

In Malay

The YOUTH'S INSTRUCTOR

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No. 4



PEOPLE AND FRUIT OF THE ASIATIC ARCHIPELAGO



NEARLY one hundred fifty missionaries have been sent from the home fields to foreign lands during the past year.

"J. GODFREY RUPERT, former rector of the Anglican Church of the Octogan, at Bath, England, has arrived in Washington, the special envoy of Pope Pius X, to combat the growth of Spiritualism in this country."

AN important meeting of eminent persons convenes at Washington, D. C., on the twenty-fifth day of this month, to consider the question of caring for destitute children. President Roosevelt is much interested in the proposed convention.

Bunyan in Brief

1. Who was John Bunyan?

The most popular religious writer in the English language.

2. Where was he born?

At Elstow, near Bedford, in the center of England.

3. When was he born?

In 1628.

4. What was his trade?

He was a traveling tinker, like his father.

5. What was his character when a youth?

Excellent, though his sensitive conscience and the Puritan spirit of the day led him to accuse himself of all kinds of evil.

6. What were the worst sins with which he charged himself?

Dancing on the village green, ringing the bells of the parish church, reading a story-book, and playing tipcat.

7. What real sin had hold of him?

Profanity, of which he was cured by a single reprimand.

8. What important experience came to him when he was seventeen?

He enlisted in the parliamentary army, thus gaining the knowledge of war and armies which he used in his allegories.

9. What church did Bunyan join?

The Baptist.

10. Where did he begin to preach?

In the Baptist church of Bedford, where great crowds were soon attracted by his rough eloquence.

11. What political change put the enemies of the Baptists and Presbyterians in power?

The coming of Charles II to the throne in 1660.

12. What happened to Bunyan?

Refusing to cease preaching, he was imprisoned for twelve years in Bedford jail.

13. How did he support his beloved family?

By making long-tagged thread laces.

14. What did he write while in prison?

Many theological and controversial works, and, in his spare moments, the beginning of "The Pilgrim's Progress."

15. How was "The Pilgrim's Progress" received?

Almost immediately it became immensely popular, many editions being called for.

16. When it was said that Bunyan was too ignorant to write such a book, how did he prove the contrary?

By writing the second part, and also another allegory almost as fine, "The Holy War."

17. Next to these, what is Bunyan's greatest book?

His autobiography, "Grace Abounding to the Chief of Sinners."

18. How did Bunyan spend the last years of his life?

As a sort of Baptist bishop, high in authority, and influence, and honored by many outside his own church.

19. When did he die?

In 1688.

20. Where was he buried?

In Bunhill Fields, London.—*Christian Endeavor World*.

The Speaker's Manual of Pronunciation

AFTER a recent service some one remarked, "Did you observe how the speaker pronounced the word column?" "Who would not," I replied, "when an adult speaker of good address in this age pronounces column as though it were spelled colyum?"



But fortunate is the audience that has only one incorrectly pronounced word inflicted upon it during a service. And more fortunate is the speaker who has care and resolution sufficient to enable him so to attend to his pronunciation that no one's attention will be needlessly sacrificed from his discourse by his faulty orthoepy.

The "Speaker's Manual of Pronunciation" is published by the Review and Herald Publishing Association for the purpose of aiding one in attaining accuracy of pronunciation of many words upon which speakers are likely to fail. Why not procure a copy and organize pronunciation clubs among your friends? At least secure one for your own individual study. The price is twenty-five cents.

Quiet Times

"No day is well spent that is spent without a still moment." In a certain large school for young women an old-time requirement was that every girl should spend at least twenty minutes a day in absolute quiet. Some of the students rather rebelled at this break in the day's activities, and spent the little period in doing fancy work, or in repairing their clothes, or in reading sensational stories. Others accepted the plan, relaxed into easy attitudes, and let themselves meditate on the best things they had heard during the day, or they turned to their Bibles for spiritual refreshment.

Of the first group described, most are now nervous, overbusy, anxious women, even those who are well provided with worldly wealth. Of the other group, many are quiet, happy, accomplished, and inspiring women.

The habit of being calm in the midst of duties is a masterful habit, keeps the soul above too much dust and friction, and gives time for mental poise and spiritual refreshment.—*The Wellspring*.

The Youth's Instructor

VOL. LVII

TAKOMA PARK STATION, WASHINGTON, D. C., JANUARY 26, 1909

No. 4

Speak a Word

WHEN life's way is dark and dreary,
When some brother's heart is weary,
Then, O comrade! if you're cheery,
Speak a word.

Oft a word the path will brighten,
Heavy cares and sorrows lighten,
Gathering clouds of trouble frighten:
Speak a word.

Knowest thou thy brother's sorrow
May alight on thee to-morrow?
If a kindness thou wouldst borrow,
Speak a word.

Just a word, but O, how thrilling!
Small, but some sad heart 'tis filling.
You can always, if you're willing,
Speak a word.

CARL J. WARDEN.

Ten Short Talks on Christian Education — No. 4

In Relation to the Establishment of Institutions

It is not unpopular to give money for the establishment and maintenance of institutions — sanitariums, schools, orphanages. And it is not wrong to do so: it is right; there is not enough giving. Only, friend, why do you give?

There was once the practise of publishing the name of every giver; and it was curious how many inquiries were sent in as to why a name, now and then, did not appear. Why? Did the publishing of the name enhance the value of the gift? Did it help the cause more?

There is a curious impression abroad that gifts must be such as can be measured by a money value. Really, God never measures anything by money. Three and three-quarters cents, one time, was counted of more value than one hundred fifty thousand dollars. And the only reason God wants any one to give money is that the giver may receive, through his unselfish giving, a character like Christ's. How utterly foolish, then, for any one to give money with the idea that the money helps God. If one's motive in giving is right, God's cause is helped by there being one soul a little more unselfish; but the money — God doesn't need that.

Institutions, I am inclined to believe, are needed principally to develop character in God's children. We must have schools and sanitariums, not so much that they may give the truth to others, as to take away from God's professed people the money they are selfishly hanging on to, so that their characters may become more unselfish. Then, he who throws himself, body and mind, unselfishly into the establishment of an institution for God, is getting a Christian education.

I like the spirit of the young men who volunteered to help establish a school. They went with no promise of any wages: they gave themselves. They went upon raw, uncleared land, with only a log stable for a house. They and two or three self-sacrificing teachers, men and women, began the school. They cleared land and planted what they could. When they ran out of money, they went out and got jobs in the neighborhood. They needed hay for their horses:

in the absence of their leader, one of the young men found a field of standing hay for sale. They bought it and cut it, and to get money to pay for it, they dug a ditch for a neighbor, the county superintendent. In such ways they came into contact with outsiders. Were they "in the work," or only "in preparation" for it?

"Boys," said the county superintendent a few weeks afterward, "what did you want to come up here to build a school for? You came to a hard place for Advents' reputation. I'll tell you if I could have got anybody else to dig the ditch, I wouldn't have taken you, because you're Advents. For I'd sworn I wouldn't have anything to do with them again. But now I'm glad I had you. And you can get any favor you want of me after this."

"But why do you work for that school as you do?" asked the superintendent's wife. "You don't get anything. Why don't you go to work in the woods, and make money?"

"Suppose we should," answered one of them, "how much better off would we be? We'd spend the money foolishly, as most of the lumbermen do, and we'd have no more than we have now. We live; what more do they? And aren't we doing some good here?" For they had explained to her the plans and purpose of the school.

"Yes," she answered, "I don't know but you are wisest, after all."

One of those boys was offered a thousand dollars a year by a neighbor, a lawyer, to run his farm for him. Others received like liberal offers. But they would not: they wanted the Christian education, the development of character, that would come from giving all to God's work.

What do they get, do you ask? I answer, They are getting a Christian education. I have not met all of them since they went; but knowing them, and hearing of them, I can tell the progress they are making. Among the minor things, they are improving in language, as they needed to. The best incentive to language study has come from the consciousness of their neighbors' surveillance. "We're being watched every minute," said one of them in some disquietude; but it makes them feel their responsibility as Christ's representatives. Their arithmetic has had practical demonstration; their business acumen has grown; their public address is more winning and forceful. But most of all, they have experienced some of the joy of self-sacrifice; they are becoming one with Christ. Sturdy and strong Christian characters this is making,—characters that will stand the brunt in many a hard field, and which will not be sent home invalided.

There is a pearl of great price to be bought: a little gold will not do it; the tithes of the fields can not weigh against it; before it intellect is but a handful of bright beads: it will take all to buy it. Time, money, energy, love, all must be given for the pearl of salvation. And even then the pearl is ours, not by purchase, but by gift.

Again let us say, God's object in calling for the

establishment of institutions is not primarily for the purpose of telling the world through them of this truth; it is to give his people the opportunity to develop character through unselfish giving. Thus, and thus only, will our institutions really represent the truth. Thus they will be monuments of the character of the remnant people. And in thus establishing them, God's people will be getting more of their Christian education, which is simply the practise of giving forth the truth.

A. W. SPAULDING.

A Famous Indian Chief

Osceola

I SUSPECT "Uncle Sam" was born July 4, 1776. If so, he was still a young man, only twenty-eight years old, when Osceola came into the world. The Red Stick tribe of the Creek Indians had a camp on the bank of the Chattahoochee. The water of this river is colored by the roots of trees, shrubs, and vines which grow along its sluggish current, and so it is very black. Osceola's mother, living near this dark river, named her baby As-sa-he-ola,—black water. Spanish tongues by and by shortened it to the beautiful and Latin-like name of Osceola. Osceola's mother was the daughter of a Creek Indian chieftain. His father is said to have been an Indian trader born in England. There were three children, two girls and the boy. Osceola's mother, the proud and high-tempered Indian princess, became angry for some reason, and taking her son, went into the wilderness of southern Georgia and joined her own people, while the father took his two daughters and passed over to the far West. The princess taught Osceola both English and her own language, but she had come to hate the white people, and did not fail to bring up her son with the same unkind feelings.

Later on, troubles arose between our white settlers and the Creek Indians in Georgia, and General Jackson was sent to drive them farther south.

At this time Osceola was only fourteen years old; yet he was so smart and so fierce that he became a leader of his people. Under him they fought hard, and were driven at last to the middle of Florida, where, not far from one of Uncle Sam's stockades, called Fort King, the tribe joined the Seminole Indians, who lived there. These Florida Indians, the Seminoles, were really a part of the Creek nation, and spoke almost the same language. They soon became fond of Osceola, and as their head chief, Micanopy, was very old, in all fighting Osceola became the real leader. He had two under-chiefs, one named Jumper and the other Alligator. They were as fierce as he was, and hated the white people as much as he did, and enjoyed doing all he told them to do. As Osceola grew older, he had a fine, manly bearing, and a deep, soft, musical voice. He was quick at learning a new language, and he was very skilful in the use of the bow, though he liked better the white man's rifle with powder and ball. It is said he always hit what he aimed at.

For fifteen years Osceola went from tribe to tribe and from chief to chief all over Florida and other States of the South, wherever he could find Indians. He always spoke against the white people, saying they were two-faced, and would not treat the Indians with justice and mercy. I believe that Uncle Sam really had a good feeling for his red children; but the white people were very few in Florida, and they were afraid of the Indians, and wanted to send them away to

the West. So they asked Uncle Sam to send his officers and agents to make a bargain with the red men. This bargain was called the "Treaty of Payne's Landing." It was signed at Payne's Landing on the Ocklawaha River, May 9, 1832, by some of the Indian chiefs and by Uncle Sam's white officers and agents. It was agreed that all the Indians were to go far away beyond the Mississippi River before the end of the year, and that Uncle Sam should give them three thousand dollars each year, and other things which were written in the treaty. Only a few of the Indians really agreed to go, and Osceola, now twenty-eight years old, was very much against giving away the Seminole country. He aroused the whole nation, nine tenths of the head men were with him, and he gathered good warriors, divided them into companies, and drilled them. Osceola called an Indian assembly, and rising to his full height, took a strong bow in his right hand and an arrow in his left, and said, "I will not sign a treaty to give away the Indians' land, and I will kill the chiefs or any followers who sign it."

Two years passed, and then some Seminole chieftains, who had gone beyond the Mississippi, returned. They reported against the removal of the Indians, and the Indian agent called a meeting of well-known Indians and white men to talk it over. The old chief, Micanopy, spoke for the Indians, but Osceola sat near and whispered into his ear what to answer the Indian agent. Micanopy was old, and wanted peace. He, Jumper, Alligator, and others said they never meant to sign away their land, but only agreed to send some men to look over the new country before they decided what to do. The meeting became very excited, and at last Osceola sprang to his feet and defied the agent, saying, in a taunting manner, "Neither I nor my warriors care if we never receive another dollar from the Great Father." The agent, spreading the treaty upon the table, remonstrated with Osceola, but the fierce chief drew his long knife from its sheath and cried, "The only treaty I will execute is with this," and he drove the knife through and through the paper into the table.

Soon after this Osceola had an interview with Captain Ming of the Coast Survey near Fort King, but he declined every civility, and said, "I will not break bread with a white man." A formal council was arranged, but here Osceola, in a threatening manner, seized a surveyor's chain, and declared, in a loud voice, "If you cross my land, I will break this chain into as many pieces as there are links in it, and then throw the pieces so far that you can never get them together again." The Indian agent, in desperation, sent for Osceola and ordered him to sign the papers for transporting the Indians, but he answered, "I will not." When told that General Jackson, the president, would soon teach him better, Osceola replied, "I care no more for Jackson than for you."

The Indian agent, knowing that Osceola stirred up his people, had him put in prison at the fort, but he escaped by making promises to his guards. As soon as he was free again, he began to get his warriors ready for battle. He went from place to place very fast, hardly stopping for food, till he had a large number of braves gathered near Fort King. Their rifles were kept ready for battle. Soon after, three white men were wounded, and a white mail-carrier was killed. The chief, Emaltha, who was friendly to the treaty, was assassinated. The war had begun.

(Concluded on page twelve)

The Asiatic Archipelago



The Asiatic Archipelago

LOOKING over a map of the world, we have often noticed the large number of islands, apparently broken off from the most southerly point of Asia, and scattered from there to the northern shore of the Australian continent. Here is found the largest group of islands, and also several of the largest isolated islands in the world. The Asiatic Archipelago divides the Indian Ocean from the Pacific, and their waters flow gently back and forth, shorn of their fierceness, and clothed in perpetual calm. They lap the sanded shores of islands sufficiently large and noble to form a home for nations; and bear upon their bosoms myriads of tiny specks scarcely sufficient in extent to be the dwelling-place of a tribe. Within the bounds of the archipelago are several seas and passages, and straits innumerable.

The group of islands has several names. By some it is called the East Indian Archipelago, and again the Malay Archipelago; but the name favored by modern geographers, and which seems to be, on the whole, the most fitting, is the one chosen for this article.

Situated upon the equator, and bathed by the tepid waters of the great tropical oceans, this region enjoys a climate more uniformly hot and moist than almost any other part of the globe, and teems with natural productions which are elsewhere unknown. The richest fruits and the most precious spices are here indigenous. It produces the largest and most rare flowers, the princes among butterflies, the manlike orang-utan, and the gorgeous birds of paradise.

The archipelago extends for more than four thousand miles in length from east to west, and is about one thousand three hundred miles in breadth from north to south. It includes three islands larger than Great Britain; and on one of them, Borneo, the whole of the British Isles could be set down, and still be surrounded by a sea of forests. New Guinea is still larger than Borneo. Sumatra is about equal to Great Britain; Java and Celebes contain about fifty thousand square miles each, and eighteen more islands are each as large as Jamaica. Besides these, there are isles and islets of smaller size without number, many of which are thickly populated, and yet are almost un-

known to civilization. The absolute extent of land in the archipelago is about equal to Western Europe, but owing to the manner in which it is broken up and divided, the variety of its productions is rather in proportion to the immense surface over which the islands are spread, than to the quantity of land which they contain. Nowhere else on the globe is so wonderful a scene displayed as that revealed to the navigator in the Asiatic Archipelago. It seems a magical confusion of land and sea; islands innumerable appearing over the horizon, and multiplying as he proceeds. From the broad and turbulent ocean without, the vessel glides through the Strait of Sunda—a gateway in a wall two thousand miles in length—upon tranquil waters, limited by green shores everywhere, except where narrow seas and channels on all sides seem to lead into other archipelagoes. In its aspect, and also in the singular features of its natural history, it is equal to the most beautiful regions on earth.

The archipelago has been known to the Indians and the Chinese for over three thousand years, and there

are traditions which seem to indicate that the ships of Solomon visited its islands in quest of those fragrant woods and rare spices used in the services of the temple. The first European known to have visited these eastern isles was Marco Polo, at the end of the thirteenth century. His mind, susceptible of exaggerated impressions, was filled with wonder by its beauty and apparent wealth. Its kings appeared to him monarchs of unequalled

splendor; its cities the centers of luxury, peopled by myriads of men, and surrounded by all the splendor which dreams of old romance attribute to the potentates of the East.

The Portuguese, early in the sixteenth century, sent ships by the Cape of Good Hope to the Indies, and they were shortly followed by the Spanish through the Strait of Magellan, bent upon establishing an empire beyond the seas. The discoverers of America reached America while pursuing the track to India, and all the researches of geographers in other parts of the world were promoted to gain a more sure and safe approach to the Happy Isles, which glowed with all the riches and beauty of the earth under an Asiatic sky.

The Moluccas, or Spice Islands, early attracted the



THE TRAVELER'S TREE



ISLAND NATIVES

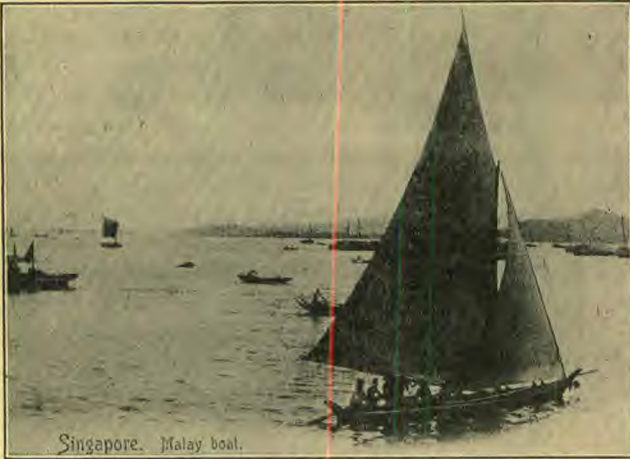
avaricious gaze of Europe, and they were combated for eagerly by the Portuguese and the Spaniards, and were finally acquired permanently by the Dutch. The chief source of their wealth lay in that they produced nutmegs and cloves, which were then considered great delicacies by the epicures of Europe, and without which no steaming dish was considered palatable or toothsome. It is well for the weak to be poor, or they soon become the victims of the rapacious and strong. The group is of great beauty, and consists of the islands of Amboyna, Banda, Ternate, Tedore, and many smaller neighboring islands, numbering altogether about seventy. The nutmeg-tree, which reaches the

villages, and carrying off the inhabitants to slavery. When, by reason of numbers, they became more bold, they would attack the merchant ships of Europe, and many a noble ship, with its brave mariners, has come to an untimely end by the hands of these bloodthirsty freebooters. During recent years they have been held in check, and compelled to resort to legitimate methods of obtaining a livelihood.

The Malay Peninsula, while actually a part of the Asiatic mainland, naturally belongs to the archipelago, and will be the subject of our next article.

Singapore.

GEORGE TEASDALE.



average height of twenty or thirty feet in other places, here attains fifty, flourishing in groves of unrivaled beauty. The island of Amboyna has a marvelous submarine garden. From four to six fathoms below the surface of the placid water, which is perfectly transparent, is a bed of coral and sponges and other marine vegetation, painted in all the glories of the rainbow, and formed in every shape and size conceivable. This is inhabited by sea creatures of great beauty, and by tiny blue, and red, and yellow fish, all forming an enrapturing scene of surpassing loveliness, which holds the observer spellbound. The islanders are of medium size, well-built, and fitted, by their habits, for military service, in which they are largely employed by the Dutch. Many of them have nominally accepted Christianity, and read and speak the Malay language well.

The western edge of the archipelago is bounded by the two large and important islands of Sumatra and Java, of which more will be said in other articles, and a string of smaller islands reaching almost to the northern shore of Australia. New Guinea is the most easterly of the group, while the Philippines stretch away to the north. Included within these outposts are thousands of islands with millions of inhabitants speaking a great variety of languages. Mr. Wallace, a naturalist and author, during eight years' wanderings in the archipelago, including only a small part of Borneo and the extreme western end of New Guinea, and none of the Philippines, tabulated fifty-nine distinct languages, which came under his personal observation. Among the written languages are nine different alphabets, and in one island alone, Borneo, it is said that there are as many as thirty-two different languages and dialects spoken, most of which are not yet reduced to writing.

In years gone by the natives were much addicted to piracy. When the early voyagers navigated these close and narrow channels, fierce and savage marauders made their way from coast to coast, pillaging the

Training the Memory

"I WISH I had a memory like Henry's!" exclaimed a clerk who had been reprimanded by his employer for his forgetfulness. "I am always promising to do things, and half the time I forget all about them. Henry seems to have the faculty of remembering every little thing. I wonder how he does it?"

"I happen to know that it hasn't been easy for Henry to remember," was the response of the friend. "In fact, his memory used to be so bad that he was continually annoying his friends by failing to keep his promises to them. I was as much surprised to learn this as you are. Once, when I was thanking him for bringing me a book he had promised me, I complimented him on his memory; he has never failed me, though we have been working together for several years. Then he told me that his memory was wretched until he was put to shame by his employer, who was always careful to do the slightest thing he said he would do, and at the time he promised to do it. 'If,' Henry thought, 'busy man as he is, he can remember to give me a fresh box of pens, or to bring from his safe-deposit box the copy of his lease, for my guidance in dealing with my own landlord, why can not I bear in mind the things I promise, and be just as careful to keep my word in small matters as in larger affairs? I'm going to do it.'

"He did, too, just by setting his mind to the matter in hand. There were many failures before he had himself well under control, but now his memory seems to act almost as automatically as his lungs. It is a pleasure to have dealings with him."

There was a new light in the eye of the forgetful young man as his friend finished speaking. "More than once the hint has been given me that my forgetfulness is responsible for my slow progress in the store," he said. "But if Henry could conquer a bad memory, surely I can. I'm going to try."

He is trying, and he is succeeding. One secret of his success he has told to his interested friend. "I very soon found that I must be as particular about a promise made to my baby sister or to the office boy as to my mother or my employer. You see, a promise is a promise, no matter to whom it is made, or what it is about."—*The Wellspring.*

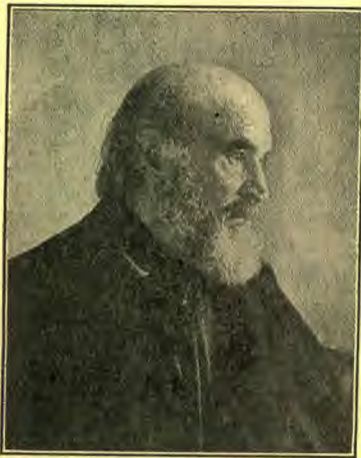
"WHY will you be always sallying out to break lances with other people's windmills, when your own is not capable of grinding corn for the horse you ride?"

"GIVE and spend, and be sure that God will send; for only in giving and spending do you fulfil the object of his sending."



Another Planet Beyond Neptune

"THE discovery of Neptune is esteemed the most notable triumph of mathematical astronomy. It was no mere accident, nor was it brought about simply by a diligent search with the telescope. Forty years after the discovery of Uranus, Bouvard, a French astronomer, published tables of its motion, by means of which its place could be predicted for the future.



JOHN COUCH ADAMS

But the planet refused to follow the path marked out for it; farther and farther it departed from the appointed course. In twenty years the discrepancy between theory and observation had become intolerable. To be sure the difference could not yet be perceived by the naked eye, but the unflinching accuracy of the observations loudly proclaimed that there was some fault in the theory of the planet's motion. Was the law of gravitation partially inoperative at this enormous distance from the sun? Had a flaw been found at last in the marvelous researches of Newton? — By no means. From many quarters came the suggestion that some unknown body was displacing Uranus by its powerful attraction. But could the position of the troublesome stranger be pointed out?

"John Couch Adams, a tutor in the University of Cambridge, England, grappled with the problem. In October, 1845, he communicated to the Astronomer Royal of England the elements of the orbit of the suspected planet, together with a prediction of its place in the sky. But the Astronomer Royal, Sir George Biddell Airy, did not regard these investigations of a young and comparatively unknown man as entitled to much confidence. He, however, called the attention of a few of his friends to them, and wrote Adams, asking some further information: no reply reached him. He therefore pigeon-holed the manuscript. One of the friends wrote to Lassell, who possessed a fine two-foot reflector which was mounted near Liverpool, begging him to search for the planet. But Lassell was suffering from a sprained ankle, and when he recovered, the letter was nowhere to be found, and the telescopic search was not made.

"Meanwhile Leverrier, a brilliant French astronomer, likewise a young man, had employed his powers upon the same problem. On June 1, 1846, he sent a communication to the French Academy of Sciences giving the direction in which the planet was to be found.

"The English astronomers, finding that Leverrier's results agreed with those of Adams, awoke from their lethargy, and began to bestir themselves. Professor Challis, the astronomer of the University of Cam-

bridge, began a search. Doubting the accuracy of the predictions, he began to map a large area of the sky, hoping by comparison of maps of the same region made on different nights to detect the planet by its change of position if it were really there.

"Sir John Herschel (son of Sir William), in a public address, said, concerning the unknown body: 'We see it as Columbus saw America from the coast of Spain. Its movements have been felt, trembling along the far-reaching line of our analysis, with a certainty hardly inferior to that of ocular demonstration.'

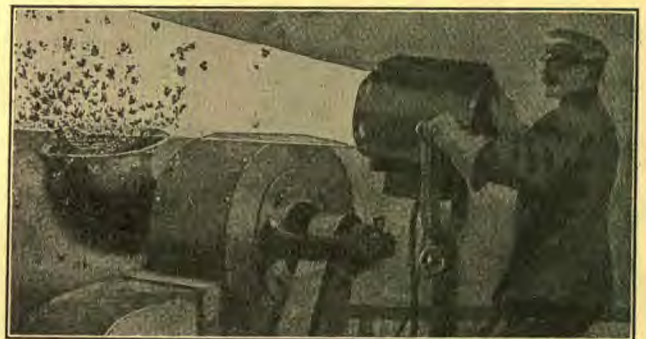
"Three times Challis observed the planet, but did not look sharply enough to observe its disk, which was larger than that of the stars. While he was laboriously heaping up observations and neglecting to compare them, the prize of discovery slipped from his grasp. Leverrier had written to Galle, of Berlin, where some excellent star charts were being made, asking him to direct his telescope to a certain point on the ecliptic, and saying that he would find within a degree of that point a new planet, as bright as a star of the ninth magnitude, and having a perceptible disk. Galle did as he was bidden, and found the planet within half an hour, on Sept. 23, 1846. Success is to the confident."

Since its discovery, Neptune has stood as the outpost of our solar system; but if Prof. W. H. Pickering, of the Harvard Observatory, is right in his predictions, it will have to give way this year to a new planet, much farther out in the great unknown. Professor Pickering has determined the approximate right ascension and declination of the new planet. We shall await with interest the result of his search for the new boundary-line of our system.

An Electric Trap for Moths

THE authorities in Saxony are waging a successful war against the caterpillar plague by means of a trap which consists of two large electric searchlights, or reflectors, and a number of powerful suction fans.

At night two great streams of light are thrown from the reflectors against the wooded sides of a mountain half a mile distant. The moths, from whose eggs caterpillars develop, follow along the brilliant beams of light until the reflectors are reached, and



there the powerful currents of air swirl them down into a receptacle. On the first night no less than three tons of moths were caught.

It seems quite probable that swamps in this country could be cleared of winged pests in the same manner. — *Popular Mechanics*.

"THE Great Counselor puts clouds and darkness round about him, bidding us follow at his beck through the cloud, promising an eternal and uninterrupted sunshine on the other side."



What Is Tuberculosis? — No. 8

Phases of the Anti-Tuberculosis Fight

THE body, if not overcome by a dose of poison, sets up a resistance against it, so that a larger dose may be tolerated the next time; and each repetition of the poison, if within the power of the body to overcome it, increases the power of resistance. The users of whisky, morphine, arsenic, and other poisons take, every day, doses that would be sure death to a normal person.

The nurse who at first sight of some slight operation turns pale, and has to leave the operating-room, afterward learns to view with composure the most extensive operations. The sights and sounds of the dissecting-room, which at first almost cause the medical student to give up his ambition to be a doctor, are, in a few days, a commonplace matter, the subject of dinner-table jokes. To those who passed through the scenes of the French Revolution, the sight of the horrible work of the guillotine, with its river of blood, was no more affecting than the sight to you of a chicken put to the hatchet,—perhaps not so much. By some mechanism, the body “hardens” itself to withstand both physical and mental shocks.

A disease which is always present, no matter how frightful its work, becomes to us a matter of course, and is not looked upon with the same dread, and does not arouse to such action, as a disease which, though less deadly in its general effect, is with us only occasionally, and which spreads rapidly when it makes its appearance. It is the *infrequency* and the *rapidity* of a disease that arouse fear.

Though tuberculosis is always at its deadly work, causing more funerals than any other disease, we do not become frightened over it, as we are apt to do over some of the acute infections, like smallpox, cholera, yellow fever, and diphtheria.

Our ancestors learned to look upon tuberculosis somewhat as we look upon death—as a necessary evil that can not be escaped. For a long time after the complete demonstration that it is infectious, and therefore a preventable disease, it was difficult to inaugurate a general and successful warfare against it.

Doctors who knew the nature of the disease did what they could to warn the public, both in their professional visits and through the public print. Attempts were made to have health regulations enforced in schools, and to have laws passed for the control of tuberculosis in animals and man; but such laws always work apparent or real injury to certain classes; and they met with apathy on the part of the masses, and opposition on the part of those who would suffer pecuniary loss through the laws.

Then was begun a vigorous campaign of education in the hope of arousing the masses to the sense of their danger from the disease. It was taught that consumption is our worst foe, and that the consumptive spitter is the great source of danger; and these facts were published with such persistence that there was bred a spirit of “phthisophobia,” or hys-

terical fear of the consumptive, which threatened to shut the unfortunate class off the earth.

Welcomed, before this time, to health resorts (as long as his purse held out), the consumptive now found that, money or no money, he was no longer wanted. In the famous climatic resorts of the Old World—and the New as well—those who were there for pleasure objected vehemently to the presence of the coughing, spitting consumptive—and he had to go. He was practically denied access to those climates which in many cases were best suited to his condition.

Perhaps he, himself, was partly to blame for this distressing condition; for he was a long time learning (even now he has not always learned it) that he had a duty to perform to society,—to avoid scattering the seeds of the disease in his expectoration. He was a long time overcoming the feeling that the public, in demanding that he quit spitting in public places, was trampling on his rights. But through persistent education, most intelligent patients now know enough to exercise reasonable care not to spread the disease.

But it was not entirely the fault of the consumptive that he was boycotted, but a blind, unreasoning, brutal fear that had neither common sense nor common decency in it. An instance is related of an individual, not a consumptive, who, to avoid any possible danger of infection from his sputum, carried a little spit-cup, and in a street-car made use of it in an unobtrusive manner. Immediately, his neighbors on either side drew away as if he were a leper. Doubtless if some consumptive had been sitting there, and had soiled the floor of the car with his expectoration, they would not have thought so much of it.

This leads to the question whether some of us are more than half civilized; whether we half use our reasoning faculties; whether we are half out of the brutal, embryonic, jump-at-a-conclusion state of our savage ancestors. We disdain the thoughtlessness that associates bad luck with the number thirteen, or with Friday, and that makes use of charms to get rid of warts and the like; but is it more rational to shun a man who tries to be clean and decent, when the really dangerous man, who spits on carpets and car floors, is not noticed?

But it was not alone the man of the street who exhibited hysteria in the treatment of the consumptive. It was even proposed to pass laws preventing consumptives from entering certain States, and in others to put them in quarantine as we do smallpox patients and lepers. But the time for such legislation is probably past. We have learned a more humane way, and now we want to help the consumptive to be a useful member of society, intelligently avoiding infection to others.

When tuberculosis workers realized that their warnings were working hardship to the consumptive, without accomplishing any tangible results, they began to teach that the real danger is not the consumptive, but the consumptive's carelessness; and that the remedy is not isolation, but careful personal education of the consumptive and his family.

Much advance has been made in this line by tuberculosis sanatoria, by the work of visiting nurses, by classes for consumptives in the crowded city districts, and by consumptive day- and night-camps. All these, while they have done all possible for the cure of the patient, have performed a greater service in teaching the consumptive to care for his discharges so as not to be a menace to others.

"Don't Spit" signs, telling why it is dangerous, and warning of a punishment by fine for the heedless, have had their effect in lessening the spitting nuisance.

Advance has been made in the matter of teaching the children in the public schools the essentials in regard to tuberculosis prevention, and many of the schools are now kept in a better ventilated and more sanitary condition than formerly.

In factories the consumptive workmen are being educated, and sometimes sent away for the recuperation of their health, sanitary spittoons are being provided, better ventilation is being secured, and better provision is made to protect workmen from the bad effects of dust.

G. H. HEALD, M. D.

Bible Servants—Who Are They?

ALONE by the fountain of waters,
She sat in the desert of Shur,
When out of the depths of the silence
The voice of the Lord came to her:—
"Return, return to thy mistress;
Subject to her shalt thou be."
And she called the name of the Angel
"Thou God seest me."

He sat by a well in old Haran,
His camels were resting about;
And as he was musing and praying,
A maid from the city came out.
"Drink; and I will draw for thy camels."
Rejoicing, the damsel he heard;
For he knew by that sign that his mission
Was blessed of the Lord.

After the captain of Syria
His covetous footsteps flew,
And the talents of silver he begged for
And changes of raiment were two;
But when he returned to his master,
In sorrow of heart said he,
"For this, in thy family forever
Shall leprosy be."

A servant beloved of his master,
On a bed of sickness he lay;
And his master in old Capernaum
Met Jesus upon the way.
"Come not to my house," he besought Him;
"In thy word alone there is power."
Jesus spake; and the servant recovered
From that very hour.

He took the form of a servant,—
He that was Master of all;
And meekly himself he humbled,
Even obeying death's call.
Him hath the Father exalted
High above every name;
That every tongue should confess him,
And sound forth his fame.

ELIZABETH ROSSER.

As Some People Err

Two college women, in a locality where collegians are few, were talking together, when one of the two, Mrs. Bromley, made use of the word *route*. Whereupon Miss Swift exclaimed, "Mrs. Bromley, you are braver than I, if you say *route* [rōōt] here, where all the people say *rowt*."

"Certainly I say *route* [rōōt]," Mrs. Bromley replied. "I shall not use a doubtful pronunciation, in order to agree with those who do not know what is correct."

"Probably your course is wiser," Miss Swift assented; "but I confess to having compromised to the extent of using the pronunciation prevalent here, in cases where it is at all defensible."

"That would not be a safe plan for me," Mrs. Bromley declared, "for I am so much ruled by habit that if I became accustomed to giving a word a ques-

tionable pronunciation, I should be likely to use the same form, unwittingly, in company where such a blunder would be a source of chagrin to me, if I observed it."

"Doubtless that is true of me, as well," Miss Swift agreed, "and of nearly every one, in fact. And I will acknowledge that there is little satisfaction in lowering one's standard to conform to local usage. Surely the better way is to endeavor, by example, to improve local usage."

Mrs. Bromley laughingly responded: "My success in that endeavor has not been phenomenal, unless it be, perhaps, phenomenally poor. One woman whom I encounter often, used to pronounce *tomato* with the long *a* sound, for which, of course, there is good authority. But I am wont to use the Italian *a* sound in that word; and now the woman uses short *a*, in attempted imitation, I suspect, of my pronunciation."

"Evidently your associates are more disposed to accept you as an authority," Miss Swift remarked, "than some are to accept me as such. In the meetings of our club, I have repeatedly mentioned *financés*; yet others, speaking on that subject, persist in putting the accent on the first syllable of the word. And when once I referred to a deficit in funds, one young girl positively tittered. Probably she would have said *de-fic'it*."

"I have had equally exasperating experiences," asserted Mrs. Bromley. "One man evidently essayed to correct my pronunciation of the word *granary*, he pronouncing it *grān-ary*, with marked stress on the long *a*. Later he supplemented my reference to a depot, by speaking very ostentatiously of the *dā'pō*. I continued to talk of *grānaries* and *dē'pots*; and I hope he has since looked up those words in a dictionary. If so, he may have learned something of greater importance than accuracy of pronunciation."

Then Miss Swift added: "I had yet another rebuff. An observing little girl noticed that my pronunciation of some words was unlike her mother's; and, childlike, she asked the mother, in my presence, 'Which is correct, mama,—*bouquet* [bōō-kā'], and *boulevard* [bōō'le-vārd], and *vaudeville* [vōd-vil], or *bō-kā'*, and *bō'le-vārd*, and *vaw'de-ville*?' The woman answered in an undertone—which, however, was quite audible to me—that the former might be right in French, but that the latter pronunciations were the correct English. While I mentally rated the woman as an audacious ignoramus, she perhaps reciprocated the charge."

"Instead," Mrs. Bromley suggested, "it is more likely that she called you an audacious ignorān-us."

"O Mrs. Bromley," laughed Miss Swift, "I fear that we both shall get a reputation as monomaniacs—or, mayhap, mō-nomaniacs—on the subject of English pronunciation. But now please show me your garden. It is very soothing to my nerves to look at the flowers, and to know that I shall not hear the oxalis called *ox-al'is*, nor the gladioli, *glad-i-o'li*."

ADELAIDE D. WELLMAN.

"WHATEVER our guiltiness may be, yet when it fall-eth into the sea of God's mercy, it is but like a drop of blood fallen into the great ocean."

"So I take my life as I find it, as a life full of grand advantages that are linked indissolubly to my noblest happiness and my everlasting safety. I believe that Infinite Love ordained it, and that, if I bow willingly, tractably, and gladly to its discipline, my Father will take care of it."



Could Not Resist

MISS M. EAGER, the lady who for some years was in charge of the Russian imperial nurseries, tells a charming story concerning the youngest of the czar's four daughters,—the Grand Duchess Anastasia,—who is now seven years of age. "We were driving in the Nevski one day," says Miss Eager, "and got into a block of traffic. Among the crowd was a young student, who stood with his hands in his coat pockets, neither smiling nor taking any notice beyond frowning severely at the children. Anastasia, who was sitting in my lap, turned to me and said: 'Just look at that boy. He is rude, for I bowed to him, and he took no notice.' I told her he might not have seen her bow, and she bowed two or three times to him, and only met a very cold stare in response. Then she said: 'Poor boy, perhaps no one taught him any manners; he doesn't know it's polite to bow when a lady bows,' and she put her face through the carriage window, and kissed her little hand to him again and again. Even our student could not resist. He smiled broadly, took off his cap, and bowed to the child, who turned to me and said: 'Oh, the dear boy! Now he knows. I taught him.'"—Selected.

He Obligated a Lady

PARROT stories are many, but new ones are rare. Here is one which may be accurately dated July 4, 1908.

Little Billy had been sent to spend the fourth with an aunt at her new country cottage, where she kept several pets, among them a parrot—a bird he had never yet seen.

He arrived late on the third, and was at once sent to bed. The next morning, very early, he woke and stole down-stairs to explore, taking his firecrackers with him. Not long after there was a terrible commotion, and his aunt ran down in her wrapper to investigate.

Mingled sounds of sobs, squawks, and screeches, following the explosion which had roused her, led her to a screened porch, where she found Billy, weeping and shaking his fingers, while the parrot flapped and fluttered at the end of its tether, scolding frantically at the curl of smoke which still rose lazily from a bunch of exploded crackers at the foot of the stand-perch to which it was fastened.

"Why, Billy!" cried the lady, reproachfully, "you've almost blown poor

Polly up, and frightened her quite out of her wits—and you know you're not allowed to set off crackers all alone by yourself, anyway. How *could* you!"

"I wasn't alone!" protested Billy, tearfully. "She was here, and she asked me to. Mean old thing, to make such a fuss when I only tried to please her! They wouldn't have all gone off at once if she hadn't screamed at me so I dropped the match on 'em, either. I think she's horrid!"

"Asked you to?" echoed the maligned parrot's owner, shocked at the apparent fib. "Why, Billy!"

"Well, she did," Billy insisted; and just then Polly, cheered by the presence of her mistress, spoke up and confirmed him.

"Pretty Polly," she croaked, genially. "Polly wants a cracker, crack—err! Pretty Poll!"

"There!" said Billy. "And I didn't give it to her for ever so long, 'cause I knew I'd have to fire it for her, if she *can* talk. But she kept right on, and father always says to oblige a lady!"

Billy's aunt sat down suddenly and began to laugh.

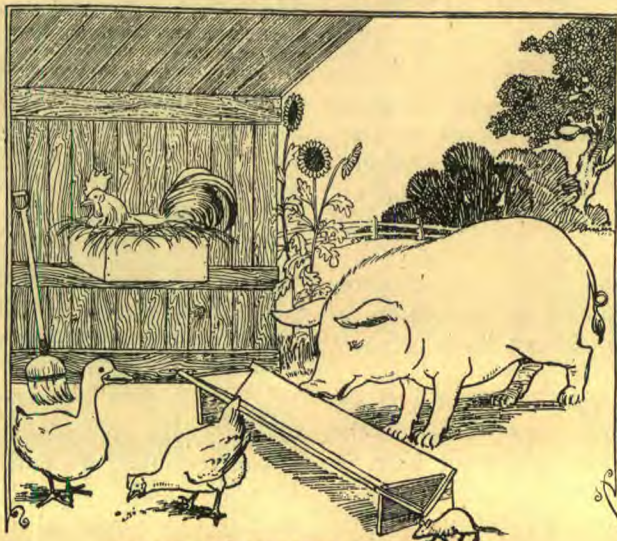
"Whenever you can, Billy," she agreed. "Only be quite sure what the lady wants. There are crackers and crackers."

"Oh!" said Billy. "Why—but, auntie, you see it was the fourth."—*Youth's Companion*.

An Intelligent Cat

BARON VON GLEICHEN, a German diplomat, used to tell a story of a favorite cat as a proof that the feline race can think and draw practical conclusions. The cat was very fond of looking in mirrors hung against the walls, and would gnaw at the frames, as if longing to know what was inside. She had, however, never seen the back of a mirror. One day the baron placed a cheval-glass in the middle of the room, and the cat instantly took in the novelty of the situation.

Placing herself in front and seeing a second cat, she began to run round the mirror in search of her companion. After running round one way several times, she began to run the other, until fully satisfied that there was no cat besides herself outside of the glass. But where was the second cat? She sat down in front of the glass to meditate on the problem. Evidently inside, as she had often before imagined. Suddenly a new thought occurred to her. Rising deliberately, she put her paws on the glass in front and then behind, walked round to the other side, measuring the thickness in the same way. Then she sat



HOW MANY ERRORS CAN YOU FIND IN THIS PICTURE.
From the Christian Advocate

down again to think. There might be a cavity inside, but it was not large enough to hold a cat. She seemed to come to the deliberate conclusion that there was a mystery here, but *no cat*, and it wasn't worth while to bother about it. From that time she lost all curiosity about looking-glasses.— *Our Dumb Animals*.

A Few Facts About the White House

TEN thousand persons have passed through the White House on a New-year's day and shaken hands with the president.

Every visitor to the White House must keep his hands always in sight—during the public receptions.

There have been ten weddings in the White House.

A dozen children have been born in the White House.

The White House piano is all inlaid with gold.

The White House china service consists of over fifteen hundred pieces.

Not a single president has come from west of the Mississippi.

The only bachelor president was Buchanan.

The wife of John Adams used what is now the finest room in the mansion, the East Room, as a place to dry the weekly wash.

Hayes was the only president to take the oath of office actually within the White House, and he took that oath a day ahead of time.

Jefferson did his own marketing, and John Quincy Adams his own gardening.

While there have been only twenty-six "First Gentlemen," there have been thirty-two "First Ladies."

Two first ladies died in the White House—Mrs. Benjamin Harrison and the first Mrs. Tyler.

The wife of President John Adams had not wood enough to keep the big mansion warm.

Two private secretaries of the presidents married each a daughter of a president.

Alice Roosevelt, on the day of her marriage to Nicholas Longworth, cut her wedding cake with the saber of an army officer.

Four of our presidents were widowers.

Four daughters of presidents were married in the White House.

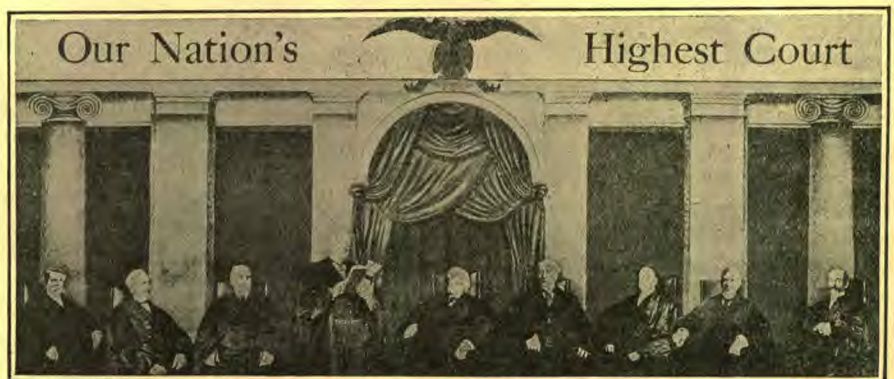
The Prince of Wales was a guest at the White House for one week; General Lafayette was a guest of John Quincy Adams; Prince Napoleon Bonaparte visited Lincoln; and the Grand Duke Alexis of Russia visited Grant.— *Selected*.

The United States Supreme Court

THE first impression a judge of the Supreme Court gets in taking his seat upon the bench is a realization of the vast extent of the country and the great variety of its jurisdiction. Cases are often submitted the same day from jurisdictions as remote as Massachusetts, Porto Rico, Texas, Minnesota, Oregon, Hawaii, and the Philippine Islands, with subjects as diverse as railroad land grants, Chinese immigration, collisions at sea, negligence upon the land, the validity of patents, the liability upon municipal bonds, and the status of our modern insular possessions. It is believed that

in the territorial extent of its jurisdiction, and in the variety of questions with which it is called upon to deal, no other court, except possibly the Privy Council in England, can be compared to it.

The court at present is composed of the chief justice and eight associates, who devote the first five days of the week to the hearing of arguments and Saturdays to a conference of the justices, and a decision of the cases. Each member of the court is assigned one or two cases in which to write an opinion. When written, these opinions are put in print, circulated privately among the justices, and returned to the writer for approval or criticism, or for further consideration. Every case is thus considered twice by the full bench. While the court has been criticized for a lack of unanimity in a large number of constitutional cases, it can scarcely be expected that, where popular and professional opinion is so nearly divided



upon the questions involved, the justices of the Supreme Court, who are selected from different parties and from remote sections of the Union, and share in all the infirmities common to their fellow citizens, should nevertheless be unanimous in their views upon constitutional questions.— *National Magazine*.

A Sermon From the Icicle

"HAVE you ever noticed how an icicle is formed? If you have, you noticed how it froze one drop at a time until it was a foot or more long. If the water was clear, the icicle remained clear, and sparkled almost as brightly as diamonds in the sun; but if the water was slightly muddy, the icicle looked foul, and its beauty was spoiled. Just so our characters are forming—one little thought or feeling at a time. If each thought be pure and right, the soul will be lovely and sparkle with happiness; but if impure and wrong, there will be deformity and wretchedness."

Don't you think that a very beautiful thought? How necessary for our thoughts to be pure and right, that they may be clear like the icicle; but if we allow them to be impure and wrong, the character will show the mud, and others will judge us by our character. Franklin said: "It is well to be careful of one's company. He that lives with cripples learns to limp, and he that lives with wolves learns to howl."

There is nothing one should be more careful about than the selection of one's company. A bad boy has an evil influence over his companions, and leads them astray, while a good boy may have but few followers. This is because human nature more readily follows after evil. So your companions mean a great deal to you in forming pure, clean characters and making your life happy and successful. Choose them carefully.— *Selected*.

A Famous Indian Chief

(Concluded from page four)

It was now 1836, and Osceola was thirty years old. Hearing that Major Dade, with one hundred ten officers and men, was to pass along the military road from Fort Brooke at Tampa Bay, Osceola sent Micanopy and Jumper with eight hundred of his warriors to wait in ambush for them. The plan was so well arranged that the whole command except three men were killed. These men escaped to Tampa, and told the terrible story. Osceola himself had remained with a small force near Fort King, for he wished to kill the Indian agent, his long-time enemy. Lieutenant Smith and the agent were walking quietly toward the sutler's shop, a half mile from the stockade, when a number of Indians attacked them, and both were killed. The agent was pierced with fourteen bullets, and the lieutenant with five. The sutler and four others were killed, and the store and outbuildings burned. The fire gave the first alarm at the fort. In the meantime, Osceola's warriors under Micanopy and Jumper had been so prompt that the first battle was over before their leader joined them. Then the dreadful war went on. Osceola met General Clinch with one thousand regular soldiers at the crossing of the Withlacoochee River. There were not a thousand Indians, but Osceola brought them into battle like an experienced general. His men followed his own brave example, and fought with tiger-like ferocity. Osceola is said to have slain forty of our officers and men with his own hand. The Indians fought till their ammunition was gone, and then with bows and arrows and knives.

After this, Osceola went through many battles, but never despaired and never surrendered till the fearful battle came when the Indians were defeated by General Taylor. Then the waters ran with the blood of Uncle Sam's quarreling children, and Osceola's men were scattered to the four winds. Even then Osceola would not have been captured but for an act of treachery. He was asked to come to a conference at a camp not far from St. Augustine. He came with some of his warriors, trusting to the word of the commander, but he and his companions were at once surrounded and carried to St. Augustine as prisoners of war. Our officers said it was right to do this because Osceola had not kept his promise in peace or war; but we do not like to think that the officers and agents of Uncle Sam broke their word, even if an Indian chief did not keep his. Though Osceola fought in the Indian way, and hated the treatment that the white people gave the Indians, still we know that he did not hate the white women and children, and constantly told his warriors to treat women and children with kindness.

After he was taken to St. Augustine, he was in a sad condition. His spirit was broken by defeat and imprisonment, and he grew feeble as he realized there was no escape. When he was taken to Fort Moultrie, in Charleston Harbor, he knew that he should never see his own land again. Then he refused food, would see no visitors, and died, broken-hearted, after a short illness, aged thirty-three. He was a brave enemy, and respected as he had been by the Indian nation, his manly nature was too proud to be long under the control of the white man.—Major-General O. O. Howard, in *St. Nicholas*.



M. E. KERN Chairman
MATILDA ERICKSON Secretary

Study for the Missionary Volunteer Society

The West Indies — No. 1

Jamaica Program

OPENING EXERCISES.

GENERAL EXERCISES:—

Jamaica.

History and Geography.

Missionary History.

The Advent Message.

The Training-School.

History and Geography

Jamaica, beautiful, verdure-clad, and luxuriant with tropical growth from the shores laved by the waters of the blue Caribbean to the cloud-crowned peaks of the Blue Mountains, 7,360 feet above the sea, lies directly south of Cuba, near the center of the Caribbean. It is one hundred forty-four miles long, and forty-nine miles wide at the widest point. Of the four thousand two hundred seven square miles in the island, all but about six hundred square miles are made up of mountain ridges and verdant vales, through which run beautiful streams of clear water. The plains by the sea are for the most part of the year dry and dusty, but in the mountains the days are pleasantly warm, and the nights sufficiently cool to be enjoyable.

On the third day of May, 1494, Christopher Columbus came in sight of Jamaica. He had heard of the island from the natives of Haiti. Jamaica was inhabited at that time by what are supposed to have been Arawak Indians, a peaceful and inoffensive people. The Spaniards possessed the island until 1655, and during these years, by their cruelty and oppression, brought about the utter extermination of the native population. It is said that sixty thousand families perished in sixty years.

In 1655 Cromwell, the Protector, sent a fleet and army which captured the island from Spain, and from that day until the present, though often threatened, it has been under British rule. Of all the history of the succeeding years, perhaps the most prominent events are connected with the slave-trade and its subsequent abolition. Up to the year 1808 the trade continued, but the year previous the British government decreed that after March of 1808 no slaves should be allowed to land in the British dominions. This decree was the beginning of the good work that was finished in 1833, when freedom was proclaimed, and in 1838 the last of the slaves were set free. It took a number of years, however, before the various classes came to realize the duties that they each owed the other, and it was during this period that the excellent work of the missionaries of preceding years began to make itself apparent.

Throughout all its history, Jamaica has been subject to earthquakes and disastrous hurricanes, and these have often set the island back in its progress for years. Among the most notable occurrences of this kind are the Port Royal earthquake of 1692, when two thousand persons were swallowed up with the

“To forget a wrong is the best revenge.”

major part of the city, and the earthquake of 1907, when Kingston was almost destroyed. Hurricanes have often devastated the island, and brought ruin in their train, but the worst of the list are those of 1744, 1874, 1880, and 1903. Jamaica is just now beginning to recover from the two most recent of these disasters, and hope is entertained that more prosperous years are in store for her inhabitants.

Missionary History

The gospel story was first brought to the native people, or rather, to the slaves on the plantations, by the Moravian missionaries in the year 1754, but owing to the fact that to support themselves they became planters, and also slave-owners, the work did not prosper to any large extent till this custom was discontinued in 1823. Since that time the work of the denomination has increased till now there are thousands connected with this church.

An independent preacher of the Anabaptists came to the city of Kingston in 1781 from Savannah, Georgia, as the result of the Revolutionary War, he being connected with the Royalist cause. He began preaching immediately after landing, and although meeting with most intense opposition on the part of the slave-owners, was successful in raising up a large church of this faith in the city, and the work was afterward extended to some of the country cities and villages. The church of this people in the eastern part of the city of Kingston, which later was unused, owing to the disbanding of the people, is thought to have been the building purchased in 1897 by the Seventh-day Adventist people for use as a chapel.

In 1789 the Wesleyans came into the island and began work. The first leader was Dr. Coke. Owing to the plain way in which this man of God placed the truth before the people, unflinchingly reproving sin and upholding the cause of Christ among all classes, he was greatly opposed, and at one time was attacked by planters, but was saved by a white woman, who threw herself in front of him. This denomination has extended its work over the entire island.

The Baptists began work in 1813 among the slaves, and in several of the country parishes have many adherents. The Presbyterians are also established here, besides the work of the established church, Church of England. To a very large extent the island owes the progress that it has made to the work of the missionary societies of the past century. All have sought to advance the people in educational lines so that they might become better men and women, and more capable of understanding their duties to one another and to their God.

The Advent Message

The work of the last message began in the island about the year 1890, and was started by the distribution of literature through the mails to interested persons. In 1891 Brethren James Patterson and B. B. Newman left the United States to take up the canvassing work in the island, and in the year 1893 Sister Harrison, a Jamaica lady, went to the States and pleaded with the General Conference, which was then in session, to send a minister to the island to present the truth publicly. In response to this appeal Elder and Mrs. A. J. Haysmer were sent out by the General Conference, and entered upon their work the same year. From the first, success attended the efforts of these pioneers, and a good little company was raised up. Later Elder F. I. Richardson joined them, and these brethren were followed in the succeeding years

by other workers, the work spreading to the country districts in all parts of the island.

The Kingston church, with the beginning made in 1893, has steadily advanced in numbers, until to-day it has over four hundred members. In the country places there are fifteen hundred more who are rejoicing in present truth, and still the work is onward, with bright prospects of a large ingathering in the coming years.

In the year 1903 the Jamaica Conference was organized. At the time of its organization there were twelve hundred Sabbath-keepers in the island. This conference consists of the island of Jamaica, with a population of seven hundred fifty thousand, together with the dependencies of Jamaica—Turk Islands, in the Bahamas, and the Cayman Islands, about one hundred fifty miles to the north of west of this island. More than thirty church buildings are completed and in use in Jamaica. The rest of the more than sixty churches in the island are still holding their meetings in rented halls or private houses. In Kingston the church building was destroyed in the earthquake of 1907, and has since been partially rebuilt, but is not finished. The General Conference generously allowed a call to be made to the American brethren and sisters in behalf of this needy enterprise, but up to the present the returns are not large. It may be that some who read this will be impressed to answer the call that has been made.

The Training-School

Early in the year 1906 plans were laid for a training-school to be established in the Jamaica Conference, and later a location was found near Riversdale, about twenty-five miles from Kingston. The estate that was purchased consists of about six hundred acres, and, having been long neglected, considerable time and self-sacrificing labor have been required to bring it into a suitable condition for a successful training center. This has been done, however, under the direction of Prof. C. B. Hughes, and beginning with the month of March, 1909, when the dormitory now building will be completed, it is hoped to begin full and regular school work. We believe that this center will be the means, under the hand of God, of bringing to the cause many faithful laborers to carry burdens in the work.

S. A. WELLMAN.

Missionary Volunteer Reading Course Lesson XVI—"Great Controversy," Chapters XXIII and XXIV

Chapter XXIII: What Is the Sanctuary?

1. WHAT two views were held concerning the dis-appointment?
2. What part of Dan. 8:14 now received special study?
3. Give three or more texts which prove that there is a sanctuary in heaven.
4. Describe the earthly sanctuary, and tell what benefit is derived from the study of it.
5. Draw as many comparisons as possible between the earthly and the heavenly sanctuary.
6. What Bible texts especially help us to understand the work and nature of our High Priest?
7. To what sanctuary does Dan. 8:14 refer, and why?
8. When did the priest begin his ministration in the heavenly sanctuary?
9. Note carefully what is symbolized by each part

of the daily ministration and by the work on the day of atonement.

10. What was the sinner's part in the daily service? On the day of atonement?

Chapter XXIV: The Holy of Holies

11. How did the subject of the sanctuary explain the disappointment of 1844?

12. What work remained to be done before Christ should come?

13. Give three texts which speak of the investigative judgment, and three on the second coming of Christ.

14. How does Matthew 22 show that the investigative judgment precedes the second coming of Christ?

15. How could it be said of the Jews, "To them the door was shut"? To whom is it closed to-day?

16. How do the services of the day of atonement teach the importance of personal devotion and responsibility?

Notes

"The Story of Daniel the Prophet," by Haskell, and "Practical Lessons From the Experience of Israel," by Gilbert, will be very helpful to those who wish to give more study to the subjects of this lesson.

Three sanctuaries, or temples, are brought to view in the Bible. The first is the heavenly, where God reigns upon his throne, surrounded by ten thousand times ten thousand of angels. The second, or earthly sanctuary, was a miniature model of the heavenly one, in which the priests served unto the example and shadow of the service in the heavenly temple. The third sanctuary is the temple of the human body. "Glorious rays of light shine from the heavenly sanctuary upon those who study the typical work in the earthly. These rays, when gathered into the temple of the body, reflect the character of our great High Priest in the heavenly courts."

Each offering represented some different phase of the work of Christ. The incense constantly ascending from the altar was an object-lesson of the sinless life of Christ, which, added to the prayers of the saints as they are offered on the golden altar in heaven, makes them acceptable before God. As the perfume of the incense filled the air far beyond the temple court, so the sweet influence of a Christian life is felt by all who come in contact with a true child of God. The fire, which was replenished morning and evening, represented the morning and evening family worship. The seven lamps were a type of the seven spirits of God, and the "bread of his presence" on the golden table showed man's dependence upon God for both temporal and spiritual help and strength. The ark was the center of all worship. The law hidden in it was the great standard of judgment, "and a perfect copy of that heavenly law before which the character of every child of Adam will be tried in the tribunal on high."

"LIGHT obeyed increaseth light.
Light rejected bringeth night."

THE Ocean looketh up to heaven
As 't were a living thing;
The homage of its waves is given
In ceaseless worshipping.
They kneel upon the sloping sand,
As bends the human knee;
A beautiful and tireless band,
The priesthood of the sea!

— J. G. Whittier.



VI — Jerusalem Destroyed

(February 6)

LESSON SCRIPTURE: 2 Kings 24:10-20; 25:1-30.

MEMORY VERSE: "The Lord knoweth the way of the righteous: but the way of the ungodly shall perish." Ps. 1:6.

The Lesson Story

1. Even before Zekediah became king of Israel, the Lord permitted Nebuchadnezzar, king of Babylon, because of the sins of his people, to come against Jerusalem and besiege it.

2. "And he carried out thence all the treasures of the house of the Lord, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the Lord, as the Lord had said.

3. "And he carried away all Jerusalem, and all the princes, and all the mighty men of valor, even ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land."

4. The king of Babylon made Zedekiah king in Jerusalem, but he rebelled against the king of Babylon during the eleven years that he reigned. In the ninth year of Zedekiah's reign Nebuchadnezzar again besieged Jerusalem. This siege lasted two years.

5. When the army of King Nebuchadnezzar took Jerusalem, they "burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire. And all the army of the Chaldees . . . brake down the walls of Jerusalem round about."

6. All the people of the city were taken captives, and those who had gone to the army, as Jeremiah advised them to do, were taken as captives to Babylon. But the poor people of the land were left to be vine-dressers and husbandmen.

7. The beautiful pillars of brass, and the brazen sea that Solomon had made, the Chaldees broke in pieces, and carried away the brass to Babylon. And the pots and shovels, and the snuffers, and the spoons, and all the vessels of brass in the service of the temple were taken away. "The brass of all these vessels was without weight."

8. So the word of the Lord spoken to Solomon was fulfilled when he said: "But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them: then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people."

9. Jeremiah had warned the people over and over again that they would be carried to Babylon unless they repented of their sins; but they heeded not his counsel, and cast the prophet into the dungeon because he spoke to them in the name of the Lord.

Questions

1. Why did the Lord permit the king of Babylon to besiege Jerusalem?

2. What treasures did the king of Babylon carry

away? When had people from Babylon seen these treasures before? What was done with the golden vessels that Solomon had made for the temple?

3. Whom did Nebuchadnezzar take to Babylon? Who only remained?

4. Whom did Nebuchadnezzar make king in Jerusalem? How long did he reign? What wrong course did he pursue toward the king of Babylon? In what year of his reign did Nebuchadnezzar's army again come to Jerusalem? How long did this siege last?

5. When the army came into the city, what places did they burn? What did they do to the walls of Jerusalem?

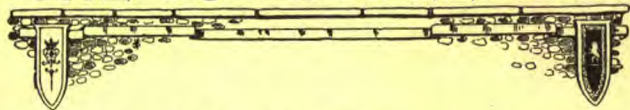
6. How many people in the city were taken captive? Who only were left behind? What were they to do?

7. What was done with the pillars of brass that Solomon made? And what with the brazen sea? What other things made of brass were carried to Babylon? What is said of the weight of the brass that was taken?

8. What word did the Lord fulfil at this time which he had spoken to Solomon? What did he say he would do with the beautiful temple? What would Israel become?

9. What warning had Jeremiah given the people? How faithfully had he spoken to them in the name of the Lord? What did they do with his counsel? How did they use the prophet the Lord sent to them? What more could the Lord do to save them? Repeat the memory verse.

THE YOUTH'S LESSON



VI—In Honor Preferring Another

(February 6)

MEMORY VERSE: "Look not every man on his own things, but every man also on the things of others." Phil. 2:4.

Questions

1. By what does the apostle exhort to unity? Phil. 2:1, 2; note 1.

2. What must be avoided in everything? How should we esteem others? Verse 3.

3. What accompanies strife and vainglory? James 3:16.

4. What are the evil works that accompany strife? Gal. 5:19-21.

5. When each esteems others better than himself, what will it be easy to do? Rom. 12:10.

6. Upon what are we to look? Phil. 2:4.

7. Whose mind should be in us? Verse 5.

8. What did Christ's mind lead him to do? Verses 6-8.

9. How did Christ resemble the Father? Verse 6; Heb. 1:3. How did he regard equality with God? Note 2.

10. What is Christ said to have been in the beginning? John 1:1. What did he have? John 17:5.

11. For whose sake did he relinquish all? 2 Cor. 8:9.

12. How poor did he become? Luke 9:58; Isa. 53:3.

13. How greatly did the Author of life humble himself? Phil. 2:7, 8; Heb. 2:9.

14. Because of his humiliation, what has the Father done? Phil. 2:9.

15. Who is to do homage at the name of Jesus? Verse 10. What must every tongue confess? Verse 11; note 3.

16. What wonderful prophetic description have we of universal homage to Christ after sin is destroyed? Rev. 5:6-14.

Notes

1. The word "if" does not imply any doubt about there being consolation in Christ, or fellowship of the Spirit (2 Cor. 1:3-5); but the apostle would make the well-known fact a strong incentive to unity. Since they all receive consolation from Christ, whose sufferings they share, and have the fellowship of the same Spirit, they must be of the same mind.

2. The true idea of the text is more clearly set forth in the American Revised Version: "Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant." The idea is that while Jesus, having the form of God, had also equality with God, he did not count that position a thing to be grasped or held to, while he saw men going to perdition without hope. He could not enjoy the glory of heaven without trying to save fallen man. This is the perfect example of unselfishness. He desired not simply his own welfare, but that of others; he found his highest joy in contributing to the joy of others. This enables us to understand what Christ means when he says, "Enter thou into the joy of thy Lord." It means that the faithful servant will have the joy that Christ has in seeing the happiness of souls who have been brought to that happiness by means of his self-denial.

3. These expressions, "that at the name of Jesus every knee should bow," and "every tongue should confess," are fulfilled when the wicked gather about the New Jerusalem, at the close of the thousand years. Here the coronation of the Son of God takes place in the presence of the assembled universe. The Father presents in panoramic view the history of the great conflict between good and evil, and each beholds just that part in the drama he has acted. "As if entranced, the wicked have looked upon the coronation of the Son of God. They see in his hands the tables of the divine law, the statutes which they have despised and transgressed. They witness the outburst of wonder, rapture, and adoration from the saved."—"Great Controversy," pages 668, 669.

Memory

A GOOD memory is an inestimable blessing, and, like a good name, "is rather to be chosen than great riches;" but to forget some things is better than to remember them. Even the Lord forgets some things; so why should not we? He promises to forget our sins—to remember them no more forever. It is the evil which is forgotten by our Saviour. To be like him we must forget it too.

It is well to be lenient toward the faults of others, but not to our own; deaf to unkind remarks, but slow of speech ourselves, fearing lest some one take offense when none is meant.

Remember the good, and forget the ill. Thus life will be made happier for all concerned.

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

MISS VESTA SAMMER has completed the reading of the five books required by the Reading Circle of 1908. Mary and Lucy Baurain also have each completed the work, having read an interesting list of books.

Singleness of Purpose

A PERSIAN ambassador in France every morning before he went out to his office duties, religiously saluted a turf of earth dug out of his native soil, to remind him that in all the transactions of the day, he was to think of his country, and promote its interests.

The study of the Word of God and communion with the Lord through prayer are the Christian's way of accomplishing the end the ambassador had in view, that of keeping his heart fixed upon his purpose and work. The Morning Watch Calendar offers helpful suggestions for the early devotion period of each day.

The Secret of Evangelization

DR. J. WILBUR CHAPMAN, the well-known evangelist, has been making a tour among the theological seminaries of this country. Princeton was the last place visited. Here he spoke to the students of the work of evangelization. "He said that an evangelistic sermon is a sermon which gets people saved, and that such a sermon is necessarily bathed in prayer, and delivered with a heart of love and a voice of sympathy. He declared that no minister can be evangelistic unless he realizes that men are absolutely lost unless they accept Christ as their Saviour. He further stated that no minister can be evangelistic who has the slightest doubt about the integrity of the Bible as the Word of God, or about the deity of Jesus Christ."

These words have the true gospel ring; and it is the loss of faith in the integrity of the Word of God and the deity of Jesus Christ that has brought the world to its present low spiritual condition.

Eighty-Nine Stars in His Flag

A WHITE flag containing eighty-nine blue stars — a star for each life saved — was recently presented to Captain Grace, of Randall's Island.

"For fifty-four consecutive years," says the *Young People's Weekly*, "Captain Grace has commanded the tug-boat 'Refuge,' having steered his boat seven

hundred thousand times to and from Manhattan. In the midst of the heavy water-traffic of the vicinity, the captain always keeps his eye out for unfortunates who capsize in small boats, swimmers attacked by cramps, and all others who meet with mishaps in which their lives are endangered. Scores of times he has risked his own life to save others, sometimes diving into the ice-covered water in the coldest days of winter, when the swift-flowing cakes make such an act extremely hazardous. He has a scrap-book with letters of gratitude from those whom he has saved from death, but his proudest possessions are the flag and a medal presented to him by the Life-saving Association of New York."

It is a splendid thing to save a life from physical death, but far better is it to save a soul from eternal death. A crown of gold studded with stars, a star for each person saved, awaits all who enter within the pearly gates of the New Jerusalem. I wonder how many of us will find eighty-nine stars in our crown?

Getting at the Roots of Crime

"IT is useless to stay the flood of crime by dikes at the mouth of the stream; it must be filtered at its source. Intelligent penology, like intelligent forestry, does not consist merely in cutting down crooked trees; it means work in the nursery, the protection of the growing plants." This is the idea of the new penology, as expressed by one of its strongest advocates, Samuel J. Barrows, corresponding secretary of the Prison Association of New York.

This "new idea" of modern philanthropy, this getting at the real roots of the trouble, will be carried out in the coming meeting of the International Prison Congress, which convenes in Washington in 1910. Secretary Root, who is, in one sense of the word, an international promoter, has asked Congress for fifty thousand dollars, to show the European delegates what this country has accomplished in improved methods of dealing with crime, especially in the direction of juvenile courts, probation, child-saving, and other reformatory agencies.

The International Prison Congress is one of the most important deliberative bodies in the world. It was organized in 1871, and, since its first meeting in London in that year, other congresses have met in Stockholm, Rome, St. Petersburg, Paris, Brussels, and Budapest. They have studied criminal law and environment, heredity, alcoholism, administration of courts, treatment of offenders, criminal labor, international comity, and international law.

It is to be hoped that Congress will have the same broad view-point of Secretary Root, and grant an appropriation that will make the 1910 meeting of the International Prison Congress in this country a success.

Worth Thinking About

"ANGELS can glorify God only with the crown; the believer can glorify him with the cross and the prospect of the crown together."

THREE p's, it is said, are required to make an athlete — purpose, practise, and persistency. These same three p's are required for the perfecting of Christian character.

"THE eagle spurns the gilded cage as a poor equivalent for his free-born soarings. The soul's aspirations can be satisfied with nothing short of the possession of God's favor and love in Jesus Christ."