



The YOUTH'S INSTRUCTOR

Vol. LVIII

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No. 1



A New Year's Prayer

God of the past and the future, hear my prayer.

Help me to carry from the trials of the past only the strength gained in battle, and the patience learned in trial. Help me to forget the pain and humiliation of defeat, and remember only the joy and thrill of victory.

Here at the end of the old year, let me shed all that lingers of resentment against my fellow men, and all the rebellion against the working of thy laws. Let me face life as it is; bending the alterable beneath my will, and bowing in submission to the unalterable.

Let me remember that thou who hast loved me in all the past, wilt love me still in the future; that while the elements of the universe and the emotions of our hearts shift and change, thy love is unchanged and unceasing.

For the past, with its sadness and its gladness, with its victory and its defeat, dear God, I thank thee.

For the future, dear God, I thank thee. Amen.

—Selected.





"LAST year fifty million barrels of Portland cement were used in this country. Ten years ago less than one million barrels were sufficient to meet all requirements."

"EVERYBODY knows, or says, that the yellow race is inferior, and yet it is a strange fact that last week a Chinese student at Yale took the Ten Eyck prize at the Junior exhibition, one of the most valued honors in college. Why can not we at least keep the scholastic honors for home consumption?"

MISS LILLIAN TODD, of Mineola, New York, has invented and constructed one of the handsomest aeroplanes in existence. Miss Todd claims to have mastered one of the chief troubles which have beset aeroplane inventors, that is, the maintenance of equilibrium. She hopes soon to make an initial flight.

ROBERT E. PEARY is receiving from *Hampton's Magazine* the sum of fifty thousand dollars for the story of his discovery of the north pole. Ex-President Roosevelt received a dollar a word for his African hunting stories. Though Mr. Peary's remuneration is about twice Mr. Roosevelt's, yet the latter surely can not complain of his remuneration. John Milton sold his "Paradise Lost" for twenty-five dollars. Poe's "Raven" brought him only fifteen dollars.

ON Tuesdays at five o'clock there has been held, almost without interruption, a prayer-meeting in the House of Commons since the year 1833. "Each week the chapter read from the Bible is marked in the minute-book. Then the name of the leader and all the other names are entered, and one knows who have attended, and who have been absent. The room will hold about thirty; but as a rule not more than twenty are present, sometimes less, for members have many calls upon them: visitors may call, or special committees may be on at the same time."

How Fish Sent a Boy to School

THERE is a young man in school from the coast over near Halifax. His father is a fisherman. Last year the boy became anxious to attend our school, but lack of money denied him the privilege. Then he wanted to try canvassing to earn a scholarship. Of this his father could not approve, because of his youth and inexperience; but the young man's eagerness to gain an education caused his father to promise that if he would stay with him and help him with the traps and nets through the summer, he would give him a share of the proceeds of the summer's work. In this way he spent the summer with no success. School began, and to his disappointment he could not be with us. Then he tried to catch some moose that had drifted into the neighborhood, but failed.

The way seemed closed to him, and he felt that he was doomed to spend another winter on that stormy coast fishing for lobsters, amid surroundings that were not adapted to advance his intellectual training. A surprise was in store for him, for one night a school of mackerel came swimming into the bay. They came

along the side of the bay on which were his traps. Traps on the other side caught nothing at all, but fifteen thousand fish from eighteen to twenty-four inches in length, found their way into his traps. They worked two days and nights to take them out, and realized about twelve hundred dollars from their sale. He is happy now, you may be sure, and is making good progress in school work. He can say that he owes his schooling to a school of fish. The Master's call to service has come to him, and he is planning to become a fisher of men.

J. L. STANSBURY.

The New Year

HERE

Is a year;
And what shall go in it?
Courage, and laughter, and hope to begin it;
Vigor to make it, and patience to mend it,
Love to go through it, and praises to end it.

Here

Is a year;
And what shall come out of it?
Many a failure and trouble—no doubt of it.
Ah, but the pride of it! Yes, and the joys of it!
Beautiful girls of it, resolute boys of it!

—Amos R. Wells.

Answers to Puzzle "Hidden Cities" in the "Instructor" of December 14

THE following solution to the puzzle, by Mr. L. W. Browne, was the first to reach the editor's desk, though there have been a number equally good received since. This solution is just as the author prepared it, except that a change was made in the fourteenth answer:—

1. Hull.
2. Cork.
3. Leghorn (leg-horn).
4. Budapest (bud-a-pest).
5. Cologne.
6. Galway (gal-way).
7. Odense (O-dense).
8. Frankfort (Frank-fort).
9. Zurich (Zoo-rich).
10. Athens (at-hens).
11. Adelaide (Adel-aid).
12. Warsaw (war-saw).
13. Lyons (lions).
14. Genoa (gee-Noah).
15. Tarsus (ankle).
16. Liverpool (liver-pool).
17. Amsterdam (am-stir-dam).
18. Geneva (gen-Eve-a).

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The Youth's Instructor

VOL. LVIII

TAKOMA PARK STATION, WASHINGTON, D. C., JANUARY 4, 1910

No. 1

The Story of the Heavens—No. 2

The Star-Bedecked Dome

H. U. STEVENS

THE evening sky is in many ways the most beautiful object open to our study. Here our subject is not men and animals, but mighty worlds and suns and systems of suns, till we are lost in the vain attempt even to count them. During the day the sun is the most conspicuous object in the heavens. It sheds a flood of light to brighten the face of the world and make us happy. But as the sun sinks in the western sky, hiding his face from our view, and darkness envelops the earth, a myriad suns ("stars," as they are commonly called) are seen, which reveal the work of creation on a much larger scale than was possible in the daytime. During the day the dazzling light of the sun overpowers the feebler rays from the more distant, but in many instances greater, suns. But on a clear night they are seen in all their glory. Even to the naked eye the heavens are full of wonders; and a small telescope, or even an opera-glass, increases their beauty many-fold.

Draws a Curtain Over Our Earthly Tasks

During the day our minds are absorbed in our daily round of employment; but when night comes, the Creator shuts all this away from us,—draws a curtain over our earthly tasks,—and spreads before us the glories of the universe, and bids us meditate upon his *mighty* works, that our hearts may swell with joy at his munificence and be awed to reverence in his presence.

Some evening after you have finished your day's work, let us go out under the canopy of heaven and view some of the stars and learn something of what the ancients thought of them, and learn some of the traces of their study which they have left in the sky.

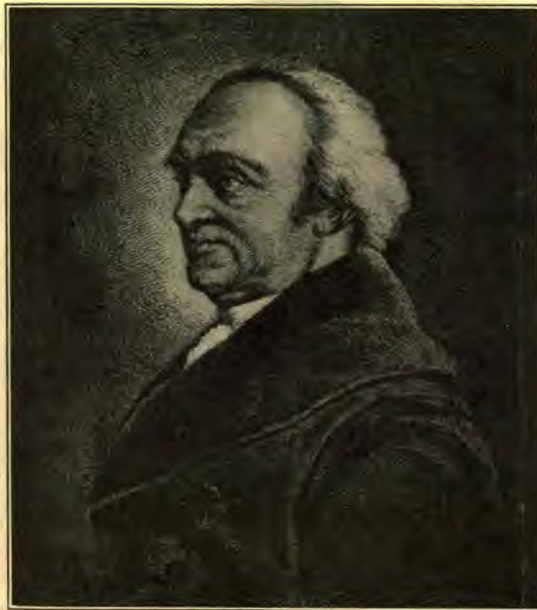
The stars to be seen will depend upon the time of year we choose for our study. All the stars, like the sun, rise and set daily; but, different from the sun, they rise and set at all hours of day and night, depending upon the day of the year. Thus you see that in the evening some stars will be setting, while some will be rising. Those which are rising in the evening will be visible during the night, while those which are setting in the evening have made their passage over our heads during the day, and will be beneath our feet, and consequently obscured by the earth during the night. A little observation and thought will make this point clear.

Let us choose the fifteenth of November at eight o'clock for our study. It may be cold, but this is one of the odds with which the astronomer has to contend; and we should not complain when we remember that Sir William Herschel and his devoted sister Caroline frequently pursued their observations till the freezing of the ink in the bottle drove them to a warmer place. The summer skies do not present this difficulty.

A Study in the Open Air

In the northern hemisphere the Great Dipper is probably the best-known group of stars in the heavens.

Trusting that you are already acquainted with it, we will start here in our brief study of the stars and their groupings. The groups are called "constellations," and have received names of various mythological men and animals according to the whims and fancies of the ancient stargazers. Forty-eight of these groups were named by the ancients, and have come down to us from them; some are prehistoric. We can see only a few of them this evening, and will study only the most interesting of those we can see, leaving you to works on "uranography" (as the subject is called) for a more exhaustive survey.



SIR WILLIAM HERSCHEL

The accompanying maps of the heavens will serve as a guide to a more extensive study than we are able to pursue here; and a few evenings, distributed throughout the year, spent in diligent study of the heavens in connection with the charts, will give a knowledge of the stars which will be a source of endless delight throughout life, and may serve as an impetus to more extensive knowledge on astronomical subjects.

Figs. 1, 2, 3, and 4 show all the bright stars ever seen in the United States. Notwithstanding their small scale, the various groups can be recognized on the dark charts (Figs. 2 and 4), and the names of special stars and constellations can easily be identified by reference to the keys. (Figs. 1 and 3.)

In order to represent the northern heavens at any season of the year by means of Figs. 1 and 2, face the north, hold the paper before you with the name of the month in which you are observing directly over the center of the figure. The charts then represent the position of the stars as they will be seen in the sky at eight o'clock in the evening. If you are observing at any other time of the night, count one



FIG. 1.—KEY TO CHART OF NORTH POLAR HEAVENS

month equal to two hours of time, and turn your map accordingly. Thus, if you are observing at six o'clock in the evening, the map should be turned so "October" is uppermost in the figure. If the time is ten o'clock, "December" should be uppermost. If you observe at four o'clock on a November morning, "March" should be uppermost, etc.

Similarly with Figs. 2 and 3: face the south at eight o'clock in the evening of a November night, and the stars which will be seen between the portion of the heavens directly overhead and the south point of the horizon will be found in the charts directly under "November." If you observe at six o'clock, look under "October;" if at ten o'clock, under "December," etc.

With this brief introduction to the way the maps are to be used, let us turn to the heavens and study a few of the constellations individually.

Find the Great Dipper. If you do not know its location, you will find it in Fig. 1 directly under the center. It is marked "Dipper." Now find the stars which compose it in Fig. 2. You will then know its position in the sky and be able to find it easily. Set this group down in your minds as a "landmark." It will serve you often. Do you see the two stars at the side of the "bowl of the dipper" away from the handle? These are called "the pointers;" because a line drawn from the lower star through the upper one "points" to the north star, called "Polaris," as shown by the arrow in Fig. 1.

Now, you wonder why Polaris is so important as to give a special name to two stars because they happen to point to it. The reason is interesting. If you were to set a camera so as to take a picture of the stars in the northern heavens some evening and expose the plate for several hours, you would find, upon development, some very strange lines,—arcs of circles, all of which have their centers at one point. Fig. 5 is such a picture. You ask, "Where do these marks come from? We see nothing but points of light in the sky." True, there is nothing but points in the sky; but while you have been taking a picture of these

points, they have moved, leaving their trail upon the plate. Thus you see all the stars which come within the range of your camera swing in circles around a definite point in the northern heavens, as a button does when tied to the end of a string and whirled around the finger. This definite point in the heavens is called the "north celestial pole," and is the point where the "axis of the earth," which you learned of in your geography, if extended to the heavens through the north pole of the earth, would vanish from sight among the stars. And just as the earth turns over from west to east on its axis once in twenty-four hours, so the heavens appear to turn on this same axis once in twenty-four hours from east to west. And just as we speak of the "north pole of the earth," over whose discovery there has been so much controversy of late, so we speak of the "north pole of the heavens." We call the former the "north terrestrial pole," and the latter the "north celestial pole."

Now the sky is not actually turning from east to west as it appears. This is one place—and we meet with such conditions frequently in astronomy—where appearances are deceiving. The earth, however, is actually turning from west to east; and we *only think* the heavens, which are actually at rest, are turning in the opposite direction since we assume the earth to be at rest. A similar case is when you look out of the car window of a swiftly moving train, and all the trees and telegraph-poles seem "to fly" past with an enormous speed in a direction opposite to that in which the train is going, when, as a matter of fact, the trees and poles are at rest, and the train is moving.

Now, Polaris is the only bright star near the pole, and gets its name from it. It makes the shortest trail, and is nearest to the center of the concentric circles seen in Fig. 5.

To find the north celestial pole, move the eye from Polaris in the direction of the star at the break in the handle of the Great Dipper (called "Mizar") a distance equal to one fourth the distance between "the pointers," and your eye will rest upon the spot. No

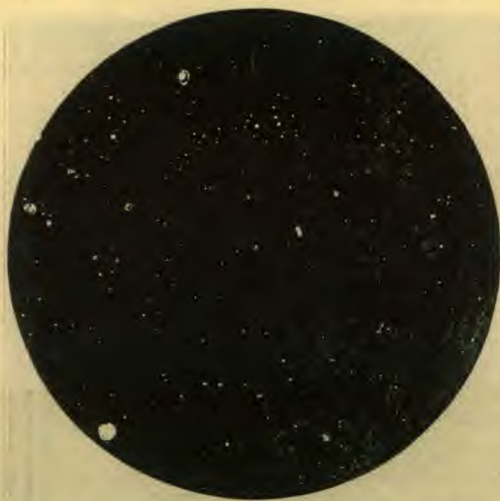


FIG. 2.—THE NORTH POLAR HEAVENS



FIG. 5.—FIVE-HOUR TRAILS OF NORTHERN CIRCUM-POLAR STARS

star marks it exactly, Polaris being the nearest.

In your observations you have probably noticed that line of faint stars running from Polaris to the left and curving down toward the star in the end of the Great Dipper handle. If you will look closely, you will see at the lower end of this curved line four stars which

Aquila, to the south and east, is a very beautiful constellation, and contains the bright star Altair. Cygnus, the Swan, contains what is sometimes called the Northern Cross. Andromeda contains the wonderful nebula, the largest and brightest in the sky. The nebulas are very interesting bodies, concerning which

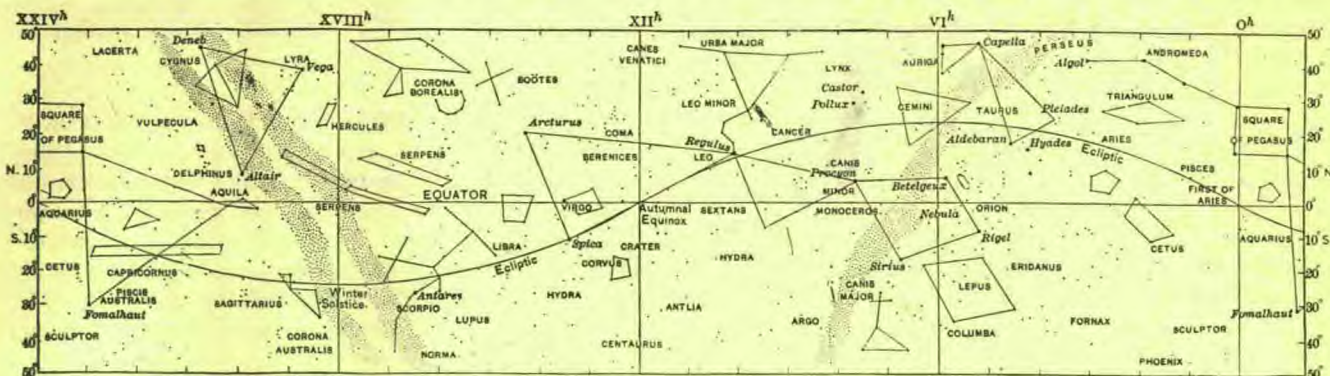


FIG. 3.—KEY TO CHART OF EQUATORIAL GIRDLE OF THE STARS

are in the form of a rectangle. These four, with the line from Polaris, make the Little Dipper. The handle is curved up from the edge of the bowl. Polaris is in the end of the handle. The ancient astronomers called it "Ursa Minor" ("the Little Bear"). The "bear" is fastened to the pole by his tail, and swings around once in twenty-four hours.

On the opposite side of Polaris from the Great Dipper and about the same distance, you will see a group of stars which look like a dilapidated "W" turned upside down. This group is very easily seen in the sky, and is a beautiful constellation. The Greeks called it "Cassiopeia," after one of the characters—a fond mother and queen—in a myth in which the Greeks told of the adventures of their fabled hero,

we will learn more in a later number of this series.

Other constellations which you should find are: Pegasus, Aquarius, Piscis Australis (in which find the bright star Formalhaut), Hercules, and Pisces. Acquaintance with these constellations will make you friends in the sky, of which you will never tire.

Our subject next week will be "The Earth," as it is in relation to the heavens, its size, shape, distance from the sun, cause of the seasons, and day and night.

Mohammed, the Prophet of Arabia — No. 3
Early Experiences

THE fact that Mohammed's own household and his intimate friends were his first converts, testifies to the

NOVEMBER | OCTOBER | SEPTEMBER | AUGUST | JULY | JUNE | MAY | APRIL | MARCH | FEBRUARY | JANUARY | DECEMBER | NOVEMBER



FIG. 4.—THE EQUATORIAL GIRDLE OF THE STARS

Perseus. Do not think that because the Greeks named certain groups of stars after certain men and animals, they imagined a resemblance in every case. Occasionally a faint resemblance can be traced (such, for instance, as in the case of "Scorpio," the Scorpion, seen directly over the southern point in the horizon at eight o'clock during the latter part of July and the first of August), but such resemblances are rare.

Many constellations could be described, and interesting stories told of their history, but space will forbid more than a mere mention of them. Lyra, whose brightest star is Vega, you will find in Figs. 3 and 4. Look to the west of your zenith (the point directly overhead) for it in the sky. Look for the little equilateral triangle which Vega makes with two faint stars to the south and east of it. The one to the east you can see double if your eyes are good and you look closely.

sincerity of his purpose. His wife and children, and his adopted sons, Zeid and Ali, and Abu-Bekr his bosom friend, believed on him from the first. Several years elapsed before others joined the ranks; then they were strengthened by the addition of five men of prominence, some women, and other persons, chiefly slaves, to the number of thirty-three.

About this time bitter persecution was instigated against him, and some of his poorer disciples were seized and tortured, and even put to death. If under torture they consented to revile Mohammed, and acknowledge the idols of Mecca, refreshments were given to them, and they were restored to their homes. Bilal, in after years a man of renown, alone escaped this shame. In the depths of his anguish, the persecutors could force from him but one expression, Ahad! Ahad! One, One (i. e., one god). Abu-Bekr, passing at that time, secured his liberty of conscience by pur-

chasing his freedom. Mohammed, one day happening to pass by Ammar as he sobbed and wiped his eyes, inquired what was the matter. "Evil, O prophet! They would not let me go until I had abused thee and spoken well of their gods." "But how dost thou find thine heart?" inquired Mohammed. "Secure and steadfast in the faith," replied Ammar. "Then," said the prophet, "if they repeat their cruelty, repeat thou also thy words." Exemption under such circumstances as these is also mentioned in the Koran.

In the sixth year of his mission, Mohammed was fortunate enough to secure the adhesion to his cause of two citizens of position, Hamza and Omar. Encouraged by this, the prophet of Arabia, for so he now styled himself, frequented the Kaaba, where, before the assembled multitudes, he preached and worshiped the one God. At this time those citizens who were most hostile to him bethought themselves of an expedient to reduce him and his followers to submission. They entered into a solemn bond that they would not intermarry, bargain, or deal with them in any way. That all social intercourse between the sect and the other inhabitants should cease. The prophet and his followers, unable to resist such attacks as these, were compelled to retire to a secluded part of the city, where they maintained the struggle for three years. The piteous cries and emaciated features of the children at length moved upon the hearts of the citizens, and, when it was found that the white ants had eaten the manuscript containing their compact, they gladly took advantage of the event to withdraw the boycott.

Scarcely had the rejoicing of Mohammed and his followers ceased, when the prophet lost by death his faithful wife and companion, who for twenty-five years had bravely stood by his side. Also Abu Talib, the uncle who had nurtured him, passed away at this time, adding to the prophet's cup of sorrow. The persecutions during the last few years had been so relentless that on two occasions small companies of pilgrims had, on the advice of the prophet, forsaken their native land, and journeyed to the kingdom of Abyssinia, where they found refuge and sustenance. Meanwhile the prophet, finding the Meccans implacable, turned his attention to the pilgrims who in large numbers traveled yearly to the city of Mecca during the sacred month to pay their devotions to the Kaaba and its family of three hundred sixty-five idols.

One day Mohammed, seeing a company of pilgrims from Medina, a city about two hundred miles north of Mecca, approached them, and announced to them his mission and doctrines. To his delight they listened attentively, and some expressed conviction as the result of his arguments. "Is not this," they said, "the prophet for whom our fellow citizens, the Jews, are looking? and are not the doctrines their doctrines?" Mohammed was anxious to return with them; he longed for a place in which to live where he could be free from the insults of his fellow citizens, and where he could preach unmolested. They advised, however, that he permit them to return alone first, and spread the doctrines, and then, when they came another year, they hoped to be able to bring with them an invitation from the citizens of Medina, who would also be prepared to accord him a befitting reception.

Anxiously Mohammed looked for the pilgrims the following year. To his great joy, when they came, they brought with them the much-desired invitation. The Arab inhabitants of Medina had gladly accepted the claims of the prophet. "For," they said, "know

surely that this is the prophet with whom the Jews are ever threatening us; wherefore let us make haste and be the first to join him." Thus, once again, do we see how the unbelief and perversity of the Jews in rejecting their Redeemer, and their persistency in looking for another who would fulfil their carnal desires, prepared the way for a false prophet, whose doctrines have wrought evil almost unequalled in the annals of religious history.

Mohammed was now fifty-three years of age. Shortly after the death of Kadija, he had married an elderly widow named Swada; and now he added to his domestic cares another wife named Ayesha, of the tender age of nine. She was the daughter of Abu-Bekr, and during the remaining years of Mohammed's life she maintained the premier position in his heart, despite many beautiful and talented rivals who were added to the prophet's household with increasing frequency.

GEORGE TEASDALE.

The Modern Youth and the Ancient King

"I'm 'most sixteen now, and I think I know a thing or two."

"Hear counsel, and receive instruction, that thou mayest be wise in thy latter end."

"My parents are always lecturing me, and seem to think I ought to stay tied to my mother's apron-strings forever."

"My son, hear the instruction of thy father, and forsake not the law of thy mother."

"They never have permitted me to have my own way, but have always been ready to reprove and punish me for every offense."

"The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame."

"Well, I hate to be reprov'd and corrected for everything."

"Correction is grievous unto him that forsaketh the way: and he that hateth reproof shall die."

"Yes; but so *much* of it only makes me angry."

"Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools."

"If my father loved me, he wouldn't be so ready to punish me for everything."

"He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes."

"He doesn't allow me to have as much pleasure as other boys."

"He that loveth pleasure shall be a poor man."

"And he wants me to work when it is cold and disagreeable."

"The sluggard will not plow by reason of the cold: therefore shall he beg in harvest, and have nothing."

"Yes; but he wants me to work just the same in hot summer time."

"He that gathereth in summer is a wise son: but he that sleepeth in harvest is a son that causeth shame."

"Well, if they would only let me sleep later, I wouldn't mind it so much."

"Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelth, and thy want as an armed man."

"My father has such an old-fashioned way of doing his work, it makes it so hard for me. If he would let me do it *my* way, he would soon see that my skill would save hard labor wonderfully."

"The sluggard is wiser in his own conceit than seven men that can render a reason."

"Well, I think I know the right way, nevertheless."

"There is a way that seemeth right unto a man, but the end thereof are the ways of death."

"Another thing I have to say; we never do have anything fit to eat at our house."

"The full soul loatheth an honeycomb; but to the hungry soul every bitter thing is sweet."

"Well, I like good things to eat, and I can't help it."

"Put a knife to thy throat, if thou be a man given to appetite."

"I wish I were rich; then I would be happy."

"Riches profit not in the day of wrath: but righteousness delivereth from death."

"Well, it is just too provoking to see that hateful Bill Jones running around on his fine bicycle; and he just tries to make me feel as mean as he can."

"Be not thou envious against evil men, neither desire to be with them."

"I would be glad if he would run into something, and upset his wheel, and peel his nose for him."

"Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth."

"Nevertheless, I have a strong notion of catching him out, and giving him a good sound thrashing."

"Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbor hath put thee to shame."

"Well, the next time I see him, he will get a piece of my mind, all the same."

"A fool uttereth all his mind: but a wise man keepeth it in till afterwards."

"I don't care, I have too much pride to allow such a fellow as Bill Jones to run over me."

"A man's pride shall bring him low: but honor shall uphold the humble in spirit."

"Never mind; I can hold up my head as high as any one."

"An high look, and a proud heart, and the plowing of the wicked, is sin."

"There is no harm in *talking*, anyway."

"In the multitude of words there wanteth not sin: but he that refraineth his lips is wise."

"Well, I hope I have the privilege of thinking as I please."

"Keep thy heart with all diligence; for out of it are the issues of life."

"My parents even object to my keeping company with the kind of fellows I like."

"He that walketh with wise men shall be wise: but a companion of fools shall be destroyed."

"That will do for old folks, but I am young now, and want to have a good time; perhaps when I am old, I will think of religion."

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

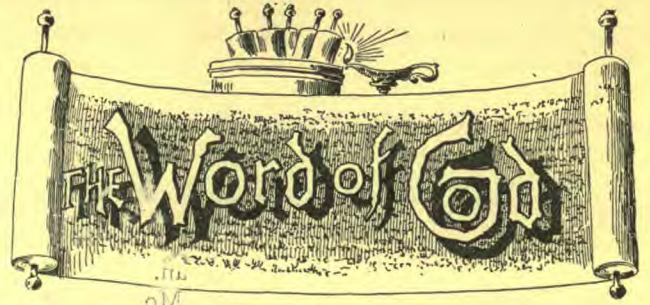
"Well, I don't believe the Lord cares for me anyway; for when I *do* try to do right, everything seems to go right against me all the time."

"Whom the Lord loveth he correcteth; even as a father the son in whom he delighteth."

"Well, I have just about come to the conclusion that I don't know *anything* about *what* my duty is, after all."

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man."

PARRIE L. H. ROBERSON.



The Sabbath in the New Testament

"Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." Ps. 139: 23, 24.

The First Day of the Week

THERE are only eight texts in the New Testament that mention the first day of the week. Six of these refer to the day on which Christ rose. Two other first days are mentioned later, making just three first days spoken of in the New Testament.

The Day Christ Rose

Matthew simply states the fact of Christ's resurrection upon the first day of the week. Matt. 28: 1. At the time Matthew wrote, which was about six years after the resurrection of Christ, he had learned of no sacred title for the first day of the week.

Mark in recording the same event says, "The Sabbath was past" when the women came to the sepulcher on the first day of the week. Mark 16: 1, 2, 9. Mark wrote about ten years after the resurrection of Christ, and yet he does not call the first day of the week the Sabbath, but he does call the day which precedes it the Sabbath.

Luke says that the women who had been with Christ, "rested the Sabbath day according to the commandment." Luke 23: 55, 56. The commandment says, "The seventh day is the Sabbath of the Lord thy God." Ex. 20: 10. Therefore when the women who had been with Jesus rested the Sabbath day *according to the commandment*, they rested upon the seventh day of the week.

On the first day of the week they went to the sepulcher to anoint the body of Jesus. This was a work they were unwilling to do on the Sabbath. Luke 24: 1. Luke, who wrote twenty-eight years after the resurrection of Christ, had learned of no sacred title for the first day of the week.

John, who wrote about sixty-three years after the resurrection, tells the story in the same simple way. John 20: 1. If the first day of the week had come to be regarded as sacred, surely John would tell us about it, or in some way betray the fact, but there is no such hint.

In the evening of that day on which Christ rose, the disciples were together. John 20: 19. The place where they were together was evidently the large upper room, where, three days before, Christ and the disciples had eaten the passover. Luke 22: 8-13. It became their common abode. Acts 1: 13.

As it drew toward night, the disciples assembled in that upper room and shut the doors, for they feared the Jews. John 20: 19.

They had not assembled there to celebrate the resurrection of Christ, as some tell us, for they did not believe he had risen. Luke 24: 10, 11; Mark 16: 9-13.

While the disciples were in that upper room, fearing that the Jews who had crucified their Lord would kill

them also, Jesus appeared in their midst, quieted their fears by saying, "Peace be unto you," and then "upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." John 20:19; Mark 16:14. There is in this then no hint of Sunday sacredness.

Subsequent Meetings

It was after eight days that Christ met with his disciples again. John 20:26. The next week Monday would be eight days, but the record says it was *after* eight days, so it must have been as late as Tuesday of the next week, and maybe later. The text does not say how much after eight days.

In the twenty-first chapter of John is recorded the third meeting of Christ with his disciples after the resurrection. John 21:14.

We are not told upon what day of the week this meeting occurred, but it was evidently not a sacred day, for the disciples were fishing, and Christ told them where to cast the net. John 21:3-6.

There is no record that Christ ever met with his disciples on the first day of the week after the day on which he rose. We have reviewed the four Gospels carefully, and there is not an intimation in them of Sunday sacredness, but the seventh day is continually called the Sabbath.

The Meeting at Troas

In the eight times that the first day of the week is mentioned in the New Testament, only one records a religious service. At Troas the disciples came together upon the first day of the week to break bread, and Paul preached unto them. Acts 20:7.

Paul had been with them seven days, and he was to leave them on the morrow. Acts 20:6, 7.

It was Paul's farewell meeting, and they desired with him to show their faith in the death of Christ by the breaking of bread. Christ never designed that this ordinance should necessarily occur upon the Sabbath. It was not instituted upon the Sabbath or Sunday, but Thursday evening, just before Christ was betrayed. Luke 22:19.

The apostle Paul says, "As *often* as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." 1 Cor. 11:26. No day of the week is set for the ordinance. It is appropriate upon any day, and we read of a time when the disciples broke bread daily. Acts 2:46. Then the fact that Paul preached to the church at Troas and broke bread with them upon the first day of the week does not prove that it was the Sabbath.

The meeting at Troas was a night meeting, for there were many lights in the upper chamber, and Paul preached until midnight. Acts 20:7, 8.

The Bible way of reckoning a day begins at evening and extends to the next evening. Thus the evening and the morning are the first day. Gen. 1:5.

Paul preached in the first part of the day, that is, in the evening or dark part, and in the morning, that is, the light part of the same day, he walked over to Assos, a distance of nineteen or twenty miles, and there joined the disciples who had during the same time sailed around the shore, a distance of about forty miles. Then together they went on to Mitylene, a distance of about forty miles more. Acts 20:13, 14. This made an eighty-mile trip for the disciples upon that day. Paul was with them on the last forty miles, besides the nineteen or twenty-mile walk. They could not in any way have regarded the day as sacred.

The Collection for the Saints

There was a time of famine when the disciples "determined to send relief unto the brethren which dwelt in Judea." Acts 11:29.

Paul wrote the Corinthians in regard to this matter, and asked them to lay by something for this purpose upon the first day of the week. 1 Cor. 16:1, 2.

This was not to be done at a gathering or meeting. Each one was to lay by *himself in store*. It was a business proposition, appropriate for a business day, and it was done at home. It is against the idea of Sunday sacredness.

The Sabbath

It was the habit, or custom, of Christ to go into the synagogue on the Sabbath day. Luke 4:14.

While at Capernaum, he taught the people on the Sabbath days. Luke 4:31.

He told the disciples to pray that their flight from Jerusalem be not on the Sabbath day. Matt. 24:20. It was forty years later that Jerusalem was destroyed, so if they heeded the Saviour's instruction, the Sabbath must have been in their prayers for forty years.

It was Paul's custom, or manner, to keep the Sabbath. Acts 17:2; 18:4, 11; 13:14, 27.

Of the last, or remnant, church we read that they "keep the commandments of God." Rev. 12:17.

God's Commandments Versus Men's Traditions

On one occasion the disciples were accused before Jesus for not following a tradition of the great men or elders in the religious world. Matt. 15:1, 2; Mark 7:1-5.

Jesus reversed the accusation and said to the accusers, "Full well ye reject the commandment of God, that ye may keep your own tradition." Mark 7:9; Matt. 15:3-6.

Christ then gave his accusers to understand that worship according to man's teachings or traditions was only worthless or vain worship. Matt. 15:9; Mark 7:7.

The position of Christ is further strengthened by reference to the prophecy of Esaias. Matt. 15:7-9.

Isaiah has spoken of our own time also, showing that in "the latter day" people will still be rebellious, not willing to hear the law of God. Isa. 30:8, 9, margin.

God will not hear the prayer of the one who refuses to hear his law. Prov. 28:9.

Like many people of our own day, the Pharisees were offended when Christ set aside their customs or traditions, and uplifted the commandments of God. Matt. 15:12.

Christ then asserted that every plant not of heavenly origin should be rooted up. Matt. 15:13.

Having found that the observance of Sunday is not taught in the Scriptures, it is evident that it rests solely upon the traditions of men. Then when considered with the Sabbath of divine appointment, it must be evident which God approves, and which he classes as vain worship; which he has declared shall stand, and which shall be rooted up.

Remember the words of Christ to those who follow traditions: "In vain they do worship me, teaching for doctrines the commandments of men." Matt. 15:9.

Read Bible Students' Library, Nos. 26, 137; and Words of Truth Series, No. 46.

O. F. BUTCHER.

"Gossips multiply by two everything they hear."

CHILDREN'S PAGE



My Alarm-Clock

THERE'S a little dumpy sergeant that calls me to the fray,
Arousing me from slumber at five o'clock each day.
At five o'clock precisely he hammers at my door,
And breaks in forty pieces my most delightful snore.

This little dumpy sergeant, so prompt and so precise,
He calls me once with vigor, but he never calls me twice.
If I choose not to hear him, and shut my eyes again,
Why, I may wake myself up — at nine o'clock, or ten.

There's another little sergeant, who hammers on my heart;
Who pommels me so briskly, he makes me sting and smart.
When I lie down in darkness, and shut my eyes to sin,
This little sergeant, Conscience, awakes me with his din.

But ah, this little sergeant, so prompt and so precise,
He also seldom calls me but once or twice or thrice.
"Wake up!" he cries; "arouse you, or sleep forevermore!"
Ah, heed the little sergeant while he is at the door!

— Amos R. Wells, in *The Round Table*.

The Silver Lining—No. 1

EVERY day was carrying Johnny Turner farther south into the warm, balmy clime of Mexico. The first few days he was content to lie upon deck in a steamer chair and enjoy the fresh breeze and warm sunshine.

As the steamer entered the harbor of Vera Cruz, the city, which was on the bay, presented a strange appearance to the eyes of the Northern-bred boy. He was gladdened, however, by the sight of the stars and stripes floating on the morning breeze, and according to his father's instruction, he sought the American consul.

The consul received him cordially, inquiring if he intended remaining in Vera Cruz. "No, sir; I am on my way to the City of Mexico, to visit my uncle, John Brun, who has lived there many years. I came to you to ask some information concerning the best way to reach the capital city."

"So you are a nephew of John Brun, the mine owner? Yes, indeed; I know him very well. I have just received a letter from him, but strange he did not mention your expected arrival, that I might have met you at the wharf."

"My uncle himself was not aware of my coming. I was not well, and my parents wished me to leave New York before the cold weather began, and they hastened me off without writing to Uncle John, so I must find my way the best I can."

"Do you speak Spanish?"

"O, sir, if I only could!"

"If you wish, I will send my *mozo* to find out about the departure of the stage, and I will assist you in securing passage."

Fortunately he was able to leave the next morning. Johnny was much impressed by the huge stage drawn by six broncho mules. Each mule was held tightly by the bridle by an attendant. The driver, a huge Indian, sat upon the high seat, his hands seemingly so full of lines that he could not manage the whip, for there was an outrider for the purpose of wielding it. Inside there were two broad seats facing each other,

while through the center was a backless seat. "You are to be the only gentleman in all this crowd of women and children," said the consul. "Your chivalry will be put to the test." It was indeed true; for the seats of the interior were packed, and where the male passenger was to sit seemed a mystery. The occupants good-naturedly crowded over, and he was squeezed in, while the luggage was piled on top of the coach. The consul gave Johnny minute instructions how to find his uncle's house in Mexico City.

The first day was a trying one for the lad. He was jolted and crowded, overheated, and bitten by insects. At night they stopped at wayside taverns, where the accommodations were not the best.

The second day was all ascent. Up, up, past thriving orange and banana groves, green, waving cane-

fields and coffee plantations upon the surrounding hillsides. The scenery was grand beyond all description.

Johnny held his breath with awe as he gazed upon stately Mt. Orizaba as it stood out in bold relief against the deep-blue sky. Always snowcapped, this majestic mountain stands guardian over the Gulf coast. In the same range is Cofre del Perote, which a passenger told him contained a priceless treasure, but none dared seek it on penalty of death. Many legends are told by the Indians concerning these mountains.

The view laid out before them when they reached the pass where the city of Jalapa was visible nestling at the foot of the mountains, was superb. This city is so called from the prolific growth in its vicinity of the plant from which jalap is made. The pure air and delightful surroundings have given the city the reputation of being a panacea for insomnia. Johnny verified this assertion, for he slept soundly. As a rule they were up and off before sunrise, but on account of a broken tire, they were delayed here, which gave an opportunity of seeing more of the quaint old city, built upon hills. He was interested in the long burro trains laden with coffee, and urged on by the shouting *arrierios*.

Up! up! up! Would they never reach the top,



The Round Table

Winter Fashions.

Mrs. Bruin remarked, "I don't care
What the fashion books tell us
to wear.

They say sealskin's the style.

Well, the neighbors may smile,

But I'll stick to my bearskin.

So there!"

or were they indeed climbing to the clouds? The driver had given Johnny permission to sit beside him on the high seat above the coach, which gave him a much finer view.

At last Mt. Popocatepetl loomed in sight, and Johnny was told that Mexico City was in the valley at its base. He breathed a sigh of relief. An Englishman, who was his informant, asked if his satisfaction was caused by the supposition that being so near the city there would be no more fear of bandits.

"No," laughed Johnny, "I am only sore and tired from my long, wearisome journey. 'Where ignorance is bliss, 'tis folly to be wise.' I had not the slightest idea that there could be any danger of robbers."

"Nor is there now. Formerly this long ride by stage was beset by many perils. Twenty-five years ago, my father came to Mexico City, established his business, and returned to England for his bride. Arriving at Vera Cruz, they set out in the stage with mother's magnificent trousseau in her trunks overhead as our trunks are now. As they were ascending a steep, dangerous mountain road, they were suddenly set upon by robbers and compelled to give up all their money and valuables. Not satisfied with this, the bandits took all their baggage; and last, but not least, they obliged all, even the driver, to divest themselves of every stitch of clothing. When this was done, they were ordered to drive on. This atrocious treatment of travelers was not left unpunished, however. President Diaz has nearly suppressed all such outrages, and in this section at least, one is quite as safe as one would be in your much-lauded land of the free. The president has dealt severely with the bandits. But when they were willing to reform, he pressed them into service as mounted police, known as *rurales*. You have no doubt seen many on this trip. On the western coast it is decidedly unsafe to travel unprotected, as we do here."

John, aided by the directions of the consul, had no difficulty in finding the street and number of his uncle's home, given him by his father. He hesitated before the imposing structure. Through the iron gate of the broad hallway he caught a glimpse of wide, shady corridors, blossoming plants, and the swinging cages of birds. "I wonder how I shall be received," he thought. "I really do not look very presentable after my long, dusty journey."

His heart beat faster as he rang the bell, which was answered by a mahogany-colored maid. She unlocked the iron doors, and he passed through the hall, upon the roomy corridor, which was furnished with divans, rugs, and easy chairs. A round-faced, smiling lady met him, and began to speak in an unknown tongue.

The possibility of his Aunt Elsie not speaking English had never occurred to him. He could only reply, "Pardon me, I speak only English." "Ah," she replied, "we meet so few English, I thought you must be German." "No, madam, I am just from New York. I have a letter for Mr. John Brun from his sister, Rachel Turner." "Indeed," as she took the proffered letter. "I will give it to him at once. Will you not be seated?"

In an incredibly short time John was cordially received and embraced by his uncle. "This is a rare treat for us, my boy. My sister Rachel's only son! It was so good of her to lend you to us. We have often talked of visiting our dear ones at home, but my business keeps me very close. Rachel was a beautiful little miss not much older than you are when I last saw her."

After he had questioned him concerning the ones at home, Aunt Elsie led him to his room, saying kindly: "You must be very tired. There is plenty of time for you to have a rest before dinner. We dine at one o'clock, when your cousins will be home from school."

When he was left alone, Johnny lifted his heart in thankfulness to the gracious Heavenly Father for his watchful care over him, and for his safe journey. After making himself tidy, he wrote to his parents.

"Mother," he wrote, "you would think Uncle John's house a perfect palace. I will describe it later, as I see more of it. My room is very large, with lofty ceiling, and white adobe walls. Great windows open on the wide, cool corridor. The floors are of beautiful tiles laid in curious designs. The furnishings are all of white. Uncle John and Aunt Elsie are lovely. I know I am going to have a delightful visit here. I can not help admiring this handsome home, and comparing it with our life of self-denial and poverty. If God will but grant me health, I promise you I will help you to enjoy better times and repay dear unselfish grandpa and grandma for all they have done for me. My cough has almost disappeared."

The cousins Thelma and Teresa proved to be congenial companions, and under their guidance Johnny was shown all the places of interest in the city.

MAY McCULLOCH CARR.

HERE is a page in our book of life,
As fair as a flower, as white as snow;
And all of our days, of peace or of strife,
Blotting or gilding it—down they go!
How will it look when the months have flown,
This fair new page that is all our own?

—Selected.

Little Tommy Was a Man

A True Story of Self-Control Related by a
Chicago Merchant

THE following true incident is told about a little fellow still in the knickerbocker stage, who works for a Chicago paper house. One day he was called to the telephone, and after listening a minute turned pale and hung up the receiver quietly and hurried to the manager's office. The manager, however, had gone out to lunch, so the boy left a note reading, "I have to go home.—Tommy Barret." The manager found the note when he returned, but soon became busy with important matters and forgot all about the boy.

Three days later, on Monday morning, Tommy Barret came back to work. To the other boys' queries of "Been sick, Tommy?" he maintained a rigid silence. He worked as hard as usual, and finally the boys ceased to question him regarding his absence. Neither did they insist again after his second refusal to accompany them at noon for the usual five-cent lunch of coffee and bismarcks, having come to the conclusion, as they expressed it, that "Tommy had a grouch."

One day at noon the manager was called to inspect a certain grade of paper in the storeroom on the top floor. As he and his foreman wended their way through the huge rolls of paper, they heard the sounds of low sobs. Silently they peered down the long aisles of paper rolls and finally in the center of one narrow one they saw the pathetic figure of a little boy. The aisle being too tube-like for the portly form of the manager, he bade the boy come out.

It was Tommy Barret, his face flaming with embarrassment, his cheeks tear-stained and dirty from contact with the grimy little hands.

"Why, Tommy, what is it—fight with one of the boys?" questioned the manager.

"No, sir," faltered Tommy, now striving manfully to raise his voice above the threatening sobs.

"Then what was it?" The manager laid his hand on the boy's head reassuringly. Tommy bit his lip for composure, then, dry-eyed, answered, firmly, "My mudder died last week."

The manager turned away as the chain of memory wafted him back to his own similar loss years ago, when it took the united efforts of a host of relatives and the entire community of a sympathizing small country town to comfort him with chocolate drops, "little pies," and miniature express wagons, and here, he thought, was this little chap working in silence and controlling the misery of his heart until he could steal away at noontime and sob it out all alone.

"Have you come up here before to cry?" the manager inquired when he felt sure of his own voice.

"Yes, sir," Tommy answered, timidly, adding apprehensively, "but don't fire me, sir—I won't do it again."

"Fire you!" the manager ejaculated. "Well, I guess not; a boy not as high as a yardstick and with a man's self-control." Tommy looked up thankfully at this assurance.

"Now, run and wash your face," the manager continued, kindly. "You're going to lunch with me."

An hour later Tommy, with face glossy from recent battle with pumice-stone soap, was partaking of a substantial lunch with his employer, who waxed cheerful, confidential, even chummy, to put the boy at his ease. As they finished the dessert, he nominated and elected Tommy "boss" of the twenty-four boys at the envelope table, but not the slightest reference was made to the boy's bereavement—for the manager understood the fineness of Tommy's feelings and respected them.—*Selected.*

Letters to a Grandson—No. 11

MY DEAR BOY: Do you remember how you longed for a canoe? A rowboat, and even a sailboat, seemed too tame. Much as I wished to gratify you, I dared not give my consent.

Do you remember about the two young college students who were spending their vacation at a camp "up the lakes"—how one beautiful day they went with canoe to —, and were never seen to return to camp? A mint of money was spent by the father of one to recover his body, but only the canoe and a few personal belongings washed ashore were ever found. This broke up the club, and you often saw the vacant house; but even this did not quench your desire.

It occurs to me that you have your wish. You are out canoeing on the swiftly moving, beautiful river of the "Teens." I could not hold you back from this, and in our Father's own way, which is ever the best, he usually grants our wishes—always if he can do so safely.

It is a beautiful stream, but contains many a treacherous rock, only barely hidden by dancing, dashing waters, and many a dangerous rapid. All boys and young men must pass this way to the longed-for land of Manhood. No wonder that parents and grandparents sometimes grow dizzy and faint when they think of the dangers, and the usual unpreparedness of the voyager.

You are physically brave, but youth is too often thoughtless. I am no less anxious than when you used to plead, "I'd be careful, grandma. You can trust me." I am trusting you to the Pilot, and if you are only careful to follow his guidance, you will beach your canoe safely. So many are fitfully seized with a wild spirit of daring—love of adventure—that they either ignore the danger spots or recklessly go perilously near.

I once read of a party of gay young people who in a spirit of daring ventured over the outer circle of a whirlpool, thinking they could easily escape when they pleased. All went down to their death. *When they realized the danger, it was too late.*

How many young people say of a bad habit, "I can break it any time I please." The safest time is before it is formed; and if it has been formed, there is no time to lose.

I can see you so plainly now, with eyes sparkling, and cheeks aglow; you are paddling onward your own canoe. It is right that you should, *only be careful!* Look out for the rocks! Watch closely and shun the buoys that indicate their locality.

The morning is bright, the bird songs sweet, and all nature beckons you on. It is right for you to go, but what vigilance you need to exercise to discern the rocks and rapids!

A wealthy man wished to engage a coachman for his family. Many applied for the position, and he investigated their qualifications. "How near could you safely drive along the brink of a precipice?" he asked. The answer was a dangerously narrow margin. Each felt that he must lessen this distance or lose a desirable position. When the question came to the last, "I should keep as far away as possible," was the reply. "You are the man for me," was the response.

So let it be with you, my dear. One boy with an adventurous spirit saved his mother many an anxious hour by the promise that he would never run risks. Your mother needs all the comfort and encouragement you can give her; so while you are learning to "paddle your own canoe," let her feel that you will run no risks,—that you will always do the thing that your knowledge and better judgment tell you is right.

Though beset with dangers, the river of the Teens is a beautiful stream. You will be sure to reach your destination safely if you are careful to keep the Pilot in sight, and heed his slightest intimations of danger. However smooth the surface may appear, remember that he knows best.

Bon voyage,

GRANDMA.

The Singing Heart

I SPOKE a traveler on the road
Who smiled beneath his leaden load,
"How play you such a blithesome part?"—
"Comrade, I bear a singing heart!"

I questioned one whose path with pain
In the grim shadows long had lain,
"How face you thus life's thorny smart?"—
"Comrade, I bear a singing heart!"

I cried to one whom adversity
Could not make bend the hardy knee,
"How such brave seeming? Tell the art!"—
"Comrade, I bear a singing heart!"

Friend, blest be thou if thou canst say
Upon the inevitable way
Whereon we fare, *sans* guide or chart,—
"Comrade, I bear a singing heart!"

—Clinton Scollard.



M. E. KERN
MATILDA ERICKSON

Secretary
Corresponding Secretary

Study for the Missionary Volunteer Society Plans and Progress

LEADER'S SUGGESTIVE NOTE.—After studying the bird's-eye view of the Missionary Volunteer field, give some time to the consideration of local society work. How are your society members getting along with the Reading Course? Notice what the "morning watch" did for the young Japanese. Are all in your society using the little calendar? Do these items, which give glimpses of what others are doing, help you in planning your work? These reports are cheering. Let us thank God for what he is enabling consecrated young people to do; and let us thank those who have reported for sending us the good news. If your society is not represented in the list, may we not hear from you soon? Write your conference Missionary Volunteer secretary about the progress of the work in your community. Read "How Fish Sent a Boy to School, on page two.

The young people of the Southern Union Conference are undertaking to raise two Bible workers' scholarships of ninety dollars each for the school at Huntsville. There are several excellent young people in this school needing such help very much. If permitted to continue their studies, they can soon go out into the work for their own people in the South.

The Palisade (Colorado) society has sent some dried fruit to the Southern field. The Grand Junction society is helping to support a foreign missionary.

The Kentucky Missionary Volunteers are planning to help some of the students in the Oakwood school. The young people of Maine have already raised some money for a scholarship.

The Florence Avenue (Los Angeles) Missionary Volunteer Society, which began some time ago with thirteen members, has increased to thirty-two. Great interest is being manifested in the Bible Doctrine studies. They are helping to support two colored girls in school who are preparing to work among their own people in the South.

The young people of Southern California are supporting a missionary in China, rendering some help to the Atlanta Sanitarium, and paying the tuition of three students in a school in the South.

The Logansport (Indiana) Missionary Volunteer Society is paying one dollar a month tuition for a student in the South.

The Missionary Volunteer Society at Mt. Vernon, Washington, is giving twelve dollars a month for the support of a church-school teacher in the South.

The young people of the Arkansas Conference are endeavoring to raise two hundred dollars to apply on a conference debt.

One of the societies in Ontario is giving five dollars a month toward the support of a Chinese laborer.

The young people of the Cumberland Conference have raised money for the purpose of buying a tent for holding their meetings at camp-meeting.

A number of the Missionary Volunteers of western New York are giving of their means to help send some Indian boys through the Tunesassa school.

In British Columbia ten young people are preparing to take the examination for Standard of Attainment in March. One society in that conference is supporting a colored student in the South.

From Australia comes the word: "The Victorian young people have done so well in raising money for their missionary in Java, that they have undertaken in addition to pay the wages of the first missionary sent to Borneo for one year. Really our young people are becoming quite an important factor in the support of our missions here."

One of the workers in India writes us, "During the past season we have had a very interesting young people's society here in Mussoorie."

There has been a Missionary Volunteer Society of thirty members organized in the Seventh-day Adventist church of Kobe, Japan. Brother J. N. Herboltzheim has the leadership.

A number of the young people of Maine sold papers during the summer. Over twenty of the older young people of that conference are in South Lancaster Academy. One of the young ladies from there has recently gone as a missionary to China.

The Missionary Volunteer Society in Atlanta, Georgia, has started a mission Sunday-school in that city.

There is a flourishing Missionary Volunteer Society in the Williamsdale Academy, Nova Scotia. The members meet on Friday evening for their regular society meeting, and on Sabbath afternoon many of the members assemble for the purpose of studying the Reading Course.

At Nashville there is being conducted every Sabbath afternoon a study on Bible doctrines, with an attendance of about thirty-five.

Some young people found "Quiet Talks on Service" so interesting that they read it through immediately after receiving it, and then read it in the course the second time.

One conference secretary writes: "I have greatly enjoyed 'Quiet Talks on Service,' and I have had similar reports from many of the leaders throughout the conference."

A secretary reports the conversion of a young woman through the influence of a prayer band in one of our societies.

A devoted Japanese student, when asked the secret of his success in the Christian life, said, "The morning watch and Phil. 4:8." He desires to take the message to his own people.

Missionary Volunteer Reading Course No. 3

Lesson XIII—"The Moslem World," pages 109-132

Notes

INTELLECTUAL RENAISSANCE.—In 1820 the Turkish empire knew practically nothing of modern education, but when Christian missionaries entered the Moslem empire, they realized that no reform could be introduced without educated leaders and an intelligent laity; and they began efforts to awaken the intellects of the people. A young men's seminary, in charge of Drs. Hamlin and Schaffler, was opened in 1840. During the first year of the mission school, Russian authorities deported the Armenian teacher to Siberia. The missionaries repaired to the Russian embassy and protested against such proceedings. "The ambassador haughtily replied, 'My master, the emperor of Russia, will never allow Protestantism to set its foot in Turkey.' Dr. Schaffler, bowing low to the ambassador, gave the reply which has become historic, 'Your excellency, the kingdom of Christ, who is my Master,

will never ask the emperor of all the Russias where it may set its foot." Russia has continued to bitterly oppose all educational work.

But still the educational tide heaved onward. In 1848 a seminary was opened in Beirut. This developed rapidly into a college which became "the largest and most influential educational institution in Syria and one of the most important in the Levant." "To-day, with a campus of over forty acres, with five departments, including medicine, pharmacy, and a commercial course, and some seven hundred students in attendance from not less than fourteen nationalities, including Druses, Jews, and Moslems, drawn from all parts of the Levant, from Persia and the Sudan, this college stands among the first in the empire for equipment and influence."

Other colleges were opened in answer to the demand for higher education. Robert College, located upon one of the most commanding sites of the Bosphorus, was founded shortly after the American Civil War, and became the pioneer and leader of the entire country. Besides schools doing collegiate work, there are to-day in Turkey six which have for their object the training of young men for the ministry.

Educational work for the girls started more slowly. Among all classes was an inherent prejudice against the intellectual or social advancement of women. The first successful school was founded in Constantinople, and to-day that is the most advanced school for the education of women in the Levant.

"These modern educational institutions in Turkey are a mighty force in reshaping the life, thought, customs, and practises of the people of that country. Men and women from these schools are taking leading positions there in the learned professions, as well as in commerce and trade. Large numbers of former students in the mission schools are prosperous merchants and business men in Europe and America. Through these men of modern ideas, Western machinery and the products of our factories are finding their way into that part of the East in increasing quantities, while the products of Turkey are in exchange brought to us. It is probably true, as has been frequently stated, that the money given from America for the establishment and support of American colleges in Turkey is far more than returned, with large interest, in the form of increased trade with that country.

"While the Turks have not largely attended any of the schools mentioned, nor have they seemed awake to the needs of a modern education, nevertheless, through the influence of so many advanced schools in the country they have been compelled to improve their own schools. It is an interesting fact that recently a far greater number of Mohammedan pupils are applying for admission to these schools."

Junior Reading Course No. 2

Outline No. 13 — Bible Selections on the Life of Esther

Notes and Suggestions

READ the book of Esther. Then fill in the blanks with the word or story needed to complete the thought.

Among the people that were carried away captive from Jerusalem by Nebuchadnezzar was the family of Abihail. Doubtless their little daughter was born in Persia. Her name was _____. She was left an orphan

when a little girl, and _____ took care of her. At that time _____ reigned in Persia. The king's palace must have been very beautiful for _____. The same time _____ for the women. It would have been a breach of true propriety for _____ to have appeared before the king, yet when she refused, he decreed that _____. Then the king sought throughout the empire for a new queen, and finally he chose a Jewish maiden for _____. When _____ was made queen, the king made _____. Shortly after this Mordecai and Esther saved the king's life, for _____. When Haman was promoted in the kingdom, he sought to destroy all the Jews for _____ and he _____ and the king _____; so the scribes _____ and letters _____ and _____ but _____. When Mordecai heard this, he _____ and among the Jews _____. Esther did not know it until _____. It was hard for Esther to go before the king for _____, but she decided to do it, and said _____. Before she made her request known, she made a _____ for _____. God was helping Esther to do her duty. The next morning when _____ came to the king, the king asked him _____, and when Haman said, _____, the king commanded _____. At the second banquet when the king asked _____, Esther said _____. The laws of the Medes and Persians would not permit King Ahasuerus to repeal the former decree, but he _____. So God used _____ to help save her people because she was willing to give all to save others.

Search Questions

1. What relation was Esther to Mordecai?
2. What arguments did Mordecai use when he tried to persuade Esther to intercede with the king?
3. What did Esther do before appearing before him?
4. What plan did she use to secure a favorable hearing with him?
5. Who took Haman's place?
6. How much did Esther risk to save her people?
7. Do you think God had a definite work for Esther? Explain your answer.

One writer says of Esther, "Esther appears in the Bible as a woman of deep piety, faith, courage, patriotism, and caution, combined with resolution; a dutiful daughter to her adoptive father, docile, and obedient to his counsels, and anxious to share the king's favor with him for the good of the Jewish people. That she was a virtuous woman, and, as far as her situation made it possible, a good wife to the king, her continued influence over him for so long a time warrants us to infer. And there must have been a singular grace and charm in her aspect and manners, since she 'obtained favor in the sight of all that looked upon her.' That she was raised up as an instrument in the hands of God to avert the destruction of the Jewish people, and to afford them protection, and forward their wealth and peace in their captivity, is also manifest from the Scripture account."

RING in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

— Tennyson

Consider this,
That in the course of justice none of us
Should see salvation; we do pray for mercy;
And that same prayer doth teach us all to render
The deeds of mercy.
My words fly up, my thoughts remain below;
Words without thoughts never to heaven go."

To the "Instructor" Readers

I AM an orphan fifteen years of age. I became acquainted with this truth nearly two years ago, when Mr. Grundset came out to the orphan asylum to get a boy to take care of.

I was the boy who was taken, as it was time for me to leave the Home and start my own way in life. But God in his mercy provided such a home for me as but few orphan boys ever have, and in this way he kept me from the temptations of the world.

From Minneapolis we went to the home of Mr. Grundset in Eau Claire, Wisconsin. He gave me a book to read, entitled "Great Controversy." It was interesting, but there were some things I could not understand; such as, the Sabbath, Christ's second coming, and baptism. Of Christ's second coming, I had never heard; and baptism, according to what I had learned from the Universalist Church, the church I attended, was the sprinkling of a few drops of water upon the head; and Sunday was the Sabbath. We were also taught the immortality of the soul,—that as soon as a person died, he went to heaven. The same year Mr. Grundset was called to go to New York City to work, and from New York to Africa.

While on this trip, we saw many things of interest. We saw the publishing house in Hamburg, and it was very interesting to see so many tracts published in so many different languages.

We also visited Norway and Denmark. Norway has beautiful mountain scenery. We have a publishing house in Christiania.

We took the train from Hamburg on our way for Genoa. We passed through the beautiful country of Switzerland, where the great reformer Huss lived. We took a ship from Genoa which was bound for Massawa, Eritrea. When coming near the island of Sicily, we could plainly see the ruins of Messina and Reggina, where the great earthquake was. It is estimated that over two hundred thousand people lost their lives. The Bible says there shall be earthquakes in the latter days. Matt. 24:7.

We reached our port safely and arrived at our destination. I thank God that he has watched over us and brought us without accident or harm to our field, Abyssinia.

The Abyssinian language is a difficult one. It is something like the Chinese. It has about two hundred sixty-six characters. Here are a few of them:—

ቀ ኃ ዐ ህ ኘ ገ ቆ ሠ ሸ

I thank the Lord for the privilege he has given me of becoming a worker for him, so that I may be used as one of his instruments in giving this great message to the natives here.

JOHN OHMAN.

Asmara, Eritrea.

Who scatters tares shall reap no wheat,
But go hungry while others eat."

January

Joy for the year that we must meet,
And for the past some memories sweet:
New hopes, new plans, and souls more strong—
Unto the season these belong,
A prayer that we may worthier prove,
Richer each day in faith and love,
Yielding no inch to wrong!

— Selected.



III — Jesus Teaching in the Temple

(January 15)

LESSON SCRIPTURE: John 8:12-32.

MEMORY VERSE: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." John 8:12.

The Lesson Story

1. While teaching in the temple at Jerusalem, Jesus said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

2. "Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye can not tell whence I come, and whither I go. Ye judge after the flesh; I judge no man. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me.

3. "Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also. These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come." God would not allow evil men to harm Jesus, until his work on earth was done.

4. "Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye can not come. Then said the Jews, Will he kill himself? because he saith, Whither I go, ye can not come.

5. "And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

6. "Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning. I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

7. "They understood not that he spake to them of the Father. Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

8. "As he spake these words, many believed on him. Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

Questions

1. In speaking to the people at the feast of tabernacles, what did the Saviour say he was? Memory verse. What is said of those who follow Jesus? What

complaint did the Pharisees make again at him? John 8: 12, 13.

2. How did Jesus reply? How did he say the Pharisees judged? See John 7: 24. Why was Christ able to judge rightly? According to the law of the Jews, how many witnesses were required to prove anything? Who besides Jesus himself had borne witness of him? Matt. 3: 16, 17. Therefore, what should the people have believed? John 8: 14-18.

3. What question did the Pharisees ask? Instead of answering their question, what did Jesus say? Where was he at that time? Why did his enemies not seize him, and take him away, as they wished to do? Verses 19, 20.

4. Where was Jesus soon to go? John 14: 1-3, 28. Why could not his enemies go there also? 1 Cor. 6: 9. Instead of thinking of the important things that he said, what unreasonable meaning did they give to his words? John 8: 21, 22.

5. Where did Christ come from when he came to this world? How only can any one in this world become fit to live in the world above? Verses 23, 24; John 1: 12.

6. What question did the Jews next ask Jesus? What answer did Jesus make? How could they know who he was? John 3: 1, 2. Who taught him what to say to the people? John 8: 25, 26.

7. After the Jews had crucified the Saviour, what would they know? Who was always with him? Why? Verses 27-29.

8. How were some of the people affected by the Saviour's words? Repeat what he said to those who believed in him. What is the condition of those who know and obey the truth? Verses 30-32.

12. What was Jesus' response to the direct question, "Who art Thou?" Verses 25, 26. Compare A. R. V.

13. Did they comprehend his meaning? When would they understand his claims? Verses 27, 28.

14. In what words did Jesus declare his unity with God? Verse 29.

15. What result followed this teaching amid so much opposition? Verse 30.

Notes

1. "In the center of the court of the women, at the feast of tabernacles, two tall stands were placed, each supporting four large branching candelabra. After the evening sacrifice, all the lights in these candelabra were kindled, the flame broad and brilliant enough to illuminate the whole city, to remind the people of the pillar of light by which their marchings through the wilderness were guided. And still freer and heartier than the morning jubilations which attended on the libation of the water, were the evening ones, which accompanied the kindling of the lights."—*Hanna, in "Life of Christ," page 373.*

2. How forcibly are we reminded that "He came unto his own, and his own received him not." All through Jesus' life, the Father had borne witness to his Son. The visit of the wise men when Jesus was born, the incident at Jerusalem when he was twelve years old, the powerful testimony of John, Jesus' teaching and miraculous works, all bore unmistakable testimony to his divinity. Aside from this, the Father had spoken from heaven in testimony to his sonship.

When the Cable Breaks

SOMEWHERE out in the Atlantic there is a steamer whose crew is eagerly feeling around on the far-off ocean bottom, trying to hook up the broken end of a cable.

It is the southern Western Union cable, and the search has gone on for two months and more.

Already the steamer has had to come back to port for more coal and supplies and additional lengths of cable.

One end of the broken cable has been picked up and fastened to a buoy, but the other end has thus far eluded them. A dozen times the grapple has caught hold of it, and every time, before it could be brought on board and secured, the cable has parted again, being broken off by the high waves.

This has happened so often, and the breaks have been so extensive, that now there is a gap of no less than forty-six miles between the broken ends of that cable. It is like Cyrus Field's early struggles over again.

That break was a matter of a minute. Repairing it is a matter of two months already, and no one knows how many more.

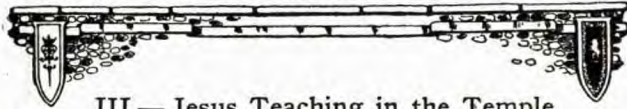
It is like broken health. An overstrain, something snaps, and it is bed for half a year, and perhaps semi-invalidism for the rest of life.

It is like "making a break." A tactless speech, a hasty burst of anger, a foolish blunder, and you have made a rift between your life and another that years may not suffice to heal.

It is like a broken heart. Hearts are easily broken. A discovery that may be made in a minute may break a heart. A deed that may be performed while the clock is ticking may break a heart. And the heart may never get mended again.

Ah, these life cables, beaten and tossed by the surges of so many violent seas! God gives us grace and wisdom to fashion them in strength, so that they will not break at all; and if they do break, let us have the satisfaction of knowing that at least it was through no fault of our own.—*Christian Endeavor World.*

THE YOUTH'S LESSON



III—Jesus Teaching in the Temple

(January 15)

LESSON SCRIPTURE: John 8: 12-30.

LESSON HELP: "Desire of Ages," chapter 51.

MEMORY VERSE: John 8: 12.

Questions

1. On another occasion, what did Jesus declare himself to be? What will be the result of following him? John 8: 12.
2. What in the surrounding circumstances emphasized the figure used? "Desire of Ages," pages 463, 464; note 1.
3. In making this declaration, of what prophecy was Jesus announcing himself the fulfilment? Isa. 49: 6; Luke 2: 32; John 1: 4, 5, 9; "Desire of Ages," page 465.
4. What reply did the Pharisees make? John 8: 13.
5. What was Jesus' answer? Verses 14-18; note 2.
6. Why were his accusers incompetent judges? Verses 15, 23.
7. What question did they ask? Verse 19.
8. In reply, what great truth did Jesus state? Verse 19; John 1: 18; 14: 7; 1 Tim. 3: 16.
9. Why was Jesus not arrested? John 8: 20.
10. What statement did he repeat? How did the Jews understand it? Verses 21, 22.
11. What was declared necessary to the salvation of his hearers? Verse 24.

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Begin Again

BEGIN again,
 The year is new
 The past is dead!
 Let tears be few
 And quickly shed;
 The man of hope

Will stronger be
 To do his best,
 And trust the rest
 To charity,
 Than he who mourns
 Despairingly.

— G. A. Warburton.

Lightning Collections

THE fertile brain of some Connecticut genius has invented an electric contribution-box. When the minister touches a button, small, slender cars visit each pew simultaneously, running on rails back of the pews. Each car then returns to a lock box at the pew entrance, and the deacons collect the receipts after the service.— *Everywhere.*

The Morning Watch for 1910

ONLY those who know from personal experience the sweetness of the morning hour spent in prayer and study of the Word, know what one misses who fails to keep the morning watch.

The little calendar prepared by the Missionary Volunteer Department for 1910, will be a great help, if faithfully used, in making the morning watch a source of great spiritual strength and joy. This calendar can be obtained for five cents from your conference Missionary Volunteer secretary.

The words of the following beautiful poem are suggestive in this connection:—

“‘So busy, O so busy,’ is the cry on every side,
 ‘There’s much to do, and workers few, while on the moments glide;’

And weary hearts are fainting oft beneath their loads of care;
 And willing hands have grown too weak the burdens’ weight to bear.

“‘No time to rest, no time to wait for strength to be renewed,
 No time to tarry till the soul with power is endued;
 The tasks increasing every day, this life so near its close;
 We can not rest,’ the toilers cry, ‘until death brings repose.’

“O burdened hearts, can it be true this is the Master’s will?
 Are you to labor every hour and never to be still?
 These vessels are so very small, our cups will not run o’er
 Unless we seek the Fountain’s brink for filling more and more.

“Take time to sit at Jesus’ feet and hear his blessed word;
 Wait there, like Mary, till your soul to love’s best deed is stirred;

Then break the alabaster box, and let its perfume sweet
 Spread with the gospel’s joyful sound, and make the earth replete.”

When Reading Your Bible

Two gentlemen were riding together. As they were about to separate, one of them said to the other: “Do you ever read your Bible?”—“Yes, but I get no benefit from it, because, to tell you the truth, I feel that I do not love God.” “Neither did I,” replied the other, “but I found from the Bible that God loved me. And he loves you, too, my friend.” This was something that gentleman had never thought of before. He began to read the Bible as he had never read it before.— *Richard Newton.*

“Just Like Most Folks”

A LITTLE street girl was taken sick one Christmas, and carried to the hospital. While there, she heard the story of Jesus’ coming into the world to save us. One day the nurse came around at the usual hour, and “Little Broomstick” (that was her street name) held her by the hand and whispered, “I am having real good times here, ever such good times! S’pose I’ll have to go ’way from here just as soon as I get well; but I’ll take the good time along — some of it, anyhow. Did you know about Jesus being born?”

“Yes,” replied the nurse, “I know. But you must not talk any more.”

“You did? I thought you looked as if you didn’t, and I was going to tell you.”

“Why, how did I look?” asked the nurse, forgetting her orders in her curiosity.

“O, just like most o’ folks — kind o’ glum. I shouldn’t think you’d ever look glum if you knowed about Jesus bein’ born.”— *Christian and Evangelist.*

Our Only Hope

WHAT man has power within himself
 To break the chains of sin?
 Can he by power or strength of will
 Aspire the day to win
 When he shall stand forever free
 Above reproach or shame,
 Without a fault or failure here
 Or aught against his name?

What man has been, so he will be
 As long as time shall last;
 He has no power to change his course,
 Nor hope his dangers past;
 Thus men sail out upon the sea
 To try their fortunes there
 Till death o’ertakes them, every one,
 And stops their earthly care.

If this were all that mortals had,
 To occupy the mind,
 No hopes beyond the troubled sea,
 We should no pleasure find;
 So we might all discouraged be,
 And curse the very day
 That we were born into the world
 A helpless bit of clay.

But men who’ve learned to trust the Lord,
 Who in his mercy gave
 His life a ransom here for all
 That he might sinners save,
 Have something in the very life
 To help in times of need,
 To buoy up the burdened heart
 When it’s about to bleed.

What matchless love the Father had
 To give his cherished Son
 To die for men so deep in sin,
 And helpless every one!
 So then if we but walk with him,
 And have our sins confessed,
 He’ll lead us on to realms of light,
 Where we shall ever rest.

JOHN FRANCIS OLMSTED.