the equipment of each booking office. All children under three feet one inch in height pass for half fare.

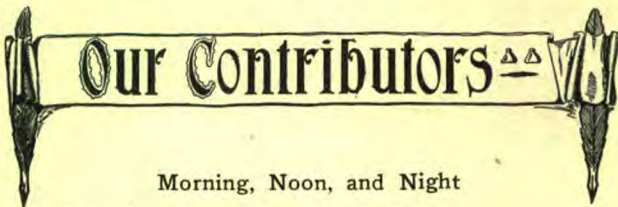
The most remarkable gold and silver beetles are found in Central America. Some have the appearance of burnished gold, and closely resemble metal, while others are silver color. Their market value is about thirty-five dollars.—*Woman's Magazine.*

The Youth's Instructor

VOL. LVI

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No. 25



Morning, Noon, and Night

LORD, in the morning we would raise
To thee our grateful songs of praise,
For tender watch-care through the night,
For cheering rays of morning light,
We bless our God and King.

Before thy throne we bow and pray
For guidance through the coming day.
We know not where thy hand may lead,
But O, we feel how much we need
Thy wisdom all divine!

And as the day advances, Lord,
O may we lean upon thy Word!
Through morning hours or sultry noon
May all our hearts be still in tune
With angel songs above.

And as the shades of evening fall,
Draping the earth as with a pall,
We would lie down in peace and sleep,
Praying that thou a watch wouldst keep
Through silent hours of night.

And when the last dark night shall come,
May thy sweet presence chase the gloom,
And may we rise to greet the dawn
Of heaven's bright, eternal morn,
And dwell with thee above.

MAY WAKEHAM.

The Comfort of the Scriptures

THE way in which comfort comes from the Bible in time of need was recently illustrated in the writer's experience.

We had been in India, our new field of labor, several weeks. In the place where our committee had recommended that we locate, every door had closed. We were weary from our long journey, and the heat was particularly trying. In the interval before finding our location, opportunity to study the needs of only a part of India had placed before us the call of eighteen million people here, twenty million there, sixteen million in another place, and ten million over this way, all appealing to us for the message, and all without a single representative of the message. Our hearts were perplexed with uncertainty as to just what we ought to do. So far as we could see, the needs of all were the same, and there was no definite light.

In addition to this I had traveled in a strange land, of a strange speech, in a hot, dusty Indian train, alone for two days, prospecting for a location. The place to which I was now going was ten miles from the railway station, which I reached about midnight. Accompanied by natives, speaking Marathi, I continued the journey, reaching the travelers' bungalow two hours before daylight.

The strange place, the darkness of night, the foreign language, the perplexing uncertainty concerning the future,—all combined to cause a depression of spirits that seemed hard to throw off. In this frame of mind I took my pocket Bible, and asked the Lord for some word of encouragement.

The Bible opened at the thirtieth and thirty-first psalms. One verse in each psalm came to me as a message direct from heaven: "Weeping may endure for a night, but joy cometh in the morning;" "My times are in thy hand." I had read these verses many times; but now they spoke to my soul as they never had before. The depression of spirits was completely lifted, and after a little talk with Jesus, I slept refreshingly until broad daylight, feeling sure that the next morning would bring the solution of the problem that was so perplexing me.

Accordingly the next morning I was led directly to some kind Christians, who proved true friends. Their daughter was studying Marathi under a pundit, who has proved to be one of the best in the Marathi country. A good furnished house on the hilltop, commanding an excellent view and a refreshing breeze, at a reasonable rental, was secured for one year, thus completely fulfilling the promises of the night before: "Weeping may endure for a night, but joy cometh in the morning;" and, "My times are in thy hand."

GEO. F. ENOCH.

Truths of the Message Illustrated — No. 1

The Second Advent

"WHY make the second coming of Jesus a specialty in your work? Why not make known Christ's salvation, and leave the second advent to God's providence?" These are fair questions, and should be answered.

A message is flashed across the wire to the mayor of an inland city, stating that the president of the United States will visit the city during the next month, giving the date, and the time of the arrival of his special train. The mayor reads the message to the city council, it is printed in all the newspapers, and every resident becomes acquainted with it. There the matter ends, no preparation is made either on the part of the officials or the citizens. The train arrives, bearing the president and the members of his cabinet, and only a few of the common people meet him. He walks through the streets, meeting with dirt and building debris, and looks in vain for flags honoring him as the representative of a great people. What opinion, think you, would the president form of the loyalty of the people of that city to the government of which they were citizens?

Everywhere an opposite course is the result of such a message. Committees are appointed; there is a general cleaning up not only of the streets, but of the residences of the people. A spirit of *preparation* prevails everywhere. When the day arrives, flags are flying from flagpoles, stores are draped with bunting, the people are dressed in holiday attire, a great concourse of people gather at the station to welcome the distinguished visitor. The train rolls in *on time*, the president and his cabinet alight, and a special committee, headed by the mayor, greets them. The people cheer, bands play; and as the line of march forms, and proceeds on its way to the best hotel in the city, or to the mayor's home, everywhere there is manifested a spirit of loyalty and welcome.

Shall not the King of glory be more highly honored? Truly he will, by every loyal heart. The message has come from heaven that this generation will witness the glory of the King. Belief in that message, a belief of the heart, will result in a spirit of preparation,—not conforming to this present evil world, but being transformed into the likeness of the divine; putting off the rags of self-righteousness, with the filthiness of the flesh, and perfecting holiness in the fear of the Lord. And when he shall at last appear, we, having put on Christ Jesus the Lord, and the wedding garment provided for us by our King, with hearts filled with rejoicing, shall welcome him whom we love,—the One who has washed us from our sins in his own blood, and who will present us without fault before the presence of God's eternal glory with exceeding joy. Where are you, reader,—with the indifferent, or with those who are making preparation to welcome the King? Amos 4: 12; Isa. 40: 3-8; Matt. 3: 3; Heb. 9: 28.

JOHN N. QUINN.

The Evening Primrose

ALONG the lane and in the mead,
There grows a sturdy, graceless weed;
To the sun's rays that ardent burn,
It yields no blossoming return;
'Neath his caresses, obdurate,
Its hirsute stem shoots arrow-straight;
Save by its sessile leaves uncrowned,
It seems a cumberer of the ground.

But, when adown the purpling west,
The latest sunbeam sinks to rest,
An influence that the garish day
With all its radiance and display
Could not suggest, creeps softly through
The darkling air's mysterious hue
And summons forth a hidden power
That 'waits the magic sunset hour,
The answering weed puts forth its soul
And flowers in golden aureole.

So there are lives whose hidden seeds
Might blossom into beauteous deeds,
That lie inert while Fortune smiles,
And Pleasure weaves her Circean wiles;
But, when their fitful day declines,
And Sorrow's gloom the soul refines
The sheath falls from the bursting flower,
That marks the spirit's natal hour.

—Minnie W. Baines-Miller.

Is Life Worth Living?

Not long ago a famous orator gave an interesting discourse before a large gathering of people, in which he discussed the question, "Is life worth living?" He began with youth, "when hearts are young, and life is new," when the future is tinted with the rose-hues of hope and ambition, and proceeded on through the journey to the time when the snows of winter show that life is well-nigh done. In all the beautiful picture he found a thorn—yes, many thorns—for every rose. Even in youth the sorrows that are so real to boys and girls represented the thorns, which spring thicker and faster and increase in size as the burdens of life, with the approaching responsibilities of manhood and womanhood, press more heavily upon them. And when old age comes on, the bruises and disappointments find less and less of compensation until in the climax our friend the orator had us almost if not quite convinced that life was *not* worth the living,—that the little of joy does not recompense for the greater measure of sorrow. What a gloomy conclusion! What a disheartening thought! If we can shake off the spell, let us see if there is not another

side which might be considered, that would leave us with brighter faces and lighter hearts.

Let us place ourselves in the humblest position, and imagine ourselves obliged to work and work and work for that which brings us only our daily bread. Even so, we can do that work as "unto the Lord, and not unto men," and be cheered by the gracious promise which the Lord makes to all such, "Of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ." This advice and promise is given especially to "servants;" and if this be our humble lot, it is certainly worth the living; for we "serve the Lord Christ."

I am truly persuaded that the reason there are so many thorns among our roses, so many sighs and tears instead of smiles, is not because life is not worth the living, but because we live it so badly. Many of childhood's griefs come because of disobedience, and the shipwrecks of later life usually come because of headstrong purposes, wilfully carried out in the beginning. Divorces come because the husband or the wife, or perhaps both, allowed the "first quarrel" to grow and ripen into fruitful harvest, destroying the tender plant of love, which needs tender care and nourishment throughout life.

It is true that the roses *do* have thorns, that friends sometimes prove untrue, that tribulations and disappointments do await our onward hastening feet; but it is equally true that we would not refuse or uproot the charming rose because it has a thorn, neither would we refuse the satisfying sweets of friendship because there are those who have not lived up to its privileges. If there are false friends, *we* can be true; we can make straight paths for our feet; and by doing so we shall find our list of tribulations growing smaller and smaller. As we contemplate God's mercies, which are new to us every morning, we shall find that, instead of life not being worth the living, it is a great privilege to live, because there are so many beautiful thoughts to think, so many helpful words to speak, so many sad people to cheer. Above all, life is worth living because it affords a preparation for eternity, a home with Jesus and the angels, where will be endless joy, endless advancement, and "all that a taste purified from sin, and raised to the plane of immortality, can form any conception of or think desirable."

Mayaguez, Porto Rico.

LILLIAN S. CONNERLY.

Life

A TINY cry from baby lips,
A sheltering home, a beaming sun,
The nectared happiness youth sips—
And life's begun.

The storm cry and the battle long,
The stern, set look of manhood's care;
The quiet of a soul made strong
And brave to dare;

The sighted haven after stress,
The snowy head, the sands quite run,
A few fond tears, forgetfulness,—
And life is done.

Its sum, how briefly told,—
A smile, a tear, a gasp,—
Craven for right, for ill how bold,
And God within its grasp.

Vaguely we seek him, and we sigh
And fail; yet waiting there
He stands: we lift to him our cry,
And he will hear our prayer.

—H. A. Peebles, in *College Messenger*.



THE HOME CIRCLE

Manners must adorn knowledge and smooth its way through the world.—*Chesterfield.*

Daisies *

FLUNG plenteous, unrestrained, and free,
O'er hill, and dale, and meadow-field,
To deck the floor of earth's vast hall,
Daisies, their varied beauties yield.
When nature sings her matin song
These flowers from gentle sleep arise,
In meek petitions, humbly lift
To heaven their sweet, appealing eyes
With tears bedewed, that soon the sun's
Bright smile, so warm, doth kiss away.
Their grateful hearts of gold they turn
To him throughout the summer day.
Day stars! Thy silent lips do teach
Lessons of hope and trust divine;
Less heavy would life's burdens prove
If hearts *heavenward* would turn, like thine.
When nature sings her vesper hymn,
Lowly they bow to evening's breeze,
Folding their white leaves o'er their hearts,
Murmur their twilight litanies.

—*Amelie Tutell.*

The Grace of Hospitality

It is hard for us in modern times to realize what the ancients felt about hospitality. We live in a world where men and women go to and fro from land to land in safety, paying their way, protected in life and property, treated everywhere just as are the people of this country. We should have to go into central Asia or Africa to find any difference from this. But in the ancient world a man was safe, and had rights, just so long as he dwelt among his own people. Wherever he was a stranger, he was also an enemy; and in Latin the same word stands for both. It was hospitality which formed the exception to this, and made a break in the walls of seclusion which sundered the peoples from one another.

Sometimes it was the expression of a generous and kindly nature, as when Abraham went forth to welcome the three strangers who drew near to his tent at nightfall. Sometimes it was the result of a claim for assistance, under circumstances which forbade a refusal, as when a suppliant claimed protection, and it was granted. Sometimes it grew out of commercial or social contact, which created a bond between a family and the people of some other city. Always the sharing of food was its seal, and especially the tasting of a man's salt. It is told of an Arabian robber that he was about to plunder a tent, but put something he picked up to his tongue to ascertain what it was. On finding it was a piece of salt, he abandoned his purpose of plunder, and left the tent.

Those who became "companions" by tasting the same bread, often exchanged pledges of the fact. A stone was broken, and each retained half; and any claim to hospitality was verified by piecing them together. In later days, a word or name was carved on the stone, and became an additional security against false claims, as this name was kept secret from all others.

* Shakespeare's favorite flower.

In later days, especially after the rise of great empires had unified the peoples of the vast areas, and established peace between them, intercourse became more free, and traders went to and fro in safety. Rome established the Roman Peace in the lands around the Mediterranean, and opened them to the trader, the traveler, and the preacher. It was this that made possible the preaching of the gospel through all those countries; and naturally, hospitality sank in practical importance. But the sentiment about it remained unchanged. It had come to be associated with men's relations with God to such an extent that to lose sight of it was to lose the meaning of much in the Bible. The twenty-third Psalm, for instance, is a psalm of hospitality as well as of shepherding, and its closing verses lose much of their meaning when not read in this light.

Our Lord showed no wish to get rid of the beautiful associations which clung to the idea of hospitality. He adopted, as the chief symbol of his kingdom, the feast at which men eat of the same loaf, and drink of the same cup, and thus become guest-friends of the giver of the feast, and companions of one another. When Paul writes, "If thine enemy hunger, feed him; if he thirst, give him drink," he means much more than the relief of physical wants. He means that we are to use such wants to bring him into the friendly relations of host and guest, and hold him there. "For in so doing thou shalt heap coals of fire on his head," he says. "Not to burn him, but to melt him," Dr. S. B. Wylie used to add.

So when, in the same epistle to the Romans, Paul sent to the Christians in Rome the greeting of "Gaius my host, and of the whole church" of Corinth, we are to read his words in the light of the ancient ideas about hosts and their guests. Paul, indeed, was rather chary of entering into that relation during his missionary labors. It was badly abused in that age by vagabonds and religious quacks, who traded upon men's fears of the unseen, and their craving for comfort under the burdens and sorrows of life, which made them ready victims of any pretender to philosophical wisdom or religious power. He glances at them in 2 Tim. 3:6, 7; and his pagan contemporary, Lucian of Samosata, says still worse things of them. So, while asserting his right and that of other Christian ministers to live by the gospel, he supported himself during his first and only stay in Corinth, and during his following stay in Ephesus, by tent-making. Glad as he was of the generosity with which the Philippians supplied his wants even when he was laboring elsewhere, as evidence of the power of the gospel over their lives, he shrank from anything that might leave an opening for sneers at that gospel as a good investment for its preachers.

Something in Gaius broke down this reserve. There may have been such a warmth and tenderness in his

pressure upon the lonely and homeless apostle to make a home of his house, as Paul could not withstand. It might have been offered in such a way that the apostle felt that to refuse would be hurting a brother; and Paul, as Coleridge says, was "the most perfect gentleman." So, during his second stay in Corinth, he lived with Gaius, giving and getting good under his hospitable roof. It would be a trying experience for many Christians to have the apostle for a guest. It would disarrange sorely their household habits to have for housemate a man who was so intolerant of everything that fell short of the Christian standard. Their amusements would not be the only thing in the way of their enjoying his visit. He might not like the spirit in which they took up their work, their way of talking with each other and about their neighbors, their treating religion as a different thing from life, and the kind of social relations they most sought. Gaius, however, seems to have stood the test very well. He sought Paul because he wanted him, and believed he could make the apostle at home. They were congenial spirits, and he comes down to the later church as "Gaius mine host." Hospitality is one of the Christian graces, very near akin to godliness and brotherly love.

The apostle says more than this of him. He describes him as the host of the whole church in Corinth. Some understand this to mean that the church met at his house for worship. Not until the third century did the Christian congregations begin to build places of worship. Till then they met in the houses of the richer members of the church, sometimes in several in one city. The Greek and Roman houses were built around a courtyard, and all the windows and all but the chief door opened into that. Hence the apostle writes of "the church in thy house" to Philemon of Colossæ, and sends greeting to the church in the house of Aquila and Priscilla, at Rome.

It seems, however, more natural to take the apostle's words as meaning that the hospitality of Gaius was not limited to the apostle, but was extended freely to any brother who needed it. It was a gracious habit of his, which endeared him to the whole circle of Christians at Corinth. It is possible that his example suggested the words in the Epistle to the Romans: "Distributing to the necessity of saints; given to hospitality." Twice in his pastoral epistles does Paul specify this as a grace especially to be looked for in bishops, or pastors, of churches. And Peter writes to the churches of this wide field of labor in Asia: "Use hospitality one to another without grudging." We find this loving care for those who are at a distance from home and friends recognized as a duty of the church at large, in the centuries following. Among the buildings erected in connection with the large churches were guest houses, of which there were four in Rome. The name "hospital," which we now associate with the care of the sick, meant at first a guest house for strangers. Afterward, aged and sick Christians, as well as strangers, were received, and the word acquired its present sense.—*Guide*.

"Down amid the depths of heathen darkness
 There are heroes true and brave,
 Shrinking not from death or toil or danger;
 They have gone to help and save.
 But hear them crying:
 'Do not leave us 'mid these dreadful depths to
 drown;
 Let us feel your arms of love around us,
 Hold the ropes as we go down.'"



The Spanish Inquisition — No. 4

"The Council of Blood"

AND it was further decreed in the edict of 1550 "that the spiritual judges desiring to proceed against any one for the crime of heresy shall request any of our sovereign courts or provincial councils to appoint any one of their college, or such other adjunct as the council shall select, to preside over the proceedings to be instituted against the suspected. All who know of any persons tainted with heresy are required to denounce them, and give them up to all judges, officers of the bishops, or others having authority on the premises, on pain of being punished according to the pleasure of the judge. Likewise, all shall be obliged, who know of any place where such heretics keep themselves, to declare them to the authorities, on pain of being held as accomplices, and punished as such heretics themselves would be punished if apprehended."

In order to bring about the greatest number of arrests by means the most base, and by that which appeals powerfully to the most sordid attributes of our natures, it was further decreed that the *informer*, in the case of conviction, should be entitled to one half the property of the accused, if not more than one hundred pounds Flemish; if more, then ten per cent of all such excesses.

Treachery to friends, brothers, and sisters was encouraged by a provision "that if any man being present at any secret conventicle shall afterward come forward and betray his fellow members of the congregation, he shall receive full pardon."

Nor was this any mere fanatical decree for the purpose of inspiring terror; for the sovereign continued to ordain:—

"To the end that the judges and officers may have no reason under pretext that the penalties are too great and heavy, and only devised to terrify delinquents, to punish them less severely than they deserve,—that the punished be really punished by the penalties above declared; forbidding all judges to alter or moderate the penalties in any manner; forbidding any one, of whatsoever condition, to ask of us, or of any one having authority, to grant pardon, or to present any petition in favor of such heretics, exiles, or fugitives, on penalty of being declared forever incapable of civil and military office, and of being arbitrarily punished besides."

Such was one of the most famous decrees, having for its main object the trampling into the dust of the religious and civil rights and liberties of the people of Holland. It would almost seem that if the archfiend himself had set about it to create a more awful ordinance, he would have paled before the magnitude of the task. And it can never be said that this was done in the Dark Ages, and that the monarch was only the creature of the times in which he lived. It was done during the days when the Renaissance and the Reformation were at their height. It was done during an age in which men were supposed to have come out of darkness into great and marvelous light. And to make the whole transaction the more horrible, it was ordered and decreed that this edict should be published *forever*, once in every six months, in every city and

in every village of the Netherlands. And this by a monarch who said of himself that he had always, "from the beginning of his government, followed the path of clemency, according to his natural disposition, so well known to all the world."

And now the Inquisition was set in motion as the instrument whereby this decree should be carried into effect. It has been well said that, however classified or entitled, the Inquisition was only a machine for inquiring into a man's thoughts, and for burning him if the result was not satisfactory. The Inquisition was that part of the church which caused the savages of India and America to shudder and turn chill at the very name of Christianity.

It is said that one day the secular sheriff, familiarly known as Red-rod, from the color of his wand of office, met upon the high road, Titelmann, the great inquisitor of Holland, and thus addressed him:—

"How can you venture to go about alone, or at most with one attendant or two, arresting people on every side, while I dare not attempt to execute my office, except at the head of a strong force, armed in proof, and then only at the peril of my life?"

"Ah! Red-rod," answered Titelmann, laughing, "you deal with bad people. I have nothing to fear, for I seize only the innocent and the virtuous, who make no resistance, and let themselves be taken as lambs."

"Mighty well," said the other; "but if you arrest all the good people, and I all the bad, 'tis difficult to say who in the world is to escape chastisement."

There was no end to the horrors of this horrible time. One Bertrand was seized by Titelmann for having insulted the host. He was dragged on a hurdle, his mouth closed with an iron gag, to the market-place. Here his right hand and his right foot were burned and twisted off between two red-hot irons. Then his tongue was torn out by the roots, and because he still endeavored to call upon God, the iron gag was again applied. His arms and legs were fastened together behind his back; he was hooked by the middle of his body to an iron chain, and made to swing to and fro over a slow fire till he was entirely roasted. His life lasted almost to the end of these ingenious tortures, and "his fortitude lasted as long as his life."

At Ryssel, in Flanders, Titelmann caused one Robert Ogier to be arrested, together with his wife and two sons. The accusation brought against them was that they did not go to mass, and that they had private worship in their own home. They were asked what rites they practised in their own house. One of the children answered: "We fall on our knees, and pray to God that he may enlighten our hearts, and forgive our sins. We pray for our sovereign, that his reign may be prosperous, and his life peaceful. We also pray for the magistrates and others in authority, that God may protect and preserve them all." The simplicity of the boy drew tears from even some of those who sat in judgment upon his case. Nevertheless the father and the older child were condemned to the flames. "O God!" prayed the youth at the stake, "Eternal Father, accept the sacrifice of our lives, in the name of thy beloved Son." "Thou liest, scoundrel!" interrupted the pious monk, who was lighting the fire; "God is not your Father; ye are the devil's children." As the flames rose high above them, the poor child once more cried out, "Look, my father, all heaven is opening, and I see ten hundred thousand angels rejoicing over us. Let us be glad, for we are dying for the truth." "Thou

liest! thou liest!" again roared the monk; "all hell is opening, and you see ten hundred thousand devils thrusting you into eternal fire." Only eight days after this the wife of Ogier and the other child were burned, and this once happy family was exterminated.

These were some of the things which were done in the Netherlands for the purpose of obliterating civil and religious freedom in this dependency of Spain. It is no wonder that such things bred revolt, and that the Hollanders, slow to rise, but terrible and determined when at last they did rise, should make one terrible effort to throw off the accursed yoke. And it must ever be remembered that the whole object of these wicked proceedings was to extort money and property unjustly from the people, and to bring about the incorporation of a number of free and liberty-loving states into one compact and centrally governed kingdom, to be farmed for the benefit of the crown.

General police regulations were issued at the same time, "by which heretics were to be excluded from all share in the usual conveniences of society, and were in fact to be strictly excommunicated. Inns were to receive no guests, schools no children, almshouses no paupers, graveyards no dead bodies, unless guests, children, paupers, and dead bodies were furnished with the most satisfactory proofs of orthodoxy. . . . Births, deaths, and marriages could only occur with validity under the shadow of the church. No human being could consider himself born or defunct unless provided with a priest's certificate. The heretic was excluded, so far as ecclesiastical dogma could exclude him, from the pale of humanity, from consecrated earth, and from eternal salvation."—*P. T. Magan, in "The Peril of the Republic."*

Judge Wallace Addresses the Presbyterian Assembly

JUDGE WILLIAM H. WALLACE was the star speaker at the one hundred twentieth General Assembly of the Presbyterian Church in Kansas City, Missouri, May 22, 1908. He tells of his Sunday-closing crusade in Kansas City at this meeting. The following are some of the statements he made:—

"The sabbath is in jeopardy in the United States."

"I have eight more months to serve as criminal judge, and during that time the Sunday-closing law will be observed."

"The time has come when the church need not beg the state to enforce the Sunday law. The church can command that the law be enforced, and it has the right to command."

"The question comes to every church-member, every citizen, to stand by the law, and see that the Sunday statutes are enforced."

"You have the laboring interest with you, and their interests can make a strong fight for a day of rest each week."

It is said that the applause given by the assembly following Judge Wallace's address continued for several minutes.

This was certainly a significant scene, suggestive of a union of church and state, when a judge of a civil court and a great religious body unite on the question of enforcing by civil enactment a religious institution.

K. C. RUSSELL.

"SUSPICION always haunts the guilty mind; the thief doth fear each bush an officer."



The First Moving Pictures

MOVING pictures originated in an experiment to show both sides of a shilling at once. In 1826, according to the *Chicago Tribune*, Sir John Herschel asked his friend, Charles Babbage, how he would show both sides of a shilling at once. Babbage replied by taking a shilling from his pocket and holding it before a mirror.

This did not satisfy Sir John, who set the shilling spinning on a large table, at the same time pointing out that if the eye is placed on a level with a rotating coin, both sides can be seen at once.

Babbage was so struck by the experiment that the next day he described it to a friend, Dr. Fitton, who immediately made a working model.

On one side of a disk was drawn a bird, on the other side an empty bird-cage. When the card was revolved on a silk thread, the bird appeared to be in the cage. This model showed the persistence of vision upon which all moving pictures depend for their effect.

The eye retains the image of the object seen for a fraction of a second after the object has been removed.

This model was called the thaumatrope.

Next came the zoetrope, or "wheel of life." A cylinder was perforated with a series of slots, and within the cylinder was placed a band of drawings of dancing men. On the apparatus being slowly rotated, the figures seen through the slots appeared to be in motion.

The first systematic photographs of men and animals taken at regular intervals were made by Edward Maybridge in 1877.—*Youth's Companion*.

The Deadly Tuberculosis

TUBERCULOSIS is recognized as the deadliest enemy of modern civilization, one fourth of all the deaths occurring being due to tuberculosis of the lung alone. The death-rate among the Indians is greater than that of the white race, though it is said that it was not until recent years that the "white plague" gained much headway among the Indians. The *World's Work* for May says: "So long as they [the Indians] clung to their ancestral life in the open air, they had comparatively little opportunity to contract the disease; and if contracted, their natural method of life supplied them with a considerable part of the modern open-air treatment. But as soon as they began to be limited to a definite reservation, and crowded into permanent villages, or, with well-meant but often deadly kindness, gathered into schools and missions, the disease quickly appeared among them, and created fearful havoc. Particularly was this the case where they were induced, and often coerced, by a well-meaning but not particularly intelligent government, to give up their tepees and hogans, and become civilized at one bound by living in those air-tight wooden boxes known as frame houses.

"Absolutely the only thing that the Indian liked about these new quarters was that they could be made extremely warm at the expense of ventilation, which his tepees never could, and he naturally proceeded to work this advantage for all it was worth," with the

result that now fully forty per cent of all the deaths among them are accredited to tuberculosis.

While statistics show that the death-rate from tuberculosis among the red men "is from four to six times that of the surrounding white population," it is interesting to note that the death-rate from this disease among the Jewish race is only about one fourth that of the surrounding community. "In the most crowded wards of New York and Chicago, for instance, the Jewish population has a death-rate from tuberculosis of about one hundred fifty to one hundred thousand living. Its gentile neighbors in the same wards, in the same streets, have a death-rate of from four hundred fifty to five hundred fifty for each hundred thousand. The general average death-rate from tuberculosis, according to the United States census for 1890, was one hundred sixty for each hundred thousand living. That of the Jews was only twenty-two to the hundred thousand living."

We can not but believe that the Jews owe their immunity in part, at least, to the great hygienic laws given them in the wilderness more than three thousand years ago. As a people, we, too, have been given special hygienic principles for directing our course of life. And it may be that if we adhered to these more rigidly than we do, the death-rate among us from tubercular diseases would be considerably lessened.

Forests of Korea to Be Protected

KOREA, the "hermit kingdom," is waking up to the necessity of protecting its remaining forests, and replanting denuded tracts on important watersheds. Japan is furnishing the inspiration, and part of the money, which will produce the change from the old order of things to the new. A school for training Korean foresters has already been put in operation.

The two governments drew up a co-operative agreement last spring, and outlined a plan for the wise use of the forests in the Yalu and Tumen valleys; and as a result a national forest policy for Korea has been developed. The new Korean forest laws are similar to those of Japan, according to United States Consul-General Thomas Sammons, of Seoul.

Although Korean forests have been exploited and neglected, and the country has suffered severely from drought, floods, and erosion, the denudation is less serious than in neighboring provinces of China. One of the first measures to be taken up will be the preservation of such wooded tracts as yet remain. In order to do this, the government has taken all forests under its care, whether they are publicly or privately owned. The owners will not be deprived of their property without compensation; but the government will regulate the cutting of timber, and in certain cases may prohibit all cutting on tracts which ought to remain timbered, "to prevent floods, droughts, landslides, and to preserve unimpaired the scenic attractiveness of places of public resort." All owners of timber land and all lease-holders are required to report to the government their holdings, in order that the property may be listed and cared for. Failure to report within a year subjects the forest to forfeiture.

The forested area of Korea is about two million five hundred thousand acres, which is only one tenth of the land on which forests ought to be growing. Extensive timbered tracts remain in the northern part of the country on the waters of the Yalu and Tumen

(Concluded on page ten)



• CHILDREN'S • PAGE •



Dick's Flower

A TEACHER asked, one soft, spring day,
When slowly drag the study hours,
And healthy children long for play,
"My dears what are your favorite flowers?"

Said Marion, slowly, "I suppose
My favorite flower is the rose."
"Mine is the lily," answered Sue.
"I love," said Bess, "the violet blue."

"And I," laughed Jim, "the hollyhock."
But Dick replied, with roguish look,
Tossing aside his slate and book,
"Give me the four-o'clock."

—Selected.

A Queer Birthday Party

AN idol that lives in a large temple not far from our home had a grand birthday party to-day. Just how old this idol is, or how it can have a birthday at all, I do not understand; for it was never born, but was made by men's hands of wood or stone or metal. This idol is kept in a large temple, where there are many priests to wait on it, and a great many people come to worship it. The priests seem to like to smoke and gamble better than work; so though the temple looks very well on the outside, it gets very dirty inside, and things lie about in disorder.

Once a year, on what is called its birthday, this idol is taken out, and carried with great parade through the streets. Wealthy people give a great deal of money to supply the expense of the party; and as the idol passes the shops, large bunches of firecrackers are fired off as a token of respect for it. Sometimes priests run before the idol, and call on the people to worship it as it passes.

The procession which carried this idol was so long that it took more than half an hour to pass. We knew it was coming, so the children kept watch at the window to see it. About noon five men rushed past, three with shrill fifes, and two clanging brass cymbals. At the sound the people flocked into the street. Then came a band of soldiers to clear the street. Priests followed after them in bright silk robes and very wide straw hats hanging on their backs; then came the long, long train. There were many children dressed in silk robes, richly embroidered in silk and gold and silver thread, with edgings of fine white fur. They were mounted on ponies spread with rich silks embroidered in the same way. Some of the children were small,—mere babies two or three years old,—and beside the groom who led the pony, a man walked on each side to keep them from falling off. Many were girls. Each child gets the use of its clothes free for the day, a lot of goodies to eat, and a present of money for taking part. Besides, the people think the idol will give it a blessing.

There were a great many rich banners, some with mottoes; but most of them were carried only to display their beauty. Many of them were finely embroidered by hand, and were very beautiful. It must have taken one person several years to do a single piece. There were large umbrellas with deep embroidered borders a yard wide, and a long silk fringe all around the border. These were carried high on long poles. Some required three men to support them.

As the procession passed we noticed that most of the men were beautiful only on the outside. That is, the beautiful temple garments were thrown on over coarse and even soiled and ragged garments; and looking still more closely, we could see in the faces and bodies of those idol-worshippers the deep marks of sin. There were the thin, bony forms of opium slaves, and hunchback cigarette smokers, who had learned many degrading vices in childhood. There were bleared



FIVE IDOLS IN A CANTON TEMPLE

faces and dull eyes. The words beggars, gamblers, street-hangers seemed written on the face or form of most of them.

Clang! Clang! Clang! Here comes the idol almost at the last—an ugly-looking little piece riding on a big ebony throne carried by a number of men belonging to the class which I have just described.

Crowds of people followed after the senseless thing, and little by little the streets became quiet after the idol had been placed in the temple.

Just at sundown the idol was taken out again, and treated to firecrackers and to fireworks. It is said that whoever catches the spent rockets as they come down will have good luck. That is, he will have sons, or long life, or happiness, or riches, or whatever he most wishes for. The crowd nearly trampled people down, trying to catch the broken rockets.

As the sun dropped out of sight, darkness sent the crowds back to their homes; but I see them still—the sweet, innocent faces of boys and girls, the hard, sin-scarred faces of the older devotees. It is a horrible prophecy that that birthday party makes. What can be done to save these innocent children from following in the footsteps of this other class?

MRS. J. N. ANDERSON.

Forests of Korea to Be Protected

(Concluded from page eight)

Rivers, and lumber operations are carried on in the mountain districts. But in the agricultural sections of the country, wood is very scarce, and the fuel problem is serious. Coal and other mines have been opened by Americans; and one of the most pressing needs is timber for use in and about the mines. In that country, as elsewhere, large quantities of timber are necessary in developing mining property, and it is noteworthy that a country as backward industrially as Korea can put into practise the principle that the only sure way of getting timber is to grow it.

ETERNAL life, the gift of heaven,
Best boon to mortals ever given.
Untold the love that laid the plan
To save from death poor mortal man.
Bankrupt, o'ercome with sin and blame,
We were undone till Jesus came;
But he, the pitying Saviour, said,
"I'll rescue thee, and die instead."

MRS. PAULINE ALDERMAN.

Preserving the Black Fig

THE black fig of California, because of its rich flavor and tender skin, requires more than ordinary care in its preservation. The first thing to be considered is the gathering of the fruit, which is not picked from the trees, as one might suppose, but is allowed to fall to the ground, which it does when sufficiently ripe. Only the perfect fruit is picked up, and placed on trays in the shade; the rest, including bruised figs and fragments, are thrown out of the way, to make room for the fresh supply that is continually dropping from the trees.

The fruit on the trays, is allowed to dry for three or four days, preparatory to the "sweating process." Before undergoing this, it is washed carefully in several waters, and placed in the hot sun for an hour. Then it is ready to be "sweated." To accomplish this it is poured into a flour-sack, and a heavy weight, of about forty or fifty pounds, is placed upon it. In two or three days this is removed, and if the figs are moist and soft, they are ready for packing.

The next thing to be considered is how to pack them. For this purpose a large wooden pail is procured, and into it the fruit is poured and pressed down firmly. Here, it remains until repacked in permanent form. As soon as this can be done, small wooden boxes about ten inches long, six inches wide, and three inches deep are filled with the fruit. The figs are pressed between the thumb and forefinger until flat and smooth, and are then placed in even rows in the bottom of the box until a layer is formed. The second layer is so arranged as to cover all holes created in the formation of the first layer; and this process is repeated until the box is quite full, so that the lid goes on with difficulty. In the winter, when the boxes are opened, a beautiful sight greets the eye; for the shining black figs are wearing a sugary coat of white. They are delicious to the taste, and more than repay the painstaking effort one has put forth for their preservation.

MABEL SKELTON.

THE lives which seem so poor, so low,
The hearts which are so cramped and dull,
The baffled hopes, the impulse slow,
Thou takest, touchest all, and lo!
They blossom to the beautiful.

—Susan Coolidge.

Helped by Personal Effort or by Reading

"MANY have gone down to ruin who might have been saved if their neighbors—common men and women—had put forth personal effort for them."

He Couldn't Get Away From the Light

MR. A's wife became interested in present truth, but Mr. A was strongly opposed to her accepting it. In order to get his companion away from the influence of Seventh-day Adventists, he accepted a position as public school-teacher in another State. It was impossible to get immediate possession of their new home, so they took temporary quarters in a little out-of-the-way place, where Mr. A felt sure that no one would find them.

One day, while at the home of his brother, Mr. A was approached by a canvasser, and invited to purchase one of our books. Upon discovering that it was an Adventist publication, he would not buy the book. The canvasser said that he was looking for Mr. A, and further added that Mrs. A had asked him to speak to her husband about buying one of the books. Still Mr. A refused to give his order, and in fact he did not even make his identity known to the canvasser.

When he returned home, he found his wife reading some tracts which the faithful worker had left. She soon began to keep the Sabbath, and later a minister was sent to the place. Mr. A heard the truth preached, and could no longer resist its appeals to him. He became the first elder of the church in that place.

Later he accepted an invitation to take charge of one of our schools in the State which he had left in order to get away from the message. Thus he taught the message he ran away from in the very State in which he had first heard it. He is to-day the principal of one of our leading schools. MORRIS LUKENS.

Only a Tract

WHEN we landed as representatives of the third angel's message on the northeast coast of the island of Jamaica, ten years ago, we found the people unwilling to hear the message. For a time they refused to take us seriously. Their pastors assured them that we were "mere wandering stars, here to-day, and tomorrow somewhere else." Under such conditions but few would even come to our meeting hall to hear the preaching of the Word.

So we scattered more diligently the seed in the form of the printed page, hallowed by prayer, and watered with tears. The Lord blessed wonderfully that seed-sowing. To-day there is in that town our second largest church in Jamaica.

In connection with this work were many interesting incidents, one of which I now pass on to you.

In the usual course of our distribution of literature, the little tract entitled, "The New Testament Sabbath," was placed in the hands of a man who proved to be an uninterested listener. Upon leaving the meeting, he evidently threw it away in the street. But it was not lost. A man from a village ten miles distant carried it home. In half of his house another man was living. The tract, after being for some time in the till of his trunk, was given to his three-year-old girl, who at once carried it to her friend in the other part of the house. This man after reading it, returned to the first man, saying, "Do you know that

this tract tells us that we are keeping the wrong day for the Sabbath? Where did you get it?" The other replied that he picked it up in the streets of Port Antonio. They then took their Bibles, and compared the tract and its message with the Bible, and began keeping the next Sabbath, not knowing that there was another Sabbath-keeper in their island.

At that time we had done all we could for the present in Port Antonio, and were looking for the Lord to lead us out to some other district, where the people would hear the message. By this means he led us the way he wished us to go, and a good church of believers was raised up, which has remained faithful to this day; and the first Seventh-day Adventist church building in all that part of the island was erected in that place. This gave an element of stability to our work there that dissipated the misrepresentation of our work on the part of our opponents. Its influence extended throughout the parish, helping in the gaining of the good results that have since accrued.

GEO. F. ENOCH.

Another Interesting Experience

IN one of the Middle States one spring all the workers were canvassing for "Christ's Object Lessons." Brother — and I were canvassing near a town located about twenty miles north of our home. One evening, in making plans for the morrow as to the direction we should take on our journey, we decided to go north; but the next morning, after breakfast and a season of prayer, we, with one accord, agreed to go south. On the following evening, after a fairly successful day's canvass, Brother — suggested that we stop at the home of some of his mother's old friends, who lived near, and see if we might stay all night with them. We received a warm welcome from these friends, and after supper had a long talk with the family (consisting of father, mother, and grown daughter) about the truths for this time. As the family had a number of relatives who were Adventists, some of them being well-known ministers, our talk naturally turned to the importance of obedience to the plain commands of God.

After we had gone to our room, Brother — asked if I noticed how earnestly the daughter listened to what was said. Then, after a season of prayer for the members of the household, we retired. Next morning I had a talk with each member of the family, finding our host alone as he was feeding his stock, and the daughter as she was milking the cows. After breakfast the daughter gave me another opportunity to speak to her about accepting Jesus, as she took up my book, "Christ's Object Lessons." As we talked, the Spirit of God moved strongly upon the young woman's heart. In the course of our conversation Brother — came in, sat down at the organ, and began to sing. After the song, all knelt in prayer, and when we arose the victory had been gained, the daughter having yielded her life to the Saviour.

I have seen that young woman but once since that time. She attended a service we were holding the next Sunday evening in a country schoolhouse a few miles north of her home, and when an invitation was given those present to express their desire to unite with the commandment-keeping people, she stood up, and publicly acknowledged her desire to be one of the Lord's children. Later on I learned that she was baptized and united with the church near her home.

W. C. HANKINS.



M. E. KERN
MATILDA ERICKSON

Chairman
Secretary

Study for the Missionary Volunteer Society, Sabbath, July 4

Religious Liberty — I

Program

OPENING EXERCISES:—

Song.
Prayer.

GENERAL EXERCISES:—

The Fundamental Principles of Religious Liberty.
Religious Liberty Notes.
Song.
Consecration Service: Subject, Liberty in Christ.
Song.
Benediction.

The Fundamental Principles of Religious Liberty

THE great underlying principle of religious liberty, and the one from which every other principle emanates, is that every person should cheerfully accord to every other person the full and free exercise of the same rights that he desires for himself. This principle is comprehended in the words of the great Author of religious liberty in the Golden Rule: "Whatsoever ye would that men should do to you, do ye even so to them." When the principle voiced by these words is exemplified in the life of each individual, there will be no invading of the rights of another; but each person will leave every other person free in the exercise of those things that in his own judgment will afford him the greatest degree of happiness and pleasure. If the principle expressed by Jesus in the golden rule was regarded by all in both private and public life, it would revolutionize every department of society; and there would be no effort on the part of any to secure laws that would require others to act contrary to their own convictions on any religious question, as no one would wish to be compelled to conform to the ideas of another against his will.

This principle was not recognized even by the apostles themselves, for when the Samaritans did not manifest respect toward Jesus, they said: "Lord, wilt thou that we command fire to come down from heaven, and consume them?" But Christ rebuked them, saying, "Ye know not what manner of spirit ye are of."

In view of this teaching, all attempts to compel others to act contrary to their own conscience in matters of religion should be forever abandoned. This result, however, can be secured only as individuals escape from the bondage of sin, and are free in Christ.

One of the most remarkable illustrations of true liberty is the freedom that God the Father has given to all the heavenly beings. Satan took advantage of this, and as a result was cast from heaven; but even since then, God has permitted him to exist. However, the time will come when, as the result of his evil course, he will be bound, deprived of his freedom for a millennium, and then destroyed forever.

When man was created in the beginning, the Lord gave him the same freedom that the angels enjoyed,

but warned him of the results which would follow disobedience. This illustration of God's attitude toward our first parents shows the falsity of the claim of many who accuse God of being arbitrary. Had the Lord made man without the freedom of choice or liberty, he would have been an automaton, a mere machine,—an existence worse than that of a slave under the oppressive rule of a heartless master.

The idea of enforcing upon others any religious duty, even though such duty was in harmony with God's Word, received a fitting rebuke from Jesus when he said: "If any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day." From these wonderful words, it will be observed that all judgment concerning one's belief is to be suspended until God himself shall judge men at the last day."

The idea that many have of religious liberty is to grant nothing contrary to their ideas of thinking. This conception of religious liberty is not that of a Christian, but of a bigot. Thomas Jefferson defined the bigot's creed as follows:—

"I am in the right, you are in the wrong. When you are the stronger, you ought to tolerate me; for it is your duty to tolerate truth. But when I am the stronger, I shall persecute you; for it is my duty to persecute error."

Cardinal Gibbons, in his work entitled "The Faith of Our Fathers," page 269, gives the following definition of religious liberty: "I shall quote the great theologian Becannus, who taught the doctrine of the schools of Catholic theology at the time when the struggle was hottest between Catholicism and Protestantism. He says that 'religious liberty may be tolerated by a ruler when it would do more harm to the state or to the community to suppress it.'"

This is a significant definition of liberty from the greatest Catholic in America; for, in substance, he teaches that religious liberty should be repressed unless it is expedient for the Roman Catholic religion to tolerate it. All can see that such a definition is foreign to the principles taught in the gospel of Jesus Christ.

There are multitudes of men and women, both young and old, who are being taught these perverted ideas of religious liberty; hence it is important that those who have the light on this vital question should let it shine.

K. C. RUSSELL.

Religious Liberty Notes

(To be given by different members)

IN "The Workingman's Sunday," Rev. William Channing Gennett says: "The church-goers have no more right to say to the riders, and the ball-players, and the show-seekers, 'Stop,' than these latter have to say to the church-goers, 'Don't you go.'"

Alexander Campbell in the Washington (Pa.) *Reporter* of 1821 says: "There is no precept or command in the New Testament to compel by civil law any man who is not a Christian to pay regard to the Lord's day."

Rev. W. A. Dawson of Augusta, Kan., recently read a paper before a body of ministers on the subject, "Authority in Religion." He gave utterance to this gospel principle, "All authority in religion comes from

Christ." In view of the prevailing spirit of the times, that majorities should control in religious affairs, it is not surprising that this sentiment was opposed.

On June 5, 1908, in Topeka, Kan., the supreme court of Kansas will argue as to whether or not Sunday baseball-playing is an offense against the law.

The last miracle that Jesus performed, which was that of restoring the ear of the servant of the high priest that Peter had severed with his sword, stands as an everlasting rebuke against the use of the sword—civil power—in the defense of religion.

In the *Century Magazine* of October, 1900, page 939, in the article entitled, "Civic Helpfulness," President Theodore Roosevelt said: "In this country we are long past the stage of regarding it as any part of the state's duty to enforce a particular religious dogma. . . . The creed which each man in his heart believes to be essential to his own salvation is for him alone to determine."

The *Washington Post* of May 15, 1908, contains the following item from the recent Methodist General Conference, held in Baltimore, Maryland: "Another bitter attack upon the Roman Catholic Church characterized the meeting of the General Conference to-day, when Bishop Neely criticized the record of that church in South America, and accused it of mingling in the politics of this country, declaring that its influence is felt in our State and municipal governments and at Washington." When one considers the efforts which are being exerted by this denomination in making "its influence felt in our State and municipal governments and at Washington" on the question of Sunday legislation, it would appear that her criticism of the Roman Catholic Church would be a case of the "pot calling the kettle black."

In *The Forum* for April, 1894, President Theodore Roosevelt has an article entitled, "What 'Americanism' Means," from which we quote the following: "It is not only necessary to Americanize the immigrants of foreign birth who settle among us, but it is even more necessary for those among us who are by birth and descent already Americans not to throw away our birthright, and, with incredible and contemptible folly, wander back to bow down before the alien gods whom our fathers forsook. . . . We [Americans] are opposed to discrimination against or for a man because of his creed. We demand that all citizens, Protestant and Catholic, Jew and gentile, shall have fair treatment in every way; that all alike shall have their rights guaranteed to them; that the adherents of each creed shall be given equal and exact justice, wholly without regard to their religious affiliations; . . . that all alike shall be treated without any reference whatsoever to the creed that they profess. We maintain that it is an outrage, in voting for a man for any position [how about enacting laws for him to observe?], whether State or national, to take account of his religious faith, provided only he is a good American. . . . There are certain ideas which he [the immigrant] must give up. For instance, . . . he must learn that we exact full religious toleration, and the complete separation of church and state." It is hoped that President Roosevelt, and all the presidents succeeding him, will maintain and apply that principle when a Sunday bill is finally submitted to him or to them for signature.

From a four-page leaflet recently issued by the International Reform Bureau, under the suggestive sub-

heading, "How the Bureau Influences Legislation," we quote the following. "When Congress is in session, the superintendent, Dr. Crafts, and his associates are continually on the watch to prepare and inspire bills, amendments, or resolutions, in harmony with the bureau's work. These are introduced in Congress by friendly Senators and Congressmen. Then we follow up these bills, etc., by 'Christian lobbying,' in personal, face-to-face interviews with our national legislators, explaining the bills and urging their passage. The better-class constituents of Senators and Congressmen, who are doubtful, indifferent, or hostile to these moral measures, are notified and aroused by our bureau through letters and telegrams. Our bureau has thousands of members among these constituents in all parts of the country. When appealed to, they generally voice their sentiments in letters or telegrams to their representatives in Congress, and thus many a moral victory has been made possible. This hearing 'from home' has a wonderfully bracing effect upon the moral backbone of many men in Congress." From the methods employed by the International Reform Bureau, outlined in the foregoing, one can appreciate the following statement recently made by a United States Senator, when interviewed in reference to the Johnston Sunday bill for the District of Columbia, which passed the Senate May 16: "I am opposed to this kind of legislation, but there has been such a pressure, we had to do something."

K. C. RUSSELL.

Liberty in Christ

OUTLINE of opening remarks to be given by the leader.

The Bondage of Sin. John 8:33, 34; Rom. 6:16; 2 Peter 2:19.

Freedom in Christ. Luke 4:18; Matt. 1:21; Rom. 8:2; John 8:36.

Missionary Volunteer Reading Course — No. 33

"Pastor Hsi," pages 307-398

CHAPTER XXI: How did the change from refugees to missions influence the work done by the stations? Tell about the visit to Chao-ch'eng. What in the old refuge-keeper's story impresses you most? Why? How would you characterize Hsu?

CHAPTER XXII: Who visited Hsi at "Middle Eden" in 1894? How were they received? How did Hsi show his anxiety for Mr. Hoste's welfare? What do you think of the rules laid down for "Middle Eden"? How are they a further revelation of Hsi's character? Write a short paragraph on his characteristic saying, "Everything has a great truth underlying it." Show how he prayed about everything. What was his reason for so doing? What spiritual lesson did he draw from the loss of the sheep? What proof of Mrs. Hsi's faith in God is found in this chapter? Note how Hsi met the little daily annoyances and interruptions.

CHAPTER XXIII: What means did Hsi use in developing native workers? What was especially impressed upon Mr. Hoste's mind during his years of intimate association with native workers? What was the secret of Li's successful missionary career? Tell something of the conference held at Hung-tung in 1894. What do you think of the unanimous resolution of the Hung-tung church? How was the strength of the resolution soon tested? How did God answer the

prayer offered in Shao's orchard? How were the workers at Kieh-hsiu reconciled to one another? Do you find anything in this chapter that indicates that Hsi has grown in the Christian graces? Explain.

CHAPTER XXIV: Upon what occasion did Hsi preach his last sermon? Give his text. As your sympathetic interest follows him through his last interest, what impressions did you receive? What comforted Mrs. Hsi in her sad bereavement? (While according to Bible teaching we can not agree with the statements found on page 390, we are grateful to believe that this earnest worker probably sleeps in Jesus, and will come forth in the resurrection morning to receive his reward.) Who took charge of Pastor Hsi's work? Ponder carefully the questions on page 393. How will you answer them?

What is the author's special request in the open letter? Why is speedy work for China urgent? Explain the words above the chart on page 399, "Without hope and without God in the world."

Keep at It

SEVERAL years ago, when the canvassing work was flourishing, Elder F. L. Mead said, in one of his talks, that there were a thousand regular canvassers in the field, besides quite a large number of "minute men." By "minute men" he meant those who would quit in a minute. These are the men that are not wanted.

There is one thing that is testing many of our young people right now. Last autumn a large number began the Missionary Volunteer Reading Course. From reports that are coming in we fear that many have fallen behind. Doubtless only a very, very few have any excuse except their lack of keep-at-iveness. Let this work, which you laid out for yourself, pass unfinished, and you have put a defective brick into the building of your character. The knowledge of this defect will make you more careless about other things; and before you are aware of it, your building will be one that can not stand the tempests of these last days.

Let all who are behind, arouse themselves and finish the work at any sacrifice of ease and pleasure. The good you will get from the reading, and from the finishing of a task once begun, will amply repay you. The lessons in "Early Writings," "Into All the World," and "Outline of Mission Fields," can be procured in leaflet form at five cents each.

A worker in a foreign field, writing of the Young People's work, says: "One thing rejoices me — the young people in the movement seem to be really *doing*. You know I would give much more for a pound of doing, than for a pond full of promises. What we need for the field to-day is a lot of first-class, self-denying, stick-to-it, never-to-be-discouraged, adaptive Christian missionaries. The field is riper all the time; but the more mature the field is, the more of the power of God the church requires to be enabled to do the reaping properly."

M. E. KERN.

"If from the tree of promised mercy thou
Wouldst win the good which loadeth every bough,
Then urge the promise well with pleading cries,
Move heaven itself with vehemence of sighs;
Soon shall celestial fruit thy toil repay —
'Tis ripe, and waits for him who loves to pray.
What if thou fail at first, yet give not o'er,
Bestir thyself to labor more and more;
The tree will drop its fruit when two agree;
Entreat the Holy Ghost to give thee power,
Then shall the fruit descend in joyful shower."



I—The Call of Gideon

(July 4)

LESSON SCRIPTURE: Judges 2:16-18; 6.

MEMORY VERSE: "I will call upon the Lord, who is worthy to be praised; so shall I be saved from mine enemies." Ps. 18:3.

Review

Whom did the Lord choose to be leader of Israel after Moses? After subduing the chief cities of Canaan, how did Joshua divide the land? Before he died, what did he urge the people to do? What did they promise?

Lesson Story

1. "And Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua." But instead of driving out the heathen nations that lived in the land, they let some of them stay. By and by the Israelites married among these heathen peoples, and learned their ways, and worshiped their idols.

2. "And the anger of the Lord was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies."

3. When trouble came upon them, and their enemies oppressed them, the children of Israel would turn to the Lord, confess their sins, and promise to serve him, if he would help them. And the Lord, who is ever merciful and gracious, would hear their cry, and raise up judges to deliver them from their enemies. But when the judge was dead, the people returned to their evil ways, and followed other gods. Many, many times this sad story was repeated in the history of the children of Israel.

4. "And the children of Israel did evil in the sight of the Lord: and the Lord delivered them into the hand of Midian seven years. And the hand of Midian prevailed against Israel: and because of the Midianites the children of Israel made them the dens which are in the mountains, and caves, and strongholds."

5. When the children of Israel sowed grain in their fields, the Midianites and the people of the East came into the land in great numbers at the time of harvest, and destroyed the grain. "For they came up with their cattle and their tents, and they came as grasshoppers for multitude. . . . And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the Lord." Then the Lord sent a prophet to tell the people that all this trouble had come upon them because they had not obeyed his voice.

6. One day a man of Israel, Gideon, the son of Joash, who had reaped a little grain, was threshing it secretly near the winepress, to hide it from the Midianites. "And the angel of the Lord appeared unto him, and said unto him, The Lord is with thee, thou mighty man of valor.

7. "And Gideon said unto him, O my Lord, if the Lord be with us, why then is all this befallen us? . . . And the Lord looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?

8. "And he said unto him, O my Lord, where-with shall I save Israel? behold my family is poor in Manasseh, and I am the least in my father's house. And the Lord said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man."

9. Gideon asked the angel for a sign. "And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it. And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth. And he did so.

10. "Then the angel of the Lord put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the Lord departed out of his sight. And when Gideon perceived that he was an angel of the Lord, Gideon said, Alas, O Lord God! for because I have seen an angel of the Lord face to face. And the Lord said unto him, Peace be unto thee; fear not: thou shalt not die."

11. After this the Spirit of the Lord came upon Gideon, and he blew a trumpet to call the men of Israel together to fight against the Midianites. He also sent messengers to some of the tribes, and all the men of war gathered at his call.

12. "And Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said, behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be dry upon all the earth beside, then shall I know that thou wilt save Israel by mine hand, as thou hast said. And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water.

13. "And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew. And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground."

Questions

1. How long did Israel serve the Lord, after becoming settled in the land of Canaan? What was one sad result of their not driving out the heathen nations?

2. What trouble did the Lord allow to come upon Israel?

3. When the children of Israel were sorely oppressed by their enemies, to whom did they turn for help? How did the Lord deal with them? When the judge was dead, what would the people again do?

4. Into whose hand did the Lord once deliver Israel? Why? How many years did the Midianites oppress Israel? Where did the children of Israel flee for safety?

5. What did the Midianites and the people of the east do every year about the time of harvest? In what numbers did they come? What did they do? What was the condition of the children of Israel? By whom did the Lord send a message to his people when they cried to him? What did this prophet tell them?

6. Who was Gideon? Who appeared to Gideon one day as he was secretly threshing a little grain? In what words did the angel speak to Gideon?

7. What question did Gideon ask the angel? What did the Lord tell Gideon he must do?

8. What did Gideon then ask? What did he say about his family? What about himself? What cheering promise did the Lord make to Gideon?

9. What did Gideon wish the angel to give to him? What did he bring to the angel? What did the angel tell Gideon to do with these things?

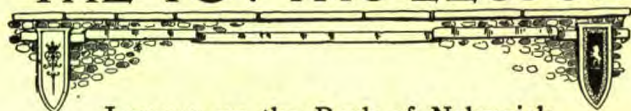
10. What miracle did the angel perform? What became of the food? What did Gideon know when he saw this miracle, and the angel departed out of his sight? What did he say? What did the Lord say further to Gideon?

11. What came upon Gideon after this? What did he do? How did he call for volunteers from other tribes?

12. Before going out against his enemies, what sign did Gideon ask of God? How was his wish granted?

13. What further sign did Gideon ask of the Lord? How was this desire also granted?

THE YOUTH'S LESSON



Lessons on the Book of Nehemiah

General Note

THIS book is the last of the historical records of the Old Testament. At this time it appears that Ezra the scribe gathered together all the books which now comprise the Old Testament (except Malachi) and compiled the Scriptures, dividing them into three parts, first, the Law; second, the Prophets; and third, the Hagiographa; i. e., the holy writings. To these divisions our Saviour apparently made reference when he said: "These are the words which I spake unto you, while I was yet with you, that all things might be fulfilled, which are written in the law of Moses, and in the prophets, and in the Psalms concerning me."

A proper study of this book will help us to stand for the same reforms at this time,—a separation from the world, a strict observance of the true Sabbath, the conscientious payment of our tithes and offerings, a tender care for the poor and distressed,—and give us courage in the face of our enemies to be fearless of their threats but fearful of their blandishments.

I — Prevailing Prayer

(July 4)

MEMORY VERSE: "The effectual fervent prayer of a righteous man availeth much." James 5:16.

Questions

1. How many years intervened between Ezra's going up to Jerusalem and the opening of the book of Nehemiah? Compare Neh. 1:1; 2:1; with Ezra 7:7.

2. Where was Nehemiah? Neh. 1:1; note 1.

3. From whom did Nehemiah learn of the situation in Jerusalem? Verse 2.

4. Describe the condition of Jerusalem at this time. Verse 3.

5. How did Hanani's report of the condition of Jerusalem affect Nehemiah? Verse 4.

6. What did he do? Verse 4, last part.

7. What shows that he was intensely in earnest? Verse 6.

8. In what characteristic did Nehemiah's prayer resemble the prayer of Daniel and Ezra? Compare Dan. 9:3-15 with Ezra 9:5-15.

9. What promise did he plead? Neh. 1:8, 9.

10. Where is the promise recorded to which he referred? Deut. 30:1-6; 4:27-32.

11. How does Nehemiah speak of his brethren? Neh. 1:10.

12. Whose prayer does Nehemiah pray that God will hear? What was his position? Verse 11.

Note

1. "Shushan, the capital of Elam and a very ancient city. It is mentioned in the inscriptions of Assur-bani-pal as captured by him, about B. C. 650, and a plan of the city is given. It passed into the hands of the Babylonians at the division of the Assyrian empire between Nabopolassar of Babylon and Cyaxeres of Media. In the third year of Belshazzar Daniel was at Shushan 'on the king's business,' when he beheld 'the vision of the ram and the he-goat.' Dan. 8:1, 2, 27. The conquest of Babylon by Cyrus transferred Shushan to the Persians, and it became the capital and chief residence of the Achæmenian kings, being cooler than Babylon and more central than Ecbatana and Persepolis, their summer resorts."

Memory Verse Illustrated

MISSIONARY experiences offer many striking instances of divine promise fulfilled. It is told of Hudson Taylor, that at one time his prayers were the direct means of delivering from a terrible fate the ship that was conveying him to his distant field, with all her crew.

After the ship had been long on its way, hindered by calms and contrary winds, an island was sighted. It was recognized as the abode of fierce cannibals, who knew no pity. Just at this time the wind died away, and the vessel lay helpless on the glassy sea, slowly but surely drifting on to the fatal shore. With grim delight the island savages saw the plight of the ship, and in sight of her crew made preparations for the coming feast of human flesh.

The captain sought his missionary passenger. "You believe that God hears prayer. Call on him. Unless your praying is a real thing, we are doomed."

"I will pray," quietly responded Mr. Taylor, "on condition that you set your sails to catch the breeze that God will send."

The captain, who was not a believer, refused to make a spectacle of himself by unfurling the sails in a dead calm. Mr. Taylor was equally firm in refusing to pray until the ship was put in readiness to avail itself of the answer. Nearer and nearer the shore they drifted, until in affright the captain unfurled the sails to receive the wind of which as yet they could see no sign.

Mr. Taylor retired to his cabin, and laid the case before the Lord. He quoted the promises, and asked that since he had brought him so far on his way, he might be permitted to carry on his work in the dark places of the earth. Like Paul, he besought the Lord to give him the lives of those on board. While he was still praying, there came a loud knock at the door. "Are you still praying for wind?" asked the voice of the captain. "Yes," was the response. "Well," said the voice, "you had better quit praying, for we have more wind now than we can manage."

It was indeed true. When the ship was within a few rods of the shore, the wind came up suddenly with such force as to blow the vessel out to sea, out of sight of the island which threatened such direful things.—*Selected.*

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A Good Word for the Indian

C. L. HALL, of North Dakota, in the *American Missionary*, has this to say concerning the Red Man: "In one way he is our superior. In his native tongue he does not swear, and he does not make ungrammatical mistakes. His sensitiveness to incorrect speech is one reason why he is so reluctant to try to talk in broken English.

"He has great self-respect. He looks you in the face as an equal. He has readily adopted the custom of shaking hands, and does not forget to do it ceremoniously with ungloved hand; but he will not touch his cap. To reduce him to slavery is to annihilate him. This is a good quality. In a country where every citizen is a king, he will take his place as a kingly citizen; and the assumption of civic duties will tend to keep self-respect from passing into the self-conceit of the old Indian, who with lordly sweep of the blanket and upturned nose, discourses of the superiority of his race over the incompetent and treacherous invader of his home land.

"Added to his self-respect there is a native dignity about him—a certain formality and style. He addresses you as 'my friend.' To his child it is not, 'Billy,' but 'my son.'"

A Quick Transformation

"'It doesn't take long to make an American out of an immigrant,' said one who witnessed such a transformation recently. A Polish girl on her release from Ellis Island, New York, was met by two women, and the two crossed Battery Park just ahead of the observer, reaching the upper deck of the ferry house, for which they were bound, just a moment or two before her. But in that moment or two the immigrant had disappeared. The shawl that covered her head and shoulders had been pulled off, her hair had been 'fixed,' and a brand-new hat and wrap had been donned. The two older residents of the country had brought the finery along, to make the newcomer fit to be seen going home with them."

It would have taken longer to change the Polish girl to an American had she not been submissive to those who had made the necessary provisions for her transformation. So it is with the changing of a sinner to a child of God. It does not take long to make a complete transformation if the person is wholly responsive

to the will of Him who has made every provision for the conversion of the chief of transgressors. To her friends it would have seemed foolish had this immigrant girl resented their kind offices, and insisted under her new environments on clinging to her old customs. Even more unwise must it seem to our loving Saviour when we hold tenaciously to those habits and customs that put us out of harmony with heavenly conditions. Why not quickly respond to every wish of our Redeemer in his effort to make us honorable citizens of the new earth?

Neglected to Tell of the Pardon

PARDON has been obtained through our blessed Saviour for every sinner. These pardons have been committed to us as Christians to deliver to those who must suffer eternal death, unless they accept the pardon freely offered them. Are we making every effort possible to deliver these messages of mercy and love entrusted to our care? The inexcusable sin of a Christian's effort to interest those condemned to death in everything but the one thing essential to their salvation, is forcefully revealed in the following illustration taken from an article in *Word and Work*:—

"Suppose that in Newgate jail, in London, there is a prisoner condemned to death; he is to be executed in a week. Suppose I were near to the king, and he were to say, 'Would you like to take a message to that man, a free pardon?' 'Yes, I would like it very much.' 'But he is a very obstinate man, and if you go, you must go in my name, and beg and beseech him to accept the pardon.' So I agree to this, and I get the pardon signed and sealed. I take the train to London, and get into a coach to drive to the prison. On the way I stop at a florist's, and buy the finest bouquet of flowers I can get; then I go to another shop, and say, 'Have you any interesting new songs?'

"I buy several. Then, with the flowers in one hand and the songs in the other, I go to the prison gate. I knock; the turnkey says: 'What do you want?' I show him the king's orders for admittance, and he lets me in, and takes me to the condemned criminal's cell; he opens the door, and lets me in beside the manacled prisoner, and he tells me I have only thirty minutes to stay there.

"I say to the poor man, 'My friend, I have seen the king.' 'Have you?' he says. 'Yes.' And then I begin to tell him about the king, about the palace, and to describe the pictures and the gardens. Then I tell him of the king's kindness to me, and so the time passes away. Then I say: 'Here's a bouquet of flowers I have brought to you.' He stretches out his hand with the clanking irons on it and takes the flowers. 'Now I have some new songs; shall I sing them?' 'You may sing if you like.' So I sing one after the other, and when I have nearly finished the last one, the turnkey comes and says: 'Time's up. You can't stop another minute.' Then I go out, the door is shut, the great iron gate is closed after me; and all the time I had the pardon in my pocket. I was to have prayed and besought him to accept it, but I have never mentioned it. I have entertained him; but I have not given the message. I was to have begged and reasoned with him to receive the pardon; but I have not spoken of it. Have I been faithful?—No, I have not. Am I not as bad as the man himself? Is not his blood upon me?"