

The YOUTH'S INSTRUCTOR

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No. 14

WHEN?

Some day—in future fairer days to be—
I'll do the kindly work my heart has planned;
Then every one that asks shall have from me
The quick, sure sympathy of heart and hand.
I shall obey the Father's old command:
To lift the fallen, comfort the oppressed,
To pluck the thorns from out my brother's breast,
To open wide my soul and cast out sin,
And call good deeds, God's tenderest angels, in.

I have no time to-day; but sometime I
Shall follow where the Master's feet have trod;
Shall face the frowning world with courage high;
Shall learn to kiss, with chastened lips, the rod,
And find in Sorrow's face the eyes of God.
So shall I curb the quick, rebellious will,
Hear in my heart a low-voiced, "Peace, be still."
Through grief most nobly borne my soul shall win
A space to call the choiring angels in.

But, O, what if on some fair eventide,
When I might watch, as Abram watched of old,
The long-closed tent doors of my heart flung wide
To welcome angel guests into my fold,
That they should find my dwelling-place too cold;
A moldered floor, unknown of wind and sun;
A lamp unlit of kindness never done;
A shrine dust-strewn with selfishness and sin,
And, all too late, I called the angels in!

— Marie Conway Oemler, in the Independent.



SEVEN billion lemons were grown in Spain and the Italian provinces of Calabria and Sicily in the last two years.

SOUND lumber twenty-five years old has been conclusively proved by German government investigators to be materially stronger than new stock.

DR. THOMAS DIMSDALE received from Catherine II, of Russia, for vaccinating her, sixty thousand dollars, a pension of twenty-five hundred dollars a year, and a baronetcy.

It has been proposed that since we have a Mothers' day and a Children's day we set apart May 22 as Fathers' day, and that we use the red carnation as emblem of that day.

DR. ROYAL DYE, of Bolenge Station, Kongo Belge, Africa, says that he uses arsenic in the treatment of the sleeping sickness, and has been able by it to save the lives of Europeans as well as natives.

A NEW teakettle introduced in England has its lid hinged and located in the top near the side, instead of being set under the handle in the usual manner. The person filling the kettle can lift it by the handle and hold back the cover with the fingers of the same hand, while the other hand is used to operate the water-tap. With the lid in the new position, all danger of having the hands scalded by escaping steam is removed.

Borrowing and Returning

BE reticent about borrowing. Many borrowers have unsavory reputations, at least so far as the borrowing habit is concerned. They "are careless users and poor returners, and this is the hardest part for the lender. He is put to unexpected inconvenience and loss. Borrowing has its place, but young people are wisest if they form the habit of being quite independent on that score." But if you must borrow, be a careful user and a prompt returner. The Bible says, "The borrower is servant to the lender." According to Will Carleton, "It is he who goes lending that does the most sorrowing." But it should not be so.

Return a borrowed book as soon as possible; never keep it for weeks, much less for months. Many have vainly wished for some way of insuring prompt return of borrowed books; but so long as our public libraries receive such large sums in fines from delinquents, it can hardly be expected that where no fine is charged, books will be promptly returned. One should, however, make no less effort to be on time in the latter case than in the former.

A person should not be too ready to ask for the loan of a book. If interest is shown in one, its owner will usually offer it for perusal if willing to lend it.

Endeavor to replace borrowed things with others of the same kind. "Why is not the money just as acceptable as the postage-stamp, or the spool of thread, or the cupful of raisins which a neighbor has run in to borrow?" asks some one. "Because it does not replace the useful article. It only furnishes the means to replace it, when time and opportunity offer. And very often the want of a thing is more than the worth of it, as the old phrase has it. Even in the town it adds a little to the burdens of life to take thought of and replace supplies. Both justice and neighborly

thoughtfulness should remind us to return our loans in kind."

Thoughtful planning will greatly lessen the need for borrowing. Some one has given the timely hint to boys, "Never lay your pocket-knife down and you will never lose it, and so will not be compelled to borrow."

Lending a borrowed article unless you have permission to do so is not good form.

A Good Beginning

AN order for twenty-five hundred copies of the Temperance INSTRUCTOR has been received from the Pittsburg, Pennsylvania, church, No. 1. This is only a beginning; for the church has set its mark, we hear, at *ten thousand*. This is equal to the mark of some entire conferences. We hope for equally good reports from our colored brethren in Pittsburg. Their church during the five years of their organization has sold more books and papers than all of the other churches of the Western Pennsylvania Conference together. Surely this church will not come short of the ten-thousand mark.

A Personal Experience

It was in the fall of the year, and we were gathered around the table to read.

Across the table from me sat a boy of fifteen years reading a novel. I had noticed that nearly all his evenings were spent in that way, and I said to him, "Can you not find anything better to read than that?" He looked thoughtful, but did not reply.

Days passed, and the experience was once repeated. One evening he sat down empty-handed. Another member of the circle said, "Haven't you anything to read?" "No," was the answer. She found a book for him, and I gave him some YOUTH'S INSTRUCTORS. Little did I know then that he was wishing I would give him something to read.

The book, which was not a religious book, was laid aside, and the INSTRUCTORS were read instead. Before the evening was over, he made this remark: "I have read my last novel. This is different literature from what I have been reading."

He kept his promise. He read religious books and papers after that, and inside of three months he was keeping the Sabbath. Not only that, but he was led from the darkness of Catholicism into the light of truth. His testimony is, "Those INSTRUCTORS were the making of me."

Dear reader, can you not interest your young friends in this good paper? Perhaps *you* can win some one from the harmful practise of novel reading, and possibly lead him to love and serve the Saviour.

E. M. W.

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The Youth's Instructor

VOL. LIX

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No. 14

Looking After the Inside

T. E. BOWEN

WHEN Jesus was here among men as a man, the Son of God still, only with his glory laid aside so that he could come a little nearer us than ever before, he manifested his love in a very practical way by helping where he most needed help every person for whom he labored. Christ used his divine wisdom and power, not in reading men's hearts to pry out their weak places that he might rein them up to strict justice, but to point out those places in their characters which needed strengthening. Then he offered to them his divine grace that it might actually be done. This is the manifestation of true love. This was how he became a true friend to John, to Peter, to all.

Jesus is the same to-day. His representative, the Holy Spirit, works in the same manner now. He is seeking to work on the inside of our hearts rather than the outside. He addresses himself to purifying the inner temple of the soul, knowing very well that if this is made right in the sight of God, all else will be well.

Man works on the outside. He desires to appear well before men. The natural heart is bent upon outward adornment. But how sickly all such adornment must appear in the sight of heaven when within the soul chamber the eyes of the Infinite behold selfishness, envyings, jealousies, strife, self-glory, pride, and hatred.

Sometimes people whitewash small buildings and fences. Year after year a new coat is put on. When one is applied, it makes things look better; but after a while the coats, one on top of the other, get so thick that the whole begins to peel off. Then it looks bad. Sometimes I wonder if we have not put on so many coats on the outside of our character building that there is danger of this same peeling-off process.

Jesus said, "Cleanse first that which is within the cup and platter, that the outside of them may be clean also." When the inside of the heart is cleansed of its selfishness — the germ root of all sin — the outside will also be clean.

Peter, in writing to the sisters in the faith, the principles applying to men young and old as well, touched upon the same point when he said: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the adornment of a meek and quiet spirit, which is in the sight of God of great price."

Yes, in the sight of God it is the work on the *inside* that he counts as valuable. This alone will abide the day that is coming to try the character of all. Many a fine structure will go down in wreckage then because the inside strengthening has been neglected. We have no assurance that Noah's ark was beautiful to look upon. But we know it withstood the terrible storm that broke upon it. It must have been well braced by strong timbers on the inside or it would have been crushed in the ordeal of the flood.

Nothing but the grace of our Lord Jesus can do what needs to be done within this poor human heart of ours. This he offers freely to each one of us. And now is the time to accept it. To neglect this most important work of all may mean the loss of the soul. Shall we not cease giving so much attention to the outside, seen by men, and turn to the task of cleansing and adorning the inside of our heart, where the eye of God rests, that it truly may become the place of God's habitation through his Holy Spirit?

Thoughts on the Life of Samson

(Continued)

PREVIOUS to the birth of Samson, Israel had gone into idolatry, and had followed after the sins of her heathen neighbors. Because of this God allowed her to be subdued and ruled over by the Philistines. To the race-hatred was added the hatred born of their differences in regard to religion. So the Philistines proved to be hard taskmasters. The Israelites groaned under their bondage, and the few faithful ones cried to God for deliverance. God heard their prayer, and raised up Samson to deliver them from their bondage; but how did the Israelites receive their deliverer? Did they flock to his standard? Did they arise as one man, and make him their captain, and then sweep the Philistines out of existence? We would suppose that when a man was sent by God who could, with nothing but the jaw-bone of an ass, kill a thousand men and put a whole army to flight, the Israelites would make good use of the opportunity and secure their freedom. But they did not do it; they did nothing, worse than nothing; for when Samson went to dwell on the top of the rock Etam, after having killed a large number of the Philistines, and when the Philistines came up with a large army to take him, the Israelites basely sent three thousand of their men to take him, and bind him, and deliver him to his enemies. This they would not have dared to do if they had not known he would not attack his own countrymen. Cowardly and craven they were, and we feel that they did not deserve freedom. Not one word does the inspired record tell of any attempt on their part to free themselves from their galling yoke of bondage.

How much of Samson's downfall was due to this indifference on their part we do not know; but we can imagine that there might have been a different ending to the story if they had done their duty and driven the Philistines from the land. But they preferred to live in lazy bondage rather than make a strenuous fight for their freedom. Even the mighty deeds of valor that God caused Samson to do were not sufficient to arouse them from their stupor or bring them back to a lively faith in a living God. Idolatry, in many of its phases, was blinding their eyes, weakening their faith, and leading them slowly but surely along that broad path that leads to destruction. In rejecting Samson and others sent from God, Israel was paving the way for the rejection and crucifixion of the Son of God.

But before we criticize them too freely let us look at ourselves, lest in judging them we condemn ourselves.

Some over eleven hundred years after the angel appeared unto the wife of Manoah to foretell the birth of Samson, an angel appeared unto another woman, and foretold the birth of another child. Like Samson, he, too, was to be a deliverer; for it was said concerning him that he should "save his people from their sins." Like Samson, he, too, performed mighty deeds of valor against the enemy; for he, single-handed, overcame him who had the power of death. Mighty deeds of valor he did when he was here on earth; for he healed the sick, cleansed the lepers, and drove out devils, thus freeing many who were slaves of Satan. But his own people rejected and crucified him, choosing rather to be servants of Satan than the sons of God. He died; but the grave could not hold him, and so, to-day, he is sitting at the right hand of the Majesty in heaven, and is just as much the deliverer from the power of Satan as he was while on earth. We are told that "he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7:25. And yet everywhere we see men serving as bond-servants of Satan. Here in this heathen land of China we see them by the millions bowing down to idols of wood and stone; and we wonder how they can be so blind. We long to tell them, one and all, of him who is able to deliver them from their yoke of bondage. As we turn toward the so-called Christian countries, we still see men bowing before their idols,—of silver, gold, fame, and pleasure,—and we long to warn them,

and tell them of him who is "able to save to the uttermost."

Then we look at the church, at that church which is proclaiming the nearness of the end of time and the soon coming of our Saviour, and here, we think, we will surely find a people who are free from the bondage of Satan. Surely *they* are not bowing down to idols. But even here we find idols, and many who look and act and talk so much like the people of the world that, though their names are on the church books, one can scarcely tell them from the world.

So, wherever we look, we find that Satan has forged his chains of sin. A very, very few have accepted the freedom that is in Christ Jesus; but the multitude, like the Israelites of old, prefer the ease of slavery to the strenuous fight for freedom, and are being led, unresisting, down, down, down to eternal death.

Does sin still rule in our lives? Then let us learn a lesson from the failure of those Israelites of old, and claim that wonderful promise, "Sin shall not have dominion over you."

"Able to deliver! sound it far and near;
Able to deliver whoso'er will hear;
From the fiery furnace, from the sinner's doom,
Jesus will deliver whoso'er will come.
Able to deliver, able now to save
When you are, my brother, able to believe."

W. C. HANKINS.

(To be concluded)

MAN'S way: "Do and live." God's way: "*Live*
and do." G. B. STARR.

The People of the Far East and Their Religions

China



IN taking up a short study of the peoples and religions of the far East, we shall begin with China, with its population of four hundred millions (variously estimated), and its area of 1,532,420 square miles in China proper, or 4,277,170 including the dependencies.

The following extract from the "Uplift of China," page 29, gives us an excellent idea of China's position in the brotherhood of nations:—

No other nation with which the world is acquainted has been so constantly true to itself; no other nation has preserved its type so unaltered; no other nation has developed a civilization so completely independent of any extraneous influences; no other nation has elaborated its own ideals in such absolute segregation from alien thought; no other nation has preserved its long stream of literature so entirely free from foreign affluents; no other nation has ever reached a moral and national elevation comparatively so high above the heads of contemporary states.

We shall not discuss the early history of China, except to remark that in the minds of Western scholars "reliable Chinese history does not extend farther back than the middle of the Chou dynasty, B. C. 722." The account of the preceding ages is so mingled with tradition that it is impossible to distinguish what is authentic and what is legendary.

The government of China is an absolute despotic monarchy, but based on the patriarchal idea. The emperor, who is called "The Son of Heaven," rules by divine right, which is given as long as he rules in accord with the decrees of heaven.

Society in China is divided into five grades. First, the scholar, learning being esteemed greater than wealth; second, the farmer, the fruits of his labor be-

ing necessary to man's existence; third, the mechanic, who provides the necessary shelter for man; fourth, the tradesman, necessary to carry on the exchange of goods; and fifth, the soldier, who is counted as lowest in grade, since he is a destroyer.

As to the race traits of the Chinese, they are a people of great physical vitality, "fitted for any climate, from the subarctic to the torrid zones." They have wonderful endurance of physical pain. That the Chinese are a resourceful people is proved by their capacity to adapt themselves to their environment, and to the problems of life as they present themselves to them both in China and in foreign lands. There are seven million Chinese abroad.

It is said that the Chinese are without nerves. Worry and anxiety are not to be found in their experience. Events that would almost drive an Occidental insane are received by the Chinese with the utmost composure. Their talent for contentment is wonderful. They toil on day after day with cheerful industry, in spite of the obstacles that surround them. It comes as a surprise to many to find how every branch of labor is organized. Though forbidden by the government, guilds and secret societies are to be met everywhere.

It must be granted that of all the excellent qualities the Chinese possess, their capacity for work is the greatest. They toil early and late, and labor incessantly. Their patient, willing toil has caused them to be regarded by the Western nations as a factor to be reckoned with in the labor market. Nor is this ceaseless striving confined to physical labor. In the matter of intellectual power the Chinese people are a wonder, as the examination halls at Nanking testify. In short,

the Chinese are "outfitted for the future as no other race now is, and, perhaps, ever has been." They are "a race to be reckoned with."

Three forms of religion are recognized in China: Confucianism, Taoism, and Buddhism. The first two forms are indigenous, while the last-named came from India. Every Chinese is a Confucianist, but most of them are likewise Taoists and Buddhists. They practise all three on different occasions, and for different purposes.

Confucius was a Chinese philosopher and statesman who lived in the sixth century B. C. His religion is a system of political and social ethics and partly a state religion, making the emperor the high priest of the nation. It embodies the worship of nature and of ancestors. It is said that the Chinese expend annually the sum of one hundred fifty million dollars on this form of worship.

Lao-Tze, born about fifty years before Confucius, was the founder of Taoism. One of the cardinal points of this religion is self-abnegation, but it presents to-day a sad picture of degeneration.

Buddhism was introduced into China in the first century of the Christian era, about the time Paul preached Christ in the Roman empire.

Besides these religions, Mohammedanism claims scattered adherents throughout China to the possible number of twenty million.

Japan

Authentic history of Japan begins with the seventh century A. D.

There are said to be two types of Japanese: the upper classes, having the long, oval face, with prominent, well-chiseled features; and the agricultural and laboring classes, with the round, flattened face and straight nose. The types probably represent two streams of immigration. The average height of the Japanese men is less than that of the Europeans. They are of light weight. The peasantry have great powers of endurance, heavy burdens being carried upon the head, even by women.

The Japanese are intelligent and cheerful, but are said to lack steadfastness. They are somewhat inventive, artistic, and appreciative of the beautiful. Loyalty is emphasized among the Japanese; "and patriotism in the sense of love for the whole country," is a modern but mighty sentiment working astonishing results in the empire. Filial piety also stands high with them, occupying a place next to loyalty to the state. One great anxiety is to keep the family from extinction.

We are told that truthfulness is not a prominent characteristic of the Japanese. Nor has much been done in the way of temperance, outside of Christian circles, although one of the Buddhist commandments forbids the use of intoxicating liquor.

Society in Japan is now divided into three classes: Kwazoku, or nobility; Shizoku, or gentry; and the Heimin, or common people.

The most ancient religion of the Japanese is called Kami no Michi, "the way of the gods." But Shinto, the Chinese equivalent of the name, is the one by which it is usually known to English writers. Shintoism has been described as "simply a remnant of the primitive worship long prevalent among the rude tribes of Japan," afterward developed to suit their advanced ideas. It is a mixture of nature and ancestor worship, especially of chiefs or heroes. When Buddhism was introduced, in the sixth century, the de-

velopment of Shintoism was checked. In the eighteenth century "the revival of pure Shinto" was started. The imperial family, whose power has been usurped by the Shogunate, was restored and Shintoism was made the state religion.

Buddhism, banished from India, planted some of its seed in Japan, reaching there by way of China and Korea in the sixth century.

Confucianism, though not a religion strictly speaking, must be mentioned, as its influence has been and still is felt throughout the land, being the source of letters, literature, and civilization to Japan.

Korea

As in the case of Japan, Korea is indebted to China for her earlier civilization. The Koreans are undoubtedly of Mongolian origin, made up of tribes which from time to time have swept down from the north, and of large numbers of Chinese.

Up to about 350 A. D. little is known of the religion of the Koreans. Different clans had their own rites. During the fourth century a general consolidation of the country took place. Buddhist missionaries appeared, and in a few centuries Korea was a Buddhist nation. In the fourteenth century, however, Confucianism came in, and has held sway over the masses of the people ever since. Buddhism still exists, confined, however, to a few monasteries, whose inmates are looked down upon by the people at large.

F. H. LOASBY.

Robert Morrison

WHAT Wyclif, Tyndale, and Luther were to Europe, Morrison was to China. He was "the pioneer of Chinese missions."

He was born Jan. 5, 1782, at Morpeth, England. When he was three years old his father moved to Newcastle-upon-Tyne, where he worked as a last and boot-tree manufacturer.

Robert was dull in school at first, but later brightened up and made rapid progress. One Sunday when twelve years old he repeated the one-hundred-nineteenth psalm. At fourteen he was apprenticed to his father. Though led away by evil companions for a time, he was finally aroused to serious concern about his salvation. He rented a garden in the edge of town, and went there for meditation and prayer. He formed an intimate acquaintance with a young man of the place, with whom he met daily for prayer. Together they visited the sick and poor.

In 1801 he began to study Latin. He gained a knowledge of this language and also the rudiments of Hebrew and Greek in eighteen months, and then entered the Hoxton Academy, later called Highbury College. His one purpose was the saving of souls, and soon he acquired a definite desire for foreign missions. He was strongly opposed by his father and family, which distressed him much; but he prayed to God and stuck to his conviction. He was sent by the mission board to the missionary academy at Gorhort.

He had little idea of where he wished to go, but was appointed to China, and he felt that it was the call of God. In August, 1805, he went to London, and attended a course of lectures by Dr. Blair in St. Bartholomew's Hospital. He walked back and forth to Greenwich, where he studied astronomy, carrying his instruments, and reading all the way. He lodged on Bishopgate Street. He engaged a Chinese teacher called Yang-Sam-Tak.

In January, 1807, he sailed to New York City. Before leaving this country he obtained letters to the United States Consul in Canton. In China he saw ignorance and idolatry on every side, and he said to himself, "O, what can ever be done with this ignorant yet shrewd and imposing people?" But said he, "I believe all its bulwarks shall fall, as did the walls of Jericho." When he left New York a man said, "And so, Mr. Morrison, you are really expecting to make an impression on the great Chinese empire." "No, sir," answered Morrison, "I expect God will." His watchword was, "Look up."

To acquire the language and to translate the Scriptures was the object of his life. There were no grammars to aid him, and it was only at the risk of their lives that his Chinese teachers could render their services. He lived with two Chinese, and talked and read to them in their own tongue. He mastered the language so well that he was appointed translator for the East India Company. This gave him opportunity for study, and relieved the missionary society of his expense. His work had to be done secretly, with caution and patience. He worked in a godown (a freight or warehouse) with a dim light, day after day, year after year, without encouragement from a friend.

The first portion of Scripture was printed in 1810. This was the Acts of the Apostles. With the aid of Dr. Milne, the whole Bible was completed in 1819. He published a Chinese dictionary of a number of large volumes, and a commentary, also other books of history, education, hymns, etc. He also established a college.

He suffered the loss of his companion, and of his colaborer, Dr. Milne, through whom he had established the Anglo-Chinese college at Malacca. His printing blocks were destroyed a number of times, and had to be made over at great expense and labor. He was in danger of his life from the Chinese government, and his work of twenty-seven years in China was through continual difficulties. He had to solve many political contentions between the Chinese government and the East India Company.

But he rejoiced as other missionaries came to China, and the number of converts increased. Leang Afa became the first native preacher. He spent two years in England in the interest of missionary work, and he was given the degree of D. D. by Glasgow College, and was honored by great men.

With his little flock about him, gathered as usual for study and prayer, Morrison died on Aug. 1, 1834, at Canton, China.

A. C. STEBBINS.

My Own

THERE'S no place like my own place in all the world for me;
'Tis there my Father put me and meant that I should be.
He filled my hands with labor,—the kind that I can do;
And promised that in trouble he'd bear me safely through.
O, wealth has no inducements to draw me from the spot;
And fame has no rewards to give for which I'd change my lot;
The world has naught I covet upon the land or sea.
There's no home like my own home in all the land for me.
There's no kin like my own kin in all the world for me,
Though very plain and homely and commonplace they be.
Their hearty approbation to me is passing sweet,
And lends me strength and courage, and puts wings to my feet.
And if my Father wills that I may labor still for them,
I would not change that privilege for crown or diadem.
And higher than the mountains, and deeper than the sea,
There is no love like their love in all the world for me.

ELIZABETH ROSSER.



The Octopus

THE word octopus means eight-footed, and the word cephalopod means feet around the head; so, then, an octopus is an eight-footed cephalopod. All cephalopods are mollusks, soft-bodied animals, which are usually covered by a shell, yet with a skin that never hardens, so as to form an outside skeleton, as does that of the insects. Snails, clams, and oysters are typical mollusks. Yet it does not seem possible that the ugly, squirming, soft-bodied creature shown in the illustration is any relative of the oyster, but he is, and a near one, a second cousin.



Anciently the learned men classified all shells they found in the seas and rivers according to their shape and appearance. No one thought of taking the little animals which formed the shells and lived in them, into consideration. It was not until very recently that the aid of the microscope was sought, and a thorough investigation made of the structure of the inhabitants. Great and marvelous have been the discoveries; and the science of conchology, or shell-life, has been completely revolutionized.

Among the many marvelous revelations is the fact that octopi and squid are mollusks. It is true, however, their internal organs, their place and arrangement, are all similar to the shell-fish of the sea,—the clam, the oyster, etc.,—only more fully developed.

In other words, they occupy the highest rank among mollusk life. Mollusks show no signs of a reasoning faculty beyond a desire for food and to perpetuate their species. Even their eyes are, generally, rudimentary or wanting. But the octopus shows a crafty cunning in all his movements, particularly in search of prey, almost on a plane of intelligence with, as it were, the panther.

The creature moves with great celerity when desiring to do so. Under his mouth is located a powerful siphon which communicates with the gills. Large quantities of water can be drawn in, and this is ejected through the siphon with great force, shooting the animal ahead much faster than the creature he is pursuing can run or swim. Leaping upon his victim,

his eight great arms, or feet, each with two rows of suckers on the under part, fold round its body with a death-grip, the suckers retaining a hold upon the surface impossible to loosen, while the great wolflike teeth penetrate the neck as the powerful jaws close, crushing the flesh and bones. If once an arm touches

good ship, they seemed to consider it an object of danger. But before they could sink and seek a place of safety in the depths beneath, they were compelled to disgorge no inconsiderable quantities of air, which rose to the surface in myriads of sparkling bubbles.

But the monsters that attracted unbounded interest — some twenty of which were sighted — are called by the Spanish people, *manta raya*.

This significant name is given on account of the appearance and wonderful velocity of this batlike animal in its native element. The word *manta* is employed in the Spanish language to designate a man's heavy shawl or mantle. *Raya* is the regular Spanish term for a bolt of lightning or a ray of light. The appearance of the back of this monster is not unlike an enormous shawl, of slightly mottled seal-brown color, spread full size in the water. The under portion of its body bears resemblance to a large piece of glistening, snow-white satin. A simple-minded Mexican fisherman, in describing to the



VIEW OF THE UPPER PART OF THE MANTA RAYA

an object and its suckers obtain a hold, escape is impossible. This is why octopi are so dreaded by the pearl and submarine divers, who carry knives and hatchets with which to cut themselves loose if attacked. Forty-six species are known, ranging in length from one inch to over two feet. The beautiful nautilus, though harmless, is a member of this family.

W. S. CHAPMAN.

St. Petersburg, Florida.

A Strange Sea-Monster

"Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?" Job 38:16.

A COASTWISE voyage southward from Guaymas, on the Gulf of California, to Manzanillo, Mexico, is sometimes monotonous, but the monotony of the journey to the writer was broken one day by the abundance of animal life literally swarming in the sea. The waters were placid, even glassy in appearance.

As we passed, on our right, the group of islands called Tres Marias,—the Three Marys,—and neared Cape Corrientes on the mainland, we sighted what at first appeared to be a barrel rolling lazily upon the gentle swell of the Pacific. On nearer approach, it proved to be a huge turtle floating upon the surface of the tropical sea, evidently enjoying a sun-bath. It soon became evident that the course of our steamer lay through a favorite habitat of these peculiar creatures; for in the space of three hours more than three hundred of them were counted lying within a few rods of our ship as she plowed her way steadily through the trackless waters.

Besides these *tortugas*, as the Spanish seamen called them, the passengers, seated under the awning on the hurricane deck, were agreeably surprised to see a variety of sea life, consisting of great black porpoises, leaping dolphins, small brilliantly colored serpents, and schools of countless numbers of small fish followed by birds of prey.

The *tortugas* were interesting on account of their extreme awkwardness. When they discovered our

writer its movements, stated that one moment one could see the animal lying apparently motionless under one's boat and the next instant one would detect a vivid ray of light passing through the water a hundred meters away.

The name *manta raya* therefore seems to have been appropriately given to the creature, since it resembles a large animated mantle darting through the water like a bolt or ray of lightning. "He maketh a path to shine after him." Job 41:32. These characteristics were very apparent as we observed the strange creatures from the deck of the "Ramon Corral." While our ship's prow frequently came in collision with the sluggish *tortugas*, much to their consternation, the *manta raya* darted rapidly away; the lifting of its enormous wings, or fins, as you may choose to call them, revealing the dazzling whiteness of the under portion of its body, produced the optical effect



VIEW OF THE UNDER PORTION OF THE MANTA RAYA

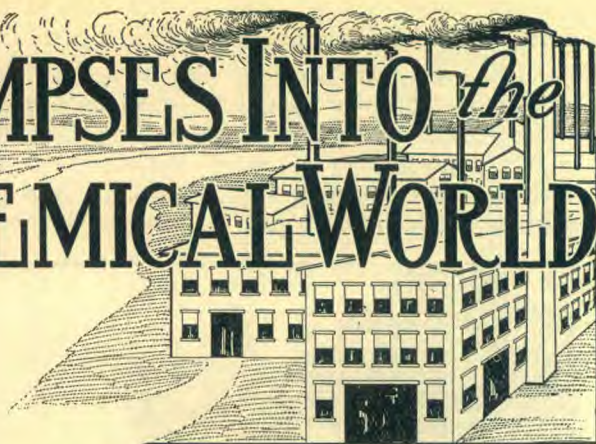
of a line of light. As if for our special benefit, one enormous specimen leaped bodily out of the water, and beat its wings like a monster eagle, its prehensile lips having the appearance of large horns.

The specimen from which the photos were secured, lay, evidently wrapped in deep slumber, in shallow water, and was thrust through a vital part with a spear in the hands of a vigorous Mexican fisherman, from his silently floating boat.

The artist, an intelligent Italian, informed me that
(Concluded on page fourteen)




GLIMPSES INTO *the* CHEMICAL WORLD



Carbon: Its Allotropic Forms and Compounds—No. 14

(Concluded)

The Allotropic Forms of Carbon

 OAL is an amorphous and slightly impure form of carbon of vegetable origin. At the flood, vast forests were buried. These, through heat and pressure, have been converted into coal.

"Careful observations made in the mines have revealed in the coal the existence of trunks of trees, branches, leaves, and fruits, in various conditions, from the one extreme of comparatively perfect preservation to the other extreme, in which the mineral preserves a mere impression of the original vegetable matter. These remains have made it possible to construct quite a complete botany of this period of geological history; and with but a moderate aid of the imagination, artists have been able to produce ideal landscapes, representing these early forms of vegetable life as they flourished in the ancient ages."

The important service rendered the world by these immense underground fuel and lighting stores reveals the Lord's thought for future generations in his enforced affliction of the antediluvians.

Anthracite, or hard coal, is a purer variety of carbon than the bituminous, or soft coal, which has not been subjected to enough heat or pressure to drive off its volatile constituents.

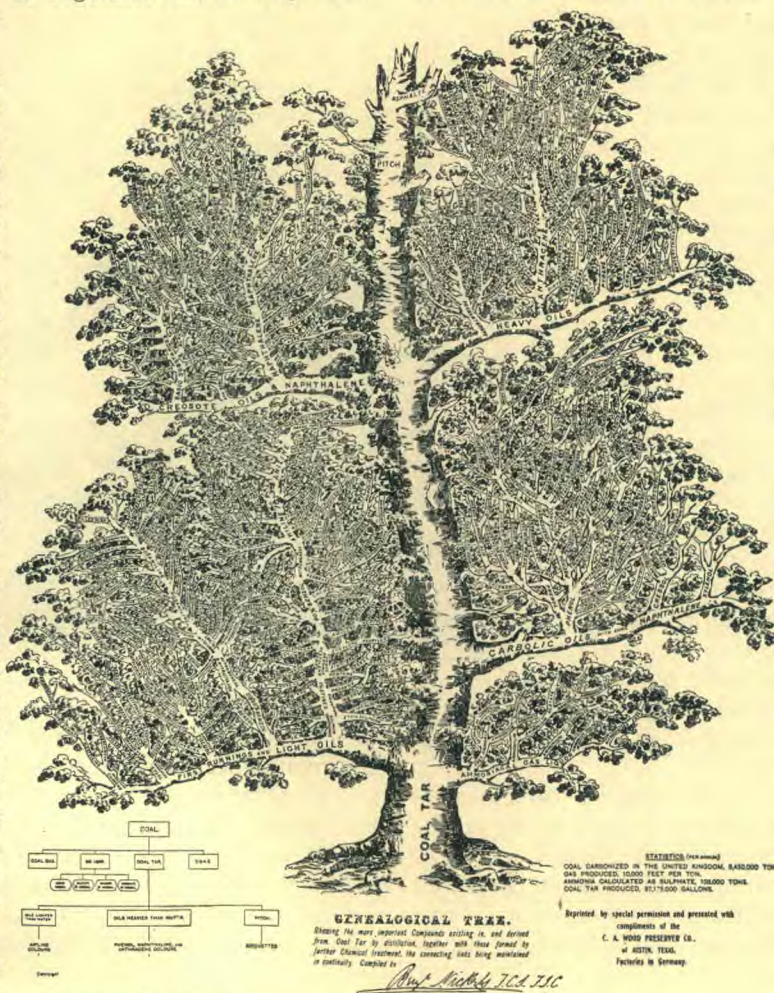
Petroleum and natural gas have been produced during the formation of the coal in the earth. Petroleum is a mixture of different oils having different boiling-points. By the refining process, kerosene, naphtha, benzene, and paraffine are obtained from the crude oil.

Alcohol boils, or vaporizes, much more quickly than water; so it can readily be separated from water by heating a mixture of the two liquids, catching and condensing the alcohol vapor before the water has reached the boiling-point. This method of separating substances through differences in their boiling-points is called *fractional* distillation, while that in which the substance heated is decomposed, or broken up into its constituent elements, is called *destructive* distillation.

Charcoal is made from wood by destructive distillation, the original compounds of the wood being destroyed, and carbon only being left, unless there is a little mineral ash. Acetic acid, tar, and wood-alcohol result from the distillation of wood in retorts.

Bone-black, or animal black, is obtained by the destructive distillation of bones. The distillation of coal

gives coke, ammoniacal liquor, tar, and coal-gas. From these substances are directly obtained many other valuable products. From the tar, which once was given to those who would haul it away from the manufactory, are obtained, directly and indirectly, naphtha, creosote, benzene, carbolic acid, toluene, anthracene, aniline, and thousands of other things. Some one has expressed the productiveness of coal-tar by saying that from it can be obtained "anything from a salve to a star." From aniline are obtained more than a thousand beautiful artificial dyes. The importance of the coal-tar products in the modern world was emphasized in 1906 by the celebration of the Coal Tar Jubilee.



Copyrighted in England, 1886.

The productiveness of coal-tar has even given inspiration to the poetic muse; for we read:—

"There's hardly a thing that a man can name
Of use or beauty in life's small game
But you can extract in alembic or jar
From the 'physical basis' of black coal-tar.
Oil and ointment, and wax and wine,
All the lovely colors called aniline,—
You can make anything from a salve to a star,
If you only know how, from black coal-tar."

Peat is the newest of the coals, being in process of formation in swamp lands to-day. It consists almost

it is made to produce alcohol. The estimate of our Geological Survey does not include the vast deposits of Alaska, which are almost incomprehensible."

Coke is a form of carbon obtained by driving off, at a high temperature, the gases of soft coal. Lamp-black is, next to gas-carbon, the purest form of amorphous carbon. It is formed by burning turpentine, naphtha, natural gas, and various oils, and collecting the unburned carbon, or smoke. Not enough air must be admitted for complete combustion.

Uses of the Amorphous Varieties of Carbon

Charcoal and coal are used for fuel and reducing agents. Charcoal is a deodorant, absorbing noxious gases. This property makes it of service in hospitals. Tainted meat packed in freshly burned charcoal quickly loses its odor. It is also a decolorizer, readily removing the color from liquids. Its use for filtering water is apparent. Cisterns which have become foul with decomposing organic matter can be purified by throwing in a quantity of charcoal. It should be removed after a time, and heated to redness to destroy all the matter it has absorbed. It is then ready for a second service.

To test this property of charcoal, pass vinegar, sirup of brown sugar, dilute black molasses, or an indigo solution through a

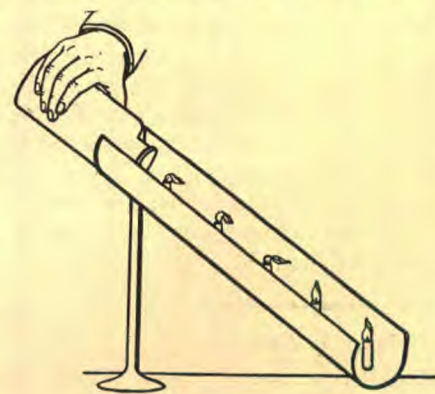
funnel lined with filter-paper and nearly filled with freshly burned charcoal powder, and you will get transparent solutions as the result of the filtration. Bone-black is even better than charcoal for removing color; hence millions of pounds of sugar are refined by filtering the sirup through bone-black.

Charcoal is one of the most durable of substances. "Specimens of it have been found at Pompeii and upon Egyptian mummies, to all appearances as fresh as if just prepared." Fence posts are often charred on the outside of the part to be inserted in the ground, in order to increase their weather-resisting power.

Lampblack is used for mixing with pigments, for making printer's ink, for coloring fertilizers, and for the pencils of electric arc-lights.

The Oxides of Carbon

When oxygen unites with an element, an oxide results. Carbon has two important oxides,—carbon monoxide



CARBON DIOXIDE GAS Poured UPON THE FLAMES OF LIGHTED CANDLES WILL EXTINGUISH THEM

(CO), because there is only one atom of oxygen to the molecule; and carbon dioxide (CO₂) because there are two atoms to the molecule.

The former oxide is the gas that sometimes escapes from coal-stoves, and produces fatal results. It has the power of decomposing the blood, rendering it incapable of carrying oxygen; so death results. It burns



WHERE IT RAINS PETROLEUM

wholly of a mass of roots. Next to peat comes lignite, in which the woody structure is still apparent.

"Professor Davis, of the Geological Survey," says the *Independent*, "believes that the time has come for a more thorough study of the peat-bogs in the United States, with the idea of utilizing them for power and light and heat. In Florida the work is under way of establishing a plant for generating electric power by engines using air-dried peat as a fuel. Besides the New England States, those States that are best supplied with peat-beds are Virginia and the Carolinas, with Georgia and Florida, and the mid-West up into the Dakotas. Some of these States have also coal-beds, but most of them have not. Peat is nothing more nor less than coal in the process of making, and it is fortunate that most of it lies where coal is not easily obtainable. Experiments of the Geological Survey show that peat is even superior to some of the bituminous coals for operating gas-engines. Besides this, the peat contains in many cases over one or two per cent of nitrogen, and the value of the ammonia obtained as a by-product pays for extracting the gas, and more. Peat can be burned in the old-fashioned way, after being thoroughly dried, but in the modern gas-producers it can be used even where there is forty per cent of water. It is worth three dollars a ton when converted into bricks, and the estimate is made by Professor Davis that the peat resources in sight are worth at least thirty-nine billion dollars. It makes the very best coke, being the equivalent of hard-wood charcoal. The by-products being added to the direct value, make nearly one hundred billion dollars more. This is an enormous sum to consider, for it is more than the value of all the property, live stock, implements, and buildings of the farmers of the United States. Peat is also being used in the United States as a filler and absorbent in connection with fertilizers. In Michigan, paper is manufactured from peat, and in Sweden

with a pale-blue flame, and can be seen burning on the top of a freshly made coal fire.

The second oxide is the first gas to be studied carefully. It is always found free in the air. It is being constantly given out by the respiration of animals, by plants in the dark, and is a product of combustion. It has been estimated that the amount produced in a large city daily is as follows:—

By living animals 55,000,000 cubic feet
By burning of various fuels 27,000,000 cubic feet

Fermentation and decay also give this gas to the air. The bubbles seen in fermenting substances are bubbles of carbon-dioxide gas.

Take some lime-water in a bottle or test-tube, breathe into it steadily for a little while, then shake it up thoroughly. If it turns whitish, you may know that you breathed into the tube this gas, as it always turns lime-water white, making a white precipitate, which will slowly dissolve again in excess of the gas.

You may also collect some free by placing some bits of marble in a test-tube, and pouring over it some dilute hydrochloric or nitric acid. There will be a rapid effervescence, or evolution, of this gas, which is colorless. Collect the escaping gas, pour it over a lighted candle, and it will extinguish the light.

Uses of Carbon-Dioxide Gas

The first great use is to furnish food for plants. In the leaf of every plant are thousands of chemical laboratories. A single tree often exposes acres of surface to the sunlight and air. This gas passes into the leaf mainly through the stomata, or pores, on the under side. Within the leaf of the chlorophyll grains it is broken up by the influence of the sun, the oxygen being expelled, and the carbon assimilated, or built into the woody fiber of the tree.

This gas readily dissolves in water, forming carbonic-acid gas. "Water surcharged with carbonic-acid gas has an agreeable, acid, pungent taste, and effervesces briskly when the compression is suddenly removed, as when the liquid is allowed to flow out into the air; for the excess of the gas over what is soluble at the normal pressure escapes. Such carbonic-acid water flows from the earth in many localities, as at Selters, or Seltz, in Germany (Seltzer water), and at Saratoga, New York. It is also prepared artificially in large quantities, and sold as a beverage under the technical name of soda-water. The effervescent qualities of fermented liquors, such as cider, champagne, and beer, are in like manner dependent upon the presence of compressed carbon dioxide."

It is also used as a basis of mineral waters, and in chemical engines as a fire-extinguisher. Our house fire-extinguishers are filled with it.

F. D. C.

Jesus Is Able

JESUS is able, is able to save,
Able to save evermore;
Able to rescue from sin's dark wave
Sinners who drift from the shore;
Able to snatch from the way of death
All who are worn with strife,—
Jesus the Saviour of Nazareth,—
Able, for he is the life.

Jesus is able to keep in the way,
Able to teach and to guide;
Sinners who make him their strength and stay
Need but to trust and abide;
Able to lead in the way of right,
Ever where paths are clear;
Able to make every pathway light,—
Able, for he is near.

MAX HILL.



The Advent Message in the Far East

China

A PECULIAR fascination for the far East has from time immemorial been found in the minds of the people of the Western world. Its very mention brings visions of everything that is rich and gorgeous. Especially has this been true of China, the "Flowery Kingdom."

The Nestorians were doubtless the first Christian missionaries in China, reaching there in the sixth century. A tablet was found at Singapore bearing the date of 781 A. D., conceded to be a record of the Nestorian church.

The Jesuits established themselves in Canton in 1582, made many converts, and built churches. Robert Morrison, however, was the pioneer Protestant missionary in China. He was sent to Canton in 1807 by the London Missionary Society.

Our work among China's four hundred millions began in 1887, when Brother A. LaRue, who had been working in Honolulu, went to Hongkong as a self-supporting missionary, working chiefly with literature. Tracts were translated by Chinese who had become interested. At the same time a number of young men of the British navy accepted the truth at Hongkong.

The work for China proper began in 1902, when Elder J. N. Anderson and family and Miss Ida Thompson arrived there, followed soon after by E. W. Wilbur and wife. They made their headquarters at Canton, studied the Cantonese, and opened a school for boys and one for girls. Brother E. Pilquist united with the workers soon after, and opened up the work in the province of Honan. He won several Chinese converts, and a church was formed. It was in response to a call for help from Elder Pilquist that H. W. Miller and wife and A. C. Selmon and wife, all four physicians, and Miss Erickson and Miss Simpson, nurses, went out in 1903.

In 1904 Elder Munson, our worker in Sumatra, sent Timothy Tay, his native helper, to Amoy, China, for the perfecting of his knowledge of the Amoyese language. While there he was the means of bringing the truth to Brother Keh, who was the leading teacher in a theological school. Brother Keh has proved a most helpful addition to our work.

Early in 1905 W. C. Hankins and wife arrived in Amoy to take charge of the work there.

A great help to the work was a small hand press, which, by the close of 1905, was in operation at Shang-tsai Hsien, Honan, where the *Tuh In Hsuen Pao* (the *Gospel Herald*) was published. Some tracts, a primer, and a hymn-book, were also issued from the press. In 1907 this press was moved to Sin-yang Cheo, Honan, and an office building erected. Dr. H. W. Miller, F. A. Allum and wife, Orvie Gibson, and Esta Miller located at Sin-yang Cheo, while Elder J. J. Westrup and family, who came to China in 1905, removed from Lo-shan to take charge of the mission at Shang-tsai Hsien.

P. J. Laird, a worker for the Church Missionary Society of England, had been sent to Japan to work among Chinese students attending Japanese schools. While there he accepted the message. He married



SEVENTH-DAY ADVENTIST MISSION STATIONS IN CHINA, JAPAN, AND KOREA

Dr. Emma Perrine, and in September of 1906 they entered the Chinese province of Hunan, the last province to be entered by Protestant missionaries. They located at Chang-sha, the provincial capital, conducting a dispensary and a school for natives.

In the spring of 1906 our force of workers at Amoy was increased by the arrival of Elder B. L. Anderson. The work here has made good progress. Besides the company of Sabbath-keepers at Amoy, three out-stations have been organized, one at To-kang, another at To-koe, and still another at Chiu Chen. We have a company of Sabbath-keepers at each place. In 1907, while on a trip from Amoy to Canton, Brother Keh stopped off for a little while at Swatow, and as a result an interest developed and some accepted the Sabbath. On a second visit our brethren found over fifty adults, members of a native church, endeavoring to keep the Sabbath according to the best light they had, at Chou Chou Fu, twenty-five miles distant.

In December of 1907, a general meeting of our Chinese brethren was held at Siang-cheng, Honan. About fifty were present, some from places forty or fifty miles distant. Seven were baptized, and a church of eleven was organized at Siang-cheng. Many gave evidence of having broken away from their heathen customs, the women having unbound their feet, and the men having discarded their pipes.

It was decided early in 1908 that the printing-office in Honan be sold, and that the publishing work be established in Shanghai. It was at Shanghai that Dr. Miller was located upon his return from America, after a year's absence from the field. H. H. Winslow took up the work of secretary and treasurer of the China mission at this time. Also Elder R. F. Cottrell and wife and Miss Pauline Schilberg, who was the first student appointed from the Washington Foreign Mission Seminary, joined the station at Chang-sha,

while B. N. Roberts and wife and Mrs. Bothilde Miller joined the Shanghai mission.

At the second biennial council of our workers in China, held at Shanghai in January, 1909, just at the close of the visit of Elder I. H. Evans, it was decided to constitute China a union mission, forming it into ten great mission fields, including Manchuria, Mongolia, Turkestan, and Tibet. At the same time a call was issued for forty families to come to China in the next two years. In response, nine families sailed in 1909, including Elder W. A. Westworth, who was appointed as superintendent.

Our Chinese paper, the *Signs of the Times*, has been issued in Mandarin and Wenli, as also have the Sabbath-school Quarterlies. Elder Cottrell speaks of our work in the past few years as follows:—

It is estimated that from the beginning of our work, in 1902, to the close of 1908, the entire circulation of our publications in China was eighteen million pages. In 1909 the output was 40,533,400 pages—a very remarkable increase, though it is an average of only one page to every tenth person. The printing work in Shanghai has been greatly retarded by having no suitable quarters. To make matters more difficult, half the meager facilities in rented quarters were destroyed by fire. Hiring the work done is proving most unsatisfactory. The crying need is the means to build a printing-plant to spread the printed page among China's millions.

The "crying need" of which Elder Cottrell speaks still exists, although ground for a printing-house and general headquarters has been purchased in the foreign concession at Shanghai.

Our medical work should not be forgotten. For four years Dr. Law Keem worked at Fatshan with meager facilities. In 1909 a store was rented on a business street and fitted up as a dispensary. Although the equipment is by no means complete, from twenty-five to thirty patients receive treatment each dispensary day. Our health retreat, situated on the mountain

(Concluded on page thirteen)



The Boy and the Easy Job

ROSE SEELYE-MILLER

HAVING been associated with farm and ranch life in the plains country for many years, I have had an opportunity to observe the caliber of the boy-employee spirit under many circumstances and conditions.

The boy or young man looking for the easy job seems, like the poor, to be ever present with us; but the boy or young man who is looking for obstacles to conquer, who is looking for stepping-stones to property-owning himself, is not always at hand, and yet hundreds and thousands of these earnest young men have made for themselves homes on the plains and accumulated a good fund of practical knowledge and understanding.

Do not think because I said that the boy after the easy job is always to be found and the other sort only rarely, that the easy-job boy is in the majority. Probably he is not. The reason why the good worker, the one who is willing to do any and all work, and to do it faithfully and well, who does not watch the clock, nor quit at the most important crisis in the work, the reason why such fine help is rare is because these boys soon become owners of land, and become themselves employers instead of employees.

It is a pitiful thing to see the kind of laborers that throng the harvest-fields of the West. There are some fine men, some good workers, some college students who want to earn considerable money in a short space of time, but there are many old men, grown old in searching for an easy job and big wages. And you can tell just which ones of the younger employees will walk that same way, because they make it manifest by their spirit towards the work.

Last year a young man we employed was a model of goodness and willingness until harvest time; then he was bound to quit unless he received the highest day wages; and, boys, when the real heat and burden of the harvest time came, this boy shirked his work, dawdled around, let the other men harness the teams, feed, do the sundry chores associated with the work, and he took the lines and drove the team for a header-bed. This work is nothing but guiding a team close to the header, that the elevator may drop its grain into the header bed. He did not help when the unloading time came. In every way he showed that he was after the easy job and the high wages.

This is a single case, but it is typical of many others. I can go on further with this boy's case. In thrashing time he got a chance to drive a water wagon. This is easy work too; all he had to do was to take care of two horses, and haul water for the steam thrashing-machine, and to get it there in time to keep the great engine supplied with the needed water. The loading

of the water-tank required no labor; there are flowing artesian wells all around, and all it was necessary to do was to turn the hose of the flowing well into the nozzle of the tank, and wait for the well to do the work. Simple, isn't it? You would think a boy with such easy work could be on time and satisfy his employers. Well, he didn't; he let the water into his tank, and then crept into the barn loft and fell asleep. The water filled the tank and ran over, making a very bad place in the farmer's yard; and the boy did not wake up until some one seeing the devastation of the water overflow, called him. You would think that one such experience would be enough to teach him a lesson, but it was not. It was a common occurrence; and he did not keep the thrasher supplied with the water needed; the machine would have to stop, and all the many men employed had to stop too and wait for John to fetch the needful water.

The easier that boy's jobs were, the easier he meant to make them, until they became so easy that he was not permitted to do anything, and was obliged to go to his home with a reputation as a seeker of easy jobs.

In the spring he wanted to come back again for employment, but the men who had given him work the year before, would not hire him. So he stayed in a southern section, and depended upon an occasional day's work at a very low price.

And yet the boy was capable of much good, conscientious work. Had he not fallen a victim to the easy-job mania, he would be now an honored employee, maybe a foreman; for men are always looking for the willing worker.

If you want big wages, do big work. You will not be likely to have a promotion if you do just as little work as possible. The man who gets promoted is the one who is looking for work, for ways to learn the business and to serve his employer.

You will not be likely to have a promotion if you do just as little work as possible. The man who gets promoted is the one who is looking for work, for ways to learn the business and to serve his employer.

Work a little overtime rather than undertime, never minding the clock. Don't quit when a crisis in the work begins, nor strike for higher wages. Stand by; your employer will appreciate it, and even if he does not raise your wages then, he will remember, and you will be the man to get a responsible place, at higher wages, when the opportunity comes.

Avoid the easy job; search for the hard ones; put in some extra time. It will pay, even though you only get your regular wages. Be just as anxious to get your employer's work done properly as if it were your own. You will prosper. Depend upon it, you will succeed.

The Advent Message in the Far East

(Concluded from page eleven)

of Mokanshan, southwest of Shanghai, is a splendid refuge for our workers stricken on the heated plains.

We must not fail to mention our Canton schools. The Bethel Girls' School, in charge of Miss Vanscoy, has had about thirty boarding and forty day pupils. If we include the East Gate school for girls, the total enrolment has been over one hundred. The boys' school has had an enrolment of sixteen, mostly boarders. The total number of native believers is about one hundred fifty or sixty.

Japan

The first efforts for Japan were made by Francis Xavier, the Jesuit missionary, in 1549. An edict went forth against Christianity in the seventeenth century, and for two hundred years Japan was a closed nation. The Rev. John Liggins and C. M. Williams, of the Protestant Episcopal Church, arrived in 1859, and what we might call the second epoch of Japan's Christian experience began. The first convert was baptized in 1866. Probably no country has made more rapid strides under the influence of Christianity.

Our work in Japan began in 1890, when Elder W. C. Grainger, accompanied by Brother T. H. Okohira, opened a school for natives—the Shiba Bible School—at Tokyo. Sixty or more young men were soon in attendance. Elder Grainger died in 1899, and Prof. F. W. Field and family were sent to take charge of the work.

A sanitarium was opened in Kobe in 1903. Later a sanitarium for Japanese was opened in another quarter of the city. The first Japanese tent-meeting was held in 1905 at Tokyo. In 1907 the first general meeting was held, on the occasion of the visit of Prof. W. W. Prescott.

Although only one foreign worker was added to our staff during 1909, our force in Japan has been greatly strengthened by the native workers, who have been trained in the school which was opened in 1908 at Tokyo. The total number of Sabbath-keepers is about two hundred.

Korea

During 1904 the truth spread from Japan into Korea, and soon a call came for help. Brother Kuniya, our Japanese laborer, was sent over in August of that year, and Professor Field followed a month later. A few weeks later four churches were organized, and, including companies, a total of one hundred fifty believers was reported.

In 1907 Professor Prescott visited Korea. Miss Mimi Scharffenberg joined the Korean workers at this time. During this same year a school building was erected at Soonan, and also a house to accommodate nearly one hundred students. About twenty young people were soon in attendance.

Dr. Riley Russell and wife have been busy in their work at the Soonan dispensary; and Miss May Scott has done acceptable service. The small printing-press, a gift from the Japan Mission, has been a great blessing to our brethren in Korea. About three hundred fifty Sabbath-keepers are reported, but many are the calls that receive no answer; and this is true of the great fields of China and Japan also.

F. H. LOASBY.



M. E. KERN
MATILDA ERICKSON

Chairman
Secretary

Society Study for Sabbath, April 22

Missions—The Far East

LEADER'S NOTE.—Thorough preparation must be made if this program is a success. Those to whom the different parts are assigned should know their ground thoroughly, and be sure that their papers or talks do not take more than the allotted time. If possible it will be well for you to reproduce the map on page 11 on a large piece of paper or cardboard. Our mission stations have been carefully located, and your society will doubtless be glad to know the location of new stations as the work in the East advances. The following books give excellent help on this program: "The Uplift of China," "Dawn on the Hills of Tang," "Korea in Transition," "Sunrise in the Sunrise Kingdom," and "An Outline of Mission Fields."

Program

Scripture drill (review Morning Watch texts for week).

The People of the Far East and Their Religions (eight-minute talk). See page 4.

The Advent Message in the Far East (fifteen-minute talk). See page 10.

Robert Morrison (five-minute paper). See page 5.
Report of work.

Missionary Volunteer Reading Courses

Senior No. 4—Lesson 26: "Christ's Object Lessons," Pages 17-61

NOTE.—We hope that every member of the Spare Minute Circle is ready for this first assignment in "Christ's Object Lessons." If you have dropped behind, catch up. You can not afford to miss these helpful lessons, which are drawn from Christ's parable teaching, and you want to persevere in your resolution to complete Reading Course No. 4. Good intentions never accomplish things unless they are accompanied with energetic effort. In the royal cemetery of Vienna is the grave of Joseph II of Austria, and a traveler tells us that upon the tomb of this disappointed, broken-hearted king are inscribed the words, "Here lies a monarch who, with the best of intentions, never carried out a single plan." Determine to-day to succeed in what you have undertaken. You can do it if you will.

Test Questions

1. Give ten reasons why Christ spoke in parables.
2. How does nature's lesson book lead us from the natural to the spiritual?
3. For what purpose was the parable of the sower given?
4. Who is symbolized by the sower? What is the seed?
5. How does this lesson apply to God's servants to-day?
6. What constitutes true education?
7. To whom may we attribute much of the wickedness and mental weakness in the world?
8. Make a practical application of—
 - (a) The seed that fell by the wayside.
 - (b) The seed that fell in stony places.
 - (c) The seed that fell among thorns.
 - (d) The seed that fell in good ground.
9. To what ends do self-indulgence and a gratification of the love of pleasure lead?
10. How must the soil of the heart be prepared to receive the gospel seed?

"THE merciful man doeth good to his own soul: but he that is cruel troubleth his own flesh." Prov. 11:17.

Junior No. 3 — Lesson 26: "The Story of Pitcairn Island," Pages 65-95

Test Questions

1. Give a description of the lives of the people on the island at this time.
2. What is tappa? Describe the every-day and Sunday dresses of the women.
3. Who were Nobbs and Bunker?
4. What duties did Nobbs assume shortly after his arrival?
5. What step did the people take on account of their rapidly increasing numbers? Did this prove satisfactory?
6. Who was kind to the Pitcairn islanders at Tahiti? After they returned to their island, how were they able to show their gratitude?
7. Who came to the island in 1832 and seized the reins of government in his own hands? What was the result at first?
8. What was the prevailing feeling at this time between those who favored parties? How did it result? In what state did the exiles find the island on their return? What was the fate of Hill?
9. Who took charge of affairs after his exile? In what year was the British flag hoisted on the island?
10. When Quintall was appointed magistrate, how many of the original survivors were still on Pitcairn?

A Strange Sea-Monster

(Concluded from page seven)

its weight exceeded a ton avoirdupois, and that the measurement of the full spread of its extended wings was seven meters, or more than twenty-two feet.

Close observation of the illustrations will reveal some of the peculiar characteristics of the manta raya. Among these are the prehensile lips, limp in death, each fully two feet in length; the large eyes, set apparently at the base of the extended lips; the enormous open mouth, ample in size to receive the body of a large man; the tip of each wing armed with two prodigious horns, and two of the same, much curved, at the lower extremity of the body, from which also projects a long, snakelike tail. Observe also the heavy muscular portion of the wings, and how they taper backward to a thin edge, thus indicating great strength and swiftness combined; also note the fish-like gills, for the inhalation and exhalation of its life-giving element, salt-water.

One of its most striking characteristics is yet to be mentioned. Nature has provided it with a very small throat, and its method of securing nourishment is to dart rapidly into a school of small fish, and, after filling its enormous maw with the finny victims, close its extended lips over its imprisoned prey, thus holding them securely until the process of digestion has reached such a point that the food can pass through its diminutive throat into a second stomach, as it were, where the process of digestion is completed. In several well-authenticated instances, human beings have been its victims. Enfolding them in its strong wings, and effectually preventing escape by thrusting its horns into their bodies, it retains its awful death-grasp till life is extinct.

A living baby manta would doubtless prove a feature of special attraction in any of our great city aquariums, where sea-water is available, and one could easily be captured with a fisherman's net in the beautiful harbor of Manzanillo, Mexico, where the accompanying photos were taken. G. W. REASER.



III — Ministry of Paul and Peter

(April 15)

LESSON SCRIPTURE: Acts 9:23-43.

MEMORY VERSE: "Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth." Matt. 28:18.

Questions

1. What did Saul show plainly to the Jews of Damascus? What were they unable to do? What did his enemies seek to do? Where did he then go? How was he better fitted for further work? Note 1.
2. When Saul returned to Damascus after many days' absence, what did the Jews do? What did Saul know concerning their plans? How did they try to prevent him from leaving the city? How did he escape? Acts 9:23-26.
3. In what way was Saul's return to Jerusalem different from what he at first planned? How long had he been gone? Whom did he especially wish to see at Jerusalem? How long did he abide with him? How many of the other apostles did he see? Note 2.
4. When Saul first arrived at Jerusalem, what did he try to do? How did the apostles feel toward him? What did they not believe? Who brought Saul before them? What did he declare to them? What did he say of Paul's preaching? What effect did this have on the apostles? Verses 27, 28.
5. How did Saul continue to speak? With whom did he dispute? What was the result of this discussion? When the brethren knew Saul's danger, to what place did they send him? How far did they go with him? What did the churches then enjoy? What gave them help and comfort? What is said of their number? Verses 29-31.
6. As Peter was visiting the churches, to what place did he come? What afflicted man did he find there? How long had this man kept his bed? What was his disease? What did Peter say to him? What did the afflicted man then do? Who saw him after he was restored? What did this miracle cause the people to do? Verses 32-35.
7. Name a disciple who lived at Joppa. What is the meaning of Tabitha? What is said of this woman? Verse 36. Note 3.
8. What came to pass at that time? Where was the body of Dorcas placed? Verse 37.
9. What had the believers heard concerning Peter? Who were sent to him? What message did they take? How did Peter comply with their request? To what place was he taken when he arrived? What did the widows who were there do? Verses 38, 39.
10. What did Peter do first? When alone, what did he do? Turning toward the dead body, what did he say? What was the result? Verse 40.
11. From whom did Peter receive power to do this miracle? Memory verse.
12. How did Peter assist Tabitha on this occasion? Whom did he then call? Whom did he present to them? Where did this miracle become known? What resulted from it? How long did Peter tarry in Joppa? With whom did he stay? Verses 41-43.

Notes

1. Saul could not remain long in Damascus after he began to preach Jesus. He showed so clearly that he whom the

Jews had put to death was indeed the Son of God, that they were unable to answer him. His life was in peril from his enemies, and the Lord permitted him to leave Damascus for a time. He went to Arabia (Gal. 1:16, 17), and there, by prayer and study and the blessing of God, he was better fitted for further ministry, and "after many days" returned to Damascus.

2. Saul then returned to Jerusalem, but in a very different manner from what he had expected when he left the city. Instead of coming back a persecutor, he came as a humble believer. He says of this visit: "Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the apostles saw I none, save James the Lord's brother." Gal. 1:18, 19.

3. Tabitha is the Aramaic and Dorcas the Greek word for gazelle, a kind of deer.

Notes

1. "After that many days were fulfilled." This period of "many days" evidently covers the time Saul spent in Arabia, shortly after his conversion, before he went to Jerusalem. See Gal. 1:17, 18.

"Paul's life was in peril, and he received a commission from God to leave Damascus for a time. He went into Arabia; and there, in comparative solitude, he had ample opportunity for communion with God, and for contemplation. He wished to be alone with God, to search his own heart, to deepen his repentance, and to prepare himself by prayer and study to engage in a work which appeared to him too great and too important for him to undertake. He was an apostle, not chosen of men, but chosen of God, and his work was plainly stated to be among the Gentiles.

"While in Arabia he did not communicate with the apostles; he sought God earnestly with all his heart, determining not to rest till he knew for a certainty that his repentance was accepted, and his great sin pardoned. He would not give up the conflict until he had the assurance that Jesus would be with him in his coming ministry. He was ever to carry about with him in the body the marks of Christ's glory, in his eyes, which had been blinded by the heavenly light, and he desired also to bear with him constantly the assurance of Christ's sustaining grace. Paul came in close connection with heaven, and Jesus communed with him, and established him in his faith, bestowing upon him his wisdom and grace.

"Paul now returned to Damascus, and preached boldly in the name of Jesus. The Jews could not withstand the wisdom of his arguments, and they therefore counseled together to silence his voice by force—the only argument left to a sinking cause. They decided to assassinate him. The apostle was made acquainted with their purpose. The gates of the city were vigilantly guarded, day and night, to cut off his escape. The anxiety of the disciples drew them to God in prayer; there was little sleeping among them, as they were busy in devising ways and means for the escape of the chosen apostle. Finally they conceived a plan by which he was let down from a window, and lowered over the wall in a basket at night. In this humiliating manner Paul made his escape from Damascus."—*Sketches From the Life of Paul*, pages 33, 34.

2. "He [Paul] now proceeded to Jerusalem, wishing to become acquainted with the apostles there, and especially with Peter. He was very anxious to meet the Galilean fishermen who had lived, and prayed, and conversed with Christ upon earth. It was with a yearning heart that he desired to meet the chief of apostles. . . . He attempted to join himself to his brethren, the disciples; but great was his grief and disappointment when he found that they would not receive him as one of their number. . . . Barnabas, who had liberally contributed of his means to sustain the cause of Christ, and to relieve the necessities of the poor, had been acquainted with Paul when he opposed the believers. He now came forward and renewed that acquaintance, heard the testimony of Paul in regard to his miraculous conversion, and his experience from that time. He fully believed and received Paul, took him by the hand, and led him into the presence of the apostles. . . .

"The apostles no longer hesitated; they could not withstand God. Peter and James, who at that time were the only apostles in Jerusalem, gave the right hand of fellowship to the once fierce persecutor of their faith; and he was now as much beloved and respected as he had formerly been feared and avoided. Here the two grand characters of the new faith met—Peter, one of the chosen companions of Christ while he was upon earth, and Paul, a Pharisee, who, since the ascension of Jesus, had met him face to face, and had talked with him, and had also seen him in vision, and the nature of his work in heaven."—*Id.*, pages 35, 36.

It seems, from Gal. 1:18, 19, that Paul only remained in Jerusalem fifteen days at this time.

3. "Lydda, in the Old Testament Lud, a small town in the fertile plain of Sharon (verse 35), which was situated between the mountains and sea coast of northern Judea, now called Ludd, and the first principal station on the railway from Jaffa [Joppa] to Jerusalem."—*Riddle*.

Ingratitude

A MAN and his wife lost their only child, a young girl. They were bitter against God, left the church, and became almost infidels. Said a friend to them: "God sent you one of heaven's loveliest and choicest gifts to be with you sixteen long and happy years, and to ennoble and sweeten your lives. He has now taken her away from you for a time, and you curse him for his gift." They bowed their heads and cried, "Father, forgive!"—*Selected*.

THE YOUTH'S LESSON

III — Ministry of Paul and Peter

(April 15)

LESSON SCRIPTURE: Acts 9:23-43.

PACES: Damascus, Jerusalem, Cæsarea, Tarsus, Lydda, Joppa, and the chief divisions of Palestine.

PERSONS: Saul, Barnabas, disciples, Peter, Æneas, Dorcas, messengers, Simon.

MEMORY VERSE: Matt. 28:18.

Questions

1. What did the Jews of Damascus decide to do? Acts 9:23. Where had Paul found refuge in the meantime? Note 1.

2. How did they seek to accomplish their evil design? Verse 24.

3. How was Saul delivered out of their hands? Verse 25.

4. With whom did Saul seek to unite in Jerusalem? Why did they reject him? Verse 26.

5. How did Barnabas break down the barrier between Saul and the apostles? Verse 27; note 2.

6. What is said of Saul's work in Jerusalem? Who attempted to slay him? Verses 28, 29.

7. How was he delivered? Verse 30.

8. What was the experience of the church at this time? Verse 31.

9. Who was doing general work among all the churches? What place is mentioned as being visited? Verse 32; note 3.

10. In what condition did Peter find Æneas? Verse 33.

11. What did Peter say to him? With what result? Verse 34.

12. What was accomplished by this miracle? Verse 35.

13. What woman disciple lived at Joppa? What is said of her character? Verse 36.

14. What befell Dorcas? Verse 37.

15. Who were sent to Lydda? With what message? Verse 38.

16. How did Peter respond to the call? What scene greeted him at the home of Dorcas? Verse 39.

17. What did Peter do? Verse 40.

18. What did Peter say to the dead body? What followed? Verses 40, 41.

19. What was the result of this mighty miracle? Verse 42.

20. Who remained to follow up the interest created by this miracle? With whom did he stay? Verse 43.

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Shutting Out Love

HE that shuts Love out, in turn shall be
Shut out from Love, and on her threshold lie
Howling in outer darkness.

—Tennyson.

"The Bible and Wine"

THE National Temperance Society has secured a new edition of this able work of Ferrar Fenton, M. R. A. S., with a reply and appeal to the Archbishop of Canterbury by John Abbey. Dr. L. D. Mason, an eminent scientist of Brooklyn, says:—

This book, the compilation of Ferrar Fenton and John Abbey, ought to be in the hands of every lover and defender of the truth. There ought to be no excuse, either on the part of the pastor in the pulpit or the laymen in the pew, why they should not defend and promulgate total abstinence on purely Scriptural grounds, and the object of this book, "The Bible and Wine," is to place in the hands of the pastor, the church-member, and the temperance worker and speaker, the facts and truth of the case as substantiated by the highest authority, and enable them to proclaim the fact that there is such a thing as total abstinence from the Scriptural interpretation and standpoint.

We most earnestly advise our readers to read this book. It will be a source of strength and help and a powerful ally to their temperance work, "for if God be for us, who can be against us."

The work will be mailed on receipt of price, thirty-five cents a copy, to any address. Address the National Temperance Society, 3 East Fourteenth St., New York City.

The Temperance "Instructor"

THE new Temperance number of the INSTRUCTOR is meeting with a ready sale. Outside of the worth of the subject-matter two features of this paper make it especially attractive,—the simple but pretty cover design, and the fact that nearly all of the articles are written especially for this number by well-known writers and lecturers in the temperance cause.

From every part of the country comes the expressed determination to accomplish twice as much in the circulation of this number as was done with that of last year. If these determinations are realized, we believe the good accomplished will be increased proportionately.

At least one young man who was a confirmed drunkard was won to a life of sobriety and usefulness through reading the last number. One pastor who aided in having one hundred twenty-five copies distributed in his church, claims that this was the best

investment of money he ever made. Some have written that the paper secured votes for the "drys" in the election, even drunkards voting for the abolition of the saloon.

Some public-school and Sunday-school teachers made a study of the paper with their pupils. One pastor devoted the time of the morning service one Sunday to a discussion of the merits of the paper. Such effort must have produced fruit in some lives.

Shall we not multiply our efforts this year, that the paper may be allowed to exert a much wider influence for good? The Sabbath-school teachers and officers can do much toward making possible a strong affirmative response to this question, a response that will make it possible for no less than a million people to read this last Temperance number of the YOUTH'S INSTRUCTOR.

Smiles — Good and Bad

SMILES are treasured above rubies. They have been appraised at many thousands of dollars and paid for in genuine gold coin. But sometimes a smile is a discourtesy. The irrelevant smile; the smile at an absurd or comical remark, not meant by the speaker to be such, are counted as discourtesies and have in some instances been dealt with hardly. A Russian baron, a confidential adviser of the czar, saw the comical side to a trivial incident that happened to his ruler, and smiled, or rather grinned. He was immediately dismissed from the czar's presence, and lost his position, which brought him annually \$60,000. There was a noted Scotchman who received similar treatment at the hands of the German kaiser. His smile lost him the appointment to China. Our discourteous smile may not cost us our position, but it may lose for us the good-will of those we thus injure.

The Morning Watch Illustration

"Is our Christianity worth propagating?" was the subject considered by George Sherwood, a missionary to India, before the great body of Student Volunteers at their last international convention. That is a question which every one of God's messengers should ponder. Touching his own experience, Mr. Sherwood said: "I remember fifteen years ago, before going out to India, sitting down one night with my roommate, who is now in China, and saying to him: 'What are we going to tell them in the field? What message have we for men? Are we merely going to tell them about Christ? If so, it would be cheaper to send out Bibles and tracts. Can we tell them that we know that Jesus Christ saves and satisfies, that he keeps us more than conquerors day by day?' I continued: 'I am not satisfied; I do not feel that I have a message such as I need for men out there, nor the experience, nor the power. If we have not, is not that the one great thing we need before leaving this country—to know him?' From that day to the end of our student days we rose every morning at five o'clock. From five to six we had an unhurried hour for the Word of God, and from six to seven an unhurried hour for prayer. These two hours changed our lives, and we were unspeakably blessed."

"GIVE to your enemy forgiveness; to your opponent, tolerance; to your friend, your heart; to your child, a good example; to your parents, deference; and to everybody, sunshine."