

# The YOUTH'S INSTRUCTOR

Vol. LXIV

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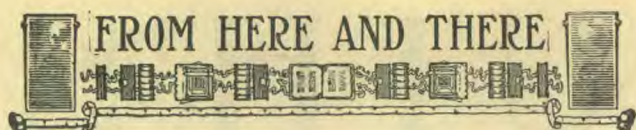
No. 2



UPHOLSTERED BY WINTER'S WHITENING SHOWER AS IT  
DESCENDED THROUGH THE HUSHED AIR







KANSAS has 500,000 boys and girls who never saw an open saloon.

PROHIBITION went into effect in Colorado on January 1, 1916. This closed eleven breweries and sixteen hundred saloons.

COMPLETE returns show that the prohibitionists carried Calhoun County, Texas, by a single vote at the recent election.

SENATOR SHEPPARD introduced into the United States Senate on December 7 a bill for national Constitutional prohibition of the liquor traffic.

THE National W. C. T. U. convention for 1916 is to be held in Indianapolis, Indiana, in November or December. The Anti-Saloon League also holds its national convention next summer in Indianapolis.

DR. ALEXIS CARREL, famous for his work in surgery, recently discovered "a perfect antiseptic" for use in the treatment of wounds. He is to be made a member of the Legion of Honor by the French government.

DR. LIVINGSTON TRUDEAU, the foremost specialist in tuberculosis in the United States, and the pioneer in the sanatorium treatment of tuberculosis, died recently of the disease he had fought so successfully on behalf of innumerable others.

A LETTER from Armenia to Rev. Robert K. Smith, of Westfield, Massachusetts, states that four professors of the American Euphrates College at Kharput, Armenia, were tortured and put to death by the Turks. Seven eighths of the students were either killed or deported, and the girls were taken to Turkish harems.

"THE Thrift Board" of the National Educational Association, is seeking ways and means to inculcate thrift in the United States, especially among young people. President Aley, of the University of Maine, has been delegated to select nine persons in the country to devise plans for teaching the subject in the public schools.

It is said that 27,000 persons in Chicago make their livelihood from the saloons, and the liquor people use this as an argument for the continuance of the traffic. The reply of the prohibitionists is that if these 27,000 persons were producing something instead of living off the unfortunate, it would add about thirty millions each year to the taxable wealth of the city. Enormous loss in taxable values is caused by the waste of the drink traffic.

NECESSITIES of Syria have caused the Presbyterian Board to forward to that war-smitten country up to August 1, \$181,512.20, from 1,040 Syrians in the United States, who are thus trying to aid poverty-stricken relatives and friends. As if war, plague, and famine were not enough, we now hear of an awful incursion of locusts—not the delicate creatures of our acquaintance, but immense fellows, some of them four inches long. A late letter states that practically the whole country, from Palestine to Aleppo, has been devoured by them. The vineyards, gardens, wheat fields, and everything, except in a few local cities, has been completely ruined. Mats from the floors, corners of beds, and everything at all dispensable, have been sold to buy a little food. And still the war drags on with constant sorrows and calamities. British mis-

sionaries are of course unable to continue their work, except in isolated cases, and Americans are under great restrictions.

### To My New Diary

Your pages all are fair, and pure, and white;  
Not one deed yet recorded; and I fain  
Would keep you thus,—not empty, but made bright  
With records of brave deeds and victories  
In all life's struggles. Such a serious thing  
It is to live! For we may not turn back  
To live again or change one faulty day.  
Once gone, its record stands. Nor can we make  
One small correction, or undo one deed.  
Nor is this all; for not in words alone  
Is record kept of days that pass away;  
But in the very lives of those I love  
Some influence will remain of deeds of mine.  
Sad, sad 'twould be if I should, careless, leave  
Some influence unholy which should work  
To mar or spoil some other life. And yet—  
I cannot live my life alone. O Christ,  
Come thou into my life, and live in me  
Thine own sweet life of purity, and thus  
Assure to me a happy year, with deeds  
Which I may contemplate with joy  
When these, with all the rest of life's short days,  
Have been recorded, and the diaries closed.

LILLIAN S. CONNERLY

### Ancon, Canal Zone.

#### The Greater Greatness

How wonderful the heavens, how vast  
The changeless power that holds them there,  
As through the ages still they last,—  
These mighty spheres so far and fair!

And yet the flower beneath thy feet,  
No less than blaze of sun or gleam  
Of star, bears evidence complete  
Of that same workmanship supreme.

Ay, if there difference be where naught  
Of difference truly can abound,  
The lesser things which God hath wrought  
Proclaim a greatness more profound.

—Philip B. Strong

### Notice

THE Takoma Park Missionary Volunteer Society will be glad to receive from our canvassers, names of persons to whom they have sold literature. These names are desired for missionary correspondence. Address—

EDWARD QUINN, JR.,  
Takoma Park, D. C.

A NOBLE heart, like the sun, showeth its greatest countenance in its lowest estate.—Sir Philip Sidney.

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# The Youth's Instructor

VOL. LXIV

TAKOMA PARK STATION, WASHINGTON, D. C., JANUARY 11, 1916

No. 2

## Done Unto Christ

THERE came one night a stranger—a beggar—to my door.  
A crust of bread, a shelter, some clothing to implore.  
So poor, so weak, so stricken by stern old Time seemed he,  
I quickly granted more than he had asked of me.

Beneath my humble roof he rested for that night,  
Sad stories telling me before the bright firelight.  
Of all that he had borne through long, long, and bitter years,  
Till I through sympathy could scarce restrain my tears.

And when he started forth at dawn of morn next day,  
He went not empty-handed from my poor house away;  
Money, food, and clothing he carried from my door,  
And I was sad because I could not proffer more.

Then presently one came, one hideous to see,  
Of countenance most wicked, who shrilly laughed at me;  
"It was the devil, madam, who supped with you last night:  
'Twas I, disguised so truly, you knew me not at sight."

I bowed my head in sorrow; no blessing had I won,  
Though for my precious Saviour the sacrifice was done:  
No glory had I given unto his name that day,  
Though for his sake I sent the best I had away.

Then through the gloom one called,—and oh, the voice was  
sweet!

It thrilled my heart with rapture, it raised me to my feet,—  
"The glory, child, is mine, the blessing is for thee;  
For though he reaped the good, ye did it unto me."

—Margaret A. Richard

## With Korea's Women and Children



**I**N all heathen lands the missionary rejoices  
when he sees the women and children forsaking  
their idols and turning to the Lord.

Because of their ignorance and secluded lives,  
it is often difficult to bring the gospel to the women;  
but they exercise a strong influence in their homes,  
and when they are won to Christ, are a mighty factor  
for good. Children brought up under Christian influences  
and receiving a Christian training have wonderful doors  
of service opening to them, where they may work for  
their own people. A number of incidents related by our  
workers in Korea at different times have been collected,  
and are given here. The first is from Mrs. R. C. Wangerin,  
who has been for several years in Keizan, in southern Korea:—

### Refused to Take Part in Devil Worship

"We have here in Korea two old women who are  
very faithful. Although over sixty years of age, they  
walk to services a long and lonely way, for they are  
the only believers in the villages where they live. One  
of them lives three miles to the east, and the other  
five miles to the north of us. They both have great  
persecution in their families and from their village  
people, yet they are not discouraged. One of them  
was forced to leave her home because she refused to  
take part in the devil worship in the home of her son.  
The village people would not take her in, as she was  
a Christian. Still, she is faithful, and is always in  
her place on Sabbath."

### The Price of a Daughter-in-Law

"One day, as two Korean women sat chatting together,"  
says Ella Camp Russell, of Soonan, Korea,  
"I overheard the following conversation:—

"How fortunate you are to have a daughter-in-law!  
How much did you have to pay for her?"

"Three hundred dimes. Cheap, wasn't it?"

"Very cheap, indeed; but I cannot pay even that,  
for I am a widow. It distresses me very much, for my  
son is now over twelve years old."

At this point I asked the first speaker how she  
obtained such a bargain.

"O, I bought her when she was small!" she replied.

"How much did your father sell you for?" I asked.

"O, I went very cheap—only fifty dimes! But I  
was only ten years old."

"I went for less than that," said the second woman.  
"I brought only thirty dimes. My parents were dead,

and distant relatives sold me to some very poor people  
when I was eight years old. My husband's parents  
died soon after, and all my life I have known but  
sorrow and the terrible struggle to get food and something  
to wear. My husband is now dead, and with my  
three small children I have many times faced starvation.  
It is only the love for my babies that gives me  
the courage to keep up the fight for existence."

### They Love to Sing

"We have a splendid lot of children here in Korea,"  
says Mrs. Wangerin. "Since their parents have become  
Christians, they are willing to give the children an  
education, and most of them attend our church school.  
But as they are all poor, they study only half a day,  
and the other half is spent in picking over rice,  
gathering greens, or doing something to 'earn their  
rice.'"

"You ought to hear them sing! 'When He cometh'  
and 'Blessed Are They That Do' are their favorite  
songs. Even the little tots of seven have learned to  
read well, and can look up the references in the Bible.  
The Sabbath school lesson is always well prepared.  
They are real little missionaries. They distribute tracts  
and papers, and are trying to bring others to the  
Saviour."

### A Little Girl's Hand Saved

The new dispensary in Soonan is a great blessing to  
the people. When Dr. Russell is away, as he so often  
is, his wife and a native doctor take his place as far as  
they can. "Not long ago," says Mrs. Russell, "a  
woman came fifteen li [five miles], carrying her little  
ten-year-old daughter. The child had had her hand  
crushed under one of those great stones where they  
hull rice. Every bone in the hand was crushed, I  
think, and the last three fingers were all but severed.  
The poor mother was so distressed, and I know just  
how she suffered. We gave chloroform, and sewed  
the hand together all around, then put the child in our  
new emergency room in our nice new dispensary. We  
kept the hand in a continuous hot bath for twenty-four  
hours, and have since kept it hot with hot bags. There  
has been no swelling, not much pain, and in all but the  
little finger vigorous circulation is reestablished. The  
nail of the little finger is quite pink, and I look for it  
to come out all right. We are so glad it was possible  
to care for this child properly."

"The mother of the child says she will be a Christian,  
and I shall try to get the little girl into our school."



### Wanted Her Mother Saved, Too

Over on the east side of the mountains of Korea, Sister Smith was conducting a school for little girls. A native teacher had most of the teaching work, but Sister Smith taught them two hours on three afternoons each week. Most of the children were from heathen homes. One of these girls went to the teacher one day, and said, "Please come to visit my mother, and talk to her. I want to be saved, and want her to learn of Jesus and be saved, too."

### Little Lights

"Some of the village children attend the primary school, and have accepted Christ and been baptized," writes Miss May Scott, in charge of the girls' school at Soonan. "This has had a good influence, and parents have become interested. One girl and her mother were baptized at the same time, and now the father is attending church. Another girl, with her mother, brother, and brother's wife, has been baptized. And so it is — when one of these children becomes a Christian, very often others in the same family also accept the Saviour."

### "Mother, Why Do You Not Pray?"

Miss Mimi Scharffenberg, our faithful Bible worker in Korea, relates the following story of a mother won through the faith of a dying child: —

"In one place I had an interesting experience with a wealthy Korean woman whose daughter had died just a few days before I arrived. The mother, with her thirteen-year-old daughter, had been attending our meetings for some time. One day her friends told her that if she made a Christian out of her daughter, no one would want her for a daughter-in-law. This set the mother to thinking, and she said to herself: 'That is so. If she should want to marry a Christian, she would have to become a poor man's wife. No, I am going to see that she marries into a rich home.' So she forbade her daughter's attending our meetings. Soon after that the girl was taken sick, and the mother called the necromancers: Of course, having gone to the necromancers for help, she lost all desire to pray; and her daughter began asking, 'Mother, why do you not pray any more as you used to?' The mother took this to heart, but did not find freedom to pray. Shortly afterwards the daughter asked for the hymn book. She sang several hymns, recited the ten commandments, and a few minutes later passed away. This was too much for the mother, and in her grief she went to the Christians for help, and buried her daughter in a Christian way.

"This is the story as the mother herself told it to me. She had found no comfort, and wanted to pray constantly. She stayed with me all the time. On Sabbath, after meeting, she asked me to come with her to the grave. I did so, and all the sisters accompanied us. The poor mother wanted an assurance that she would see her daughter again. Although we read to her all the Bible promises, she wanted me to write out an agreement on paper that she could meet her daughter again if she believed, and for this she was willing to give a large sum of money. We spent hours with the poor woman before we could persuade her to go home.

"It was well that we went with her to the grave, for otherwise we should not have found out about the idols and spirits that she was still worshipping. That same night I talked with her, trying to persuade her to give up her spirit worship; but she denied having spirits in

her house, saying that the few that were there belonged to the rest of the family. The next morning we were invited to her home for breakfast. After breakfast she asked how she could get rid of the spirits in her house. I told her to bring out those she had, and she did. After that we had a Bible study on how to destroy such things. She then wanted them all burned, so we made a bonfire in front of the house. She had brought out a big stack of things, but I noticed that the stone crock in which the rice spirit dwells was missing. I had not seen it in that house, but I knew it was in every house. I asked her if she was still trying to keep some back. She said she was not. But when I asked what had happened to the rice spirit, she went and got him, and then the house cleaning began. I did not know that one household worshiped so many different spirits. After we had destroyed everything, we went into the house and had a prayer and praise meeting, which ended in another Bible study. It was a wonderful meeting to me, and I never heard any sweeter music than that to which I listened in that house when these happy people read the promises in their quaint, singsong way."

### The First Happy Experience

An earnest Korean sister, Li Seung Ill, bears this testimony: —

"In 1904, for the first time I was privileged to hear this blessed truth and find God and the right way. At first we had no church building, and we would go up in the mountains and sometimes into a wayside inn, to hold our meetings. It was our earnest desire to see others saved; and before very long my husband was converted, and then my parents. This was for us the first happy experience; and although we had many trials afterwards, yet God always made a way of escape for us.

"Later, when we printed our paper, the *Sei Chyensa eui Keuipyel*, it was my privilege to go with others to Weju to sell it. There we had no believers, but we gained an interesting experience, for many seemed anxious to read what we had, and we would sometimes sell as many as seventy papers a day. Some began to keep the Sabbath as a result of that work.

"I have now been in the southern part of Korea for a few years. The language here is very different from that of the north, and the southern people are exceedingly poor, so at first I thought it hard to work here; but I have learned the language, and the work is interesting. We have between sixty and seventy church members in Keizan; and although they are very poor, their offerings are the second highest in Korea. I thank the Lord for what he has done, but I know we are not able to give to God the praises due him."

### Cheerful Givers

At the week of prayer meetings held with the church at Keizan last year, special meetings were conducted for the children. "I am sure you would have enjoyed hearing their prayers and testimonies," says Mrs. Wangerin. "We studied the lessons in the readings, the same as in America. The children were delighted with the idea of working for a special offering, and on Sabbath morning they came bright and early with their little gifts. Altogether, they amounted to one yen and eighty-eight sen, or ninety-four cents in American money. This was a large sum for these children, for they are very, very poor. They desire to work and be faithful till Jesus comes, and then meet all who have sent the truth to them."



Surely we can thank God and take courage when we consider his working in this field. We have brought our gifts for it many times, and of course we shall continue to work for it in the future. But while we work and give, let us never forget to pray for the workers and the native Christians in far-off Korea.

A. B. E.

### Manaen

How many of our young students of the Bible know that the name Manaen is in the New Testament? I am acquainted with a woman who didn't, though she is nearly eighty years old, and has read the chapter over and over again where it is found. She read without thinking. Is that the way you read?

Paul and Barnabas were in the church at Antioch, a town on the river Orontes in the northwestern part of Syria. They were in the church as prophets and teachers, and here it was that they were chosen of the Lord to go out together and tell people "the things concerning the kingdom of God and the name of Jesus," that they might believe and be saved. Manaen belonged to this church, and so did Simeon Niger, of whom no other mention is made, and Lucius of Cyrene, a kinsman and an after-helper of Paul.

The disciples, who had been scattered by the persecution that followed the death of Stephen, had "traveled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only." But others coming from Cyprus and Cyrene, preached the Lord Jesus unto the Grecians. "And the hand of the Lord was with them: and a great number believed, and turned unto the Lord."

The church at Jerusalem heard about the wonderful work that was being done, "and they sent forth Barnabas, . . . who, when he came, and had seen the grace of God, was glad. . . . For he was a good man, and full of the Holy Spirit and of faith: and much people was added unto the Lord" through his exhortations. This was the same Barnabas who took Paul to the apostles at Jerusalem and told them the story of his conversion; and now he wanted Paul, and set out to hunt him up, "and when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church and taught much people." And that is how the church at Antioch was formed, and how all these men came to be there. Simeon Niger may have come from Cyprus.

It was Simeon and Lucius and Manaen who laid their hands on Barnabas and Saul, for they, too, were prophets and teachers who "ministered to the Lord" by doing his work as officers of the church.

But it is to Manaen that I wish to draw your attention in a particular manner. The text says that he was "brought up with Herod the Tetrarch." That was Herod Antipas, the son of Herod the Great, the latter being the wicked Idumean or Edomite king of the Jews who murdered Mariamne his beautiful Asmonean wife, her brother Aristobulus,— the high priest,— her grandfather, her father and uncle, his own sons, his friends, his subjects, and the innocent babes of Bethlehem.

Who would have thought that the foster son of such a man would ever become a teacher of the religion of Jesus, one of the founders of a prominent church, and one among those chosen of the Lord to lay dedicating hands on Paul and Barnabas? But somehow, somewhere, the gospel found him, and set him to preaching for the very Christ whom Herod had sought to slay.

Herod Antipas and his brother Archelaus were sons

of the same mother, Malthace, a Samaritan, and were brought up at home with their foster brother Manaen, and half brother Herod Philip II, whose mother was the infamous Egyptian queen, Cleopatra. But the two first named were afterwards sent to Rome to be educated, so says Smith's Bible Dictionary, while Jamieson Fausset and Brown say that Antipas and Manaen were "brought up with a certain private person at Rome," and refer to Josephus as authority.

Manaen is a standing rebuke to all who say they dare not profess the name of Jesus because of the impossibility of living a Christian life in worldly surroundings. If Manaen did, others can. Joanna, the wife of Chuza, Herod's steward, was a follower of Jesus, and ministered to him of her substance, and it is thought that the nobleman or courtier whose son Jesus healed, belonged to Herod's household. See John 4:46 and Luke 8:3.

Joanna could be a true Christian in such an atmosphere; and do we not here have an inkling of how Manaen's conversion came about if he was indeed brought up in the palace of Herod the Great?

We are not to seek the companionship of the wicked; but if our lot be to live with them, we are to do our best to let our light shine, just as Manaen did in the wicked city of Antioch.

S. ROXANA WINCE.

### Word From Persia

MRS. F. F. OSTER, writing of the conditions that have prevailed in Persia, says:—

"Persia has suffered dreadfully, much more than Belgium or Poland. Hundreds of Christians have been killed in the most cruel manner, and hundreds of young girls have been carried away by the Kurds and made Moslems. Our American Presbyterian missionaries in Urumiah were shut up in their compounds for six months, and suffered all but death. One man was beaten three times. They had fifteen thousand Armenian and Syrian Christians with them, giving them bread and shelter. Of these, two thousand or more died, and these had to be buried in the yard, for they dared not leave their gates. Three of the missionaries died with typhoid. But at last the Russians went back and drove away the dreadful Kurds.

"There were over six hundred refugees here. Not all have yet been brave enough to return to their wasted villages. These poor souls came in the dead of winter, with scarcely a bit of clothing and nothing to eat. Some money has been received from the missionaries at Tabriz, and we gave fourteen pounds of flour a week to every person. This was all they had. Now most of them have gone back to start life anew. They have no homes, no horses, no cows, no sheep—absolutely nothing but wheat, to plant for next year's harvest.

"Three children died here yesterday. About twenty women came to see me when our baby died, and every one had lost from one to nine children. The death rate here is something dreadful. Because of the unsanitary conditions and the heat, it could not be otherwise."

—♦—♦—♦—  
 'Tis easy enough to be pleasant,  
 When life flows along like a song;  
 But the man worth while is the one who will smile  
 When everything goes dead wrong;  
 For the test of the heart is trouble,  
 And it always comes with the years;  
 And the smile that is worth the praise of earth  
 Is the smile that shines through tears.  
 —Ella Wheeler Wilcox.

—♦—♦—♦—  
 A GOOD name will wear out; a bad one may be turned; a nickname lasts forever.— Zimmerman.



## The Great War—No. 17

### The Story of the Rebellion Against the Government of King Jehovah

#### The Destiny of Satan

CARLYLE B. HAYNES

**A**T the second coming of Christ, Satan is to be bound a thousand years, so that he will be unable to deceive the nations. After the thousand years he will be loosed from his bondage, and again will enter upon the work of deception for a little season. For a description of this period, called the millennium, read Rev. 20:1-5.

The place where Satan will be bound during the millennium is this earth. At the second coming of Christ all the righteous will be taken with Christ to heaven, where they will live and reign with him a thousand years. All the wicked who are alive will be slain by the brightness of Christ's coming, and the wicked who are dead will not be disturbed, but will be left in their graves. So, during the millennium, all the righteous will be in heaven, and all the wicked will be dead on the earth. It is this condition which constitutes the binding of Satan. He has no one to tempt, and nothing to do.

#### Satan Imprisoned

With the cities broken down, with all the works of man destroyed, with the inhabitants scattered over the earth's surface in death, and with no light, this earth in its desolate condition will be the prison house of Satan and his angels for a thousand years. While this is not Satan's final punishment, it is a just preliminary to it. Sin has caused the wreck of the world, broken down its cities, slain the wicked, and made the earth a desolate wilderness. And sin originated with Satan. Hence Satan is compelled to live in the results of his work for a thousand years. This ruined earth is his handiwork. This is the end of all the plausible promises which he made of a better government if he could but be its head.

#### Satan Set at Liberty

At the close of the thousand years, Satan is loosed from his prison. That which sets him free is the resurrection of the wicked, who "lived not again until the thousand years were finished." Rev. 20:5. No sooner are the wicked raised from the dead than Satan begins to plan for his last great attempt to overthrow the government of King Jehovah.

When the wicked are raised, he has a greater host at his command than ever before in the entire history of his rebellion. All the wicked who have ever lived upon the earth are now under his full control and ready to do his bidding. The great generals of ancient history are there, and great leaders of men in warfare. And all the angels who were cast out of heaven are still with him, and are now in such desperation as to be willing for anything. Satan lays before them a great project, and they agree to it, and lay plans to carry it out. They are led to hope for success, but instead they meet their eternal destiny in oblivion.

It is at the close of the millennium that the Holy City, the New Jerusalem, comes down from God out of heaven, and rests upon the earth. In the sight of the wicked it settles down upon the place prepared for it, to become the capital of the new earth.

#### The Last Great Struggle

Satan is surrounded by his own evil angels and the innumerable hosts of the wicked. Some of them are

the giants who lived on the earth before the flood. The great captains and famous generals of the world's great wars are there, just as eager as ever to destroy their opponents. As Satan sees himself joined by this great host, and beholds before him the New Jerusalem containing the righteous and the holy angels with their loved Commander, the Son of God, he determines that he will not yet yield the struggle. He points out to his angels and the mighty men of the earth that the city is unprotected, and will doubtless be unable to resist attack. He inspires them with the hope that after all they may be able to overthrow the government of God and take the city.

Led on by this hope, the wicked prepare themselves for the last great struggle for the supremacy of the world. Weapons of warfare are prepared; companies, battalions, and regiments are formed and drilled; and then the great host of the lost is led forth by Satan to take the Holy City.

#### The Overthrow of Satan's Host

"And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." Rev. 20:7-9.

As the great host of the wicked surround the Holy City, the fire of God falls from heaven, and the vast multitude of evil men and fallen angels are overwhelmed. This fire does not perpetuate the wicked, but devours them. This is the second death, from which there will never be any recovery. None of the wicked will ever be raised from the death which they experience at this time. There will be no eternally burning hell into which they will be cast and in which they will suffer forever. The Bible does not teach the God-dishonoring doctrine of eternal torment. This doctrine was invented by Satan himself, in the garden of Eden, when he said to Eve that if she disobeyed God she would "not surely die," although God had plainly told her that she would "surely die." The doctrine of the eternal torment in hell-fire for the wicked has no place in the Bible, and will have no place in reality when the wicked are punished. The fire that falls from heaven at the close of the millennium will consume them altogether. Each will be punished "according to his deeds" (Rom. 2:6), some burning longer than others, as they have lived more wickedly than others; but ultimately the fire which punishes them will bring them all to utter death and destruction.

#### Satan Destroyed

This fire will have the same effect upon Satan and his angels that it has upon the wicked. They will be brought to nothing, and be as if they had not been. This will take longer in Satan's case than in any other, as he has been the one through whom all the rest have been caused to sin. But even in his case fire will eventually devour him, and he will be no more. This is very plain from the words which God spoke to Satan:—



"I will destroy thee, O covering cherub, . . . I will cast thee to the ground. . . . Therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more." Eze. 28:16-19.

#### The End of the Great War

Thus the end of the great conflict of the ages between Christ and Satan will result in the utter annihilation of Satan and his angels and all who ally themselves with him. Nothing is to be left of either sin or sinners. The universe is to be cleansed from every stain of sin.

The fire which consumes the wicked will also purify the earth. Great billows of flame will burn the ruined works of men. The last remnants of sin will be consumed. "The elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3:10. The long controversy against God is closed. The last foe, death, has been destroyed. 1 Cor. 15:26. The warring world has at last been overthrown, and is now at peace with God. The first heaven and the first earth, the great theater of sin, the scene of strife and dissension, and of rebellion against Jehovah, have passed away; and when they have been dissolved by the fires which have come down from heaven, by the word of the Lord, there is brought into existence "new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13.

#### The Capital of the Universe

Upon the billows of flame which have purified the earth, the Holy City, with the righteous nations of the saved within it, has ridden safely. And when the flames subside, having accomplished the work of purifying the earth, the city settles into its place to become the eternal capital of the universe of God, and God will dwell in it, the throne of the Lamb will be in it, and it will be for all eternity the center of the entire universe.

After the desolation of the millennium and the purifying fires at its close, the earth will blossom again and become the home of the redeemed of the Lord. "Blessed are the meek: for they shall inherit the earth." Matt. 5:5. Then shall be fulfilled the prophecy of Isaiah 35:—

#### Eden Restored

"The wilderness and the solitary place shall be glad for them [the redeemed]; and the desert shall rejoice, and blossom as a rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. . . . For in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; . . . and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."



#### The Secretary Bird



HE very remarkable secretary bird derives its name from the curious feathery plumes which project from each side of its head, bearing a fanciful resemblance to pens carried behind the ear by human secretaries.

It is an inhabitant of South Africa, and is most valuable in destroying the serpent race, on the members of which it most exclusively feeds. Undaunted by the deadly teeth of the cobra, the secretary bird comes boldly to the attack, and, in spite of all the efforts of the infuriated and desperate reptile, is sure to come off victorious. Many other creatures fall victims to the ravenous appetite of the secretary bird, and in the stomach of one of these birds which was found by Le-



THE SECRETARY BIRD

vaillant, were discovered eleven rather large lizards, eleven small tortoises, a great number of insects nearly entire, and three snakes as thick as a man's arm.

The ordinary length of the adult secretary bird is about three feet, and its color is almost wholly a slaty gray. The peculiar feathers which form the crest are black, as are the primaries and the feathers of the thigh. There is a lighter patch toward the abdomen. The tail is black, with the exception of the two central rectrices, which are gray, with a white tip and a broad black bar toward their extremities.

The nest of the secretary bird is built on the summit of a lofty tree, and contains two or three large white eggs.—Wood's "Natural History."

#### The Drinking Orchid

Not long ago there was discovered in South America an orchid that takes a drink, whenever it feels thirsty, by letting a tube down into the water. When not in use, this tube is coiled up on top of the plant.

One hot afternoon, as the discoverer was seated under some brushwood at the side of a lagoon on the Rio de la Plata, he observed near at hand a forest of dead trees that had evidently been choked to death by orchids and climbing cacti. In front of the botanist, stretching over the waters of the lagoon and about a foot above it, was a branch of one of these dead trees. Here and there clusters of common air plants grew on it, and a network of green cacti twined around it.

Among the orchids the discoverer noted one different from all the rest, the leaves, of lance-head shape, growing all around the root and radiating from it. From the center or axis of the plant hung a long, slender stem about one eighth of an inch thick and one fourth of an inch wide. The lower end of this was in the water to a depth of about four inches.



The botanist at once went over to examine his discovery, and, to his surprise, when he touched the plant, the center stem gradually contracted and convulsively rolled itself up in a spiral like a roll of tape. It was found on examination that the stem was a long, slender, flat tube, open at the outer end, and connected at the inner end to the roots by a series of hairlike tubes.

Subsequent observations disclosed the fact that when the plant was in need of water, this tube would gradually unwind till it dipped into the lake. Then it would slowly coil around and wind up, carrying with it the quantity of water that the part of the tube which had been immersed contained. When the final coil was made, the water was poured, as it were, directly into the roots of the plant. The coil remained in this position until the plant required more water.—*Edwin Tarrisse.*

#### Up in a Zeppelin

THE building of a Zeppelin is not the work of a day. The construction takes months; and when that is done, still more time must be spent in testing the airship.

To think of a Zeppelin leaving its shed and flying straight into the fight is folly. Each new vessel means a certain amount of experimentation, and until it has been carefully tried and tested it would be unwise to undertake serious work with it.

A Zeppelin is as large as a battleship, and as complicated. Stretched in a framework of girders, there are from seventeen to twenty-five balloonettes. Over these and over the girders is an outer skin of waterproofed canvas. Slung under the great length of the balloon frame is a line of cabins for the engines and the crew.

Right in front is the station of the lookout man who is in charge of the starting and the landing; the anchors are slung beneath him. In the first cabin, which is entirely covered in, are two petrol engines. Behind this is the gangway, fitted up with sleeping berths for the crew. In the center is the observation station. It is from here that the bombs are dropped, and here the gun is mounted, if the airship carries one. Here are the marvelous steering and sighting apparatus and the wireless plant.

An experienced aviator went up in a Zeppelin for a nine-hour flight. It was an interesting experience, although the noisy creaking of the great hull whenever the engines back-fired, or a gust of wind caught the huge surface, was disturbing. When the engines jumped, the entire Zeppelin jumped with an awful jar in all its joints; the wind currents took it and made it pitch at a dozen angles at once, and the passenger looked fearfully aloft, fearing every minute that the back of the monster would break and send him and the crew all hurtling to the earth.

When he disembarked, he watched one of the crew open the skin stretched over the framework of the aluminum girders, and go inside. Then he saw the man begin throwing out bolts and nuts by the handful. The strain of the flight had had its effect on the hundreds of aluminum girts that support the balloon inside the outer skin. Aluminum is a soft metal, and under the jarring all those bolts had worked loose and fallen out.

It seemed to the watcher that half the nuts and bolts in the dirigible had worked loose, and he was told that after every voyage of any length, hundreds of nuts have to be replaced.—*Christian Endeavor World.*

"THE last to be hired, the first to be fired—the boozier."

## MISSIONARY VOLUNTEER DEPARTMENT

M. E. KERN  
C. L. BENSON  
MEADE MACGUIRE

General Secretary  
Assistant Secretary  
N. Am. Div. Field Secretary

### Missionary Volunteer Society Programs for Week Ending January 22

THE programs for the Missionary Volunteer Societies, Senior and Junior, for this date, with notes, illustrations, and other helpful material, will be found in the *Church Officers' Gazette* for January.

### Missionary Volunteer Reading Courses

#### Senior No. 9—Lesson 15: "History of William Miller," Pages 11-114

1. WHERE did the compilers of this biography get their material? See preface.
2. What characteristics did William Miller inherit from his ancestors?
3. Describe briefly the era in which he was born. What is known of his childhood home? What shows his great love for books?
4. Describe the young woman whom Mr. Miller married. What public office did he hold? What led him to become a deist? What double warning may we receive from this experience?
5. During what war was Mr. Miller connected with the army? What qualifications for leadership did he possess? What experiences in the army helped to lead him back to God?
6. Describe Mr. Miller's conversion, and the changes it brought into his home and daily life. How did he study the Bible? What conclusions did he reach concerning it?
7. How many rules did Mr. Miller lay down for Bible interpretation? Read carefully his proof for each rule. Make a list of the prophecies and doctrinal points mentioned on pages 81-85. How did the Bible chronology strengthen his faith? What three important dates does he mention?
8. What points in Bible doctrine do Mr. Miller's twenty articles of faith cover? What important points are omitted?
9. Why did Mr. Miller not enter public work at once? What dream came to him? What text kept ringing in his ears? Describe his visits with Mr. Hendryx and his neighborhood physician.

#### Junior No. 8—Lesson 15: "Friends and Foes in Field and Forest," Pages 105-135

1. WHY is the mantis called a hypocrite? Why do the natives in South Africa worship it? How are the baby mantises treated? Why does the gardener like the mantis? How does the mantis sometimes deceive bees and other insects?
2. What decides the color of the katydid's dress? Why does this insect begin to sing about the first of August? Do all katydids sing?
3. What is the walking-stick insect? Where does it live? What peculiar little insect is found in Sumatra?
4. Give some of the different names by which the dragon-fly is known. To what family does it belong? What have you learned about its eyes? its wings? its food?
5. How long does the dragon-fly live under water? How does it breathe and move? What does it eat? How does it leave its home to live in the air?
6. What did the children find the day they visited the waterfalls? What did they learn about the fly that carries its home with it? about the fly that can swim both in air and in water? about the fly that has no mouth, and lives only one day?
7. How do you think the ant-lion got its name? Where does it live? How does it walk? Why is it called a clever trapper? Mention three lessons boys and girls may learn from the ant-lion.
8. Where do the white ants live? To what family do they belong? How do the workers and soldiers differ from the kings and the queens?
9. What have you learned about the eyes of the workers? How do the blind soldiers protect the homes? Tell about the way they fight, and how the natives in New Guinea attack them.
10. Describe the house the white ant builds. Prove that the walls of its house are very strong. What does it keep in its storerooms?
11. Describe the king and the queen. How many eggs does the queen lay daily? Name some of the enemies of the white ant, and tell what they do?
12. What do white ants eat? What happened when they



visited a church in Sydney, Australia? What had they done to the book seen in the museum? to the arsenal in France? to the dining room?

13. What lesson may be learned from these destructive little creatures?



### The Bible Year

January 1-8	January 9-15	January 16-22
Genesis 1 to 3	Job 18 to 21	Genesis 16 to 19
Genesis 4 to 7	Job 22 to 24	Genesis 20 to 23
Genesis 8 to 11	Job 25 to 29	Genesis 24, 25
Job 1 to 3	Job 30 to 33	Genesis 26 to 28
Job 4 to 7	Job 34 to 37	Genesis 29 to 31
Job 8 to 10	Job 38 to 42	Genesis 32 to 35
Job 11 to 14	Genesis 12 to 15	Genesis 36 to 39
Job 15 to 17		

NOTE.—Three weeks' outlines are given in the Bible Year this week, in order that those in the INSTRUCTOR and the Review may be in harmony.

### The Bible Year and the Morning Watch

#### Plans for 1916

THE daily assignments for reading the Bible through by course are given, without notes or comments of any kind, in the Morning Watch booklet. Beginning with this issue, these assignments are given in the same way in the INSTRUCTOR. These are merely a guide to the reading. However, so many of the older believers have expressed a desire to follow this course, and so many of the young people are planning to take it, that it has been decided to carry it in the Review during the year 1916, somewhat as was done last year in the INSTRUCTOR. In this way the plan will reach all our people, young as well as old.

In addition to the daily assignments for Bible reading, in the Review, suggestive helps will also be given. The historical setting of the books, the history of their writers, the great themes treated and the underlying purpose of their presentation, with various outlines, helpful lessons, illustrations, etc., will appear from week to week. These are not intended to take the place of original study and research on the part of those reading the Bible by course, but especially as aids to those whose opportunities for outside reference work are limited.

In the Review of December 30 the assignment for the first week of the new year was given. This number of the Review will be in the hands of the believers in the Eastern and mid-Western States in time for them to begin the reading promptly. Those living at a greater distance may not receive the Review till the following Monday, but they will still be able to use the helps through the week.

During the last twelve months this plan of daily Bible study proved a great blessing to many; and it is earnestly hoped that, by this new arrangement, many more will avail themselves of this systematic plan of Bible reading during the coming year.

While the Review will have, during 1916, this special helpful material on the Bible Year, the INSTRUCTOR will give space each week to matter prepared especially for the Morning Watch. This is designed to be of a nature to aid in spiritual growth, in prayer, and in forming the habit of meditating on God's Word.

Remember, the Bible Year and the Morning Watch do not in any way conflict, neither is the one to take the place of the other. The Bible Year looks to the

reading of the Bible through once a year, by course, a few chapters every day. The Morning Watch looks to the special study of a certain text (this year the texts are on Christian experience) and a few moments' meditation and prayer early in the morning, that the young Christian may be prepared and strengthened for the day's duties. The memorizing of the texts given will, in the course of a year, add a great deal to his "preparedness" to meet the assaults of the enemy of souls. Both plans have a place, and both are needed to make you "athletic Christians," and "to add muscle and sinew to your piety." A. B. E.

### The Morning Watch

#### What Jesus Is to Me

WHAT Jesus is to those who love him, what he longs to be, and what he will be during the endless ages, is a subject no mortal thought can grasp, no mortal pen do more than approach. It is fitting that the first month of the new year be given to a grouping of texts bearing on this matchless theme.

For what we need more than anything else is to know Jesus. Not to know about him, but to become acquainted with him. He knows us,—all our pretending, all our carelessness, all our neglect, all our selfishness, all our secret thoughts, all our hidden sins. He knows, too, all our temptations, our sorrows, our hopes, our plans, our ambitions, our longing for purity of heart and life, our desires — alas, how feeble and how few! — to be like him. And he longs to have us know him,—the power of his resurrection, with all that it means; the fellowship of his sufferings, with all that it involves,—know him as our Creator, Saviour, Guide, Leader, Example, Friend, Elder Brother, and Advocate.

But he will not thrust himself into our company; he will not enter the heart or the life unbidden. He comes to the door, he knocks, he gently calls,—but we must bid him enter; we must sit down with him, and let him speak to us through his Word and by his Spirit; we must think of him and talk to him. Only thus can we begin really to know him. And "the knowledge of the heavenly character of Christ's person and work is what alone can make heavenly Christians."

"Precious, gentle, holy Jesus,  
Blessed Bridegroom of my heart,  
In the secret, inner chamber,  
Thou wilt show me what thou art."

A. B. E.

### A Suggestion

It will be helpful in keeping the thought of the daily texts in mind to make a brief outline. Cards, or a small blank book with ruled pages, may be used. The first text, 1 Peter 2:24, presents Jesus as our Saviour. That is the first entry to be made. At the end of the week, the outline would be about as follows:—

- |                               |            |           |
|-------------------------------|------------|-----------|
| 1. Saviour                    | 3. Saviour | 5. Helper |
| 2. Saviour                    | 4. Creator | 6. Guide  |
| 7. Witness, Leader, Commander |            |           |

Using one page for each week will allow room for a brief record of special help, victories gained, progress made, prayers answered, or other notes that you may wish to make.

"Life is a sheet of paper white,  
Whereon each of us may write  
His line or two, and then comes night."



## The Aborigines of Australia

(Concluded from last week)

BERTHA SHANKS CHANEY

**N**OT so long ago it was thought that skill in the making and using of weapons was a standard of culture to be applied only to savage races. Public opinion has apparently changed during the last fourteen months, and this test of culture is now being applied to highly civilized nations.

Judged by their weapons and their skill in using them, the Australian aborigines are not the lowest peoples of the earth. For purposes of offense they use a formidable reed spear, and to make it go farther and more violently, it is propelled by a curious "throwing stick." This womera, or wommerah, to use the widely known native term, acts as does the cord of a sling in flinging a stone. The well-known boomerang is peculiar to Australia. Having found a piece of root of the proper curve, the black fellow laboriously chars and scrapes it to the desired thickness, sometimes

Perhaps in no other part of the world do the natives build poorer shelters for themselves than do these nomadic children of the bush. Their wurleys, miamias, or gunyahs, as they are diversely called by different tribes, are mere lean-tos, built of strips of bark or of branches daubed over with earth or clay to keep out the wettest of the rain. So low are the walls, and so narrow and small the entrance, that the owner must drop onto his hands and knees to creep in. Their glorious land of purple hills and sunlit plains furnishes an ideal climate for living out of doors, the main protection being made against a long, heavy downpour. Their huts, which are grouped together in camps or villages, are five or six yards from one another, and each family occupies its own quarters. Usually there is a separate wurley for the young men not yet initiated into manhood, or unmarried. In front of



OUR MISSION FAMILY AT MONAMONA, AUSTRALIA

ornamenting it with rude carvings. It is skillfully flung from the hand, and will rise in the air as high as a hundred and fifty feet, in circular courses, and return to the owner if it does not strike any object in its course. The natives are adept in hitting an emu or a wallaby with it.

There is a variety of clubs, some fairly light, to be used in the chase; others heavy and carved with prominences to increase the severity of the blow, for hand-to-hand fighting.

All these weapons were used as much in bringing down game as in warring with hostile tribes, but the defensive wooden shield was for war only. Shields, light and heavy, broad and narrow, may be found, all held by a handle scooped out of the wood at the back.

Three remarkable defects have been found universal among the blacks of Australia: they nowhere cultivated the soil for any food crop; they never built any kind of permanent dwelling; and they raised no cattle, nor kept any domestic animal except the dog. When the white man first came into contact with them, he found the dingo, a wild, savage kind of dog, domesticated; but now the introduced dog has supplanted the dingo, and in all their camps scores of mongrels lie about, living on a par with the children, and snapping and snarling at the intruder.

each, burns ever a small fire, which serves the double purpose of being ready for the cooking and of keeping away the dreaded evil spirits.

Nothing that creeps or walks or crawls or flies is scorned as food. Luscious grubs found in green trees, cicadas dug from the soil, bandicoots, snakes, porcupines, emus, all kinds of wallabies and kangaroos, fish and eels from the rivers and lagoons, all help to stock the family larder; and in the golden romantic past, men were also included in the list. In their netted bags the women gather seeds from grasses, tubers, fern roots, edible plants, and wild fruits, and clean them in their pichis, or wooden troughs. The men are expert in catching and spearing fish, often diving silently and transfixing them under water.

A change in fashion is the least trouble a black gin [a native woman] ever has to worry over. Blacks who live near or mingle with white people, have perforce to wear European clothes (after their own fashion), but there are still places where primitive styles prevail. About the only garment worn by men or women is an opossum rug. Sometimes a covering is made of a kangaroo's hide. These are particularly needed and used in severe winter weather, and they make a fine receptacle in which the mother may carry her infant.



The gins prepare the pelts by thoroughly cleaning them of the flesh, and after rubbing them with free-stone to make them pliable, the small skins of the opossums are neatly sewed together with sinews to make a garment of suitable size. Girdles with fringes are worn, too, more especially by the girls and women. Ornaments that are purely for vanity's show are not many; strings of bright-yellow reed beads or of dog's teeth, or a piece of polished shell,—these, and feathers for the hair on certain occasions, are all their simple natures have invented. But they love European beads and trinkets. A safety pin or a watch wheel makes a beautiful ear ornament.

We vision the untrammelled life of the black — his days spent in basking in the sunshine of the warm and fertile southland; his nights in dreamless sleep as he and his family lie curled around the smoldering camp fire. In our imagination he is a free child of nature, unfettered by creed or custom, with no memory of the past to oppress, no thought of the future to dread.

But our vision is false. Nature does not provide bountifully in Australia without a great deal of sweating and hard work and heart-breaking failure, as the white settler knows to his cost. To provide game for a precarious living takes weary miles of travel and hours of stalking before it can be struck with spear or club. The black gin's life is a toilsome quest for nardoo and fern roots, or of gathering wood for the fire, or catching lizards, rats, and other small creatures for the roasting oven.

But beyond any hardship of work or endurance is the slavish chain of sorcery which binds him in every thought and act. No native, unless he may have come under the strong influence of a white man, was ever strong-minded enough to disbelieve or disregard its power. It is the bane of his life, waking or sleeping.

The mysterious, horror-filled art of sorcery may be practiced to a limited extent by any one, but to a few in every community was given in a dream extraordinary skill in its practice. These are the medicine men, or koradjis, who have power as they wish, to become invisible or invulnerable, to fly through space, to kill or cure, to bring thunder and lightning. Sickness or death is always laid at the sorcerer's door. Death is caused by pointing a bone in the direction of the victim, and he dies. The koradji may cure by sucking a pebble or a piece of glass or a plug of tobacco or a half brick out of one's leg or face or back.

Although the blacks live in a wretchedly low state of nomadic savagery, yet they have a remarkably complex social organization. There are laws or rules which govern a great many things — their relationship to one another, crude property rights, burial, and so forth. Marriage regulations prevent the union of near

relatives, and these are rigidly kept. A man guilty of running off with a woman who is not his by tribal right, is killed, or else he must be strong enough to outclub those who try to put the law into execution.

The initiation ceremonies are positively forbidden to women, and a woman caught spying on the excited party of men who are going through them would be killed on the spot. Hints are thrown out to the women that something is to take place at which their presence is not wanted. Then the men from the different tribes, taking their young men with them, go off to a spot previously decided upon by the head men, and here long and intricate ceremonies are gone through, which last for days. During this time the bull-roarer is frequently sounded, warning the women and children off. The bull-roarer and some other sacred objects — pebbles, etc.—are never seen by the women, on

pain of death. Years of study and inquiry have been given by men in government official positions, or otherwise closely connected with the native tribes, into the strange customs which hold these people. Long they held their tribal secrets very tenaciously.

When the English first began to occupy Australia, using the colony as a dumping ground for the overflowing jails and correction houses of England, the blacks looked doubtfully on their arrival, and it was not long before the fatal clash began which ended in the white man possessing the land. Even when Cook, one of the wisest of heads in dealing with natives, was cruising up the eastern coast, the natives became hateful toward a party of his men who were obliged to spend a few days ashore,

and set fire to the grass and partially destroyed the camp and stores.

The black man was, however, a very different antagonist from the red man of America, or the Maori of New Zealand. He was never the serious problem that either of the others was, as he was not of the fighting stamp, nor did he possess formidable weapons. Not only were the Australian natives too few and too scattered to start a general uprising, but they were incapable of organizing against a common foe. They could not successfully attack and destroy the first settlements, but there was continuous hostility between the two races.

If a small batch of convicts cleared off into the bush, they were killed. Any white person who heedlessly wandered from the settlement was overpowered and promptly dispatched. Cattle, brought from South Africa and raised with much difficulty by the starving, incompetent settlers, were driven away and killed. Hateful, petty deeds were constantly committed. Ceaseless retaliations were made, and blacks were abused, tortured, and killed at every chance. The treatment of the Australian aborigines is neither a



A FULL-BLOODED ABORIGINAL GIRL WITH HER CHARGES



bright nor an honorable chapter in the history of English colonization.

But if in those early days they endured some unspeakable cruelties, we must not forget that the age itself was partially responsible. If in England itself the hangman's noose was adjusted for the man who stole forty shillings, and a pickpocket was sentenced to death, we could not look for tender mercies to be extended in that unknown savage land at the ends of the earth, to miserable, naked, degraded savages who possessed not an attractive quality.

At the present day there are government reserves in some places for them; in other more or less inaccessible parts of the continent, where the climatic conditions have so far prevented white settlement, they roam at will, not far removed from their primitive state.

For many years blacks have been connected with the police force as trackers, their powers in this respect being positively uncanny. Not even the American Indian can equal them. A few are employed as shepherds and stockmen on the cattle runs, but they are too indolent naturally to be easily trained into habits of industry.

Since the European war started, the question has been discussed of training mounted regiments of half-castes, or even of aborigines. Half-castes are, according to reputation, the best cattlemen and the best shots in the territory. Some think that the forming of strictly native military camps would help to solve the question of how to preserve this fast-dying race of the southern continent.

There are several admirably conducted organizations which watch over the welfare of the natives, but the problem of preserving a colored race when it comes in contact with a white race, is one that remains unsolved.

For many years attempts have been made by several religious bodies to establish and carry on missions among these dark people of the island continent. The Anglicans, the Presbyterians, the Catholics, and other denominations have missions among them. In these the natives are taught useful trades as well as the principles of the gospel, and a certain degree of success has crowned these noble efforts. But too often it has been found that the civilization with which they come in contact while being Christianized proves their undoing. It is not that the principles or the teachers of Christianity are at fault.

Our own denomination—the Seventh-day Adventist—has been interested for some time in this people, and an attempt was first made about four years ago, in the southern part of Queensland, to work for them. At first, two of our workers, as they could find time, visited and taught among them, on the government

settlement at Barambah. Later, Brother and Sister P. B. Rudge were sent to spend their whole time and effort at Barambah. But, as Brother Branford in his report at the 1914 union conference, says, "it was soon found that the conditions prevailing on a government settlement hindered the progress of our work."

"Time after time, as Brother and Sister Rudge labored hard and long, and obtained a few interested ones, these would immediately be sent away, and the work would seem to be in vain. The difficulty with which the work was carried on, soon showed the great need of establishing a mission entirely under the control of our own denomination. Finally, it was decided by the union conference that the Queensland government be approached with the object of securing suitable land for mission purposes. This was done, and our request was very favorably received by the home secretary. Two brethren were sent to north

Queensland to inspect blocks of land that were available for the purpose. In due time, a grant of a piece of land comprising four thousand acres was received. This land consists of grassy forest ridges, and abounds with permanent creeks. There are about seven or eight hundred acres of jungle scrub.

"The property is now known as the Monamona Mission, and is situated thirty-six miles from Cairns, and eight miles from the railway."



THE MISSION HORSE AND HIS FRIENDS

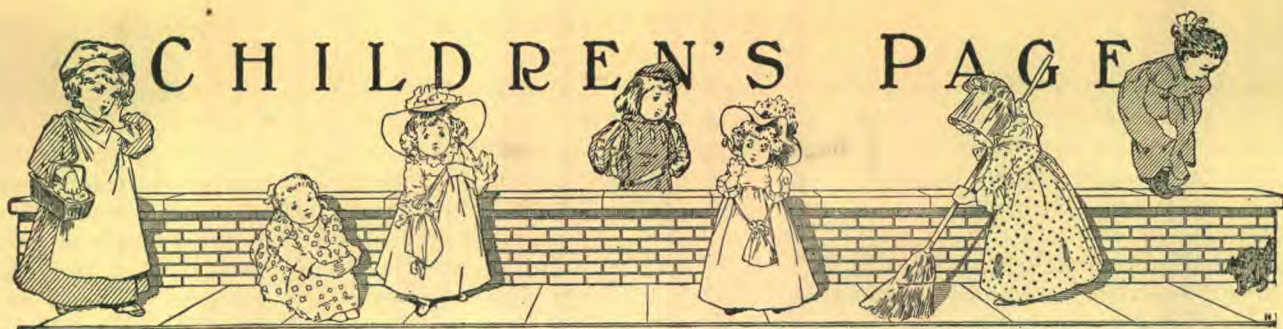
The photos which accompany these articles were made by Brother Branford on the Queensland mission, and show some of those now connected with the mission.

A patriarchal system of control must be followed in dealing with so primitive a people. All the natives on the station are fed and clothed by the whites in charge. The cooking is supervised very carefully by the white women, as the natives are so wasteful. Brother and Sister Branford have others now to help them in their work.

Since the Queensland mission was established, another attempt has been made to interest the aborigines in the gospel message for the closing days, at Kempsey, in the state of New South Wales. Here it is not a mission station that has been established, but a tent effort that is being held, and some very interesting reports have been sent in. The natives at this place have long been in contact with civilization, and know the ways and language of the English people, so that different ones of our workers go and preach to them. Unstable in character, they sometimes respond to the preaching and teaching, and run well for a little season, and then fall away.

"The restless heathen wait  
That light whose dawning maketh all things new;  
Christ also waits, but men are slow and late.  
Have we done what we could? Have I? Have you?"





## The Game of Big Words

### A True Story

AUNTIE WINCE

CATHERINE, past two,—fast learning to talk,  
Near small as some dollies and shy as the birds,  
But sure of her footing when taking a walk,—  
Was taught by her mamma the "Game of Big Words."

The mother would say them, and baby repeat,—  
'Twas the gleefulest game, no other was like it;  
It pleased her far more than at table to eat,  
And for "Pigs in the Clover" she cared not a whit.

But one day when again she begged for the game,  
And said, "Mamma, let's play it, do give me some more;  
I can say Philadelphia, Ohio, and Maine,  
Lusetta, Lucretia, Luella, galore,"

Her mamma said, "Catherine." And there she was stalled,  
She could only say "Tannie," try hard as she might;  
And that is how "Tannie" she came to be called,  
Whene'er she needs petting by day or by night.

## A True Missionary Story

**B**ARNABAS SHAW was a Methodist preacher who lived a hundred years ago. He had a wife and babe. Mr. Shaw decided that England and America had plenty of preachers, and that he would go to Africa; so with his family he boarded a ship, and sailed to the very southern extremity of Africa, the Cape of Good Hope. A sad thing befell them on the way. While the waves of the old ocean were rocking their ship, far away from the comforts of home, the death angel came and took their little one, and they buried its precious body in the depth of the sea. When their ship landed at Cape Town, they thought to begin the work for which they had sacrificed so much, but the authorities said, "You can't preach here."

"What shall we do?" said the missionary to his wife. "We could go far into the jungles and find many of Adam's wretched children, but the missionary society has not furnished us enough money for that."

"We cannot wait to hear from the society," said his wife. (It took long months in those days to get a letter from so far.)

So Mrs. Shaw, having some property at home, pledged it as security, and they bought supplies, and a wagon and a yoke of oxen, and started into the interior of that dark continent. They providentially met a missionary of the London society, who showed them part of the way and told them how to go. They soon passed the limits of civilization, and the thermometer was sometimes a hundred and ten degrees in the shade. For twenty-seven days they pulled onward through the jungles, till they had gone three hundred miles. That night, when they camped, they saw another camp close by. They could see that these campers, though Hottentots, were traveling in the same direction from which they had come. The missionary made signs and learned to talk with them, and discovered that the Hottentots had come two hundred miles, and were going to Cape Town. One of them was the chief of a heathen tribe five hundred miles from Cape Town, and he had heard of the "Great Word." God's Spirit was moving on his heart, and he had started to seek a Christian missionary to teach him and his tribe. But he had yet three hundred miles to go, and there was no one at Cape Town whom he could get. If the missionary or the chief had started half an hour earlier,

they would have missed each other; but how wondrously God had made their plans! When the old chief learned that Mr. Shaw was a missionary and would go home with him, he wept aloud for joy as one who had found great spoil.

The chief hastened home to tell his people the good news, and the missionary followed him slowly through the mountains, finding places so steep that it took seven yoke of oxen to pull his wagon. On the last day of their journey, a troop of heathen cavalymen, mounted on oxen, came to meet them and welcome them with demonstrations of joy. When they arrived at their destination, the whole town joined in the greeting. The next day a "city council" was held, opened by a sermon from the missionary.

Mr. Shaw began at once to work every day, setting an example of industry. He preached at night. But it was some time before he began to see the people powerfully converted. One night, while he was walking in solitude, he heard a voice in prayer, and found it was one of the natives who had attended the evening service, calling upon God for salvation. From this time his work went on until a church was organized and extensive victory came. Other missionaries came to his assistance, and they finally prepared a grammar of the barbarous language, taught the natives to read, and translated the Scriptures into their tongue.  
— *The Way of Faith.*

### The Faith of a Little Child

LITTLE George lived in a nice home with a kind father and mother. But he had no brothers or sisters to play with.

How do you think he played? Why, he had a big woolly lamb, which he played with nearly all day. It was not a real live lamb, you know, only a toy; but it was just as good as a live one to Georgie. He took the woolly lamb to bed with him, took it out walking, told it all his troubles and joys.

One sad day little Georgie fell down, and the little lamb was broken all to pieces. How he cried about it! Then he picked up all the broken pieces and took them to mother. "Please, mother, mend it."

But it was too much broken, and mother could not mend it. So she said, "Has my little boy told Jesus?" Georgie had forgotten.



He had learned that all in trouble should go to Jesus. So he took the broken pieces of his lamb and put them neatly on the cover of his little cot, and knelt down, and this is what he told Jesus:—

"Jesus, please look here! You see my poor lamb is broked. I want you to send me another just like it, and please be very quick."

After this Georgie seemed very happy. He was quite sure the lamb would come.

This all happened a long time ago, when toys were not so easy to buy as they are now, and Georgie's mother could not afford to give him a lamb just then. She hoped that Jesus would answer Georgie's prayer, but Georgie was sure he would. He knew his lamb was "tummin' soon."

A lady came to see his mother a few days after. Georgie was out in the garden at the time. Soon the woman said to Georgie's mamma:—

"I have brought a toy for your little boy, but I am afraid you will think it is a funny one. There were a lot of pretty things, but I felt I must buy this." Then she showed her a big woolly lamb, just like the broken one.

Soon Georgie was called in from the garden, and was given the new lamb. How happy he was, and he shouted, "Another lamb! Jesus has sent another lamb!"

The lady told Georgie's mother that she had bought the toy just a week before, which was the very day when Georgie told Jesus about his broken lamb.

Georgie is grown up now, but he has never forgotten how Jesus answered his prayer when he was a little boy.

And the Saviour is just the same now, and will listen to all little boys and girls who will tell him their troubles; and he will answer their prayers in his own way, which will be the best way.—*Young Soldier.*

#### Who Makes Us Good?

My mother went to town one day,  
To look at dolls and such;  
And when I said Good-by to her,  
I whispered just this much—  
"I will be good."

When she came back, and I had failed  
To keep my sacred vow,  
I lost the doll she bought for me,  
And sister has it now.

And after that I tried so hard,  
And wished I could be good,  
And mother said I must reform—  
If I'd known how, I would.

'Twas not enough to vow to her;  
I've promised God above,  
And he gives strength to keep my pledge  
By his unfailing love.  
*He makes us good.*

CARRIE M. NICHOLS.

#### League of the Helping Hand

SOME one in a far-off land suggests as a member of a "League of the Helping Hand," the young daughter of one of our missionaries in Algeria. We have no regularly organized league bearing this name; but if we are true Christians, we are all members of the League of the Helping Hand. The first inspiration of the one who gives himself to the Lord is to reach out a helping hand to others, and so long as one has the spirit of Jesus in the life, he cannot withdraw from the Helping Hand League. Jesus was ever serving

others, and his followers are constrained to do the same.

The following incident illustrates the habitual spirit of helpfulness that should characterize the members of the league: The wife of Sir Bartle Frere had to meet him at the railway station. She took with her a servant who had never seen his master. "You must go and look for Sir Bartle," she ordered. "But," answered the nonplused servant, "How shall I know him?" "Oh," said Lady Frere, "look for a tall gentleman helping somebody." The servant, obeying instructions, found a man helping an old lady out of the car, and recognized him at once as his master.

Sir Bartle Frere was a member of the League of the Helping Hand. He was not content even with a "good turn daily," the slogan of the Boy Scouts; but was ever seeking to aid, comfort, and strengthen others.

Let us be as ready to lend a helping hand as was Sir Bartle; but let us not forget to do all we do for the sake of Jesus, who did so much for us. This motive beautifies the humblest service, and places it on heaven's honor roll.

Let every young reader of the INSTRUCTOR regard himself as a member of the League of the Helping Hand, and let him tell the rest of the league what he has done for others. Not that he has any cause for boasting; but merely that he may encourage others to work, and possibly that he may suggest to another some new way of serving.

Let him tell how he earned his dollar for the thirteenth Sabbath, how he gives away tracts and papers, how he endeavors to bring cheer and helpfulness into his home, and how he ministers to the needy.

The children of our missionaries in India, China, Japan, Africa, and the islands of the sea, do not, I am sure, leave all the missionary work to their parents. Will they not write to the INSTRUCTOR some of their experiences in trying to help others, or write what some of their friends have done? We are better acquainted with our missionaries and their wives in the foreign fields than we are with their sons and daughters. So, our young friends across the waters, we should like to hear from every one of you. Tell us about the country in which you live, how you like the people, and what you do to help spread the good news of salvation among them. Who will be the first to write from a foreign land, and who the first from the homeland?



SOMEWHAT UNCERTAIN AS TO BEARINGS





## IV — Self-Love and Humility

(January 22)

LESSON SCRIPTURE: Matt. 23: 1-12.

MEMORY VERSE: "God resisteth the proud, but giveth grace unto the humble." James 4: 6.

## Questions

1. After warning the Jewish leaders, to whom did Jesus next turn? Matt. 23: 1. Note 1.
2. In whose place did the scribes and the Pharisees claim to be? Verse 2. Note 2.
3. Only how far was it safe to follow them? What was it not safe to do? Verse 3. Note 3.
4. What did they lay on men's shoulders? Yet what would they themselves not do? Verse 4. Note 4.
5. For what reason did the Pharisees do all their works? Verse 5, first part.
6. How did they try to make themselves appear more holy than other people? Verse 5, last part. Note 5.
7. Which places did they love to occupy at their feasts? in the synagogues? Verse 6.
8. How did they love to be honored in the market places? Verse 7.
9. What did Jesus say about accepting such titles? Why is it not right? Verse 8.
10. Why should no one upon earth be called "our father"? Verse 9. Note 6.
11. Why are we not to be called masters? Verse 10.
12. How will he who is greatest, prove his greatness? Verse 11.
13. What will surely come to the one who exalts himself? What to the one who humbles himself? Verse 12.
14. How does God regard the proud? What does he promise to the humble? Memory verse.

## Notes

1. Jesus had faithfully shown the leaders their sins, and had warned them of their coming doom. He must now warn the multitudes against these false leaders, lest they follow them unto their own destruction.
2. The scribes and the Pharisees claimed to have been given divine authority, and to occupy Moses' place in explaining the law and judging the people. They therefore expected the people to show them the utmost respect and obedience.
3. Jesus said it was safe to follow their teachings, so far as their teachings were according to the law of God, but it was not safe to follow their ways, because their ways did not agree with their teachings.
4. The Pharisees commanded many things which the Lord had never required, and explained his law in such a manner that the people felt forced to do things which the Pharisees themselves would not do.
5. "To make a show of their piety was their constant aim. Nothing was held too sacred to serve this end. To Moses God had said concerning his commandments, 'Thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.' These words have a deep meaning. As the Word of God is meditated upon and practiced, the whole man will be ennobled. In righteous and merciful dealing, the hands will reveal, as a signet, the principles of God's law. They will be kept clean from bribes, and from all that is corrupt and deceptive. They will be active in works of love and compassion. The eyes, directed toward a noble purpose, will be clear and true. The expressive countenance, the speaking eye, will testify to the blameless character of him who loves and honors the Word of God. But by the Jews of Christ's day all this was undiscerned. The command given to Moses was construed into a direction that the precepts of Scripture

should be worn upon the person. They were accordingly written upon strips of parchment, and bound in a conspicuous manner about the head and wrists. But this did not cause the law of God to take a firmer hold of the mind and heart. These parchments were worn merely as badges, to attract attention. They were thought to give the wearers an air of devotion which would command the reverence of the people. Jesus struck a blow at this vain pretense." — *"The Desire of Ages,"* page 612.

6. This does not mean that we should not honor our fathers in the flesh and call them "father;" for that would be disobeying the fifth commandment. Jesus is here speaking of having fathers of our religion and regarding them as the "founder, author, director, and governor of it."

## IV — Self-Love and Humility

(January 22)

LESSON SCRIPTURE: Matt. 23: 1-12.

## Questions

1. To whom did Jesus next speak? Matt. 23: 1.
2. What did he say concerning the scribes and Pharisees? Verse 2. Note 1.
3. How should the people relate themselves to the teaching of these men? Verse 3, first part.
4. What were the people not to do? For what reason? Verse 3, last part. Note 2.
5. How does Jesus describe the "works" of the Jewish teachers? Verse 4, first part.
6. What was their own attitude toward these burdens? Verse 4, last part.
7. With what motive did they do all their works? Verse 5, first part.
8. How did this motive show itself in their dress? Verse 5, last part. Note 3.
9. What did they love in assemblies of the people? Verse 6.
10. What other things did they love? Verse 7.
11. What warning did Jesus give? For what reasons did he give it? Verse 8.
12. Why should no one upon earth be called "our father"? Verse 9.
13. Why are we not to be called masters? Verse 10.
14. What rank will the greatest among Christ's followers occupy? Verse 11.
15. What is said of the one who exalts himself? Verse 12, first part.
16. What is said of the one who humbles himself? Verse 12, last part.

## Notes

1. Moses was a giver and interpreter of the law. The scribes and Pharisees were successors to Moses, or pretended to be. As Jesus goes on to show, their sitting in Moses' seat was little more than a form.
2. In directing the people to observe and do what the Jewish teachers bade them, Jesus honored the office of "Moses' seat;" but from what follows, we must understand the expression "all . . . whatsoever" to mean only that which was in harmony with Moses' law. The teaching and the practice of these interpreters of the law were so at variance that Jesus bade the people, in brief, to do what the teachers said, but not to do what the teachers did. This has an important application today. The inconsistent life of a minister or teacher excuses no one from observing what he teaches according to the Word. The vital thing for us is to receive the implanted Word with meekness, and order our own lives accordingly, leaving the Lord to deal with the inconsistencies of the teacher.
3. To the children of Israel the Lord had given through Moses the following direction concerning his words: "Thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes." Losing sight of the spiritual meaning of this scripture, the Jews applied it literally in the wearing of phylacteries. Of these, Carr, in his notes on Matthew, says: "They were slips of parchment inscribed with four portions of the law (Ex. 12: 3-10, 11-16; Deut. 6: 5-9; 11: 13-21), inclosed in little cases or boxes made of calfskin, and fastened by leather straps to the left arm and on the forehead. . . . To make the phylacteries, or rather the cases which contained them, broad and conspicuous, was to assume a character of superior piety."



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## No Alabaster Box

SAVIOUR, I bring no alabaster box,  
But, like the Magdalene,  
I bring my sins, and lay them at thy feet.  
Make thou me clean.  
I bring no perfume to anoint thy brow;  
Not worthy I to pour it, Holy One,  
But let my thoughts and deeds as incense rise,  
Till time be done.  
Amid the strife and murmur of the throng,  
Would that the better part might fall to me,  
To sit a humble listener at thy feet,  
And learn of thee.

MAY COLE KUHN.

## The Finding-Out Club

STORIES of exploration and discovery are always of interest to young people. They like to hear of Columbus, Captain Cook, the Norsemen, Balboa, and De Soto. Other stories of famous events also claim their interest; but many enjoy even better to explore for themselves the avenues of knowledge, making discoveries in the world of nature, science, industry, and social ethics.

In order to give some of these an opportunity to spend profitably and interestingly a part of their pastime, there will be given in the INSTRUCTOR from time to time during the new year a list of questions that will in some way be a test of knowledge. In looking up answers, one will become better acquainted with the dictionary, nature, the Bible, history, works of etiquette, science, and current events.

Every one who sends in a correct list of answers to any set of questions will be entered as a member of the Finding-Out Club, if the list is received within three weeks after the date of the paper containing the list. Membership lists of answers to be accepted must follow the rules given below:—

1. The list must be written neatly.
2. Pen and ink must be used.
3. Writing must appear upon only one side of the sheet of paper.
4. The answers must reach the editor's desk within three weeks after the date of the paper containing the questions answered.
5. All lists must be folded and not rolled.
6. The questions must not be repeated in the list of answers.
7. Each answer must bear the same number as the question it is intended to answer.
8. Every list must give the date of the INSTRUCTOR containing the list of questions being answered; for

example, "Answers to questions in INSTRUCTOR of December 8."

9. Every list must bear at the bottom the name of the one sending in the list.

Failure to heed any one of these rules is sufficient to bar one from membership in the Finding-Out Club. Let us watch the membership grow.

## Questions for the Finding-Out Club

1. WHY will a bullet from a rifle shot at a window cut a smooth hole through the glass, but if thrown against it by hand shatter it?
2. Why does an automobile run easier with pneumatic tires than with solid rubber ones?
3. Why will a cord supporting a weight generally break if the weight be lifted and then let fall?
4. At what speed must a cyclist ride around a circular track one mile in diameter in order to go around it in half an hour?
5. Why can a boy throw a stone farther with a sling than without it?

## The Oldest Storybook

WHEN you have been sighing for another good collection of stories to read, why have you never thought of the Bible?

"What!" you say, "the Bible a storybook?"

Yes, indeed. The most interesting storybook ever written.

Are you willing to be shown?

Then read:—

1. The story of a big beginning that has no ending. Genesis 1.
2. The story of a carpenter who built for a rainy day. Genesis 7 and 8.
3. The story of an immigrant who made good. Genesis 12 and 13.
4. The story of the servant who was sent to find a wife for his master's son. Genesis 24.
5. The story of a boy who was sold by his brothers. Genesis 37.
6. The story of a man who looked pleasant when everything went wrong, of a man who looked sad when he was in trouble, and of a man who forgot his best friend. Genesis 46.
7. The story of a man who was taken from prison to live in a palace. Genesis 41.
8. The story of the meeting of a son with a father who for years had given him up for dead. Genesis 46.
9. The story of a little girl who watched by her brother's odd cradle; and of a mother who was hired to take care of her own baby. Exodus 2.
10. The story of a bush which blazed with fire, and was not burned up. Exodus 3.
11. The story of a hard master who told his servants they must make bricks for him, and find their own material. Exodus 5.
12. The story of the order which changed a nation's calendar, and why it was given. Exodus 12.
13. The story of the first great Lawgiver and his ten greater laws. Exodus 20.
14. The story of the day when God told his people to get their Sabbath provisions on the day before. Exodus 16.
15. The story of how a rock furnished water to a multitude of thirsty travelers. Exodus 17.
16. The story of a calf made out of earrings. Exodus 32.—Rev. Claude Allen McKay.

(To be continued)