

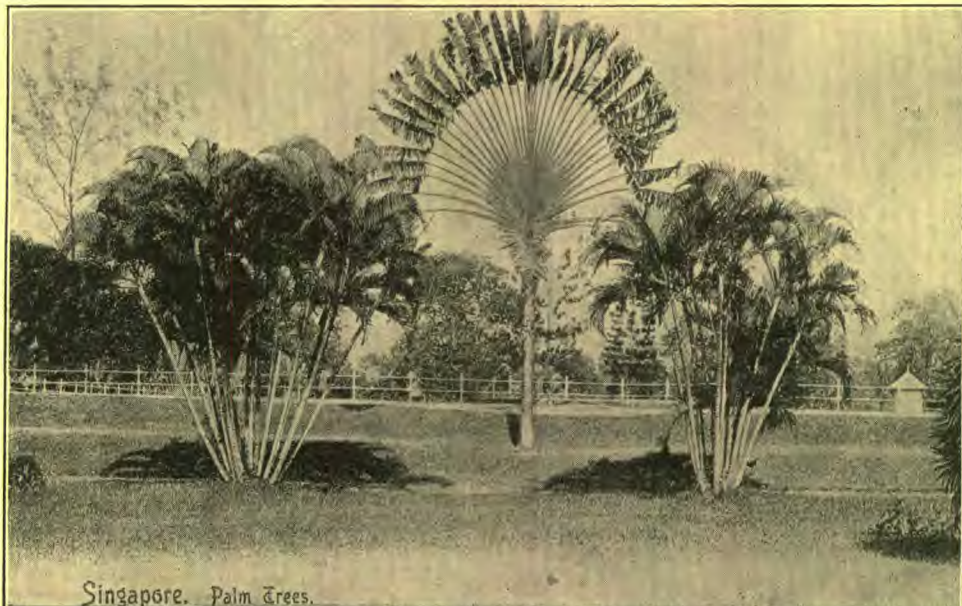
Mrs J. Falser

The YOUTH'S INSTRUCTOR

Vol. LVII

February 9, 1909

No. 6



Singapore. Palm Trees.



Singapore. Teutonia Club.



THERE are 61,158 post-offices in the United States.

"THE census of the United States for 1910 will cost the government about fourteen million dollars."

COIN to the amount of \$13,200,000 has been taken from the ruins of Messina, and conveyed to the bank of Naples.

PERSONS were taken alive from the ruins of the cities devastated by the Messina earthquake five days after the catastrophe.

AN Australian buggy factory, in giving a buggy-building demonstration, constructed from raw material a top buggy, and harnessed in the horse, in two hours and forty-eight minutes.

"THE French government has voted twenty thousand dollars with which to begin the establishment of a system of garages for air-ships along the principal aerial routes of travel in France."

THE British Old-Age Pension law is making work for some one, 690,027 persons having filed claims. Of these 51,353 were rejected. "The law provides a pension of \$1.20 a week for any man or woman over seventy years of age, who is not receiving poor relief, and has an income of less than one hundred five dollars a year."

"THE latest food delicacy in Paris, or at least what is claimed to be a delicacy, is camel meat. Eight camels, known to the butchers as "meharis," were recently received, and a number of them were sold for food. The prices asked for the meat ranged from thirty-five cents a pound for inferior pieces to one dollar and a quarter a pound for the undercut and the hump. The meat is said to be as tough as gristly beef, but the Parisian searches for sensations in the food line, as well as in everything else."

To Stop Trains by Wireless

THE Union Pacific Railroad believes it has a sure preventive of collisions on its road in a wireless signal system invented by one of the electrical engineers in its Omaha shops. It is claimed that the invention has been so far perfected that it will send a wireless message one hundred eighty miles, and register a signal in the cab of any specified locomotive on the line. The signal in the cab consists of a red light and a bell. If practical installation proves as satisfactory as the experiments lead the inventor to believe, it will be possible for station agents to signal trains anywhere between stations, and warn the engineers of danger. — *Popular Mechanics*.

Superstition in China

A MISSIONARY saw a man and a woman going along the streets of a Chinese city, the man having an umbrella, a lantern, and a torch, and the woman carrying a gong, a broom, and a dust-pan. It was found that a child was sick. The father and mother had been

told that the trouble was that one of the child's spirits had left it, and they had set out to find the spirit, planning to use the gong to get its attention, the lantern to find it, and the broom and dust-pan to sweep it up and carry it home. How sad God must be when these poor people think that evil spirits are always waiting everywhere to harm boys and girls! — *Selected*.

Our Motto

I SPEAK now of the motto which has been accepted as their own by the hundreds of Missionary Volunteers: "The Love of Christ Constraineth Us."

What is a motto? Webster answers: "A short, suggestive expression of a guiding principle." A principle is "a settled rule of action; a governing law of conduct." A guiding principle, then, would be a settled rule of action serving to guide the life motives.

I do not know into whose mind first came the thought of this "guiding principle" for our young people's efforts; but I am persuaded that he either had great foresight or builded better than he knew. No combination of words could express more; no ideal of life could rise higher. A law of action is here laid down that holds in it the lever-power to move, not the world only, but heaven as well. Upon this ground, humanity and divinity meet. For, I take it, this motto does not mean simply our love for Christ. Our love for Christ, in view of all that he has done for us, should be a strong motive power, urging us to do many things, out of sheer gratitude if nothing more. But the love of Christ,—the love that was the vital force in Christ's life, impelling him to turn his back upon the glories of that state of equality with God, and take upon himself, willingly, joyfully, the form and lot of man,—that is a constraining force that is fitly expressed by the prophet as a fire in the bones.

This love is no weak, sentimental element, setting the recipient aside from his fellows into a "goody-goody" state of morbid passivity; but an active agent, a positive force, a working principle, a transforming power, a resistless momentum. This love takes no account of obstacles; it "beareth all things." It reckons with no weakness; it "believeth all things." It yields to no discouragement; it "hopeth all things." It knows no defeat; it "endureth all things." It is the mainspring in the mechanism of God's eternal purpose; it "never faileth."

Not without good reason have we been exhorted to the study of that wonderful chapter that contains the picture, vivid and complete, of the love of Christ, and the love of the follower of Christ who has his mind. The one thing needful, indispensable, is loyalty to the spirit of this motto, and our army of young people will be an irresistible power in the closing conflict. Given an aim, and a settled rule of action to meet that aim, and sure it is that something will follow,—the aim will be met.

Away, then, with superficialities, with make-believes, with a mockery of religion, with a semblance of piety, with a sham Christianity,—with anything and everything short of the genuine article, without which we "become as sounding brass or a tinkling cymbal."

"The love of Christ constraineth us." Did ever a class adopt a motto more full of meaning, a guiding principle more fraught with inspiration? — *Helen C. Conard*.

The Youth's Instructor

VOL. LVII

TAKOMA PARK STATION, WASHINGTON, D. C., FEBRUARY 9, 1909

No. 6

Eventide

FATHER, the day grows weary, and
I fain would rest. Prepare my couch
With loving hand, as thy
Blest promise reads, and I will lay
Me down in trustful confidence
Of sweet repose.

How desert seems
The place! And this, my pillow, were
A stone beneath my aching head,
But thy dear hand is there. And in
The strong embrace of thy right arm
My troubled heart is gently wooed
To slumber, calm, refreshing.

—Mrs. W. H. Wakeham.

Traveling in China by Boat and Sedan

REGULAR steamboat service has been established on many of the navigable rivers of China. In traveling first-class, one has practically all the accommodations and luxuries that are afforded on the lake or river boats of America. Our workers, however, in order to economize, usually travel in the first-class Chinese apartments, the fare being about one fourth of the first-class foreign rate.

This means that we must provide for our luncheon, for to the Westerner rice is about the only palatable food supplied on the boat. As we eat, the Chinese crowd about us in such numbers that one would think we were the exhibits of a menagerie. Sometimes it is difficult to tell who are the more interested spectators, we or they. It is likewise needless to say that each passenger provides his own bedding. However, on the whole, this is by no means the worst way of traveling.

There are myriads of house-boats in China, and a trip upon one of these is unique and interesting. They are of many kinds and sizes. Those upon which the missionaries travel from Shanghai to Moh Kan Shan (a mountain resort during the hot season) would average about forty feet in length, and ten in width. They are built of a very durable wood, and always kept well oiled. Inside there are three or four small rooms, so that eight or ten persons may be accommodated. According to the present arrangement, several of these boats are fastened end to end, and a steam launch tows them for the greater part of the journey.

Starting from Shanghai, we ascend the Whang Poo River, passing hundreds, and perhaps thousands, of native craft, together with a number of large merchant and war vessels. On either side, the land is low and marshy; yet as night comes on, the silvery moon sheds its rays upon our course, and the evening seems so beautiful that we are loath to retire. The same star clusters and constellations are in sight that we have so often viewed in the home land; and it does not seem that we can be so very far from home and loved ones. Then the thought comes to us afresh that it is our privilege to work earnestly, thus hastening the great home-going, and the time when we shall all be privileged to visit these shining worlds afar. At

length, however, we unroll our bedding, and are lost in slumber.

When awakened by the morning light, we find that we have entered the Grand Canal, the longest and oldest artificial waterway in the world. The country is as beautiful and fascinating as anything we have ever seen. Little villages are frequently passed. The houses are surrounded with gardens, green grass, and trees of various kinds. Here and there are temples, each surrounded by a little grove. On the lowlands, the rice-fields are seen in abundance, while on the higher ground vast areas are used for the cultivation of the mulberry-tree. Indeed, the appearance of many of these places would seem very inviting as a location for a home.

During the day as we passed cities with their high walls, we were impressed that it would not be difficult to teach these people about the construction of cities in Bible times, or of the eternal city, whose building is outlined by the ancient seer of Patmos. The accompanying picture illustrates one of the many stone arch bridges under which we passed. Doubtless



A CHINESE BRIDGE

many of these were erected a millennium ago, yet in most cases the masonry has remained uninjured by the lapse of time.

In the evening of the second day our steam launch left us, and we turned aside from the canal for a seven hours' ride up a small river. Oars were brought into service, and as the wind was favorable, a small sail was hoisted. About midnight the sail was taken down, and the oars were removed. Voices were heard about us, and upon looking out we found that we were entering a small city. The stream narrowed down so that in places it was with difficulty that the men could push the boat between the buildings. One in our party, on seeing the men use mops as propellers against the sides of the houses on either side of the boat, said that a new use had been found for an already valuable article. This illustrates the fact that in almost every line of work the Chinese have learned to utilize the simplest contrivances with a skill that is really surprising.

Just at daybreak we reached the terminal of our journey by boat. We were now within nine miles of the mountain top. All our baggage was suspended

from bamboo poles, which were carried across the shoulders of the coolies, about one hundred pounds being the weight which each man is supposed to carry. After thus disposing of our belongings, we seated ourselves in the sedan-chairs which were in waiting for us. These were of rattan, were light and open, and were suspended between two bamboo poles,—two, three, or four coolies carrying each, according to the *avoids* of the occupant. This part of the journey was most enjoyable. As our men hurried along in the cool, fresh air of the morning, our ride was exhilarating indeed. Less than two hours brought us to the foot of the mountain; then we began the ascent. At places where the road was steep, our men would urge us to walk for a distance, and we sometimes complied with their wishes.

About two hours later, the summit was reached. The mountain is mostly covered with bamboo, averaging forty or fifty feet in height. One of our number who has spent several years in China remarked that he did not suppose there was to be found in the entire empire so beautiful a retreat.

About three hundred missionaries make this their home during the trying heat of summer. Here our mission has just secured a most desirable property, at a remarkably reasonable figure. There are three acres of land, a commodious house, bathing-pool, bamboo groves, and plenty of water. We can but believe that the good hand of the Lord has favored us in this. Faith likewise says that some among this large number of missionaries will yet devote their energies to the proclamation of the third angel's message.

R. F. COTTRELL.

Biographical Sketch of Mary Reed

ON the crest of the snow-clad Himalayas, some six thousand feet above the sea, nestles a cozy little bungalow. Away to the north stretch the higher peaks, covered with eternal snows, while below lies the beautiful valley. This secluded "retreat," far away from the heat and turmoil of the plains, is the home of Mary Reed. Cheerfully she goes about the duties for which she has been especially "set apart," ministering to the forsaken, suffering flock entrusted to her care; though, sometimes when the setting sun gilds the snowy peaks, her eyes turn a little wistfully toward the crimsoned west, where, far across leagues of ocean lies the native land, "whose shores her feet shall never tread again."

Mary Reed was born in a quaint old Ohio town bearing the curious name of "Crooked Tree." The days of her childhood and youth unfolded their delicate petals under the warm rays of loving sympathy in a bright Christian home. She was converted at the age of sixteen, and realizing that she had been "saved to serve," her heart was filled with an intense longing that others might share her joy. She eagerly grasped an opportunity to repeat the sweet old story of redeeming love.

After spending several years as a public-school teacher, she became greatly interested in foreign missions, and as the days passed, seemed to see a vision of her suffering sisters in India. Across the rolling billows she heard the pleading cry, "Come and help us," and answered, obedient to her Master's call, "Here am I, Lord, send me."

Mary Reed sailed for India in 1884, under the auspices of the Woman's Foreign Mission Society of the

Methodist Church. She was given charge of the zenana work at Cawnpore, the city where a white marble shrine, surmounted by an "Angel of Peace," marks the site of the well into which the bodies of the English women and children were thrown during the Sepoy rebellion. It seemed a Christlike recompense that into this sin-stained city a Christian woman should carry, with prayer and patient labor, the glad tidings of salvation.

After five years of exhausting labor she returned to America, seeking renewed strength for further service. During this period of rest she was made to realize that God had chosen her for a special work. She had been troubled with a stinging pain in the forefinger of her right hand for some time, and a curious spot had also appeared on her right cheek, low down near the ear. One day a voice seemed to whisper to her, "You have leprosy; you must go back to India and devote the rest of your life to work among the lepers." From that moment she never doubted the true nature of her disease. Reluctantly, the physicians admitted that her diagnosis seemed correct. It will probably always remain a mystery how Miss Reed contracted the leprosy; but as the surgeon carefully selects the instruments with which he works, so it is ever with the divine Physician; and this heroic woman accepted her heavy cross with childlike trust, saying,—

"No chance has brought this ill to me,
'Tis God's sweet will, so let it be;
He seeth what I can not see.
There is a need-be for each pain,
And he will make it one day plain
That earthly loss is heavenly gain."

As soon as possible, she bade farewell to home and loved ones, keeping her sad secret from all save her sister. Upheld by a strength not her own, she went out as if some day she might return, and hastened bravely toward the land of her exile, to become a member of one of the saddest of all the families of suffering humanity.

Miss Reed crossed to England in the same steamer that carried the Epworth League pilgrims to the Old World in 1891. She journeyed across the Continent in company with a friend, who thus describes the days they spent together:—

"When the wisdom of her return to India while in such feeble health was questioned, from the quivering lips came this brave reply, 'My Father knows the way I go, and I am sure it is the right way.' It was in Paris that she sang me the hymns she loved so well, those song-prayers that must have ascended like incense to the ear of her Father. It was in Paris that she said, one evening, 'If I thought it were right, I would tell you my story;' and on memory's wall there will hang while time lasts for me a picture of that scene. Before her lay an open Bible, and while, without, Paris was turning night to day with light, music, and wine, within, Mary Reed's gentle voice, faltering only at her mother's name and coming sorrow, told the story of her affliction. As my heart caught its first glimpse, I covered my face to shut out the swiftly rising vision of her future, and cried, 'O! not that! do not tell me that has come to you!' In response came the quiet answer, 'Perhaps I can serve my Father better thus.' Again I heard her sing,—

"Straight to my home above
I travel camly on,
And sing, in life or death,
My Lord, thy will be done."

When hand clasped hand for the last time on earth, our farewell was whispered, 'God be with you till we meet again.'"

On reaching India, Miss Reed journeyed at once to Chandag Heights, where within a radius of a few miles she found her mission among five hundred lepers. Her labors have resulted in the erection of one of the finest leper asylums in the world. Thousands of these unfortunates have been clothed, fed, and sheltered, while many souls have been brought to the fold of Christ. For seventeen years she has stood bravely at her post of duty, blessed with a degree of health that all who believe in the power of prayer will agree was divinely bestowed.

How boundless is the influence of a consecrated, heroic life. When Mary Reed shall stand before the great white throne, cleansed and made clean; when the angel reads her life record, and the story of her noble sacrifice is reflected in the light of eternity, the Master's "Well done" will surely be the reward of her faithful service.

LORA CLEMENT.

Norse Lullaby

THE sky is dark, and the hills are white,
As the Storm King speeds from the north to-night,
And this is the song the Storm King sings,
As over the world his cloak he flings:
"Sleep, sleep, little one, sleep;"
He ruffles his wings, and gruffly sings:
"Sleep, little one, sleep."

On yonder mountainside a vine
Clings at the foot of a mother pine;
The tree bends over the trembling thing,
And only the vine can hear her sing:
"Sleep, sleep, little one, sleep—
What shall you fear when I am here?
Sleep, little one, sleep."

The king may sing in his bitter fight,
The tree may croon to the vine to-night,
But the little snowflake at my heart
Liketh the song I sing the best—
"Sleep, sleep, little one, sleep;
Weary thou art, anext my heart,
Sleep, little one, sleep."

—Eugene Field, in *Chicago Daily News*.

The Sacrifice Continues

MAN'S sin, and God's method of ever keeping in mind that man's redemption could be accomplished only by the sacrifice of the Son of God, made necessary the killing of millions of animals to be offered in sacrifice on Jewish altars. Although the one all-sufficient Offering has been made, yet the killing of animals still continues, but for a different purpose. The Word of God, which reveals the way of escape, must be given to all men, and in the manufacture of the printed Word there are used yearly the skins of one hundred thousand animals for the covers of the Oxford Bible alone.

Nine hundred thousand Bibles are produced at Oxford each year. Four hundred thousand sheets of gold are used in gilt-lettering them; this does not include that used for gilt edges, which absorbs a much larger quantity. The paper on which these Bibles are printed is so extraordinarily thin, opaque, and tough, that it becomes possible to print a Bible upon it so small that it measures but $3\frac{3}{4} \times 2\frac{1}{8} \times \frac{3}{4}$ inches, and weighs less than three ounces. Between 1874 and the end of 1907 one and one-half million copies of these small Bibles were printed and put in circulation.

There is no book so numerous as the Bible, two hundred fifty million copies having been scattered

among the different nations of earth. God is at work filling the earth with his written Word, that men may come in personal touch with him, accept the sacrifice made for them, and be ready to welcome his Son when in a little while he is revealed as King of kings and Lord of lords.

J. N. QUINN.

Subordinating Our Own Preferences

"HALLIE's all right, if you give her a good, prominent part. I don't believe she'll consent to be in the thing at all unless you do that." One of her classmates in school made this observation, when Hallie was not there to hear, and two of the others nodded their prompt assent.

Hallie's little cousin, whom none had noticed as within hearing, and who was in the "little pitcher" stage, promptly repeated the observation to her big cousin. At first Hallie had flushed with wounded pride. Then she had turned it over thoughtfully in her mind, as such a sensible girl would. She had carried the hurt promptly to mother, too,—that was Hallie's way,—and mother had been sweetly sympathetic, but, at the same time, clear-eyed and frank. The result was that Hallie decided to act on the criticism without letting her classmates know that any had reached her ears.

The class were to meet at her home the next evening, to make plans for the entertainment soon to come. When Hallie found herself chosen, as a matter of course, as chairman of the entertainment committee, she surprised them all by her prompt refusal of the honor. "Let some one else be that," she said. "I've had more than my share of chairmanships. I'll work just as hard as one of the subordinate members." She could not help flushing a little at the slightly surprised look on one or two faces, but passed it off as easily as she knew how, and they had soon adopted her suggestion that one of the newer girls take the place—one who accepted with shy but grateful pleasure, and promptly promised "to do her very best."

What had come over Hallie, some of them wondered, when she began enthusiastically to suggest some of the others for leading parts in the program. It would have been more like her, they thought, to sit back, waiting for these honors to come to her.

"Wasn't Hallie lovely to-night!" one of the girls said as they were going home. "I'm afraid I did her injustice yesterday, when I said what I did about her."

"Wait and see! A person doesn't change like that all at once. She probably didn't care for a prominent part this time—for some reason!" said another.

But, as time went on, Hallie continued to be "lovely," and soon the girls forgot they had ever had to study to give her the leading place in their plans in order to secure her sympathy and co-operation.

As for Hallie herself, it wasn't always easy to subordinate her own decided personality and preferences, but she continued to make efforts worthy of her good sense and her very decided little chin, and once she and mother talked on the subject again.

"I really have improved a little, haven't I, mama? And it's surprising how much more real help I can be by not trying to lead everything. It's brought out some of the timid girls and their talents wonderfully."

"You've done nobly," said mother. "A great many, instead of acting on such a criticism, would have been foolishly resentful. I'm proud of my girl!"

—*Young People's Weekly*.

The Asiatic Archipelago

The Straits Settlements

THE British crown colony of the Straits Settlements is composed of several settlements in the Malay Peninsula, and in the Malacca Strait, and the Cocos and Christmas islands in the Indian Ocean. What are known as the Federated Malay States are not part of the colony, although they are under the protection of the British government.

No very correct understanding of the positions of the various parts of the colony and of the protected states can be gained from a word description only; but a map should be consulted, and it will then be seen how important is the geographical posi-



A CHINESE ACTOR

tion of this country in relation to the whole of the East beyond India.

Singapore, the most important of the settlements, is a small island just off the extreme point of the Malay Peninsula. Its position gives it an importance that is probably unequaled anywhere else as a distributing center for trade; and it is not surprising to learn that the volume of its shipping places the city seventh in importance in the world. The name Singapore (Lion City) was given to a town founded by Malay settlers early in the Christian era. This place was subsequently destroyed by an army from Java, in revenge for the cruel and disgraceful death of the raja's wife, who was a daughter of the chief minister, the bandahara, who invited the Javanese to come, and who opened the fortified gates to let them in. After its destruction by the Javanese, Singapore sank into insignificance, and remained unnoticed until 1819, when its favorable commercial and strategic position attracted the attention of Sir Stamford Raffles. At this time its population numbered about one hundred fifty fishermen and pirates. The whole island consists of about two hundred fifty square miles, and was bought for the

British government from the sultan of Johore, for £13,500 and a life annuity of £5,400, by Mr. Raffles, the honored founder of the present magnificent city.

The approach to Singapore from the sea is a wonderfully pretty sight. Many miles from the narrow entrance to the harbor the vessel passes between the mainland and a succession of small islands, which gradually converge until they seem to bar further progress. Just when the space of water has so narrowed that the forts and guns on either side of the channel become visible, the vessel swings to the left, through green-jade waters, into a channel so narrow that it will just admit the safe meeting of two large steamers. Then the passage widens, the



A MALAY FAMILY



BARBER AND EAR CLEANER

interminable wharves are seen against which lies an almost unbroken line of ships. The harbor is bounded by still more islands, beautiful, and clad in vegetation to the water's edge and some are so small that they look like huge bouquets floating on the placid waters. Here

the West meets the great, mysterious East; the magnificent steamers of Europe lie alongside great unwieldy junks that hold the same pattern which Chinese mariners have owned for thousands of years.

The wharf is one vast, multicolored Babel, awaiting the arrival of the steamer. It looks as if every nationality on earth were represented there; and while this is probably not so, yet certainly every tint of shade of skin, from the most delicate pale to the swarthiest black, are seen among the expectant faces. On shore the city is seething with life, and to the uncustomed eye the vehicles met with in the streets almost as strange as the boats in the harbor. Of heat and strange smells there is usually too much for the Westerner, but the wonderful coloring and the unusual interest, for a time, banish every other feeling. The city contains a population of two hundred fifty thousand, and it is one of the most surprising communities

in the world. About half the inhabitants are Chinese, and they seem to be well pleased with their condition in life. Many of them are in very comfortable financial circumstances, and enjoy all the benefits and privileges of the European, even to a good education; for in the eyes of British law all men are equal.

In the streets all is noise and confusion. Here is a seller of sweetmeats driving a thriving trade, and next is a Chinese barber with his portable shop, polling the head of a fellow Celestial, or cleaning his ears. Groups of coolies walk along, staring at nothing in particular, or congregate round some restaurant, bent on fortifying the inner man with mysterious-looking mixtures, of which rats and cats and dogs are not uncommon ingredients, for nothing that ever lived comes amiss to a coolie's stomach; meanwhile they talk volubly in a jerky, petulant tone, and usually not fewer than three at a time. Others trot along under heavy loads suspended from bamboos across the shoulder. Some are clad in coarse calico trousers and coat, while others wear only a dirty loin-cloth. The streets are the playgrounds for troops of merry little urchins, who, without embarrassment, shout and play, airily clad in smiles and dimples, and maybe with the addition of a scanty garment or two.

Singapore is a modern city in every respect. The business streets are filled with fine commercial houses, and the public buildings would do credit to many a Western city. There are libraries, museums, electric tramways, railroads, and almost all the other complements of civilization, and also some additional institutions peculiar to the East. Here are the finest jinrikisha coolies to be found anywhere. They draw their little carriages, capable of seating two persons, at a remarkably good speed, and can travel for several miles without slackening their gait, which compares with the trot of a medium-sized pony. A twenty-miles' run is an ordinary day's work. On the outskirts of the city is a beautiful botanic garden, of which all

are proud. It is a lovely spot, where days can be spent amid health-inspiring surroundings, in dreamy contemplation of the beauties of tropical vegetation. The air is laden with fragrance from ever-verdant trees and shrubs, and birds with beautiful plumage make the earth glad with their joyous songs. Through it we see dimly our eternal home.

Singapore is one of Britain's most strategic far Eastern outposts, and it is well fortified and garrisoned. It is never without the presence of one or more of His Majesty's ships of war of the China squadron, which jealously guard the immense stores of coal and the docks intended for use in time of war. The qualities which make this an important mili-

tary and naval headquarters, also make it a suitable center for missionary enterprise. Several societies are well established here, and during recent years the Australasian Union Conference has made it the center of its efforts in

the archipelago. We have a modest missionary training-school in operation, where workers are being trained to carry the gospel message to their homes in neighboring islands. Arrangements also are being made for the erection of a church building in the city; and already our literature is having a wide circulation, which will ultimately tell in the spreading of the truth.

Penang, the oldest of the settlements, and

the second in importance, is an island at the north entrance of Malacca Strait, off the west coast of the Malay Peninsula, and separated from it by a strait varying from two to five miles in width.

What strikes the traveler as his ship rounds the northern end of Penang is the extreme beauty of the scene to which he is introduced with almost startling suddenness. On the right is the island, a vision of verdure, of steep hills rising from the water's edge till they culminate in a peak twenty-five hundred feet high. Down by the shore—a fascinating in-and-out shore of little sandy bays and promontories—there is a deep belt of palms, shading, but yet not hiding, the quaint brown cottages. The harbor is full

of boats. There are Chinese junks, small and great, with painted eyes in the bows; there are Malay schooners, and fast boats, and fishing boats, and things so small and so cranky that only an amphibious creature like the Malay would trust himself in them. There are wicked-looking bugis boats from the Celebes, low in the water, with fine lines, and



SINGAPORE'S BOTANICAL GARDEN



PENANG SEASHORE



BOAT QUAY OF SINGAPORE



BAMBOO ALLEY, SINGAPORE



A SINGAPORE WATER-SELLER

brown canvas or yellow palm-leaf sails. These, with scores and scores more of every Eastern boat that floats, are to be found in the romantic and beautiful harbor of Penang. The population numbers about one hundred fifty thousand, of whom half are Chinese; and there are eighteen thousand Tamils from India.

Malacca, on the west coast of the peninsula, was founded by those Malays who fled from Singapore when their island was invaded by the Javanese. It soon grew to be an important city, and attracted the Portuguese in 1511, who, under the notable Albuquerque, attacked and captured it. From them it was taken by the Dutch, who in turn yielded it to the British in 1798. Malacca is interesting as being one of the oldest European possessions in the East. It is rich only in its history of the past. Penang's early prosperity affected it, and finally, with the establishment of Singapore, it ceased to be of any commercial importance.

The Cocos, or Keeling, Islands were uninhabited until 1825, when they were visited by a Scotchman, Captain Ross, who two years later settled there with his family. They are six hundred miles from Java, and consist of twenty small coral islands, which rise no higher than twenty feet above the sea. Cocoanuts are the chief means of support for the inhabitants, and from these the islands get their name. Originally, only interesting from a romantic view-point, the Cocos have since become an important cable station, being one of the links of the all-British cable round the world.

GEORGE TEASDALE.

Singapore.

Our Unconscious Influence

SOMETIME in the bygone centuries there lived, in the Italian city of Pisa, an artist named Nicolo, also called Nicolo Pisano, because of the place from which he came.

A commission came to Nicolo to carve a stone pulpit for one of the churches at Pisa. It was a time when nothing very wonderful was being done in the world of art, and when most of the artists of the day were apparently satisfied to turn out work that was commonplace and uninteresting. This was not true of Nicolo, however, as his work proved. In Pisa there was an old Roman tomb, or sarcophagus, of marvelous design, whose beauty he had recognized with his artist's eye, and to which he went for inspiration for the pulpit which he was to carve. The designs which he worked out with loving care in the stone pulpit were so beautiful and unique, so different from the work of other artists of his time, that, as the years went on, they attracted more and more attention from the artists of other Italian cities, who found them well worth studying. From the admiration aroused by the beautiful carvings of Nicolo Pisano, the inspiration which they gave to other artists to follow models that were really fine and worthy, instead of cheap and commonplace, sprang indirectly, in the course of the next hundred years or so, the wonderful movement called the Italian Renaissance. The word means, in its origin, "a new birth," and the great movement was really a new birth of admiration for all that was finest and best in art and literature, a casting aside of what was poor and worthless, and an effort to express this newly aroused enthusiasm in actual work, which should last because it was really worthy.

As he worked at his carving day after day, the artist Nicolo could have had no idea of the results that were to follow, of the wonderful awakening that was to mean so much to the world. A beautiful design had taken shape in his mind, and all his thoughts and efforts were given to carrying it out as faithfully as he could. The same is true of other artists who lived during the time of the Renaissance, and who put into their painting and sculpture such joy and enthusiasm that even to-day their work is an inspiration to modern painters and sculptors.

There is something pleasant in the thought that the work of these men has lasted through the centuries, and has been an inspiration to the artists of other times and centuries, not because they worked for fame first and foremost, but because they put their whole hearts into the effort to carry out worthily the beautiful ideals that came to them. In their thought the work itself was foremost; their joy was to satisfy themselves with what they accomplished, whether it brought them fame or not.

That is the true spirit in which to work, whether we are artists, or plain, every-day people without any special talent. When we put our whole heart into what we are doing, and work for love of the work, the results are more likely to be deserving of approval than they are when the winning of others' praise is the only object we have in view. The most helpful influence is that which is exerted unconsciously, through doing faithfully and cheerfully each day the duties that come to our hands. Opportunities are seldom labeled as small or large, and those that seem small often increase wonderfully as we make good use of them. If we use aright the opportunities that come, if we put into our work and into our every-day living the same spirit that Nicolo Pisano showed in the carving of his beautiful pulpit, it may be our good fortune to exert an influence, through our work or our character, that in its way will be as far-reaching as that which followed his faithful, enthusiastic study and toil.—*Alice L. Griggs, in Young People's Weekly.*

Answer to Last Week's Enigma

"Live Peaceably"

- | | |
|---------------|-----------------|
| 1. L-uke. | 7. A-mos. |
| 2. I-srael. | 8. C-ilicia. |
| 3. V-ine. | 9. E-liakim. |
| 4. E-lam. | 10. A-bner. |
| | 11. B-athsheba. |
| 5. P-hilippi. | 12. L-evi. |
| 6. E-zra. | 13. Y-outh. |

IN order to make work easy, preparation must be laborious.

"JUST as we write our name on a book to tell that it belongs to us; so Jesus would write his own name on us, the wondrous volumes of his grace, that they may be read and pondered by principalities and powers."

IN Christian experience there "will be temporary tossings, fears, and misgivings,—manifestations of inward corruption,—but these will only be like the surface heavings of the ocean, while underneath there is a deep, settled calm."



What Is Tuberculosis? — No. 10

How Do the Tubercle Bacilli Gain an Entrance Into the Tissues?

IF a mouse has been playing havoc in the pantry, we immediately wish to find the hole by which it gained an entrance; if we can stop that up, we prevent further trouble from that source.

If we know by what route or routes the tubercle bacillus enters the body, we simplify by that much the work of keeping it out. A number of scientists are practically devoting their lives to the solution of this one question, and it is a most important one; for upon its solution depends the success of the warfare against tuberculosis. In answering this question, we furnish a reply to the questions, Where do we get tuberculosis? Is it from the milk we drink, or the meat we eat, or is it from tubercular patients?

Practising physicians and laboratory workers are intensely interested in the solution of the problem, and men who have had years of study are arrayed on opposite sides of the subject. Some, including most of the practising physicians, believe the disease to be contracted through the air-passages. Others, mostly laboratory workers, believe the disease germs enter the body largely by way of the intestinal passages, swallowed with the food or the saliva.

When it was learned definitely that consumption is an infection due to the presence of a micro-organism, the question naturally arose, "How does the organism gain entrance into the body?" And the answer seemed simple enough. It must be inhaled with the breath and drawn into the lungs. This seemed a sufficient answer to the question, notwithstanding the fact that the air-passages have a very elaborate apparatus for preventing the entrance of foreign matter into the lungs, or of sweeping it out if it enters; but the answer is not so simple, for men, after years of study and investigation, are unable to come to an agreement as to the reply.

It is generally agreed that the tubercle bacilli do not enter the body through the unbroken skin, and that their usual method of entrance is through some of the mucous membranes, particularly in the air-passage and the food-passage.

If tuberculous dust is breathed, there are at least three possibilities: (1) That part of it may be carried down into the lower air-passages; (2) that part may enter through the tonsils, and get into the lymph current, and then into the blood current, lodging finally in the lungs or some other organ; and (3) that part may be carried down into the intestine, and there be absorbed into the lymph current or into the blood current.

If the bacilli are in the food, it is possible that either of these same routes of entrance may be open to them. The first question, then, to settle, is not whether the bacilli get to the mucous membranes through the food or through the air, but what part (or parts) of the mucous membrane is vulnerable to the bacilli. Where do the bacilli get through the mucous membranes into the tissues?

These are questions of the greatest importance, for on their solution depends the formulation of a rational system of prevention of the disease. At the present time, we are working very largely in the dark, and so have to avoid all factors which *may* be influential in causing the disease, without being positive that we are bestowing our best energies on the most important factor.

Some assert that the bacilli are carried into the system principally through the air-passages, or air-passages and lymphatics, being picked up in the throat. It is argued that the lungs are more frequently the site of tuberculous invasion than any other organ; that X-ray pictures will show involvement of the lungs long before any trouble may be demonstrated by physical examination; that autopsies show the lungs to be more severely involved than other organs; that animal experiment shows that the disease can be transmitted by bacilli-laden dust.

On the other hand, there has been much experimental work on animals, demonstrating that tubercle bacilli taken with the food into the intestinal passage can infect the lungs in a few hours, without leaving any trace of their passage through the intestines, and, moreover, bacilli have been traced in the ducts of such animals, on their way from the intestines to the lungs.

But it is impossible in a paper of this kind to enter into the intricacies of questions which are puzzling to scientists who have devoted their lives to the subject. It may be said, in general, that it is practically impossible to make demonstrations so certain that there may not be a reasonable doubt raised on the other side, and that there are eminent scientists who believe that infection is largely through the air-passages, and others who believe it is largely, or almost entirely, through the food-passage.

Having two possible doors of entrance, and not knowing which is the more dangerous, it is necessary that both entrances be scrupulously guarded. We should avoid badly ventilated assembly-rooms, and rooms where careless consumptive spitters soil the floors. We should avoid being for a long time closely confined with a consumptive. We should by all means avoid sleeping with a consumptive. Even sleeping in the same room is dangerous. We should do all in our power to educate others regarding the danger of promiscuous spitting.

On the other hand, we should remember that certain foods, as milk, butter, cheese, and meat, often contain tuberculous germs, and that until it is more definitely shown that these germs are not dangerous to persons who take them with the food, it is the part of wisdom to avoid this possible source of infection, either by avoiding the foods or by having them properly sterilized by heat. Especially in the case of infants and children who use unboiled cow's milk, is there danger of infection.

G. H. HEALD, M. D.

"If it be unfair to pronounce on the unfinished and incompleated words of man; if the painter, or sculptor, or artificer would shrink from having his labors judged of when in a rough, unpolished, immaturred state; how much more with the works of God! We should patiently wait the fulfilment of his promise, when all the lights and shadows in the now half-finished picture will be blended and melted into one harmonious whole."



CHILDREN'S PAGE



Grandmother Destroy

THE following true story about an old Indian woman and her two little granddaughters is told by a lady, who, for many years, was a missionary among the Indians of the West:—

Our mission house stood near the center of the Indian settlement, and we went out in every direction to do what good we could for such of the Indians as would not come to us. For while some were friendly and teachable, coming to our school and meetings, others kept their distance, and would have nothing to do with us.

One of our most persistent enemies was Grandmother Destroy, an old Indian woman who lived alone in a little cabin in the woods. She never came near the mission house, and declared no missionary should ever enter her cabin. She would not listen to the gospel, and hated all white people, especially all missionaries. So vindictive was she, that she was called "Grandmother Destroy."

One day while passing her cabin, I saw her down by a brook gathering sticks. So I said, "I will go into her cabin and sit down, and when she finds me there, she will not refuse to talk with me."

So I entered the cabin and waited for Grandmother Destroy. Presently she came in with a bundle of sticks for fuel, and was greatly surprised to find a hated missionary sitting by her fire. I spoke to her in her own language, but she only scowled at me, and going out to the brook, brought a pail of water, and poured it into a tub in a corner of her cabin.

"She'll soon get tired of that," I thought, as she brought a second pail of water; "when she has filled the tub, she'll sit down, then I can talk with her."

But, having filled the tub, she brought still another pail of water, and I thought she was going to scrub her floor. Instead of that, however, she came close to me, and before I was aware of her intention, she poured the contents of the pail right into my lap. Seeing she did not intend to listen to me, I arose and said: "Very well, grandmother, I see you do not want me here, so I will go away. But if you ever feel lonely and fearful, and have a great longing in your breast, come to the mission house, and I will tell you about Jesus, who wants to be your friend, and will take away your fear and loneliness and give you joy and peace." Then I went away without having heard the obstinate, vindictive old woman utter a word.

Several months afterward I again passed the cabin in the woods. As I drew near it, I heard childish cries of terror, and saw the old woman down in the brook with two little girls, whom she was trying to hold under the water, and was in a fair way to succeed, in spite of their cries and struggles. They were two little granddaughters, who had recently been left to her, and not wanting the trouble and expense of raising them, she had decided to drown them, just as we would drown two superfluous kittens.

"O grandmother," I cried, "don't drown them.

Give them to me, and I'll take them to the mission house, and raise them to be good and useful women."

Hearing this, the little girls managed to struggle away from the cruel old hands, and running to where I sat on my horse, climbed up beside me, one before and one behind me, imploring me to save them from their grandmother.

"Very well," said the old woman; "take them if you like. They're no good, anyway."

So I took them to the mission house, and they proved very bright and obedient pupils, soon winning the love and confidence of all. They loved to hear about Jesus, and soon gave proof of being earnest little Christians.

When they had been with us a year, the old grandmother wanted to see them, and asked that they be allowed to visit her. Assuring ourselves that she meant well by them, we let them go.

She was surprised at their growth and improvement, and their neat clothes, and the pretty way they talked to her pleased her. Before eating the meal she prepared for them, they folded their hands and thanked Jesus for the food and for all his goodness to them. Again, before going to sleep they knelt by their bed and returned thanks to him. Their prayers aroused their grandmother's curiosity, and she asked, "Who is this Jesus that I hear you talk to so often?"

Then they told her what a wonderful friend and helper Jesus is, receiving and blessing all who come to him. The old woman was much interested in what they told her, and listened attentively while they sang a little song, beginning:—

"Jesus, I come to thee,
Pity me,
I'm a poor sinner,
Pity me."

The words were set to a soft and plaintive Indian air, and the little girls sang them in a simple, touching way that went to the heart. They moved the old grandmother strangely, and all night long, while her little granddaughters were sleeping, she lay thinking of what they had told her. For some time she had been longing for such a gracious and mighty helper, and when the two little girls returned to the mission house, whom do you suppose they were leading between them?—The old grandmother. All her hatred and pride had gone, and she was coming to ask the missionaries about Jesus, who would take away her fear and loneliness and give her joy and peace.

Of course she was received gladly, and given all the help possible. During her few remaining days, most of which were spent in the mission house, she gave proof of being a true Christian, becoming as gentle and teachable as a little child, and pleasant and helpful to all about her, so wonderfully was she changed. The love of Jesus is for all who want it, for hardened sinners like Grandmother Destroy, and for young children like the little granddaughters.—
Selected.

SELECTIONS OF PROSE AND POETRY WORTH READING

Humility

No gate of pearl, nor branch of palm, I merit,
Nor street of shining gold.
Some humble door among the many mansions,
Some sheltering shade where sin and striving cease,
And flows forever through heaven's green expansions
The river of Thy peace,—
There, from the music round about me, stealing,
I fain would learn the new and holy song,
And find at last, beneath the trees of healing,
The life for which I long.

— J. G. Whittier.

Sweet and Low

SWEET and low, sweet and low,
Wind of the western sea;
Low, low, breathe and blow,
Wind of the western sea;
Over the rolling waters go,
Come from the dying moon and blow,
Blow him again to me,
While my little one, while my pretty one, sleeps.

Sleep and rest, sleep and rest,
Father will come to thee soon;
Rest, rest on mother's breast,
Father will come to thee soon;
Father will come to his babe in the nest,
Silver sails all out of the west,
Under the silver moon
Sleep, my little one, sleep, my pretty one, sleep.

— Alfred Tennyson.

Bend Low Before the Blast

ONCE on the prairie, broad and wide,
There grew within my garden-plot,
In quaint and humble garments dressed,
A tiny flower—"forget-me-not."
I learned to love its eyes so blue;
I watched its fragile growth with care,
And nursed it daily as it grew;
For one I loved had placed it there.

At last, one well-remembered night,
The Storm King rose in dreadful wrath,
And shrieked and howled in furious might,
Like fell destroyer in its path.
The giant trees, with swaying boughs,
Which stood like guardians round my cot,
Were twisted, bent, and prostrate now,—
Unsignificantly on the spot.

Ah, sure, I thought, my fragile flower
Has perished when the tempest blew;
So hasted from my cottage door,
To see the spot where once it grew.
Ah, there it stood! and as I passed,
It bravely raised its tiny head,
"I bent me low before the blast,
That I might rise," methought it said.

And thus, it seemed, the floweret bore
This message to the sons of men:
"That soul which *bends* before the blast
Shall surely, surely rise again."
Then welcome dark affliction's hour,
It but fulfils the will of God.
I'll bow me, like the humble flower,
And while it smites me, kiss the rod.

— Mrs. L. D. Avery-Stuttle.

Heart Thoughts

"MEN do not stumble when the light shines brightly."

"The brighter the light, the less people remark about the light."

"The lighthouse, if its light is not burning, is a peril instead of a safeguard."

Christ is "the light, which ligheth every man that cometh into the world." We shine only as we are lighted by the heavenly light.



M. E. KERN

MATILDA ERICKSON

Chairman

Secretary

Study for the Missionary Volunteer Society

West Indies — No. 2

The Caribbean Islands and British Guiana

EARLY HISTORY OF THE ISLANDS.—After a long, wearisome journey by sea, Columbus came one day to a beautiful, fertile island, with which he was so pleased that he called it St. Christopher, or, as it is better known, St. Kitts. He found there a gentle race of people, who treated him with all respect. His object was not colonization, but discovery; so he sailed away and left the natives unmolested. The English were the first white people to settle on the island. They established their capital at Sandy Point, and a few miles from here built a large fort, which was known for many years as the "Gibraltar of the West Indies." The French settled in another portion of the island. They united with the English in an effort to exterminate the natives, and many of the Caribs were killed. This island was ceded to the English in 1713.

Antigua, an island about sixty miles from St. Kitts, was discovered and named by Columbus. Since it has no natural watercourses, it was considered of little value by the Spaniards. In 1632 a small band of English settled there. They built cisterns, thus preserving the rain-water, and a thriving colony was built up. When war broke out between England and France, the governor of Martinique sent a band of men to pillage this settlement. Later they had some trouble with their governors, but finally laid down their arms, and a general amnesty was declared by the English government.

Columbus discovered Dominica on his second voyage. It is known as Sabbath Island, because it was discovered on Sunday. This island was finally ceded to the English in 1783.

In 1600 the Portuguese discovered the island of Barbados, but considered it of no importance, and did nothing toward future colonization, except to leave ashore a drove of pigs. Five years later a small band of Englishmen landed from a passing ship, and took possession in the name of King James of England. Considering their duty done, they set sail for home, where the matter was reported, but no notice taken of it. Later a vessel, to escape a violent tempest, came to anchor in the harbor of Barbados. The sailors, finding food abundant and the climate delightful, while the waters teemed with all kinds of fish, were much pleased. On their return to England they gave such glowing reports of the possibilities of this small island that it ceased instantly to be an object of contempt. The English finally made efforts to develop its resources.

The island of St. Lucia was taken possession of by the English in 1639. It was the battle-ground for the French and English for years; but about 1713 it was declared neutral, together with St. Vincent, Dominica, and Tobago. Later, war was again renewed, but the English gained control of St. Lucia, and it has remained in her hands until the present time.

Grenada was settled by the French in 1651. Their

cruelty to the helpless natives is not pleasant to contemplate. On one occasion a band of eighty Indians opposed a band of the French. At the first attack forty of them were killed. The remaining forty ran toward a precipice overlooking the sea. Preferring death to captivity and suffering, they at once jumped into the sea. This island was ceded to Great Britain in 1783.

Tobago was first settled in 1632 by the Dutch, but they were soon killed by the Spaniards. Seven years later another party of Dutch colonists ventured to land. For years this island was a bone of contention between the Dutch and French, and finally passed into the hands of England. This is supposed to be the island where Robinson Crusoe was cast ashore, and is of interest from this view-point, as well as for its natural beauties.

Trinidad, the last in the list, was discovered by Columbus on his third voyage, and was named in honor of the Holy Trinity. He first landed on the island in 1498. The Spaniards did something toward colonizing it, and, as usual, made the natives slaves, and oppressed and murdered many. Finally England gained control, and it is yet one of her possessions.

EARLY MISSIONARY EFFORTS.—In most of the English islands, as might be expected, the Anglican Church was established. Later, the non-conformist bodies sent out missionaries, who met with more or less success. In nearly all the islands except Barbados, the Catholics are largely represented. Strange to say, this last-named island has few, if any, priests, and no Catholic institutions.

One of the most interesting incidents in missionary history took place in the little Danish island of St. Thomas, which is noted as being the first missionary field of the Moravians. Two young men, having heard of the hardships of the slaves, felt a great desire to go and proclaim the gospel to them. These young men were Leonard Dober and David Uitschman. Encouraged by Count Zinzendorf, they set out in 1732, under circumstances that would have daunted men of less courageous spirit. The motto they adopted was, "In All Things Follow the Guidance of the Spirit of Christ." As in days of old, the Lord provided for his servants, and kind friends helped them from place to place. They reached their destination in ten weeks, and began preaching. The poor slaves had little time to give to hearing the gospel, and the masters, fearing its influence on them, compelled them to work the harder. Nothing daunted, the brave young men went to work in the fields with them, and as they labored, told them the glad tidings of salvation. In this way a great interest was awakened; but the masters were displeased, and in the persecution which followed, the missionaries were thrown into prison. Finally they were released, through the influence of their good friend, Zinzendorf; and they worked on, even though the white people made them continual trouble. Their influence spread to the neighboring islands, and many of the natives were baptized.

As early as 1835 the United Presbyterian Church had established missions in the island of Trinidad. The Baptists formed a mission here in 1843. The Wesleyans and Anglicans also did some work.

In 1839 Dr. Kalley, a pious physician, settled in Madura, and seeing the ignorance and superstition of the people, began teaching the Bible to them. As Rome controlled the minds of the people, many had never even seen a Bible. Meetings were held in the

open air, sometimes in caves, and sometimes in the mountain fastnesses. Great crowds of people flocked to hear. As many as five thousand were present at one time. Fierce persecution was waged by the Catholic Church, and Dr. Kalley's preaching was stopped by the intervention of the British minister. The faithful ones fled to the mountains, but many were discovered and condemned to death or exile. Many hid themselves in casks, and were carried on board ship, concealed in this way. One ship alone brought one hundred refugees into the harbor of Trinidad, where they were warmly received by the Presbyterian Church.

Interesting Facts About British Guiana

British Guiana is, properly speaking, a part of South America; but as it is the only portion under British rule, it is generally classed with the West Indies, and by some people is thought of as an island. It is commonly called Demerara. We do not positively know who discovered this country, but at present it belongs to the English. A large portion of the island consists of jungles entirely unknown. The forests are infested with animals, snakes, monkeys, and great flocks of parrots. In the interior grow the balata-trees, from which comes the crude rubber. In this section are found gold and diamonds, while along the coast are extensive sugar estates. About ten thousand of the aboriginal Indians live in the interior. These are divided into two classes,—those engaged as woodcutters and boatmen, who are comparatively civilized; and the nomadic tribes, who are as primitive to-day in dress, manner, and customs as were their ancestors. All the natives are peaceable, and their knowledge of woodcraft is remarkable. The different religious bodies are supported by the government. About ninety-six thousand dollars is the annual allowance made.

Our Work

In the year 1883 a branch office of the International Tract Society was established in New York City. Among other missionary work they sent boxes and barrels of tracts and periodicals by ship to all parts of the world. One day a bundle of the *Signs of the Times* was given to a captain sailing to British Guiana. He reluctantly consented to distribute the papers, and on his arrival at port, stepped ashore and scattered the papers broadcast on the wharf, feeling his duty done. An old man picked up one of these papers, and carried it home, where it fell into the hands of a woman who read it with all eagerness, and at once began keeping the Sabbath. Others soon joined her. The cherished paper was carefully studied, and then sent by mail to the woman's sister, who lived in Barbados. Here it was instrumental in bringing the Sabbath to many. These new believers corresponded with the International Tract Society; and in response to urgent appeals, Elder G. G. Rupert, with Brother G. A. King, a canvasser, visited British Guiana in 1887. They stayed only three months, but during that time Brother King sold over eight hundred dollars' worth of books, and Elder Rupert baptized thirty persons. Later Elder Kneeland and wife located there and organized the work, pushing on into unentered portions of the island. Soon believers were reported in Dutch Guiana.

In the year 1895 a church was organized up the Demerara River. In this church were three aboriginal Indians. Soon after, a colored brother visited the Indian tribes living near the mouth of the Essequibo River, and presented the truth to them. As they were,

the simple children of nature, the law of God appealed to them, and many accepted its teachings. They have been faithful all these years, two years sometimes passing without their seeing the face of a minister. They have built a small church, and are faithful in paying tithes and in subscribing for the *Review* and the *Caribbean Watchman*. Their church now numbers twenty-two, and a Jamaican teacher lives among them.

As the calls have come, new workers have joined the ranks from time to time. The year 1906 marked the organization of this territory into a conference, and at present the membership is three hundred fifty, with six churches. In 1888 Mrs. Anna Rakruege, of the island of Antigua, accepted the truth while in England. She returned to her home the following year, and at once began to do missionary work. A little Sabbath-school was soon organized. About this time William Arnold made the first of five very successful canvassing trips to the West Indies. He sold books in almost every English-speaking colony of the West Indies, and furnished our tract societies with more than one thousand names for missionary correspondence.

In 1894 Elder A. E. Flowers and wife, with two canvassers, opened up the work in Trinidad. They were just getting nicely started when Elder Flowers was stricken down with yellow fever, and was buried in the little cemetery at Port of Spain. In 1895 Elder Webster and wife arrived to take up the work, and the next year a church building was erected. The year 1895 marks the permanent location of a minister in Barbados. Elder Van Deusen and wife labored for six years in this and neighboring islands, and opened the work in St. Vincent.

Elder D. E. Wellman and wife, coming from Jamaica in the year 1901, located in Antigua. The believers on the island at this time numbered seven. These they gathered together, and organized the field. It was the privilege of Elder Wellman, after four years of labor, to erect a church building, with a membership of about one hundred. He was followed in the field by Elder L. E. Wellman, and later by Elder F. G. Lane. In 1903 ministerial work was begun by Elder Kneeland in Tobago. Some canvassing work had already been done. He was assisted by J. D. Matthews, one of the native laborers. Early in 1904 Brother Kneeland passed on to open up the work in Grenada. He was followed by Elder Sweany and family. In December of 1904 Elder P. Giddings began work in Dominica. In all three of the above-named islands, church buildings have been erected recently. This year (1909) it is expected that the French island of Guadeloupe, one of the strongholds of Catholicism, will be entered.

In 1906 the islands of Tobago, Grenada, and Trinidad were organized into the South Caribbean Conference. This conference has a membership of three hundred eighty-five, with ten churches. The islands north of this group as far as St. Thomas comprise the territory of the East Caribbean Conference, which has a membership of three hundred seventy-five, with eight churches.

MRS. S. A. WELLMAN.

— "Who joy would win must share it—
Happiness was born a twin."

— "GUIDE Thou my hand within that hand of Thine—
Thy wounded hand! until its tremblings take
Strength from Thy touch."

Missionary Volunteer Reading Course

Lesson XVIII—"Great Controversy," Chapters XXVII and XXVIII

Chapter XXVII: Modern Revivals

1. How does the faithful preaching of God's Word aid in proving its divinity?
2. What changes are seen in the life made new in Christ?
3. What is the chief thought of the truly converted soul? See page 463. Is it yours?
4. Contrast the results of the true revivals with those of most of the popular modern revivals.
5. Why do so many revivals lack the power and Spirit of God? Note the words of Professor Park.
6. Why is God's law unchangeable? What do Bible writers say of it? Give several texts.
7. How does the law of God enter into the plan of salvation? Explain Ps. 19:7.
8. Give texts which define Bible sanctification.
9. How is it to be attained? Give texts to prove your answer.
10. What errors do you see in the popular teaching of sanctification? What evils result from it?
11. What are some of the fruits of Bible sanctification?

Chapter XXVIII: The Investigative Judgment

12. When did the investigative judgment begin? Give Bible proof.
13. What cases are decided in that court? Who is the advocate? Who is the accuser?
14. What records are found in heaven? How accurately are they made?
15. What two things are necessary to have sin blotted out of the books in heaven?
16. Answer carefully the questions found on page 487.
17. Why should each one understand thoroughly the work of the heavenly sanctuary?
18. Note what we should be doing during this great day of atonement. Are we doing it?
19. What will the world be doing when probation closes?
20. What will it mean to have probation close?

Notes

THE INVESTIGATIVE JUDGMENT.—How long the solemn work of cleansing shall continue in the heavenly sanctuary is not revealed. "But we see that the corresponding work on earth is progressing quickly while the gospel of the kingdom is being preached in the remotest parts of the earth, and the last message is sounding with great power." We look forward with deepest interest to the time when the mighty voice of God shall proclaim the work of our High Priest finished, and the Lord shall come to take his waiting people home. The investigative judgment is carried on in connection with the work of the atonement in the heavenly sanctuary, and just as every person who would not humble himself on the great day of atonement was cut off from Israel, so every one who does not lay all at the foot of the cross will be excluded from the first resurrection and eternal life.

STANDING WITHOUT A MEDIATOR.—"Rev. 15:8 informs us that when the seven last plagues are poured out, the ministration in the sanctuary ceases. Then Christ has finished his high-priestly service and comes to judgment, as King of kings and Lord of lords. Then the time of mercy has ended."



VIII — Daniel's Three Friends

(February 20)

LESSON SCRIPTURE: Daniel 3.

MEMORY VERSE: "When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God." Isa. 43:2, 3.

The Lesson Story

1. "Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.

2. "Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up."

3. Then all these men who had been invited came and stood before the great image that the king had set up. "Then an herald cried aloud, To you it is commanded, O people, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: and whoso falleth not down and worshipeth shall the same hour be cast into the midst of a burning fiery furnace." So when the people heard the music, they all fell down and worshiped the golden image.

4. But some of the king's servants came to the king and said: "There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up."

5. Then Nebuchadnezzar was filled with rage and fury, and commanded that these men be brought before him. When they came, he asked them if it was true that they did not serve his gods, nor worship the golden image he had made. He told them if they would fall down and worship the image when they heard all kinds of music, it would yet be well; but if they worshiped not, that the same hour they should be cast into a burning fiery furnace; and he asked, "Who is that God that shall deliver you out of my hands?"

6. "Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

7. "Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace."

8. The officers of the king bound the men, who were dressed in their coats, their hosen, their hats, and all their other garments, and threw them into the burning furnace. The flames that came out of the furnace were so fierce that they slew those men who cast Shadrach, Meshach, and Abednego into the fire. And the three men who would rather die than disobey God fell down bound into the middle of the furnace.

9. Nebuchadnezzar was watching to see the men consumed who had dared disobey him, and he was filled with astonishment at what he saw. He said to his counselors, "Did not we cast three men bound into the midst of the fire?" They answered and said, "True, O king." "He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

10. "Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abednego, came forth of the midst of the fire." Then the king and all his great men gathered about these men and saw that the fire had no power over their bodies, their hair was not singed, their clothes remained just the same as when they were thrown into the fire, and there was no smell of fire about them.

11. Then Nebuchadnezzar said, "Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God." The king then made a decree that no people or nation should speak against the God of heaven; so, by the faithfulness of these three men, a knowledge of the true God was made known to all the world. The king also promoted them in the province of Babylon.

Questions

1. What did King Nebuchadnezzar make? How large was this image? Where was it set up?

2. Whom did the king call together? For what purpose?

3. When the men whom the king had invited came together, where did they stand? Who told them what the king had commanded? What were all expected to do? At what time? How many worshiped the image?

4. Who were accused before the king? What had Shadrach, Meshach, and Abednego refused to do?

5. When Nebuchadnezzar heard that these men did not obey his commandment, what effect did it have upon him? Where were they brought? What question did the king ask them? What did he tell them? If they still refused to worship the golden image, how would they be punished? At what time? What question did the king ask these men?

6. How did Shadrach, Meshach, and Abednego reply to the king? What did they say God was able to do? But even though they were burned, what did they say they would not do? Why did they take this stand?

7. How did the reply of these faithful men affect Nebuchadnezzar? How did he command that the furnace should be heated? Who were told to bind Shadrach, Meshach, and Abednego?

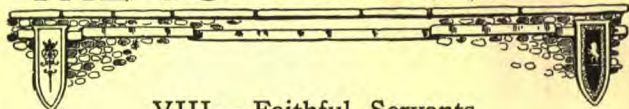
8. How were the men dressed when bound? What caused the death of the men who threw them into the fire? Into what place did the three men fall?

9. Who was watching to see them consumed? Instead of their being burned, what did the king see? What did he say to his counselors? What was their answer? What did the king say he could see?

10. Where did Nebuchadnezzar go? What did he say to the men in the furnace? How did the men obey? Who gathered about them as they came from the furnace? What did they see? How fully had God preserved them?

11. What did Nebuchadnezzar then say? How did he say God's servants had been delivered? What would they rather do than disobey God? What decree did the king make? By their obedience, what did these three men make known to all the world? What reward did they receive from the king? Repeat the memory verse.

THE YOUTH'S LESSON



VIII — Faithful Servants

(February 20)

LESSON SCRIPTURE: Phil. 2:17-30.

MEMORY VERSE: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. 6:10.

Questions

1. How did Paul feel at the prospect of giving his life that the faith of the disciples might be strengthened? Phil. 2:17.

2. What did he hope soon to do? Verse 19.

How highly did he esteem Timothy? Verse 21.

What testimony did he bear concerning him? Phil. 2:22.

What hindered Paul from sending Timothy at the Philippians? Verse 23; note.

What hope did Paul cherish concerning himself?

Verse 24.

7. Whom, however, did he send at once? Verses 25, 28.

8. Who was Epaphroditus? How did he happen to be with Paul? Verse 25; chapter 4:18.

9. What trouble came to him while he was in Rome? Phil. 2:26, 27.

10. How were the brethren asked to receive him? Verse 29.

11. How had Epaphroditus shown his devotion to the cause? Verse 30.

12. What does the phrase "to supply your lack of service toward me" imply? Phil. 4:15, 16.

13. Wherein, then, was the lack? Verse 10.

14. What had the Philippians thus shown themselves prompt to do? Gal. 6:10.

15. What served to make them more mindful of Paul's need? Phil. 1:30.

Note

When Paul wrote the epistle to the Philippians, he was in prison, awaiting his trial. Epaphroditus had come from Philippi with assistance for him, and while waiting on him was taken sick. Paul's anxiety was not for himself, but for the brethren in Philippi, not only for their spiritual welfare, but because of their anxiety about Epaphroditus. So he sent him back, although he really needed his help, and designed, moreover, to send Timothy. But he did not yet know

how it would go with him at his trial. He might be put to death, he might have a little respite, or he might be set at liberty. As soon as he should find out how his case would turn, he would send Timothy, thus parting from his dearest friend and helper.

Attributes Revealed by God's Servants

THE text of this Sabbath's lesson reveals the following attributes in the life of Paul and his associates:—

Rejoicing in opportunity of service, even if it demanded death.

Sympathy of feeling between minister and people.

Solicitude relative to the well-being of the church.

Recognition of worthiness and sincerity in a fellow laborer.

Recognition, too, of the selfish, self-seeking disciple. See 1 Cor. 13:5.

Deep affection between colaborers.

Desire for human companionship.

Thoughtfulness and care for the feelings of others.

Recognition of God as a loving, compassionate father, cognizant of our joys and sorrows.

A disposition to honor faithfulness and integrity.

Paul bespeaks for Epaphroditus a cheerful, cordial welcome by the church.

Willing to sacrifice even life itself for the cause of Christ.

At the Turn of the Road

THE beginning of the new year is a natural, sharp turn in the road of time. Here we may wisely rest awhile, and in the peace and quiet and calm of self-communion see the long stretch of the road of a twelvemonth, made up of short steps of living, from moment to moment. In its unity it now stands clear in the perspective memory.

Many of the purposes for which we labored and struggled, in our narrow, close, selfish absorption, seem poor and petty and puny when seen from the turn of the road. The structure of some effort we thought to be of marble now is revealed as a hasty affair of show and pretense, made of stuff that could not stand the wear and tear and test of time. It was not built on square lines of character, of the best that was in us; it lacked strength, sincerity, simplicity. The material was made up of policy and selfishness put together on hurried plans. It was a failure; it can not be rebuilt, and it is worth only a passing regret—at the turn of the road. If we realize its revelation, we can make it the inspiration of future triumph. Failure is real failure only when it teaches us no lesson; when regret, grown morbid and introspective, does not blossom into new strength, greater wisdom, and higher purpose.

In the perspective from the turn of the road we may now see how many times the paralyzing hand of procrastination touched the good deeds we meant to do, the golden dreams we longed to transform into actualities. We wished to do, and we wanted to do, but we did not *will* to do. The fault was not in conditions, but in us. We were not equal to opportunities. It is a false philosophy that teaches that opportunity calls only once at any man's house. It comes with the persistency of an importunate creditor, always in a new guise, and clamors for admission, but we may be too busy to answer the bell.—*The Circle Magazine for January.*

The Youth's Instructor

ISSUED TUESDAYS BY THE

REVIEW AND HERALD PUBLISHING ASSN.

TAKOMA PARK STATION, WASHINGTON, D. C.

FANNIE DICKERSON CHASE - - - EDITOR

Subscription Rates

YEARLY SUBSCRIPTION	- - -	\$1.00
SIX MONTHS	- - -	.50
TO FOREIGN COUNTRIES	- - -	1.50

CLUB RATE

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

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

A New Book

HOUGHTON MIFFLIN COMPANY of New York have just issued an attractive book on the life of Abraham Lincoln. It has several full-page illustrations, is printed in clear type, and is well written. It is just the book for boys and girls, and costs only twenty-five cents.

Wireless Telegraphy Averts Disaster

Two hundred forty first-class passengers were rescued from the "Republic" of the White Star Line, on the afternoon of January 23, by steamers which came in response to a wireless call for help from the "Republic," which had collided with another vessel in the dense fog, about twenty miles south of the Nantucket light-ship.

The wireless telegraph system is now pronounced to be to the sea what the block system is to the railways. Mr. William Gatchell, of the steamboat inspection office of the Department of Commerce and Labor, says that by means of wireless telegraphy "the captains of the ships are not only kept in communication with each other, but are in constant communication with the shore, so that with the numerous reports of weather and fog that are constantly being received, the navigators may be informed of the kind of weather ahead of them, so that it may be said ships can now be navigated from the shore as the train despatcher operates the railroad systems of the country. The wireless has become absolutely essential to safeguarding navigation. We could never do without it."

The steamer "Plymouth" of the Fall River Line several months ago caught fire when at sea, but by means of wireless summoned aid and transferred her thousand passengers to a sister ship without danger or delay. Many similar incidents of timely help obtained by the same means are on record.

Gain and Loss Account

THE Christian's estimate of gain and loss is wholly unlike that of the man of the world. "How foolish!" "Throwing life and money away!" "Crazy!" are the judgments given by unbelievers as they look over the Christian's account-book. But were their sight not holden, they would see, traced in clear lines over every page, the angels' record of approval.

Our chief danger as professed Christians lies in

not rightly estimating the worth of the things of this life. We sometimes place too high a value upon friends, position, fame, amusements, and money. Only the Spirit of God can tell us definitely what is real gain and what is real loss to the Christian. One poor old man, who had lived all his life without a thought of love to God, said he was willing to die. He didn't owe any man a shilling. He overestimated the worth of honesty and fidelity in business relations. These attributes, though important, can never take the place of forgiveness of sin through the merits of Jesus.

Crates, a Grecian philosopher, threw his gold into the sea, saying, "I will destroy thee, lest thou destroy me." Money is not necessarily an evil; but if we can not use it to the glory of God, it becomes to us an evil. It is imperative that we recognize clearly what is gain and what is loss to us as individuals, and then discard such things as hinder our spiritual growth, if we would receive, with the apostle Paul, the crown of everlasting life.

An exchange gives the following illustration, with pertinent comments:—

"At the first approach of danger, or at the first prospect of a fight at sea, the word is given, 'Clear the deck for action!' Everything not needful and useful must then be put out of the way.

"How much there is to-day among the people of God which clutters the way and hinders his Word! What multitudes of people there are who are cramped by worldliness and hindered by pride and sectarianism, and by a multitude of other things! The first thing to do is to clear the deck, and get ready for action. And if we do this, if we will put away from us everything which hinders the work of God, and take to ourselves the armor of righteousness, we may be sure that we shall be more than conquerors through Him that hath loved us and given himself for us."

Five Thousand Dollars Reward for a Real Medium

SIR OLIVER LODGE, William T. Stead, and scientists on the other side of the water, all connected with the English Society for Psychical Research, have been invited by the Metropolitan Psychical Society to interest themselves in finding a medium who can show that there is some basis for the spiritistic hypothesis. There is a reward of five thousand dollars to any person professing to be a spirit medium who can withstand the following test:—

A book will be opened at random just above the head of the medium, so that no living person will know what pages are exposed to view. Any amount of light will be permissible, and absolutely nothing will be done to obstruct. The medium can then ascertain through the agency of spirits just what the first three words on either of the pages are, the test to be repeated five times.

"If there is any truth," reads the circular offering the reward, "in the fundamental claim of modern Spiritualism, mediums could easily demonstrate when opportunities for deception and the possibility of telepathy between the living have been excluded, but up to the present time there is no reliable record of any such achievement."—*Washington Times*.

MISS LORA CLEMENT's biographical sketch of the life of the heroic missionary, Mary Reed, found on page four, is well worth reading.