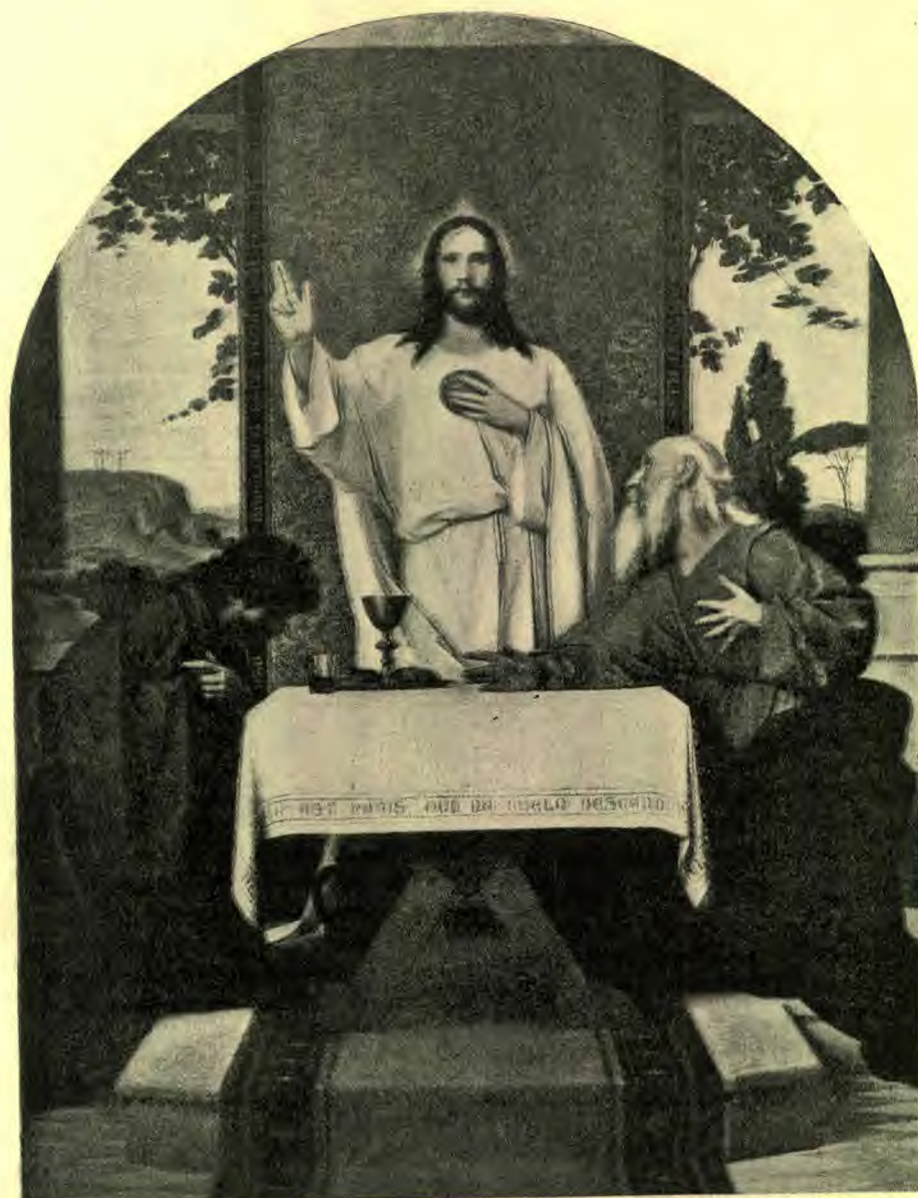


The YOUTH'S INSTRUCTOR

Vol. LVI

June 30, 1908

No. 26



From Painting by Miller

"SUPPER AT EMMAUS"



THE publications of the United States and Canada are estimated to number twenty thousand.

TWELVE billion copies is the estimated aggregate circulation of newspapers throughout the world, for which 781,250 tons of paper are required.

THE tunnel recently opened under the Hudson River is the third attempt to connect New York City with the Jersey shore, and has thus far taken about seven years. The tunnel consists of two steel tubes fifteen feet in diameter, sunk to a maximum depth of ninety feet below the surface of the river.

THE Wright brothers, of Dayton, Ohio, have made successful flights in their air-ship, covering nearly a mile a minute. The inventors seem to have entire control of their machine while in flight. It seems very probable that they will receive orders from the government for machines for the War Department.

ENGLAND is preparing to make a strong fight this summer against flies. A determined effort will be made to cleanse the cities of all places where refuse accumulates, so that the breeding-places of flies may be destroyed. It is said that the fly is more dangerous than the mosquito as a spreader of disease. It would not therefore be objectionable for America to join the mother country in this sanitary fight.

THE average age of some of the best-known birds are thus given: Blackbird lives 12 years; blackcap, 15; canary, 24; crane, 24; crow, 100; eagle, 100; fowl, common, 10; goldfinch, 15; goose, 50; heron, 59; lark, 13; linnet, 23; nightingale, 18; parrot, 60; partridge, 15; peacock, 24; pelican, 50; pheasant, 16; pigeon, 20; raven, 100; robin, 12; skylark, 30; sparrow-hawk, 40; swan, 100; thrush, 10; and wren, 3 years."

ONE hundred scholarships for the Washington Foreign Mission Seminary are wanted, and our people are looking to our Missionary Volunteers to raise them. A scholarship consists of sixty shares of \$2.50 each. Every one who takes one or more shares will receive a certificate containing a picture of the seminary, and showing the number of shares taken. Thousands of young people, waiting to respond to missionary calls, insure a successful scholarship campaign.

THE vice-president of the United States presides over the Senate, and succeeds to the president's office, should it be vacated by death or disability, by impeachment or by resignation. As heir to the presidency, he must possess the same qualifications as the president. He must be a native-born citizen of the United States, thirty-five years of age, and have been for fourteen years resident within the United States. He is chosen at the same time, in the same manner, and by the same electors, as the president. In view of the fact that five of the twenty-five men who have been elected president have died during their term of office, thus permitting five men who had been elected to the second place to reach the first, it would seem that much care would be given to the selection of the vice-presidential candidate.

OF the five vice-presidents elevated to the chief magistracy through the death of the presidents, each cherished the natural ambition to succeed himself in the regular manner. But of them all only one, Theodore Roosevelt, has realized the ambition. — *Chicago Record-Herald*.

ALL kinds of guesses have been made as to the number of one-dollar bills that would be required to equal the weight of a five-dollar gold piece. The guesses range as a rule, from about 50 to 500. And when a humorist in the subtreasury asks a visitor which he would prefer, all the five-dollar gold pieces he could lift of the same weight in one-dollar bills, the visitor immediately votes for bills, imagining as he does that the proportion will be about ten to one in favor of one-dollar bills as against the gold. As a matter of fact, there is very little difference between the weight of one five-dollar gold piece and five one-dollar bills. To be exact, just six and a half bills will balance the five-dollar gold-piece. — *New York World*.

Solving the Sleepy-Time Problem

NOT infrequently in large families an older daughter has to share the responsibilities of the mother. The following incident related by Mrs. M. B. Griffin in the *Circle* may be of service to such:—

"Last summer, while visiting a friend, I was strongly impressed by the manner in which the children went to bed. I had been in so many places where discord and strife were predominant at this hour that the change came as a pleasant surprise. There were six children in all, the oldest being ten. They prepared for bed quietly, each helping the other with any refractory buttons or pins, and when all were undressed, they knelt down in a row, and repeated the evening prayer in unison. When the last child was in bed, they sang, not loud and shrill, but sweet and low, some of the nursery songs so dear to the hearts of children. Within ten minutes their voices had died down to a sweet silence, broken only by their regular breathing. The mother said the bedtime was the most longed-for time of the day, and that it has always been so. She had used this practise with her first child, and kept it up with the others."

THE best motto for a long march is, "Don't grumble. Plug on." You hold your future in your own hands. Never waver in this belief. Don't swagger. The boy who swaggers, like the man who swaggers has little else that he can do. He is a cheap-jack, crying his own paltry wares. It is the empty tin that rattles most. Be honest, be loyal, be kind. Remember that the hardest thing to acquire is the faculty of being unselfish. As a quality it is one of the finest attributes of manliness. Love the sea, the ringing beach, and the open down. Keep a clean body and a clean mind. — *Sir Frederic Treves*.

Marks of a Man

Surrendered life—allegiance to his Maker and King.

Separation from sin—in the world, but not of it.

Struggle—the good fight, the great controversy.

Self-mastery—the work of the will. "He conquers who conquers self."

Service—"workers together with Christ." Giving is Living.

Song—"He is the happiest who renders the greatest number happy."

ERNEST LLOYD.

The Youth's Instructor

VOL. LVI

TAKOMA PARK STATION, WASHINGTON, D. C., JUNE 30, 1908

No. 26



A Visit to Seringapatam, Mysore, India

EARLY in 1908 a few of the workers in the cause of present truth in India, were together for a few days in the native state of Mysore. In a land of such tremendous distances as India, this is a great treat to us, which those who have never been placed in the same circumstances will have difficulty in appreciating. During these few pleasant days it was decided that



WHERE BRITISH PRISONERS WERE KEPT BY TIPPUSULTAN

the party should make a short trip to visit the scene of one of south India's most historic struggles, Seringapatam.

In one sense this place can be called a South Indian Waterloo. It was for many years the capitol of the great Vijaynagar dynasty. Away back in the dim past, just how far we can not tell, there dwelt here a most famous Brahmin, who has been deified by the Hindus of this part of India. The temple still standing, or a part of it, is said to have been built by him. The great Cauvery River, by a peculiar natural formation, so flows on each side of Seringapatam that a large island of some twenty-seven thousand acres in extent is formed. This tended to make it a sacred place to the devout Hindu worshiper, and also recommended it as a most easily fortified place to the astute Hindu rulers.

In 1564 A. D., the Mohammedan princes of the Decan, in their successful march to the southward, overthrew the Hindu dynasty of the Vijaynagar. Soon afterward, ambition seized the heart of a shepherd of the Mohammedan faith, who had hitherto been quietly herding his sheep on the heights of Kolar. This shepherd's name was Hyder Ali. He was given the captaincy in the army of the reigning raja, and because of his skill and daring, soon had a great number of men of kindred spirits gathered round him.

The raja soon saw the danger that threatened him from his aspiring cavalry captain, and, according to the Oriental custom of getting rid of undesirable rivals,

hired men to assassinate him. This plot was discovered by Hyder Ali, who escaped, gathered a large number of men around him, and succeeded in overthrowing the raja. His prime minister, who had been the leader in the plot against Hyder Ali, was confined the rest of his days in a small cage, and given only milk and fruit for a diet. Hyder Ali himself never occupied the throne: he was content to be the power behind the throne. He chose the successor of that raja in a peculiar way. He called all the children belonging to the royal family to one room, and threw a heap of toys among them. One of the princes grabbed the dagger that was among the toys, and was accordingly considered worthy to be the next raja. This prince died of smallpox some years later, and his two-year-old son was then imprisoned by the son of Hyder Ali, and kept in confinement until his death.

Hyder Ali's favorite son, Tippu Sultan, succeeded his father, and became one of the most famous of the rulers of South India. He was an ardent follower of Islam, and felt himself divinely commissioned to carry the Mohammedan religion to all parts of South India, and even to all parts of the world. He was successful in a wonderful way in India, and only the entrance of the British armies defeated his great ambition so far as India was concerned. However, the British army did not find it an easy task to conquer him. He was called "the Tiger of Mysore," and seems to have well deserved his name. He successfully encountered the British arms, and dictated terms of peace under the very walls of Madras.

At the battle of Pollilore, Sept. 10, 1780, in conjunction with his father, he defeated the English, and captured Colonel Baillie, the commander, and also many other British and Indian soldiers. For nearly four years these British soldiers and officers were imprisoned, and many succumbed to the atrocious treatment received.

In 1791 Lord Cornwallis, of Yorktown fame, marched against Seringapatam, and was compelled to withdraw for a year to Bangalore, partly on account of the early setting in of the rainy season and partly to the valor and bravery of Tippu Sultan and his army. The next year, however, Lord Cornwallis advanced, and inflicted a crushing defeat on Tippu, which resulted in terms of peace very favorable to the British, and in marked contrast to the humiliating terms of peace that had



THE MAHARAJA'S PALACE, MYSORE

been made about eight years before. Tippu gave his two sons to Lord Cornwallis as hostages, and they were taken to Madras.

But this did not deter the wily sultan from doing what he could to devise plans for regaining his lost prestige. In order to do this he at once secretly opened up negotiations with the French. The reader acquainted with history will at once remember that at this time Napoleon was in Egypt with a French army, with his chief object to aim as direct a blow at British supremacy in India as possible. Tippu sent an embassy to him appealing for an army with which to drive the hated Briton from India. The following is a message from Bonaparte to Tippu:—

"Bonaparte, Member of the National Convention, General-in-Chief, to the most magnificent Sultan, our greatest friend, Tippu Sahib.

"Headquarters at Cairo, 7th Pluviose, 7th year of the Republic, One and Indivisible.

"You have already been informed of my arrival on the borders of the Red Sea, with an innumerable and invincible army full of the desire of delivering you from the iron yoke of England. I eagerly embrace this opportunity of testifying to you the desire I have of being informed by you, by the way of Muscat and Mochaas, as to your political situation.

"I would even wish you could send some intelligent person to Suez or Cairo possessing your confidence with whom I may confer.

"May the Almighty increase your power and destroy your enemies.
(Signed) BONAPARTE."

When you know that as soon as Lord Mornington, viceroy of India, heard rumors of these negotiations, he sent against Tippu an army under Lord Harris, among whose leading officers was one Colonel Wellestley, who afterward, as the Duke of Wellington, defeated Bonaparte at Waterloo, you will appreciate more fully the situation. Had the English delayed another year, as they would have done if they had not moved so quickly after hearing of the negotiations with the French, there is no doubt that a good-sized French army would have been sent to the assistance of Tippu. As it was when the fort was finally captured, a detachment of nearly five hundred French officers and soldiers was taken.

The final capture of this almost impregnable fort, within which Tippu had stored sufficient for a twelve years' siege, was a feat of daring and valor that marked the British army that accomplished it as one of the most successful in the world. The sultan had so relied on what seemed to him impregnable defenses, that the final storming and capture came as an overwhelming surprise. As we stood on the walls of this dismantled fort, still showing, after the lapse of more than one hundred years, something of their former strength, and considered the bravery and courage necessary to accomplish the great feat of overcoming them, we thought, O for soldiers in the spiritual warfare, who will endure the hardness that the soldiers of Queen Victoria endured here on India's burning plains, in storming the citadels of heathen pride, bigotry and unbelief!

Just beneath us, in a part of the great outer walls of the fort, we see the dungeons, whose mouths are now uncovered, but which during those awful four years were underground with only an opening from the top. Around the walls, only a few feet apart, are great, rough projecting stones, with holes bored

through them, to which the unfortunate prisoners were closely chained. The sultan offered any of these European officers and men their freedom in the fort if they would only accept the Mohammedan faith, and drill the sultan's army after the English style. Their credit be it said that not one of the men yielded. They suffered exposure to the burning sun by day, and to the dew at night, were fed with coarse, rancid food in horse-nose bags, which was forcibly washed down with dirty water. Some were poisoned. Colonel Baillie died from exposure and lack of medical attention.

But the British soldiers were not the only ones who suffered such things from Tippu. Soon after he assumed the reins of power, he ordered the enumeration of all the native Christians on the west coast of his



PORTION OF WALL OF FORT STORMED AT CAPTURE OF THE FORT

dominions. It was found that there were about eighty thousand of them, who were divided into bands of ten thousand each, and sent under strict military escort to Seringapatam. Their church buildings were razed to the ground, and the *gurus*, or priests, had to flee from the country. Many who were unequal to the long and rigorous march, fell out by the way, and were either eaten by wild beasts, or perished from hunger and exposure. When they reached Tippu's capitol, fifteen thousand of the most able-bodied were forcibly circumcised, compelled to repeat certain Islamic phrases, and sent out to fight in Tippu's wars. The young women were torn from their parents and husbands, and compelled to marry Mohammedans, two hundred of the most comely going into the sultan's harem. The remainder were subjected to most cruel slavery. They still kept up their Christian worship, even under such discouraging circumstances. Amid dangers and trials they used to meet for prayer during the night in the underground vaults near their dwellings. But even here the secret spies of the sultan disturbed them, and many who were discovered at prayers were cruelly maltreated, and some were beaten to death.

The capture of the strong fortress by the British ended all the sufferings of these poor Christians, but there were only about twenty thousand left to return to their desolate homes on the west coast.

From the melancholy consideration of the sufferings of the British prisoners, and the native Christians in the fort, we pass on toward the summer garden and palace of Tippu, which is still preserved in good order. On the way we pass the Great Mosque, built by Tippu himself, and still used by the Mohammedans for worship. It was built on the site of an old Hindu temple. When Tippu was a boy, and was playing in the court of the temple with some other Hindu lads, a fakir passed that way and addressed the youthful Tippu as follows, "O fortunate child! when thou art made king,

raze this temple to the ground, and erect a mosque in its stead, and future generations will honor thee, and it will stand as a memorial to thee." In 1790 this very thing was done, and the mosque built by Tippu and his father. As we looked at it with its lofty minarets, we prayed that God would inspire his people who have money to rear memorials for God all through these heathen lands, whose doors would ever be open on the day God has blessed.

The pleasure palace, or summer palace, of the sultan is a large, roomy building, with spacious verandas, and a flat roof used for a terrace in the pleasant evenings and mornings of the tropics. It stands in the center of a garden very tastefully laid out, divided into fine plots, skirted with grassy edges separated by wide walks, and ornamented with rows of cypress-trees on either side. This was the sultan's favorite retreat from public business, and shows that notwithstanding his cruelty, Tippu had a taste for the pleasant things of life. All around the walls of this palace are paintings representing many different scenes connected with the reign of the Mohammedan princes. Among these is quite a large one representing the capture of Colonel Baillie's detachment by Tippu and his father. The British square is shown, with the Mohammedan infantry charging it from every side in overwhelming numbers. This building was occupied for some time by Colonel Wellesley, afterward the Duke of Wellington. The English resident was forcibly reminded of the habits of Tippu for some time afterward by the unexpected finding of tigers here and there in unexpected places. One of the toys discovered in the palace was a life-size automaton of a tiger, so set on springs that at the will of Tippu it could be made to spring and light on the person of any unsuspecting visitor, who of course imagined that he was assailed by a living tiger, much to the merriment of the monarch.

Our next place of visit was the mausoleum, in which lie buried the bodies of Hyder Ali, the mother of Tippu, and Tippu himself. As this was some distance away, we had to ride in bullock-carts, the ever-present mode of "rapid transit" in India away from the railways. The mausoleum is a magnificent square building surmounted by a dome with minarets at the four corners, and surrounded by a covered veranda. This veranda is supported by elegant pillars of black marble. The doors are inlaid with ivory. The tombs inside the building are covered with richly embroidered silk cloths. There is also a tablet on which the following sentences, among others, are inscribed in Persian: "The light of Islam and of the Faith has left this world. Tippu became a martyr for the faith of Mohammed. The sword was lost. The offspring of Hyder became a great martyr."

Tippu was slain in the siege while gallantly fighting against great odds. When one of his followers begged him to make himself known, that his life might be spared, he indignantly refused, and said that it was his ambition to die a martyr's death in the cause of Islam. No one who meets this spirit in Mohammedans again and again in all parts of the world but wishes that the spirit of loyalty and consecration would so infuse all the followers of the cross.

After visiting another point of interest, we returned to the railway station barely in time to catch our train. We felt that this visit had somehow brought us more in harmony with the traditions of the past of India, and that we could better appreciate its ancient civiliza-

tion, which so far antedates the settlement of our own country. We of the West sometimes think so much of our inventions, and other signs of material progress, which, after all, are only artificialities, that we forget the great past of some of these heathen nations, and are inclined to think of them as being peopled only by those who are both ignorant and degraded. It is quite a surprise to such to come in contact with so many evidences of an ancient civilization and learning. It is true that the failure to live up to the light which was theirs has caused them to sink away from what they once were, yet there is much good material in these Oriental lands that will be gathered out to have a home in the kingdom with us.

The missionaries that you have sent out to the mission fields trust that the young people of this denomination are getting away from the narrow, sectional feelings that actuate so many people in this world, and are developing minds and hearts that can take in something of the needs of all the world.

On bidding farewell to Seringapatam, we breathed a prayer that in the great spiritual warfare that has now begun in India for the closing up of the gospel work, there may be an army of young men and women raised up who shall be willing to brave the burning sun, the trying climate, and all the other inconveniences with even greater fortitude than did those in the armies that once struggled on this historic battle-field.

GEO. F. ENOCH.

Biography of J. Hudson Taylor

PERHAPS no missionary in our time has been more widely known and beloved than J. Hudson Taylor, the founder of the "China Inland Mission." In him we have an example of a life devoted to God, which is well worth considering by the student preparing for gospel work. Consecrated before birth to China's millions by his father, a fact of which he was ignorant until seven years after he had sailed for China, we need not wonder why his life was given to that field.

His childhood days were spent at Yorkshire, England. The first years of his youth passed in seeking the pleasures of this world. At sixteen he was converted in answer to the prayers of his mother, who at the time of his conversion was sixty miles away, alone in a room pleading with God for her boy. A few months after this there came to him the call for service. While alone, pouring out the gratitude of his heart to God for the joy of salvation which he had experienced, he asked the Lord to give him something to do for him. While waiting before the Lord, a deep consciousness that he was no longer his own settled upon him. Not long after this experience, he felt called to go to China. His firmness of conviction and faith in God were shown by the answer which he gave to a minister who asked him how he proposed to go to China. "I do not know at all," said Mr. Taylor. "It seems to me that I, like the twelve and seventy in Judea, must go without purse or script, relying upon Him who has called me to supply all my need." Many times in his life was he suffered to prove the truthfulness of this statement.

He at once started to prepare for his field. He read Medhurst's book on China, which emphasized the value of foreign missions, and after a time of preparatory study at home, he went to Hull for medical and surgical training. While there he accustomed

(Concluded on page seven)



The Spanish Inquisition — No. 5

William of Orange to the Rescue

To the famous William of Orange, better known as William the Silent, or Father William, the great work of leading the revolt for freedom was by right assigned. His is one of the most noble characters of which all history boasts. In 1564 he took the ground that the time for speaking out had arrived, and that brave and honest men could no longer keep still. He argued that an envoy of high rank should be sent to the king of Spain in his native land, and that he should be told in unequivocal terms how the people of the Netherlands felt toward him and his rule. "Let him," were his words, "be unequivocally informed that this whole machinery of placards and scaffolds, of new bishops and old hangmen, of decrees, inquisitors, and informers, must once and forever be abolished."

Even while the envoy was absent in Spain, the oppressive measures were pushed forward with unabated fury. Such a state of things was produced by this great wickedness, that the ordinary business of mankind was almost entirely suspended. Commerce came to a dead standstill. The great commercial city of Antwerp "shook as with an earthquake." Merchants from other lands, manufacturers, and artisans fled away; and the grass began to grow in the streets. Contemporaneous records tell that "famine reigned in the land. Emigration, caused not by overpopulation, but by persecution, was fast weakening the country. It was no wonder that not only foreign merchants should be scared from the great commercial cities by the approaching disorders, but that every industrious artisan who could find the means of escape should seek refuge among strangers, wherever an asylum could be found. That asylum was afforded by Protestant England, who received these intelligent and unfortunate wanderers with cordiality, and learned with eagerness the lessons in mechanical skill which they had to teach. Already thirty thousand emigrant Netherlands were established in Sandwich, Norwich, and other places, assigned to them by Elizabeth." . . .

This expatriation of these poor people came about on account of the sufferings imposed upon them in their native land. Where such terrible edicts were being daily enforced, where civil liberties were mocked at and trampled in the dust, it is only reasonable to suppose that commerce and manufactures would make their escape out of a doomed land with the utmost possible dispatch.

But neither edict, nor famine, nor persecutions, could shake the purpose of the sturdy Hollanders. They were determined to do as they pleased in things religious, and not to be oppressed in their civil rights so to do. In the early summer of 1566, "many thousands of burghers, merchants, peasants, and gentlemen were seen mustering and marching through the fields of every province, armed with arquebus, javelin, pike, and broadsword. For what purpose were these gatherings? — Only to hear sermons and sing hymns in the open air, as it was unlawful to profane the churches with such rites. This was the first great popular phase of the Netherland rebellion. Notwithstanding the edicts and the inquisitions with their hecatombs; not-

withstanding the special publication at this time throughout the country by the duchess regent that all the sanguinary statutes concerning religion were in as great vigor as ever; notwithstanding that Margaret offered a reward of seven hundred crowns to the man who would bring her a preacher dead or alive, the popular thirst for the exercises of the reformed religion could no longer be slaked at the obscure and hidden fountains where their priests had so long privately ministered. . . .

"On the 28th of June, 1566, at eleven o'clock at night, there was an assemblage of six thousand people near Tournay, at the bridge of Ernonville, to hear a sermon from Ambrose Willie, a man who had studied theology in Geneva, at the feet of Calvin, and who with a special price upon his head, was preaching the doctrines he had learned. Two days afterward ten thousand people assembled at the same spot to hear Peregrine de la Grange, who was of a noble family in Provence, with the fiery blood of southern France in his veins, brave as his nation, learned, eloquent, enthusiastic, who galloped to his field-preaching on horseback, and fired a pistol shot as signal for his congregation to give attention. Governor Moulbasis thundered forth a proclamation from the citadel, warning all men that the edicts were as rigorous as ever, and that every man, woman, or child who went to these preachings were incurring the penalty of death. The people became only the more ardent and excited. Upon Sunday, the 7th of July, twenty thousand persons assembled at the same bridge to hear Ambrose Willie. One man in three was armed. Some had arquebuses, others pistols, pikes, swords, pitchforks, poniards, clubs. The preacher, for whose apprehension a fresh reward had been offered, was escorted to his pulpit by a hundred mounted troopers. He begged his audience not to be scared from the Word of God by menace; assured them that although but a poor preacher himself, he held a divine commission, and that he had no fear of death; that should he fall, there were many better than he to supply his place, and fifty thousand men to avenge his murder.

"The duchess sent forth proclamations by hundreds. She ordered the instant suppression of these assemblies, and the arrest of the preachers; but of what avail were proclamations against such numbers with weapons in their hands? Why irritate to madness these hords of enthusiasts, who were now entirely pacific, and who marched back to the city at the conclusion of divine service with perfect decorum? All classes of the population went eagerly to the sermons. The gentry of the place, the rich merchants, the notables, as well as the humble artisans and laborers, all had received the infection. The professors of the reformed religion outnumbered the Catholics by five or six to one. On Sunday and other holidays, during the hours of service, Tournay was literally emptied of its inhabitants. The streets were as silent as if war or pestilence had swept the place. The duchess sent orders, but she sent no troops. The train bands of the city, the crossbowmen of St. Maurice, the archers of St. Sebastian, the sword-players of St. Christopher, could not be ordered from Tournay to suppress the preaching, for they had all gone to the preaching themselves. How idle, therefore, to send peremptory orders without a matchlock to enforce the command!

"Throughout Flanders similar scenes were enacted. The meetings were encampments; for the reformers now came to their religious services armed to the

teeth, determined, if banished from the churches, to defend their right to the field. Barricades of upturned wagons, branches, and planks were thrown up around the camp. Strong guards of mounted men were stationed at every avenue. Outlying scouts gave notice of approaching danger, and guarded the faithful into the enclosure. Pedlers and hawkers plied the trade upon which the penalty of death was fixed, and sold the forbidden hymn-books to all who chose to purchase. A strange and contradictory spectacle! An army of criminals doing deeds which could not be expiated at the stake; and entrenched rebellion, bearding the government with pikes, matchlocks, javelin, and barricade, and all for no more deadly purpose than to listen to the precepts of the pacific Jesus.

"Thus the preaching spread through the Walloon provinces to the northern Netherlands. Toward the end of July an apostate monk, Peter Gabriel by name, was announced to preach at Overwen, near Harlem. This was the first field meeting which had taken place in Holland. The people were wild with enthusiasm, the authorities beside themselves with apprehension. People from the country flocked into the town by the thousands. The other cities were deserted, Harlem was filled to overflowing. Multitudes encamped upon the ground the night before. The magistrates ordered the gates to be kept closed in the morning till long after the usual hour. It was of no avail. Bolts and bars were but small impediments to enthusiasts who had traveled so many miles on foot or horseback to listen to a sermon. They climbed the walls, swam the moat, and thronged to the place of meeting long before the doors had been opened. When these could no longer be kept closed without a conflict, for which the magistrates were not prepared, the whole population poured out of the city with a single impulse. Tens of thousands were assembled upon the field. The bulwarks were erected as usual. The guards were posted. The necessary precautions taken. But upon this occasion, and in that region, there was but little danger to be apprehended. The multitudes of reformers made the edicts impossible, so long as no foreign troops were there to enforce them. The congregation was encamped and arranged in an orderly manner. The women, of whom there were many, were placed next the pulpit, which, upon this occasion, was formed of a couple of spears thrust into the earth, sustaining a cross-piece, against which the preacher might lean his back. The services began with the singing of a psalm by the whole vast assembly. Clement Marot's verses, recently translated by Dathenus, were then new and popular. . . . No anthem from the world-renowned organ in that ancient city ever awakened more lofty emotion than did those ten thousand human voices, ringing from the grassy meadows in that fervid midsummer noon. When all was silent again, the preacher rose,—a little, meager man, who looked as if he might rather melt away beneath the blazing sunshine of July than hold the multitude enchained four uninterrupted hours long, by the magic of his tongue. His text was the eighth, ninth, and tenth verses of the second chapter of Ephesians; and as the slender monk spoke to his simple audience of God's grace, and of faith in Jesus, who had descended from above to save the lowliest and the most abandoned, if they would but put their trust in him, his hearers were alternately exalted with fervor or melted into tears. He prayed for all conditions of men—for themselves, their friends, their enemies, for the

government which had persecuted them, for the king whose face was turned upon them in anger. At times, according to one who was present, not a dry eye was to be seen in the crowd. When the minister had finished, he left his congregation abruptly; for he had to travel all night in order to reach Alkmaar, where he was to preach upon the following day.

"By the middle of July the custom was established outside all the principal cities. Camp-meetings were held in some places; as, for instance, in the neighborhood of Antwerp, where the congregation numbered over fifteen thousand; and on some occasions was estimated at between twenty and thirty thousand persons at a time, 'very many of them,' said an eye-witness, 'the best and wealthiest in the town.'"—*P. T. Magan, in "Peril of the Republic."*

Biography of J. Hudson Taylor

(Concluded from page five)

himself to endure hardness, and to economize by depriving himself of all the luxuries of life, in order that he might more largely assist in the spreading of the gospel; for it must not be left unmentioned that during all the time of his preparation he engaged in practical missionary work.

After years of training in hardships and difficulties, at the age of twenty-one he departed for China, on Sept. 19, 1853. He reached Shanghai the following spring. Behind him lay all that was near and dear to him; before him lay a country inviting only to one whose life is consecrated to the saving of souls.

On landing in the new field of labor, Mr. Taylor was at once surrounded with many unexpected difficulties; but the way in which he met these showed that he had learned what it means to trust in God. An incident occurred during the voyage that reveals his practical faith. The ship was drifting toward a cannibal island. Everything that man could do to change its course had been done; but there seemed to be no way of preventing the disaster. Taylor suggested to the captain that they immediately retire to their respective cabins, and pray for the Lord to send them a favorable wind. After praying, he returned to the deck and asked an officer to lower the mainsail. The officer at first refused because there was no wind. But Taylor said: "We have been praying for the Lord to send us a wind, and it is coming immediately." There was no time to lose. The officer lowered the sail, the wind came, and they were soon out of danger.

After settling in China he acquired a knowledge of the language, and engaged in evangelistic labor, traveling for a time with the Rev. William Burns. By means of the books and tracts which the Chinese were always eager to read, he drew large crowds, and was thereby able to give the news of the gospel to many.

About 1860 he was called to England on account of the failure of his health. Here he still labored for China. He at first prayed for five missionaries to go to China. This prayer was answered within three years. Through pen and word he created an interest in China, and soon had a number of workers preparing for that field under his direction. With these he organized the China Inland Mission, and the missionaries already in Central China were included in it.

At the age of seventy-three, on June 3, 1905, he was laid to rest; but his work lives on.

J. F. SIMON.



The Giant Water-Lily, *Victoria Regia*

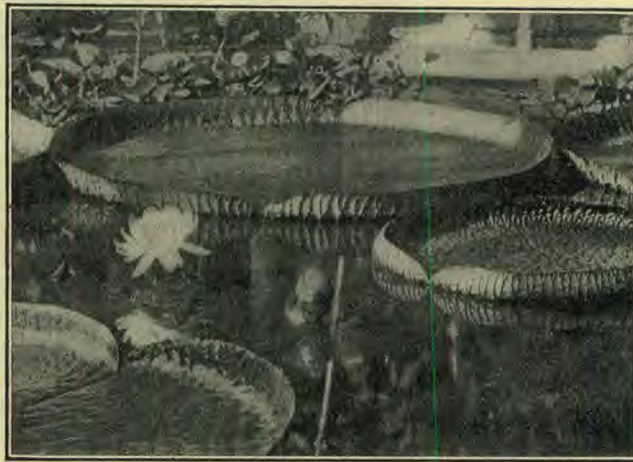
OUR readers will be interested, we are sure, in the accompanying illustration of the gigantic water-lily of South America which was named *Victoria regia*, in honor of her Majesty, Queen Victoria of England.

This remarkable plant was first discovered by Hænke in 1801. Two or three other botanists met with it afterward in various parts of South America; but it was not until Sir Robert Schomburgk discovered it in the Berbice River, in British Guiana, in 1837, that public attention was drawn to this magnificent plant. In a letter to the Royal Geographical Society he thus described his first sight of the plant:—

"It was on the first of January, 1837, while contending with the difficulties that nature interposed in different ways to hinder our progress up the River Berbice, that we arrived at a part where the river expanded and formed a currentless basin. Some object on the southern extremity of this basin attracted my attention, and I was unable to form an idea what it could be; but, animating the crew to increase the rate of their paddling, we soon came opposite the object which had raised my curiosity, and, behold, a vegetable wonder! All calamities were forgotten. I was a botanist, and felt myself rewarded! There were gigantic leaves, five to six feet across, flat, with broad brim, light green above and vivid crimson beneath, floating on the water; while in character with the wonderful foliage, I saw luxuriant flowers, each consisting of numerous petals, passing in alternate tints from pure white to rose and pink. The smooth water was covered with the flowers; and as I rowed from one to the other I always found something new to admire."

The *Victoria* was first successfully grown and flowered in this country about 1852, by Mr. Caleb Cope, of Philadelphia, who built a house and tank especially for the purpose. Since then it has been flowered in many places, and has become one of the chief attractions in the principal botanic gardens and public parks of both Europe and America. For several years past it has been successfully grown and flowered in the open air. By this plan it is treated as a tender annual. In winter or early spring seeds are placed in water kept uniformly at a temperature of from eighty to ninety degrees. After germinating they are potted and shifted on as they require it. Early in June a plant is placed in a bed of very rich soil in a tank, fully exposed to the sun, and which can be artificially heated until hot weather sets in. In the Southern States it may undoubtedly be grown successfully in open ponds or pools without artificial heat.

A single full-grown plant will cover a space at least thirty feet in diameter with leaves each six or seven feet across. These leaves, as shown in the illustration,



have an upturned rim from three to six inches high, which gives them much the appearance of huge platters. Indeed, the natives of Guiana call the plant *Irupe*, in allusion to the shape of the leaves, which resembles that of the broad dishes used in that country; while among the Brazilian Indians it is known as *Yrupe*, or water-platter. These leaves will sustain the weight of a child twelve years of age, if the precaution be taken of first placing on the leaf a small piece of board, to prevent the feet from tearing and slipping through its surface. The flowers are from twelve to sixteen inches across, and on the first night of their opening are a lovely white, and emit a delicious perfume, resembling that of pineapples, which is often perceptible some rods distant. The second night the flowers have changed to pink, and have lost their perfume.—*The Mayflower*.

The Apple-Tree

ONE day Henry Ward Beecher strolled through an orchard, and fell in love with a blossoming apple-tree. In the pulpit the following morning he said:—

"An apple-tree in full bloom is like a message sent from earth to heaven of purity and beauty. We walk around it reverently and admiringly. Homely as it ordinarily is, yet now it speaks of the munificence of God better than any other tree. The oak proclaims strength and rugged simplicity. The pine is a solitary, stately

fellow. Even in forests each tree seems alone, and has a sad, Castilianlike pride. The elm is a prince; grace and glory are on its head. But none of these speaks such thoughts of abundance, such prodigal and munificence as this plain and homely apple-tree. The very glory of God seems resting upon it! It is a little inverted hemisphere, like that above it; and it daily mimics with bud and bloom the stars that nightly blossom out in the darkness above it. Though its hour of glory is short, into it is concentrated a magnificence which puts all the more stately trees into the background! If men will not admire, insects and birds will."

Jottings on Texts

FEEDING ON ASHES (Isa. 44:20): When the tomb of Francis Xavier, at Goa, was opened in the presence of the Portuguese governor and fifty-seven notabilities, his remains, so the physicians stated, were in a fit condition "to be exhibited for public veneration, and to excite and increase the devotion of the people!" Two of his toes only had crumbled to dust. Had his coffin been opened a few years before, so valuable a portion of his body would not have been lost to his eager worshipers. Do not all such "feed on ashes?"—doing that which yields no profit. Note the next clause in that verse: "A deceived heart hath turned them aside." "Keep thy heart with all diligence; for out of it are the issues of life."



The Book

THEY were playing, and Lawrence struck Josie. The thought of what he had done came with absolute pain to his heart; and having just heard of the book of remembrance and the book of life, he came running quickly to his mother. Catching her by the skirt, he cried, earnestly, "Pray for me! Be quick, mother! I do not want it written in the book that I struck Josie."

A loving Saviour's blood was presented as the ground of pardon. Josie came, too, and prayers, tears and confessions were mingled. Peace came, praises were sung, and each went his way.

AUGUSTA BAINBRIDGE.

A Call for Missionaries

UPON the rich man's table are cake and other fine dishes. At the table sits the host, and eats of his dainties. Near-by lies a poor, miserable wretch, begging for the crumbs that fall from the table.

So it is with the Christian and heathen races of to-day. The heathen are begging for the crumbs of Christianity that are falling from our tables.

Let us give our means to teach them of the true God. If we can't go ourselves to foreign countries, we can help to support those who can go; so let us not hold back our tithes and offerings. "Freely ye have received, freely give."

If our people would get to work earnestly, within a few years the Word of the Almighty would be preached to all the world, and then the Lord would come. So let us try with all our strength and the strength of the Lord to help finish the work.

ELLIS KELLEY, *aged twelve.*

A Noble-Hearted Captain

A FEW years ago, while traveling through Pennsylvania, says a writer in a foreign magazine, speaking of the early days of travel in this State, I was a witness of one of those scenes of genuine kind-heartedness, which, contrasting so much with the common selfishness, gladden the soul and waken up its better feelings.

At a point on this side of the mountains, where occurred the transshipment of passengers from the west, was moored a canal boat, waiting the arrival of the train before starting on its way through to the east. The captain of the boat, a tall, rough, sun-browned man, stood by the vessel, superintending the labors of his men, when the train drew up, and a few minutes after, a party of about six gentlemen came out, and deliberately walking up to the captain, addressed him something after this wise: "Sir, we wish to go to the east, but our further progress to-day will depend upon you. In the car we have just left a

sick man whose presence is disagreeable; we have been appointed a committee by the passengers to ask that you will not give this man a passage in your boat. If *he* goes, *we* remain; what say you?"

"Gentlemen," replied the captain, "I have heard the passengers through their committee; has the sick man a representative here?" To this unexpected interrogatory there was no answer; when, without a moment's pause, the captain crossed over to the carriage, and entering, beheld in one corner a poor, emaciated, worn-out creature, whose life was nearly eaten up by consumption. The man's head was buried in his hands, and he was weeping. The captain advanced and spoke kindly to him.

"O, sir!" said the shivering invalid, looking up in his face, with trembling expectation, "are you the captain, and will you take me? God help me! The passengers look upon me as a breathing pestilence, and are so unkind. You see, sir, I am dying; but O! if I am spared to reach my mother, I shall die happy. She lives in Burlington, sir, and my journey is more than half performed. I am a poor printer, and the only child of her in whose arms I wish to die."

"You shall go!" replied the captain, "if I lose every passenger for the trip."

By this time the whole crowd of passengers were about the boat, with their baggage piled upon the path. They were waiting for the decision of the captain before engaging their passage. A moment more, and that decision was made, as they beheld him coming from the railway carriage with the sick man cradled in his strong arms. Pushing through the throng with his dying burden, he ordered a mattress to be spread in the choicest part of the boat, where he laid the invalid down as gently as a father. This done, the captain directed the boat to be prepared for starting.

But a new feeling seemed to take possession of the astonished passengers, a feeling of shame and contrition at their inhumanity. With one common impulse they walked on board the boat, and in a few hours after, another committee was sent to the captain, entreating his presence among the passengers in the cabin. He went, and from their midst arose an aged, white-haired man, who, with tears in his eyes, told the captain that he had taught them all a lesson, that they felt humble before him, and that they asked his forgiveness. It was one of the most touching scenes I ever witnessed. The fountain of sympathy was broken up in the heart of nature, and its waters welled up, choking the utterance, and filling the eyes of all present. On the instant a purse was made up for the sick man, including a generous contribution from the captain; and the poor invalid printer was started with a Godspeed on his way home to die in the arms of his mother.—*Selected.*

It Pays to Distribute Our Papers and Tracts

THE following incidents alone are sufficient to show that much fruit results from the distribution of our literature:—

One of our paper workers relates a strange experience. While he was driving in the country, canvassing for our papers, his pony turned off the road into the woods, where there was not even a path to follow. At first he tried to turn the pony back into the road, but could not, and at last he felt impressed to allow it to go on. After going quite a distance into the woods, he found an aged man and wife living alone. They had been anxiously waiting for some Adventist to come along and tell them more about their doctrines. Six or seven years before, they had learned something about the truth from a little tract.

Five years ago the *Signs* was sent to a family in La Claire, Iowa, by an unknown friend. The papers were not welcomed, but were each week passed on to a neighbor. After a few months' careful reading, this mother and daughter began the observance of the Sabbath. Two years after this, one of our Bible workers found the married daughter in one of our cities, and gave her readings. Both mother and daughter are now faithful workers in the cause of God.

About thirty years ago a meeting was held in Dunlap, Iowa. Brother and Sister White were present. A man and woman attended a few meetings, and gave Sister White a year's subscription for the *Signs*. They also purchased a little book called "Plain Facts." After the *Signs* had been read a year, they were both convinced of the truth. Seventeen years later they had a few Bible readings given them in another city, and the lady is now a Sabbath-keeper, and other members of the family are favorable to the truth.

One of our Bible workers came into the truth in the following way: One morning she found a small leaflet in her yard upon the tithing system. She had never before heard of such a thing, but she immediately accepted this truth. At that time she was associating with the Methodists. Her brother afterward accepted the third angel's message, and gave her some tracts to read. She selected "Scripture References," and began carefully and prayerfully to study one subject at a time. Through that tract she accepted the whole message. She kept the Sabbath for some time before she heard a sermon by one of our ministers, and paid the Lord his tithe before she united with the church. Her brother who had given her the "Scripture References" tract, labored diligently among his friends, and in less than six months seven entire families embraced the truth.

A sister gave a supply of literature to a man and his wife who were soon to move away. They received the reading-matter, but did not have much time to read until settled in their new home. Then they began to study, and decided to obey. A canvasser gathered them and a few other believers together, and a Sabbath-school was organized. Thus these people were members of a Sabbath-school before they ever heard an Adventist sermon.

A minister in one of the churches in a town in Iowa took papers from the reading-rack in the depot, supplied by our people. He kept this up for nearly two years. He then had the privilege of attending a series of tent-meetings held by two of our ministers, and his heart, prepared by the truths he had read, was ready to accept the truth. He is now preaching the mes-

MRS. L. FLORA PLUMMER.

At Michmash

[That the INSTRUCTOR readers may have a little taste of Mr. Spaulding's new book "A Man of Valor," which is now in press, a few chapters, or parts of chapters, will be given in the INSTRUCTOR.—ED.]

As they face each other, let us study more closely the person of the first. His dress, though the simple one of a soldier, betokens high rank. His armor is that of the time. A coat of mail, formed of small but heavy plates of brass linked together, covers his body from shoulders to thighs; below, a purple tunic of fine-twined linen escapes from under his mail. His legs are protected in front by lighter greaves of brass, while upon his feet are bound simple leathern shoes or sandals, whose worn condition tells of a recent life of activity and adventure. His arms are bare, save for the short armlets of his brazen coat and the little longer sleeves of his tunic, which do not conceal the swelling of the muscles as he gestures. But upon his wrists, insignia of his rank, we see curiously wrought bracelets of gold; and the lacings of his sandals, though soiled and frayed, show still the loving workmanship of a cultured daughter of Israel.

Not long, however, in sight of the frank and manly face, can notice be given to his dress. The glances of his bold yet modest eye draw the attention like a magnet. The oval of the Israelitish face is modified somewhat in his profile by the firmer setting forward of the chin, a feature that speaks determination and quiet will. Above straight brows, his forehead rises evenly, a forehead tanned by exposure up to the rim of his silver helmet-cap, from beneath which escape the black, wavy locks whose beauty has ever been sung in Holy Writ.

This is Jonathan, son of Saul, heir to the kingdom, and the glory even now of Benjamin and almost all Israel. He it is that smote the garrison of the Philistines at Geba; under his hand has been placed by the king a third of all the nation's little army; and his ardor and enterprise are answered in the devotion of his men. Yet he is but a youth. The Oriental matures early, and becomes while yet in his teens an adult in appearance. In Israel the youth who at sixteen or eighteen was almost a boy, in a year or two would appear a bearded man; for the razor was seldom used, and the beard was held almost sacred in the eyes of the people. Yet scarcely has the down of earliest manhood appeared upon the lips of this young man. Tall and well formed, like his father, he is yet of slighter build, and his lithe form contrasts well when set beside the heavier though energetic person of the king. Now, as he talks, the animation of his countenance and his whole form set off to advantage the grace of his person, and draw the eye in admiration.

His companion is his armor-bearer. Somewhat more slightly protected himself by armor, usually he carries upon his left arm, or sometimes slung upon his back, the heavy shield of his master; the bow and the quivers, the heavy spear and the javelin, are also borne by him when not in use. He has no sword; for such is the present poverty of Saul's little army; and now he carries none of the heavy armor or weapons of his master; for they are embarking on an enterprise of hazard that will require the lightest burdening that was possible. . . .

So these two young men passed on through the wood and around the base of the hills and began the steep ascent of the path that led to the valley below. At the point where they came down, the broad valley

is divided, on the left, by two steep, rocky hills that project from the higher land on the west. The one on the side toward Geba was named, from its pointed shape, Seneh, a thorn. That on the north, toward Michmash, had suggested for itself, by its head of whitish chalky stone gleaming by night or day, the name of Bozez, shining. Hidden partly in the shadows of these hills, and partly by the rolling hillocks of the vale, Jonathan and his armor-bearer made their way toward the mile-distant border wall. Not yet had the careless watchers upon the Philistine heights discovered the foe; or, seeing, had but thought them two Hebrew fugitives, skulking for a safer hiding-place.

So these two drew near to the frowning steep. Then, casting aside all stealth and caution, and stepping out upon a high knoll, they stood and measured with their eyes the well-nigh unscalable sides of the precipice before them. From the east, straight through the narrow gorge into which the valley contracted below, the rising sun poured in its shafts, rebounding from the bright armor of the young men. Then from the heights came the hail of a Philistine voice; for the watchers of the garrison had discovered them. But they said among themselves, with scornful laughter, "Behold, the Hebrews come out of the holes where they had hid themselves;" and, leaning over the rock at the brink, the sentries cried mockingly, "Come up to us, and we will show you a thing."

The response none expected. To Jonathan that mocking call was a message from God; and, turning to his armor-bearer, his face aglow with the light of certain success, he said, in a tone of glad conviction, "Come up after me; for the Lord hath delivered them into the hand of Israel."

The challenge of the Philistine sentries brought no answering voice. The two figures far below, after their momentary disclosure of themselves, seemed to make haste to be hidden again. They plunged forward under the brow of the precipice, and were lost to view. The watchers upon the summit sank back again to ease, with no thought of possible danger from that short episode. Many were the Hebrews already in their camp, meek-browed and shrinking; if two more should choose to come, perhaps they might slink in among their fellows, if they choose; why should a Philistine take notice? If they were indeed no deserters, but merely stragglers, perchance even scouts, it was of little moment to the conquerors: they were well entrenched; they knew the pitiful state of their despicable enemy, and need take no alarm at that distant inspection.

Little did they think that their scornful challenge had been accepted; that down below, toiling up a hidden path, came on a force that threatened assault, that trusted in invincible power, that expected complete victory. Yet even so! The power of the Hebrew army, the might of the God of battles in those two

young men of faith, was assailing the Philistine host.

Clinging to vines and shrubs that grew in the crevices of the rock, breasting the steepest places, and pulling, pushing themselves onward, upward, by hands and feet, Jonathan and his armor-bearer stormed the heights of Michmash. Was ever there sight so strange? Two lone men were taking by escalade an impregnable fortress, under the very feet of a challenging foe!

Had they seen them, the Philistine soldiers could but have regarded them with astonishment, wondering at what desperate need could send them up that perilous height. Mere stragglers, fugitives, they must have counted them; and when they should reach the top, they would do with them as the whim of the moment might direct,—clap them upon the back in admiration

for their wonderful climb, thrust them headlong again to the place whence they came, save them to join their craven comrades who had already enlisted in the Philistine service, or bind them as captives to toil in the mills of Ekron. But they saw them not, and in fancy of perfect security they lolled idly upon the grassy brink.

Slowly the toiling forms draw toward the top, Jonathan ahead, his armor-bearer following him. With one last wrench, one final leap, the agile prince stands upon the summit, and the amazed sentries fall back with gasps of astonishment. The sun borrows fiery gleams from his shining mail, and flings them into their faces; his eyes are flaming with the glory of the Lord of hosts. His hand seeks his sword at his side, and now he smites. Astonishment, fear, consternation, seize his nearest foes. Instead of



captors, they are cravens. What does this vision of might and power and glory portend? Is it really war? Will this Hebrew fight? The question is answered by the sweep of the gleaming sword: one and another fall before his avenging arm. And now his armor-bearer leaps up behind him, and joins him in his mighty battle shout, "Jehovah-nissi! The Lord our banner!"

A. W. SPAULDING.

THERE is nothing more needed in the work than the practical results of communion with God. We should hold convocations for prayer, asking the Lord to open the way for the truth to enter the strongholds where Satan has set up his throne, and to dispel the shadow he has cast athwart the pathway of those whom he is seeking to deceive and destroy.—*Mrs. E. G. White.*

"PERSONAL effort for others should be preceded by much secret prayer; for it requires great wisdom to understand the science of saving souls. Before communicating with men, commune with Christ. At the throne of heavenly grace obtain a preparation for ministering to the people. . . . Claim for yourself all that God has promised."—*"Christ's Object Lessons."*



M. E. KERN
MATILDA ERICKSON

Chairman
Secretary

Program for the Missionary Volunteer Society, Sabbath, July 11, 1908

The Scholarship Fund

1. THE Washington Foreign Mission Seminary and Its Work.
2. The Endowed Scholarship Fund. (See article by Elder Daniells, in the *Review* of June 18, entitled, "The Seminary Scholarship Fund.")
3. Questions and Answers. (Mimeograph copies of "Questions and Answers" on this subject have been sent out to the Societies by the conference Missionary Volunteer secretaries.)
4. An Appeal.
5. Letter from Conference Missionary Volunteer Secretary.
6. Talk by the Leader. Subject: "What Shall We Do?"

NOTE: Let some action be taken by the Society in regard to what shall be done. Each member and all others who are interested should be given a copy of the leaflet on this subject, Missionary Volunteer Series, No. 11.

The Work of the Foreign Mission Seminary

A LITTLE over thirty years ago our first foreign missionary left the United States. Since that time our work has grown steadily until now many of the fields where, a few years ago we were sending missionaries, have become self-supporting, and have established within themselves schools, sanitariums, and publishing houses, and in their turn are training young men and women to go to unentered fields.

It will be of interest to our young people to know the story of the beginning of the Foreign Mission Seminary. When our brethren and sisters were gathered together in Switzerland last summer at the General Conference Council, we had with us brethren who had been in India, China, Japan, and South Africa, as well as in other lands. They all brought with them earnest requests for more workers. When we began to study the problem of answering these calls, we discovered that our work had entered nearly all the English-speaking countries and the countries in the temperate zone, both north and south of the equator, and that the calls which were now coming were for trained workers, who could learn new languages, who could adapt themselves to trying climates, and who knew something of the treatment of simple diseases and the care of the sick. Although the calls were most pressing, yet our brethren were unable to answer but few of them. Then it was that the idea came to us that we must have a special school, where our volunteers for foreign work could spend a year or two in special training; where they could get such a knowledge of the points of present truth that they might be prepared to present them clearly to the peoples of the different countries where they are going; where they might obtain a thorough acquaintance with the principles of health reform, so that they might care for themselves and for others

who might be stricken with disease in the trying climates to which they were called; where thorough study might be made of the mission fields; and where those students who have already been assigned to definite countries might study the history of their field, its customs, manners, and religion, and, when possible, get a start in the language.

It was planned to locate the Foreign Mission Seminary at Washington, so that our brethren at the head of the work might have an opportunity of becoming well acquainted with these workers before they are sent out into the field, and thus avoid the mistake which has sometimes been made in the past, of sending out workers whom they had never seen.

This past school year we have been carrying out these ideas, and already several workers who have been with us here have gone out to different parts of the world, better equipped to do the work which they will find when reaching these far-away lands.

The Foreign Mission Board is calling young men and women to volunteer for foreign fields, and a large number are answering this call. We expect that our Seminary will be filled the coming year with a band of men and women whose whole purpose and desire is to fit themselves to go to any place where God may call them to labor, whether it be in the frozen north or beneath the burning sun of the equator. They know that the gospel of the kingdom must go to all the world before Jesus comes, and so they will gladly go anywhere that he may call, in order that the faithful may hear the message, and be gathered out of every kindred, nation, tongue, and people.

The Lord has gone before us opening the doors, and to-day there are more calls than can be answered. Each should earnestly pray that he may live so near to God that he may be ready to answer when he is called to the place that needs him. It is a glorious privilege in this age of the world for one to leave his own country, and devote his life to carrying the light to those who are sitting in darkness, that they may hear of Christ's soon coming, and be prepared to meet him.

H. R. SALISBURY.

Review in "Pastor Hsi"

NOTE.—In answering these review questions the book may be used. The answers should be sent to the conference Missionary Volunteer Secretary at once.

1. (a) Why was it that both natives and foreigners were, as a rule, ready to overlook Hsi's faults?
(b) Do you think it advisable to educate native workers for missionary work? Give reasons.
2. Write a paragraph of about one hundred fifty words on the evils of the opium traffic in China.
3. Explain how spiritualism is a curse to China's millions.
4. (a) What helpful characteristics do you find in Si? Ch'eng? Li? Song?
(b) Write a paragraph on Mrs. Hsi, showing her faith in God, her love for the gospel, and her special part in the refuge work.
5. (a) Relate some incidents of demon possession.
(b) Compare, or contrast these with the Bible record of demon possessions in the time of Christ.
6. (a) Draw a map of China like the one found in "Into All the World." (b) Underscore the names of the provinces in which the refuge work was established.
7. (a) Relate two incidents which prove Hsi's im-

PLICIT faith in God. (b) Relate two incidents which give evidence of God's special protection. (c) Relate two incidents of remarkable answers to prayer.

8. (a) Characterize Hsi's successor. (b) Why is the name of David Hill of special interest? (c) Name two prominent foreign missionaries with whom Hsi came in contact. Upon what occasions?

9 and 10. Write a sketch of Pastor Hsi, showing (a) How he brought religion into the details of everyday life. (b) What special characteristics made him a successful laborer. (c) That he had remarkable faith. (d) That he had almost unbroken communion with God. (e) What practical help you have received from the study.

You who, by writing this review, have finished the Missionary Volunteer Reading Course No. 1, have received a double blessing,—the good of the Course and the habit of systematic effort. You are on the road to success.

An Appeal

"God so loved the world, that he gave." It is a privilege for those that love the Lord to give for the advancement of his work. "Where your treasure is, there will your heart be also."

Can young people raise money? Did you ever see young people who could not raise money when they were deeply interested in the project for which money was being solicited? In this plan for helping some of our comrades on to the field, we have a chance to demonstrate how much we love this work.

Only to-day a young lady, a graduate nurse of high ability and consecration, expressed her desire to enter the foreign work; but she needs at least a year's training at the Foreign Mission Seminary. Working as she has been, at one of our sanitariums on small wages, she is not able to meet the expense of a year's schooling. This young woman is but one of many earnest and tried young people who stand ready to go. This fund is greatly needed to enable them quickly to prepare for the work.

Every young man and young woman among us can raise at least two shares, or five dollars. Many can raise several. Interest others in this great enterprise. There are those who are not members of a church who believe in missions, and would be glad to help a permanent educational fund like this. The call has gone forth. Let our loyal youth respond.

M. E. KERN.

The Crown

To gain riches, office, fame, or rank, men will gladly spend long years of toil, pain, and self-denial. To acquire a fortune, a man will begin in boyhood, and serve a tedious apprenticeship to his craft, and will then bend all his energies, day and night, summer and winter, for twenty, thirty, forty years, if haply, at the end of that time, he may be rich. When the prize is not a certain amount of wealth, not an ordinary office of honor or emolument, but a crown,—a station the very highest that is known among men,—what will men not do to obtain it? What labors will they not count sweet in order to win it? Through what crimes will they not plunge, in order to reach it? Cæsar, to be lord of Rome, hesitated not to overthrow the ancient laws and liberties of his country, and to involve unnumbered thousands of his countrymen in carnage.

The imperial Cæsar had long passed his account

when another man in that wide empire coveted and gained a crown. The bright, immortal garland that adorned his brow, however, was no earthly diadem. The gems that enriched it were souls saved from eternal death. Every sinner converted through his ministry was an additional jewel in that bright chaplet. Every redeemed one that will walk the streets of the New Jerusalem in consequence of the labors of the great apostle to the gentiles, will be to him, through all eternity, a source of pure, unspeakable joy and honor. And what happiness can we conceive of as greater, what glory brighter, than to be the means of rescuing a human soul from despair? Suppose a man were solemnly to devote his whole life to the conversion of one soul? Suppose he were to begin in childhood a life of studious preparation, and after long years of preliminary study were to give his whole thoughts and energies, from the age of twenty till he were fourscore, and should thereby succeed in the conversion and salvation of one soul—will any one say, who realizes even a little the worth of a soul, that that man has not labored to a good and adequate end? that he has not gained more, infinitely more, than did Astor, Rothschild, or Rockefeller, in heaping up their millions? or than did Cæsar or Napoleon in conquering provinces and kingdoms?

The joy and crown of the apostle *may* be ours. We may not have his towering abilities. We certainly have not his special gifts and commission. But there probably does not live a Christian so moderate in talents, so humble in position, that he might not, if he would, be the means of making some one else a Christian. There is not a disciple of the Lord Jesus, no matter how lowly, no matter how young, who ought not distinctly to purpose in his heart, as an aim never to be lost sight of, that before he dies, he will be able to point at one converted soul, and say, "Behold, thou art my joy and crown of rejoicing."

ERNEST LLOYD.

Home at Last

SAFE at home in the harbor of heaven,
Where storms come no more,
All the tempests of earth have but driven
Our bark nearer shore.
Roaring loud in their angry commotion,
The billows did foam,
But all the wild waves of the ocean
Only wafted us home.

While the low vault of heaven held thunder
Full stored in the dark,
There were tempests above, and just under,
A tempest-tossed bark.
No sight of the land in the distance,
Of flower or tree,
But ever, with cruel insistence,
The shout of the sea.

The billows were foam-capped and hoary,
And doubts would overwhelm;
But now 'tis a voyage of glory,
With Christ at the helm.
He spoke to the ocean's mad riot;
The winds heard his will,
The seas ceased to roar and were quiet,
The tempest was still.

My heart doth rejoice in its lightness;
For yonder I see
The great pearly gates in their whiteness
Stand open for me;
And white robes and palms will be given,
Life's dangers are past,
And softly we drift in the haven,
Thank God, home at last!

L. D. SANTEE.



II — Gideon's Victory

(July 11)

LESSON SCRIPTURE: Judges 7.

MEMORY VERSE: "My grace is sufficient for thee; for my strength is made perfect in weakness." 2 Cor. 12:9.

Review

Into whose hand did the Lord once deliver Israel for seven years? Tell how the Midianites oppressed Israel. Whom did the Lord raise up to deliver his people? What sign did God give to Gideon that he would be with him?

Lesson Story

1. After the two signs of the fleece, Gideon knew surely that the Lord would be with him. Then "Gideon, and all the people that were with him, rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley.

2. "And the Lord said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me. Now therefore go to, proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return and depart early from Mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand.

3. "And the Lord said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there: . . . So he brought down the people unto the water: and the Lord said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

4. "And the number of them that lapped, putting their hand to their mouth, were three hundred men: but all of the rest of the people bowed down upon their knees to drink water.

5. "And the Lord said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the other people go every man unto his place.

6. "So the people took victuals in their hand, and their trumpets: and he sent all the rest of Israel every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley.

7. "And it came to pass the same night, that the Lord said unto him, Arise, get thee down unto the host; for I have delivered it into thine hand. But if thou fear to go down, go thou with Phurah thy servant down to the host: and thou shalt hear what they say; and afterward shall thine hands be strengthened to go down unto the host. Then went he down with Phurah his servant unto the outside of the armed men that were in the host.

8. "And the Midianites and the Amalakites and all the children of the east lay along in the valley like grasshoppers for multitude; and their camels were without number, as the sand by the seaside for multitude. And when Gideon was come, behold, there was a man

that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along. And his fellow answered and said, This is nothing else save the sword of Gideon the son of Joash, a man of Israel: for into his hand hath God delivered Midian, and all the host.

9. "And it was so, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshiped, and returned into the host of Israel, and said, Arise; for the Lord hath delivered into your hand the host of Midian.

10. "And he divided the three hundred men into three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers. And he said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be that, as I do, so shall ye do. When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, The sword of the Lord, and of Gideon.

11. "So Gideon, and the hundred men that were with him, came unto the outside of the camp in the beginning of the middle of the watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that were in their hands.

12. "And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal: and they cried, The sword of the Lord, and of Gideon. And they stood every man in his place round about the camp: and all the host ran, and cried, and fled." "And the men of Israel gathered themselves together. . . and pursued after the Midianites."

Questions

1. What signs did the Lord give to Gideon to show that he would be with him? After this where did Gideon and the people who were with him pitch their tents? Where were the Midianites?

2. What did the Lord say to Gideon about the people? If they gained the victory, what would they say? What message did the Lord tell Gideon to proclaim in the ears of the people? How many men went home? How many still remained?

3. What did the Lord still say about the number of men with Gideon? Where did he tell Gideon to bring the men? What did the Lord say he would do there? What did the Lord tell Gideon to notice when the men came down to drink?

4. How many of the men, as they came to the brook, stopped only long enough to gather up a little water in their hands, lapping it as they went on? How did all the rest of the ten thousand show that they thought more about satisfying their thirst than about the work they had offered themselves to do for the Lord? Did these men know that they were being tested? Who was testing them? Do you think the Lord is testing any one to-day? Can any one successfully meet that test who thinks more about his own comfort than he thinks about doing what God wants him to do?

5. After this, what did the Lord say to Gideon? Where were all the rest of the men sent but the three hundred?

6. What did the three hundred men take in their hands? Where was the host of Midian?

7. What did the Lord tell Gideon to do that night? Who went with him? Why did the Lord wish Gideon to go at night to the camp of the Midianites?

8. What is said about the number of the Midianites? Relate the dream that Gideon heard one man tell to another. What meaning was given to the dream by the one to whom it was told?

9. What did Gideon do when he heard the telling of the dream and its interpretation? What did he say when he returned to his little company?

10. How did Gideon prepare his three hundred men for battle? What did he tell the men to do when they came to the camp of the enemy? What were they to shout when they blew their trumpets and broke their pitchers?

11. Tell how this plan was carried out.

12. Where did each man of Gideon's little band stand? What lesson may we learn from this? What did the host of the Midianites do?

Arrow Points

"LOVE for God makes service joy."

"CHARACTER lifts us up to God, and draws us down to men."

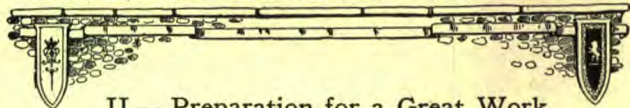
TRUE merit is like a river; the deeper it is, the less noise it makes.—*Halifax*.

"THE greatest work that can be done in our world is to glorify God by living the character of Christ."

IN the sorest afflictions lie the germs of sweetest acceptance. God's blows upon his people fall not to blast, but to beautify.—*Trumbull*.

"KEEP the love of Jesus so fresh in the heart that it will be a natural, and not a professional thing, to talk of it to those who do not know the Lord."

THE YOUTH'S LESSON



II — Preparation for a Great Work

(July 11)

MEMORY VERSE: "The hand of our God is upon all them for good that seek him." Ezra 8:22.

Questions

1. How much time passed between Nehemiah's hearing of the situation at Jerusalem and his conversation with the king on the matter? Compare Neh. 1:1 with Neh. 2:1, 2; note 1.

2. What was Nehemiah's usual appearance in the king's presence? Neh. 2:1.

3. What reason did the king suggest for his sad countenance, and how did it affect Nehemiah? Verse 2; note 2.

4. What response did Nehemiah make? Verse 3.

5. Give the king's reply. Verse 4.

6. What did Nehemiah do before he answered the king? Verse 4; note 3.

7. What request did Nehemiah make? Verse 5.

8. From the king's reply, how do you think Nehemiah was regarded by the king and queen? Verse 6. Read Prov. 22:11.

9. For what letters did Nehemiah make request? Verses 7, 8.

10. Who influenced the king to grant the request? Verse 8.

11. What did the king do to make it certain that Nehemiah should be favorably received by the governors? Verse 9.

12. What troubled Sanballat and Tobiah? Verse 10.

13. In what way did Nehemiah acquaint himself with the extent of the city's ruins before he began any work? Verses 11-13.

14. How did he find the city? Verses 13-15.

15. Who was still unacquainted with the object of Nehemiah's visit to the city? Verse 16.

Notes

1. The year of Artaxerxes' reign did not coincide with the sacred year of the Jews, but began *in* the sacred year, *between* the months Nisan and Chislev; consequently the interval between Chislev of Artaxerxes' twentieth year and Nisan of the same year is to be determined by counting forward from Chislev of the sacred year of the Jews to the Nisan of the following sacred year.

2. One who acted as cup-bearer to the king was expected to be cheerful always. He had it in his power to take the life of the king; and if he looked unhappy, the king might suspect some plot, and he be killed; for this reason Nehemiah was "sore afraid" when the king noticed his sad countenance.

3. "In the sight of men the self-sufficient worker may seem to be moving the world; but in the sight of God, the humble wrestler moves heaven. The hosts of God are interested in the humble, praying man, who dares not make a move without first coming in prayer into the presence of God to counsel with the Omnipotent."—*Mrs. E. G. White, in Review and Herald, July 4, 1893.*

Memory Verse Illustrated — Ex. 8:22

A MISSIONARY in Africa preached seven years without making a convert. He felt that something must be wrong with his presentation of the Word. So he called his dusky congregation together, and read Luke to them, encouraging them to put their own interpretation on the words as they went along. All was smooth sailing until they reached the verse: "Give to every one that asketh thee." The African fellow readers, who were great thieves, instantly made a literal application. They claimed that the missionary had a great many things in his home which they would like; but which, according to the usual order of things, they would not be allowed to have. According to this text from his own Sacred Book, he ought to give them whatever they might ask for.

This interpretation was rather staggering, and the missionary requested a week in which to think the matter over. Praying for light, he was led to see that they were right, and told them so. Thus encouraged, the Africans stripped his home of everything it contained, even to the soap dishes. As he and his wife sat on the floor of their dismantled home, she, naturally, entered a strong protest against this new interpretation of the gospel. But before night came on, he was vindicated. The consciences of the natives had been awakened by the fidelity of the missionary to his teachings of the Book, and they had no peace of mind until they had restored everything they had taken, and brought many offerings beside. A great revival followed, and thousands were converted. That African village is now the model community of the Dark Continent, as Stanley himself testified from personal observation.—*Sophie Bronson Titterington.*

The Youth's Instructor

ISSUED TUESDAYS BY THE

REVIEW AND HERALD PUBLISHING ASSN.

TAKOMA PARK STATION, WASHINGTON, D. C.

FANNIE DICKERSON CHASE

EDITOR

Subscription Rates

YEARLY SUBSCRIPTION	\$1.00
SIX MONTHS	.50
THREE MONTHS	.25
TO FOREIGN COUNTRIES AND CANADA	1.50

CLUB RATE

Five or more to one address, each	\$.65
-----------------------------------	--------

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

Union College Summer School

THIS summer school holds from June 23 to August 4. Applications should be made at once. Application blanks and the special bulletin giving full information may be obtained by addressing the Principal, Union College Summer School, College View, Nebraska.

Timely Counsel

THE president of George Washington University, Washington, D. C., in his commencement address, filled with excellent counsel, expressed his wish for the members of the graduating class in the following words:—

"My supreme wish for you this morning is that you soon come to places of service in the world's work, and that you do your work upon sound principles, with generous enthusiasm. Do not think exclusively nor too much about material things; continue to culture your minds and hearts; be human, be patriotic, and in it all be sane. Do not forget that we live in ideas and aims; in faiths and hopes; and that honor and abiding joy are born only of labor."

All true educators feel the same toward those under their instruction; and well would it be if all young people would heed the suggestions made by President Needham.

Debarred from a Royal Palace

ONE of Queen Alexandria's regulations for the royal palace is the prohibition of the words, "I don't know how." The queen is much interested in photography, and has many books of photographs which were taken and developed by herself. She once asked one of her maids of honor if she could develop photographs. The young woman cautiously replied, "Not just at this moment; but, if your majesty will give me until tomorrow, I think I could learn."

The queen, amused at the response, decided to test the young woman's knowledge on the following day, giving her some films to develop. Much to the surprise of the queen, the young woman went into her sovereign's own dark-room, mixed the developers, and soon presented to her majesty some very worthy specimens of the newly acquired art.

Of course the queen was curious to know how she was enabled to do such good work in so short a time. The maid told her that she had telegraphed to an ex-

pert photographer to come to the palace, and that he, in answer had come and spent the larger part of the night in giving her instruction and practise in the art of developing films.

Up Close to Your Work

ONCE there was a man who made a foolish wager. All wagers are foolish, for that matter, but this was particularly foolish. He bet that he could tie a brick to two miles of cord, and, pulling on the further end of the cord, move the brick. He thought he was sure of winning.

The experiment was made outside the city of Chichester, England. A brick weighing about seven pounds was used. Two miles of stout cord was tied to it, and the man pulled. And he could not budge the brick. Neither could you, for the friction of the two miles of cord upon the level road increased the seven pounds of the brick, as has been roughly estimated, to a dead weight of about one ton!

The lesson I get from this experiment in physics applies to all my work. It is this: Do not work at long range! Get up close to whatever you are doing. It is a weight that you must lift. Very well: put your two hands directly under it, and lift! Do not tie a rope to it and go off a mile or two and pull.

There are all sorts of long-distance ways of working. Some people must have committees appointed for everything. Others really can not see their way to get anything done without forming a society for the purpose. Others can not undertake any matter, however simple, but they must first study it up at great length in all the libraries to which they have access; still others can not go to their tasks till they have consulted every one about them, and put two miles of more or less expert advice between themselves and their brick.

Give me the men, who, when they see a thing needs to be done, go and do it! Is it a brick to be got out of the way or built into a wall? Very well. Here are two hands. Presto! The deed is done. And now, what next?—*Caleb Cobweb, in Christian Endeavor World.*

Union College Calendar

THE annual bulletin of Union College is ready for mailing. It contains a number of important announcements which every friend and patron of the institution will desire to see. Especially interesting are the plans, now perfected, of the normal department. The past year was one of the most successful in the history of the college. The enrolment was the next highest,—five hundred sixty. The graduating class was the largest,—twenty-nine members,—not counting courses of academic grade. All are Christians, and nearly all enter at once upon some line of evangelical work. The canvassing institute was one of the largest ever held, nearly one hundred fifty members entering the field at its close. The religious interest has been good, there being nearly one hundred baptisms among the students, and more than one hundred other baptisms. The prospects for the coming year indicate a larger attendance than can well be accommodated. Students not wanted who can be accommodated in conference schools and academies. Students must make application early, in order to be sure of accommodations. Application blanks and copies of the new bulletin may be obtained free by addressing the president, C. C. Lewis, College View, Nebraska.