

# The YOUTH'S INSTRUCTOR

Vol. LVII

December 28, 1909

No. 52



*"Come unto me, all ye wearied and heavily burdened, and I will ease you. Take my yoke upon you; and learn from me, that I am gentle and subdued in my heart: and ye will find rest for your souls."—Murdock's Translation.*





"THE Temperance Life Insurance Company of America has been established in Georgia, to insure only those who have a record for sobriety. Its patrons will be doubly insured."

A NEW astronomical telescope has been invented that permits the observer to sit in a comfortable room and view any object in the heavens by looking downward, instead of upward as with the ordinary telescope.

ADELINA PATTI on November 24 celebrated the fiftieth anniversary of her debut as an operatic singer. She was then under seventeen years of age. It is said that her voice has earned for her four million dollars.

As a whole, divorces have nearly doubled in Europe in the last twenty years. In the United States, notwithstanding the high rate already attained, they have increased well toward threefold, or from 25,535 in 1886 to 72,062 in 1906. There were 9,937 in 1867 in the United States.

TEN thousand children, it is estimated, die yearly in this country from bowel trouble caused by the proteus microbe found on fruits and vegetables and in butter and cheese. Prof. Metchnikoff of the Pasteur Institute says that mothers transmit the germs to the children by handling them or their nursing-bottles with soiled fingers. Soap and water is the preventive.

"A most ingenious method of packing diamonds for shipment between the South African mines and London is now being resorted to. It is none other than placing them in potatoes, and adds one more item to the list of uses that vegetable is adapted to outside of its quality as an edible. Incased in potatoes there is no danger of the precious stones cracking on the voyage, as is often the case otherwise."

THE young people's society of the Spokane Seventh-day Adventist church gave a Harvest Ingathering service on Sunday evening, October 31, in the church. Although it was a rainy night, there was a good attendance. The church was beautifully decorated, and the papers and songs which were rendered by only the young people were very good, and the effort put forth by them was appreciated.

#### A Personal Experience

AT one of our camp-meetings, after a good sermon an invitation was given for those who wished to start in the Christian life to rise. Sitting to the right and a little ahead of me was a noble-looking young man who arose. At the close of the service the minister invited those who arose to go into another room to seek the Lord together. This young man started to mingle with the crowd that was leaving the pavilion. I knew that was a critical moment for him, so I stepped up to him and asked if he did not arise for prayers. He said, "Yes," "Then let us go into the other room," I said, and slipping my arm into his, we went together, and he found Jesus precious to his soul, and I received a blessing too.

M. J. BARRETT.

#### Stocking the Hudson With Fish

AN effort is to be made to stock the Hudson River, as well as other northern rivers of the United States, with sturgeon, a fish that once swarmed in their waters, but which has since been exterminated. The proposal came from Mr. Horace G. Knowles, formerly American minister to the Balkan States. Through Mr. Knowles's efforts the Rumanian government has promised a car-load of sturgeon fry, and some cans of young sterlet and smaller food fish to populate our waters. The first consignment of several hundred thousand fry will probably be planted in the Delaware River. The native sturgeon have been all but exterminated by wastefulness.—*Scientific American*.

#### A Wireless Life-Saver

A BENEFICENT use for the wireless telegraph has been found by Fred Lacroix, a young electrical engineer of San Antonio, Texas. He has invented a wireless telephone which will not only make it possible for passengers on a train to speak with distant points, but will act as an automatic brake when two trains approach each other too closely.

A test was made on the railroad between Newark and South Paterson, New Jersey, recently.

The apparatus, which resembles an ordinary telephone, is suspended in the cab of the locomotive. When there is trouble on the road within two miles in front of the train, the apparatus automatically sets the air-brakes, and the train stops.

The test train was run close to a local, and when it reached the danger-zone, the air was automatically cut off from the air-brakes, and the train was brought to a standstill.—*Selected*.

#### Spelling Obstacle Race

"To test the spelling capabilities of fifty applicants for junior clerkships in the offices of the Sydney Water and Sewage Board," says *Tit Bits*, "they were called upon to write from dictation the following paragraph:—

"This celibate was a licentiate in medicine, and held other scholastic diplomas. His characteristics were idiosyncrasies personified—one day taciturn, the next garrulous. To-day his facile pen evolves a sapient distich in piquant satire of some literary genius; to-morrow an encomiastic effusion on an illiterate voluptuary. His studies on concrete science were exotic; his researches in natural history esoteric, if not chimerical."



"No fewer than forty-three out of fifty candidates came to grief in this artfully designed spelling obstacle race."

Why not test your own ability as a speller and also as an orthoepist by the foregoing paragraph. A thorough study of the "Speaker's Manual," published by the Review and Herald, will be of help to you in mastering the pronunciation of these, together with many hundreds of other common words that are frequently mispronounced. Twenty-five cents is a small sum to pay for a book that can serve so effectively.

Be accurate. Study the dictionary.



# The Youth's Instructor

VOL. LVII

TAKOMA PARK STATION, WASHINGTON, D. C., DECEMBER 28, 1909

No. 52

## The Story of the Heavens — No. I

H. U. STEVENS

**A**STRONOMY has been a favorite study among scholars from times immemorial. The early dwellers in the valleys of the Nile and Euphrates rivers had studied the problems of the heavens before the dawn of history. As they sat in the door of their rude huts or slept under the canopy of the cloudless blue, they peered with wonder into the depths of space, and pondered long and deep the mysteries of the shining stars that deck like jewels the evening sky.

And in our study of the marvelous story of the heavens we shall try to tell, in as simple a way as possible, some of the wonders of the universe, and to reveal in a new and broader sense than you have perhaps known before, how "the heavens declare the glory of God; and the firmament showeth his handiwork."

The story of the heavens is grand, it is sublime! Astronomy deals with the creation of God on a grander and more majestic scale than any other of the sciences. Things which before have appeared large to us now become small, and even shrink to nothingness in comparison to the immensities with which astronomy deals. In such a study we shall find that many of our ideas are far too small to grapple successfully with the problems in hand. It will, therefore, be well for us at the beginning to expand a few of these ideas, and gain, if possible, some adequate conception of the magnitudes as they really are.

### Incomprehensible Distances

First, as to distance. Think of some place that you have visited about five miles distant. Did you ever walk it? How long did it take you? You walked quite rapidly if you succeeded in covering the distance in one and one-fourth hours; and you have some appreciation of the distance after making the exertion necessary to cover it in the time given. At this rate it would take you about two and one-half months, walking ten hours a day, to travel from New York to San Francisco. How long do you think it would take you to walk to the moon, the first station on a trip into the heavens?—Over sixteen years; while over six thousand years would be consumed before the sun, the center of our system, would be reached. This means that, if Adam's life had been prolonged, and he had started on a trip to the sun at the time the earth was created, in order to investigate the cause of its heat and light (a subject with which scientists have grappled for many years), he would still be on his way, with over three hundred years of travel before him. Such a distance you say is impossible. No; it is not impossible, but it is incomprehensible. Nevertheless the distance of the earth from the sun is of great importance in astronomical measurements, since it is our measuring rod. It is called the "astronomical unit." This distance is to the astronomer what the mile is to the traveler; and just as one would say that Lincoln and Omaha are fifty-five miles apart, so we

say that Saturn and the sun are nine and one-half astronomical units apart, or Neptune is thirty astronomical units from the sun. Another illustration will impress the quantity on our minds, and give us a more adequate idea of its magnitude.

A baby innocently puts his hand on a hot stove. A sensation of pain is felt, and the hand is withdrawn,—all in an instant! Let us imagine that the baby has an arm long enough to reach to the sun. The little hand is burned, and a message of "pain" starts toward the head; but the baby would grow to manhood, and its life would need to be prolonged more than the allotted "threescore years and ten," twice told, before the tottering man would be aware of the disastrous results of his childish inquisitiveness. Such is the length of our "measuring rod," and when we tell you that the distance across our "island" in the mighty ocean of the universe—our solar system—is sixty times this distance, you can gain some faint idea of its immensity. And when you learn that this immensity is not to be thought of in comparison to the universe,—that the great earth and sun is scarcely more than "a mere speck illumined by a spark,"—you will begin to understand the infinitude of creation, and the mighty power of the Great Architect and Builder, who has "meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance."

Another quantity with which we must become familiar, but which may confuse us at first because of its magnitude, is what is called —

### "Velocity," or "Speed"

Velocities on the earth are slow when compared to velocities in the heavens. We have been used to thinking the "lightning express" about the limit of velocity, and a cannon-ball "quick as a wink;" but they are "slow as snails" when compared to the motion of planets, or the terrific rush of meteors. "A mile a minute" is a high speed for a train; but what would you think of seventeen miles a minute, the speed at which you would travel, due to the daily rotation of the earth on its axis, if you stood on the equator at Quito, Ecuador, in South America? Or would you be frightened if you were to learn that you were actually traveling through space around the sun with a speed, not seventeen but over eleven hundred miles a minute? But there is no use to be frightened. You have been traveling that way ever since you were born, and the earth has been traveling so ever since it was created; and all has gone well. All will continue to go well in this respect till the great Creator interferes with the mighty mechanism that he has run so constantly for some six thousand years.

Yet you say: "If the earth is going so rapidly, why can we not feel it? there is no jar. Or why is there no breeze formed? if a person puts his head out of the window of a swiftly moving train, his hat is apt to



blow off and be lost. If the earth is traveling through space with such tremendous velocity, why are we not blown off and lost? we are on the *outside of the train*. These are really two important questions in our study.

First, Why can we not feel it? If there were a jar, we *would* feel it. And here is where our comparison to a train is confusing. Our earth does not move on wheels as does a train, nor is it confined to a steel track. If it were, it would "pound the rails" far more loudly than the swiftest train. Its motion in this respect is more like that of a baseball which a "pitcher" throws for the "batter." You would not think the ball could "jar" until it struck something, would you? Neither will the earth "jar" till it strikes something large enough to disturb it. The earth does strike large meteoric stones occasionally, which produce such a "jar" that we say "the earth quaked." At such times we are intensely conscious of the motion of the meteor; but part of its motion is due to the motion of the earth, which we *only imagine* to be at rest.

Second, Why are we not blown off? This question — rather a similar one as to how the earth can rotate without the air lagging behind, thus producing terrific winds on the surface — troubled Ptolemy, one of the greatest of ancient astronomers and the authority on astronomical topics throughout the Middle Ages. He did not know that the air which we breathe, and in which we move, is confined to within a few miles of the earth's surface, and that beyond two hundred miles of the surface there is nothing but an endless void so far as tangible matter is concerned, save now and then a stray comet or meteor and occasionally a planet or a satellite. He did not know that the friction between the envelope of air and the earth would set the air to rotating with the globe at the same velocity, and that it would continue to so move, when once it was set in motion, since there is nothing outside of the air to stop it.

This information, which would have settled the question in the mind of Ptolemy, will answer our query. First, there is nothing beyond our atmosphere to hinder its motion. The smoke that rises from our chimney and is driven about by every wind, would travel through "space" with as great freedom as a lead bullet, and with as great speed. Second, the atmosphere has weight; that is, it tends to move, when unsupported, toward the earth, just like a ball, or a handful of shot when you release it at arm's length. All air, then, clings to the earth. The earth, therefore, will drag it along in its motion around the sun, and when it has once acquired the motion of the earth, it will continue to move with the earth, since there is nothing outside to stop it. There would, therefore, be no more breeze at the surface of the earth than in a closed railway car running at full speed, since the air on the earth, like the air in the car, has the same motion as the earth.

#### Gravitation

Another conception which we ought to impress on our minds at the beginning of our study is the peculiar behavior of all material bodies with reference to one another. This will give us a key by which to unlock the mysteries of the motions of the heavenly bodies. It will tell us why bodies fall to the earth, how the moon is held to the earth, and how the earth and moon are held to the sun; why meteors drop into our atmosphere, and why comets travel as they do.

It seems as if every bit of matter in the universe has a sort of attraction — tends to get as near as pos-

sible — to every other bit of matter. We can not say why all bodies act this way, but we know certainly that they do, and we know something concerning the laws which this attraction follows. The more matter two bodies contain, the more anxious they are to get together, and as they approach closer, their anxiety increases twofold. A mathematician would say that this attraction varies directly as the quantity of matter in the two bodies, and inversely as the square of the distance between the centers. This is called Newton's universal law of gravitation, and embraces every particle of matter in the universe. It seems to be one of the "ordinances of heaven," which the Creator established when he created matter.

Perhaps you wonder why you do not see bodies on the surface of the earth rush together if there is such an attraction as we have said. The attraction of small bodies, such as we can handle on the earth, is so minute that it escapes detection by our senses directly, although it can be measured very accurately by instruments used in the modern scientific laboratories. Then, too, the earth is so large and massive in comparison to the bodies on its surface that its attraction overpowers and obscures the smaller attractions. We shall see more about this universal law as we proceed in our study.

Next week we will learn something of the stars as seen in the evening sky; their relations to one another, and how they were grouped by the ancients into figures and pictures called "constellations," and also some of the most important points and circles in the heavens.

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#### The Lad With the Loaves and Fishes

"We do not even know his name,  
His lineage, or his age,  
And yet he lives in deathless fame  
Upon the Gospel page.

"Thus to an age of noisy claims  
One lesson more is given,  
The fair deeds live, the actors' names  
Are only known in heaven!"

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#### The Hunter's Story

THE following incident was told to Dr. J. Todd by an old hunter in the forests of America: "I had been out all winter alone trapping furs. It was in March, when I was hunting beaver, just as the ice began to break up, and on one of the farthest, widest lakes I ever visited. I thought there could be no human being nearer than one hundred miles. I was pushing my canoe through the broken ice one cold day, when just around a point that projected into the lake, I heard something walking through the ice. It made so much noise, and stepped so regularly, that I felt sure it was a moose. I got my rifle ready, and held it cocked in one hand, while I pushed the canoe with the other. Slowly and carefully I rounded the point, when, what was my astonishment to see, not a moose, but a man, wading in the water — the ice-water! He had nothing on his hands or feet, and his clothes were torn almost from his limbs. He was walking, gesticulating with his hands, and talking to himself. He seemed to be wasted to a skeleton.

"With great difficulty I got him into my canoe, then I landed and made up a fire, and got him some hot tea and food. He had a bone of some animal in his bosom, which he had gnawed almost to nothing. He was nearly frozen, but quieted down, and soon fell asleep. I nursed him like an infant. With great dif-



ficulty and in a roundabout way I found out the name of the town from which he came. Slowly and carefully I got him along, around falls, and over portages, keeping a resolute watch on him, lest he should escape from me in the forest.

"At length, after nearly a week's travel, I reached the village where I supposed he lived. I found the whole community under deep excitement, and more than a hundred men were scattered in the woods and on the mountains seeking for my crazy companion, for they had learned that he had wandered into the woods. It had been agreed upon that if he was found, the bells should be immediately rung and guns fired; and as soon as I landed, a shout was raised, his friends rushed to him, the bells broke out in loud notes, and guns were fired, and their reports echoed again and again in forest and on the mountain, till every seeker knew that the lost was found.

"How many times I had to tell the story! I never saw people so crazy with joy; for the man was of one of the first and best families, and they hoped that his insanity would be but temporary, as I afterward learned it was. How they feasted me, and, when I came away, they loaded my canoe with provisions and clothing, and everything for my comfort. It was a time and place of wonderful joy. They seemed to forget everything else, and think only of the poor man whom I had brought back."

The hunter ceased, and Dr. Todd said, "Doesn't this make you think of the fifteenth chapter of Luke, where the man who lost one sheep left all the rest and sought it, and brought it home rejoicing; and of the teaching of our Saviour, that there is joy in heaven over one repenting, returning sinner?"

"O, yes; I have often compared the two, and though I don't suppose they ring bells and fire guns in that world, yet I have no doubt they have some way of making their joy known."—*Selected.*

## Mohammed, the Prophet of Arabia—No. 2

### Mohammed

THE great founder of the faith of Islam was born at Mecca in the month of April, in the year A. D. 569. He was of the illustrious tribe of Koreish, the members of which, from bare genealogical tables, borrowed probably from the Jews (Muir), endeavored to trace up, generation by generation, their stock to Abraham. By this means they even now seek to establish their right to the guardianship of the temple, and to the government of the city of Mecca, and to much of the revenue derived from the pilgrims.

Abdallah, the father of Mohammed, was the youngest of ten sons, and it is said of him that he was a perfect specimen of physical manhood. When twenty-five years of age, he was married to Amina, of a neighboring city. In the course of a year, she presented him with a son whom they named Mohammed, which means "praised." (Mahomet is the same name Europeanized.)

Many wonderful things concerning his infancy and prophetic of his future work are recited by devout Mohammedans. They would have us believe that as soon as he was born, he said, "Allah is great! There is no Allah but Allah, and I am his prophet." One day, while still a babe, he was playing with a few other children on the hills, when two heavenly visitants addressed him. One of them laid him gently on the ground, and put him to sleep; then he took out the child's heart, from which he squeezed the black drops

of original sin, and in their place put purity, faith, and courage.

The seal of prophecy, a rough, darkish-colored protuberance about the size of half a pigeon's egg, was placed upon him, between the shoulder-blades, at this time by the same angelic hands. This, by the faithful, was thought to be indisputable evidence of the prophetic gift; but unbelievers saw nothing in it more than an unsightly mole of abnormal size. Such are the stories told of the prophet's childhood.

When Mohammed was about six months old, his father Abdallah died; and at the early age of two years he was bereft of his mother also. A refuge was found for him with his grandfather; and when he died, Mohammed was taken into the household of his father's brother, Abu Talib, with whom he lived as a son for many years, tending to the flocks of goats on the tempest-swept mountains round about Mecca.

Authorities agree in ascribing to the youth of Mohammed a modesty of deportment and purity of manners rare among the people of Mecca. Endowed with a refined mind and delicate taste, reserved and meditative, he lived much within himself. The ponderings of his heart, as he conversed with nature on the rugged hills, helped to compensate for his lack of letters: he had received no schooling, and could neither read nor write. Respected and honored, he lived with his uncle until the age of twenty-five, when he enlisted in the service of Kadija, a wealthy woman and merchant of the city of Mecca.

This was an important event in the life of Mohammed; by it he was brought in contact with influences which directed the course of his future years. Kadija entrusted him with the charge of a caravan commissioned to proceed to Bostra in Syria, on the way to Damascus. The transactions of that busy mart, where the practised merchants of the East sought to overreach the simple Arabs, were ill suited to the tastes and habits of Mohammed; yet his natural sagacity and shrewdness carried him prosperously through the undertaking.

This visit is interesting, as it is probable that there, for the first time, he made the acquaintance of Christianity. From the Nestorian monks, he would learn many of those principles taught in the purer suras of the Koran, and many of his sayings which closely resemble the writings of the apostles. But the Christian church was rent with strifes and disputations which undoubtedly prevented the youthful mind from obtaining that clear view of the beauties of the gospel, which, had he seen, might have led to his conversion.

"Lamentable, indeed," writes the historian, "is the reflection that so small a portion of the fair form of Christianity was disclosed by the ecclesiastics and monks of Syria to the earnest inquirer; and that little, how altered and distorted! Instead of the simple majesty of the gospel,—as a revelation of God reconciling mankind to himself through his Son,—the sacred dogma of the trinity was forced upon the traveler, with the misleading and offensive zeal of Eutychian and Jacobite partizanship; and the worship of Mary exhibited in so gross a form as to leave the impression upon the mind of Mohammed that she was held to be a goddess, if not the third person and consort of the Deity. It must surely have been by such blasphemous extravagances that Mohammed was repelled from the true doctrine of Jesus as the Son of God, and led to regard him only as Jesus the son of Mary, the sole title by which he is spoken of in



the Koran. We may well mourn that the misnamed Catholicism of the empire thus grievously misled the master mind of the age, and through him, eventually, so great a part of the Eastern world."

#### His Marriage

To resume our story: Mohammed conducted his mistress's business with such wisdom and manifested such truthfulness and honesty in his dealings, as to completely win her heart, even though she was forty years of age and possessed of much wealth, and he was but twenty-five and poor. Through the good offices of a trusted friend, she made known to him the condition of her feelings, and an offer of marriage, which he immediately accepted. The union was a felicitous one. Mohammed was faithful to her as long as she lived, and never disturbed her peace by introducing a rival into the home, although plurality of wives was permitted by Arabian law, of which he took liberal advantage in later years. Kadija, in turn, blessed him with wealth and her implicit confidence, and was his faithful supporter and confidant during the earlier and unsuccessful years of his mission.

Six children were born to them; four girls, and two boys who died in childhood. The girls were named, Zeinab, Rockeya, Fatima, and Omn Kolthun. His marriage gave to Mohammed a higher social standing in Mecca, and also leisure for dreamy contemplation. A high resolve was gradually taking possession of him, a singleness of purpose; a determination to purge his city and country from the abomination of idol worship, and to re-establish the pure religion of their ancestors, Abraham and Ishmael. He would betake himself to a cave in the mountains, and remain for days brooding over the sins of his people, and the necessity for reform; then, re-entering the city, he would endeavor to arouse their consciences, and persuade them to turn from the error of their ways. He met with scant encouragement, and for some time Kadija, his wife, was the only one who believed in the divinity of his mission. She cheered him when he became depressed, encouraged him when he was tried, and soothed his wounded pride when insults and jeers were showered upon him.

At the age of forty, perhaps with the exception of his immediate family, his two adopted sons, and Abu-Bekr, he had made no converts, and there were few signs significant of success from which he could gather comfort or courage. The more susceptible among the citizens listened with some attention, but when pressed to throw in their lot with the inquirers, they would reply: "It is well enough for Jews and Christians to follow the purer faith thou speakest of. They, we know, had prophets from heaven. If to us also a prophet had been sent we should, doubtless, have followed his directions, and have been as devout and spiritual in our worship as they. Let us, therefore, be content with the light given us, and remain as we are."

Mohammed, no doubt, felt the force of this reasoning, and began to see in the flights of feelings, and the ecstatic dreams, and the contemplation of the joys of heaven and the terrors of hell, which occupied his mind while in the seclusion of the cave, evidences of inspiration. Bright visions of a united people abjuring their idolatry would rise before him; and faith and piety would yet reign throughout Arabia. Thus his mind was gradually prepared for the next step, an assumption of the prophetic robe, which made success possible, and placed in his hand a weapon which proved, finally, to be almost irresistible.

#### His Visions and Dreams

His first open vision occurred about this time. Mohammed had repaired to his favorite hills and cave, and was occupying his mind as usual in profound meditation. Presently he was accosted by a person of angelic form, who exclaimed, "O Mohammed! thou art the prophet of the Lord in truth, and I am Gabriel." The prophet hurried to his house to give the good news to the sympathetic Kadija, who reaverred her confidence in his calling, and then went to inform her neighbors. Much instruction was given to Mohammed at frequent intervals during the remaining years of his life, by means of trances and impressions and face-to-face conversations with Gabriel.

Now he could speak with authority, and command his doctrines as the voice of God. The lack had been supplied, and there was no longer any reason for doubt or disbelief. The words of Gabriel were repeated by him to his followers, and by them written or memorized, until the reign of Othman, who gathered the records together and compiled the Koran—that which is read or recited. Mohammedans believe in the plenary inspiration of their book, even of every word; for, they say, "The words are the very words of the angel Gabriel."

There can be no doubt as to Mohammed's sincerity during the earlier years of his work. He did not begin to exercise his calling in public until forty years of age, a time of life when most men have but little desire to embark in uncertain enterprises, unless they have reason to expect a quick and successful issue. Ten years Mohammed labored in travail, losing his property, social rank, and all the comforts and pleasures of life,—those things which are valued the more as the years of life go by. There were no present prospects of success to allure him on. His only hope of reward must have been centered in the rather carnal paradise so glowingly depicted by him to his friends.

That he was deceived is evident. True, his doctrines at first were comparatively pure; but immediately he assumed authority as the oracle of God, strange inconsistencies crept into his life and teachings. Simultaneously with the anxious desire to promote religion and virtue in the world, and to extinguish idolatry, there rose in him a tendency to self-indulgence, which quickly degenerated into open violation of social laws, and of the commonest obligations of self-restraint. When his actions were questioned, a vision or revelation was speedily forthcoming, releasing him from the rules of conduct he pronounced to be binding upon other men.

Possessing a kind and sympathetic heart, weeping with those that wept, he could yet gloat over the massacre of an entire tribe, and savagely consign an innocent babe to the fires of hell. After assuming the authority of the Most High, his whole career became marred by many wanton acts of cruelty and injustice, which show that, whether the revelations he received were real or fictitious, they certainly did not emanate from a source which recommends itself by its consistency and righteousness.

The doctrines of Islam were devised with consummate skill. To the Christian, Mohammed was a Christian; to the Jew, he became a Jew; to the idolater of Mecca, as a reformed worshiper of the Kaaba, until such time as he was able to unite the authority of the sword with that of prophecy; then he changed. He extirpated Jews, tolerated Christians, and compelled idolaters to conform.

GEORGE TEASDALE.





### The Shell Fence

**P**OSSIBLY no one thing in the southern part of the State of Florida has attracted wider attention, and created more wonderment, than the fence made of sea-shells laid in cement, which encloses on two sides a gentleman's residence in the city of St. Petersburg.

Possibly, too, no one thing in southern Florida has been more persistently snap-shotted than this fence. However, no small photograph can do justice to the work, and hence there was never obtained a satisfactory picture of the fence until Mr. E. W. Willa-

### A Truly Rich Millionaire

THE life of Charles N. Crittenton has just come to an end, at the age of seventy-six. Few men have filled their years with so much good for the world.

He began life as a poor farm boy in Jefferson County, New York. Then he spent two years as undertaker's assistant in New York City. Next, on a capital of sixty dollars, he became a pedler of druggists' sundries around the great city. So he progressed, in true American fashion, till he became a wholesale druggist, and a millionaire.

But his life had one great sorrow,—the death of his only child, Florence, at the age of four. She was her father's darling, and from that time he gave himself up to establishing memorials of her. These memorials were the Florence Crittenton homes for fallen girls and women. There are now seventy-three of them, reaching across the continent, besides some in



AN ARTISTIC FENCE MADE OF SEA-SHELLS

towski, an artist of this city, succeeded in obtaining the beautiful angle photograph which accompanies this article.

Still, almost perfect as this picture is, it yet fails to convey clearly to the eye the charm of detail and perspective one obtains by a personal inspection of the structure.

The framework is of wood and iron. Over this material was placed a coat of cement and sand, and in this thousands of sea-shells, stones, and curios were pressed in rosettes, garlands, wreaths, and groups, producing a charming effect. Countless shells are thus embedded, and though the tropical sun of Florida has bleached out the blues, browns, blacks, purples, and yellows that originally shone out upon their surfaces, in stripes and bands and waves of gorgeous coloring, yet now, bleached as they are, white as the snowflakes, they are still charming in the contrast which they present to the greens of the climbing vines and the many-colored blooms of the tropical plants which surround them.

W. S. CHAPMAN.

China and Japan. How many thousands of wretched lives they have pulled from the pit and restored to happiness and usefulness only the recording angel knows.—*Christian Endeavor World*.

### Formic Acid for Dyeing

FORMIC ACID, which has become a formidable competitor of acetic acid in the dyeing trade of Germany, is found in a natural state in ants, caterpillars, leaves of fir and pine trees, and in the common nettle. It also forms itself in a distillation of sugar, starch, and tartaric acid. It is extracted commercially by heating crystallized oxalic acid with glycerin, from which it is withdrawn by means of distillation.

Although chemically pure formic acid is used in small quantities for medical purposes, and to some extent in the manufacture of fruit essences, its chief commercial application is in the dyeing and tanning trades, in which its corrosive effect is of great value. For dyeing purposes it is now substituted where formerly thirty-per-cent acetic acid was used. It gives to mercerized cotton the rustling effect of silk, and in silk trades it is used advantageously to produce the sheen.—*Popular Mechanics*.

"THE most successful toilers are those who cheerfully take up the work of serving God in little things."



## Incidents About Famous People

## "Stick!"

I SAW Miss Willard for the first time when she came to Wellesley College in 1879 or 1880. Two points made in her address have been vivid in my own mind ever since, and I can give no better words for young people than through their repetition.

In referring to the familiar comparison of the liquor traffic to an incoming sea, and the work of temperance societies to the dikes of Holland, she said: "I was speaking of this once on a time, and I noticed that a sailor lad in the audience was listening intently. When I finished, he rose, and, with his clear blue eyes looking steadily into mine, he said, 'Miss, I'm nothing in the world but a cobble-stone, but put me in the wall anywhere, and I'll stick!'"

At the close of the address, seeming to gather the girls of the college to her heart as if they had been those of her own college in Evanston, she said: "Girls, aren't you glad you're alive now? And aren't you glad you weren't alive till lately?"

I believe these are the messages she would have for the young people of to-day: "It is *your* age; the best time in all the world's history is yours. Take up its responsibilities, find your place in the wall that opposes all that is false and wrong, however tremendous may be the odds, and, being in place, *stick!*"—*Alice M. Guernsey, in Christian Endeavor World.*

## Jenny Lind's Triumph Over Hate

Jenny Lind and Grisi were singing at rival theaters in London in the forties. Everybody went to hear them alternately — parties one evening hearing Grisi in "Norma," and the following evening hearing Jenny Lind in "Casta Diva."

Queen Victoria thought it was unfortunate that they could not be together, and, hoping to make them friends, invited both to appear at a court concert. Of course they accepted the invitation, and the queen greeted them very warmly. Inasmuch as she was the younger in fame, as well as in years, Jenny Lind was selected to sing first, and leave the final applause to her elder artist rival.

The Swedish nightingale came forward smiling upon her august audience, when she happened to glance at Grisi. The malignant sneer of hatred and contempt which she saw depicted before her chilled Jenny Lind, frightened her, and she almost fainted. She lost her courage, her voice trembled, everything grew black before her, but by a tremendous effort she followed the accompanist half-heartedly to the end of her aria. Her effort was greeted with silence, painful silence — the silence that told of failure. On Grisi's face she caught a triumphant expression, and she instantly realized all that failure before royalty meant.

Then, like an inspiration, there seemed to come to her a voice as from Heaven, saying, "Sing one of your old songs in your own language," and she walked to the accompanist, who had just finished, and asked him to let her sit before the piano.

Very softly and gently her white fingers wandered over the keys in a gentle prelude, and then she sang. It was a little prayer that she had loved as a child, and she had learned it from her mother. She had not thought of it for years, but it came to her then. As she sang, she was no longer in the presence of royalty, but singing to loving friends in her fatherland. She was a little girl with mother near, and she was in

the old cottage. She sang with all the abandon of childhood. No one present had ever heard of the prayer.

Softly, at first, the plaintive notes floated on the air, swelling louder and richer every moment. The singer seemed to be throwing her whole soul into the weird, thrilling, plaintive prayer. Gradually the song died away softly, and ended in a sob.

Again there was silence — the silence of admiring wonder. The audience sat spellbound. Jenny Lind at last lifted her sweet blue eyes to look at the scornful face that had so disconcerted her at first. But there was no fierce expression now. Instead, tears glistened on the long black eyelashes. The audience had seen the first glance, and they saw the present dramatic situation.

After a moment, with the impulsiveness of a child of the tropics, Grisi crossed the stage to Jenny Lind's side, threw her arms around her and kissed her warmly, utterly regardless of the distinguished audience. Queen Victoria heartily led the applause.

The little prayer had triumphed over hatred, and ever afterward Grisi and Jenny Lind were most loving friends.—*Smith D. Fry, in Ladies' Home Journal.*

## Lost in Her Song

'Twas a night in June in the year 1896. I stood in the top-most gallery of Royal Albert Hall, the finest concert hall in England, and looked down upon the many thousands in the vast auditorium. What rare attraction had so filled the great hall that late comers found only standing room?

Madame Adelina Patti, the most noted living singer and in some respects the most wonderful singer of modern times, was to sing that night. She has sung before all the royal families of Europe, and after nearly a half century of public singing still draws the crowds as no other singer. What can be the secret of her marvelous success in her chosen life-work?

The singers are so far from me that I can not without a glass distinguish Madame Patti from the other singers in her concert company. Now she sings difficult Italian music, and her voice is wonderfully flexible and bird-like, clear and marvelously penetrating. But *this* is not the secret. Listen! I hear the opening bars of "Home, Sweet Home;" the piano is faint, so far is it away, but a deathlike silence has fallen upon the vast throng. I fear I shall not hear the singer; I strain my ears intently listening. Ah, yes, I *can* hear, so slow and soft, like a spirit voice,—

"Mid pleasures and palaces though we may roam,  
Be it ever so humble —"

The hall fades from sight, the brilliant lights vanish. I see no more the great fashionable crowd. I forget that I am listening to the greatest singer in the world. Only a dream whisper, silver clear, yet faint and sweet and far away: "*Home, home, sweet, sweet home.*" I am borne swiftly across the wide sea that has for years separated me from the land of my birth. The years of manhood vanish. I am a child again. I see once more the dear old home — the old brown farmhouse in Iowa. The old orchard is here. I am swinging carelessly and free with my dear little brother under the old oak tree. I hear the sweet voices of my sisters; I see my father, so true and good; and O, I see my mother's dear face, full of tenderest, sweetest love! *She* is singing, and her voice comes to me as an angel's. Scarcely had I dared hope to see my



home again. Yet *now* truly I see it all clear and bright,—the blessed innocence of childhood, the sweet, free country air; yes, I hear the sweet music of gentle breezes whispering through the trees and over the waving grain—the dreamy hum of nature. Ah! it is too sweet to last. Almost with a shock I awake. I hear the last echoes of the piano notes. The singer is retiring, and the crowd, awakening from the wondrous spell, is beginning to applaud.

The vision was mine, yet not mine alone. There are tears in the eyes of many whose faces were weary and hardened. They, too, have seen the dear old home, and lived over again the dear dead days of childhood; and to many has come the longing for the Heavenly Father's home.

Truly Madame Patti is a great singer. Now I know the secret of her magic power. What is it?—*She went out of sight and hearing*, behind her great art, her subject. Though born, and through the early days of childhood living, in poverty, she had been brought before the great, yea, even the crowned heads of the world through her wondrous talent of song. Truly she has roamed "mid pleasures and palaces," yet to-night her true heart returns in memory to early days. Forgetful of the years of fame, the tender visions of her childhood's home ["be it ever so humble"] bring tears to her own eyes—eyes that see not the great throng of the wealthy and noble before her. Her heart sings, she sees her own childhood's humble home. We, therefore, behold our own, and forget the singer and all else. Our heart hears not the singer, but the song; we see not Madame Patti, but *home*, dear, sweet home.

This is true art. This is inspiration. This is divine talent. *Keep self out of sight*. Let your glorious work, your calling, however humble, appear; be unconscious of self and of selfish desire to be seen, to be applauded, to grasp, to seize for self, and you will succeed. Die to self. Let God be seen in you. Live to love, for the good you may do, the blessing you may be, and you shall have a *home*, a "sweet" and everlasting home, in the Father's house of many mansions.

J. S. WASHBURN.

#### If Mother Were Alive

Nothing said in praise of the late Mr. Cleveland reflects more credit than does the following letter to his brother, written on the eve of Mr. Cleveland's election as governor of New York State:—

"I have just voted, and I sit here in my office alone. If mother were alive, I should be writing to her, and I feel as if it were time I was writing to some one who will believe what I write. I have for some time been in the atmosphere of certain success, so that I have been sure that I should assume the duties of the high office for which I have been named. I have tried hard in the face of this fact properly to appreciate the responsibilities that will rest upon me; and they are much—too much—underestimated. But the thought that has troubled me is: Can I perform my duties, and in such a manner as to do some good to the people of the State? I know there is room for it, and I know that I am sincere and honest in my desire to do well; but the question is whether I know enough to accomplish what I desire.

"In point of fact, I will tell you, first of all others, the policy I intend to adopt, and that is to make the matter a business engagement between the people and myself, in which the obligation on my side is to per-

form the duties assigned me with an eye single to the interest of the people, with no idea of re-election or of any high political preferment, but be very thankful and happy if I serve one term as the people's governor. Do you know that if mother were alive, I should feel so much safer! I have always thought her prayers had much to do in my success. I shall expect you to help me in that way."—*Success*.

#### Soul Travail

A LITTLE lake so blue, a little field so green,  
A wealth of sunshine, and a wood wherein to roam,  
Time to lie still and watch the molten star,—  
This is the boon I crave. Meseems would come  
The hush of God's great heaven, where the angels are,  
And brood o'er such a place; and all things mean,  
The welter of ambitions and the spume of hate,  
Would find the way thereto swept with the flaming sword.  
But now the red sun leers upon a field of spoil,  
Encrimsoned swords seek hiding but in gaping wounds,  
And all the world heeds nothing but the battle word.  
"Peace, peace!" I cry, and the slogan's roar responds.  
"Quiet, ah, but a little time!"—and a leering face thrusts in.  
Did I create this hellish strife, this monstrous moil?  
Ah, Soul, for such a query thou wert born too late:  
The serpent coiled, and spake, and there was sin;  
And now, the world for gage, we, foot to foot,  
Must fight the age-old battle of the universe.  
Where heroes fell, let heroes stand!  
Clang, battle-ax! and clash, brand!  
Uplift thy soul in valor; let thy hand  
Fail not in stroke, in better fare or worse;  
Nor faint thy heart for carnage nor for bruit.  
Beyond, beyond, there gleam the gates of pearl!  
Beyond, the saffron and the sapphire and the jasper glow!  
Beyond, as o'er thee banners wave that never furl,  
Yea, Soul, eternal banners of celestial lights.  
There is the paradise thy every thought invites;  
There wait the quiet pleasures that the ransomed know;  
And nature, mute to us, there joins the thrilling choir,  
And all the voice of all the world hymns forth the melody.  
There heaven's calm is beckoned by the angel's lyre;  
And there the soul's great sigh is hushed in nature's symphony:  
The little lakes so blue; the broad, broad fields so green;  
The seven-times relumined sun on wildwood's verdant sheen;  
Not time, but that broad stretch we call eternity,—  
O Soul, the idyl follows: beat thy epic now in fire.

A. W. SPAULDING.

#### Write It Out

OFTEN in the course of conversation and in reading, there comes to the mind a new thought; that is, it may be a new thought to us. It sets going in our minds a train of thought and study which impresses us. It may help us much in our own lives. If we mention it to others, we may find that to them it is not new; it may have helped them in the past. But whether it appeals to them or not, it is helpful to us to pass it on.

While it is well to speak of these good things as they come to us, there is every probability that other things will crowd them from the mind. Why not write out the good thought? Make it brief, yet not hurried or garbled. Do it just for the good it will do you. Do it, then, in a way that will appeal to you as helpful. To have a book for such things, and then use it—make yourself use it—must be profitable.

One thing more. Pass the good things along all you can, but do not expect that every one will see in them all that you see. If you read a good paragraph to a friend, and he does not show any special interest, be sweet just the same; and save it for another. If it is very good,—you are sure it is,—you might submit it to some paper. Then again, do not be disappointed if it comes back, or if it finds its way into the editorial waste-basket. Everything which is written can not be published. Everything which is written is not worth publishing. But it will be helpful to the writer.

MAX HILL.



# CHILDREN'S PAGE

## Reform Spelling

THERE is a farmer who is YY's  
 Enough to take his EE's  
 And study with his II's  
 And think of what he CC's.  
 He hears the chatter of the JJ's  
 As they each other TT's,  
 And CC's that when a tree DK's,  
 It makes a home for BB's.  
 A yoke of oxen he will UU's,  
 With many haws and GG's,  
 And their mistakes he will XQQ's  
 When plowing for his PP's.  
 He little buys, but much he sells;  
 And therefore little OO's;  
 And when he hoes his soil by spells,  
 He also soils his hose.

— Bulletin, Winona Technical Institute.

## A Change in the Usual Christmas Program

### A True Story

"I DON'T think it's fair, so I don't!" said Estelle Rhoades to a little knot of her schoolmates as they stood around the old box-stove in the country schoolhouse on the corner the morning before Christmas.

"What is it you think isn't fair?" asked Endora Reed, who had opened the door just in time to hear the remark of her little friend.

"Why, for us to make the teacher treat the school to-morrow," replied Estelle. "He is never well, mother said so last night; and you know he always looks pale and tired. And just think how many little children he has at home to get things for! Let's treat him instead of asking him to treat us."

"I don't know about that," said Endora's brother Charley. "Our teachers always have treated us, and I don't see why we should let Mr. McLaren off. He gets his pay for teaching."

"Not very big pay, Charley Reed," said Frank Ryerson. "You wouldn't think twenty dollars much if you had a home and everything to buy as he has. Why, your father paid ten dollars for a pair of fine boots and fifteen dollars for an every-day suit of clothes only the other day. How long would three twenties last at that rate?"

"I dess it would take it all to get the dwesses," said little Ida Chaplin; "tause mama paid twenty-five cents a yard for my new blue calico dwess."

At this the children all laughed, Ida with the rest; but Estelle, sweet, thoughtful Estelle, said: "Say, boys, do you know what I've been thinking about? Our folks all have such nice Bellflower apples this year, and Mr. McLaren hasn't any. He likes them better than oranges and bananas. We can each of us bring him some of them. What do you say? Be quick, for there he comes now."

"Hurrah for Estelle! She's all right. Of course we will bring the apples. It will be lots more fun than it would be to bar the teacher out," said Melvin Ryerson; and all promised to be on hand early the next morning so they could hide their apples before the teacher came.

Then they all hurried to their seats, and were ready to begin work by the time Mr. McLaren came in. This was something unusual, but he was tired out with his long walk from town, and though his curiosity was excited, he soon forgot all about it in the weary round of lessons.

But such a time as the children had that night when they reached home! "O mother! mother! we're going to treat the teacher to-morrow. May we have some Bellflowers to take? We're all to take Bellflowers; Estelle said we should." "Mother, where's the little basket? May we have it to take some apples in to the teacher?" were the excited exclamations heard in every home.

And of course the result was satisfactory, for the next morning there was a great scampering to get the chores done and be off with their precious loads of fruit, that they might reach the schoolhouse, and have their arrangements all made before their teacher came. When there, it was at first proposed that they delay giving their treat until noon, but the little ones could not be persuaded



A GROUP OF KOREAN CHILDREN

to wait; they were too eager for the fun.

Frank and his brother Melvin had brought a grain sack pretty well filled, and Estelle said: "Cousin Frank, when the teacher comes and sits down by the stove to warm, you take your apples to him first, then we will all bring ours, and pour them into this other sack."

"All right," said Frank. "Hide your apples behind your desks, and all be as still as mice."

Soon Mr. McLaren came and found, to his surprise, that the door was not bolted. What could it mean? He walked in, and was greeted with "A Happy Christmas to you, Mr. McLaren!" but there was no after-shout of, "You must treat us, teacher, or we will turn you out! You must treat us, teacher, or we will turn you out!"

He had dreaded coming, fearing the door would be locked,—as was the custom in the early days of the pioneers,—and he be compelled to take the long walk back to town for the usual treat of fruit, nuts, and candies. He was surprised, but took his seat, and when warm, was about to call the school to order. This was the crucial moment. "Please wait a few moments, teacher," said Estelle. "It is Christmas morning, you know. Now Frank, come!"



Frank stepped out laughing, dragging his sack after him, and setting it down at the teacher's feet, said: "Permit me to treat you, Mr. McLaren. Merry Christmas, sir!"

"And here's our treat for you," said Omri, Charley, and Endora Reed, bringing forward a large market-basket full of rosy-cheeked apples.

"And ours, too," shouted Carlton, Nelson, and Shannon Rhoades, Estelle's brothers, as they took Charley's place with another basket, heaped up and running over.

"Christmas all the year round, Mr. McLaren!" called out Erasmus Chaplin, as he marched up with a pailful of the finest apples in the lot, his brother Jesse and his sisters Ida and Eda sharing in the fun.

"A jolly day to you, sir!" said the merry McGuires, as they pressed forward with a generous supply of the luscious fruit.

The happy tears trickled down the teacher's pale cheeks. "I thank you, children, I thank you," he said. "May God bless you, and make you as happy as you have made me. This is the only merry Christmas I have had for years."

"And the very merriest we have ever had. The good Book is right when it says, 'It is more blessed to give than to receive,'" said Libbie Spayde.

"And we are to have more fun yet," said Frank Ryerson. "You are to let school out early, Mr. McLaren, for father is coming to take you home, and all who can are to get into the big sled and go home with you. He said you couldn't carry the apples, and he wanted to give us a ride anyhow."

All enjoyed the ride, the little McLaren boys fairly danced at sight of the apples, the mother was pleased, and the whole crowd happy with a happiness they had never felt before, and all because the gentle Estelle had caught the true meaning of Christmas, and had caused its beneficent influence to pervade the whole school.

S. ROXANA WINCE.

### Unique Business Principles

ONE of the earliest of my remembrances of things outside of the immediate family circle, is a conversation between two horse buyers, which I overheard. The men stood in the street as they talked, and as I was such a small lad, no attention was paid to me; but "little pitchers have big ears," and many times since have I thought of their words.

One said, "George — has a horse I want to buy." The other said, "How much does he ask for it?" The first replied, "He wants one hundred seventy-five dollars. I offered him one hundred fifty dollars." The second man spoke again, and said, "If you want that horse, you may just as well pay his price first as last, for you could not buy it for one hundred seventy-four dollars and ninety-nine cents, and if you offered him two hundred dollars, he would not take it."

Without reasoning why I did so, I admired George —. Instinctively I felt that he was a man out of the ordinary. Since coming to maturer years, I am convinced that in his attitude was an illustration of the difference between, what for lack of a better way of expressing it, I may call, active and passive Christianity. Many men there are who would not accept a cent less than the price they had asked, but how few there are who would not take more if they could get it!

Another instance I recall. A man had done some work for George —, and had been paid the price

which had been agreed upon previously. After starting toward his home, he heard his name called. Upon going back, Mr. — said to him, "David, I wish to pay you a little more." "But," said David, "you have already given me the amount that we named in our agreement." Mr. — replied, "Yes, I know that, but it is worth more, and here is five dollars which I wish you to take."

If all the professed children of God would be more careful to show Christ in their business relations, more scoffers would be turned to the service of God.

H. H. VOTAW.

### Full Consecration

(Prov. 23:26)

IF Christ doth not possess the heart,  
We're walking in the carnal way.  
He's not content with just a part,  
He wants the whole the livelong day,—

The time, the talents, and the tongue,  
Affections, aspirations, all.  
O, let's begin while we are young,  
And gladly heed his gracious call!

We will exalt that precious One  
Who gives his blessing to the youth,  
The Christ, beloved and begotten Son;  
He is the way, the life, the truth.

S. O. JAMES.

### Lessons

THEY say that the mocking-bird right in the night  
Teaches his children to sing!  
If mother should do that, wouldn't it be  
Too funny for anything?  
I'd sit up in bed in my little white gown  
And sing, like the birdies, the scales up and down!

They say when the mother bird thinks it is time  
For her babies to walk all alone,  
She pushes them out of the nest one by one,  
Right out of their dear little home!  
If my mother did that to me, wouldn't I  
Just sit there and cry and cry and cry!

I suppose they all know just the best way to do,  
The birdies' dear parents and mine,  
No matter how funny it may seem to us,  
We ought to obey every time,  
For mothers and fathers are older than we,  
And they ought to know best, don't you see?

—Harriet Crocker LeRoy, in *Youth's Companion*.

### A Squirrel's Ferry-Boat

WHEN I was a child staying with my uncle, a country doctor who lived in a high-perched village in the Pyrenees, he would sometimes take me with him on his mountain journeys to see his patients, and one day as we were passing along the bank of a stream, my uncle caught me by the hand, saying: "Keep still, little man; watch, and you shall see a sight that few can boast of having seen." I looked in the direction my uncle pointed, and saw, some fifty paces from us, a squirrel running to and fro, on the bank, apparently very anxious and full of business. "Wait a bit," said my uncle, "we will let him have what he wants," and with as little noise as possible he broke off from a neighboring tree a slip of bark, and laid it gently on the water. The stream, which was here not at all rapid, carried it toward the squirrel, and as soon as it came opposite to him, with a graceful bound he alighted on this frail ferry-boat, which floated on with its passenger. Hoisting his magnificent tail by way of sail, the squirrel steered his light craft toward the opposite shore, then with one more leap he came safely to land again, and bounded away.—*Selected*.





M. E. KERN

MATILDA ERICKSON

Secretary

Corresponding Secretary

## Society Studies in Bible Doctrines

### Lesson VIII—Righteousness by Faith

**SYNOPSIS.**—All have sinned, and therefore forfeited eternal life. No good works which we can perform can help us out of this lost condition. The law only condemns us, thus leading us to a knowledge of our need of justification. Jesus is offered as the only way of salvation for all men. He made an atonement for our sins, and by a life of obedience made it possible for us to keep God's law. We are justified from our sins by believing in him, and accepting these provisions. The righteousness of Christ being imputed to us, the law then witnesses to the fact, and by constantly yielding to God we may have his law written in the heart, and may live in obedience to him.

#### Questions

1. What is the natural condition of all men? **Rom. 3: 23; 5: 19**, first clause.
2. From what does this condition bar us? **1 Cor. 6: 9**, first clause.
3. Being sinners by nature, what ability has man to yield obedience to the law of God? **Rom. 7: 14, 15**.
4. What, however, have many tried to do? **Rom. 10: 3**.
5. What do such efforts at self-justification avail? **Rom. 3: 20**, first clause; **Titus 3: 5**; **Isa. 64: 6**.
6. What, then, is the purpose of the law? **Rom. 3: 20**, last clause; **Gal. 3: 24**.
7. What great provision has therefore been made? **1 Peter 2: 24; Rom. 8: 3, 4**.
8. How are the benefits of these provisions obtained? **Rom. 5: 1**; **Heb. 11: 6**.
9. When we have by faith accepted God's gift of righteousness, what witnesses to it? **Rom. 3: 21, 22**.
10. Having had the righteousness of God imputed to us for the sins of the past, how are we to live in conformity to his will? **Rom. 1: 17**, last clause; **Col. 2: 6**.
11. What does this necessitate? **Rom. 6: 16**.
12. What has God promised when we yield all to him? **Heb. 8: 10**.
13. What, then, will be a living experience? **Gal. 2: 20**.

#### Notes

8. Faith is that act of the mind which fully believes the word of another, and acts upon that word as if he had just seen its demonstration. It is the basis of all knowledge. The little child could never learn to read did he not take by faith the word of the teacher that "A" is "A," and so with all letters and their combinations into words. No more can the one who desires to follow Christ learn the way unless he believes that word of his, "Him that cometh to me I will in no wise cast out," and likewise all his words. As the little child's belief in the words of his teacher is the gateway to earthly knowledge, so the young Christian's belief in the simple teachings of Christ is the open way to "the depth of the riches both of the wisdom and knowledge of God."

10. There is an imputed righteousness for past sins, and an imparted righteousness for the present. "The Saviour's life of obedience maintained the claims of

the law; it proved that the law could be kept in humanity, and showed the excellence of character that obedience would develop."—"Desire of Ages," pages 309.

## Missionary Volunteer Reading Course No. 3

### Outline XII—"The Moslem World," pages 85-107

#### Notes

**MOSLEM PEOPLES.**—"The Turks of Turkey comprise every race that has ever lived within its territory and has accepted Islam. As the people of the different races embrace Islam, they come at once into the Mohammedan body, and are in a large measure unified with it by the common customs imposed upon them through the government and by their religion. These assimilated races marry and intermarry, so that to-day, outside of Arabia, where the race has been kept more free from mixture, it is difficult to find among the Turks a clear racial type." "The Turks alone could hold office, serve in the army, collect the taxes, and control affairs."

"The Druses of Syria, the Kurds in eastern Turkey, and the Albanians of Macedonia were reckoned as Mohammedans by their rulers. As these people had few religious convictions of any kind, and as the Mohammedan yoke placed upon them did not seem heavy, they fell in with the idea in so far as it seemed to conserve their interests to do so." "Few of the Kurds are good Moslems. They do not hesitate to put out of the way a Turkish tax-collector who makes himself obnoxious. The fact that he is a brother Moslem interposes no obstacle. Many of them observe few of the rites and customs of Islam, and one tribe, at least, living along the upper waters of the Euphrates openly declares that it is not Mohammedan. The writer, in conversation with a leading man of that tribe, said, 'You are a Mohammedan.' With great indignation he spat into the air, and, beating upon his breast, he said, 'I am a Kurd; Moslems are dogs.'"

"It is sufficient to say that all these divergent, crude, and often hostile races, each with a religion differing from that of all others, together constitute the people of the Turkish empire. The dominating class is the Turk, representing the Mohammedan faith, but far from harmonious even among themselves, except as they are practically united in a common hatred of the Christians and in a common purpose to keep them from gaining supremacy in wealth, number, intelligence, or influence."—James L. Barton, in "Day-break in Turkey."

Ali, a cousin of Mohammed, found favor in the eyes of the prophet. Mohammed adopted and educated the young man, and later made him his son-in-law. While yet a boy, Ali declared his adhesion to the cause of Mohammed, and as the latter had no sons of his own, it seemed that Ali would become the recognized head of Islamism when Mohammed should die. But not so. Abu-Bekr, Omar, and Othman occupied the position before Ali. This was doubtless chiefly due to the influence of one of Mohammed's widows who was a bitter enemy of Ali. In 656, however, Othman was murdered, and Ali assumed the title of caliph; but soon an unsuccessful battle hurled him from the seat of honor, and when he attempted to reclaim the title in 661, he was assassinated.

The question of Ali's right to succeed to the caliphate is an article of faith which has divided the Mohammedan world into two great sects. The Sunnis deny



his right, and the Shiahhs affirm it. Thus the Turks, who are mostly Sunnis, abhor Ali; while the Persians, being mostly Shiahhs, honor him second only to the prophet, and celebrate the anniversary of his martyrdom.

## Junior Reading Course No. 2

### Outline XII — Bible Selections on the Life of Elisha

#### Notes and Suggestions

READ 1 Kings 19:16-21; 2 Kings, chapters 2-7; 13:14-21.

#### Test Questions

How was Elisha called to take up Elijah's work? Why did Elijah choose Elisha? What request did Elisha make before God took Elijah to heaven? Why was it granted? Who first noticed that Elisha had the power of Elijah? What did Elisha do for Jericho? What happened when he passed through Bethel? How does this show that God would have us respect his servants? What two things did Jehoshaphat say about Elisha? When the Shunammite became acquainted with Elisha, what did she say of him? How did Elisha feed the one hundred men? Where is Damascus? How did the little maid in Naaman's home help him to learn of the true God? Why was Naaman slow in doing as Elisha suggested? What in 2 Kings 6 shows that the school of the prophets had become larger? How did Elisha treat the Syrians whom he took captives? What prophecy did Elisha make when there was a great famine in Samaria? How was it fulfilled? Who was king in Israel when Elisha died? Tell about his visit to Elisha. What remarkable thing happened when the Moabites tried to bury a man in Elisha's sepulcher?

#### Exercises

Each of the following words suggests a miracle performed by Elisha. Tell what the miracle was, and why you think he performed it: river; salt; ditches; vessels; child; pottage; loaves; captain; ax; eyes; blindness.

As you read the chapters, make a note of each place Elisha visits. Then locate as many of these places as possible on the map.

### Another Young People's Missionary Volunteer Society Formed

On Friday evening, November 5, a Young People's Missionary Volunteer Society was organized, of eighteen members, at the Nashville Sanitarium. The class is composed of nurses who, notwithstanding their regular studies, have decided to take the reading course. They are also planning to do active Christian Help work in the homes of the people in the surrounding district. Prayer bands will also be organized. We had a pleasant time talking over the plans outlined by the departmental leaders at Washington, D. C. Our work is growing among our young people. This is encouraging. In union there is strength, and we need the help of every one of our youth. They are all needed to fight the battles and gain the victories. Let us bear up our young people before the throne of grace, and pray that they may be kept in the hour of temptation, and that God will send his angels to take charge of them and keep them in all his ways.

MRS. W. M. CROTHERS.



### The Judgment — No. 2

#### The First to Be Judged

THOSE who have become Christ's have their names written in the book of life. Luke 10:17-20; Phil. 4:3.

The judgment begins with those who have thus made a start in the service of Christ. 1 Peter 4:17.

Those who overcome will have their *sins* blotted out, and their names retained in the book of life. Acts 3:19; Rev. 3:5.

The Lord has promised that these shall be his when he makes up his jewels, and they shall sit down with him in his throne. Mal. 3:16, 17; Rev. 3:21.

Those who do not overcome will have their *names* blotted from the book of life. Ex. 32:32, 33; Rev. 22:19.

Those who have rejected God's grace, and thus have failed, will be cast into the lake of fire. Rev. 20:15.

#### The Standard of Judgment

The ten commandments are the standard by which all are judged. James 2:10-12.

In the judgment scene, special attention is called to the ark which contains the law. Rev. 11:18, 19.

#### The Witnesses

The angels are ever about the righteous, and are fully acquainted with their acts. Ps. 34:7.

In the judgment as presented to Daniel, there are many angels round about the throne. Dan. 7:10. These may act as witnesses.

#### The Jury

When Christ was raised from the dead, some of the saints were raised also. Matt. 27:50-53.

It is evidently these resurrected ones that Christ took with him when he ascended. Eph. 4:8, margin.

Afterward the prophet beholds just such a class, acting perhaps as a representative jury from every kindred, and tongue, and people, and nation. Rev. 4:2-4; 5:8, 9.

#### The Advocate

Those who have confessed their sins, have opened them up before God, and they have gone beforehand to judgment. 1 Tim. 5:24.

For all such, the righteousness of Christ is given, and he stands as their advocate. 1 John 2:1; Heb. 9:24.

Unlike earthly advocates, Christ not only pleads our cases, but has borne the sentence of death, which otherwise would rest upon us. He, as our substitute, was made to be sin for us, that we, receiving his righteousness in exchange, might become the righteousness of God in him. 2 Cor. 5:21.

Thus when death would be our lot, he lifts his hands, which were pierced in the place of ours, and says, I have graven them upon the palms of my hands. Isa. 49:16.

#### The Investigation Finished

When the investigative judgment is finished, Christ will say, "He that is unjust, let him be unjust still: (Concluded on page fifteen)"





## II—Last Day of the Feast; Jesus Forgives the Sinful Woman

(January 8)

LESSON SCRIPTURE: John 7:37 to 8:11.

MEMORY VERSE: "Blessed are the pure in heart: for they shall see God." Matt. 5:8.

### The Lesson Story

1. On the last day of the feast of tabernacles there was always a special service held in the temple in remembrance of the smiting of the rock in the wilderness when the people thirsted. This was to teach the lesson that Christ is the living Rock, smitten for all the people. On this last day of the feast, Jesus said: "If any man thirst, let him come unto me, and drink."

2. Many hundred years before, Moses had said, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me." Many of the people who heard Jesus, declared, "Of a truth this is the Prophet. Others said, This is the Christ;" that is, the one whom God had promised to send to the world.

3. "But some said, Shall Christ come out of Galilee? Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem where David was?" These people seem not to have known that Jesus was indeed of the family of David, and was born at Bethlehem, though he afterward lived in Galilee—"So there was a division among the people because of him. And some of them would have taken him; . . . but no man laid hands on him."

4. The officers who had been sent to seize Jesus returned without him. "Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? The officers answered, Never man spake like this man. Then answered them the Pharisees, Are ye also deceived? Have any of the rulers or of the Pharisees believed on him?" The Jewish leaders claimed to know better what was right than did any one else; and they treated with contempt any who did not do as they taught.

5. When these wicked leaders were speaking against Jesus, "Nicodemus saith unto them (he that came to Jesus by night, being one of them), Doth our law judge any man, before it hear him, and know what he doeth? They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet." They said this in ridicule, because they regarded the people of Galilee as inferior to themselves. But with Nicodemus present the other Pharisees were afraid to continue their efforts to harm Jesus; "and every man went unto his own house."

6. "Jesus went unto the Mount of Olives. And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them." The scribes and Pharisees brought to him there a woman found guilty of sin, and said to him, "Moses in the law commanded us, that such should be stoned: but what sayest thou?"

7. "This they said, tempting him, that they might have to accuse him. But Jesus stooped down and with his finger wrote on the ground as though he heard

them not. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground."

8. When these men looked down and saw what Jesus was writing, each of them beheld there in the dust a record of his own secret sins; and in shame and fear they, "being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst."

9. If Jesus had answered their question by advising them to have pity for the woman, and not stone her, they would have charged him with teaching contrary to the law of God; and if he had said they ought to stone her, they would have accused him before the Roman rulers of setting himself up as a judge in opposition to them. The Saviour was able to answer in such a way that no fault could be found with him.

10. In the judgment, all whose sins are not repented of and forgiven, will see the record of them, and will be far more ashamed and terrified than were these Jews; but those our memory verse tells of, will be happy to be in the presence of God's glory.

11. "When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more."

### Questions

1. What was held on the last day of the feast of tabernacles? What experience did this commemorate? What lesson was this intended to teach? What did Jesus now invite the people to do? What was the "living water" that he offered them? Who would receive it? John 7:37.

2. What had Moses said many years before? Deut. 18:15. Whom did many of the people believe Jesus to be? John 7:40, 41.

3. What reason did some give for not believing that he was the Saviour whom God had promised to send? Verses 41, 42. Of what family was Jesus? Matt. 1:1. Where was he born? Matt. 2:1. What was thus caused among the people? What did some desire to do? John 7:43, 44.

4. On what errand had the chief priests and Pharisees sent officers? John 7:32. When these officers returned, what question did the priests and Pharisees ask them? How did they reply? What then did the Pharisees ask in ridicule? How did they regard all who were not of their number? Verses 45-49.

5. When the leading Jews condemned Jesus, who spoke in his defense? In what respect were those men acting unlawfully? Instead of confessing their wrong, how did they answer Nicodemus? How did the Jewish leaders regard the people of Galilee? Not daring to say more against Jesus in the presence of Nicodemus, what did they do? Verses 50-53.

6. Where did Jesus go? The next morning to what place did he return? Who came to him there? How did the Saviour employ the time? Who was brought to him? By whom was she brought? What question did these men ask him in reference to the woman? John 8:1-5.

7. Instead of answering their question, what did Jesus do? When they continued to ask him, how did



he reply? What did he still do afterward? Verses 6-8.

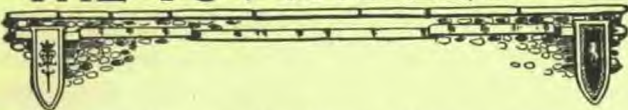
8. What did Jesus write? How did the men who had accused the woman, then feel? What did they then do? Who only was left with Jesus? Verse 9.

9. How would these men have accused Jesus if he had advised them to show pity for the woman? What would they have done if he had told them to do as Moses commanded?

10. In the judgment, who will be like those Jews? Who will be happy then? Memory verse.

11. When the scribes and Pharisees were gone, what questions did the Saviour ask the sinful woman? How did she reply? Then what did he say to her? Verses 10, 11. To whom does he say the same words?

## THE YOUTH'S LESSON



### II—Last Day of the Feast; Woman Taken in Adultery (January 8)

LESSON SCRIPTURE: John 7:37 to 8:11.

LESSON HELP: "Desire of Ages," chapters 49, 50, pages 453-462.

MEMORY VERSE: Matt. 5:8.

#### Questions The Water of Life

1. What gracious invitation was given by Jesus on the last great day of the feast? John 7:37.
2. What in the surrounding circumstances made this appeal especially forcible? "Desire of Ages," pages 453, 454; note 1.
3. To what did the living water refer? On what condition could it be received? Verses 38, 39; note 2.
4. What different opinions were expressed concerning Jesus? What did the enmity of some lead them to desire to do? Verses 40-44.

#### Efforts of the Council Against Jesus

5. How were the officers who were sent to take Jesus influenced by his teaching? Verses 45, 46; note 3.
6. What did the Pharisees ask these officers? Verses 47, 48.
7. What motive do these questions reveal?
8. What question was asked in the council? By whom? Verses 50, 51.
9. What was the haughty reply? Verse 52.
10. What, however, was the effect of this legal warning? Verse 53.

11. Study the character of Nicodemus from the references in the Gospels concerning him. See John 3:1-21; 19:38-40.

#### Another Effort to Entrap Jesus

12. What did Jesus do at the close of the day? John 8:1.
13. While the Saviour was teaching the people the next day, how did the Pharisees again seek to entrap him? Verses 3-6.
14. By what actions and words did he answer their question? Verses 6-9.
15. By what compassionate words did he comfort this fallen soul? Verses 10, 11.

#### Notes

1. The ceremony of pouring out the water, which commemorated the smitten rock, was performed each

morning during the feast. "Few, if any, have doubted that it was with direct allusion to this daily pouring out of the waters of Siloam, which was so striking a feature of the festival, that on the last, that great day of the feast, Jesus stood and cried, 'If any man thirst, let him come unto me, and drink.' Your forefathers thirsted in the wilderness, and I smote the rock for them, so that the waters flowed forth. . . . Did not Isaiah tell you, when in my name he spake, saying, 'I will pour water on him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring'? . . . And now I am here to fulfil in person all the promises that I made by the lips of my servant Isaiah."—Hanna, in "Life of Christ."

2. "He that believeth shall not barely and alone have his own thirst assuaged; but I in him, by my Spirit given, molding him into my own likeness, shall turn him into a separate well-head, from whose depths rivers of living water shall flow forth to visit, gladden, fructify some lesser or larger portion of the arid waste around. Let us know and remember, then, that Jesus, the divine Assuager of the thirst of human hearts, imparts the blessing to each who comes to him, that he may go and impart the blessing to others."—Hanna, in "Life of Christ," page 372.

3. See "Desire of Ages," page 459, paragraph 2.

### The Judgment—No. 2

(Concluded from page thirteen)

. . . and he that is righteous, let him be righteous still: . . . and, behold, I come quickly." Rev. 22:11, 12.

As Christ comes, the brightness of his appearance destroys the wicked, the righteous dead are raised incorruptible, the living saints are changed from mortality to immortality, and together with those who are raised incorruptible, are caught up in the clouds to ascend with Christ. 2 Thess. 2:8; 1 Cor. 15:51-53; 1 Thess. 4:16, 17.

This resurrection of the righteous is called in Scripture, "the first resurrection," but the rest of the dead, that is, the wicked, are not raised until a thousand years later. Rev. 20:5.

#### Judgment of the Wicked

Not only are the wicked destroyed by the glory of Christ's coming, but by his presence the cities are broken down, and the whole earth becomes a wilderness. Jer. 4:23-27.

It is in this earth thus desolated, "a land not inhabited," that Satan, the great antitypical scapegoat, bears the sins of the overcomers for a thousand years. Rev. 20:1-3.

The righteous, who are then in heaven, will assist in the judgment of the wicked. 1 Cor. 6:2.

This work of judging the wicked to determine the amount of their punishment will be accomplished during the thousand years' reign of the saints with Christ in heaven. Rev. 20:4.

#### The New Earth

At the end of the thousand years, Christ returns to this earth with the New Jerusalem and the saints. The wicked are then raised, and receive their final punishment, which terminates in the second death, and this earth is then made a beautiful home for the redeemed. Rev. 21:2, 3; 20:7-9, 13-15; 21:4-7, 23-27; 22:1-6; Isa. 32:18; 35:1; 55:13; 65:17-25.

O. F. BUTCHER.



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

## My Creed

I would be true, for there are those who trust me;  
I would be pure, for there are those who care;  
I would be strong, for there is much to suffer;  
I would be brave, for there is much to dare.

I would be friend of all—the foe, the friendless;  
I would be giving, and forget the gift;  
I would be humble, for I know my weakness;  
I would look up—and laugh—and love—and lift.

—Howard Arnold Walters, in *Harper's Bazar*.

## "This Is My Beloved Son: Hear Him"

IN the chapel of a woman's prison in an Eastern State, hangs a picture of Christ saying to the erring woman, "Go, and sin no more." About five o'clock in the afternoon, the time of the summer afternoon service, the sun touches the picture, lighting up the figure of the Master, his face filled with the tenderest pity and love.

Among the prisoners at the time of our story was a woman who had caused continual trouble during her entire sojourn within the prison walls. She had been arrested for repeated crimes, and had the reputation of being a confirmed criminal. Violent and disobedient, she had literally to be forced to her duties. Finding her intractable, the authorities confined her in a solitary cell. When she was taken out, she would become so unmanageable that she had to be returned.

But on this Sunday in question, she was taken out in time to attend service in the chapel with the other prisoners. It had been a cloudy day, and the woman seemed even more surly than usual. She was kept closely under guard, for fear she might do harm.

Just as the service was about to close, the sun broke through the clouds, touching with divine beauty the Christ and the erring woman. The effect was wonderful. The women gazed upon it with faces working with emotion.

But this woman, the worst of them all, sat crouched like a wild beast, staring straight at the Christ, her rough head sunk between her shoulders, her knees up to her chin.

As the service closed, the sun still lingered about the picture. The bell for dismissal sounded, and the women rose to file out of the chapel. But this one, the most violent of them all, did not stir. Her attendant thought she meant mischief, and, taking her by the shoulder, said, "Get up and go out."

Still there was no response. The officers waited till the others had all gone, fearing a disturbance. They

prepared for a hand-to-hand tussle with the prisoner. Quietly the chief said: "Why didn't you go out? Come, get up now!"

To their amazement, the woman, who had never shown any sign of tender emotion, turned to them a softened face and wet eyes. Rising, she said: "Yes, I will go. I only want to see that," pointing to the picture. "I don't want to see anything but *that*."

She went, weeping, to her solitary cell. A few days later she asked to be permitted to be with her fellow prisoners, promising to make no more trouble. From that time the change was evident. It seemed as if gazing upon that picture that Sabbath afternoon, she had received a message straight from God himself,— "This is my beloved Son: hear him," and having heard, she yielded herself to be made a new creature in Christ Jesus.—*S. B. Titterington*.

## A Solid Front to the Enemy

A HUNTER, writing in a sportsman's paper, tells how, with a companion, he came upon a herd of elk, and was attracted by the strange antics of the animals. There were cows, calves, and spike bulls. When the hunters first saw them, they were huddled together in a round bunch, like cattle in a round-up. As they stood looking at them, the elk broke into a run, going one hundred yards or so, then knotted up again. At first the men could not make out what the matter was, but on going closer to the elk, they saw that the animals were being harassed by two big wolves. The elk would bunch, with the cows and young bulls on the outside, heads out, calves in the center, and wolves circling round the outside and trying to break up and scatter the herd so they could single out a calf. The wolves charged again and again, but for a long time the elk stood firm. At last the wolves withdrew, and seemed to give it up. At this the elk broke into a run again. When their organization was broken, the wolves returned to the charge, and this time succeeded in cutting out a two-year-old heifer. As soon as the heifer was separated from the bunch, her fate was sealed, as the wolves kept between her and the rest until they were well out of the way, and then closed with her. One of the wolves seized her by the ham, and in an instant she was down, with hamstringing severed. The other wolf then sprang at her throat, and the jugular vein was cut as with a knife.

In like manner do the saloon-keepers prey upon society. If all the people who hate the liquor saloon, and who wish it were destroyed, would unite together, and keep an unbroken front to the enemy, they could not only defend society from its ravages, but they could stamp the liquor traffic to death. It is when our ranks are broken, and we run from the foe, that we are helpless. O, for some one wise enough to coalesce all the hosts of righteousness into one solid front against the liquor saloons! —*Louis Albert Banks*.

## Some Queries

Who is wise?

He that learns from every one.

Who is powerful?

He that governs his passions.

Who is rich?

He that is content.

Who is that?

Nobody.

—*Benjamin Franklin*.