

# The YOUTH'S INSTRUCTOR

Vol. LVIII

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No. 3

## Every Day Begins a New Year



HE date on the calendar does not matter. The earth starts every morning on its year-long journey round the sun as truly as on the first day of January, and each new dawn is therefore a fresh opportunity to begin right. It is for us to determine what the year shall be. The demand upon us is not that we succeed, but only that we try; and to try manfully every day and all day long, is inevitably to attain in the end a supreme success.—*Youth's Companion.*





THE United States spends every year on its army and navy two hundred million dollars.

"THERE is only enough broom-corn, it is said, to furnish one broom to each housewife in America this year."

EMPEROR WILLIAM recently tried to get his salary raised, as he finds a mere four-million-dollar salary inadequate to maintain his forty-nine castles.

KING LEOPOLD II of Belgium, the oldest sovereign of Europe, except the emperor of Austria, died Dec. 17, 1909. Leopold's nephew, Prince Albert, succeeds to the throne.

THE wealth of the Protestant church-members of the United States is estimated at twenty-five billion dollars. The amount given to foreign missions is said to be only one twenty-five hundredth part of this.

"EVERY postponed task lessens our future value and output. The duty that we did not do to-day, and that we must do to-morrow, will cut into to-morrow's efficiency and rob it of just so much of the value it might have had."

"NOAH'S ark has been built anew in Denmark, according to the Biblical specifications. Those who are inclined to doubt the truth of every Scripture story will be interested to learn that the vessel had no difficulty in floating."

### New-Year Reflections

THE snow lies everywhere. The brown unloveliness of the hills, the bareness of the trees, the earth which the plow has scarred,—all are concealed beneath a shining mantle. The familiar landscape which in late autumn appeared to us so commonplace, now lies before our vision transfigured. In the little churchyard the low-lying mounds gleam white as the head-stones. With her kindly pall, Nature hath covered the graves of our dead.

We are come to another mile-stone on life's journey. How swiftly the years speed away! As we call to mind the griefs of other days, with what calmness we can think upon them! The ravages which time makes, in a measure time repairs. The things of the past, which now exist but in memory, lie under the snows of the years. And, thinking to-day upon our more recent trials,—the leaden sorrows that left us in dry-eyed grief despairing,—we know that these too shall lose their poignance. The snows of the years shall cover all.

No angel stands with flaming sword to bar our way, but into the realms of the past we can not enter. While this thought has its solemnity, we should not feel sadness, but rather joy that we may walk in newness of life, old things having passed away, and all things having become new. Before us lies God's glorious future, which will bring all the good which the past held for us. And how abundantly more! May we say in sublime faith this glad new year:—

I was one to whom the touch  
Of all mischance but came  
As night to him who, sitting on a hill,  
Beholds the midnight, midsummer Norway sun  
Set into sunrise.

J. FRED SANTEE.

### Won at Camp-Meeting

A YOUNG person who is now teaching school and is planning on attending one of our schools next year, wrote to the conference Missionary Volunteer secretary:—

"I can not tell you how glad I am that I took my first step toward Christ at camp-meeting. Life seems more worth living than ever before.

"I often think of the encouraging words which you spoke to the young people at camp-meeting, and feel that I owe you a debt which I can never repay, only by being a consecrated Christian worker, which I know is what you wish all young people to be.

"Before attending camp-meeting I had lost all faith, and it seemed as if there was nothing in Christianity; but your words, and the blessed truths which were shown so plainly, awakened a new life within me. Pray for me that I may be given strength from God to continue in the uplifted life which I have started."

M. E. K.

### What the Farmer Did

WHEN, during a certain period of the Civil War, it was announced that the struggle was costing the national government a million dollars a day, there were many persons in the North who considered the case hopeless. No nation, they said, could meet such an outlay.

During the summer and fall just past there came up out of the ground in this country fourteen million dollars a day, for a period of one hundred twenty days, in corn alone; and in all farm products, twenty-four million dollars a day for the whole three hundred sixty-five days of the year. The secretary of agriculture is right when he says, "The value of the farm products is now so incomprehensibly large that it has become merely a row of figures."

Not only can no other nation in the world show anything like so great an income from the soil, but it is doubtful if ever, in history, any nation has known so rapid an increase. In ten years the value of the crops produced in the United States has almost doubled.—*Selected.*

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# The Youth's Instructor

VOL. LVIII

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No. 3

## The Story of the Heavens—No. 4

### The Earth (Continued)

H. U. STEVENS

**T**HIS week we are going to learn something about the movements of the earth and what effects these movements produce.

The earth, you will remember, is a great sphere about seven thousand nine hundred miles in diameter, greater at the equator than at the poles. And one of the questions which we were to answer this week is, What is the cause of this difference? The answer will come out in the discussion.

Among the physical facts which are early impressed upon our senses is the regular succession of day and night. Men from the earliest times have sought an explanation of this phenomenon. The sun, they knew, ruled the day, giving light to the world; and when it passed below the horizon, the world was wrapped in darkness. The facts are perfectly plain; but the explanations have differed. Men first thought the earth was the greatest thing in the universe, and that the sun was a kind of torch that swung around the earth in twenty-four hours. While it was above the horizon, we had day; and while below, we had night. They did not attempt to say what caused it to turn so, but simply that it turned.

About the opening of the sixteenth century, shortly after Columbus discovered America, and people began to believe that the world was round, Copernicus, a Polish astronomer, began to think that the earth was not so large as it had formerly been considered, and he explained the succession of day and night by saying that, instead of the sun revolving around the earth once in twenty-four hours, the earth simply turned over, and that the sun was at rest. This motion of the earth, he said, would account for the daily motion of all the stars and planets as well as the sun.

A simple illustration of how this turning of the earth on its axis will cause day and night may be seen if you will place a globe some distance from a

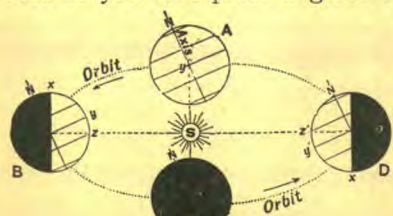


FIG. I

candle in an otherwise dark room. On the globe you will find a more or less shaded belt which divides the light from the dark part of the globe. The light half represents the day, and the dark half the night. Now turn the globe slowly, and watch some spot on it. While the spot is on the dark side, it is night. As the spot reaches and passes through the shaded belt, it is "sunrise;" while the spot passes through the light part, it is day; and as it passes from the light into the dark over the shaded belt again, it is "sunset." This is the way the earth turns with reference to the sun.

Now we are able to understand why the earth is flattened at the poles and bulges at the equator. If

you ever whirled a weight on the end of a string around your finger, you have doubtless noticed the pull that the weight exerts on your hand; it tends to fly away from you. The "pull" which the weight exerts is called "centrifugal force," and is always present wherever we have this revolving motion. It matters not whether the weight is on the end of a



RELATIVE DIAMETERS OF THE SUN AND THE PLANETS

string or collected into a solid sphere, the "centrifugal force" is present; and all the particles of matter in a revolving sphere try to pull away from the axis of rotation. The particles which are farthest from the axis of rotation pull away with the greatest force, and the sphere is slightly deformed till the strain balances the "centrifugal force" and holds the particles in their position.

If we rotate a hoop very rapidly, we notice this effect very much exaggerated, which will serve as an illustration of how the earth is deformed. The application of the illustration in explaining the flattening of the earth at the poles is evident.

There is another motion which the earth experiences, and which is even more majestic than its rotation, if we can thus compare its wonders.

#### Watching the Moon in Its Travels

Have you ever watched the moon on a clear night long enough to see it move eastward among the stars? If you have not, try it some evening; the experience will be delightful. As soon as night has come, and the moon is well up in the sky, notice as closely as possible its position among the stars,—how far it is from two or three of the nearest and brightest. You can estimate the number of degrees in distances in the sky by comparing these distances with that between "the pointers." (Do you remember where they are?) The pointers are five degrees apart.

Just before you go to bed, observe the moon again, noting its position, and you will be able to see how much it has moved eastward. If you will take another observation on the following night, you will see a great change,—nearly fifteen degrees. This motion will take the moon clear around the heavens in about twenty-seven and one-third days.

Now the sun travels eastward among the stars just as the moon does, and if it were not for the overpowering brightness of its light, we could compare its positions with the stars just as we did the moon; for the stars are in the sky during the day as well as the night, and can be seen with a telescope.



Since we are unable to observe the position of the sun directly, let us look for another way by which we can determine the amount of its eastward motion. If you will watch the stars as they drift across a definite line in the heavens, you will notice that they cross about four minutes earlier each night than they did the night before, consequently at the same hour each night they will all have moved a little west. It is unreasonable to think that all the stars in the heavens have had this common westward motion; and so we conclude that the sun (which is our timekeeper) has moved eastward among the stars. It moves just enough each day to take it completely around the heavens in one year, or three hundred sixty-five and one-fourth days. The path which the sun takes in its motion among the stars is called the "ecliptic." To find this path in the heavens get the INSTRUCTOR which contains the map of the stars,—"Equatorial Girdle of the Stars" (Jan. 4, 1910), and you will find it represented there by a double curved line, and marked "Ecliptic."

The sun then moves eastward every day just enough to take it completely around the heavens in one year. Of course you understand that this eastward motion of the sun is only apparent and due to the actual motion of the earth around the sun in an opposite direction. The sun, as far as this motion is concerned, is at rest.

If you will watch the sun through a whole year, you will observe not only an eastward motion, but also a north and south motion. Sometimes it mounts high in the heavens, almost to the zenith, and sometimes it is content to remain much lower. A little observation of the time of the year these various positions occur will give us some valuable information regarding the cause of the seasons.

On the twenty-first of March the sun is on the equator, and we have equal days and nights. Hence this time is called the equinox ("equal nights"), or more strictly speaking, the "vernal equinox," since we have a similar condition in the fall, at what we call the "autumnal equinox."

At the vernal equinox the sun is going north of the equator; its rays are coming to strike more directly on the northern hemisphere, and consequently the earth will be warmed more than usual. The spring of the year has set in. The weather grows warmer till the sun has reached its most northern point, when it will rise far north of east, mount almost to the zenith, and set as far north of west as it rose north of east. If you will watch the shadow cast by a post at noon every day from the twenty-first of March till the twenty-first of June, you will notice that the shadow is a little shorter each day till near the twenty-first of June, when it seems to reach to the same point for several successive days. The sun seems to have stopped his upward, or northern, motion. This time of year is called the summer solstice, because the ancients said the "sun stands" (*Sol* = sun; *stice* = stands).

After a time the sun begins to move south, the shadow of the post lengthens until the twenty-first of

September; when the sun is the same height in the heavens it was on the twenty-first of March. The days and nights again are equal. The rays of the sun are striking the earth more slantingly than they did during the summer, and the weather is growing cooler. This time of the year is called the "autumnal equinox" (or the "autumn-equal-nights").

But the sun does not stop here: it continues its southward motion, reaching its highest point farther from the zenith each day, until about the twenty-first of December you will notice that the shadow of the post is very long, and that now it is ceasing to *increase* in length just as it ceased to *decrease* in June. The sun seems to have *changed its mind* again and stopped to consider the advisability of turning back. This time is called the "winter solstice." Now it rises far south of east, mounts low into the heavens at noon, and sets as far south of west as it rose south of east. Its rays strike the earth very slantingly and our coldest season sets in.

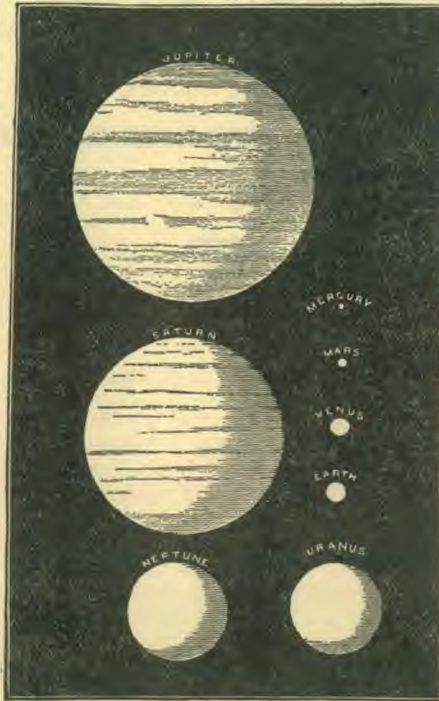
The sun finally starts to move north again, and continues till the twenty-first of March, when it finds itself in exactly the same condition as it was just one year before, and is ready for another round.

Thus you see the seasons are caused by the yearly north and south (up and down in the heavens, if you are looking south) motion of the sun, which regulates the amount of heat we receive from it.

If you will consider a moment, you will see that while the sun is north of the equator, and thus high up in the heavens for us who live in the northern hemisphere, it is low in the heavens for those who live in the southern hemisphere;

and while we are having summer, they are having winter. So it is with all the seasons: they have spring while we have autumn, they have summer while we have winter. For us who have never been out of the north temperate zone, would it not seem strange to gather flowers in December and to skate in July?

"But how," you say, "can the motion of the earth around the sun cause this apparent north and south motion which accounts for the seasons?" If the axis of the earth were perpendicular to its orbit, then the ecliptic would coincide with the equator, and there would be no north and south motion of the sun. But the axis is not perpendicular, being inclined from a perpendicular twenty-three and one-half degrees, and this causes the north pole of the earth to point sometimes toward the sun and sometimes away from it, since the axis always remains parallel to itself. Study Fig. 1, and you will be able to see how this is. At "C" is represented the earth as it is related to the sun on March 21, when we say "the sun is on the equator." "D" represents its position on June 21, when "the sun is farthest north of the equator;" perhaps it would be more accurate to say "the equator is farthest south of the sun," since it is the earth that is moving and not the sun. Here, you will notice, the axis is inclined twenty-three and one-half degrees, with the north pole toward the sun. "A" is its position on September 21, and the sun is again on the equator, but in the



COMPARATIVE SIZE OF THE PLANETS



opposite direction from what it was on March 21. "B" represents the position on December 21, or the winter solstice, when the axis points away from the sun twenty-three and one-half degrees. Thus you see the revolution of the earth around the sun, with the inclination of its axis, is a complete and satisfactory explanation of the seasons.

#### The Family of Which the Earth Is a Member

Just a word, before closing this article, regarding the position of the earth as a member of the solar family, concerning which we will learn more soon. The sun is the center and the ruler of all the system. His family consists of eight planets, one of which is the earth; about these eight planets smaller bodies, called satellites, revolve. Among these satellites is our moon, which looks so beautiful on a clear night. The order of the planets from the sun out is: Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, and Neptune. The first four are called "minor planets," and the last four "major planets," because the former are midgets when compared to the latter in size. Fig. 2 represents the relative diameters of the various planets and the sun. The sun is 866,000 miles in diameter; Mercury is 3,030; Venus, 7,700; Mars, 4,230; Earth, 7,900; Jupiter, 86,500; Saturn, 73,000; Uranus, 31,900; Neptune, 34,800 miles.

Next week we will begin a more detailed study of the solar system, which will continue through several articles.

### Mohammed, the Prophet of Arabia — No. 5

#### The Teachings of Mohammed

MOHAMMED professed to receive his instructions direct from the mouth of Gabriel, the special messenger of Allah. There is much in the Koran which shows that the prophet's mind was early influenced by some illiterate Jew; there are also portions which indicate that he had a vague knowledge of some of the Gospels. But the whole of the Koran is devoid of the inspiration and life of the Old Testament, and the beauty and chastity of the New. A system of arbitrary prayers and prostrations, upon the exact performance of which the devotee depends for salvation, is substituted for the divine plan of redemption. There is no vicarious atonement for sins, nor provision made for help to keep from continuing in sin.

In the earlier suras, or chapters, of the Koran, exemplary living is enjoined; but in the later revelations, prominence is given to fighting the battles of the Lord, which, to the predatory inclined Arabs, meant joining the army of the prophet and engaging in the various campaigns against the infidels, to reduce them to submission, and, incidentally, gain their property for the believers. This propensity to plunder gained for them the name Saracen, a word said to be derived from a Greek root which means to steal.

The first six months of Mohammed's residence in Medina were months of peace. The mosque was built, all helping with a will. Regular services were instituted, and the refugees were comfortably settled in their new homes. At this time an important change took place in the career of Mohammed. Hitherto he had relied upon argument and persuasion to make proselytes. His doctrines had been altogether doctrines of peace. He had endeavored by peaceful means to persuade people to make their peace with God. Islam, derived from Salem, peace, was the name of

the new doctrines; and Moslem, Mussulman, or follower of peace, distinguished the man who professed the doctrines. But now success had changed the circumstances; the man who preached and practised peace when unable to grasp the sword, was of a different mind when the sword was within his reach.

The migration to Medina had placed Mohammed at the head of a devoted and courageous band of men, and there was not long found wanting an excuse to plunder the richly laden caravans as they passed between the city of Mecca and the country of Syria, lying north of Medina. "Different prophets," said Mohammed, "have been sent by God to illustrate his different attributes: Moses, his clemency and providence; Solomon, his wisdom and majesty and glory; Jesus Christ, his righteousness, omniscience, and power — his righteousness by purity of conduct, his omniscience by the knowledge he displayed of the secrets of all hearts, his power by the miracles he wrought. None of these attributes, however, have been sufficient to enforce conviction; even the miracles of Moses and of Jesus have been treated with unbelief. I, therefore, the last of the prophets, am sent with the sword! Let those who promulgate my faith enter into no argument nor discussion; but slay all who refuse obedience to the law.

"Whoever fights for the true faith, whether he fall or conquer, will assuredly receive a glorious reward. The sword is the key to heaven or hell; all who draw it in the cause of faith will be rewarded with temporal advantages. If they fall in battle, their sins will at once be blotted out, and they will be transported to paradise, there to revel in eternal pleasures in the arms of black-eyed houris." — *Irving*. Predestination was brought to the aid of these doctrines and revelations. No man could die sooner or later than his appointed hour; when it arrived, it would be the same, whether the angel of death should find him in the quiet of his bed, or amid the storm of battle.

Such were the teachings which shortly converted Islam from a religion of meekness to one of violence and the sword. These principles were peculiarly acceptable to the Arabs, harmonizing with their habits and encouraging their dominant propensities. It was easier for them to fight than to work; and when fighting assumed a religious aspect, it became a passion with them.

Whoever Mohammed's Jewish friends were, says Muir, it is evident that they had a rude and imperfect knowledge of the outlines of sacred and Jewish history and tradition. This, distorted and embellished by the prophet's fancy, supplied the material for the stories which at first formed the chief portion of the Koran. Sura seven contains an account of creation and the fall: "And verily we created you, then fashioned you, and then said unto the angels, Fall down and worship Adam; and they all worshiped, excepting Eblis, who was not one of the worshipers.

"God said, What hindereth thee that thou worshipest not when I command thee? He answered, I am better than he: thou createdst me of fire, and thou createdst him of clay.

"God said, Get thee down from heaven; it shall not be given thee to behave arrogantly therein; get thee hence; verily thou shalt be amongst the despicable.

"And Satan said, Now that thou hast caused me to fall, I will lie in wait for them in thy strait path.

"There I will fall upon them from before and from



behind, and from their right hand and from their left; and thou shalt not find the most part of them thankful."

Certain favorite passages from the Old Testament are the subjects of special amplification and repetition. Such are the accounts of the flood, from which eighty persons, who spoke seventy-two dialects, were saved by means of the ark; the history of Moses; the overthrow of Sodom; and the life of Abraham. These were all themes upon which the prophet loved to dwell. Until the Hegira, the New Testament Scriptures are seldom mentioned; and throughout the whole of the Koran, many more references are made to Old Testament events than to apostolic teachings. As might be expected, the sufferings of Christ were denied by Mohammed; he cleaved to the doctrines of certain Christians who taught that Jesus, the son of Mary, would come again in the flesh, and he also taught that he would come as a forerunner to himself, who will reappear shortly before the day of Judgment.

The new faith touched the outer life of its votaries at almost every step. It mattered not what the nature of their occupations, or what their circumstances might be, five times daily they were to bow in prayer. Those living near a mosque were to resort thither for the exercises; but the prayers might be offered anywhere with equal merit, only the exact time must be observed. The rite is still the same, and consists in repeating a few petitions with a fixed ceremonial of genuflections and prostrations. The following illustrates the general trend of their prayers:—

"O Allah! O Lord of the ancient house, free my neck from hell fire, and preserve me from every evil deed, and make me contented with that daily bread which thou hast given me, and bless me in all that thou hast granted."

Here is one called the Begging Pardon petition:—

"I beg pardon of Allah the most high, who, there is no other Allah but he the living, the eternal, and to him I repent myself."

Worship is preceded by illustrations, and almost every movement and word is regulated by laws or customs. The summons to prayer was at first a simple call, "To public prayer." After the keblah was changed, some suggested the Jewish trumpet, and others the Christian bell; but Mohammed bethought him of a more formal call. The adjan, or call to prayer, was then established. A man with a strong voice, and sound of lung, mounts the roof of the mosque, and shouts: "Great is the Lord! Great is the Lord! I bear witness that there is no God but the Lord: I bear witness that Mohammed is the prophet of the Lord. Come unto prayer: come unto salvation. God is great! God is great! There is no God but the Lord." To this is now added in the morning, "Prayer is better than sleep! Prayer is better than sleep!" Every day at the appointed time, in every part of the Mohammedan world, this well-known call summons the people to devotion.

Once a year they have a fast, the Ramazan. It continues one month, during which the people may neither eat nor drink from sunrise to sunset. By some this is so rigorously kept that they will not even swallow their saliva, nor work sufficiently hard to cause them to sweat.

Mohammed's descriptions of heaven and of hell are characteristic of his later teachings, and are interesting; the descriptions are well designed to produce the desired impression upon the mind of the simple Arab.

"Rest and passive enjoyment; verdant gardens watered by murmuring rivulets, wherein the believers, clothed in green silk brocades and silver ornaments, repose beneath wide-spreading shade, on couches well furnished with cushions and carpets, and drink the sweet waters of the fountain, and quaff aromatic wine, such as the Arabs loved." Provision is also made on a liberal scale for the gratification of sensual passions, quite in accordance with the loose moral obligations allowed to himself and to his followers in this life.

The hell of the Koran is similar to the inferno originated by Augustine, and so persistently believed in and taught by many professed Christians at this present time. The drink of the lost is described as boiling water. When cast into the pit, the wicked hear the fire roar wildly like the braying of an ass. "Hell boileth over, it almost bursteth with fury: the smoke, rising in columns, affordeth neither shade nor protection, but casteth forth great sparks like castles, or as it were yellow camels."

Mohammedans, when dead, are buried in a sitting position, with sufficient space in front of them, so that, immediately after burial when the angel of death comes to question them, they will have comfortable space in which to make reply. Happy is the man who, at that time, can confess to being a Moslem, and give immediate response to interrogations respecting the oneness of God, and to the greatness of Mohammed. His soul is then quickly transferred to paradise without further questioning, to the heaven which his works while on earth give him access. There are six heavens accessible to man. Women are permitted in the first one only; or according to some Mohammedan writers, have no place there at all.

GEORGE TEASDALE.

### Blessed Through Affliction

"ANGELS of God are all astir, ascending to heaven, and descending to earth again with messages of mercy and warning. These heavenly messengers are moving upon minds and hearts. There are men and women everywhere whose hearts are susceptible of being inspired with the truth. If those who have a knowledge of the truth would now work in unison with the Spirit of God, we should see a great work accomplished."—"Gospel Workers," page 379.

A few weeks ago there was a lady who had had an experience of hardship, sorrow, and discouragement. Under the distress and burden she was afflicted with nervous breakdown, and spiritual perplexity. In her experience she met a young woman who had learned to trust in God and walk with him. Acquaintance ripened into Bible study on experiences of life and truths for to-day. Interest deepened, which led to questions relating to further study; and in connection with study with a third person, this lady found hope, began to take interest in prayer, and now believes that the Lord has been leading her, though she did not see it when in trouble.

With regaining health and increasing hope in God, she now is awaiting the leading of the Lord to some work of self-support, and expresses interest to join God's people. One day she intimated that she thought that it was good that she had been afflicted, that she might learn better ways of life. This is much like the testimony of the psalmist: "It is good for me that I have been afflicted; that I might learn thy statutes."

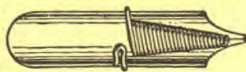
F. M. DANA.





### Fountain for a Common Steel Pen

**T**HE accompanying sketch shows a little device for holding a quantity of ink in an ordinary steel pen. This device consists of a small coil of wire made conical and with a loop to pass around the pen for holding it in position. The coil of wire will hold enough fluid to write at considerable length without dipping the pen.



— *Popular Mechanics.*

### Artificial Camphor

SINCE the invention of celluloid the consumption of camphor has increased to such a degree that the manufacture of artificial camphor has become an industry of considerable importance. Seventy per cent of the camphor annually consumed is employed in the manufacture of celluloid, and only thirteen per cent for pharmaceutical purposes. Natural camphor is obtained by the distillation of the wood of the camphor laurel, a tree which grows in great forests in Japan and Formosa. Since 1905 artificial camphor has been made by the action of various acids upon the essence of turpentine. It differs from natural camphor only in its action upon polarized light. When sufficiently refined, it possesses, in all other respects, the same properties as natural camphor.

Its invention is due to the growing demand, combined with the monopoly of Japan in the natural product. At the same time efforts are being made to cultivate the camphor tree in India, Ceylon, Florida, and Texas.— *Youth's Companion.*

### Ink at One Hundred Dollars a Pound

"THE best India ink — it should really be called China ink — never leaves China," said a missionary. "It costs one hundred dollars a pound, and the scribes use it in writing the correspondence of the royal family and the mandarins."

"India ink is made of the oil of the poisonous seeds of the colza tree. Varnish and pork fat are added to this oil, and then, by means of combustion, all is changed to lampblack."

"The lampblack paste mixed with glue is beaten for days on an anvil, fine musk is gradually mixed in to give perfume, and the purest gold leaf to give a rich luster. Finally the ink is dried in molds for about a month."

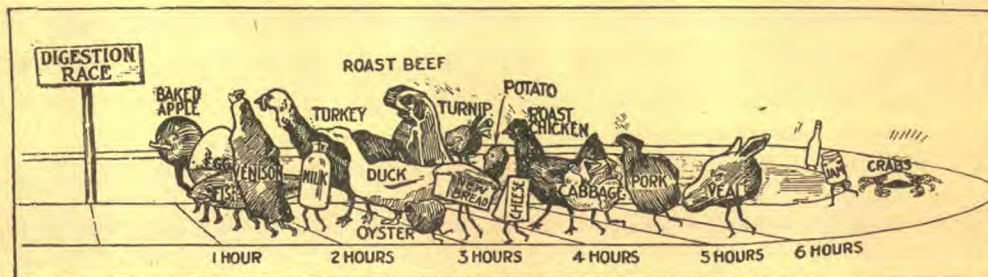
"What makes the best India ink so costly is its purity, and, above all, the long time given to its combustion and subsequent beating. If you saw its beauty, you wouldn't think it dear at one hundred dollars a pound."— *Washington Post.*

THE first sure symptom of a mind in health, is rest of heart, and pleasure felt at home.— *Young.*

### Animals and Music

MANY of the forest folk are very fond of music, and seem to take as much pleasure in it as we do ourselves. A young blue jay at one time spent two months as a guest in my home. We all know what harsh voices the jays have. Did any one ever hear one sing a sweet, tuneful little song, I wonder? While the small jay lived with me, it was my custom to practise singing for half an hour every morning. No sooner had I seated myself at the piano and struck a few chords than "J-J" hopped over the doorsill and settled himself on the rung of a near-by chair. He listened with rapt attention, and after a few days he tried a bit of song himself. At first I had to stop and laugh, his performance was so amusing; but after a few weeks' practise he could sing very sweetly—not exactly the tunes he heard, but little ones that he made up as he went along. If any noises pleased him, he began to sing. A heavy thunder-shower or the whirr of the sewing-machine always moved him to express his delight in song.

More than two hundred years ago a young violinist, Isidore Berthaume, was obliged to practise on his violin many hours daily. One day he saw a spider peeping at him from its crack in the wall. Soon it ventured forth, and every day it grew a little bolder, drawn irresistibly by the sweet sounds which issued from Isidore's fiddle. At last one day the boy had the



Courtesy Scientific American

great pleasure of seeing the spider take its place on his bow arm. Presently his stepmother, coming into the room and seeing the spider, killed it with a blow of her slipper. The death of his pet was such a blow to the boy that he fell fainting to the floor, and was ill for three months afterward.

When the great herds of cattle on the plains become restless, the cowboys sing them to sleep, and often prevent a stampede in that way. They say that the steers are especially fond of "My Bonnie," "Lorena," and "The Cowboy's Lament."

Squirrels and mice are ardent music lovers. Dr. Chomet tells us that one day while strolling in the woods he sang an air from an Italian opera, and, chancing to look around, he saw a number of squirrels, all listening with delight to his song. The next time you take a woodland ramble try singing a few songs, or, if you play a flute or fiddle, play a few tunes, and see what effect it has upon your little forest friends.— *Margaret W. Leighton, in Nashville Visitor.*

"THE soul winners are mostly small people, Bible students, earnest in prayer, anxious for the salvation of others."

"You will never regret putting the best meaning on the acts of others; nor will you be sorry for stopping your ears to gossip and being generous to your enemies."





### A Bit of Humor



WO little boys were on their way to school. The smaller one tumbled, and began to whine.

The older boy took his hand in a fatherly way and said, "O never mind, Jimmy, don't whine; it is a great deal better to whistle." And he began a cheerful whistle.

Jimmy tried to join. "I can't whistle as nice as you, Charlie," said he; "my lips'll not pucker up good."

"That's because you haven't got all the whine out yet," said Charlie; "but you try a minute, and the whistle will drive the whine away."

So he did, and the last I saw or heard of the little fellows they were whistling away as earnestly as though that were the chief end of life.—*Junior Christian Endeavor World.*

### Use Pure English

THE value of a precise and forceful use of our mother tongue is well illustrated by the following incident:—

A young man, a printer in Philadelphia, who had missed the privileges of an early school education, heard and embraced the gospel message for this time, and thenceforth gave himself to an assiduous search for the treasures of the Word of God.

By day the routine of his work was to put into type the various styles of composition usually found in the newspaper columns, but at night the pure, classic English of King James Version of the Bible was his study, with the result that he acquired the power of terse expression, graphic illustration, and an easy yet forceful style.

Naturally, opportunities for public speaking came his way, and were not slighted. On one occasion, to his amusement, a theologian in the audience asked, "From which theological seminary were you graduated?" On being told that one month in a country school in Ireland was the extent of his schooling, the questioner seemed impressed with the power of the truth that could develop a talent above the ordinary product of the schools. After a series of meetings which recently closed, a young woman, who is a school-teacher, said, in substance, during a social service: "Being engaged in the educational work, and eager to grasp every opportunity for mental culture, I attended, partly through curiosity, a meeting here. One thing I watched particularly, the language of your speaker, and it impressed me as beyond the ordinary. It pleased my ear, and drew me again and again to hear. But the beauty of the language has but revealed to me the greater beauty of the truth it conveyed. While the language wooed my ear, the truth it carried won my heart. Pray for me."

We would not urge the necessity of using good English above that of presenting worthy thought.

We would not want a beautiful picture so framed that the scene would be less attractive than the molding around it; but we would have the frame of such a character that it would enhance the beauty of the picture; so we ask for a proper setting for truth,—one that will not distract, but rather attract, the seeker. While there are some persons who are large-minded enough to recognize truth from whatever source it may come, most of us are inclined to judge the message by the messenger's general intelligence, which is indicated by his use or misuse of our common language.

S. W. VAN TRUMP.

### Bugle Song

THE splendor falls on castle walls  
And snowy summits old in story;  
The long light shakes across the lakes,  
And the wild cataract leaps in glory.  
Blow, bugle, blow, set the wild echoes flying;  
Blow, bugle; answer, echoes, dying, dying, dying.

O hark, O hear! how thin and clear,  
And thinner, clearer, farther going!  
O sweet and far from cliff and scar  
The horns of Elfland faintly blowing!  
Blow, let us hear the purple glens replying;  
Blow, bugle; answer, echoes, dying, dying, dying.

O love, they die in yon rich sky,  
They faint on hill, or field, or river;  
Our echoes roll from soul to soul,  
And grow forever and forever.  
Blow, bugle, blow, set the wild echoes flying,  
And answer, echoes, answer, dying, dying, dying.  
— Alfred Tennyson.

### Opportunity

JOHN INGALLS once wrote a sonnet on Opportunity, and some say that the reason for his failure in his every-day life was because he failed to see that there were many little opportunities passing him every day. This is what he wrote:—

"Master of human destinies am I!  
Fame, love, and fortune on my footsteps wait.  
Cities and fields I walk; I penetrate  
Deserts and seas remote, and passing by  
Hovel and mart and palace, soon or late,  
I knock unbidden once at every gate.  
If sleeping, wake; if feasting, rise before  
I turn away. It is the hour of fate,  
And they who follow me reach every state  
Mortals desire, and conquer every foe  
Save death! But those who doubt or hesitate,  
Condemned to failure, penury, and woe,  
Seek me in vain and uselessly implore;  
I answer not, and I return no more."

A judge got hold of that little sonnet and read it, and in language good, but not classic, wrote much better, because he wrote the truth. Here is what he said:—

"They do me wrong who say I come no more,  
When once I knock and fail to find you in;  
For every day I stand outside your door,  
And bid you wait, and rise to fight and win;  
Each night I burn the records of the day.  
At sunrise every soul is born again."

And he told the truth. It is absurd to say with Ingalls that opportunity comes but once in a lifetime. It comes every day, every hour. There are few people in this world who have had only one chance to succeed. Success is not a big, sudden jump into a basket that drops down to carry one up to the skies. Not a bit of it.

You look at the appointment to an important position, and if you don't look and dig down beneath to find the "why-for-ness" of that appointment, you might believe the fairy story many people tell.



When you reach the bed-rock of reasons for success, you'll find that the men who were promoted to a fine thing made the jump in about ten thousand small jumps.

Every one of those ten thousand small jumps was simply taking advantage of some small opportunity. Maybe it was getting a good spelling lesson, mastering a good English lesson, learning to add rapidly, being accurate on the typewriter, being businesslike in business, being courteous to some one or other when it is hard to be and there didn't seem to be any reward for it, taking responsibilities to save or make money for your firm in an emergency without waiting to be told.

Opportunity! there isn't any such thing! It is opportunities; for they never travel alone. There is a regular passing train of them from morning till night, just like moving pictures. All of them are small; most of them are so small and common-looking you would not know what they were unless you studied about them; for opportunities are not labeled. No, indeed! They don't carry a sign like a fire-sale canvas over the store front, and they are absolutely unlimited in number, found everywhere. And if you miss some, you need not be discouraged over it; make use of the hundreds just ahead and coming at you like the twist in a cable chain on the street-car track.

Just move on to each little one as it comes along without any worry about there being only one. Look for extras, and the chain of them will pull you along to that big lift into a good position. Then others will sit back, and comment on your big jump, and wonder how you made it all at once.

If you expect opportunity to come along in a fine carriage, with a big sign and a brass band, and ask you to jump in, you will wait a long time. You will get tired waiting and will be disappointed. You have to hunt for the best of these "push-ahead things."

The ability to hunt for them is a faculty, and one that can be cultivated. The earlier you start to hunt, the more successful you will be. Folk generally call this hunting "hustling." This is why so many self-supporting people succeed. They have to learn it early, so they learn it well.

Several persons were viewing a piece of landscape. "That would make a beautiful autumn scene," said the artist. "What fine links!" said the golfer. "A fine ball ground," said the fan. "That ground would make fifty bushels of corn to the acre," said the farmer, kicking into the soil.

There you have opportunity. Each man had been trained to look for opportunities in his own line. There was no painted sign for everybody, but there were signs enough for each one to read. How often the self-supporting student hunts these signs and learns to read them where they are invisible to others. He is doing this when he catches sight of a boarding-house or a hotel and considers it as a possible place to wait on the table for his board. A pile of wood means an opportunity to make a few dollars sawing it. For a boy, a new snow in the morning means a chance to make a few quarters cleaning walks. A vacant lot in the suburbs may mean a garden for summer and money to help on the winter schooling.

The same faculty that sees opportunities, and creates them, goes on developing along with the education and training necessary to realize profit out of

them, till they get larger and larger and more and more profitable.

Don't forget that you must do the hunting and the grabbing. Opportunity does not run any one down, lasso him, and drag him along.

J. E. HANSEN.

### Whittier's Dog

DURING one of the last birthday celebrations of the poet Whittier, he was visited by a celebrated oratorio singer. The lady was asked to sing, and, seating herself at the piano, she began the beautiful ballad, "Robin Adair." She had hardly begun before Mr. Whittier's pet dog came into the room, and seating himself by her side, watched her as if fascinated, and listened with a delight unusual for an animal. When she finished, he came and put his paw very gravely into her hand and licked her cheek. "Robin takes that as a tribute to himself," said Mr. Whittier. "He also is 'Robin Adair.'" The dog, hearing his own name, evidently considered that he was the hero of the song. From that moment, during the lady's visit he was her devoted attendant. He kept by her side when she was indoors, and accompanied her when she went to walk. When she went away, he carried her satchel in his mouth to the gate, and watched her departure with every evidence of distress.—*St. Nicholas*.

### Temperance Arrows

INTEMPERANCE is hardly the right word to use regarding strong drink, because that implies that the moderate use of it is safe and allowable, but it is not: all use of it is dangerous and wrong. Nothing but total abstinence is safe with sin.

The peril of any intemperance is its accelerating power. It is like gravity, increasing with the square of the distance traversed. At first only a little intemperance, soon it becomes greater and greater, till at length it has dominion over the soul.

There are many habits of speech that do no harm when used in moderation, but great harm when they become intemperate. A sparing use of sarcasm, for example, may be useful, if properly applied, but one that is able to use sarcasm effectively is likely to use it on all occasions, and soon finds himself without friends.

Intemperance in play is an alluring temptation. Pleasant associations add to the difficulty of resisting it. There is the plea and the necessity of physical renewing. Play should enter every life in generous amounts, but all play that is not needed for recreation, that is, for restoring the waste brought about by work, is an intemperance.

General Grant at the outset of his career was a victim of the liquor habit to such an extent that his life was nearly ruined by it. His eyes, however, were opened to the peril, and he was man enough to conquer his deadly foe. That was General Grant's greatest victory of all his splendid campaigns.

Among the many anecdotes of England's grand old man, Gladstone, I especially admire the story of how one day he formed the plan of taking a long walk. A severe storm came up, but he took that walk nevertheless. "It is better," he said, "to be thoroughly drenched than to allow myself to fail in anything I have undertaken." That is the spirit that overcomes temptation.—*Amos R. Wells*.





### An Irish Boy's Temperance Lecture

**Y**EARS ago an English gentleman visited Ireland to sketch some of the beautiful scenery. He spent a day in the neighborhood of Lake Killarney. A bright young Irish lad acted as his guide. Just before they parted, the Englishman took a flask of whisky from his pocket and drank some. Then handing it to the boy, he told him to help himself. To his great surprise the offer was firmly but politely declined.

To find an Irish boy who would not touch or taste whisky he could not understand, so he resolved to find the strength of the boy's temperance principles. He offered him first a shilling, then a half crown, and then a golden half sovereign if he would take a drink of it. With a look of indignation the boy took from the inner pocket of his jacket a temperance medal, and holding it bravely up, said, "This was my father's medal, for he was intemperate, but at last he took a stand, signed the pledge, and wore the medal as long as he lived. On his death-bed he gave it to me, and I promised that I would never drink." The Englishman stood there astonished, then flung the flask out into the lake, and said, "That's the best temperance lecture I ever heard. Thank you for it, my boy."—*Selected.*

### The Silver Lining — No. 3

ALL was excitement for the next few days. Monday morning the little cavalcade, with Mr. Black and Johnny in the forefront, rode out of the city. They had two little pack-mules, driven by a Mexican boy, and so covered with books, bedding, clothing, food, and cooking utensils that Johnny declared nothing but the huge ears and four slender feet could be seen. As they paused on the top of a little hill and looked back over the valley with the city in the midst, Johnny exclaimed, "How beautiful!"

"Yes," replied Mr. Black, "I often wonder regarding the beauty of the earth made new, when there is so much to enjoy now; but you know, 'Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him.'"

"By the way," questioned Johnny, presently, "where are we going? Heretofore I have been too excited to think about the direction."

"Well, our first stop will be at Guadalajara, and from there I can not tell whether we will go south or west."

The trip occupied two weeks, every hour of which was a delight to the boy. Riding through the mountains, stopping to talk to laborers, travelers, or crowds in the villages through which they passed; selling or giving away books until they had not one left when they crossed the last range of mountains and Mr. Black said, pointing to a stately city, its tall towers and white walls gleaming through green trees, "Guadalajara, the pearl of the Occident!"

It was New-year's day, the bright sunshine, balmy air, the deep blue of the sky, and vivid green of the grass, the rocky, bare peaks of the near-by mountains, and the purple of the far-off ranges,—all made an indelible impression on the mind of the boy. He sprang from his mule, ran up to the top of a small peak near them, and waved his hat enthusiastically. As he stood thus, Mr. Black mused, "His mother would hardly know him could she see him now." His figure had filled out, his pale, thin face was plump and brown, and the languid walk had changed to a brisk run.

"Come, Juanito," called Mr. Black, "if we are to eat that New-year's dinner with good Sister Clark, we must be getting on."

"I am surely ready for it," laughed Johnny, "although I fear the poor woman will think a cyclone has struck her table."

They received a royal welcome at the house of the presiding elder, and the dinner did not disappoint their expectations.

A missionary convention was in progress, and it was decided that Mr. Black should go west, and another worker should take the southern field. With a fresh load of books, they left the new friends, and prepared to go into an unknown field where no Bible worker had ever entered. Their first stop was at Etzatlan, a quaint old town on the shores of Lake Magdalena. There they stayed several days, and found some interested enough to read and to listen to Mr. Black explain the Scriptures; and to Johnny's great delight he found he could understand much of what was said, and could talk with the driver. From there they went across the mountains two-days' ride to Iztlan, an old Aztec town in a narrow valley, with a volcano towering above it. The lava lay thick over the sides, and the road ran for miles in a cut through the solid lava, which was piled high on either side. Fields of sugarcane stretched across the valley, and the white walls and towers of the factories were seen through the trees.

"This is a perfect little paradise," said Johnny; "surely the people living in this secluded valley must be better than in the crowded cities."

"Yes, in some respects, but they are more superstitious. See that crowd below? Let us overtake them."

They hastened down into the road, and traveled for a while among the motley crowd of men, women, and children on horses, mules, or afoot, the women carrying their babies. All were tired, dusty, and ragged. Mr. Black accosted some of the men. "Where are you going?"

"Home," said one of the most intelligent looking. "We have been on a pilgrimage to the shrine of the Virgin many leagues from here."

"Why do you go there?"

"O señor, do you not know that the Virgin performs many miracles for those who worship at her shrine? The more sufferings we undergo in making the pilgrimage, the more blessings we receive. I have gained pardon for all my last year's sins, and for all I



may commit this year. I am very happy. O, the Virgin is so kind! Not long ago my little girl was very sick. I vowed to the Virgin that if she would heal my child, we would make a pilgrimage and burn ten candles on the altar, and see her now!" pointing to a pale, slender child trudging along, looking half-starved and very tired. Mr. Black saw it would not be worth while to offer anything for sale to that company, for they had no money to buy even bread, but were begging their way home, so he stopped a little while with them as they camped for the night, and told them of Jesus, who died to save them, and who had said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." He gave those who could read, Gospels and tracts, pointing them to the "Lamb of God, which taketh away the sin of the world." Then they went on their way, followed by the blessings of the pilgrims.

Johnny was very thoughtful as they rode along, and just as they entered the town, he said, "Mother often quotes, 'Every cloud has a silver lining,' but I could see none in my illness until lately. Perhaps the all-wise Father saw that my ambitious plans were not the best for me, and had to send this sickness to wean me from them. I look upon life very differently now."

"True," answered the missionary, thoughtfully, "always remember that the Father knows best, and try to trust him to care for you. You know he says, 'Casting all your cares upon him; for he careth for you.'"

Some days later they rode into the town of Tepic, and Johnny declared that this surpassed all the beautiful places he had yet seen. The streets were very clean, and from the open doors of the houses he caught glimpses of *patios* filled with trees and beautiful flowers. Here were a few faithful Christians, the result of work done the previous year, and the missionaries were warmly welcomed. They were to remain here some time, so Johnny explored the place, usually accompanied by their boy Francisco, or Pancho, as he was called.

One day he wandered down by the river alone, and as he was sitting on the bank, thinking of home and the dear ones there, he heard shrill screams near by. Running to the spot, he saw a child struggling in the water, and the nurse screaming on the bank. Johnny was an expert swimmer, and in an instant was in the stream. Soon he caught the child, and landed farther down, where he was met by the frantic nurse and a boy of about his own age, who had come running down the street. The boy took the child in his arms and ran with it. Johnny followed more slowly, and saw him enter a large house not far away, then he went on home and changed his wet clothing.

Some hours after, Pancho came in and asked for Juanito. He was followed by the boy whom Johnny had met on the river bank, who rushed to him, embraced him, and poured forth a torrent of words which he could not understand; but Mr. Black, coming in at that moment, translated for him. He said his name was Carlos Moreno; that it was his little sister Johnny had saved, and that all the family wished him to go to their house. His mother was sick, and could not come to him. Johnny was a modest boy, and shrank from so much publicity, but Mr. Black urged him to go. He said, "We have never been able to get any of the better class interested, and now perhaps this is our opportunity. Their gratitude may lead them to listen to the gospel."

So Johnny went with Carlos, and was taken to his luxurious home, where the mother, a beautiful, refined lady, received him very cordially, and the child, a lovely little girl of two years, became his friend at once.

Don Ramon Moreno, the father, was away from home on business, and when he returned, he found Johnny installed as a familiar friend of the entire family, and particularly of little Anita.

The two boys went everywhere together, and Johnny was at Don Ramon's hospitable home very often, but Carlos never went to the house where he and Mr. Black were staying, and seemed ill at ease in the missionary's presence.

One day the boys were lying on the grass in the shade, resting, and Johnny took the little Gospel of John from his pocket, and was reading. Carlos noticed the book and asked, "What are you reading, my friend?"

"Shall I read some to you?" asked Johnny.

"Yes, if you wish;" and Johnny began the fourteenth chapter of John. Carlos listened attentively until he read, "My peace I give unto you," when he interrupted,—

"That is what I want; I have been seeking peace for a long time. The *padre* says if I confess my sins to him, and do penance, and say my prayers, and attend mass regularly, I will have peace, but it does not come. I went on a pilgrimage to the shrine of the Virgin not long ago, and burned many candles, but still I feel something is lacking. When I saw little Anita fall into the water the other day, I felt that the Blessed Mother was punishing me for my lack of faith, and as I ran, I vowed to make an offering to her if she would allow me to save the child, but I could not have saved her. If you had not been there, my dear little sister would have been drowned. What made you risk your life to save a strange child?"

Johnny softly replied, "'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' Jesus says, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' Neither the Virgin nor the saints can help us, for there is only *one* name whereby we may be saved, and that is Jesus."

"But can I learn about him? We have not books as you have."

With a prayer for guidance, Johnny handed him his Gospel. "Carlos, will you read this little book? It is the Word of God, and will teach you the truth."

"Yes, but how can we simple people understand it?"

"Read it, friend, and see if you have any difficulty in understanding it," advised Johnny as he rose to go. "We leave to-morrow for Santiago."

"O Juanito, I am so sorry! When will you be back here?"

"I do not know — not for some weeks."

"I wish I could go with you."

"I can only second your wish. Would we not have a fine time!"

"But that is impossible," sighed Carlos, "school begins next week, and I must study hard, as I wish to enter college next year. I am to study law, you know."

When the boys said good-by the next morning, Johnny handed Carlos a package, and when the boy opened it in his room, he found a small New Testament, in which his name and the verse, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me," had been written.

MAY McCULLOCH CARR.





M. E. KERN  
MATILDA ERICKSON

Secretary  
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## Society Studies in Bible Doctrines

### Lesson X — Prayer

**SYNOPSIS.**— Though man can not now talk to God face to face, provision has been made that we may commune with him in prayer. He has promised to hear and answer our prayers when we feel our need of him, believe his promise, and persevere in our requests. God is pleased to have us ask for such things as pardon, purity of heart, our daily needs, his Holy Spirit, help in time of trouble, wisdom, and bodily healing. All who ask will receive what God sees is best, even though they may err in asking. When we ask according to his will, we shall receive the very things we ask for. Every child of God should pray to him in secret.

#### Questions

1. What broke the face-to-face communion which Adam and Eve had with God? **Gen. 3:9, 10; Isa. 59:2.**
2. A provision for salvation from sin being made, what are we invited to do? **Isa. 55:6.**
3. What has God promised to do when we call? **Jer. 29:12; Ps. 91:15; Isa. 65:24.**
4. On what conditions does God hear and answer prayers?
  - (a) **Isa. 44:3; Ps. 145:18.**
  - (b) **Heb. 11:6; Mark 11:24.**
  - (c) **Rom. 12:12; Luke 18:1.**
5. What are some of the things for which we may pray?
  - (a) **Hosea 14:2; 1 John 1:9.**
  - (b) **Ps. 51:10.**
  - (c) **Matt. 6:11.**
  - (d) **Luke 11:13.**
  - (e) **Heb. 4:16.**
  - (f) **Ps. 86:7.**
  - (g) **James 1:5; Jer. 33:3.**
  - (h) **James 5:16.**
6. What should always accompany prayer? **Phil. 4:6; Heb. 13:15.**
7. What assurance did Jesus give concerning prayer? **Matt. 7:8.**
8. Though we, because of our ignorance of what is best, may not always receive just the thing we ask for, what shall we receive? **Verse 11.** See 2 Cor. 12:7-9.
9. When will we receive just what we ask for? **1 John 5:14; 3:22.**
10. What form of prayer is especially mentioned? **Matt. 6:6.**
11. What model prayer did Jesus give? **Matt. 6:9-13.**

#### Notes

2. "Why should the sons and daughters of God be reluctant to pray, when prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence?"—*"Steps to Christ," chapter "Privilege of Prayer."*
10. "We should pray in the family circle; and above all, we must not neglect secret prayer; for this is the life of the soul. It is impossible for the soul to flour-

ish while prayer is neglected. Family or public prayer alone is not sufficient. In solitude let the soul be laid open to the inspecting eye of God. Secret prayer is to be heard only by the prayer-hearing God. No curious ear is to receive the burden of such petitions. In secret prayer the soul is free from surrounding influences, free from excitement. Calmly, yet fervently, will it reach out after God. Sweet and abiding will be the influence emanating from him who seeth in secret, whose ear is open to hear the prayer arising from the heart. By calm, simple faith, the soul holds communion with God, and gathers to itself rays of divine light to strengthen and sustain it in the conflict with Satan. God is our tower of strength."—*"Steps to Christ," chapter "Privilege of Prayer."*

## Missionary Volunteer Reading Course No. 3

### Outline No. 15—"The Moslem World,"

pages 164-188

#### Notes

FOREIGNERS in Moslem countries enjoy the following privileges:—

"Permission to foreigners who come upon Moslem territory freely to navigate the waters, and enter the ports of the same, whether for devotion and pilgrimage to the holy places, or for trading in the exportation and importation of every kind of unprohibited goods. Exception is made, however, with reference to the Hejaz province in which the two holy cities of Islam are located.

"Freedom to follow on Moslem ground one's own habits and customs, and perform the rites and fulfil the duties of one's own religion.

"Right of foreigners to be judged by the ambassadors and consuls of their respective governments in suits both civil and criminal, between one another, and the obligation of the local authorities to render aid to the consul in enforcing his decision and judgment concerning the same."

**RELIGIOUS TOLERATION IN TURKEY.**—"In August, 1843, an Armenian youth, some twenty years of age, was beheaded in the streets of Constantinople, and his body exposed for three days, because he had once declared himself a Moslem and then later recanted. It seems that through fear of punishment, this young man had accepted Islam and left the country. Later he returned and resumed the practises of his former religion. In spite of threats and promises, he adhered to his ancestral faith with the above results. Sir Stratford de Redcliffe did all in his power to save his life, but without success.

"Under pressure brought to bear by four ambassadors, led by the British, the sultan on the twenty-first of March, 1844, gave a written pledge as follows: 'The Sublime Porte engages to take effectual measures to prevent, henceforward, the persecution and putting to death of the Christian who is an apostate.' Two days later Abdul Medjid, in conference with Sir Stratford, gave assurance 'that henceforward neither shall Christianity be insulted in my dominions, nor shall Christians be in any way persecuted for their religion.' The giver of these pledges was not only the sultan of Turkey, but he was also the caliph of the Mohammedan world. The year 1844 is memorable in Turkey and among the Mohammedans for this record of concessions in the interests of religious liberty in Turkey, and for all races, including Moslems."

"In spite of these reiterated declarations, it is evi-



dent that the Turkish government does not and never did intend to acknowledge the right of a Moslem to become a Christian. A high official once told the writer that Turkey gives to all her subjects the widest religious liberty. He said, 'There is the fullest liberty for the Armenian to become a Catholic, for the Greek to become an Armenian, for the Catholic and Armenian to become Greeks, for any one of them to become Protestant, or for all to become Mohammedans. There is the fullest and completest religious liberty for all the subjects of this empire.'

"In response to the question, 'How about liberty for the Mohammedan to become a Christian?' he replied, 'That is an impossibility in the nature of the case. When one has once accepted Islam, and become a follower of the prophet, he can not change. There is no power on earth that can change him. Whatever he may say or claim can not alter the fact that he is a Moslem still and must always be such. It is, therefore, an absurdity to say that a Moslem has the privilege of changing his religion, for to do so is beyond his power.' For the last forty years the actions of the official and influential Turks have borne out this theory of religious liberty in the Ottoman empire. Every Moslem showing interest in Christian things takes his life in his hands. No protection can be afforded him. His only safety lies in flight."

## Junior Reading Course No. 2

### Review

WE hope you have enjoyed the Bible selections, and that you will also enjoy preparing the review. There will be no regular list of questions to answer this week. The only requirement of the review this time is to write a letter to your conference Missionary Volunteer secretary. In that letter do not fail to tell what Bible character you enjoyed most, and why, and what Bible story you read last week when you were asked to make your own choice.

### My Own

THERE'S never a song that the wild birds bring me  
But lifteth my thoughts to the home on high,  
And makes me to think, as their glad notes win me,  
Of the friends I shall meet in the "by and by."  
O, bright was the smile of the old-time faces,  
And cheery the voice, with its loving tone!  
No matter what changes, in times or places,  
I shall call, when I see them, "My own, my own!"

When the night is still, and the moon is shining,  
I think that on earth they are mine no more;  
But the clouds of earth have a silver lining—  
I shall see them again on a brighter shore;  
While the birds in gladness their songs are singing,  
Or the moon's white rays o'er the earth are thrown,  
My heart to its fondest hopes is clinging:  
I shall see them again, my own, my own!

There's never an hour in this autumn weather,  
While the frosts are weaving earth's diadem,  
But I think of the paths we have trod together,  
And my heart in its longing goes back to them.  
I shall see them yet, for the skies will brighten  
With a glory the earth has never known,  
And smiles will come, and my sorrows lighten,  
As I greet my beloved, my own, my own!

For the Lord will come with the host of heaven,  
At his voice the dead from their sleep shall wake;  
A life that is endless will then be given,  
A sweet existence, where no hearts ache;  
So I say to the birds, or the moon above me,  
The wind's soft whisper, or sea's low moan,  
I suffer the absence of those that loved me,  
But sometime I'll greet them, my own, my own!

L. D. SANTEE.



### The Eternal Principles of Right

Isa. 51:6.

#### Existence of the Law From the Beginning

THE law of God existed from the beginning, for had it not, there could have been no transgression. Rom. 5:13.

Abraham lived long before the ten commandments were spoken from Mount Sinai, and yet he kept God's law. Gen. 26:5.

The law was spoken from Mount Sinai with awful grandeur, that God's people might ever believe it came from him, and thus fear to transgress. Ex. 19:9; 20:20.

#### The Law Spoken by Christ

The one who gave the law is the one who saves. James 4:12; Isa. 33:22.

This must be Christ; for he is the only one who saves. Acts 4:12; Isa. 43:11.

It was Christ who spoke the law from Sinai. Heb. 12:26 or 18-26; "Desire of Ages," chapter 31, par. 29.

#### Christ's Earthly Life Magnified the Law

That law, the Word of God, was made flesh and dwelt among us. John 1:14.

The life and teaching of Christ magnified the law and made it honorable. Isa. 42:21; Matt. 5:21, 22, 27, 28, 33-37.

Christ's great apostle to the Gentiles believed the law. Acts 24:14.

#### The Law Never to Be Abolished

The law of God is his righteousness. Ps. 119:172.  
And God has declared his righteousness shall not be abolished. Isa. 51:6.

#### No Alteration Ever to Be Made in the Law

The ten commandments were all that Christ spoke from Sinai. Deut. 5:22.

That which he has said, or that which has gone out of his lips, he will not alter. Ps. 89:34.

That which the Lord spoke with his own mouth he calls the "ten commandments," or the "ten words." Deut. 4:12, 13; 10:2, 4, margin.

The "ten commandments" were written on stone, a material that would last as long as the world should stand. They were written by the finger of God, and "whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it." Compare Ex. 31:18 and Deut. 9:10 with Eccl. 3:14.

Christ while upon earth taught the same thing when he said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." Matt. 5:18; Luke 16:17.

The last Bible writer gives the doing of his commandments as a requisite to admission to the tree of life, and entrance through the gates into the city of God. Rev. 22:14.

Read C. H. Spurgeon on the "Perpetuity of the Law of God," Words of Truth Series, No. 40; "Patriarchs and Prophets," pages 303-314.

O. F. BUTCHER.





## THE INTERMEDIATE LESSON

### V — Healing of the Blind Man on the Sabbath

(January 29)

LESSON SCRIPTURE: John 9.

MEMORY VERSE: "It is lawful to do well on the Sabbath days." Matt. 12:12.

#### The Lesson Story

1. "And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?" Jesus replied that his blindness was not caused by sin, but "that the works of God should be made manifest in him."

2. "When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went his way therefore, and washed, and came seeing."

3. "The neighbors therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? Some said, This is he: others said, He is like him: but he said, I am he."

4. "Therefore said they unto him, How were thine eyes opened? He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. Then said they unto him, Where is he? He said, I know not."

5. "They brought to the Pharisees him that aforetime was blind. And it was the Sabbath day when Jesus made the clay, and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see."

6. "Therefore said some of the Pharisees, This man is not of God, because he keepeth not the Sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet."

7. "But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?"

8. "His parents answered them and said, We know that this is our son, and that he was born blind: but by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself."

9. "These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue."

10. Again the Pharisees called "the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see."

11. "Then said they to him again, What did he

to thee? how opened he thine eyes? He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples? Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses: as for this fellow, we know not from whence he is."

12. "The man answered and said unto them, Why herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners: but if any man be a worshiper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing."

13. "They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out. Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshiped him."

#### Questions

1. On seeing a man who was born blind, what did the disciples suppose to be the cause of his affliction? What reason did Jesus give why his blindness was permitted? John 9:1-3.

2. Repeat John 9:4. As long as Jesus was on earth, what was he? Verse 5. Whom now does he wish to be such in his stead? Matt. 5:14, 16. How did he manifest the power of God in the blind man? If this man had not done what the Saviour bade, would he have received sight? John 9:6, 7.

3. What question was discussed among the neighbors and others who had seen the blind man, when they learned that he could see? Who settled their dispute? Verses 8, 9.

4. Then what question did these people ask him? How did he reply? What did they then wish to know? Verses 10-12.

5. To whom was the man who had been made to see, afterward taken? On what day did he receive sight? What question did the Pharisees ask him? Verses 13-15.

6. What complaint did some of the Pharisees make against Jesus? How did others answer this charge? Who was asked to express an opinion on the subject? What was his reply? Verses 16, 17. Had Jesus broken the Sabbath? Memory verse.

7. What did the Jews refuse to believe? Who were called to say whether the man told the truth? Verses 18, 19.

8. How much did they tell? What did they declare they did not know? To whom did they send their questioners? Verses 20, 21.

9. Why did the parents reply in such manner? How had the Jews threatened to punish any one who said that Jesus was the one God had promised to send to the world? Verses 22, 23.

10. How did they then try to dissuade the man who had been healed from telling that it was Jesus who had healed him? What kind of person did they say Jesus was? How did the man reply? Verses 24, 25.

11. In their anxiety to find some excuse for denying the miracle, what did the Jews again ask? How



did he answer them? When he inquired if they wished to become disciples of Jesus, how did they reply? Whose disciples did they pretend to be? What had Christ once before said to them about their belief in Moses? John 5:46. How did they now refer to Jesus? John 9:26-29.

12. When these men said they did not know where Jesus was from, what did the man who had been blind say? Whose prayers only did he say that God hears and answers? How unusual was it for a person to receive sight who had been born blind? What was proved by the fact that Jesus had done such a miracle? Verses 30-32.

13. How did the proud Jews seem to feel at being opposed by so lowly a person? How did they punish him? Afterward, what question did the Saviour ask this man? What did the man ask in return? When Jesus said that he himself was the Son of God, how did the man whom he had healed show his faith and gratitude? Verses 34-38.

14. How did the rulers express their hatred not only of Christ but of the healed man? Verse 34.

15. On hearing of this, what did Jesus do, and with what result? Verses 35-38.

16. What did these things lead Jesus to observe? Verse 39.

17. What question was asked by some of the Pharisees? What did Jesus reply? Verses 40, 41. See John 15:22, 24.

18. What is an exceptional feature of the miracle recorded in this chapter?

### Notes

1. See "Desire of Ages," page 470, last paragraph.

2. "While Jesus corrected their error, he did not explain the cause of the man's affliction, but told them what would be the result."—*Desire of Ages*, page 471.

"Thus he transferred the question from intellectual ground to that of the moral purpose which suffering might serve."—*Ederheim: "Life and Times of Jesus the Messiah," Vol. II, page 180.*

3. The wickedness of such a charge seems marvelous, yet such is the blindness of those who have rejected light. They were very zealous for what they conceived as the proper observance of the Sabbath, yet were planning murder on that very day. They had abundant ground for a charge against him according to their man-made laws. The making of clay, or the application of a remedy where life or an organ was not in danger, was considered as Sabbath-breaking. The application of saliva to the eye was expressly forbidden. (*Ederheim.*)

4. "Talmudic writings speak of two, or rather, we should say, of three, kinds of 'excommunication,' of which the two first were chiefly disciplinary, while the third was the real 'casting out,' 'unsynagoging,' 'cutting off from the congregation.' . . . The first and lightest degree was . . . properly 'a rebuke,' an inveighing. Ordinarily, its duration extended over seven days; but if pronounced by the nasi, or head of the Sanhedrin, it lasted for thirty days. . . . The second degree of Jewish excommunication, the so-called *niddui*, . . . lasted for thirty days at the least, although among Babylonians only for seven days. At the end of that term there was 'a second admonition,' which lasted other thirty days. If still unrepentant, the third or real excommunication was pronounced, which was called the *cherem*, or ban, and of which the duration was indefinite. Any three persons, or even one duly authorized, could pronounce the lowest sentence. The greater excommunication (*niddui*)—which, happily, could only be pronounced in an assembly of ten—must have been terrible, being accompanied by curses, and, at a later period, sometimes proclaimed with the blast of the horn. . . . Still more terrible was the final excommunication, or *cherem*, when a ban of indefinite duration was laid on a man. Henceforth he was like one dead. He was not allowed to study with others, no intercourse was to be held with him, he was not even to be shown the road. He might, indeed, buy the necessities of life, but it was forbidden to eat or drink with such an one."—*Ederheim: "Life and Times of Jesus," Vol. II, pages 183, 184.*

5. "The man was made of sturdier stuff than his parents. He was not to be overawed by their authority, or knocked down by their assertions. . . . 'We know,' the Pharisees had said, 'that this man is a sinner.' 'Whether he is a sinner,' the man replied, 'I do not know; one thing I do know, that being blind, now I see.' Then they began again their weary and futile cross-examination. 'What did he do to thee? How did he open thine eyes?' But the man had had enough of this. 'I told you once, and ye did not attend. Why do ye wish to hear again? Is it possible that ye too wish to be his disciples?' Bold irony this—to ask these stately, ruffled, scrupulous Sanhedrinists, whether he was really to regard them as anxious and sincere inquirers about the claims of the Nazarene Prophet! Clearly here was a man whose presumptuous honesty would neither be bullied into suppression nor corrupted into a lie. He was quite impracticable. So, since authority, threats, blandishments, had all failed, they broke into abuse. 'Thou art his disciple: we are the disciples of Moses; of this man we know nothing.' 'Strange,' he replies, 'that you should know nothing of a man who yet has wrought a miracle such as not even Moses ever wrought; and we know that neither he nor any one else could have done it, unless he were from God.' Unable to control any longer their transport of indignation, they flung him out of the hall, and out of the synagogue."—*Farrar: "Life of Christ," chapter 41, pages 422, 423.*

COME to me, O ye children,  
And whisper in my ear  
What the birds and the winds are singing  
In your sunny atmosphere.

—Longfellow.

## THE YOUTH'S LESSON



### V — Healing of the Blind Man on the Sabbath

(January 29)

LESSON SCRIPTURE: John 9.

LESSON HELP: "Desire of Ages," chapter 51, pages 470-475.

MEMORY VERSE: Matt. 12:12.

#### Questions

1. By what questions did Jesus' disciples express the wrong idea held at that time concerning sin and suffering? John 9:1, 2; note 1.

2. What was Jesus' reply to the question? Verse 3; note 2.

3. With what words did he preface the great miracles he was about to perform? Verses 4, 5.

4. Describe the miracle. Verses 6, 7.

5. What three questions were asked by the people concerning the man? What did the man upon whom the miracle was performed say? Verses 8-12.

6. Before whom was the man brought for examination? Upon what day was the miracle performed? What question did the Pharisees ask? What reply did the man make? Verses 13-15.

7. State the conflicting opinions expressed concerning Jesus. Verses 16, 17; note 3.

8. What did the Pharisees do as a last resort to discountenance the story? Verse 18.

9. What question did they ask the man's parents? To what facts did the parents bear testimony? Verses 19-21.

10. What information did they withhold? Why? Verses 22, 23; note 4.

11. Calling again the man who had been blind, what demand and accusation did the Pharisees make? What was his reply? Verses 24, 25.

12. Being pressed with further queries, with what question did the healed man taunt his questioners? With what effect? Verses 26-28.

13. What declaration of ignorance concerning Christ did the Pharisees make? What unanswerable argument did the man offer in response? Verses 29-33; note 5.



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## Giving Is Living

"GIVE, give, be always giving,  
Who gives not is not living;  
The more we give  
The more we live."

## A True Story of Oliver Wendell Holmes

My father, a medical student in ante-bellum days, was in the audience when this incident occurred.

"The Autocrat" stood in the lecture-room of the old Harvard Medical School, one winter afternoon some fifty years ago. What a contrast between speaker and audience! He, polished, cultured, self-possessed, urbane; they — boys from East and West and North and South, from farm and desk and workshop and counter — many of them with education and manners only a grade above that of day laborers! The medical student audience of to-day is no easy one for a lecturer to face. He who stood before the one of that day, with its entrance requirements low or altogether lacking, surely needed to be well fortified with courage and philosophy.

On that day there was a stir of curiosity in the room, for on the table before the speaker stood two plates, napkin-covered, contents mysterious.

"Gentlemen!" Dr. Holmes was speaking, quietly, impressively, "I have before me some pathological specimens, which I have collected at considerable trouble — and some expense, and which I hope will make an impression upon you which will last throughout your lives."

The room was tense with expectant curiosity. Quietly the napkins were removed. The plates were heaped high with paper wads — in plain schoolboy English, "spit-balls." They had been gathered from the floor of the lecture-room. Dr. Holmes's "expense and trouble" had been a twenty-five-cent fee to the janitor.

"The Autocrat" watched them a moment. A few of the boys laughed. Most stared in astonished silence. And then the deluge!

Quietly, calmly, but with slowly gathering force, Dr. Holmes began to speak. Gone was the genial philosopher, the kindly teacher, whom they so well knew! Before them stood the professor, the scientist, the physician, defending his college, his chair, his profession, against the levity, the low ideals, of their own disciples. Sternly, soberly, he talked to them — of the honor and traditions of their college, of the efforts and difficulties of their faculty; of their profession, its

high ideals, its sacred responsibilities. He talked to them of the priceless opportunities which they were wasting. His brilliant eyes seemed to search them one by one. His wonderful voice, never raised, yet carried to the farthest corner of the room. His clear-cut phrases lashed whip-like about them. His wit stung them; his irony goaded them; till in all that rough assembly scarce a man but was in tears.

And then, almost without a pause, their friend and teacher stood again before them, as with the ease of the born and practised speaker he swung back into the every-day —

"As we were saying at the close of our last lecture —"

My first meeting with Dr. Holmes was at a tea given near the college. I was a first-year medical student — about as low down in the social scale of that time and place as one could be. He was at the zenith of his power — the lion of the college, the idol of the city, almost of the State. Among the many, I was introduced to him, and to my delight a few minutes later he sought me out. "Are you going to my lecture? Then, when you are ready, we will walk together." "When you are ready," a little phrase scarce worth repeating, yet, coming from him to the young student, typical of the kindness which made all men love him.

He was an absolutely unconscious humorist. In lecturing to his students he would stop in amazement when some quaint phrase, some flash of wit, set the roomful roaring with laughter. For a moment his mind would travel back over what he had said, and then his genial laugh would join with theirs.—*Stewart Lewis, M. D., in the Independent.*

## Cheaply Earned Fame

A PERSON who speaks English is reasonably sure of being understood in any good hotel on the Continent. Sometimes, however, the rule fails, and then one's native ingenuity and resourcefulness are put to the test. Mr. George Bernard Shaw is a man of varied acquirements, but, says a writer in the *Memphis Commercial-Appeal*, a knowledge of Italian is not among them.

Nevertheless, a report got currency that he could speak Italian fluently, and a representative of the *Giornale d'Italia* came to interview him in consequence. This is the explanation Mr. Shaw gave for the genesis of the report.

"A while ago," he said, "I was in Milan with a party of English folk. We were dining at a restaurant, and our waiter knew no language other than his own. When the moment came to pay, we were unable to make him understand that we wanted not one bill, but twenty-four separate ones.

"My friends insisted that I must know Italian, so, to act as interpreter, I racked my memory for chips from the language of Dante, but in vain.

"All of a sudden a line from the opera, 'The Huguenots,' flashed through my brain — '*Ognuno per se; per tutti il cielo.*'" ('Every man for himself; and heaven for all.') I declaimed it. The army of waiters was doubled up with laughter; my friends applauded wildly, and my fame as an Italian scholar has been on the increase ever since."—*Selected.*

"THE brilliancy of the Bible depends on the setting we give it in our lives."