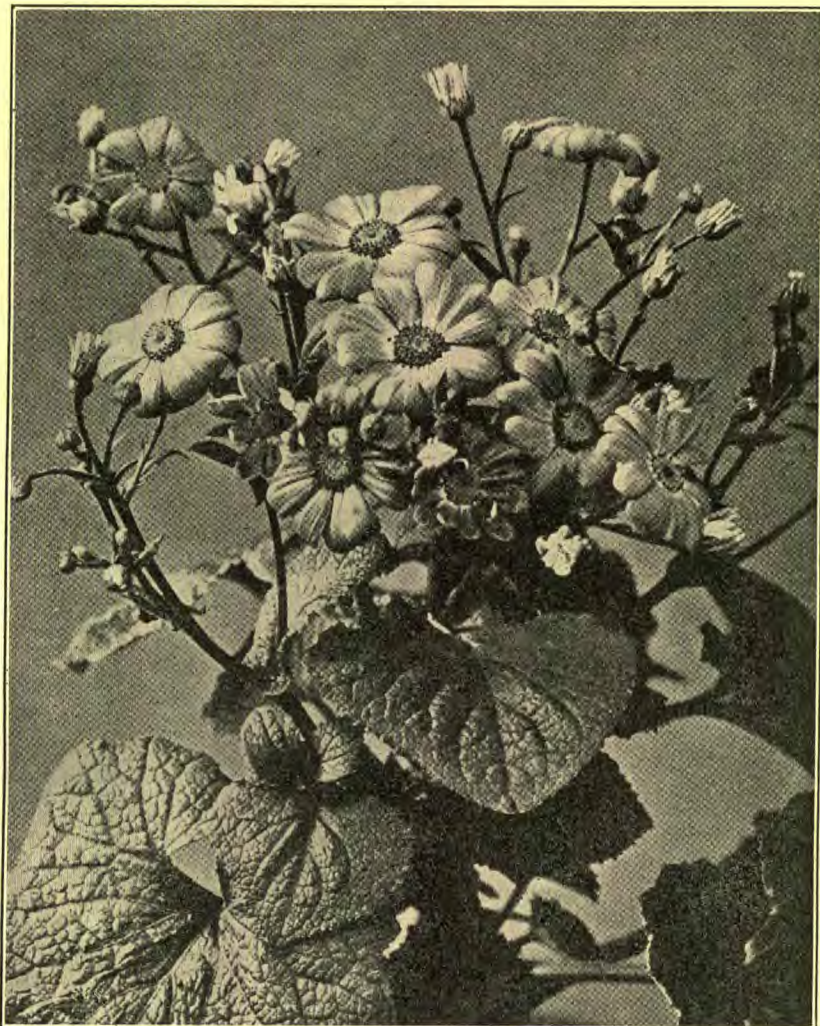


The YOUTH'S INSTRUCTOR

Vol. LVI

November 3, 1908

No. 44



The Perry Pictures

CINERARIA



PROF. H. H. WILDER, of Smith College, claims that he can restore, through a weak solution of caustic potash, the shrunken features of the mummy to their original state.

"THE school year in Porto Rico has opened. There are 95,000 pupils, 1,575 schools, and 1,650 teachers, three fourths of them natives. In 1898, the last year of Spanish rule, there were only 525 schools and 25,000 pupils. This year the appropriation is \$1,429,590; in 1898 it was \$285,000."

"IN the recently published 'Life of Dr. Barnardo' a touching incident is related in connection with the death of Dr. Barnardo's son, aged nine years. 'Quite a crowd followed the little coffin covered with flowers to its last resting-place in Bow Cemetery. As they neared the grave, another coffin of a poor child met them with not a wreath upon it. Dr. Barnardo instantly took some of his own child's blossoms and laid them tenderly upon the flowerless bier.'"

MORE than fifteen hundred of the cows supplying milk to the city of Washington were officially tested last year, and nearly seventeen per cent were pronounced tuberculous. This inspection was neither universal nor compulsory, so it is fair to assume that only owners who were confident of the healthy state of their herds, with perhaps a few who had the public welfare at heart, submitted them to the test. Had all the cows been examined, no doubt the percentage would have been much higher.

"SCATTERED as is the sunflower, 'tawny and bronze and gold,' all over the Kansas prairies, yet few persons know that it originally came from Peru. Incidentally here are the birthplaces of other popular plants: Celery came from Germany; the chestnut from Italy; the onion from Egypt; tobacco from Virginia; nettle from Europe; citron from Greece; oats from North Africa; poppy from the East; rye from Siberia; parsley from Sardinia; pear and apple from Europe; spinach from Arabia; mulberry from Persia; walnut and peach from Persia; cucumber from East Indies; quince from Crete; radish from China and Japan; peas from Egypt; horseradish from Southern Europe; horse-chestnut from Tibet."

Interesting Items

Ivy, instead of injuring a wall, improves it by absorbing the moisture.

It is claimed that a silk handkerchief tied around the head will often induce sleep.

A handful of salt put in a fire or furnace in which vegetable refuse is being burned will destroy any odor.

So many toys has W. K. Vanderbilt III, that he has had them insured for twenty-five thousand dollars. Many of them were made for him especially, and are richly finished in gold and silver.

In 1906 the value of the telephone poles in this country was estimated at \$9,471,171.

Fifty thousand men are employed by the New York Central Railroad, the pay-roll running from \$3,000,000 to \$3,500,000 a month.

During 1907 the following number of animals were officially inspected and slaughtered for food: Oxen, 575,671; bulls, 427,732; cows, 1,611,366; heifers, over three months, 938,936; calves, up to three months, 4,384,842; hogs, 16,382,983; sheep, 2,186,113; goats, 489,743; horses and other solipeds, 135,239; dogs, 6,472.

A boy from the city hired out to a Woodbury farmer to do chores. The farmer instructed the lad to salt a calf out in the pasture. The boy took a quart of salt and thoroughly rubbed it all over the calf, working it into the hair. Colts in the pasture scented the salt and got after the calf. They licked all its hair off, and nearly took the hide off too.—*Woman's Magazine*.

The Magic Skin

THERE is an old myth of a magic skin, wearing which one got everything he wished. But each grant shrank the skin, and by and by, when the wearer got what he wished for, the skin squeezed his breath out. In one sense this fable is true, and the magic skin is nothing but selfishness. Every time you get your selfish desire fulfilled, you shrink; every time you give, there is an expanding of your whole nature—an enriching of your whole being.—*A. T. Pierson, D. D.*

Golden Freight

"THOUGH it tarry, wait for it; because it will surely come." Hab. 2:3. It may be your prayer is like a ship, which, when it goes on a very long voyage, does not come home laden so soon; but when it does come home, it has a richer freight. Mere "coasters" will bring your coals, or such like ordinary things; but they that go afar to Tarshish return with gold and ivory. Coasting prayers, such as we pray every day, bring us many necessities; but there are great prayers which, like the old Spanish galleons, cross the main ocean and are longer out of sight, but come home deep laden with a golden freight.—*C. H. Spurgeon*.

A Japanese Girl's Illustration

AT a meeting in Japan where a number of Christian girls were gathered together, the subject was, "How to glorify Christ by our lives." One of the girls said: "It seems to me like this: One spring my mother got some flower seeds—little, ugly black things—and planted them. They grew and blossomed beautifully. One day a neighbor coming in and seeing these flowers, said: 'Oh, how beautiful! I must have some, too; won't you please give me some seeds?' Now if this neighbor had only just seen the flower seeds, she would not have called for them; it was only when she saw how beautiful were the blossoms that she wanted the seed.

"And so with Christianity. When we speak to our friends of the truths of the Bible, they seem to them hard and uninteresting, and they say: 'We do not care to hear about these things; they are not so interesting as our own stories.' But when they see these same truths blossoming out in our lives into kindly words and good acts, then they say: 'How beautiful these lives! What makes them different from other lives?' When they hear that it is the Jesus-teaching, then they say: 'We must have it, too!' And thus by our lives we can preach Christ."—*Faithful Witness*.

The Youth's Instructor

VOL. LVI

TAKOMA PARK STATION, WASHINGTON, D. C., NOVEMBER 3, 1908

No. 44



Another Glimpse of India

[The following article was written by Elder H. J. Jewell, of Calcutta, India. In the letter which accompanied the article, Brother Jewell wrote: "If there is any one thing I have special burden for, it is to interest the young people in foreign missions. Situated as I am, in the heart of heathenism, I feel like crying aloud to our young people to get ready, to prepare for the conflict. Surely not one should be idle. May God bless every reader of the *YOUTH'S INSTRUCTOR*, and fire each with a determination to recruit for service, and go out to battle for the Lord." Doubtless all our tried workers in heathen lands feel this same intense solicitude for the young people of the home land.—Ed.]

CALCUTTA, the capital of India and second city in the British empire, has within its borders a population of one million one hundred thousand, and is one of the largest shipping ports in the world. It is only a few hours' ride from the sea by way of the Hugli River, and is easily reached by nearly all sea-going vessels. Indeed, its docks are continually crowded with vessels from almost every port in the world.

The city receives the traffic of two of the mightiest rivers in India,—the Ganges and the Brahmaputra,—as well as of several great railway systems,—the East Indian, the Bengal-Nagpur, and the Eastern Bengal. The city is connected with Howrah, on the opposite side of the river, by the largest pontoon bridge in the world; and at almost all hours of the day it is covered by a moving mass of humanity, and with carriages and vehicles of every description working their way across from either side.

There are many places of interest in and about Calcutta. The botanical gardens are especially attractive. This beautiful park covers an area of two hundred seventy-two acres, and is well laid out. The central and most attractive features of these gardens is the great banyan-tree, which is probably the largest of its kind in the world. The body is about seventy-five feet in circumference, and its numerous branches extend out over a space of about one thousand feet in circumference. From the mighty branches descend over four hundred limbs, which are rooted, and help to support its immense weight.

One place that attracts many visitors, and especially missionaries, is just a short distance above Calcutta,—the home of William Carey, the pioneer missionary to India. There is a quiet spot near the river where the college of the Baptist mission is located, sacred to the memory of that faithful worker, who did so much for the land of his choice, and who left behind a name loved and cherished by millions.

The burning ghat on the banks of the Hugli is another point of interest to many. This is where the Hindu cremates his dead. The funeral pyre is laid on dry wood, usually mixed with sandalwood for fragrance. The corpse is placed upon this, and more wood is placed over it. After some ceremonies by the officiating priest, the torch is applied, and the body is reduced to ashes in about two hours, and cast into the river.

One of the most antiquated things to be found in Calcutta is the famous Kali Ghat, where the wife of Siva is honored. Kali, or "the black one," is a furious goddess, with hideous features, and a necklace of

human skulls.

She sends famine and various pestilences, and can be appeased only with blood. In earlier days, human sacrifices were offered; but now only animals are used; this ceremony is a sight one never wishes to see a second time. On certain days of the year, pilgrims come from all parts of India to worship before

this terrible goddess, millions taking part. This multitude of people bring with them every manner of disease, such as cholera, smallpox, and the plague. The suffering is fearful, and scores die of starvation and disease.

India's Disease Breeders

In all the large cities and villages of India are many large tanks, or reservoirs, having no outlet; these catch the drainage from the streets and yards, and are prolific breeding-places for mosquitoes and germs. They are the watering-places for buffaloes, goats, horses, and dogs, and catch all manner of filth.

Millions of natives bathe and wash their clothes in these tanks, and then use the water for drinking and cooking purposes. When we consider the fact that thousands who use these tanks are simply walking pest-houses, carrying all manner of loathsome diseases, and that dead bodies are often taken from these



THE WORLD'S GREAT BANYAN-TREE, CALCUTTA, INDIA

tanks, can we wonder at the fearful death-rate among the natives?

A Brighter View

The usual port of landing for those coming to India from the west is Bombay; and even the experienced traveler finds here new and interesting things not to be seen elsewhere. As the steamer rounds Colaba Point, and proceeds to her moorings, the beautiful buildings of the city, the low coast-line with its palm-clad islands, and the mountains in the distance, make a panorama one does not soon forget.

The first real settlement of the English in India was in 1690, when the East India Company, similar to the old Hudson Bay Company of American history, settled in Calcutta. This company established trading-posts in Bombay, Madras, and other places, and was the beginning of the great Anglo-Indian empire of to-day. About one hundred sixty-seven years prior to 1857, the East India Company had, with their three hundred thousand soldiers, held control of a considerable part of India; but in 1857 there broke out what is known as the Sepoy mutiny. Various causes were assigned to it, but the principal one was that the Hindu and Mohammedan religions were in danger. The English soldiers, numbering about forty-five thousand, were set upon by some two hundred fifty thousand sepoys, or native soldiers, and whole regiments of the English were shot and butchered; and only after a severe struggle were the mutineers overcome. After this, by an act of Parliament, the British government took control of the country, and it then became the Indian empire.

The coming of William Carey in 1793 meant the beginning of a new era for India. The obstacles he met would have turned many missionaries homeward, but he came to stay; and after years of toil and study his work was recognized by the government. As a translator in the Indian languages and dialects he has never had an equal; and the dauntless courage and faith displayed by him in laying the foundation of modern missionary work throughout the world, will be held in memory until the end of time.

Considering the stupendous difficulties which the government has had to meet, the improvements in the past fifty years have been marvelous. Railroads penetrate almost every province and state; telegraph service is equally good; almost every city and town has the latest improvements in electric lighting, telephone service, and other modern inventions, and daily papers give the news of the world.

The immense tea, cotton, and jute plantations produce material enough to make Calcutta and Bombay two of the largest shipping ports in the world for these products. Colleges, medical schools, and hospitals are numbered by hundreds; and last, but not least, the faithful missionary has gone forth to every province. The Bible has been translated into all the principal languages, and has been scattered by hun-

dreds of thousands. Now the way is open for the message of Rev. 14:6-10. Our faithful workers have done much the past twelve years, in scattering the printed page, and proclaiming the last message; but O, so much yet remains to be done!

A united government in India, with native control, is an impossibility; and only the unseen hand of God working in the land has made it what it is, and opened the way for the gospel. With its institutions of learning, the British government has lifted thousands of natives to a plane which they could never have attained by their own strength and wisdom. Many of the educated class have, the past few years, traveled, and studied the revolutionary tactics of Russia and other countries, and through the native press are continually exciting the people toward overthrow of the government. A spirit of anarchy prevails, and if not put down with a strong hand, bids fair to bring on a mighty conflict in the near future.

H. J. JEWELL.

Japan and Christian Missions — No. 1

[This series of articles, just beginning, on "Japan and Christian Missions," was written by Mr. Yoshio Tanimoto, who is now attending the Foreign Mission Seminary, of Takoma Park, Washington, D. C. Mr. Tanimoto accepted the truths of the third angel's message two years ago at Berrien Springs, Michigan.—Ed.]

Japan and the Jesuits

IF the excesses of the Inquisition established Catholicism firmly in Spain, the same cause prevented its establishment in at least one country, I am glad to say, whose rulers foresaw the perils which it threatened.

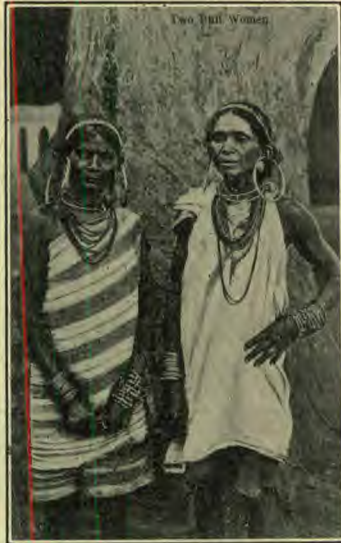
In 1542 a Portuguese ship was wrecked on the coast of southern Japan. Several on board were saved. Their first recognition among the Japanese was friendly, and no doubt the people everywhere warmly welcomed them.

About this time St. Francis Xavier and other priests founded the Jesuit order of the Catholic Church of Spain. Its object was to preach to the world the Catholic doctrines, and they devised a new scheme—the Inquisition—whereby the world might soon be converted. By this means Spain was to rule the world in matters of church and government.

The Jesuits heard of the favorable reception given by Japan to the wrecked Portuguese, and Xavier, with two companions, took advantage of the first opportunity to embark for Japan, landing at Kagoshima, Kiusiu Island, in 1549. It was a very fortunate trip. Xavier landed with a shipwrecked Japanese fisherman whom he had rescued, and who, on reaching his destination, was converted.

Xavier, with his two companions and their first native convert, soon began the work of preaching and giving out literature. The prince of Satsuma permitted him to preach and teach the gospel in his dominion, expecting that this course would increase the trade with Spain. Xavier's journeys and disputations—not to speak of his pretended miracles—gained him many converts. He left the island, however, in 1551, for another field of missionary labor, and died the following year. He frequently spoke of the people of Japan and of their readiness to accept the gospel. He used to rejoice over the good work done in Japan.

In 1559 the progress of the work of the Jesuits became of more general interest, and many, even of the higher classes of the Japanese court, were converted by another Jesuit representative. By 1570 this



new Jesuit had founded fifty churches throughout the southern and central parts of Japan, and had baptized thirty thousand persons.

Though the privileges before granted were soon withdrawn, yet the new emperor, Nobunaga, who began his reign in 1570, wished to maintain friendly relations with other nations. Because of this the movement was permitted to progress. One of the Jesuits at Meako, or Kyto, the ancient capital, in 1579 had baptized seventy thousand converts in two years.

In this connection let me add that in 1583 three young Japanese noblemen arrived at Lisbon, Portugal, on a special mission to the pope, from the province of Bungo and two other adjoining provinces. Extraordinary and extravagant attentions were lavished upon them by the splendid court of Philip II, who held rule in Spain and Portugal; and these men were carried to the feet of the pope, where they did him homage. They returned to Japan in 1589, and reported very friendly terms and relations obtained.

The emperor, Nobunaga, favored them in many ways — though he never dreamed of becoming a Christian himself — because he thought those who accepted this belief would make good allies against Buddhism, which had become a political religion, supplanting, or submerging, the native Shinto cult.

The temporary success of Catholicism in Japan is explained on the theory that the foreign faith was mistaken by the people for a new kind of Buddhism; in fact, the Japanese text of an official grant of land made to the Portuguese mission at Yamaguchi in 1552, states that they may preach the "law of Buddha." Lafcadio Hearn, the noted American writer on Japan and the Japanese, speaking of the difference between Catholicism and Buddhism, said: "If this error, or deception, could have occurred at Yamaguchi, it is reasonable to suppose that it also occurred in other places. Exteriorly, the Roman rites resemble those of popular Buddhism; the people would have observed but little that was unfamiliar to them in the forms of the service, the vestments, the beads, the prostrations, the images, the bells, and the incense offering. The virgins and the saints (the priests and the nuns) would have been found to resemble the aureoled Buddhas and Buddhas; the angels and the demons would have been at once identified with the *tennin* and *oni*. All that pleased popular imagination in the Buddhist ceremonial could be witnessed, under slightly different form, in those temples which had been handed over to the Jesuits, and consecrated by them as churches and chapels."

To these reasons for the popular acceptance of

Catholicism may be added the tolerance of the Jesuits toward ancestor worship, which converts were for the time left free to practise. The officials of the church intended later to suppress it by inquisitorial methods, as in Spain they had stamped out, by torture and death, the retained rites of Jewish Christians. The propaganda was carried on by converting the *daimyo*, or lords, by bribes in the form of ammunition and firearms brought from Portugal, and with trade in return for the privilege of preaching. The *daimyo* being brought over, their adherents followed.

But in the alarming insolence of the growing power of Portugal, in 1572 the invaders demanded the whole of the town of Nagasaki as a gift to their church, and also that it be the chief commercial port. This

request was granted, with little difficulty. Nagasaki then became a so-called Christian territory in all matters of government, religious and secular.

The character of the Christians was soon proved by their conduct in attacking the local religion of the native Japanese. They set fire to the great Buddhist temple, and attributed the conflagration to the wrath of God. Thus stimulated, the zeal of their converts led them to burn some eighty other temples in and near Nagasaki. Within the city and its territory, Buddhism was totally suppressed, its priests being persecuted and driven away, though they pleaded for their liberty of worship and rights of conscience in matters of religious worship. In the province of Bungo all Buddhist temples, num-

bering, it is said, about three thousand, were destroyed by order of the converted *daimyo*, and many, even Buddhist priests, were murdered by the Catholics. The burnings and slaughterings were praised by the Jesuits as evidence of holy zeal against heathen forms of worship. In reality the Jesuits were worse in matters of moral decorum than the natives, who worshiped idols.

YOSHIO TANIMOTO.



YOSHIO TANIMOTO, IN HIS NATIVE COSTUME

Religious Legislation

THE government under which Jesus lived was corrupt and oppressive; on every hand were crying abuses,—extortion, intolerance, and grinding cruelty. Yet the Saviour attempted no civil reforms. He attacked no national abuses, nor condemned the national enemies. He did not interfere with the authority or administration of those in power. He who was our example kept aloof from earthly governments, not because he was indifferent to the woes of men, but because the remedy did not lie in merely human and external measures. To be efficient, the cure must reach men individually, and must regenerate the heart. —"Desire of Ages."



THE HOME CIRCLE

"Some people like the dividends of friendship,
but not its assessments."



The Queen on Her Throne

NEARLY fifty years ago, one morning in June, two messengers, persons no less distinguished, indeed, than the Lord Chamberlain of England and the Archbishop of Canterbury, made their way from Windsor Palace, where William IV had just breathed his last, to Kensington Palace, where the Princess Victoria lived. Says the record, as quoted by Justin McCarthy: "They knocked, they rang, they thumped for a considerable time before they could rouse the porter at the gate; they were again kept waiting in the courtyard, then turned into one of the lower rooms, where they seemed forgotten by everybody."

"They rang the bell, and desired that the attendant of the Princess Victoria might be sent to inform Her Royal Highness that they requested an audience on matters of importance. After another delay, and another ringing to inquire the cause, the attendant was summoned, who stated that the princess was in such a sweet sleep that she could not venture to disturb her. Then they said, 'We are come on business of state to the queen, and even her sleep must give way to that.'"

It did, and she did not long keep them waiting.

There comes such a message to every young woman. It is not borne by an archbishop and a lord chamberlain. The result of the message is not breathlessly awaited by an expectant nation. There are no booming cannon and blazing bonfires to tell that another queen has come to her throne; but nevertheless, such a message goes forth from One higher in authority than any messenger of church or state. It comes not simply to one favored young person in a century, who lives in a palace, but to every young woman who will hear comes this command from God: "Be a queen. Take your place on your throne. Assume the scepter; clothe yourself in royal ermine. A crown will at last be placed on your brow." As the Princess Victoria was asleep when the message first came to her that she was henceforth queen of England, so I fear many are asleep to great privilege and opportunity; and I pray God that this book may have some power to arouse them to a sense of their high calling. As soon as the princess heard that she was a queen, she could sleep no longer. If I could only show you, young women, your worth and dignity, you would lay aside everything that is unworthy, and would assume the queenly honors that are rightly yours.

Of course you know what I mean. Your queenly honors are not bestowed by the powers and ceremonies of a court; they are not inconsistent with washing dishes in the kitchen, or sweeping in the parlor, or tying little Johnnie's shoes, or running on an errand for the tired mother, or hunting up the dressing-gown and slippers for father. In short, the throne to which I would be the messenger to call you is in the home.

In England, but one supreme monarch can rule at a time. Not till William IV drew his last breath, could Victoria assume her new honors; but, though there are ten million queens in America, there is room for ten million more. Though in the home where you live some gracious queen has reigned long and benignantly, you will not crowd her off by taking your seat on the same throne. There is a chance for every royal character in this kingdom of home. You will not accuse me of narrowness of view, I am sure, or of hostility to woman's highest rights, when I say that, after all, your supreme place of influence is in the home. First cultivate yourself as a human being. Recognize your rights, remember the vastness of your influence, train yourselves for the highest places; this has been the burden of my desire for you; and yet, while I hold to all this, and abate not a jot, I also believe that your throne is in the home, that there alone you may exercise your highest powers, your queenliest influence. The realm of authorship is open to you, to the lecture platform you may aspire, the highest places in almost all the professions are no longer walled away from the ambitious woman, yet it is no less true now than when Sarah made Abraham's tent a true home for him, or Rebecca came from Padan Aram on camel-back to make Isaac's home happy, that the home is woman's throne.

Whatever opportunities the future may open to you and your sisters,—and I believe that they will be large and abundant,—all other realms will be petty and insignificant, compared with the kingdom which you may rule from this throne. Let me call your attention to the opinion of some of your best and wisest friends on this subject. "The quiet home virtues need strengthening," says one. "Our colleges and other educational institutions are doing a great work in furnishing the army to fight the battles of life and to help make lovely homes, too; but is there not danger, in this progressive age, of forgetting somewhat those homely domestic virtues which help so truly to make up the blessedness of life?"

Let me call your particular attention to these thoughts which I am about to quote from one with whose graceful pen many of you are familiar: "The points of womanly character, which, in my opinion, most need strengthening, are most emphatically the home qualities. I must confess that I am alarmed as I read exhortations week after week in the papers for girls 'to take care of themselves,' to be 'independent,' etc. You are aware that there are scores and scores of American homes throughout the land where the father earns only a moderate living, and where the daughters are restless to go out in the world and earn something. They are not willing to stay in the home and economize and plan to make it attractive to father and brothers, nor to train themselves to be really efficient in domestic matters."

"Most of them prefer to spend part of their wages in hiring a servant to do the kitchen work if necessary, and go into a shop or mill. They feel more 'independent;' and just here I am reminded to remark that if girls must go out into the world, and enter into the struggle for bread, do let them be taught the value of saving. It is a long step toward preserving a girl's virtue, when she takes more satisfaction in seeing two dollars entered against her name in a bank account than in spending that amount for brass bangles and false frizzes. But let the prime end and object of the saving be for the making of a home for somebody, somewhere, at some time. It has become the fashion in late years to decry thinking about marriage as the principal thing in a girl's life. Doubtless there has been much false teaching on this point, and unfortunately there are too many women who have allowed themselves to deteriorate mentally and socially by getting married; and the present tendency to educate girls away from the idea of marriage may be the pendulum swinging to the other extreme.

"But would it not be better to elevate the idea of marriage? O, if girls could find their supreme joy, not in things, but in people, not in adding to their accomplishments and attainments, except as a means to influence souls for good!

"Men are the natural bread-winners in this world; women are the natural makers of the homes. Fathers and sons and brothers would labor with far more zeal and success if the mothers and daughters and sisters would spend their energies in making home attractive. The men do not mind hard knocks much if they can go home at the close of the day's service to a haven of rest and comfort, such as only a woman's love and tact can make. All this can not be secured, however, without character. A girl may have a very lofty ideal as to what a home ought to be; but for carrying out her ideal she must possess the qualities of sweetness and patience, and tact and grace, and cheerfulness and efficiency, and a thousand other qualities not needed in any other position. A very ordinary girl may possibly succeed as a copyist or an elocutionist or a saleswoman; but it takes a very extraordinary person to make the highest success of that most difficult and grandest of all arts — making a true home." — *Francis E. Clark, in "Looking out on Life."*

(To be concluded)

Joseph

GIVE heed to Joseph. Mark the constant mind
Irrevocably fixed to honor God;
Who seemed to worldly fame and pleasure blind,
Who scorned to answer Mammon's beck and nod.
A plain youth, with his simple shepherd's rod,
He roamed the fields, sought out the cool resort,
Or leaped the brook, or up the mountain trod,—
Expanding powers sustained by heaven's support.
Behold the stalwart man in Pharaoh's gorgeous court!

Brought up with tenderest care; then snatched away
From all endearing tokens fond love gave;
Transported into Egypt; forced to stay
With those who worshiped idols, as a slave!
Alone and friendless, life a tossing wave,
The harsh command where once the fond caress!
Would not Jehovah from vexation save?
Ah, Egypt honored, God did all to bless
That checkered, earnest life. Where find more true success?

Integrity, high honor, firm resolve
To live a blameless life whate'er befell;
Ennobling thoughts which in his mind revolve,
On passing by the last familiar dell
Of fair, beloved Judea! Who could tell

What hardships, perils, might to him abound
Whom envious brothers scrupled not to sell?
He trusted God. O wisdom true and sound,
Whom destiny led on to tread on hostile ground!

The quick-made resolution, lofty aim —
How soon they shatter when they face a test.
Joseph, immured in bondage, soon became
Of all the house of Potiphar the best
To do his will, accomplish each behest,
And he was made the captain's overseer.
O faithless profligate! will you molest
This signal triumph virtue did uprear,
And cast the guiltless youth into a dungeon drear?

How can his life's course thus ignobly close,—
A life that showed such promise in its morn?
To run a gauntlet of unceasing woes,
Then languish in the prison's gloom, forlorn,
Sad thoughts recurring, all of glory shorn —
So might it seem, but wrongly. Sweet content
And love more trustful never had been born
In any breast. 'Twas here that Heaven meant
To show how happy he whose will with God's is blent.

Another scene unfurls to meet our view,
And Joseph's marked career is not yet done:
The days of waxen childhood are lived through;
Life's lasting fabric, good or evil, spun.
With what result? — This Hebrew is the one
Of all the wise of all that heathen land
Entrusted with the Pharaoh's scepter. None
But must now learn of wisdom at his hand,—
He who for heaven's King had taken faithful stand.

He's poised upon the dizzy eminence,
The inmate of a prison just before;
A lowland plant veiled from the elements,
Now on the mountain, midst their savage roar!
What crucible could serve to test him more?
What turn of fortune give such fatal shock
To him called from his home land to explore
The way in Egypt for God's favored flock?
O Joseph! thou didst build upon the solid Rock!

GURNIE YOUNG.

The Necessity and Advantage of Acquiring a Good Vocabulary

A GOOD vocabulary is one of the necessities of a well-ordered life. Not only is this true of the author, the public speaker, or the teacher, but of all who would get out of life all that there is in it for them. Life holds much that is beautiful, worthy, and noble, for those who will dig it out, and use it for their own benefit as well as for the service of others. It is the failure to do this that discourages many, and renders their lives comparatively valueless to those around them, and sometimes actually burdensome to themselves.

In nine cases out of ten this inability can be ascribed to mental ambiguity, which, it has been said, "is one of the most common failings of mankind." This ambiguity, or obscurity, of the mental powers, lies mainly in the inability to understand one's own thoughts, and to communicate them to others. And as communication lies almost entirely in the province of language, and language is composed of words, it is evident that the difficulty lies in a limited vocabulary. It is true that a thought is not a thought until it is able to clothe itself in words, and by this means address itself to the understanding; this is why so many thoughts are vague, obscure, and incomplete.

Thoughts are nearly as dependable upon words as words are upon thoughts; and no matter how deep or thorough one's education may be along other lines, if his conversational powers are limited, if his ability to express himself is faulty or narrow, he is more or less shut up to himself, and does not enjoy that vitalizing, energizing power which comes from associating with others and exchanging ideas with them, which

is one of the prime essentials of true education. The better part of his discipline,—that which enables him to communicate his ideas clearly and truthfully to others, and in turn to comprehend and appreciate their thoughts and experiences,—has been neglected; and this neglect will ever be a hindrance to him.

On the other hand, if one has a good command of language, he is sought for by all classes; his powers as a conversationist are a ready passport to the best of social and intellectual circles. This holds true in business lines as well, where the services of a "good talker"—one who can make others see things as one wants them to see them—are ever in demand, all the way from the ablest lawyer in the land, down to the lightning-rod agent, whose glib tongue and ability to turn everything to his own account are proverbial.

However, it is in religious lines that the powers of expression reach the acme of their excellence. To be able to present a word-picture of the glories of salvation in such a way as to turn sinners to Christ, to be used as an instrument of righteousness in the hand of God, is an attainment worthy of all endeavor; and the Bible tells us that they who turn many to righteousness shall "shine as the stars forever and ever." Is this not well worth the struggle to obtain it?

Some are so fortunate as to be gifted with unusual powers of expression; to such the putting forth of an effort to perfect their powers is a delight rather than a burden; but however that may be, gifted or not gifted, the study is a stimulus and a strength to the mental faculties, and helps a person to understand more readily, and to appreciate more fully his lessons in other lines. For no matter what kind of study he takes up, it is expressed in words; and a correct understanding of words, the different shades of meaning conveyed by synonyms, and the exact application of these shades and tones has in it a power which no other accomplishment can bestow. Nor is this all, it enables one to think in a definite manner, to arrive at clear-cut conclusions, and to wield a strong personal influence in the world. In fact, such an one can not help manifesting a pronounced individuality; for as the delicate odor of the hot-house plant differs from the garden flower, and suggests the culture it has received, just so do the delicate shading and arrangement of words declare one's own distinctive character, and suggest the degree of one's culture and capability.

And as a person's capabilities are daily manifest before the world, doors of usefulness are continually opening before him; and he is quite likely to be called from the narrow confines of private life, to the broader field of public action; where issues of general interest and weighty consequences are constantly arising, demanding the attention of men and women who can think logically, reason from cause to effect, and express their conclusions clearly, truthfully, and convincingly. To such the world is holding out great inducements; of such humanity has a sore and crying need; for such the kingdom of heaven is waiting—waiting to entrust them with heavenly riches to bear to the unfortunate, sin-burdened outcasts of this earth, to win them to paths of righteousness and eternal life.

IZA E. CLEMENT.

"THIS is the good heart's prerogative to raise
A royal tribute from the poorest hours:
Immense revenue! every moment pays."



A Remarkable Journey

ONE of the oddest expeditions on which man ever entered in search of ideas, is that of H. J. Nikoloff, a Russian scholar, who has been commissioned to walk through every inhabited country in the world. In eight years he has traveled on foot over fifteen thousand miles. When he arrived in this country recently, he had been among thirty different peoples, whose languages he could not speak.

Fifteen years is the time allowed him to complete his circuit of the earth. At the end of that time he is to receive two hundred thousand rubles, or one hundred two thousand dollars, from the czar's government. The object of the journey is to secure for Russia reports on the customs, agriculture, industries, and commerce of all living peoples.



He was selected for this mission because of the distinction he has won among Slavonic students in geographic knowledge and in all the natural sciences, and also because of his great physical strength and power of endurance. He says himself, "I am like a camel of the desert. I can travel long on little." And that is true. His expenditure for food is very slight, and for lodging nothing, except at seaport cities.

All the baggage that accompanies him is carried on his back. It is a weightier burden than encumbers a soldier in heavy marching order. A tent and blankets and extra clothing are in the big knapsack; manuscript weighing several pounds, and the weighty book that contains the official records of his journey, are in a leather bag. Not the least important of his load is a long, ugly, heavy spear, with metal head like a dagger on one end and an iron spike on the other. In his belt is a big revolver. Carrying this burden, Nikoloff walks from ten to twenty miles a day.—*Young People's Weekly*.

Using Your Talents

If you have any talents, do not fail to use them. However small they may be, you will never know what you can accomplish until you try. If you have a liking for music, painting, or some other art, seek to develop your talent. It may require labor and patience, but do not give up.

God has given you many talents which he wants you to bring into use. How many souls you may help on the way to a higher, nobler life. If you have not the voice to sing praises to the Lord, as many others have, perhaps you can speak words of cheer and comfort to those who are longing to hear of Jesus' love and pity. There are many boys and girls who are entirely without Christian instruction. You can perhaps get these into a Sabbath-school. There are many opportunities for using whatever talents God has given.

W. D. MILLS.

CHILDREN'S PAGE

A Little Girl's Stitches

My stitches in this dolly's dress
Are all so long, and so awry,
That I am almost too ashamed
To look my needle in its eye!

—Mary Street Whitten, in *Little Folks*.

The Truth at All Costs

DURING the French Revolution of 1789, a large cask was placed at the door of Pastor Oberline at Walderlach, and let down into the cellar. When it was opened, a little girl, fourteen years of age, emerged from it, and with tears of joy, threw herself into the arms of Pastor Oberline. Who she was, and how she came there, we shall now relate:—

Near the town of Nancy lived a rich count, whose castle was one night attacked by a band of revolutionists who murdered the count and all his family except one little girl, whom an old retainer concealed in the cellar. The murderers, on leaving, shouted that they would return and set fire to the castle.

How was poor old Felix to rescue the sole surviving member of the count's family? Taking the head out of a large, empty cask, he requested his young mistress to get into it, and, closing it, placed it on a cart with other empty casks. After committing all to the care of Him who is almighty, he started for Oberline's district, journeying by night, and hiding in the woods by day. There the child could emerge from her hiding-place and take a little food.

One morning, on meeting some gendarmes, they proceeded to examine the casks. Felix lifted his heart to God to deliver the poor orphan. The soldiers shook and rapped on every cask *except* the one in which the child was concealed, and went off grumbling at not having found anything. But the heart of Felix was full of thankfulness to God for the deliverance granted. At the end of a fortnight of peril they reached the end of their journey, and the faithful servitor deposited his charge at the house of the Pastor Oberline.

But the escape of the count's daughter got noised abroad, and her father's enemies sought her everywhere. One morning a violent knock was heard at the door. On opening it, Pastor Oberline found himself face to face with two gendarmes.

"Citizen Pastor," said one, "you are accused of concealing in your house the daughter of an aristocrat, who has been condemned to death, and we are ordered to search the house. But we do this unwill-

ingly. We know you always speak the truth; so if you give us your word that she is not in your house, we will retire."

Oberline knew that, in the greatest peril, God could succor him, and he calmly replied: "You are ordered to search my house. God would have men do their duty, and you should not refrain from it out of courtesy to me. Come, I will show you the way."

With his heart lifted unceasingly to God, he calmly conducted them over the house. When they came to the room occupied by the little girl, Oberline threw the door wide open, saying, "Here is the last room, my friends."

One of the gendarmes advanced to the threshold, then turned, and said, "Well, there's nobody here. We beg you will excuse us the trouble we have given you. Farewell."

With these words they left. But where was the little girl? Had she hidden?—Not at all. Emilie was in her room, but being only half dressed, had shrunk behind the door, on hearing footsteps, and remained as quiet as a mouse till the intruders had withdrawn.—*The Oriental Watchman*.



Modeled by Mrs. C. P. Ball.

"THE STUDENT"

The Mason Revolution

"I'm so sorry Cousin Helen's gone!" Marjory remarked, plaintively, as the family gathered at dinner-time.

"Why, dear?" Anna asked. "Do you miss her so much?"

The child shook her head. "I don't mean that—I mean that we're so much politer when we have company."

The Masons looked at one another in consternation. "'Out of the mouth of babes!'" Portia murmured. Then she turned to Marjory. Portia had the kind of chin that meant determination. "How

are we politer?" she asked.

Marjory's grave eyes traveled round the table as she thought it all out.

"Why, papa talks," she said, slowly. "Papa's real interesting when he talks to company. And mother fixes her hair prettier, and Jack passes things without being asked, and Anna laughs at the stories people tell, and you —"

"Yes?" Portia encouraged her resolutely. "What do I do, Marjory? What rare and elusive grace of mine appears only in the fostering atmosphere of 'company'?"

"I—don't know how to say it," Marjory replied, wrinkling her forehead in the effort. "You seem nice

and soft, and not loud and quick and bangy, the way you are sometimes."

It was too much for the family, and laughter relieved the tension. Portia's mouth had a funny quirk as she repeated, gravely, "'Nice and soft.' Somehow the words do not present a particularly alluring ideal, but doubtless that is the fault of my dislike of the terms employed, not of the ideal. I call upon the family collectively to clear this matter. Am I too 'soft' in the presence of company?"

The reply was a prompt and unanimous "No."

Portia drew a long breath. "Then," she declared, "since I seem to be the greatest sufferer under this exceeding clear and unprejudiced judgment, I move that hereafter the Masons amend their ways: that mother look her prettiest, that father entertain his family, that Anna show her graceful 'company' interest even in our old tales,—splendid practise, Nan!—that Jack extend 'company' solicitude in the matter of passing things to his own people; that Portia—well, I'll promise to wrestle with Portia. In short, that we wear our prettiest manners every day to one another. Are you ready for the question? All in favor say, Aye."

"Aye!" cried the Masons.

"Contrary-minded —"

There was no response.

"Ladies and gentlemen," Portia announced, "the revolution is on."—*Youth's Companion*.

Duty

It's better to like your milk and bread,
It's better to want to go to bed,
For if you sigh
And sob and cry,
What foolish, useless tears you shed.

Suppose the rain came every day,
What would the little flowers say?
They could never grow
If the sun, you know,
Didn't come out sometime to play.

Just try to like the things you should.
It's ever so easy to be good
When you want to be.
Sometimes you might see
How w-o-u-l-d spells could.

—*Alice V. Carrick, in Youth's Companion*.

The Humming-Bird's Mistake

WHEN Jessie was at grandma's,
One day in leafy June,
And sat on the front piazza
Humming a pretty tune,
There came a little humming-bird
To get an early tea
From grandma's flowers so fair and sweet
That grew beneath a tree.

The little bird flew here and there
'Mid blossoms fair and bright,
While Jessie sat on the little step
And watched it with delight.

A pillow of cretonne roses,
As bright as e'er were seen,
Was lying beside her on the step
As still as moonlight's beam.

The birdie thought the roses bright
Were lying upon the pillow,
So up he flew, then down he flew
As graceful as a willow.

He touched his bill to the roses red,
No sweetness did he find;
Alas, alas! he seemed to say,
That I should be so blind.

—*The Warbler*.



Suffer the Children to Come

WHEN the Saviour was on earth, he took little children in his arms, and blessed them. On one occasion the disciples would have sent these little ones away, but Jesus heard their words of rebuke, and he said to them, "Suffer the little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."

In the children who were brought in contact with him, Jesus saw the men and women who should be the heirs of his grace and subjects of his kingdom, and some of whom would become martyrs for his sake. He knew that these children would listen to him, and accept him as their Redeemer far more readily than would grown-up people, many of whom were worldly wise and hard-hearted. In his teaching he came down to their level. He, the Majesty of heaven, did not disdain to answer their questions, and simplify his important lessons to meet their childish understanding. He planted in their minds the seeds of truth, which in after-years would spring up and bear fruit unto eternal life.

It is still true that children are most susceptible to the teachings of the gospel; their hearts are open to divine influences, and strong to retain the lessons received. The little children may be Christians, having an experience in accordance with their years.

It has been my privilege to see many of the young converted and baptized, some in their early childhood. In one church where I labored with my husband in our early experiences in the message, there were about fourteen children nearly of an age, who wished to be baptized. A father came to Elder White and said, "What are you going to do with these children? They say they are converted to God; but they are too young to be baptized." "No, indeed, they are not," my husband responded. "My wife can tell you a story of what a child can experience in spiritual things, if you care to hear." Then I related my own experience in conversion.

I was eleven years old when the light broke into my heart. I had pious parents, who in every way tried to make their children acquainted with their Heavenly Father. We sang the praises of God in our household. Every morning and evening we had family prayer. There were eight children in the family, and every opportunity was improved by our parents to lead us to give our hearts to Jesus.

I was not unmindful of the voice of prayer daily going up to God. These influences were working on my heart; and in my earlier years I had often sought for the peace that there is in Christ; but I could not seem to find the freedom that I desired. A terrible feeling of sadness and despair rested upon my heart. I did not think of anything that I had done to cause me to feel sad; but it seemed that I was not good enough ever to enter heaven. Such a thing seemed altogether too much for me to expect.

The mental anguish I passed through at this time

was very great. I believed in an eternally burning hell; and as I thought of the wretched state of the sinner before God, I was in deep despair. I feared that I should be lost, and that I should live through eternity suffering a living death. But I learned better than this. I learned that I had a God who is altogether too merciful to perpetuate throughout eternity the lives of the beings whom he created for his glory, but who, instead of accepting the Saviour, had died unrepentant, unforgiven, and unsaved. I learned that the wicked shall be consumed as stubble, and that they shall be as ashes under our feet in the new earth; they shall be as though they had not been. There is no eternally burning hell; there are no living bodies suffering eternal torment.

But for a long time not one ray of light pierced the dark cloud of distress and despondency that was surrounding me. My sufferings were very great. Night after night, while my twin sister was sleeping, I would arise, and bow by the bedside before the Lord, and plead with him for mercy. All the words that I had any confidence to utter were, "Lord, have mercy." Such complete hopelessness would seize me that I would fall on my face with an agony of feeling that can not be described. Like the poor publican, I dared not so much as lift my eyes toward heaven.

Finally I had a dream which gave me a faint hope that I might be saved. Soon afterward I attended a prayer-meeting, and when others knelt to pray, I bowed with them tremblingly; and after two or three had prayed, I began to pray. Then the promises of God appeared to me like so many precious pearls that were to be received only by asking for them. As I prayed, the burden and agony of soul, that I had felt so long, left me, and the blessing of God came upon me like gentle dew, and I gave glory to God for what I felt. Everything was shut out from me but Jesus and glory, and I did not know what was going on around me. It seemed as if I was at the feet of Jesus, and that the light of his countenance was shining upon me in all its brightness.

Everything appeared glorious and new, and as if smiling and praising God. I seemed to be shut in with God. I was then willing to confess Jesus everywhere. The sacrifice that my Redeemer had made to save me from death and sin seemed very great. I could not dwell upon it without weeping. I experienced the peace of Christ, which the world could not give nor take away. Although I expected to live but a few months because of feeble health, my life was peaceful and happy. I clung in faith to the Lord, and he took control of me and healed me.

From this time I felt that I was the happiest being on the earth. I could see Jesus in everything. How I loved him! How precious he was to me! I felt that I must reveal his loveliness to my companions, and I began at once to work for the young.

I arranged meetings with my young friends, some of whom were considerably older than myself, and a few were married persons. A number of them were vain and thoughtless; my experience sounded to them like an idle tale, and they did not heed my entreaties. But I determined that my efforts should never cease till these dear souls, for whom I had so great an interest, yielded to God. Several entire nights were spent by me in earnest prayer for those for whom I was so earnestly laboring.

Some of these attended from curiosity to know what I had to say; others thought me beside myself to be so persistent in my efforts, especially when they felt no

concern on their part. But at every one of our little meetings I continued to exhort, and to pray for one and then another, until every one had yielded to Jesus, acknowledging the merits of his pardoning love.

Night after night in my dreams I seemed to be laboring for the salvation of souls. At such times special cases were presented to my mind; these I afterward sought out and prayed with.

Some of our more formal brethren feared that I was too zealous for the conversion of souls; but time seemed to me so short that it behooved all who had a hope of blessed immortality, and looked for the soon coming of Christ, to labor without ceasing for those who were still in their sins and standing on the awful brink of ruin.

Though I was very young, I felt that it was my duty to continue my efforts for the salvation of precious souls, and to pray, and confess Christ at every opportunity. My entire being was offered to the service of my Master. Let come what would, I determined to please God, and live as one who expected the Lord to come and reward the faithful. I felt like a little child coming to God as to my father, and asking him what he would have me to do. Then as my duty was made plain to me, it was my greatest happiness to perform it. Peculiar trials sometimes beset me. Those older in experience than myself endeavored to hold me back, and cool the ardor of my faith; but with the smiles of Jesus brightening my life, and the love of God in my heart, I went on my way with a joyful spirit.

The children and youth who give themselves to God can do a similar work of service for him. It is your privilege to lead your companions and associates to Christ. You can not tell what an influence you may have with the young of your own age. You can give them an example, and the older ones can help the children who want to give their hearts to God. You can have little prayer-meetings. I remember how in my childhood I used to go a mile to attend a little prayer-meeting in a family, and then another day we would go to another, and then to still another family. In these little meetings we used to read the Bible, sing a hymn, pray, and then speak to one another, relating experiences, and telling how we could love and serve God.

I know that if we had such experiences now, we would have happier homes. We would see of the salvation of God, and the light of his countenance would shine upon us. Begin to say that you love the Lord, and that you will give yourselves to him. In doing this, you will begin to have new courage and faith to believe that your hearts are converted, that your souls are saved.

God can not make you good, unless you condescend to be good. You must condescend to be good, and then God will co-operate with you, and he will help you to do good, and to keep from sinful ways. Shall we not together, young and old, get ready for the kingdom of heaven? Before we can enter the gates of the city of God, we must have the spirit that the heavenly beings possess; and we can never have this spirit until we bow in humility before God and accept the cross of Christ. "Whosoever will come after me," the Saviour said, "let him deny himself, and take up his cross, and follow me." ELLEN G. WHITE.

"THERE is nothing mightier than the love of God to link together the hearts of men."



M. E. KERN Chairman
MATILDA ERICKSON Secretary

Study for the Missionary Volunteer Society

Japan, No. 2 — Missionary Work

Program

OPENING EXERCISES.

GENERAL EXERCISE:—

Early Missionary Efforts.

Our Work.

Medical Missions.

The Book Work.

Joseph Hardy Neesima.

Early Missionary Efforts

The first missionary efforts were conducted by Francis Xavier, a Jesuit missionary, who reached Japan in 1549. He gained many converts, and Catholic missions flourished for more than a hundred years. Then persecution arose, the priests were expelled, and thousands of believers were martyred for their faith. After this for more than two hundred thirty years Japan remained a hermit nation, and her ports were closed to foreigners. In 1854 Commodore Perry, in command of the United States squadron, concluded a treaty with Japan which secured the opening of two ports. Within a year from this time four missionary societies were in operation in the empire. One of the pioneers was Rev. John Liggins. A few months later he was joined by J. C. Helpburn, who published the first Japanese-English dictionary. It was he who preached the first sermon by an American pastor in Japan, the occasion being the discovery by a company of curious native visitors of a picture of the crucifixion, which they insisted upon having explained. In 1873 edicts against Christianity were removed from the public board, though not repealed.

Among the first converts was an official of high rank, named Wasaka, who learned of Christianity in a strange way. While patrolling Nagasaki harbor after Perry's visit, he found a Bible floating upon the water. He secured it, and later succeeded in getting a Chinese version from Shanghai. He studied this secretly, and four years later was baptized.

Our Work

In this land of darkness, where superstition had held sway for centuries, hearts were longing for the peace which only a knowledge of the third angel's message can give. This message was first brought to Japan by Elder W. C. Grainger and Brother T. H. Okohira. These brethren opened a native school in Tokyo,—the Shiba Bible School,—which soon had an attendance of more than sixty young men. A year later Elder Grainger's wife and daughter joined him. Other workers followed during the next two years, among them Brother W. D. Burden and wife, son-in-law and daughter of Brother Grainger. The year following the opening of the work in Tokyo, a church was organized, with a membership of thirteen. At this time there were about sixty attending the Sabbath-school, many of whom were day students in the Bible school.

In 1899 Elder Grainger died, and was laid to rest

on a foreign shore to await the coming of the Life-giver. Two years later Prof. F. W. Field, formerly of Mount Vernon Academy, went to take charge of the work in the Japanese field; and he is still bearing the same responsibility.

There are serious difficulties to be surmounted, and the current of heathenism is very strong; but the harder the fight, the greater the victory. The language is akin to the Chinese, yet it is so much different that one must learn both to be really efficient. Our young men are subject to military service, and as a result they are brought before the military authorities the same as in other countries where there is compulsory military service. Another matter which causes considerable perplexity to our youth is the system by which the government assists a student through the universities, the student in return binding himself to teach for a certain number of years for the government. As these schools are held on Sabbath, our people can not continue their work.

MEDICAL MISSIONS.—In 1903 Drs. S. A. and Myrtle Lockwood opened a sanitarium in Kobe. Sometime later treatment-rooms were opened in another part of the city, by two native physicians. These were exclusively for the Japanese. When the Drs. Lockwood were obliged to return to America on account of failing health, Dr. Dunscome took up the work. The sanitarium is flourishing. Recently they have bought equipment which cost them one thousand dollars, and added over five hundred dollars to their bank account. It is planned to remove the institution to the country as soon as possible, where they hope to conduct a training-school in connection with their work.

THE BOOK WORK.—In 1897 the little monthly Japanese paper called *Owari no Fukuin*, meaning, "The Gospel for the Last Days," was first published. From the first it has been an important factor in the presentation of our truth to the Japanese. "Steps to Christ," "His Glorious Appearing," and a number of tracts have been translated into Japanese. These, with the paper, have been widely scattered, and as a result there are many persons interested in the truth. Two churches are reported, one at Tokyo and one at Kobe, while through the faithful efforts of the Bible workers, companies have been raised up at Wakamatsu and Kori. In October, 1905, the first tent-meeting was held, and late in 1906 there was a second effort made along this line. There are as yet not many visible results of the work, yet seed is being sown in the hearts, and no one can tell what the harvest will be. Although the work now moves slowly, it will surely succeed; for what the Lord has begun he is able to perform.

ARTHUR R. SMITH.

Joseph Hardy Neesima

THE star of hope that rose over Neesima's cradle shone with increasing brightness as it sped on in its appointed orbit. It was on Feb. 12, 1843, that a baby boy came to brighten a princely home in Yeddo. Early this boy showed an insatiable hunger for knowledge; he was deeply religious, and when a lad of ten, would often trudge over the hills before breakfast to worship in the heathen temples.

When Commodore Perry came to Japan, Neesima's childish heart was stirred. Passing years brought keener insight into affairs, and a deeper realization of his country's need. But the chief influence in fixing

his purpose to serve his country, and in preparing him for this mission, was his acceptance of Christianity. He was still a lad, when, one day while visiting a friend, he found some Bible accounts of creation and redemption. As he read them, he reasoned, "I must be thankful to God; I must believe him; I must be upright against him." In time young Neesima learned to talk with God as a personal friend, and he was firm in his conviction. He longed to apply the healing balm of Christianity to the plague-spots of national and social life in his native land.

But preparation is the forerunner of success. To remain at home would be like attempting to lift himself by his boot-straps. Within him burned a purpose to go abroad to seek light and blessing for his home land; and finally, when about twenty-one years old, he bade his loved ones farewell. It was unlawful to leave his native land, but one night an American ship bound for Shanghai lay in the harbor. There were hushed footsteps on the seashore, a muffled dip of the oars, an undertone farewell, and soon a Japanese servant boy was aboard the schooner.

That boy was Neesima. Strange feelings came over him when the ship weighed anchor, and with filling sails steered out over the rolling waves. But neither aching heart for loved ones nor shuddering thoughts of punishment persuaded the young exile to swerve from the course of his polar star. At Shanghai he secured passage on the "Wild Rover."

For one year "Joe," as the sailors called him, toiled patiently in the "floating Sodom." When the "Wild Rover" reached Boston, the captain told Hon. Alpheus Hardy, the owner of the ship, about the faithful young Japanese. How prophetic were the words of encouragement which Mr. Hardy dropped in the ears of the youth, "God has sent you to be a savior of your people."

That meeting marked in Neesima's life the dawn of a remarkable career. Mr. Hardy took the boy to his home, and soon afterward placed him in Philip's Academy. Industry brought rapid advancement, and sincere earnestness led to an open confession of Christ. Completing his work at the academy, he entered Amherst College, where he was graduated in 1870. Later he spent some time in Andover Theological Seminary. One brief sentence declares the rare excellence of Neesima's work as a student. When President Seeley was asked to recommend him, he simply replied, "You can not gild gold."

While still in this country, he had an opportunity to serve his native land. In 1872, when the Japanese embassy visited Washington, a good, reliable young man was wanted to help study the different educational systems. Joseph Hardy Neesima was chosen. About this time he wrote to his benefactors, Mr. and Mrs. Hardy: "Pray for this untiring soldier of the cross, for I feel my active field has come within my sight. I am ready to march forward, not asking whether my powder is dried or not, but trusting simply and believing only that the Lord of hosts will help me do my duty." His faithfulness and conscientious adherence to principle during that year, which was spent in traveling with the embassy in Europe, won for him the unfailing confidence of those leaders of Japan. His habit of careful observation had led him to examine the educational system in the United States, and now after traveling through Europe, he prepared a paper which was made the basis of the embassy's report to the home government; and to-day its mod-

ified form is the foundation of the educational system of the empire. Leaving the embassy, Neesima returned to the United States, to take his last year at Andover Theological Seminary.

A great epoch in his life now closed. A greater epoch began. Claspings the hands of American friends in farewell, he turned to face life's sterner realities. The mountains of America were hidden behind the angry waves, and after a few weeks the ship steered into the harbor of Japan. Here Western civilization was at work. It had lighted the mikado's shores, built his telegraphs, given him postal and banking systems, bade his people travel in steam-cars; and now with Neesima's help, began to transform the educational system.

Drop the curtain over his tender meeting with the loved ones at home; then see his unreserved life lying on the altar of service for Japan's youth. Invitations to fill high positions do not cause his compass to quiver, nor do hardships slacken the speed of his oars. At Kioto, the center of Shintoism and Buddhism, his first school, Dorshisha, was located. Buddhist priests urged the government to remove him and his workers; but tactful, prayerful, ceaseless efforts secured not only liberty to continue the school, but gained religious freedom throughout the empire.

Neesima's cup of bitter trials and perplexing circumstances was sweetened with some joys. A young woman in Kioto reciprocated his affection for her, and proved a loving and helpful companion. Later another event strengthened his courage. A letter came from a distant Japanese port. There, under the labors of an unknown Captain Janes, fifteen young men had been educated and converted. These soon joined Neesima, and became reliable helpers.

Neesima's well-laid plans prospered. Dorshisha became the Christian university of Japan; but the benefactor was now exhausted, and needed a complete change. He went away to recuperate. While abroad, he made a careful study of various educational systems, and after a short rest he returned to the school, for which he never ceased to pray, plan, and work. For a few years he labored on, despite failing health. But in January, 1899, a cloud settled over the university. The nine hundred young men and women met one another's anxious faces in the halls. The messages from Dr. Neesima's bedside, like arrows, pierced each new-born hope. At last, on Thursday afternoon of the twenty-third, word came that the untiring worker was at rest.

He lived bravely; he died heroically. A few hours before his death he pointed out strategic points to be occupied. He sought to comfort her whom he must leave, and sent greetings to Mrs. Hardy in America. Ephesians 3 was read by his request; then prayer was offered.

The day for the funeral came. A long, mourning procession moved on through the drenching rain to follow him to his last resting-place. The school had lost her captain, the empire her benefactor, the world a hero; yet waves of his influence will continue to emanate from that widening stream of service which for twenty-six years flowed through the valley of human need.

MATILDA ERICKSON.

THE Missionary Volunteer Reading Course is on page fourteen. The interesting article on "Joseph Hardy Neesima" crowded the lesson out of its usual place.

Missionary Volunteer Reading Course

Lesson 5—"Great Controversy," Chapter VII

NOTE.—A young lady asks, "Am I supposed to write out the answers to the questions printed each week in the INSTRUCTOR, and send them to the Missionary Volunteer Secretary for correction?" No; these questions are intended to help the individual to fasten the principal thoughts of the reading in mind. Read the chapter or chapters for the week thoroughly, endeavoring to concentrate your mind upon that one thing. Then test your knowledge of what you have read by the questions, and if necessary, look up points that are not clear to you. That is easy, and will be an excellent mental discipline.

Luther's Separation from Rome

1. SUM up briefly Luther's home environments.
2. Characterize him as a student. Compare him with John Huss.
3. Note his struggles for purity of heart. How did he finally find peace?
4. Name three places connected with Luther's life that you would like to visit. Tell why.
5. In what way can it be said that "the Roman Church had made merchandise of the grace of God"?
6. Contrast the teachings of Luther and Tetzel.
7. What were Luther's theses? Note the result of posting them.
8. How did Luther study his Bible? How did he use it?
9. How did Melancthon help Luther? How did Frederick of Saxony help him?
10. Why was Luther requested to come to Augsburg? What was the result?
11. What did it mean to him to be excommunicated?
12. How did his knowledge of the Bible help him to stand firm in these trying times?
13. Compare his time with ours.
14. Explain: "At Wittenberg a light was kindled whose rays should extend to the uttermost parts of the earth, and which was to increase in brightness to the close of time."

Notes

LUTHER'S THESES were not a complete and final declaration of his belief in regard to salvation. But the sale of indulgences was practised to an extent that he could not justify; so, according to the custom of the times, he publicly challenged a debate on the subject. Below are given a few of the ninety-five theses, or statements, which he nailed on the church door:—

"1. Our Lord and Master Jesus Christ in saying, 'Repent ye,' etc., intended that the whole life of believers should be penitence."

"5. The pope has neither the will nor the power to remit any penalties except those which he has imposed by his own authority or by that of the canons."

"21. Thus those preachers of indulgences are in error who say that by the indulgences of the pope a man is freed and saved from all punishment."

"28. It is certain that, when the money rattles in the chest, avarice and gain may be increased, but the effect of the intercession of the church depends on the will of God alone."

"62. The true treasure of the church is the holy gospel of the glory and grace of God."

"82. As, for instance: Why does not the pope empty purgatory for the sake of his most holy charity and of the supreme necessity of souls,—this being the most just of all reasons,—if he redeems an infinite number of souls for the sake of that most fatal thing, money, to be spent on building a basilica,—this being a very slight reason?"



VII—Elijah and the Prophets of Baal

(November 14)

LESSON SCRIPTURE: 1 Kings 18:1-39.

MEMORY VERSE: "Choose you this day whom ye will serve." Joshua 24:15.

The Lesson Story

1. "And it came to pass after many days, that the word of the Lord came to Elijah in the third year, saying, Go, show thyself unto Ahab; and I will send rain upon the earth. And Elijah went to show himself unto Ahab. And there was a sore famine in Samaria." Ahab had a faithful servant, named Obadiah, who had charge of his house. Obadiah feared the Lord; and when Jezebel would have killed all the prophets of the Lord, Obadiah hid one hundred of them by fifty in a cave, and fed them bread and water.

2. Because of the famine in Samaria, Ahab sent Obadiah to search for grass, so all the horses and mules would not die. "And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, Art thou that my lord Elijah? And he answered him, I am: go, tell thy lord, Behold, Elijah is here."

3. Obadiah feared to do as Elijah said, for he said Ahab had hunted for Elijah in every nation and kingdom, and had taken an oath of the nations that he was not there. He said that if he should go to tell Ahab that Elijah was there, the Spirit of the Lord would take the prophet away, and then the king would slay Obadiah. But Elijah said: "As the Lord of hosts liveth, before whom I stand, I will surely show myself unto him to-day." So Obadiah went and told Ahab, and the king went to meet Elijah.

4. "And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim. Now therefore send, and gather to me all Israel unto Mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table. So Ahab sent unto all the children of Israel, and gathered the prophets together unto Mount Carmel."

5. "And Elijah came unto all the people, and said, How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word. Then said Elijah unto the people, I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under: and call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken."

6. "And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first, for ye are many; and call on the name of your

gods, but put no fire under. And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made.

7. "And it came to pass at noon, that Elijah mocked them, and said, Cry aloud; for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded.

8. "And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the Lord that was broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob. . . . And with the stones he built an altar in the name of the Lord: and he made a trench about the altar, as great as would contain two measures of seed. And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood. And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time. And the water ran round about the altar; and he filled the trench also with water.

9. "And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces; and they said, The Lord, he is the God; the Lord, he is the God."

Questions

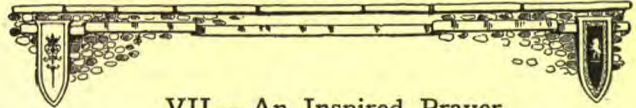
1. After many days, what did the Lord say to Elijah? Where did he go? What had come because there was no rain? Who had charge of Ahab's house? What kind of man was he? What did he do when Jezebel tried to kill the Lord's prophets?
2. On what errand did Ahab send Obadiah? Who met him on the way? What did Elijah tell him to do?
3. Why did he fear to do as Elijah had said? But now what did the prophet say he would surely do? When Ahab knew that Elijah had come, what did he do?
4. What question did Ahab ask Elijah? How did the prophet answer? What did he tell the king to do? Who came together on Mount Carmel?
5. What question did Elijah ask all the people? How did they answer? What did Elijah then say? What test did he ask to have made? What did the people say to this?
6. What did Elijah tell the prophets of Baal to do? What were they doing all the forenoon? What reply did they receive from their god? What shows that they were in earnest?

7. After the noon hour had passed, what did Elijah tell them to do? What did he say Baal might be doing? What did these false prophets do all the afternoon? With what result?

8. As evening drew on, what did Elijah say to the people? What did he do? How did he prepare the sacrifice? How many barrels of water were poured over the sacrifice and the altar?

9. Repeat Elijah's simple prayer. How was it answered? How much did the fire consume? What did the people do when they saw the fire? What did they say? Repeat the memory verse.

THE YOUTH'S LESSON



VII — An Inspired Prayer

(November 14)

LESSON SCRIPTURE: Eph. 3: 14-21.

MEMORY VERSE: "But my God shall supply all your need according to his riches in glory by Christ Jesus." Phil. 4: 19.

Questions

1. What feelings inspired the heart of the apostle as he contemplated the great theme of our previous lessons? Verse 14; note 1.
2. From whom is the universal family named? Verse 15.
3. What is the measure of spiritual blessing desired in this prayer? With what and through what did the apostle desire that they might be strengthened? Verse 16.
4. How much strength has the Christian a right to claim by faith? Col. 1: 11.
5. Who, according to this prayer, is to dwell in our hearts? How? What will this experience accomplish for us? Eph. 3: 17.
6. How much does the Holy Spirit, as expressed in this prayer, desire that we should comprehend? Why does he desire us to know of the love of God? What does he say of this love? Verses 18, 19.
7. Who is the source of all wisdom and knowledge? 1 Cor. 1: 24; Col. 2: 3, 9.
8. What does Christ declare of himself? Rev. 1: 8, 11. Compare Col. 1: 17, 18.
9. What is the measure of his ability to answer prayer? What power is this? Eph. 3: 20. Compare Eph. 1: 19-21.
10. What ascription of praise is offered to God? Can you join in the response? Verse 21.
11. What universal chorus of praise did the revelator hear? Rev. 5: 13; 19: 1, 6, 7.

Note

Verses 2-13 of chapter three are really parenthetical. In this lesson the apostle directly resumes the subject which he introduced in verse 1.

"GIVE your heart, and all other giving takes care of itself."

"THERE is no faith in God where there is no friendship for men."

"THE way to have friends is to pay the price of friendly service."

"HE who has friends only to use them has them only to lose them."

The Youth's Instructor

ISSUED TUESDAYS BY THE

REVIEW AND HERALD PUBLISHING ASSN.

TAKOMA PARK STATION, WASHINGTON, D. C.

FANNIE DICKERSON CHASE - - - EDITOR

Subscription Rates

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

CLUB RATE

Five or more to one address, each	\$.65
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Entered as second-class matter, August 14, 1903, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.

Egyptian Pupils

ACCORDING to a recent census there are more than two hundred thousand pupils in the Egyptian schools. It was found that forty-five hundred had memorized the Koran, the Mohammedan Bible, from beginning to end, while many more could repeat nearly all of it. The Koran contains about eighty thousand words. Have we any excuse for not learning our memory verses and Sabbath-school lessons?

"Big Brothers"

THE "Big Brother Society" is an organization of men in New York City. The one object of the society is to look after and advise the East Side boys, most of whom have been before the children's court for one offense or another. Each member is given one of the "little brothers," as the boys are called, to *brother*, to come into friendly touch with, and to direct if possible into right lines of living. Close friendships between the "big" and "little" brothers have been thus formed, and lasting good has resulted to hundreds of wayward boys.

Why should there not be in each of our schools a "big brother" society? The young men of a school can render invaluable assistance both to the faculty and to the younger boys by coming into friendly relations with the boys. Many opportunities for counseling and directing the young feet along sure paths will present themselves, and happy is the young man who is willing to assume this God-given responsibility of being his brother's keeper.

Interesting Experiences

ONE of our State agents recently sent the following report: "While with the boys in the field, we met interesting cases day after day. But sometimes extraordinary manifestations of God's presence and help were realized. We sold three copies of 'Great Controversy' in one family, two brothers and a sister each desiring to own the book. They enjoyed the work so much that they came to our meeting-place, and will accept the truth.

"On our way home we met four men in a carriage. We halted them, made our mission known, and took three orders,—two full morocco and one cloth binding,—and delivered them promptly.

"One saloon-keeper bought a full morocco binding of 'Great Controversy,' and then allowed us to canvass his patrons who were in the garden playing cards and drinking beer. We took fifty dollars' worth of orders. When delivery time came, the saloon-keeper offered to take every book. He paid for them, assuming himself the risk of delivery. We were thus saved much time. When passing his place later on, he expressed his desire to give up selling rum, and asked us to remember him in prayer."

Brother W. H. Zeidler, of the Virginia Conference, writes encouragingly of the work in that State. He says: "When I was with a worker near Chase City, we took an order for a book of a colored man who had heard something of the truth a few years before. We conversed with him on the soon coming of our Saviour, the perpetuity of the law, and the Sabbath question. Thus last week I received a letter from that place telling me that this man, with nine or ten others, was keeping the Sabbath.

"Two other canvassers held a Bible study with a young woman who also had heard something of the truth. After the reading she decided to walk in the way of the commandments of the Lord.

"A druggist of Norfolk bought a paper from a colored brother, and has now become, through the visits of one of our canvassers, very much impressed with the principles of truth for this generation."

The work of the canvasser seems to be both to sow the seed of truth and to water that which was dropped into hearts years ago. May the number of these worthy laborers be continually increasing, until the harvest of the world is gathered. MORRIS LUKENS.

The Temperance Lessons

EVERY Missionary Volunteer should be a temperance worker. If any are not fired with holy zeal to spend and be spent in this cause, it is only because they are ignorant of the terrible curse of intemperance, and do not appreciate that the cause of true temperance is an integral part of the gospel work.

Is there any reason why every Missionary Volunteer Society and every isolated Missionary Volunteer should not enter upon the study of the lessons on temperance beginning in the issue of the INSTRUCTOR dated October 27? These studies will appear each alternate week, and will include the following subjects: The Curse of Intemperance; The Liquor Traffic; Tobacco; Opium, Drugs, and Patent Medicines; Tea and Coffee; History of the Temperance Movement; Christian Temperance; Our Duty and Responsibility.

These lessons will close about the last of February, and it is proposed that each society or church shall then give a special temperance program. Aside from the excellent material found in these lessons, which has been gathered by much effort, there will be published about that time a special temperance number of the INSTRUCTOR.

Let each society and company plan for a greater temperance rally at that time than it has ever had. And let our Missionary Volunteers prepare to carry this temperance special of our paper to thousands of other young people. "Who of our youth will give themselves to God for the purpose of laboring for other youth?" M. E. KERN.

"WHEN people neglect you, it is a sign that you yourself are doing some first-class neglecting."