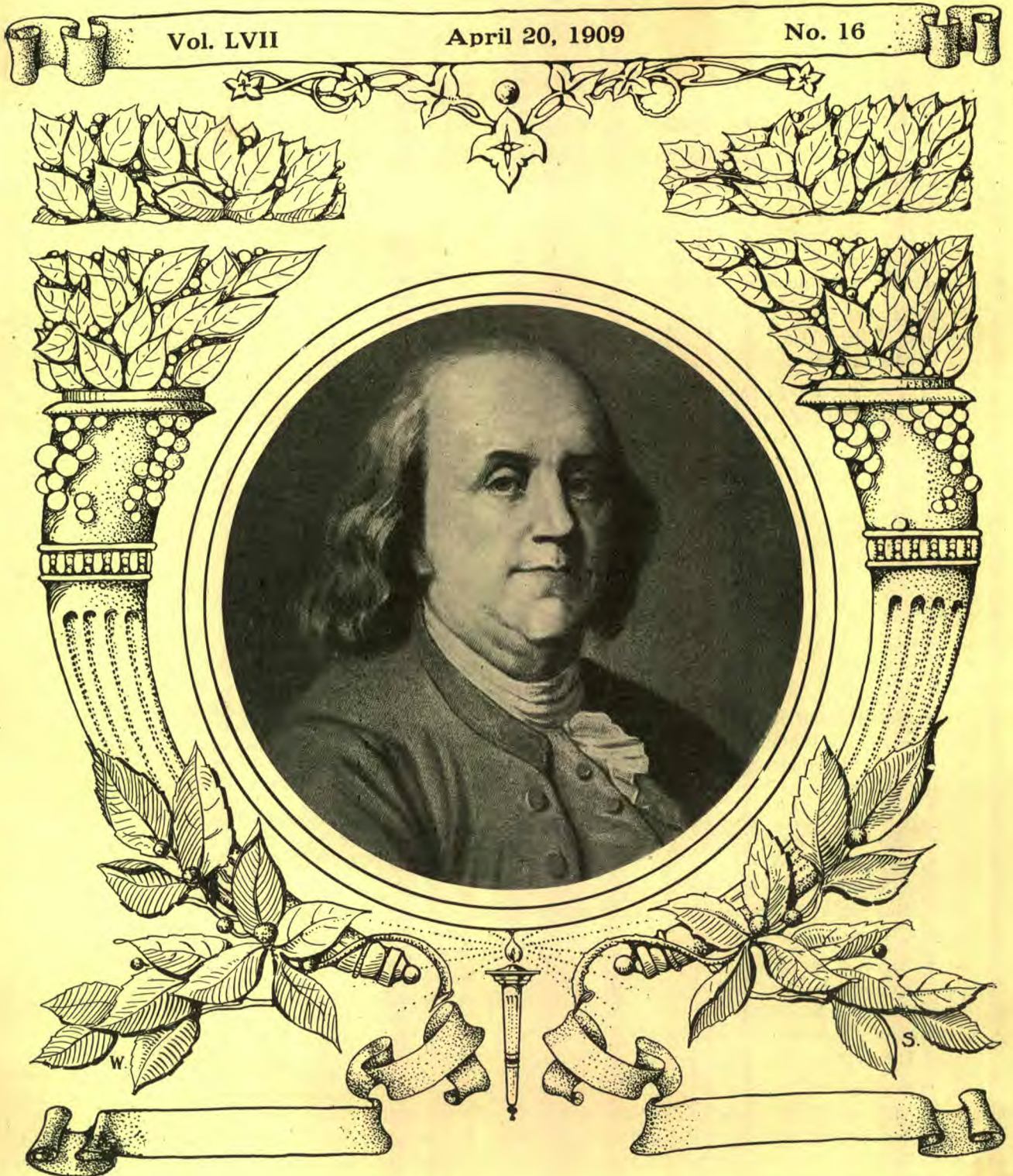


THE YOUTH'S INSTRUCTOR

Vol. LVII

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No. 16





IN some parts of Germany a boy under sixteen can not buy tobacco in any form.

FROM eight to ten thousand children under six years of age are employed in the tobacco trade.

Is it right to teach a boy to restrain his passions, and then vote to license a place where his worst passions will be inflamed?

NORWAY prohibits the sale of tobacco to any boy under sixteen years of age, unless he presents an order signed by a relative or employer.

IF you are fond of wine, you ought to abstain for your own sake. If you are not fond of wine, you ought to abstain for the sake of others.—*Farrar*.

WHAT a happy thing for the country if all the brewers and tobacco-growers would go on a strike. They would, too, if they loved their neighbors as themselves.

IN the provinces of Shanghai, Foochow, and Canton the Chinese government has actually closed the public smoking-places to the number of three thousand.

"A CIGARETTE dealer states that he sells one hundred fifty thousand cigarettes a month to women who come in carriages and send footmen to buy." Shame on the women!

OF 61,215 people, the average deaths per annum, according to insurance tables, will be 1,000. Of 61,215 liquor-sellers, the death average is 1,642. Of 61,215 abstainers, the death average is 560.

ROCHESTER, New York, is a city of two hundred thousand population, and has six hundred saloons. In 1907 there were four times as many murders in Rochester as there were in the entire State of Maine.

KOKOMO, Indiana, has thirty saloons, which pay about \$7,500 into the city treasury annually. It is stated on authority that the manufacturing interests alone of the place are damaged more than \$75,000 every year by the saloon interests.

DR. CHARLES W. RICHARDSON, one of the leading physicians of the city of Washington, recently sent a letter to the board of education requesting that body to issue temperance pledges to be used in the fourth and fifth grades of the public schools.

IN some cities it is now quite customary for girls and women to have charge of the cigar stand. Surely a young woman of honor could find more suitable work than that of standing behind a cigar counter. The work of the scrubwoman is much to be preferred.

I AM a surgeon. My success depends upon my brain being clear, my muscles firm, and my nerves steady. No one can take alcoholic liquors without blunting these physical powers which I must keep always on edge. As a surgeon I must not drink.—*Dr. Lorenz, of Vienna*.

THE eradication of the saloon is inevitably a business advantage. It can not be otherwise; for the saloon is worse than larceny and burglary. If a thief or a burglar take a man's money, he does not necessarily injure the man; but when the saloon-keeper takes a man's money, and gives him liquor, he injures the man both morally and physically.

Is It Right?

Is it right to derive a revenue out of a traffic which no decent man defends?

Is it right to license a saloon to teach vice, and then tax people for schools to teach virtue?

Is it right to take care of your own boy, and vote to license a place which ruins your neighbor's boy?—*Michigan Issue*.

What a Policeman Said

"A NUMBER of young men were one day sitting around the fire in the waiting-room of the Midland Railway, in England, talking about total abstinence societies. Just then a policeman came in with a prisoner in handcuffs. There was also in the room a minister, who, hearing what the young men were saying, stepped up to the policeman, and said: 'Pray, sir, what have you got to say about temperance?' The policeman replied, 'Why, all I've got to say is that I never took a teetotaler to York Castle [prison] in my life, nor to Wakefield House of Correction, either.'"

An Effective Educative Method

THE breweries openly claim that extensive bill-board advertising in ten years doubled their business. Some temperance worker conceived the idea of combating the liquor traffic by the same means; namely, the use of large posters and bill-boards containing striking temperance matter,—pictures, statistics, epigrams, and briefly stated facts.

The *Scottish Temperance Annual* says that over seventy municipal corporations in Scotland have issued posters and leaflets, setting forth the physical degeneracy engendered by alcoholism. The Glasgow placard is a striking one. The notice is headed, in large type,—

"Abuse of Alcohol and Its Results"

The Health Committee of Glasgow then urge the citizens to consider the following statements:—

Effect on Adults

The abuse of alcoholic stimulants is a most potent and deadly agent in producing physical deterioration.

Its continued use impairs the productive power of the skilled artisan.

Its continued use, whether in the form of beer, wine, or spirits, even though never to the extent of producing drunkenness, results in chronic poisoning.

It increases liability to disease, adds to its severity, and retards recovery.

It perverts the moral nature, affects the judgment, and impairs the memory.

It deadens sensibility to miserable surroundings, and destroys all desire for improvement.

It is increasing the proportion of men and women who are being confined in lunatic asylums.

It shortens life. The death-rate of abstainers is little more than half that of the whole male population living between the ages of twenty-five and sixty-five.

Effect of Parental Intemperance on Children

Intemperance in parents brings suffering on their children, producing physical and sometimes mental weaknesses in them.

If they escape death in infancy, permanent disablement may still result from paralysis, epilepsy, or idocy.

The death-rate among infants of inebriate mothers is two and one-half times greater than among the children of sober mothers.

England and the United States also have adopted the bill-board method. Here Boston, Los Angeles, Minneapolis, Chicago, and Fort Wayne have taken the lead, and it would be well if every city, town, and village in the land would follow in the wake of these cities.

The Youth's Instructor

VOL. LVII

TAKOMA PARK STATION, WASHINGTON, D. C., APRIL 20, 1909

No. 16

In Old Acadie

"IN the Acadian land, on the shores of the Basin of Minas, Distant, secluded, still, the little village of Grand Pré Lay in the fruitful valley."

"Grand Pré!" the brakeman called. We were in the heart of old Acadie, where once had stood the thatch-roofed village, the home of Acadian farmers.

Inside the tiny white railway station was refuge from the cutting wind that swept up from the sea. Two Nova Scotian farmers sat by the glowing stove in the waiting-room, discussing the plague of field-mice, which were girdling their apple-trees; for Acadie is still a fruitful land, famous for its orchards. No-where may one see finer or larger barns for the storage of the crop.

The modern village is at the right of the station, on the slope that runs back into the hills. The French village must have spread over much the same ground, and down nearer to the lowlands. Here and there an old French willow has survived time and weather, standing sentinel-like on the spot where once, perhaps, it shaded the pathway to an Acadian cottage. The finest specimens of all, with trunks gnarled and scarred, stand in line on the edge of the meadow at the left. Underneath these is an old French well, which local tradition calls Evangeline's well. No one knows, of course; for, as we learned from the snatches of Longfellow's verse in grammar or rhetoric class,—

"Naught but tradition remains of the beautiful village of Grand Pré."

The sad story of Grand Pré, with its appeal to hearts that love home, is no tradition, however. Somewhere hereabouts stood the church in which all men of the village were gathered that September day, in 1755, to hear a message from the king. As French settlers, they had long refused to take the oath of allegiance to the English crown, and with the fierce French and Indian War going on, the stern sentence of exile was passed against them.

Theirs was a hard lot. The bountiful harvest was being gathered. The Acadian farms were under splendid cultivation.

"There the richest was poor, and the poorest lived in abundance."

The wiser heads would have yielded, doubtless, but sentiment and pride of nationality had prevented making peace with the ruling power. Therefore Col. John Wilson delivered the doleful sentence in the church. He tells it with his own hand and spelling as follows:—

The Part of Duty I am now upon is what thoh necessary is Very Disagreeable to my natural make & Temper as I Know it Must be Greivous to you who

are of the Same Specia. But it is not my Business to animedvert but to obey Such orders as I receive and therefore without Hessitation Shall Deliver you his Majesty's orders and Instructions, vizt.

That your Lands and Tennements, Cattle of all Kinds, and Live Stock of all Sortes are forfeited to the Crown with all your other Effects Saving your money and Household Goods and you your Selves to be removed from this his Province.

He told them that whole families should go in the same vessel, as they were carried away to be scattered along the coast from Cape Cod to Louisiana. The men were held prisoners in the church, while their families were ordered to bring them food. "Thus Ended the memerable fifth of September," the colonel's journal says, "a Day of Great Fatigue and Troble."

Five days later began the march across the meadows



GRAND PRÉ, LOOKING ACROSS THE MEADOWS TOWARD BLO MIDON AND THE SEA

to the sea, where the ships lay waiting. Wilson says they went praying, singing, and crying, being met by the women and children, who made great lamentation. Two hundred thirty were embarked, and the ships at last got away with the ebbing tide. "Thus ended this Troublesome Jobb," writes the old soldier, whose heart was not in it.

It is nearly two miles from the railway to the Basin of Minas. I could spend two hours between trains (by catching a freight) without missing connections. The bleak day invited a hasty walk across the meadows to the sea. A sullen sky and almost a November blizzard blowing seemed quite in keeping with the somber associations of that way the exiles took. The wide-spreading meadows are still rich hay-fields, and here and there the handiwork of the old Acadian is yet visible,—

"Dikes, that the hands of the farmers had raised with labor incessant,"

to "shut out the turbulent tides." Anywhere about the Bay of Fundy the ebb and flow of the tides is marvellous to watch. The swish and the roar and the scene are caught in the lines,—

"Back to its nethermost caves retreated the bellowing ocean,

Dragging adown the beach the rattling pebbles, and leaving
Inland and far up the shore the stranded boats of the sailors."

One may see a sailing ship, high and dry, with teams alongside, unloading the cargo. A few hours later the ship is floating, anchored over the same spot, but perhaps a quarter of a mile from the shore.

To the right, as I reached the tree-fringed beach, could be seen the mouth of the Gaspereau River, off which the boats lay on that memorable September; while, on the left,—

"Away to the northward Blomidon rose, and the forests old."

The road to and from our little church in Scott's Bay, on the Bay of Fundy, near the inlet to the Basin of Minas, took me later over Blomidon, the mountain ridge that bounds the northern view from Grand Pré. Here was the nearest approach to the "forest primeval" that I saw in this region where the lumberman has long been at work among "the murmuring pines and the hemlocks, bearded with moss." A few genuine veterans of the primeval wilds may still stand as representatives of the Acadian past,—

"Stand like Druids of old, with voices sad and prophetic,
Stand like harpers hoar, with beards that rest on their bosoms."

From below the tree-clad ridge comes up the roar of the unwearying sea. That has not changed, the one thing ever the same, however generations come and go or landscapes change. Still,—

"Loud from its rocky caverns, the deep-voiced neighboring ocean
Speaks, and in accents disconsolate answers the wail of the forest."

The old Acadie has its historical interest. The new Acadie is a rugged, beautiful country, with an industrious people. Just a few miles north of the Basin of Minas, over the Cobequid range of mountains, on which still the "sea-fogs pitch their tents, and mists from the mighty Atlantic," is our Williamsdale Academy, training a company of sturdy young people of Nova Scotia and New Brunswick, who fear God and love his truth. These youth of the new Acadie mean to have a part in carrying the message of the Lord's coming through all this region of the far Northeast, and on to the ends of the earth. W. A. SPICER.

The Mission of Good Literature

Good literature, like a good man, has its mission in the world, and it is just as verily used as an agency by the Holy Spirit. In fact, a good book is the best part of a man; it is the purest essence of the soul that indicted it. It is the spirit disrobed, disencumbered from sinful flesh, and endued with power from on high—its only hindrance the weakness of human words.

The orator, by his eloquence, by the magnetism of a strong personality, may electrify and carry with him, to dizzy heights and unknown depths, his thousands. He may paint such a picture of the glorious beyond, as will visualize for us our highest conceptions of heavenly beauty; or he may take us with him to the depths of despair, and depict with keenest realism the tortures of a lost soul. But the lecture over, the spell broken, and actual contact with the cold, sordid world resumed, the glamour of enthusiasm wears away, and the force of the picture is lost. The noble sentiments aroused and the lofty resolutions formed under the

high pressure of emotional inspiration, vanish and are forgotten.

But a good book is a personal worker; seated by the comfortable fireside, or within the quiet recesses of our own room, we hold heart-to-heart communion with the spirit that has been touched with living fire from heaven. It conveys to us the riches of its own experience. A heart that has lived and loved and suffered as we have, finds a ready response in our own lives, not under the stress of emotional excitement, but in its appeal to our spiritual and intellectual faculties.

Christ, in speaking of his own words, said, "They are spirit, and they are life." This is true in one sense of the spirit and life of men, written in books. The author may die, but his spirit lives on, to vitalize and energize, mold and influence, the lives of after generations.

It has been said that "biography is one kind of history which repeats itself." This has proved true in many cases. Take, for instance, Henry Martin, who was led to devote his life to missionary work by reading the life of David Brainerd, one of the pioneer gospel envoys to the Indians. Carey, "the father of modern missions," was aroused to put into actual practise the missionary idea, by reading Andrew Fuller's book, "The Gospel Worthy of All Acceptation." The Holy Spirit used the words of the book to impress upon the mind of this humble shoemaker the fact that "of it is the duty of all men where the gospel comes, to believe unto salvation, then it is the duty of all men who are entrusted with the gospel, to endeavor to make it known among all nations, for the obedience of faith."

It is an old adage, but a true one, "that the pen is mightier than the sword." In many instances it has preceded and whetted the sword. In our own country, for example, the story of Uncle Tom's Cabin was the instrument in God's hands for enlightening the people of the North on the subject of slavery.

These are only a few of the many instances of the achievements of good literature. Its blessings can never be counted, its value never estimated. Through its agency we are privileged to hold converse with the great minds of all ages, to share with them their victories, to profit by their prayer and study, and to reap the benefits of their experience. In the Bible—the greatest literary production—is revealed to us the will of God and his love for the human race. By a study of its pages we may be wiser, happier, and more useful while here on earth, and in the end gain eternal life.

MRS. IZA E. CLEMENT.

Character From Labor

THE daughter of a village doctor was complaining to her father of the drudgery of the home work. The doctor pointed to some rows of empty bottles and said: "These bottles are of no value in themselves, but in one I put a deadly poison, in another a sweet perfume, in a third a healing medicine. Nobody cares for the vials; it is that which they carry which kills or cures. Your daily work, the dishes washed or unwashed, or the floors swept, are homely things, and count for nothing in themselves; but it is the anger or the sweet patience or zeal or high thoughts that you put into them that shall last. These make your life."—*Young People's Weekly*.

HAVE a purpose in life, have a purpose.—*Carlyle*.



The Prince of Peace

"WHAT means this glory round our feet,"
The Magi mused, "more bright than morn?"
And voices chanted, clear and sweet,
"To-day the Prince of Peace is born!"

"What means that star," the shepherds said,
"That brightens through the rocky glen?"
And angels, answering overhead,
Sang, "Peace on earth, good-will to men!"

'Tis nineteen hundred years and more
Since those sweet oracles were dumb;
We wait for him like them of yore;
Alas, he seems so slow to come!

But round about our feet shall shine
A light like that the wise men saw,
If we our loving wills incline
To that sweet life which is the law.

So we shall learn to understand
The simple faith of shepherds then;
And kindly clasping hand in hand,
Sing, "Peace on earth, good-will to men!"

For they who to their childhood cling,
And keep their natures fresh as morn,
Once more shall hear the angels sing,
"To-day the Prince of Peace is born."

— James Russell Lowell.

If Mary Had Known

If Mary had known,
When she held her Babe's hand in her own—
Little hands that were tender and white as a rose,
All dented with dimples from finger to wrist,
Such as mothers have kissed—
That one day they must feel the fierce blows
Of a hatred insane;
Must redden with holiest stain,
And grasp as their guerdon the boon of the bitterest pain;
O, I think that her sweet, brooding face
Must have blanched with its anguish of knowledge above
her embrace!

But—if Mary had known,
As she held her Babe's hand in her own,
What a treasure of gifts to the world they would bring;
What healing and hope to the hearts that must ache
And without him must break;
Had she known they would pluck forth death's sting,
And set open the door
Of the close, jealous grave evermore,
Making free who were captives in sorrow and darkness
before;
O, I think that a gracious sunrise
Of rapture had broken across the despair of her eyes!

If Mary had known,
As she sat with her Baby alone,
And guided so gently his bare little feet
To take their first steps from the throne of her knee,
How weary must be
The path that for them should be meet;
And how it must lead
To the cross of humanity's need,
Giving hissing and blame, giving shame and reproach
for its meed;
O, I think that her tears would have dewed
Those dear feet that must walk such a hard, starless way
to the rood!

But—if Mary had known,
As she sat with her Baby alone,

On what errands of mercy and peace they
would go;
How those footsteps would ring through
the years of all time,
With an echo sublime,
Making holy the land of their woe,
That the pathway they trod
Would guide the world back to its God,
And lead ever upward away from the
grasp of the clod;
She had surely forgot to be sad,
And only remembered to be most immor-
tally glad!

If Mary had known,
As she held him so closely, her own,
Cradling his shining, fair head on her
breast,

Sunned over with ringlets as bright as the morn,
That a garland of thorn
On that tender brow would be pressed
Till the red drops would fall
Into eyes that looked out upon all,
Abrim with a pity divine over clamor and brawl;
O, I think that her lullaby song
Would have died on her lips into wailing impassioned
and long!

But—if Mary had known,
As she held him so closely, her own,
That over the darkness and pain he would be
The conqueror hailed in all oncoming days;
The world's hope and praise,
And the garland of thorn,
The symbol of mocking and scorn,
Would be a victorious diadem royally worn;
O, I think that ineffable joy
Must have flooded her soul as she bent o'er her wonderful
Boy!

— L. M. Montgomery, in the *Wellspring*.

The King Reproved

WHEN Frederick the Great, of Prussia, was ridiculing Christ and his church before a company of his nobles and generals who were convulsed with laughter at the king's coarse witticisms, there was one brave general who remained gloomily silent. It was Joachim von Zieten, one of the ablest and bravest generals there. Rising at last and shaking his gray head solemnly, he said to the king: "Your majesty knows well that in war I have never feared any danger, and everywhere I have boldly risked my life for you and my country. But there is One above us who is greater than you and I—greater than all men; he is the Saviour and Redeemer, who has died also for your majesty, and has dearly bought us all with his own blood. This Holy One I can never allow to be mocked or insulted; for on him repose my faith, my comfort, and my hope in life and death. In the power of this faith your brave army has courageously fought and conquered. If your majesty undermines this faith, you undermine at the same time the welfare of your state. I salute your majesty." Frederick looked at the man in admiration, and, there and then, in the presence of the illustrious company, apologized to him for what he had said.—*Selected*.

DILIGENCE is the mother of good luck.—*Franklin*.

WE are always anxious to sweep our neighbor's door-step.—*Goethe*.

COMMON sense in an uncommon degree is what the world calls wisdom.—*Coleridge*.

"It is better to stand with the minority and be right than to march in the path of bonfires and win by fraud."

The Asiatic Archipelago

Sumatra

THE island of Sumatra is one of a long chain of islands which almost connect the north of Australia with the south of Asia. It stretches for more than a thousand miles along the northwestern outskirts of the archipelago, forming what might be called a sheltering barrier from the Indian Ocean for the Malay Peninsula and the many islands lying immediately south of it. In turn, it itself is protected on the west by a long row of small islands which continue about two thirds of its length; and from the north two other groups of islands, the Nicobars and the Andamans, extend almost into the Bay of Bengal.

The general physical features of Sumatra are simple and striking. A range of lofty mountains extends throughout its whole length, their western slopes descending rapidly toward the ocean, and their eastern looking over a large alluvial tract of unusual uniformity. The island, which lies across the equator and is divided by it into two almost equal parts, is one thousand forty-seven miles in length, and two hundred thirty in breadth. The whole area, according to the Encyclopedia Britannica, is 170,744 square miles, exceeding in extent the combined areas of Colorado and Nebraska, and is considerably larger than the whole of the British Isles.

Sumatra is of volcanic origin, and is a link in a remarkable chain of many such islands which form a half circle in the archipelago, taking in the islands of Java, Lombok, Sumbawa, and Flores, then turning north through the Moluccas and continuing the whole length of the Philippines; these are all highly volcanic, and contain many magnificent volcanoes in a state of activity. Naturalists tell us that probably this indicates that there is a crack, or weak spot, in the earth's surface of the shape and dimensions outlined by the volcanic evidences. Certainly there are many other islands close to the line of the half circle, including Borneo, Celebes, and New Guinea, none of which bear any signs of volcanic origin. In the island

of Sumatra there are sixteen active volcanoes, and some of them are wonderfully grand sights. Slight shocks of earthquake are of frequent occurrence, but no great eruption has taken place on the mainland for many years. Twenty-five years ago, however, a serious upheaval occurred in a small island in the narrow Strait of Sunda, which separates Sumatra from Java. Some months before the eruption took place, unusual volcanic activity had been observed on the island, which is named Krakatua, and Aug. 27, 1883, the pressure of the internal forces was so great that the top of the island, which had been at rest for two hundred years, was blown off, leaving the fiery interior open to the sea, which rushed in with great force. The steam rose to the height of seventy-eight thousand feet; and then there occurred another explosion, which forced the water back in a great wave that swept over the neighboring coasts, and caused much damage to property and great loss of life. In the Gulf of Telok-Betong the water rose as high as seventy-eight feet, and threw a steamship a distance of a mile inland from her anchorage, right over the harbor-head into the middle of a Chinese village. On the west coast of Java it swept away, in its downward course, thirty-six thousand people, with their cattle and villages and trees and rocks, and transformed a

fertile strip of land, three miles wide and fifty miles long, into a barren wilderness. A heavy shower of ashes fell over the south of Sumatra and the north of Java, while fine particles filled the air for many months afterward, causing beautiful sunsets to appear over the entire globe. Six miles from the center of activity people were burned to death by hot ashes, and one village, with its two thousand inhabitants, was entirely buried. It is estimated that, altogether,

forty-five or fifty thousand people perished as the result of that eruption.

A large portion of Sumatra is covered with immense forests and jungles, and a remarkable feature of the flora is the great variety of trees that vie with



MALAY MEN IN SPECIAL COSTUME



MALAY WOMEN IN SPECIAL COSTUME



MALAY BOYS AND BUFFALOES

one another in stature and beauty; as a timber-producing country the island ranks high, even among the richly wooded lands of the archipelago. Its chief products are coffee, pepper, tobacco, and benzoin, of which large quantities are exported. Besides these, it produces rice and many other articles of diet for its own consumption, and an abundance of those fruits common to the archipelago. Wild animals, including the tiger, the elephant, and the bear, are to be found in the forests and mountains, and there are monkeys innumerable.

The population of Sumatra is estimated to number three and one-half million, including three hundred fifty-six thousand Achinese and many thousands of Chinese, Arabs, and Europeans. The native Sumatran is the ancestor of the Malay colonist, who, about the year A. D. 1200, migrated to the Malay Peninsula, subjugated the natives there, and subsequently spread over the greater portion of the archipelago. They are much bolder than the natives of Java, and submit with less grace to European rule; and we do not find among them the servility that for centuries has been exacted from the Javanese by mighty princes and chiefs and noble families. There are about forty tribes of them, but they all trace their origin back to a common stock through the female line. Each village is governed by a hereditary chief (*panghulu*), who exercises a stern patriarchal rule; and the chiefs of the different tribes together constitute in each district a *laras*, or district council. There are also other panghulus, who, upon the recommendation of the people, are elected by the government, and they also have a seat in the council.

It is said that one of the most interesting features of Sumatran home life is the important position occupied by the Malay women. Those on the west coast have much more to say in the management of home affairs than have the men. It is not customary for

people of the same tribe to intermarry, so the young men generally have to go to another tribe when looking for wives. After marriage, the young people both remain in their own family circle, the husband going to see his wife only occasionally. The woman is the head of the house, the children remaining in her family, and they inherit her property, and the half of what the husband and the wife may earn together. The other half of the husband's, when he dies, goes to his sister or to his sister's children. The superior position of the women is rather remarkable, considering the humble place to which the Mohammedan religion assigns them, and the degraded condition of the women among the surrounding nationalities.

The houses in which the Sumatran Malays dwell are much more carefully erected and curiously ornamented than are those of any other tribes in the archipelago. The ridges

of the high roofs rise in one or more pairs of high points (see illustration), and these are made conspicuous by being covered with shining tin, or with lace work made from the black fibers of the areca-palm. There are, sometimes, as many as six pairs of these points, and they correspond with the number of sections into which the house is divided. Some of the dwellings are necessarily large, containing as many as fifteen rooms, in order to accommodate the married daughters and their families, who generally reside in the back part of the house, which is partitioned off for their use. The middle of the structure is used

for the common living-room, and in these, also, the children and the men sleep. The doors and windows are few and small, but the houses are raised high from the ground, which compensates in a measure for the

lack of means of ventilation. Particularly ornamental and typical are the rice barns, which are built near the houses, and are also on high stumps. They, too, are much carved and adorned with plaited fibers and pieces of looking-glass and tin. In every *kota*, or large village, there is a *mesjid* (Mohammedan church), and also a council chamber; and in many there is also a *rumah negeri*, a house erected by the community and reserved purposely for strangers.

The Achinese, a distinct race of people, occupy the inland regions of the northern portion of Sumatra. They are still more independent and warlike than are the Malays, and until the present time defy the



RADJA'S COUNCIL CHAMBERS



MALAYS' FAVORITE PASTIME



MOHAMMEDAN TEMPLE



A FORTIFIED STRONGHOLD AND THE MERAPI VOLCANO



MALAY DWELLING-HOUSE AND HAY BIN

Dutch government, which lays claim to the island, and which has been engaged in war with them since 1873. They also are Mohammedans, and as far as I can ascertain, no Christian efforts whatever have been made among them, although they have been in contact with the nations of the West from the time the archipelago was first known to them. At one time they were the rulers of Sumatra and of many of the adjacent islands and of a large portion of the Malay Peninsula, and when the Portuguese first came here, opposed them unceasingly until they were superseded by the Dutch.

One of the most interesting of all the savage or semisavage peoples in the archipelago are the Battaks, who inhabit the highland regions of central Sumatra from Achin to Palembang. Until recent years they were cannibals, but since their country has fallen directly under the control of the Dutch, that practise has been entirely discontinued. It is said of the Battaks that they are extremely superstitious. They attribute all the misfortunes of life to the vengeance of evil spirits, and they greatly fear the power of the heathen priests, and bad signs and dreams. Although generally endowed with a fair amount of common sense, which is manifested in their family affairs and daily life, yet they are improvident and lazy, and do no more work than possible, leaving most of it for the women, whom they otherwise treat fairly well. Among the heathen tribes wives have to be bought, and they command quite a high price, as much as five hundred guilders having to be paid for one with superior merits. Under the influence of the government the price is declining, and in the villages which have accepted Christianity the custom has almost entirely disappeared. One of the Battak boys at the mission here has his wife with him. She is of heathen parentage, and he told me that he had to pay a hundred guilders for her (about forty dollars), and it is apparent that he made a remarkably good bargain. The Battaks love to discuss in the village council, and decide *perkara perkara* (things), the whole day long; for they are born orators, and never say in a few words what they can say in many if they have the opportunity.

The Battaks have great reverence for the tiger, and seldom undertake to kill one without first explaining to the spirits why they are about to attempt the act, and making propitiatory offerings. When the tiger is dead, they present him before the spirits with many explanations and excuses and more offerings, after which they dance around him until exhausted; then they are at liberty to secure the skin and bury the carcass.

Battakland is noted for its breed of beautiful little ponies. They are exported to the large cities in the archipelago, and from what I see of them here in Singapore they are certainly perfect models as far as looks are concerned; but they have vicious tempers.

During the last twenty-five or thirty years a German missionary society has been at work among the Battaks, and it has accomplished wonderful results. Most of the tribes are now civilized, and the younger people can read and write, while some of the men have succeeded in obtaining a collegiate education. Schools and seminaries have been established among them, and they have been taught many of the arts and practises of civilization. They have a natural ear for music, and those who have taken a course in one of the institutions are able to read quite readily. It is

very pleasant to hear their part-singing, at which they are specially gifted, frequently introducing a fifth part with very pleasing effect. They have a liking for the more sad and melancholy strains. I have heard them sing the old hymn, "Shall We Gather at the River?" and it was one of the sweetest harmonies I have ever heard. The first verse was sung by four voices only, and without an accompaniment. The base voice gave a subdued boom on the first beat of each bar, something like the beat of a muffled drum in a slow march. In the second verse a leading voice sang a very sweet tenor obbligato in perfect time, but in marked contrast to the plaintive chords of the quartette. The soprano added a few simple grace notes in the closing bars, which gave quaintness and perhaps rather an added touch of sadness to the harmony.

Four young men from Battakland are now attending our mission school in Singapore, preparatory to engaging in the work. They manifest a stability of character and breadth of comprehension one would scarcely expect in people who had just emerged from the darkness of heathenism and cannibalism; and their ability to apprehend spiritual truths is equal to that of others who have had greater advantages for many generations. There are others who would like to come to fit themselves for this work, but our limited means, and their inability to provide for their own support while in the school, necessitate the denial of their applications.

GEORGE TEASDALE.



Adobe Telegraph-Poles

THE most original telegraph line in the world extends from the capital of Bolivia to Oruro. As growing trees were scarce in some parts of the territory traversed, poles, or pillars, to support the wires were made of adobe, with stone foundations. They were high enough to be above the heads of llamas and donkeys, which are about the only animals in those regions.

Another remarkable telegraph line originated in the inventive genius of an English engineer in Uganda, Africa. He could not find any wood which, when cut, would withstand the white ants. So he hit upon the idea of transporting growing trees, with the bark on, to the side of the railroad, and utilizing them as poles. It worked so well that the system is now in use along the line of the Uganda Railroad.—*Young People's Weekly*.

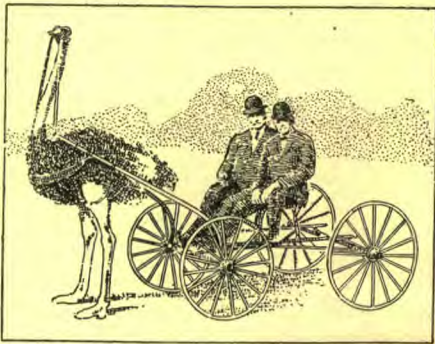
Telegraphing From a Moving Train

ABOUT seventeen years ago the Wizard of Menlo Park startled the world by carrying on telegraphic communication between a moving train and stations along the railroad without any wire connection therewith. The system employed was to mount a board covered with tin-foil edgewise on the car roof. The tin-foil formed part of a local telegraph circuit, which inductively affected the telegraph wires that paralleled the track, and in this way the messages were made to "leap" from the train to the telegraph-lines. The recent experiments on the Lake Shore Railroad, where messages were exchanged between an operator on a

fast-moving train and operators in Toledo, Elkhart, and Chicago, were of a different character; that is, the Hertzian waves were used, which transmitted the messages directly to the receiving stations, and not to the telegraph wires along the track. The value of such communication between trains and railway stations was illustrated at the very outset of the experiments. On one of the trains a truck broke at some distance from Chicago, and by wireless telegraphy a repair train was called from Elkhart.—*Scientific American*.

An Ostrich Racer

THIS ostrich is twenty-eight years old, has a track record of a half mile in one minute, five seconds, and is said to be worth ten thousand dollars. This is a speed of nearly thirty miles an hour, pulling the vehicle. An ostrich, going it alone, is said to



Popular Mechanics

be able to cover the ground at a speed of ninety-four feet a second, or more than a mile a minute. It is also claimed that the bird uses its wings when running, although, of course, an ostrich can not fly.—

Popular Mechanics.

Curse of Alcohol Worse Than Tuberculosis

THE wealth of scientific data and investigation regarding the alcoholic problem presented at the National Scientific and Medical Conference, at Washington, D. C., March 17-19, deserves the conscientious study of every mind interested in the great reform.

Alcohol and the Public Health

Dr. George W. Webster, of Chicago, president of the Illinois State Board of Health, in his paper on the subject, "Alcohol and Public Health," said:—

"The alcoholic problem is more important than tuberculosis, because it costs more lives and money."

"It costs the United States in direct money loss over two billion dollars."

"It lessens the power of individuals to resist the injurious influences of extreme heat and cold."

"It causes, directly and indirectly, at least ten per cent of all deaths in the United States."

"It causes deterioration of the quality of mental work."

"It diminishes the power to withstand fatigue, and lessens the efficiency of the individual."

"It should always be classified as a poison, and never as food or stimulant."

"It is a public health and sanitary question, and not a moral one; but should be treated the same as fevers, smallpox, and malaria, and by scientific men alone."

"The alcoholic problem is a medical one, and can be solved only when studied from a scientific point of view."

Alcohol the Ally of Consumption

Dr. H. J. Achard, of Asheville, N. C., specialist on tuberculosis, in his study of the "Influence of Alcoholism on Pulmonary Tuberculosis," affirmed that former theories which regarded alcohol as a specific remedy

in consumption were false; that both directly and indirectly alcohol increased the fatality, and diminished the power of resistance. He also said:—

"A comparison of mortality statistics of cases of consumption treated with alcohol and those treated without it, showed that over sixty per cent of the former died, while only twenty per cent of the latter."

"The fatality was three times greater. Modern science has shown the reason for this. Numerous authors in both this country and Europe had pointed out the fact that tuberculosis appearing in a moderate or excessive drinker was fatal as a rule."

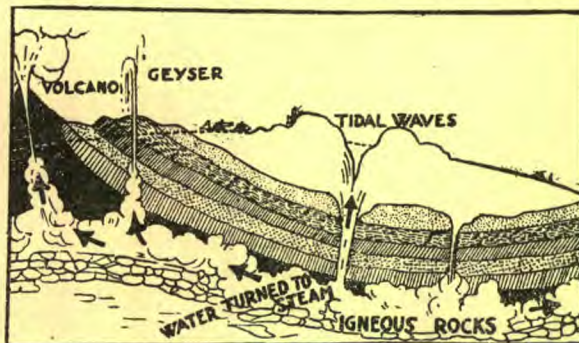
"The man with weak lungs who takes alcohol in any form is favoring its growth and development; and no other drug is so dangerous in its injurious effects, particularly on the lungs."

The Cause of Earthquakes

Two views are given herewith of the cause of volcanic eruptions and earthquakes. Professor Suess, of Vienna, the most eminent scientific authority on earthquakes in the world, has prepared a diagram, a copy of which, taken from the *Young People's Weekly*, accompanies this article, giving a clear idea of the cause of the terrible outbursts, like that of southern Italy.

"He believes that the earth's crust is gradually shrinking, while underneath are pent-up gases, particularly steam, under a pressure equal to that of the highest explosives. In certain localities there are particularly weak spots in the crust. Water seeps down through cracks into pockets, where it meets the surface of heated rocks, turning it into steam, with no further room for expansion. As a result, something has to give way, and volcanic eruptions, tidal waves, and earthquakes are inevitable under such conditions where the earth's crust is thin."

"In the opinion of a learned German scientist, earth-



Young People's Weekly

quakes will never cease until the crust of the earth rests upon a completely solidified rock. The globe will then be in a condition where only outward forces can modify it. However, it is doubtful if man could live on the earth when it reaches that condition, as it would be too cold."

Mrs. E. G. White, in "Patriarchs and Prophets," gives a statement somewhat similar to that of Professor Suess. She says: "The coal and oil frequently ignite and burn beneath the surface of the earth. Thus rocks are heated, limestone is burned, and iron ore melted. The action of the water upon the lime adds fury to the intense heat. As the fire and water come in contact with ledges of rock and ore, there are loud explosions, and volcanic eruptions follow. These often fail of giving sufficient vent to the heated elements, and the earth itself is convulsed, the ground opens, and villages, cities, and burning mountains are swallowed up."

CHILDREN'S PAGE

"Mama's Little Comfort"

A Story for Wee Ones

ONCE there was a little girl, and her grandpa called her Betsey Jane Trott, because she was such a funny, sober-faced child. Her real, sure-enough name was Victoria.

When Betsey Jane was two years old, she was taken sick with a fever. The doctor from the sanitarium came, and he told Betsey Jane's mama just what to do for her, so that she would soon be well again.

The doctor went away, and Betsey Jane's mama began to give her water treatments, just as is done at a sanitarium. Every time that Betsey Jane's mama would try to treat her, however, Betsey Jane would scream and kick, and make so much noise that the neighbors began to ask, "What in the world is the matter with Betsey Jane Trott? Do go and see."

So the hired girls would be sent to ask, and soon the whole neighborhood knew that Betsey Jane was sick; and when she would scream, all the neighbors knew that Betsey Jane was taking treatment, and all would say, "Poor thing!"

But the treatment helped Betsey Jane, and she began to sleep better at night, and so could the family, who had been kept awake by her screaming and crying.

The fact that she was getting better made grandpa and all the family anxious that she should have her treatments regularly, so that she would be well as soon as possible.

One day, however, Betsey Jane acted even worse than usual. Only once could she be coaxed into taking her treatment. At last, after an exciting time of screaming and kicking, grandpa called Betsey Jane to him. She loves her dear old grandpa, and always comes when he calls. So she climbed into his lap and asked, "What oo want, gan'pa?"

"Does grandpa's pet want to hear a story?"

"A weally, twooly story?"

"Yes, dear, I want to tell you about my mama, and how I had to take nasty medicine when I was little, like you. Shall I tell you?"

"O, yes, gan'pa, pease do," and she snuggled down on his shoulder, close into his arms, so she could listen better and forget the fever.

"Well, when grandpa was a very little boy, about your age, doctors used to tell the mamas and papas that they must give their children sulphur and mo-

lasses, mixed, once or twice a week, before breakfast, and that would keep them well and healthy. No one knew, then, how easy it was to stop disease by a proper use of water.

"So my mama would mix doses for each child, and we would find them ready on the breakfast table Saturday mornings."

"Did oo mama giv oo nassy medcin Sabbath day?"

"Yes, but when grandpa was little, we did not know that Saturday was the Sabbath, and my mama and papa kept Sunday as the Sabbath."

"Oh!"

"My mama used to dread to see Saturday morning come round, because the children would cry and make such a fuss. Papa would scold, and the breakfast would all be spoiled because of the noise and trouble.

"Grandpa loved his dear mama, and he felt sorry for her when he saw what trouble the medicine caused her, so he would try to take his portion bravely, like a little man, without giving her any trouble.

"When it came his turn he would put his hands behind him, and march up to the table as brave as a lion, open his mouth, and down with the nasty stuff, then run behind the door and wipe his eyes so mama would not see how hard it was to take it.

"Then mama would say, 'How strange that this child likes to take the medicine!' and she would look at me so pleased.

"But papa understood. He knew I did not like the medicine, and he would hold up his paper before his eyes and wink

at me, as much as to say, 'I know, old boy, what you are trying to do. You can't fool me.'

"And when night would come, and mama would tuck us children snugly in bed, and kiss us good night, grandpa would throw his arms around her neck and ask, 'Mama, have I been any trouble to you to-day?' And she would answer, 'No, you blessed little dear, you have been mama's little comfort to-day.'

"Grandpa's mama has been dead many years, Betsey Jane; but grandpa has never forgotten the name she used to call him by,—mama's little comfort,—and he, to-day, thinks it more precious than all the fine names men have since given him. To him it is the best of all — mama's little comfort!"

For quite a while Betsey Jane lay very still in her grandpa's arms after the story ended, thinking; and



Courtesy of The Circle

Paper Dolls *

When the days are dismal,
Rain-drops everywhere,
Baby comes a-running
Up the wide oak stair,
Clamors for the scissors,
And some paper sheets,
Just to cut a "fam'ly"
From the folded pleats.

Then the nimble fingers,
Flying to and fro
With the shining scissors,
Make the "fam'ly" grow;
In and out they wander,

'Till at last there falls
From the tiny fingers
Five new paper dolls

Never had a mother,
Any kith nor kin
'Cept some other dollies,
Fastened with a pin;
Never had a father,
Never had to grow —
Always were just dollies —
Baby made them so!

—Frederic Colburn Clarke, in
The Circle.

then what do you suppose she did? She wriggled down out of the chair, and looking up into her grandpa's face, said, "Gan'pa, me doin' to be dood, too. Oo see!"

"O mama, mama, it's time for teetment. Betsey Jane weady. Betsey Jane want ter be oo Ittle Tumfort, too."

W. S. CHAPMAN.

'Tis March for Strength

'Tis April rains in soft and gentle showers;
And March that scolds and blows around for hours,
And then spits rain in everybody's face,
And wonders why its hated by the race.

'Tis April gives the timid first spring flowers,
And March that bars the way of spring's soft powers,
And blows and snorts and whips snow in your face,
Then wonders why its hated by the race.

But wise ones learn that softness does not grow
The strong full character that we would know,
And he who scorns to buffet storms apace
Knows why March does not shield the tender face.

—Emma D. Chester, in "Nautilus."

Judged by His Works

IN that beautiful part of Germany which borders on the Rhine, there is a noble castle, which, as you travel on the western bank of the river, you may see lifting its ancient towers on the opposite side, amid a grove of trees about as old as itself.

About ninety years ago there lived in that castle a noble gentleman, who had an only son, the comfort of his father and a blessing to all who lived on his father's estate.

It so happened once that while this young man was away from home, a French gentleman came to the castle on a visit. The talk of this Frenchman concerning God was such that it chilled the old man's blood. The baron reproved his guest, saying, "Are you not afraid of offending God, who rules above, by speaking in such a manner?" The Frenchman said he knew nothing about God, for he had never seen him. The baron took no further notice of this answer at the time, but the next morning took him about his castle, and profited by the occasion to show him a very beautiful picture that hung on the wall. The man admired the painting very much, and said, "Whoever painted that picture knows how to use the brush."

"My son painted that picture," quietly returned the baron.

"Your son is a clever artist," was the reply.

The baron took his guest into the garden, and showed him many beautiful flowers and rare plants.

"Who has the ordering of this garden?" asked the visitor.

"My son," said the baron; "he knows every plant, I may say, from the cedar of Lebanon to the hyssop that grows on the wall."

"Indeed," replied the Frenchman. "I shall think very highly of him soon."

The baron then went with his visitor into the village where his son had established a school, in which all young children who had lost their parents were received and brought up at his own expense.

The children in the home all looked so happy that the man was very much pleased, and when he returned to the castle, he said to the baron: "What a happy man you are to have such a good son!"

"How do you know I have such a good son?"

"Because I have seen his works, and I know that

he must be good and clever from all that you have shown me."

"But you have never seen him."

"No, but I know him very well, because I judge him by his works."

"True," replied the old nobleman, "and thus you should judge of the character of our Heavenly Father. From his works you must see that he is a being of infinite wisdom, power, and goodness!"—*Selected.*

How He Was Bound

"I WISH I were as free as you are," said Morris to Earl. The two young college chums were having a confidential chat one evening. One of them was kept at college under certain very strict conditions. His father would support him there only as he observed the required regulations as to class standing, expenses, athletics, and other matters. The other student had money in his own right, and was under no outside restriction. It seemed to Morris that Earl had the most perfect liberty imaginable. "You can do exactly as you please," he said, with a shade of discontent in his tone, and a great deal of envy.

"Well," said Earl, in reply to all this, "I am free only in a way, you must remember. I am bound, too, as truly as you are, and as strongly, every bit."

"I don't see how," grumbled Morris, skeptically.

"You know," said Earl, seriously, and a little sadly, "that my father is gone, and that my mother leaves to me the control of my own money; but my father bore an honored name, and wished his son to uphold it. My mother trusts me utterly. Morris, I am honor-bound to do right, and to make the very best of myself while I am here, and always. I am not free to please myself. It seems to me that there can not be a stronger bond than to be honor-bound. I should hate myself if I broke through that; and that wouldn't be comfortable, you know, since I have to live with myself always."

Morris looked up quickly. "I hadn't thought of things in that way before!" he exclaimed. "Why, as to that, Earl, I'm in honor bound, too."

"I think you are," said the chum, quietly.—*Friend.*

Politeness

TREAT with respect and kindness other guests.

Never try to look in the open door of a private room.

It is unpardonable to try to peep through the crack of a door to see who is passing, or to listen to what may be going on in another room.

Leave your wraps and overshoes in the hall. Take your hats to the visiting room unless you are old friends.

Do not knock or ring the bell too loudly, or more than twice.

Never try to open an outside door until you are told to "come in."

Remain standing until you are invited to be seated.

Sit erect with both feet resting on the floor.

Do not drum with your fingers upon furniture.

It is impolite to scrutinize everything in the room, especially bric-a-bac.

Do not fail to rise when a hostess enters a room, and stand until she is seated.

Never be a thief, by stealing your friend's time, with useless visits.—*New World.*



M. E. KERN
MATILDA ERICKSON

Chairman
Secretary

Study for the Missionary Volunteer Society

Christ's Second Coming — No. 3

The Signs of His Coming

REVIEW.—How many remember the subject of our first lesson? Can you give it in a Bible reading? If you can not, what lasting good have you gotten from it? Don't you think you had better study it more? What is the subject of the second lesson? What is the hope of the ages? Who first prophesied concerning it? Where did you read it? How could he foretell it? Tell how we know, Adam knew of Christ's second coming. What does Job say about it? David? Isaiah? John 14:1-3? 2 Tim. 4:6-8? The angels? How many remember other references used in this lesson? How many have found other texts upon this and the first subjects?

WILL God permit such an exceedingly important event as the resurrection to come unannounced? Amos 3:7. Has he not sometimes spoken in secret? Isa. 48:16. Is all he has revealed for us? Deut. 29:29. How will the resurrection be accomplished? 1 Thess. 4:16, 17; John 5:28, 29. Has the Lord stated how we may know of his coming? Luke 21:25, 26. At their first manifestation what may we know and do? Verse 28. What is the first sign? and in what manner will those in the sun, moon, and stars appear? Rev. 6:12, 13. Have these wonderful predictions been literally fulfilled?—Yes. The first, known as the Lisbon (Portugal) earthquake, occurred Nov. 1, 1755, and "covered four million square miles." History states that ninety thousand persons perished, sixty thousand of whom were destroyed in Lisbon.

The second sign, the darkening of the sun, occurred May 19, 1780. So great was the phenomenon, that many who saw it feared the end of the world had come. The third, "the moon became as blood,"—"the moon shall not give her light" (Matt. 24:29; Mark 13:24),—met its fulfilment the succeeding night. Although the moon was at its full, the night was indescribably dark. The fourth, "the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind," was seen by many people who are still living, as the night of Nov. 13, 1833, witnessed the event. And that our faith may be strong in his word, he did not use the natural, but the supernatural, means to establish it. Scientific men have been unable to explain these phenomena as being the results of natural causes; and many of the most eminent among them ascribe praise to their Author by declaring them to be supernatural. See "Bible Readings," subjects, "The Seven Seals," page 411; "Our Lord's Great Prophecy," page 35; "Signs of the Times," page 65; "His Glorious Appearing;" "Thoughts on The Revelation," chapter 6; "Great Controversy," chapter 17.

We now have all the signs of Matthew 24, Mark 13, and Revelation 6 fulfilled, except those which occur the day he comes. How near can he be if at the very beginning of the signs it could be said that "redemption draweth nigh"? He gives a parable to illustrate it. Matt. 24:32, 33; Luke 21:29-31. How well we can appreciate the illustration at this season of the year! To whom is he speaking?—To those who "shall see all these things,"—the "signs" of

them, for it is "signs" he is talking about. Vast multitudes saw the events who never saw the significance—"signs"—in them. When did the "signs" dawn upon the world?—In the time shortly preceding 1844. Then the promise was, "It is near, even at the doors." "This generation shall not pass, till all these things be fulfilled." Matt. 24:33, 34. What "generation"?—The one that sees the "signs." What "things"? Matt. 24:30, 31. Is it sure? Verse 35. Sixty-five or seventy years of "this generation" have passed away. Is time so short? Will he come? With full hearts, let us declare our faith.

Luke adds further in this list of signs: "And upon the earth distress of nations, with perplexity; the sea and the waves roaring." The last one of the signs in heaven is history; and as it occurred within the memory of many living, these succeeding signs which are to occur upon earth among men will necessarily be events wrought out before us. What are these distressingly perplexing conditions?—Pestilential insects, droughts, forest fires, prairie fires, etc., which will cause famines. Joel 1. This was a prophecy to be handed down for many generations (verse 3), until those upon whom it should come would cry, "Alas for the day! for the day of the Lord is at hand." Verse 15. Have we seen these things? Look at the famines in India, Australia, Japan, and Russia. See the destruction wrought in our own country by caterpillars, locusts, and forest fires. Then think of the floods, cyclones, tidal waves, and earthquakes, which are smiting the earth everywhere. Add to this the prophecy of James 5:1-6. As if the foregoing were not enough, man must smite his fellow man. Then the nations are fulfilling Joel 3:9-12, little realizing that the rest of the chapter will be as literally fulfilled.

But last of all would we think of those who profess to be Christians in this time, as fulfilling 2 Tim. 3:1-5 (note verse 5); and especially of any who profess to believe this last message. Am I one of those "having a form of godliness, but denying the power thereof"? My denominational name can never save me from this sad condition. Then unconverted professors will be ready to fulfil Isa. 2:2-9. Note especially verse 6. Do you discern where modern theology is obtained? And with this old world tottering on the brink of eternity, hear the scoffing of a doomed people as they attempt to destroy the only message that can save them. 2 Peter 3:3-7, 10-13.

How wonderful is the love of God! Have you noticed that there is nothing visible in heaven or earth in which he has not placed his signs? In ever-increasing volume they loudly proclaim that the great day of his coming is at hand. The sun, moon, and stars; the sea, earth, and winds; fires, droughts, and floods; horrifying crimes and accidents; political corruption, national and international; vast accumulations of wealth spent so wantonly; the strife between capital and labor; the wonderful inventions of modern times; the preparation for war; the insane cry of peace and safety; the fall of Babylon; the mocking cry of scoffers,—what an array of witnesses are these! But right in the midst of this medley, there sounds the message, the hope of the ages, clear and strong, which shortly will burst into the loud cry of "the third angel's message." Yes, more; to the consecrated ear this discord shapes itself into one harmonious proclamation of the coming of our King.

Christ's triumphal ride into Jerusalem would have

been heralded by the very stones if children's voices had refused to be employed; but in his second coming nothing is exempt from declaring it. How am I proclaiming it? To only those who "look for him shall he appear the second time without sin unto salvation." By rejecting the truth (2 Thess. 2:9-12) the world is fitting itself for the last great deceptions of Satan's servants. Matt. 24:23-26; 7:21-23. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. Remember 2 Peter 3:12, margin. We see the message going "with leaps and bounds;" and when the work is done, we shall be given the invitation of Isa. 26:20. When the twenty-first verse is fulfilled, we shall see a time of trouble never before equaled (Dan. 12:1); and those who now slight his offers of mercy will fulfil Amos 8:11-13. Will any one come to me in that day, saying, "You knew long ago all this that has come to pass; why didn't you tell me?" Will that awful, heart-rending cry come from the lips of any of my loved ones? O, how am I living from moment to moment?

CHANCY WOOD.

Missionary Volunteer Reading Course

Lesson XXVII — "Daybreak in the Dark

Continent," Chapter I

The Dark Continent

To whom is this book dedicated? Read the "Introductory Note" and "A Personal Word." Before beginning this study it might be well to glance over the "Chronology of African History" found on page 287. All the books recommended in this volume are doubtless very good. "Impressions of South Africa" has been in print for several years, but contains good, reliable information. "Sketches From the Dark Continent" is brimful of interesting experiences told in a fascinating way.

Note

PRESIDENT ROOSEVELT'S PROPOSED EXPEDITION.—Since the days of Livingstone, Africa has been the "Mecca for explorers and sportsmen." Now Ex-President Roosevelt proposes to follow in the steps of those who have gone before, and has already begun a journey which, it is said, "will be one of the most ambitious scientific investigations ever launched on African soil." The animal kingdom of the Dark Continent has never been fully known, and it is this that "Roosevelt the naturalist and scientist proposes to explore." True, he will hunt the royal game, such as the elephant, hippopotamus, buffalo, rhinoceros, eland, giraffe, zebra, impalla, and ostrich, for which privilege he must pay the usual hunter's license of two hundred fifty dollars; "but he will study as well as slay." Two expert taxidermists will accompany the expedition, and mounted specimens of many of the least-known animals will be secured. These trophies are to be presented to the National Museum at Washington, D. C.

The ultimate destination of this expedition is the western boundary of Uganda. The route extends inland for fifteen hundred miles, passing through the rubber forests of the Kongo. The most dangerous region through which the party must travel is that west of Lake Victoria, where many points are almost impassible, and hundreds of the natives have never seen a white man. Roosevelt will come in contact with both the pygmies and the cannibals of British East Africa.

Temperance Rally at Beechwood Academy

THE young people's Missionary Volunteer Society of Beechwood Academy, at Fairland, Indiana, met in the chapel, Sabbath, Feb. 27, 1909, at 3 P. M., for a temperance meeting. The temperance question is one that should interest our young people throughout the land. The society at Beechwood Academy is awake to the needs of this cause, as was evidenced by the hearty co-operation in carrying out an interesting and profitable program.

After the opening exercises, the junior members of the society sang the familiar hymn, "Yield Not to Temptation." The program suggested by the YOUTH'S INSTRUCTOR was quite fully carried out. The first topic, "Why Be a Temperance Worker?" was considered by Everett E. Johnson. One very important thought brought out was that intemperance is one of the greatest hindrances to the forwarding of the gospel; hence the necessity of being a temperance worker and waging war on this enemy of the gospel. Among the topics considered were, "Working for the Intemperate," "Working for Other Youth," and "The Work That We Can Do." Appropriate recitations and readings were given. Among these was a reading entitled "Why I Hate the Liquor Traffic," by Walter C. Reese. This was taken from a speech of Ex-Governor Hanly, of Indianapolis, given at the Republican State convention. He stated over forty reasons why he hated the liquor traffic. Prof. C. L. Taylor and other members of the faculty spoke briefly on different phases of the temperance question.

The "Necessity of Signing the Pledge" was urged by Harry E. Ford. The pledge, as was stated, can not save any one, but it is a reminder, and has a restraining influence that will help the weak and tempted, and many times will save them from falling. A mixed quartette sang the song, "Sign the Pledge."

We were favored by having with us Sister R. W. McMahan, our educational secretary, and leader in the young people's Volunteer Society. She also spoke on the subject of signing the pledge, and personally presented the pledge to all who were present. It is a source of pleasure to say that sixty-one placed their names on the pledge which stands for temperance in all things.

Before we were dismissed, that beautiful duet, "The Holy Spirit," was rendered.

The world seems to be alive to the temperance cause, but to many it means simply the abstaining from alcoholic drinks; to Seventh-day Adventists it has a much broader meaning, even temperance in all things.

It is truly necessary that all our young people be zealous in the work of temperance reform, sign the pledge, and use their influence in behalf of their friends and neighbors, and let the world know where they stand on this great question.

MRS. LOIS L. CASTLE.

Do we not know that more than half our trouble is borrowed? Just suppose that we could get rid of all unnecessary and previous terror; just suppose that we could be sure of final victory in every conflict, and final emergence out of every shadow into brighter day; how our hearts would be lightened! How much more bravely we should work and fight and march forward! This is the courage to which we are entitled, and which we may find in the thought that God is with us everywhere.—Henry van Dyke.



THE INTERMEDIATE LESSON

V—Visit of the Wise Men; Flight into Egypt; Childhood of Jesus (May 1.)

LESSON SCRIPTURES: Matthew 2; Luke 2: 40-52.

MEMORY VERSE: "And Jesus increased in wisdom and stature, and in favor with God and man." Luke 2: 52.

The Lesson Story

1. "Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the East to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him?" These wise men were scholars who studied the works of God and the writings of the prophets. They were also rich men. Seeing a bright star in the sky which they had never seen before, they began to search the sacred writings, and they found God had declared, "There shall come a Star out of Jacob, and a Scepter shall rise out of Israel." Num. 24: 17.

2. The wise men wanted to worship the King sent from heaven, so they started on their long journey to Jerusalem. The bright star went before them to lead the way, and finally stood over the city. They took rich presents with them to give the King they had come to worship.

3. Herod heard of the visitors, and he was greatly troubled, and all Jerusalem with him. He was a cruel, jealous ruler, and feared the King the wise men were seeking would take his throne. "And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

4. "Then Herod, when he had privately called the wise men, inquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy.

5. "And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshiped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

6. "And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child

and his mother by night, and departed into Egypt: and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son." "But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life. And he arose, and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: and he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene."

7. "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." Jesus was always patient, truthful, and polite. His willing hands were ever ready to serve others. His mother was his first teacher, and the words he had spoken to the prophets were his study when a child. He also studied the life of plants and animals, and the life of man. He lived for one purpose only,—that was to bless others. Every child may gain knowledge as Jesus did.

8. When Jesus was a boy, he lived in a humble home, and did his part of the work faithfully and cheerfully. He had been the Commander of angels in heaven, but he became a willing servant, a loving, obedient son. He learned a trade, and worked in the carpenter shop with Joseph. Often he expressed the gladness of his heart by singing psalms and heavenly songs. Jesus is our example, and the approval of God rests upon children who do their part at home, sharing the burdens of father and mother.

9. When a Jewish boy was twelve years old, he was regarded as a youth, and was taught some trade. He could attend the sacred feasts, or meetings. Joseph and Mary went to Jerusalem each year to attend the passover. When Jesus was twelve years of age, he went with them. Jerusalem is about eighty miles from Nazareth. At this time Jesus saw the temple and its services, and was deeply impressed as he saw sacrifices offered, and he began better to understand his own mission.

10. In the temple was a school where the learned rabbis taught the Scriptures. Jesus seated himself at their feet with the others, and listened to their teachings. He wished to inquire and to learn. When Joseph and Mary began their journey home, "Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers.

11. "And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be

about my Father's business? And they understood not the saying which he spake unto them."

12. Though Jesus began to understand that he was the Son of God, yet he returned to Nazareth with Joseph and Mary, "and was subject unto them," that is, he obeyed them. For about eighteen years he toiled as a common laborer, and lived a faultless life as our example.

Questions

1. Who came to visit Jesus while he was in Bethlehem? Who was king at that time? What question did the wise men ask? What did they say they had seen? Why had they come to Jerusalem? What had they studied? Were they rich or poor? When they saw the star, what did they do? What prophecy did they find? Matt. 2:1, 2.

2. What did the wise men wish to do? To what place did they go? What guided them on their long journey? Then at what time must they have traveled? What did they take with them?

3. Of what did Herod hear? How did he feel? Who was troubled with him? What kind of king was Herod? What did he fear? Whom did he gather together? What did he demand of them? Where did they say Christ would be born? How did they know? Repeat the prophecy they quoted. Verses 3-6.

4. Whom did Herod next call into his presence? What did he inquire of them? To what place did he send them? What did he tell them to do? What reason did he give for telling them to do this? What gave the wise men great joy as they started on their way to Bethlehem? Verses 7-10.

5. When the wise men came to the house, whom did they see? What did they do? What presents did they give to Jesus? What warning did God send them? Verses 11, 12.

6. When the wise men had gone, what did an angel tell Joseph to do? Why? Who tried to destroy Jesus? How long did Joseph remain in Egypt? How did he know when to return? To what place did he go? How did Herod manifest his cruelty when the wise men did not return to him? Verses 13-23.

7. What is said of Jesus when a child? What were his hands always ready to do? Who was his first teacher? What did he study? What was his constant purpose? Luke 2:40.

8. How did Jesus do his work at home? What exalted place was his in heaven! What did he become on earth? What trade did he learn? Where did he work? How did he show he was happy while laboring? What part should we act in our homes?

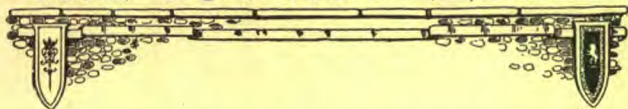
9. At what age was a Jewish boy regarded as a youth? What was he expected to learn? What could he attend? Where did Joseph and Mary go each year? When did they take Jesus with them? How far is Jerusalem from Nazareth? What did Jesus see in Jerusalem? What did he begin to understand? Verses 41, 42.

10. What did Jesus find in the temple? How did he show that he was anxious to learn? Where was Jesus when Joseph and Mary started for home? Where did they suppose him to be? When they did not find him in their company, to what place did they return? How long before they found him? What may we learn from their experience? Verses 43-47.

11. How did Joseph and Mary feel when they found Jesus? What did his mother say? How did Jesus reply? Did they understand his meaning? Verses 48-50.

12. Where did Jesus go from Jerusalem? How did he show respect for Joseph and Mary his mother? How long did he toil as a common laborer? In what way did he become our example? Verses 51, 52.

THE YOUTH'S LESSON



V — Visit of the Wise Men; Flight into Egypt; Childhood of Jesus

(May 1)

LESSON SCRIPTURES: Matt. 2:1-23; Luke 2:39:52.

LESSON HELP: "Desire of Ages," chapters 6-9.

MEMORY VERSE: Luke 2:52.

Questions

Visit of the Wise Men

1. Who was reigning in Jerusalem when Jesus was born? Who came to Jerusalem in his reign? Matt. 2:1; note 1.

2. What inquiry did they make? Verse 2; note 2.

3. How was Herod affected? Verse 3.

4. What inquiry did he make? What information did he receive? Verses 4, 5.

5. In what words and by what prophet had God foretold this? Verse 6. Compare Micah 5:2.

6. What did Herod inquire of the wise men? Verse 7.

7. What did he tell them to do? How did they find Jesus? Verses 8-10.

8. What did they do when they found the child? Verse 11.

9. Did they tell Herod? Why not? Verse 12.

Flight into Egypt

10. What did God direct Joseph to do? Why? Verses 13, 14.

11. What event opened the way for Joseph's return to Galilee? How long was Joseph in Egypt? Verse 15.

12. What did the envious Herod do? Verse 16.

13. What prophecy was thus fulfilled? Verses 17, 18; Jer. 31:15.

14. After Herod's death, what instruction did Joseph receive? Matt. 2:19, 20.

15. How did Joseph respond? Verse 21.

16. What led him to turn aside from Judea? Verse 22; note 3.

17. Where did he go? Verse 23.

The Childhood of Jesus

18. What is said of the childhood of Jesus? Luke 2:40.

19. What incident occurred when he was twelve years old? Verses 41-51.

20. What is said of the days of his young manhood? Verse 52.

Notes

1. "Wise men," or better, "Magi." The word is Persian or Median. They were from a priestly caste, who doubtless had received light from the Holy Scriptures, through the influence of Daniel and otherwise. Read "Desire of Ages," pages 60, 61.

2. "That star was a distant company of shining angels."—"Desire of Ages," page 60.

3. Archelaus was the son of Herod the Great by a Samaritan woman named Malthace. On complaint before the emperor of his tyranny, he was dethroned, and exiled to Gaul, where he died.

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The Prayer-Book

A CERTAIN missionary formed the habit of keeping a prayer-book. He said that he expected his prayers to be answered, so when he prayed for any one or anything, he made a note of it on the left-hand page of his prayer-book, and reserved the right-hand page for the recording of the answer when it came. An idea worth following by us all; for are we not all too prone to forget the Lord's mercies toward us in graciously answering our petitions?

Part of Our Father's Husbandry

SOMETIMES our best beloved are taken away from us, and our hearts are left bleeding, as a vine bleeds when a green branch is cut from it. . . . Here it is that Christian faith comes in, putting such interpretation and explanation upon the painful things, that we may be ready to accept them with confidence, even with rejoicing. . . . A strong, abiding confidence that all the trials, sorrows, and losses of our lives are parts of our Father's husbandry, ought to silence every question, quiet every fear, and give peace and restful assurance to our hearts in all their pain. We can not know the reason for the painful strokes, but we know that he who holds the pruning-knife is our Father. That ought always to be enough for us to know.—*Archdeacon Farrar.*

An Orphanage for Colored Children

APPEALS were made several years ago in behalf of an orphanage for colored children. Facts were presented at that time, showing that a home for the orphan children of colored Sabbath-keepers was greatly needed.

The conditions surrounding the families of our colored Sabbath-keepers are such that there will ever be a much larger percentage of orphan children among them needing homes, than among the families of our white people. Among our colored people there are very few families in a position to take the orphans into their homes and give them the care and the education that they need. In the churches for our colored people there is not financial ability to raise funds for the support of the orphans among them. Therefore, there is, and probably always will be, a great need for a home for the orphans among our colored people.

At the time that this orphanage proposition was first agitated, our people were making strenuous efforts to raise some large general funds, and the raising of funds for this orphanage was taken hold of by only a few. In response to these efforts, donations amounting to four or five hundred dollars were sent South, and then the matter rested for a time.

Later on, Brother and Sister S. N. Haskell encouraged Sisters Lackey and McDonald, who were selling *Bible Training School*, to set aside a portion of their earnings for the building of the orphanage. As a result of this effort, about eight or nine hundred dollars has been raised; so, altogether, there is upward of twelve hundred dollars in hand for the building of an orphans' home.

During the council of conference presidents and other leading workers in the Southeastern, Southern, and Southwestern union conferences, held in Nashville last January, the matter of building this orphans' home and opening up the work and providing for its regular maintenance, was freely discussed, and a board of managers was appointed. Recently this board of managers has met in council at Huntsville, and discussed questions of location, size, and character of building, and methods of operating the institution; and they have requested the Huntsville school board to act for them in the matter of erecting the building.

All who are especially interested in this enterprise, seem to be agreed in the opinion that the home to be erected should be as large and as well equipped as can be made with the means available, without incurring indebtedness. It is agreed that the most suitable place for this orphanage is on the Oakwood school farm. There are many advantages to be gained by locating it there.

The Maintenance Fund

Those who have had to do with institutional work, know well that the erection of the building is but one of the principal parts of the work; and that the organization and management of the work, and the securing of funds for its regular maintenance, are the most serious problems.

During the Nashville meeting, a proposition was made that we ask all our conferences in the United States to give twenty-five per cent of their orphanage collection of April 3, 1909, for the support of the orphanage for colored children at Huntsville. This proposition was submitted for consideration to the General Conference committeemen in Washington, and has been heartily approved by them. It has also been considered favorably by several of our union conference presidents. The California Conference recently voted to assist in the raising of a fund for the maintenance of the orphans, and for furnishing the buildings, by a gift from the conference of one half of the orphanage fund on hand, and one quarter of its next orphanage collection.

We suggest that you search the *Review* and the union and State conference papers for information regarding the orphanage collection; also that you watch for circular letters, leaflets, or tracts relating to this matter. Please read what you receive, and call the attention of others to it.

And further, if you should find opportunities to solicit some additional gifts to the building fund, they would enable our brethren to provide more room for the orphans. Five hundred dollars more invested in the building would make it larger and much better.

W. C. WHITE.