

# The YOUTH'S INSTRUCTOR

Vol. LVIII

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No. 5

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# Summary of Missionary Volunteer Work for Quarter Ending September 30, 1909

Conferences	No. Societies	Present Membership	Conf. Society Members	Missionary Letters Written	Missionary Letters Received	Missionary Visits	Bible Readings	Subscriptions Taken	Papers Sold	Papers Given Away	Books Sold	Books Given Away	Pages of Tracts Sold	Pages of Tracts Given Away	Hours of Chh. Help Work	Persons Fed Clothing Given	Offerings for Foreign Missions	Offerings for Home Missions
<b>Atlantic Union Conference</b>																		
Central New England	5	136	4	168	75	428	127	29	10956	2048	1123	48	3400	2881	258	110	\$ 65.85	\$ 38.56
Greater New York	3	40	..	64	48	127	128	3	561	436	39	11	112	1633	80	126	6.43	26.80
Maine	3	40	6	39	12	21	..	..	635	521	69	7	193	5795	363	61	3.07	14.69
New York	5	80	7	67	38	77	46	12	246	576	51	34	2173	2281	124	58	6.50	7.96
So. New England	4	40	..	6	3	201	79	16	61	487	19	3	..	418	..	53	.35	7.34
Vermont	1	26	20	100	40	36	6	13	85	79	1	4	..	300	10	30	4.10	1.30
Western New York	3	39	..	16	2	10	4	3	581	166	40	11	8	653	52	39	..	2.32
<b>Canadian Union Conference</b>																		
Maritime	2	30	..	26	7	..	..	3	10	52	11	..	..	1468	..	..	..	..
Ontario	6	60	5	12	5	11	52	..	450	1040	440	29	90	905	18	5	5.00	3.81
<b>Central Union Conference</b>																		
Kansas	20	500	..	175	50	72	14	..	126	1263	18	33	135	8208	43	51	108.45	1.25
Nebraska	27	350	..	91	35	146	11	36	..	1094	4	7	..	4215	194	..	448.92	110.74
North Missouri	3	63	..	23	1	7	13	..	..	395	..	6	..	1260	56	..	..	3.56
Southern Missouri	5	75	..	63	61	77	29	..	34	900	..	7	178	382	96	31	7.00	35.96
West Colorado	4	91	35	285	91	171	20	4	29	477	121	53	50	18106	151	91	22.25	33.11
<b>Columbia Union Conference</b>																		
District of Columbia	1	27	..	46	16	15	2	17	..	462	1	16	..	8	6	..	6.75	2.14
Eastern Pennsylvania	4	63	9	24	5	68	13	7	372	337	284	12	33	548	12	14	22.35	12.41
New Jersey	5	100	..	16	9	41	27	10	110	475	46	94	13	4905	28	26	10.69	20.68
Ohio	8	91	..	10	1	22	9	46	4038	1256	16	16	..	6576	47	11	3.75	6.00
West Pennsylvania	4	69	2	13	23	66	45	..	81	256	..	2	400	902	..	..	..	..
<b>Lake Union Conference</b>																		
East Michigan	7	91	..	47	9	118	43	..	272	593	2	10	..	3758	18	40	..	..
Indiana	11	128	39	22	8	420	45	4	26398	8032	2	42	305	1740	6	20	12.50	61.00
North Michigan	3	66	..	1	..	9	13	1	100	4	..	..	..	1260	36	13	..	1.03
<b>Northern Union Conference</b>																		
Iowa	18	254	35	69	38	79	7	5	263	4981	2	18	..	14349	110	155	65.51	60.77
Minnesota	1	34	..	2	1	22	10	..	2	115	5	..	..	7751	13	2	..	..
North Dakota	3	105	5	5	3	3	2	..	27	65	5	5	..	2879	7	9	..	..
<b>North Pacific Union Conference</b>																		
Southern Idaho	3	52	4	34	17	45	41	21	33	466	..	16	147	488	167	22	1.50	13.89
Upper Columbia	4	139	..	43	26	107	42	6	105	1466	12	12	332	442	10	4	3.07	..
Western Oregon	6	115	4	103	17	85	36	27	31	12375	..	11	..	39496	132	309	204.10	14.99
1 Western Washington	11	153	..	143	51	687	67	17	4342	4262	1520	217	157	7172	317	290	88.54	29.49
<b>Pacific Union Conference</b>																		
California	22	85	..	17	7	23	5	160	668	..	..	..	..	4599	..	..	..	..
1 Southern California	20	450	8	193	115	630	387	83	2456	5245	63	98	211	16734	346	245	122.13	138.69
Utah	1	9	..	..	..	..	..	..	..	..	..	..	..	500	..	..	..	3.63
<b>Southeastern Union Conference</b>																		
Cumberland	2	64	4	52	26	140	59	6	403	716	22	17	5	744	77	55	1.35	1.54
Georgia	5	31	10	23	12	18	10	..	98	725	7	..	485	3	17	..	.25	.80
North Carolina	3	37	..	5	16	47	2	..	5	305	37	41	..	722	65	5	..	.10
South Carolina	2	19	..	1	..	..	..	..	3	124	..	1	..	4	39	2	..	.25
<b>Southern Union Conference</b>																		
Alabama	1	20	..	4	2	4	..	..	..	29	..	1	..	..	115	3	..	..
Mississippi	3	35	6	15	10	3	..	..	27	30	..	1	..	201	..	..	2.00	..
Tennessee River	3	63	..	13	13	16	14	25	27	..	..	137	..	4	13	1	2.65	.50
2 So. Missionary Soc.	5	96	..	20	10	502	223	1	84	178	27	5	..	..	42	53	8.53	6.35
<b>Southwestern Union Conference</b>																		
Oklahoma	5	150	25	1	1	411	3	..	..	314	87	1	..	826	..	..	..	2.27
Texas	4	96	4	36	11	8	34	..	..	927	38	14	..	1124	51	25	..	14.95
<b>West Canadian Conference</b>																		
British Columbia	3	61	..	53	20	116	33	..	54	846	4	10	..	693	114	88	4.25	3.25
Manitoba	4	52	..	20	2	10	2	5	..	50	..	..	..	280	..	..	..	..
<b>British Union Conference</b>																		
North England	1	7	..	2	1	23	1	..	..	5	..	1	..	42	16	..	..	3.94
South England	9	128	..	44	16	256	25	..	612	906	16	24	..	3065	129	19	..	4.69
Welsh	1	10	..	16	10	115	36	..	124	12	..	2	..	96	110	..	..	6.46
<b>Australasian Union Conference</b>																		
New South Wales	21	550	80	343	76	744	152	38	4646	28755	31	65	116	19710	1088	38	401.26	65.86
New Zealand	7	132	40	114	28	188	30	12	1380	2044	34	89	17	1159	153	24	17.64	19.49
Queensland	3	61	26	19	4	112	12	6	1159	1165	2	14	907	8914	72	3	163.50	3.07
South Australia	10	114	12	61	24	239	10	40	1179	2400	58	143	192	14536	10	2	42.48	..
Tasmania	6	95	..	22	13	40	..	..	792	2161	8	12	124	10392	..	8	72.55	36.35
Victoria	14	304	25	133	44	719	77	54	6159	11768	209	140	610	30340	649	29	151.73	22.63
West Australia	10	111	4	61	27	32	13	19	802	1639	35	30	6	298	60	..	41.64	25.69
Norfolk Island	1	14	..	12	..	311	..	..	..	259	11	12	..	728	112	12	..	..
Singapore	1	12	..	1	..	..	..	..	104	..	..	..	..	5446	1320	..	..	..
1 Society Islands	2	19	..	70	35	99	304	4	..	362	1	15	..	1526	129	2	..	8.34
<b>Africa</b>																		
Cape	2	46	..	34	13	14	25	9	..	1146	..	4	..	9262	8	2	..	46.27
Natal-Transvaal	4	31	..	67	21	57	15	24	..	1226	..	20	56	10758	44	26	..	9.21
Portugal	1	24	..	8	4	86	11	7	227	261	3	..	..	628	450	4	..	.79
Totals	356	5983	419	3173	1253	8134	2414	782	70959	108277	4524	1621	15901	279985	6263	2216	\$2128.64	\$934.92

1 For 2 quarters.

2 The Southern Missionary Society represents the M. V. work done by our colored youth throughout the union conference.

3 For quarter ending in June.

4 For more than one quarter.

MATILDA ERICKSON, Cor. Sec. of M. V. Dept.



# The Youth's Instructor

VOL. LVIII

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No. 5

## The Story of the Heavens—No. 5

H. U. STEVENS

### The Solar System—The Sun



IN our study of the solar system we will start with the sun, since it is the center about which all the other bodies revolve. It, the center, is sovereign of the solar system; by its power the great family is bound together, and each member maintains its proper orbit; by the sun's heat the earth is warmed and made habitable for plants, animals, and men; by its light we see; and by the vitalizing power of its genial rays, the earth is caused to "bring forth and bud, that it may give seed to the sower, and bread to the eater."

The sun is a star like the other stars which shine like sparkling gems set in the evening sky; and it differs from them only in the fact that it is nearer to us. Some of the stars are larger than our sun, some are smaller; some are brighter, while some are not so bright; in fact, some have almost ceased to shine. Sirius, for instance, which you will see in the winter evenings as a very bright star southeast of the constellation Orion (look for it on your map, and then identify it in the heavens. It is the brightest star in the sky), has a dark companion, which is about half as large as Sirius is, but gives only one ten-thousandth as much light.

The difference between our sun and the stars, as we stated, is mainly one of distance. The sun's distance from the earth is about ninety-three million miles; the nearest star, Alpha Centauri, in the southern heavens, is two hundred seventy-five thousand times this distance; while some, yes, the majority of them, are so remote that their distances can not be determined; but we know them to be more than fifteen times as distant as this nearest star. All are so far removed that it is useless for us to expect to see in any of them more than a mere point of light with even the most powerful telescope. Consequently no star looks *larger* through the telescope than it does to the naked eye, although it does look *brighter*. And it is simply out of the question to see any planets revolving around the stars, such as revolve around our sun, even though they are as large as Jupiter and as distant as Neptune.

The sun, then, is the only one of the myriad stars of which we are able to study the surface directly. And what we know of the other stars must be largely

a matter of inference based upon our study of it. An intimate acquaintance with the sun, therefore, is of vital importance to the astronomer, since it furnishes him a key with which he may unlock to a limited degree the broader mysteries of the starry universe.

The sun is a fiery ball over one million three hundred thousand times larger than the earth; and several thousand times hotter than the most powerful electric furnace; and the light it gives is so strong that the brightest electric arc seems dark in comparison. The sun is pouring forth enough heat every second to melt a column of ice two and one-half miles square reaching from the earth to the sun; and in eight seconds

of time it could turn the column from solid ice to steam. In order to supply this enormous amount of heat it would be necessary to consume every hour an amount of the best anthracite coal which would cover the entire surface of the sun twenty-five feet deep, — a quantity twice as large as the earth every week.

This heat has been pouring forth into space with undiminished vigor from times immemorial. The earth intercepts only about one twenty-two-thousand-millionth of it; and not more than one one-hundred-millionth is utilized within the limits of the solar system. How is the rest used?—Science can not tell: as far as it can see, it is a prodigious waste; but we may be sure that in the economy of nature nothing is "wasted," and in the

plans of the Great Designer the universe would be incomplete without it.

The sun itself is surrounded by an envelop of gas in the same manner as the earth is surrounded by air; but the sun's atmosphere differs from that surrounding the earth in the kind of gases which compose it. Oxygen and nitrogen make up the greater part of the air we breathe; while on the sun, hydrogen is one of the principal elements, and metallic vapors — iron, zinc, lead, tin, copper, etc.—are found in abundance, just as we find water vapor in our atmosphere. The reason for this is found in the high temperature which prevails on the sun. All the metals will boil like water if we apply enough heat; and just as water will turn to steam, so will these melted metals turn to metallic vapors and remain so as long as the temper-



FIG. I — SOLAR PROMINENCES





FIG. 2 — A TYPICAL SUN-SPOT

ature is maintained sufficiently high. This condition we find on the sun. The slightest whiff of solar air would snuff out a man's life as quick as a wink.

The surface of the sun is subject to storms the like of which for violence the earth never saw. The velocities which the winds attain are prodigious. Our fiercest hurricanes are soothing zephyrs in comparison. These storms are manifest to us mainly in what we call "sun-spots" and "prominences."

Sun-spots were first seen by Galileo in 1610. At first men thought it inconceivable that the sun—"the eye of the universe"—should "have a flaw in it." They were therefore skeptical; but their unbelief was soon buried in accumulating evidence, and they finally forgot their objection. A sun-spot does not mean an imperfect sun, or that the sun "has a flaw in it." Spots are the result of its nature, and will give us valuable information regarding its surface conditions.

Fig. 2 shows a typical sun-spot. Sometimes these are large enough to be seen by the naked eye when looking through a smoked glass directly at the sun; but it requires a good telescope to show their details. A brief study of the picture will give us some idea of the agitation near a spot of this kind. The darkest part in the center is called the "umbra," and can be easily distinguished from the less dark outer part called the "penumbra." The spots seem to be a great cavity into which the surrounding parts are tumbling pell-mell.

Fig. 3 shows a number of spots and their distribution at a time when their number is greater. This shows also groups of spots which are brighter than the rest of the sun. These are called "faculæ," and are found in the region of the sun-spots. They seem to be elevations; but their nature is not well understood.

At the time of solar eclipses some very peculiar objects are seen around the moon just as it entirely covers the disk of the sun. These are crimson in color, and have the appearance of tongues of flame darting out of the edge of the sun. (It is certain that they are attached to the sun, and not to the moon, as the latter can be seen moving over them.) Some of them are eruptive in nature, and seem to be the result of violent explosions, while some have a more tranquil appearance, and seem to hang above the surface like clouds in a summer sky. They are called "prominences," and formerly were seen only during the brief

intervals of eclipse; but now it is possible by means of the instruments of the observatory to study the prominences at any time, regardless of the brightness of the sun, which for years obscured them from us.

Fig. 1 shows a number of prominences in detail. A prominence may change its form in less than an hour's time.

There is another part of the atmosphere of the sun which we must not fail to mention, seen also at the time of an eclipse.

While the moon covers the disk of the sun, there is seen, apparently darting out from the edge of the moon, but really from the sun, a beautiful halo of light, extending out sometimes several times the diameter of the sun. This is called the "corona." The streamers which compose it seem to cluster around the sun-spot regions, and are doubtless connected with them in some way. Its nature is not well understood; and the opportunities for study are so few—only during the brief moments of the eclipse—that progress in this branch of the science is rather slow.

Fig. 4 shows the appearance of the corona during the eclipse of the sun. Its appearance changes from time to time, so much so that it never has the same form twice. There have been many theories advanced to account for the corona, but none are fully satisfactory to the leading astronomers.

Having formed a somewhat intimate acquaintance with the sun, we will next week turn our attention to the two members of its family which it holds nearest to it,—Mercury and Venus.

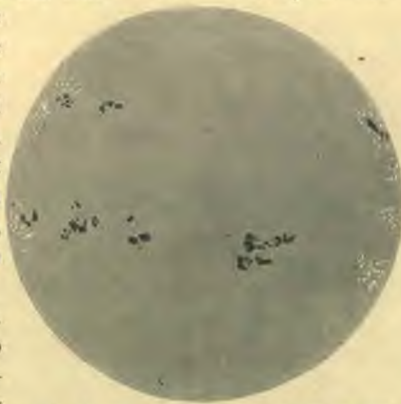


FIG. 3 — SUN AT TIME OF SPOT MAXIMUM

### Mohammed, the Prophet of Arabia — No. 7

#### Foreign Conquests

THE time was auspicious for the conversion of Syria. The long and desolating wars between Persia and Greece had exhausted those mighty powers, and left their frontiers open to aggression. In the second year of his reign Abu-Bekr prepared to carry out the enterprise contemplated by Mohammed — the conquest of Syria. In the twelfth year of the Hegira (A. D. 634) the following summons was sent by him to all the chiefs of Arabia:—

"In the name of the most merciful God! Abdallah



FIG. 4 — THE CORONA DURING AN ECLIPSE



Athek Ibn Kahafa to all true believers, health, happiness, and the blessings of God. Praise be to God and to Mohammed his prophet! This is to inform you that I intend to send an army of the faithful into Syria, to deliver that country from the infidels, and I remind you that to fight for the true faith is to obey God!"

All Arabia gladly contributed of its young men for this pious undertaking, and soon a large army was gathered around Medina, anxious to march to the conquest of Syria. Scarce ten years had elapsed since Mohammed had been driven a fugitive from Mecca, and now a mighty host assembled at the summons of his successor, and distant empires were threatened by the sword of Islam.

Abu-Bekr accompanied the armies on foot during the first day's march. His parting instruction to Yezed, the commander of the army, was:—

"Treat your soldiers with kindness and consideration; be just in all your dealings with them, and consult their feelings and opinions. Fight valiantly, and never turn your back upon a foe. When victorious, harm not the aged, and protect women and children. Destroy not the palm trees, nor fruit trees of any kind; waste not the corn fields with fire, nor kill any cattle excepting for food. Stand faithfully to every covenant and promise; respect all religious persons who live in hermitages, or convents, and spare their edifices. But should you meet with a class of unbelievers of a different kind, who go about with shaven crowns, and belong to the synagogue of Satan, be sure to cleave their skulls unless they embrace the true faith, or render tribute." (See Irving.)

The campaign was everywhere successful. Irak, Borsa, and Damascus were taken within a year, and an army sent against Persia attained a series of victories against the whole strength of the empire. The Greeks made desperate efforts to resist the invaders; but the Saracens, like a cloud of locusts, spread over the whole land from the borders of India to the shores of the Mediterranean.

The Greek and Persian armies were encumbered with splendid trappings, and unwieldy with their military pomp. The Arabs, on the contrary, were veteran skirmishers of the desert; light and hardy horsemen, dexterous with the bow and the lance, and skilled to wheel and retreat, and return again to the attack. The costly arms of the Greeks and Persians, wrought with gold, and their belts or girdles studded with gems, made rich prizes to their Moslem victors; while they, even if victorious, gained nothing from the rudely clad warriors of the desert, but honor and hard blows.

Abu-Bekr reigned only three years, and was succeeded in the califat by Omar I, A. D. 635 (A. H. 14). Omar continued twenty years, and was succeeded by Ali, the adopted son of Mohammed.

During this time Persia was completely subjugated, and became a province in the Saracenic empire. Ctesiphon, the capital, was looted by the Arabs; as they looked upon the palaces of polished marble, filled with treasures entirely beyond their conception, they called to mind the prediction of Mohammed when he heard that the king of Persia had torn his letter to pieces. "Behold the white palaces of Chosru," said they. "This is the fulfilment of the prophecy of the Apostle of God!"

In one of the chambers of the king's palace was a silken carpet of great size, which the king used in

winter. Art and expense had been lavished upon it. It was made to represent a garden. The leaves of the plants were emeralds; the flowers were embroidered in their natural colors, with pearls and jewels and precious stones; the fountains were wrought with diamonds and sapphires, to represent the sparkling of their waters. The value of the whole was beyond calculation.

The wealth of the East had fallen into the hands of a barbarous race who could not appreciate its value; by them it was scattered with a lavish hand, and squandered; for that which was easily gained was readily spent. All the world, it is said, flocked from the west to plunder the costly stuffs captured from the Persians, like vultures winging their way from all parts of the heavens, to gorge upon the relics of a hunting camp.

The year A. D. 641 saw the conquest of Egypt. A few years more and the Moslems had subjugated the whole of the north of Africa, and were knocking at the gates of Spain. The renowned Alexandrian library<sup>1</sup> was destroyed at the command of Omar, soon after the defeat of the Egyptians. Amru, the Moslem general, sent to Medina to the calif to inquire whether the books might be given to a certain Greek, named John the Grammarian, to whom the general was much attached. The reply of Omar was fatal: "The contents of those books are in conformity with the Koran, or they are not. If they are, the Koran is sufficient without them; if they are not, they are pernicious. Let them, therefore, be destroyed." Amru, it is said, obeyed the orders strictly, supplying the baths of the city with them for fuel; but so numerous were they that it took six months to consume them.

The Saracens continued paramount in Asia and northern Africa until about the middle of the thirteenth century, when their empire was destroyed by an invasion of the Mongols from eastern Asia. These wild Tartars were not settlers, and in time they either were killed or returned to their native regions; if any remained, they were quickly assimilated by the races among whom they sojourned. Their conquests prepared the way for the Turks, a small tribe from the steppes of Siberia, to possess the fragments of the former Saracenic dominion, which by them was reunited under the name of the Ottoman empire, deriving its name from its great leader, Othman.

The Mohammedans were not long the masters of the wealth of Asia before they adopted the manners and customs of their predecessors. The simplicity and frugality of their desert life gave place to voluptuousness and its consequent weakness and effeminacy; honor and courage, to deceitfulness and intrigue. Dissensions, and bitter jealousies, and strifes weakened their hold of the empire they had so valiantly gained.

The doctrine of predestination, which in the flow of their success was an important factor of help, became in the ebb a paralyzing belief. "Allah so or-

<sup>1</sup>The Alexandrian library was founded by Ptolemy Soter, and placed in a building called the Bruchion. It was augmented in successive reigns to four hundred thousand volumes; and an additional three hundred thousand volumes were placed in a temple called the Serapon. The Bruchion, with the books it contained, was burned in the war of Cæsar. But the Serapon was preserved. Cleopatra, it is said, added to it the library of Pergamus, given to her by Mark Antony, consisting of two hundred thousand volumes. It sustained repeated injuries during various subsequent revolutions, but was always restored to its ancient splendor, and numerous additions made to it. Such was its state at the capture of Alexandria by the Moslems. (See Irving.)



dains," was a sentiment useful in the flush of victory, but under the discouragement of defeat it became subversive of every courageous impulse.

GEORGE TEASDALE.

### Alexander Mackay

IN an obscure village of Aberdeen, on Oct. 13, 1849, Alexander Mackay was born. He was blessed with Christian parentage. His father was a minister of the gospel, and his mother, a godly woman, prayed much for this son, who was her special anxiety and care. He was a bright, impulsive, lovable boy, and it was her desire that his life should be dedicated to the cause of the Master.

When Alexander was but sixteen years of age, his mother died. He was away at school, and was the only member of the family not present at the death-bed. When the mother knew that death would come to her before her boy could reach her bedside, she bade a trusted attendant give to him her Bible. This book had been given to her by her husband as a wedding gift, and had ever since been her precious companion. She directed that passages calculated to meet the need of her son should be marked, in the hope that some of them might arrest his attention and turn his heart toward God.

At this time the youth had not yielded himself to God. Indeed, so full had his life been of his studies, that he had given but little attention to the claims of religion. But now in the sadness occasioned by his mother's death, the future missionary sought for help and guidance from God. The Bible was given to him directly after the funeral, and the marked passages came to him like messages from

heaven, bringing about his thorough conversion.

He was one of eight who responded to the king of Uganda's call for missionaries. Though on the road to material prosperity, he was willing, nay longed to leave his fair prospects for the privilege of teaching the heathen of Africa something of the gospel of Christ. The little band left England for Uganda in April of 1876. Mackay was then twenty-seven years of age, and was with one exception the youngest of the party. Three years later Mackay was left to toil alone. One by one his companions had fallen at the post of duty.

Mtesa, the king, who had been represented as almost a Christian, and anxious for the missionaries to come into his territory, proved vacillating and cruel; though he received the missionaries courteously, he did not appear to have any desire to make his life conform to Christian standards. Of the moral condition of the people, Mackay wrote, "Cruelty, slavery, polygamy, witchcraft, are only some of the terrible evils to be combated."

Many times his work was hindered by bitter, unreasoning persecutions, and more than once he was compelled to see those whom he had been instrumental in bringing from darkness to light suffer for the sake of their faith. Once three of his converts, mere lads, were burned alive for no other reason than that they were listening to the teaching of the gospel. The stake, the fire, the cord, and the club were all tried to induce these African converts to reject the word of truth, but they held to their convictions and stood to their beliefs.

At last on April 14, 1890, fourteen years after he had left England, the sad news of his early death reached the missionary society.

## To Christ

O JESUS, thou art mocked by folk on every side  
Who roll along the avenue in carriages of pride;  
They have great windows, paned with gorgeous-colored glass,  
From which the simple sunbeams take on splendor as they pass.  
To be noticed much of men, to Fashion, not to thee,  
With voices proud they chant, and bend the ostentatious knee.  
Through all the week their hearts and prayers are not thine;  
They make thy cross of agony a social use and sign.  
They quarrel with a state more weak in arms than they,  
And, ere the war, for victory they kneel to thee and pray,  
To thee, the Gentle One, whom little children loved —  
They kneel to thee in prayer, furious-hearted, iron-gloved!  
And all the wrong they do, if naked to the sight,  
Were dark enough to make the day as black as moonless night.  
Thy little ones they lock in factory and mill.  
They pray: "Thy kingdom come, O Christ," but clip their coupons still.  
They give a college gold, but still evict for rent.  
They steal a dollar and in charity return a cent.

Nailed to the cross art thou, nor wilt thou cease to die  
Till all the world puts off the mask of the commercial lie.  
Alas, thine agony hath grown an hundredfold!  
They nail thee to a jeweled cross with cruel nails of gold!

O, thou art not the God of tyranny and hate,  
Nor didst thou bid that in thy courts these cursed legions wait;  
Thou wert compassionate, and with the poor didst walk;  
It was not in thy heart to bruise a lily on the stalk;  
No house of stately dome sheltered thy humble head,  
But in the simple fisher-cot thy fingers broke the bread;  
Nor didst thou in a bed with gold-fringed covers die —  
They nailed thee to a Roman cross and reared thee up on high;  
No hired skill hadst thou to lengthen every breath,  
But with a thief on either side they left thee to thy death. . . .  
And yet when Honor's gold, and Chastity is priced,  
Such dare to name themselves as ones who follow thee, O Christ!  
— Harry Kemp.

NOTE.—The *American Magazine* recently published the foregoing poem by Mr. Kemp. The editor corresponded with Mr. Kemp, urging some changes in the poem; but as the poet did not care to make these, the correspondence was finally closed by the author of the poem writing the following letter to the editor:—

DEAR MR. PHILLIPS: I received to-day  
Your recent letter; in return would say  
That I have pondered much, have weighed and  
priced  
The sting of every line in my "To Christ."  
I wrote the poem to cause wrath and pain.  
I barbed each arrow that it might remain,  
And when they tried to draw it from the flesh,  
It still would hold and tear the wound afresh.  
I can not tone my "Christ" down even a  
shade;  
I want it to stay savage as 'tis made,  
For I myself have been among the poor  
And had indignant Christians drive me from  
the door.  
And seen the pomp, and heard the mouthed  
acclaim,  
And know the evil worked in Jesus' name;  
Have been thrice "saved," with down-hung,  
shamefaced head,  
To fill my belly with their proffered bread,  
And lied to get a chance to sleep in bed —  
Thus other tramps in mission halls have done,  
And still they do it, many and many a one;

Bums perpetrate the spiritual cheat  
To get a roof overhead and food to eat.  
O! Jesus Christ was never such a one —  
He gave his charity liberal as the sun.  
That they were hungry, this alone sufficed;  
They did not have to first "believe in Christ."  
These will not help an outcast — O, the  
shame! —  
Unless he kneels and calls on Jesus' name.  
As for "Machinery," I'll thresh that o'er  
With flails of mind, on my soul's threshing-  
floor.  
For I have taken myself much to task,  
Because in poesy's warm sun I bask,  
And do not travail hard enough to make  
A thing of beauty just for beauty's sake.  
Since from an Editor this line I've heard:  
"The aching passion for the perfect word."  
Now, this my motto in my conscience graved  
Whereby alone the soul of Art is saved:  
Rather be back into the crucible tossed  
Than through one word inapt, one touch of  
beauty lost.

<sup>1</sup> Refers to another poem he submitted.



It had been telegraphed from Zanzibar. Ten days later his last letter reached the missionary headquarters. Referring to the church at Uganda, which had stood the sternest of tests, he said, "Shall it be left to die of neglect, or mayhap to be suckled by some ravening wolf, which already is eager to nourish the infant nation with her milk? or is it the resolve of Christian England that the blood of pure Christianity be instilled into the veins of this African infant, and that it shall be brought up in the nurture and admonition of the Lord? . . . Is this golden opportunity to be neglected, or is it to be lost forever? You sons of England, here is a field for your energies! Bring with you your highest education, and your greatest talents; you will find scope for the exercise of them all. You men of God, who have resolved to devote your lives to the cure of the souls of men, here is the proper field for you. It is not to win numbers to the church, but to win men to the Saviour, who otherwise would be lost, that I entreat you to leave your work at home to the many who are ready to undertake it, and to come forth yourselves and reap this field, now white to the harvest. Rome is rushing in with her salvation of sacraments, and a religion of carnal ordinances. We want men who will preach Jesus and the resurrection. 'God is a spirit,' and let him who believes that, throw up every consideration and come forth to teach these people to worship him in spirit and truth."

This last message of the hero of Uganda should be an eloquent appeal to Christendom to stretch forth its hand and gather, in the heart of even dark Africa, a bountiful harvest. He died on the night of Feb. 8, 1890. Persecuted in one place until he could no longer do useful work, he fled to another, and in those last months of his precious life was mightily instrumental in strengthening old mission stations and establishing new ones. Only a week before he was struck down with malaria fever, which quickly ended his life, he was busily engaged in fitting a fellow missionary to return to England. He ever thought of others before himself; he died thinking of others. Though dead, his life, his works, will speak for generations to come.—*Adapted from the life story of Alexander Mackay.*

### Forget the Things Behind

To live in the atmosphere of perpetual regret and lamentation is to invite misfortune. The depression of spirit attracts depression and gloom. Brooding over one loss, another will follow. A person may thus drift into a zone of losses and annoyances, and attract them in overwhelming degree. He may fill his days with despondency, and continually deepen and enlarge its volume and intensify its quality until his life shall be steeped in irritation and bitterness. Or he may close the door on it all. It rests wholly with himself. The immortal poet never gave wiser counsel than when he said,—

"Things without remedy  
Should be without regard."

Something has vanished. But the world is full of everything. Something has failed. But the world waits for new endeavor and success. "Believe," said Emerson, "that there is a power in To-day to re-create the beautiful Yesterday." Nothing that has in it the germ of permanence has vanished even when it has passed. The outer form passes, the inner truth re-

mains. No matter, indeed, how severe the loss, how inconvenient the deprivation, how insurmountable the gulf that opens between one and the opportunity he seemed to see within his grasp, yet, whatever is without remedy should, indeed, be without regard.

No real good is ever lost. It can not be. It is of the realm of spirit, and springs up again in new forms and with renewed vitality. One must let go regret, and adjust himself to the new conditions. They will develop to nobler possibilities and bloom in more perfect flowering. One's hand is left empty at times, that it may be ready to hold richer treasure. The quality must be refined.

"But God said,  
'I will have a purer gift.  
There is smoke in the flame.'"

Life is a perpetual process of selection, of modification, of transformation. It is a spiritual laboratory, and to gain the full meaning and the completer beauty of every day is to constantly hold the daily panorama as a part of eternity — seeing it in its relative rather than in its absolute aspect.—*Lillian Whiting.*

### Life and Death in New York

EVERY three minutes some one is arrested.  
Every six minutes a child is born.  
Every seven minutes there is a funeral.  
Every thirteen minutes there is a marriage.  
Every forty-two minutes a new business firm is started.  
Every forty-eight minutes a building catches fire.  
Every fifty-one minutes a new building is erected.  
Every hour one hundred immigrants arrive.  
Every one and three-quarter hours some one is killed by accident.  
Every seven hours some one fails in business.  
Every eight hours an attempt is made to kill some one.  
Every twelve hours some couple is divorced.  
Every ten hours some one commits suicide.  
Every two days some one is murdered.—*Selected.*

### Helps for the Household

WHEN cooking soup, never put salt into it until it is skimmed, as salt prevents the scum from rising.

Mortar and paint may be removed from window-glass with hot, sharp vinegar.

Linen will have a beautiful gloss, and be very stiff, if half a teaspoon of white gum arabic be dissolved in boiling water, and, when cool, added to the starch sufficient for a pint.

Bread crumbs which may be in the bread jar can be utilized to good advantage if dried, rolled fine, and placed in a jar or can ready to use in escalloping meats, fish, oysters, vegetables, or as thickening.

Use a double boiler for heating milk. It is scalded when the water in the lower pan boils.

Do not neglect to frequently pour household ammonia, or some other disinfectant, down all waste-pipes.

For fruit stains, dip the spots several times in hot milk.

Creaking shoes can be prevented by soaking the soles in linseed oil. Turn a quantity into a pan or plate and let the soles stand in it for twenty-four hours. This treatment will also render them waterproof.—

*Popular Fashions.*





## The Struggle Between the Body and the Germs

**I**N spite of the greatest care that we can use, all of us are certain at times to get the germs of very dangerous diseases into our bodies. Indeed, on the skin and in the throats of most persons, germs that can cause disease may at all times be found. Between these germs and the body there is never-ceasing war. The germs attack the body. They try to grow in it and use it for food. To defend itself the body kills the germs. Day by day and year by year the struggle goes on, the germs attacking, the body fighting to keep out the germs. In this chapter we shall learn how the body resists its small foes.

**HOW GERMS CAUSE SICKNESS.**—When disease germs grow in the body, they produce poisons that are called *toxins*. These toxins are carried through the body in the blood, and cause sickness by poisoning the cells. A little group of tetanus (lockjaw) germs in a small wound, or a small patch of diphtheria germs growing in the throat, may produce enough toxin to poison and kill the whole body. Try to fix clearly in your mind that *it is not the germs themselves, but the toxins (poisons) that the germs produce, that cause the sickness.*

**HOW THE BODY DESTROYS TOXINS.**—One way in which the body protects itself against germs is by producing *antitoxins*. When disease germs grow in the body and begin to poison it with toxin, the body begins to produce antitoxin. *The antitoxin does not kill the germs, but it does destroy the toxin, and thus saves the cells from being poisoned until in other ways the body can kill out the germs.*

**HOW THE BODY KILLS GERMS.**—If you should examine a drop of blood with a microscope, you would find a very great number of cells floating in the liquid part of the blood. These cells are of two kinds. Most of them are red in color, and are called *red corpuscles*. Their work is to carry oxygen through the body. The other kind of cells in the blood are the *white corpuscles*. These are the soldiers of the body, and *their work is to kill disease germs.*

A white corpuscle approaches a germ and flows about it, or swallows it, as can be seen. Then the corpuscle tries to digest and kill the germ, while the germ tries to grow in the corpuscle and use it for food. When the corpuscles are victorious, the germs are destroyed, and the disease is stopped. But if the germs are too numerous and too powerful, the corpuscles are killed, and the disease goes on until the body dies.

Besides the white corpuscles, there is another great defender of the body, the *germicide* ("germ-killing") substance of the blood. Just what this is or where it comes from is not exactly known, but when disease germs attack the body, something (a germicide substance) appears in the blood and helps to kill the germs. In our fight against the germs this germicide substance is even more important than the white corpuscles.

**WHY WE HAVE CERTAIN DISEASES ONLY ONCE.**—When germs attack us, the body begins manufacturing its germicide substance to kill them. More and more

of the germicide substance is formed, and the blood becomes stronger and stronger in its power to kill germs. Finally, if the body is successful in its struggle with its enemies, the germicide substance and the white corpuscles get the upper hand of the germs, and recovery begins. After a patient recovers from some diseases (for example, smallpox, measles, and whooping-cough), a large amount of germicide substance remains in the blood for years, or even for life. Any germs of these diseases that get into the blood are therefore promptly killed, and a person is seldom attacked by one of these diseases more than once. In other diseases (for example, pneumonia, influenza, and colds) the germicide substance quickly disappears, and we may have these diseases again and again.

**KEEPING UP THE RESISTANCE OF THE BODY TO GERMS.**—Through all your study of germ diseases you should bear in mind the importance of keeping up the germicide power of the body. All of us, without knowing it, take into our bodies the germs of deadly diseases. As the seeds of plants lie in the cold earth waiting for the warmth of spring to come, so these germs often lie in the body waiting for a chance to grow. The only safe way, therefore, is to keep the body always in health, so that it will be able to kill any disease germs that may enter it. Overwork, exposure to cold, wet feet, hunger, fatigue, worry, lack of fresh air, lack of sleep, alcohol,—all of these things injure the body and lower its germicide power. It is the duty of every one to keep himself in health,—to care for his body intelligently and carefully,—and to fail to do this is no more sensible than it would be for the soldiers in a fort to open the gates and lie down to sleep among their enemies.

**ALCOHOL AND RESISTANCE TO GERMS.**—Experiments on animals prove that alcohol lessens the power of the body to kill germs. When alcohol is given to rabbits, it is not possible to save them from rabies (hydrophobia) by the Pasteur treatment. Other experiments show that the germs which cause boils and blood-poisoning are able to attack rabbits that have had alcohol more easily than they can attack rabbits that have had no alcohol. Still other experiments show that animals which have been given alcohol can not resist the germs of cholera, tetanus (lockjaw), and other diseases so well as animals which have not been given alcohol. Experiments like these leave no room to doubt that alcohol taken into the body lessens the power of the blood to kill germs.

Many physicians have long believed that this was true, for they have known that drinkers suffer far more from many germ diseases than do those who use no alcohol. A spell of drinking often brings on an attack of pneumonia, and the death-rate from pneumonia is twice as high among drinkers as it is among abstainers. All statistics show that consumption attacks drinkers especially, the death-rate from this disease being more than five times as high among brewers as it is among ministers. Wounds heal less rapidly in users of alcohol than in abstainers, and the inflammation is more likely to run on into blood-poisoning in a drinker. So in cholera and typhoid fever it is the drinkers who suffer most, and there is every reason to believe that this is the case in all germ diseases. Drink no alcohol if you wish to keep up the power of your body to resist germs, for users of alcohol are attacked by germ diseases more frequently than abstainers, and many of them die of these diseases when they are attacked.—*John W. Ritchie.*





# CHILDREN'S PAGE



## One and One

Two little girls are better than one,  
Two little boys can double the fun.  
Two little birds can build a fine nest.  
Two little arms can love mother best.  
Two little ponies must go to a span.  
Two little pockets has my little man,  
Two little eyes to open and close,

Two little ears, one little nose,  
Two little elbows, rimpled and sweet,  
Two little shoes, on two little feet,  
Two little lips, and one little chin,  
Two little cheeks with a nose shut in,  
Two little shoulders, chubby and strong,  
Two little legs running all the day long.

—Selected.

### Clifton's Owl



ING-A-LING-LING went the telephone. Clifton went to the 'phone. "Don't you want a live owl?" came the question. "Then come down and get it." So said Clifton's mother's great-aunt who lived in another section of the same town. Down to Aunt Ruth's went Clifton. An owl had in some way gotten into the chimney. A neighbor had extricated it. It appeared none the worse for its adventure, and seemed to wonder what would come next. Clifton took it home, and it soon became accustomed to, and satisfied with, its new environment.

Clifton lived with his mother, who was an artistic photographer, in a university town. It was near commencement time, so the mother conceived the idea of posing Master Owl as you see, and sending a card with the likeness to each student, as a reminder of her work. Master Owl lent himself graciously to the plan, which proved quite satisfactory.

They kept the owl a few weeks, but felt that it would be cruel to keep it imprisoned, so put it out in the open, where it could have an opportunity to meet its own. MARY MARTIN MORSE.



The wild goose is a good specimen of the migratory bird. It spends the winter in the far South, as far away as Central and South America, and when it starts north, it goes like a train. The goose flies about sixty miles an hour, and can keep it up for ten hours or more at a stretch.

But geese do not leave their Southern homes and go directly to their Northern homes. They visit casually along the way. They may travel two or three hundred miles in a straight line, and then alight and spend a week in one vicinity.

Because the goose does a great deal of its traveling at night and in flocks, it makes a noise as it flies. Birds that migrate singly or in pairs and in the daytime make no noise when flying, but birds that travel as the goose does have a call which they repeat frequently so that the flock may remain together.

When a flock of geese gets ready to start north in the spring, they circle around and around over the lake where they have spent the winter. When they start on their journey, the flock forms two lines, coming together at a point like the letter "V." They are about three feet

apart, and it is said that their formation enables them to go through the air with the least resistance.

An old bird always flies at the head of the "V," and constantly gives the signal, "honk, honk." The geese behind the leader respond, one at a time, "honk, honk," to let it know that the others are coming. If the flock becomes disorganized at night, as sometimes happens when it encounters a heavy gale, it will alight and spend the night on the ground, and take up its formation again next morning.

As a rule migratory birds know the direction of the compass; that is, they can go straight north or south without varying any. But sometimes they lose their bearings and do not seem to know which is north and which is south. A flock of wild geese or cranes, — cranes make a great deal of noise when they are traveling, — when it becomes lost, will awaken people with the noise. The flocks have been known to fly two hundred miles out of their way before they could get straightened out.

All water-fowls are, of course, migratory birds. They could not live in the North where the lakes and

### Bird Migration

BLUEBIRDS come north two or four or six together. They start early and make their way slowly, picking along twenty or thirty miles a day, and sometimes spending a week in one neighborhood.

Robins and meadow-larks start out in flocks, — robins in larger flocks than the larks, — and travel north rapidly, flying for several hours at a time, and then settling down in the fields and feeding for a day or two. Many robins spend the winter as far north as Kentucky; very few spend the summer as far south as Tennessee. The boys who live in some parts of Tennessee seldom see a robin except in the fall and spring.

The palm groves of Florida and the forests along the southeastern coasts, down around Georgia and the Carolinas, are literally alive with robins in the winter. They go as far north as Maine and New Brunswick and across southern Canada.



rivers freeze. All soft-billed birds also have to leave the North when winter comes. Birds have no regular time for starting north or south, but are governed by the weather, remaining in the North much later in the fall if there are no storms.—George F. Burba.

### The Silver Lining—No. 5

[The writer of this series of articles spent a number of years in Mexico. She and her husband were self-supporting missionaries. Her husband died in that land, and though she was compelled to return to this country for the education of her children, her heart is still with the people of Mexico. The Mr. Black mentioned in the articles is now a believer in this last gospel message. The experiences accredited to him during his long years of service as a Bible colporteur are true. Surely he can, to a degree at least, sympathize with Paul in his numerous persecutions.—EDITOR.]

THE return to Tepic was accomplished in due time, and on their arrival they found Elder Clark already there.

Johnny's first thought was of Carlos, and he lost no time in going to see him. As he entered the *patio*, Anita was playing in the corridor. She looked up, and with a cry of joy which brought the whole family out to see what was the matter, she threw herself into his arms. "*O Juanito, mio! amigito!*" and she put her arms around his neck, covering his brown cheeks with kisses. Carlos embraced them both, and they all received Johnny as one of the children.

When they were alone in Carlos's room, he produced his precious Testament, and said, "*O Juanito, fiel amigo*, I have found it. Now I know why you and Mr. Black came out here among us to teach us the blessed truth. I am so happy."

"To the Lord be all the praise! And your parents?" asked Johnny, eagerly.

"O, my mother also believes, but has not openly avowed her faith. I have been attending the meetings at the mission for some time, and she has promised to go while Elder Clark is here; perhaps she will go to-night, now that you are here to go with us."

"What does your father think?"

"He does not say anything, but has not forbidden me to go, and sometimes when I am reading to mother, he listens quietly, but always with a newspaper in his hand. We say nothing directly to him, but continue our reading and pray that he may see and obey the truth."

Just then they were called to supper, and during the meal Johnny related their adventures on the journey.

When he told of their capture by the robbers and the result, Don Ramon remarked, "That is the first time I ever heard of Rosalino sparing any one. It is not often that he kills a man except in self-defense, but money seldom escapes him." Carlos said in a low voice, "It was the power of God." "Yes," replied Johnny, "we felt that the Lord was protecting us in a special manner."

Don Ramon was very cordial to the boy, but all could see that the conversation was not very agreeable to him, and his wife discreetly changed it by asking about Mazatlan.

As they passed into the parlor, Carlos seated himself by his mother's side and asked anxiously, "*Madrecita*, will you not go to hear the good Señor Clark explain the Holy Word to-night?"

After a moment of hesitation she replied, "Yes. I will go if you and Juanito will accompany me home."

"Of course; that is understood," responded the boys.

They soon set out, the señora plainly dressed in

black, with her *reboza* closely wrapped about her, attended by the two boys, and followed at some distance, unknown to them, by her husband in the dress of a peon, with his coachman's blanket around him. He was drawn thither by motives that he could not analyze, the strongest being curiosity.

The meeting that night was a very interesting one. From the street that passed the humble building that served as a meeting-room, a large double door opened into a wide hall furnished with stone benches; to the left was the long meeting-room, lighted by two windows opening on the street. They were fitted with heavy wooden shutters, each made in two sections, so that the lower one could be closed during services to prevent any disturbance. At the back was a square patio, filled with trees and flowers, and on either side and back the living-rooms, each one having a door opening into the patio. A narrow hall at the rear led to another yard enclosed by a high stone wall, where the domestic animals were kept at night. The señora, escorted by the boys, entered the room, and sat down on a seat near the door, telling the boys to go to their accustomed place.

Don Ramon cautiously entered the hall and sat on a bench in the darkest corner, where he could see and hear all that occurred. He did not believe, as did so many of the ignorant people around the city, that some dreadful calamity would befall them or theirs if they so much as breathed the air of that accursed place.

Some persons in passing the house would hold their hands over their mouths and noses, and hasten by with averted faces, while others a little bolder, would spit upon the walls and mutter curses upon the place and the dwellers.

The singing was spirited, and strange emotions moved both of the parents when they heard the voice of their beloved son singing out the words, "*No me pases, no me olvides, Tierno Salvador*" ("Pass me not, O gentle Saviour"), and saw the happy light on his handsome face.

The minister was a man in the prime of life, who knew and loved the people among whom he had cast his lot. He spoke the language fluently, and when he announced the text, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," there was undivided attention in the room, and also from those gathered in the hall.

The meetings continued during the week, with growing interest, and when they were ready to organize the church, Carlos and his mother were among the number. When she asked Don Ramon if he was willing, he looked grave and said: "Have you considered well the step you are taking? Do you not know that the people are stirred up over these meetings? I am afraid there will be trouble. You may bring upon yourself persecution, and your friends will forsake you." The noble woman answered: "'Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.' 'He that loseth his life for my sake shall find it.' He died for me, and shall I be afraid of persecution for his sake? Shall I be less brave than a sixteen-year-old boy?" The husband turned quickly and left the room to conceal from her the emotion he could not control. Nothing more was said, but when she and Carlos professed their faith and went forward in baptism, with many others, he was there in his peon's dis-



guise. Carlos recognized him, however, and an earnest prayer ascended to heaven that he might follow them.

The last night of the meeting came; the mission was full, and Elder Clark was giving them some good counsel, when suddenly a man entered, and making his way to the pulpit, said hurriedly to him: "Get out quickly! a mob is coming to kill the *Americanos* and destroy the building! quickly! quickly!" Hoarse shouts of, "*Muera los Gringos! muera los fanaticos!*" were heard outside.

Mr. Black calmly arose and told the people not to be frightened, but to follow Elder Clark and the native pastor out into the rear, while he and a few others would remain behind to cover the retreat. Johnny volunteered to help him, and Carlos ran to assist his mother.

There was no panic, no outcry; all filed quietly out after the leaders. They went to the farthest corner of the wall. Don Pedro climbed up and found all quiet on that street, so he sprang down, and as the men helped the women and children up, he assisted them down on the other side and told them to go quickly home by the back streets. Carlos went home with his mother, and as soon as she was safe, he ran back to the mission to assist his friends.

In the meantime Mr. Black and his assistants had barricaded the heavy door, closed the windows, and extinguished the lights. The mob surged around the house, hooting and yelling, trying to break down the door, urged on by a tall, dark man wrapped in a black cloak. After a little time a boy came running back into the meeting-room and called to Mr. Black and the others: "Come! Come! The people are nearly all safely over the wall. *O señores, andale!*" They started, but just then the door gave way with a thundering crash, the mob rushed in and caught sight of the group of men crossing the patio in the bright moonlight. A frenzied cry of, "*Muera! Muera á los Americanos!*" rent the air, and the mob rushed forward in time to see the tall form of Mr. Black on the wall.

A stone flew from the hands of one of the attacking party and hit him on the back of the head; he fell forward into the street just as a crowd came around the corner. A sharp fight ensued with sticks and stones for weapons. It was soon over, the little band of Christians retreating as the crowd pressed them, and led by one of their number who knew every cross-street and alley in the city, they reached a place of safety, only to find that Mr. Black was not with them.

No one had noticed him fall, and when Elder Clark arrived soon after, guided by the same man who brought the others, Johnny, Carlos, and several of the men started back to look for the faithful missionary. They reached the scene of the disturbance; all was quiet; the moon shone as brightly as before; but lying on the ground were several of their number.

Their still, dark forms sent a thrill of fear to the hearts of the searching party. They found ten persons dead, eight men, one woman, and a boy; but Mr. Black was not among them. With sad hearts they carried the martyrs into the mission, believing that they would not be disturbed there, as the superstitious natives would not come so near death. The building was not much injured, and the relatives of the dead came and remained, as it was not deemed safe for them to venture onto the street during the day.

In the afternoon of the following day, while they

were debating the best means of burying their dead, the soldiers came and carried away the bodies by force, and buried them in the potter's field outside of the city, and ordered all of the others to leave the town at once.

Late that evening a boy came to the house where Johnny was and gave him a bundle and a note. The bundle contained a suit of clothing such as the common people wear, and the note said only, "Put on these clothes and follow the boy." When he came out dressed in the wide white pantaloons, loose blouse, sandals, and pointed, wide-brimmed hat, with the gay blanket wrapped around him, he easily passed as a companion to his guide.

After passing through several unfamiliar streets, they stopped at a small door in a high stone wall. The boy knocked, the door was opened, and just inside was Carlos. He caught Johnny in his arms, embraced him with fervor, and then saying, "Come, *hermano mio,*" led him through the stables and into a small room used for harness and saddles.

There on a cot lay Mr. Black, pale, though smiling and holding out his arms to the delighted boy. When the excitement of meeting had somewhat worn away, each had his story to relate, though Johnny found that they knew all that he did of the massacre, so Carlos told what had happened to them.

"As I rushed back into the street after taking my mother home, I saw Señor Black fall forward into the street from the top of the wall. Then the fight became general, and when I could reach him, I found his heart still beating, although he was unconscious. But what to do I did not know. I tried to drag him away, but he was too heavy. Just then several men from my father's hacienda came running up, and picking him up, carried him here; and we have cared for him."

"Yes," said Mr. Black, with a look of affectionate gratitude; "I am indebted to this dear boy for my life."

"No, señor, not to me, but to my father. His was the order to the men to carry you away. But now he thinks that the trouble is not over, and it would be better for us to leave the city for a time at least. Fortunately for us, some of the trusty men from the hacienda came in yesterday, and were in time to help last night. To-night we leave, and you and Mr. Black go with us; then the others can follow to a safe place in the mountains until affairs are settled."

After the setting of the moon, a silent company rode out of the little gate in the wall. It was thought best for Don Ramon to remain and use his influence with the authorities for the Protestants, as he could trust his loved ones with the faithful servants, who, he knew, would sacrifice their lives for their mistress.

The journey was made without incident, the party resting in a secluded spot during the day, and arriving at the hacienda the following morning just at daybreak. Some of the guard turned back the first morning, as there was really no danger for the rest of the journey.

The hacienda was on the north side of the Santiago River among the mountains, and consisted of valleys and hills; and in the rocky fastnesses along the river were hiding-places for more than all those who were on the way.

The native pastor, with Mr. Clark, who refused to leave them, remained in hiding with his congregation all that day. The town was quiet, but Don Ramon



Moreno was warned that there would be another attack that night, and he went to the governor and made an appeal for protection. He was promised all the help possible. "But," said the governor, "all of our best force is out after the bandit Rosalino; and the police, many of whom sympathize with the mob, can not be depended upon. However, we will do all we can to protect life and property. And one thing I can and will do. Father Augustine is stirring up the people to attack the Protestants, and is really the most dangerous enemy they have. I can have him arrested and kept in prison a few days on some charge, until they escape. But why are you so interested?"

Don Ramon answered quietly: "Our territory has had the reputation of being the most turbulent and unsafe portion of Mexico, and we have been working very hard to secure peace and order, and now we do not want to be disgraced by such an outbreak."

"True — true — but what have these people done?"

"Nothing contrary to the law. Our constitution secures liberty of conscience, and they were quietly assembled in their own church, and making no disturbance. But they are teaching the people to think for themselves, and the priests know that if they begin to do that, their influence will be gone."

"You seem to have investigated this matter pretty thoroughly," said the governor, gravely: "have you attended their meetings?" Don Ramon hesitated a moment. The two men had been warm friends, and had fought side by side in many a battle with the outlaws, and had worked in harmony to build up a strong and safe administration.

"Yes," he said, "I went first from curiosity, then I became interested, and last night I was thoroughly convinced that this is the truth, and should have publicly confessed it if we had not been interrupted."

"Were you recognized?"

"I think not, as I went in disguise."

"Well, I think you can serve your friends better now by keeping still for a while. I will do all I can for you. See that they all get out of the city to-night. Perhaps the arrest of Father Augustine may confuse their enemies." The governor then arose, and laying his hand upon the shoulder of his lifelong friend, said earnestly, "God be with you, Ramon."

Don Ramon took his leave, and sent a man to warn the little Protestant band, and to tell them to meet at a certain place down by the river that night as soon after dark as possible. The arrest of the priest was made late in the afternoon in as public a manner as possible, hoping that it might disarrange the plans of the mob, as he was known to be the instigator of the attack.

MAY McCULLOCH CARR.

#### Sending Out Smiles

I HAVE some little enemies —  
They call themselves "the blues,"  
And like all other kind of foes,  
They're splendid things to lose.

So when I know they're planning  
To come and spend the day,  
I send the little smiles out  
To chase them all away.

— Mabel Hunt.

PEEVISHNESS may be considered the canker of life, that destroys its vigor and checks its improvement, that creeps in with hourly depredations, and taints and vitiates what it can not consume.— *Dr. Johnson.*



#### The Sabbath the Test of the Ages

"Thy name, O Lord, endureth forever; and thy memorial, O Lord, throughout all generations." Ps. 135:13.

##### The Patriarchal Dispensation

THE Sabbath was made for man, and was therefore given to Adam, the father of the race, that it might be transmitted to all his descendants. Mark 2:27; Gen. 2:1-3.

The Sabbath was kept in the infancy of the race; for Cain and Abel brought their gifts at the end of days, that is, the end of the week, which was the Sabbath. Gen. 4:3, 4, margin.

During a part of the patriarchal dispensation the Sabbath was nearly forgotten, but as that dispensation drew toward its close, there was a Sabbath reform, and Pharaoh complained that Moses and Aaron caused the people to rest, that is, to keep the Sabbath. Ex. 5:4, 5.

The Sabbath then became the test by which the Lord proved who were willing to walk in his law and who refused to keep his commandments. Ex. 16:4, 22, 23, 27, 28.

The Sabbath question was settled beyond all dispute when the voice of Christ, which shook the earth, proclaimed from Sinai that law, in the very heart of which was the Sabbath of creation. Ex. 20:10; Heb. 12:26.

##### The Levitical Dispensation

The Levitical dispensation was especially warned against observing the heathen sabbaths, or "times," but was commanded to keep the Sabbath of the Lord. Deut. 18:10; Lev. 19:26, 30.

Again there was an apostasy, and in spite of the special warnings, the Jews took the heathen "times" instead of the Sabbath of the Lord. In other words, they took the counterfeit instead of the genuine. 2 Kings 21:1-6.

The Lord promised Israel that if they would keep the Sabbath, Jerusalem would stand forever. Jer. 17:21-27.

Israel continued to disregard the Sabbath, and so the Lord permitted them to go into Babylonish captivity. 2 Kings 25:8, 9.

When Israel were permitted to return to their own land, the Levitical dispensation was drawing toward its close, and once more there was begun a Sabbath reform. Neh. 13:19.

The life and teaching of Christ at the very close of the Levitical dispensation put the Sabbath in the right light, and cleared it of all meaningless traditions. Mark 2:27, 28.

The Sabbath kept in the right way was again the test, and those who rejected the right idea of the Sabbath also rejected Christ, and thus shut themselves away from the favor of heaven. John 5:9-16; Mark 3:1-6.

The Sabbath and all the law was again settled

(Continued on page fifteen)





M. E. KERN  
MATILDA ERICKSON

Secretary  
Corresponding Secretary

## Society Studies in Bible Doctrines

### Lesson XII — Ministry of Angels

**SYNOPSIS.**—Angels are an order of heavenly beings greater in power and wisdom than man. Part of these fell with Satan, yet there are millions of good angels in heaven which do God's will, and constitute a part of the family of God. Angels rejoiced over the creation, and when man sinned, some were placed in the garden of Eden to guard the way to the tree of life. They are messengers of God in the work of redeeming a lost world. They study the plan of salvation, and are given charge of God's people, one angel at least being assigned to each individual child of God. Angels have frequently appeared to men, and have wrought special deliverances. Angels announced the nativity and birth of Christ, worshiped him when he was born, and strengthened him in his humanity in times of special need. Through an angel God makes revelations to his prophets. When Christ comes to reap the harvest of the earth, all the holy angels will come with him, and will be commissioned to gather the saints, for whose salvation they have labored.

#### Questions

1. What order of beings are in heaven, and how do they differ from men? **2 Peter 2:11; 2 Sam. 14:20; Heb. 2:16.**
2. What separated some of them from heaven? **Jude 6; 2 Peter 2:4.**
3. What is said of the number of angels about the throne of God, and of their loyalty? **Rev. 5:11; Ps. 68:17; 103:20; Neh. 9:6.**
4. Where, then, is God's family found? **Eph. 3:14, 15.**
5. What was the attitude of the angels toward the creation of the world, and in what connection are they first mentioned in the Bible? **Job 38:6, 7; Gen. 3:24.**
6. What part do they act in the work of redemption? **Heb. 1:14; Ps. 104:4; 1 Peter 1:12; Luke 15:10.**
7. What is one form of their ministry? **Ps. 34:7; 91:11.**
8. What order is observed in this ministry? **Matt. 18:10; Acts 12:15.**
9. Give instances of the appearance of angels to men. See —  

Gen. 16:7	Num. 22:23	Matt. 28:2-7
Gen. 18:8	Judges 6:11	Acts 8:26.
Gen. 19:3	1 Kings 19:7	Acts 10:3
Ex. 3:2	Luke 1:11	
10. Mention special deliverances that have been wrought. See —  

Dan. 3:25, 28	2 Kings 6:18	Acts 12:5-11
Dan. 6:22	2 Kings 19:35	Acts 27:23
11. What connection did they have with the Saviour when on earth? **Luke 1:26; 2:13, 14; Heb. 1:6; Matt. 4:11; Luke 22:43.**
12. How are angels used in communicating God's will to the world? **Rev. 1:1; Dan. 8:16; 9:21.**

13. What will be the privilege of the angels at the close of the work of salvation? **Matt. 25:31; 24:31.**

#### Notes

7. "His angels are appointed to watch over us, and if we put ourselves under their guardianship, then in every time of danger, they will be at our right hand. When unconsciously we are in danger of exerting a wrong influence, the angels will be by our side, prompting us to a better course, choosing our words for us, and influencing our actions. Thus our influence may be a silent, unconscious, but mighty power in drawing others to Christ and the heavenly world."—*Christ's Object Lessons*, pages 341, 342, last paragraph.

"Angels of glory that do always behold the face of the Father in heaven, joy in ministering to his little ones. Angels are ever present where they are most needed, with those who have the hardest battles with self to fight, and whose surroundings are the most discouraging. Weak and trembling souls who have many objectionable traits of character, are their special charge. That which selfish hearts would regard as humiliating service, ministering to those who are wretched and in every way inferior in character, is the work of the pure, sinless beings from the courts above."—*Ministry of Healing*, page 105.

9. See "Christ's Object Lessons," page 176, second paragraph.

## Junior Reading Course No. 2

### Outline No. 17 — "My Garden Neighbors," pages 7-28

#### Notes and Suggestions

How was the quarrel between the bluebirds and sparrows settled? How do you like the little wren who gave up his home? What was the difference between the two homes? Read "Bird Migration" on page nine of this paper.

## Missionary Volunteer Reading Course No. 3

### Review of "The Moslem World"

**NOTE.**—The book may be used in answering these questions.

1. WHAT reasons would you give for the remarkable spread of Mohammedanism?
2. (a) Name the countries which to-day have two million or more Mohammedan population. (b) Why are the following dates important: 622, 732, 1315, 1453, 1865, 1899?
3. What are some of the teachings of Christ which condemn Mohammed?
4. Do you think Mohammed owes anything to Christianity for his doctrines? Explain your answer.
5. What are the principal doctrines of Mohammedanism?
6. (a) What proportion of the Moslem world is illiterate? (b) What proportion of the Moslem world is under Christian rule? (c) What proportion of the population of the world is Mohammedan?
7. Give several reasons why the Mohammedan countries are such difficult mission fields.
8. How do you account for the fact that so many more Mohammedans accept Christianity in India than in Turkey and Persia?
9. (a) With what success have medical missions met in Moslem countries? (b) Why have missionaries worked so hard to establish schools in these lands?
10. What would you recommend for meeting the needs of Moslem women?  
 "Between Islam and Christianity there are thirteen centuries of conflict and seas of blood. It is hard for Moslems to think of crossing the chasm, and the so-called Christian world is not doing much to help them.





## VII — Return of the Seventy; Parable of the Good Samaritan; Jesus at the Home of Martha and Mary

(February 12)

LESSON SCRIPTURE: Luke 10:17-42.

MEMORY VERSE: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Luke 10:27.

### The Lesson Story

1. Several weeks ago we learned that Jesus sent seventy disciples to teach the people, and to heal diseases. After some time "the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name."

2. Jesus said unto them, "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven."

3. "And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

4. "And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?" Jesus "said unto him, What is written in the law? how readest thou?" The lawyer answering said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." And Jesus "said unto him, Thou hast answered right: this do, and thou shalt live."

5. "But he, willing to justify himself, said unto Jesus, And who is my neighbor? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead."

6. "And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side."

7. "But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee."

8. Jesus then said to the lawyer, "Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise."

9. "Now it came to pass, as they went, that he [Jesus] entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me."

10. "And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her."

### Questions

1. When the seventy disciples returned from the places to which Jesus had sent them, what did they say to him? Luke 10:17.

2. What did Jesus say his disciples might do without harm? Should they therefore go needlessly into danger? Matt. 4:5-7. For what had they greater reason to rejoice than because they could control evil spirits? Luke 10:19, 20.

3. In what respect did Jesus say his disciples were specially favored? Who had in the past wished that they might see and hear the Saviour when he was on earth? Verses 23, 24.

4. How did a certain lawyer try to lead Jesus to say something with which fault might be found? Instead of answering this man's question, what did Jesus ask him? How did the lawyer reply? How much is included in love to God and love to our fellow beings? Matt. 22:40. What did the Saviour say in regard to the lawyer's answer? Luke 10:25-28.

5. What did the man then ask Jesus? In reply what did Jesus say had happened to a man on the road from Jerusalem to Jericho? Verses 29, 30.

6. Who first discovered the condition of the unfortunate man? How did the priest treat him? What did the Levite do for him? Verses 31, 32.

7. When, afterward, one whom the Jews regarded as a heathen man came along, what acts of mercy did he perform? Verses 33-35.

8. After telling this parable, what did Jesus ask the lawyer who had questioned him? What was the man's answer? What did the Saviour say? Verses 36, 37.

9. Whose home did Jesus visit at this time? What caused Martha to make complaint? Verses 38-40.

10. What did Jesus say about Martha? What did he say of Mary? Verses 41, 42.

### The Rebuilding

"Except Jehovah build the house, they labor in vain that build it." Ps. 127:1.

My house is builded, Lord: build it anew!  
Once more the timbers hew;  
And all the firm foundation lay again  
In love for thee and men.

Reset the window-panes, so wrinkled now,  
And make them clear as thou.  
Enlarge the hearth and magnify the door  
For strangers and the poor.

Insert a closet dedicate to prayer  
That I may meet thee there;  
And build a workshop, whereso'er it be,  
That I may toil with thee.

The mansion of my building, let it fall,  
Unworthy, roof and wall;  
And in its place, O heavenly Architect!  
A better house erect.

—Amos R. Wells.



# THE YOUTH'S LESSON

## VII — Return of the Seventy; Parable of the Good Samaritan; Jesus at the Home of Martha and Mary

(February 12)

LESSON SCRIPTURE: Luke 10:17-42.

RELATED SCRIPTURE: Matt. 11:25-30.

LESSON HELPS: "Desire of Ages," chapter 53, pages 490-495; chapter 54; chapter 58, pages 524, 525; "Christ's Object Lessons," pages 376-389.

MEMORY VERSE: Luke 10:27.

### Questions

Return of the Seventy Evangelists

1. Concerning what did the seventy rejoice when they returned to Christ? Luke 10:17.
2. What scenes were brought to the mind of Jesus by this circumstance, and what did he say? Verse 18. Compare Rev. 12:7-9; John 12:31; Rev. 20:10; 5:13; note 1.
3. Recognizing Satan as a defeated foe, what power did Christ give to his disciples? Luke 10:19.
4. What should be a greater cause of joy than the possession of power? Why? Verse 20. "Desire of Ages," page 493; note 2.
5. For what did Jesus especially rejoice? Verse 21; note 3.
6. What has been given to Jesus, and what work committed exclusively to him? Verse 22.
7. How were his disciples especially favored? Verses 23, 24.
8. What precious invitation is recorded in another Gospel? Matt. 11:28-30; note 4.

The Good Samaritan

9. Who came to Jesus? What question did he ask? Luke 10:25.
10. What was the lawyer's answer to his own question? What did Jesus say concerning the correctness of his answer? Verses 26-28.
11. What further question did the lawyer ask? Verse 29.
12. How did Jesus answer it? Verses 30-35.
13. How do you account for the strange lack of compassion on the part of the priest and the Levite for the wounded man? See "Desire of Ages," page 500.
14. What did the Samaritan do? Verses 33-35; note 5.
15. What does the story teach us as to who are our neighbors, and our duty toward them? Verses 36, 37; note 6.
16. Compare the life and work of Jesus with the action of the good Samaritan.

In a Friendly Home

17. In whose house did Jesus find rest? Verse 38.
18. For what did Jesus reprove Martha on the occasion of this visit? Verses 39-42.

### Notes

1. See "Desire of Ages," page 490, paragraphs two and three.
2. The seventy returned, doubtless not all at one time, rejoicing in their success even to the casting out of devils. They were perhaps somewhat proud of doing what nine of Jesus' own apostles had once failed to do. Jesus rejoiced with them, and assured them of continual success, but warned them against self-confidence. There was cause for greater joy than this.

"There is a book of remembrance in the heavens, the Lamb's book of life, in which the names of all his true and faithful followers are written. It may be a great thing to have one's name inscribed in large, enduring letters in the roll of those who have done great things for Christ and for Christ's cause upon this earth; but that earthly register does not correspond with the one that is kept above. There are names to be found in the one that will not be met with in the other. There are names which shine bright in the one that appear but faintly luminous in the other. There are names that have never been entered in the one that beam forth with a heavenly brilliance in the other. The time comes when over the one the waters of oblivion shall pass, and its records be all wiped away. The time shall never come when the names that shall at last be found written in the other shall be blotted out."—Hanna: "The Life of Christ," page 410.

3. Spiritual things are spiritually discerned. 1 Cor. 2:14. Those who trust in their own wisdom and prudence, can not understand God's truth. See "Desire of Ages," page 494, last paragraph.

True science teaches us much of God, but can not fathom the plan of salvation, because of its limitations. God expects us to use our reasoning faculties; but they are limited, and must be supplemented by revelation. Revelation is not contrary to reason, but above it.

4. See "Desire of Ages," page 331, second paragraph.

5. "Two pence," two denarii, about thirty-three cents, two days' wages, or enough for several days' care.

6. "Matters are placed on an entirely different basis from that of Judaism. The question now is not, 'Who is my neighbor?' but, 'Whose neighbor am I?' The gospel answers the question of duty by pointing us to love. Wouldst thou know who is thy neighbor? Become a neighbor to all, by the utmost service thou canst do them in their need."—Edersheim: "Life and Times of Jesus the Messiah," page 239.

## The Sabbath the Test of the Ages

(Concluded from page twelve)

beyond all dispute, when from Christ's lips there fell the words, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." Matt. 5:17, 18; Luke 16:17.

### The Christian Dispensation

The right idea of the Sabbath was taught at the beginning of the Christian dispensation. Matt. 12:12; Acts 17:2; 18:4-11.

Again, even in Paul's day, the counterfeit, heathen sabbath, or "times," was loved more than the true, and Paul gave warning against the observance of those "times." Gal. 4:8-11.

Paul also foretold the great apostasy which resulted in the establishment of that power which Daniel was told would think to change times and laws. 2 Thess. 2:3, 4; Dan. 7:25.

From prophecy we know that this dispensation, like the two that preceded it, will close with a Sabbath reform. God's righteousness, which is his law, is to be revealed, or made prominent, and the Sabbath stands out as an important part of that law. Ps. 119:172; Isa. 56:1-7.

Those who thus do the work of proclaiming the Sabbath, repair the breach in the law of God, and restore the paths to dwell in. Isa. 58:12-14.

The remnant church will keep God's law. Rev. 12:17.

Once more the controversy will be settled by the voice of Christ. When he comes, he will gather his saints, who have kept his Sabbath, and have thus made a covenant with him by sacrifice, and his righteousness, or law, the heavens shall declare. Ps. 50:3-6.

The Sabbath was given to man in paradise, and he will have the same in Eden restored. Isa. 66:22, 23. Read Bible Students' Library, No. 134.

"GIVING a prayer-meeting absent treatment will not improve its health."



# The Youth's Instructor

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## "Soul-Winning Texts"

THE foregoing is the name of a little book that has been carefully compiled by Dr. W. S. Sadler. The texts, numbering one thousand, are printed in full and arranged under appropriate heads. These are meant to answer all the common objections of the sinner and the skeptic, as, "I'm too weak;" "I'm always falling into sin;" "I'm afraid I can't hold out;" "God won't receive me;" "I'll lose my position;" "I'll lose my friends and associates;" "I can't give up worldly amusements;" "Christians are so inconsistent;" "There are so many hypocrites in the church," etc.

The first thirty-five pages of the book are devoted to practical suggestions on methods of personal work in soul winning.

The book can be obtained from the Central Bible Supply Company, 471 State St., Chicago, for twenty-five cents, cloth; fifty cents, leather.

## A Night Scene in Java

COME with me out into the streets after nine o'clock at night. Let us walk along by the river-bed nearest to the mission quarters. Here many and varied sights meet our eyes. Numerous river junks are moored together along the banks of the dirty *kali* (river). Their occupants are sleeping, or bathing lazily in the muddy waters. These men are also fortunate to have a place in which to rest after the labor and heat of the day. But see those dark objects lying along the banks, and also just across the narrow street on the verandas of the shops facing the river. Look closer! Yes, they are human beings lying as close as sardines in a tin, resting their weary, half-starved limbs on the hard, dirty, but hospitable floor. These are the unfortunates of Java and Madura who have no homes and no rice-pot to gather round. These earn a few cents as they can, and eat their rice by the roadside. Where they can not earn it, they beg it. Surabaya is full of beggars, many of them deformed, covered with sores and vermin. This is only one picture. There are hundreds such. Yet there is plenty of wealth and plenty of food in Java, and a few Javanese are well to do. But the mass of the teeming millions live in poverty even when they are fortunate to have a roof to cover them. Who will give the gospel to these millions? There is nothing romantic or sentimental in doing this. One needs to be willing to give up all,—home, comforts, friends, and even life itself,—and in

the face of heat and disease, and great odds, to give the gospel, the everlasting gospel in this Eastern land.  
— *Selected.*

## An Invitation

THE author of the excellent series of articles on astronomy now appearing in the INSTRUCTOR wishes the editor to extend an invitation to any desiring further explanation or information upon any point related to the subjects discussed to address him at College View, Nebraska. He also suggested that it would be well to preserve the star charts that accompanied the second article, as they will be needed for future reference.

Mr. Stevens has been very generous in giving time and strength to the preparation of this series. He has endeavored to make them meet the needs even of those who have given the subject of astronomy no previous study, and yet be of interest to advanced readers. The editor thinks he has succeeded admirably. But of course the younger readers may have to read some of them very thoughtfully, and perhaps more than once to get the full thought, but if you will not let a point pass until you understand it, you will appreciate the knowledge the effort gives you.

These articles are interesting to those who have given considerable study to the subject; so I trust none are failing to read them.

## Degrees of Grief

DR. TALMAGE, the celebrated Brooklyn clergyman, was riding one day in a railroad coach, soon after the decease of a favorite son. His grief was constant and acute, and he could not feel that any one had ever suffered as he was doing.

In a seat near him sat a gentleman who, he thought, possessed one of the most cheerful faces he had ever seen. "How happy that man is compared to me!" he thought. "I will get into conversation with him. Perhaps he may console me, or cheer me up a little."

The dialogue ran upon general subjects for a little while, and then turned upon Dr. Talmage's great loss. "I can not help envying you," said the preacher. "You seem, from your appearance, as if you had not a trouble in the world."

The other gentleman looked grave, and a spasm of grief went over his countenance. "I never saw a sadder face, for the moment," said Talmage, in relating this incident to the writer.

"My dear sir," he inquired, "will you tell me where you are going?"

"Why," replied Talmage, "home: to Brooklyn, New York. I get there this evening, if all goes well."

"I suppose to a wife — perhaps a mother — a live son — a daughter or two?"

"O yes! I have all those awaiting me."

"Now I will tell you where I am going. All my family are dead but one, and that one is my wife; and I am making my regular weekly visit to her, at an asylum. She is hopelessly insane. But God has left me my life, my honor, and my faculties: and I am trying to keep patient and cheerful, with the hope of meeting them all again in a better world, by and by."

Talmage rose, and took the stranger by both hands.

"I surrender!" he exclaimed. "My sorrow is as nothing, compared to yours. I have learned a lesson, and I hope God will aid me to profit by it." — *Everywhere.*