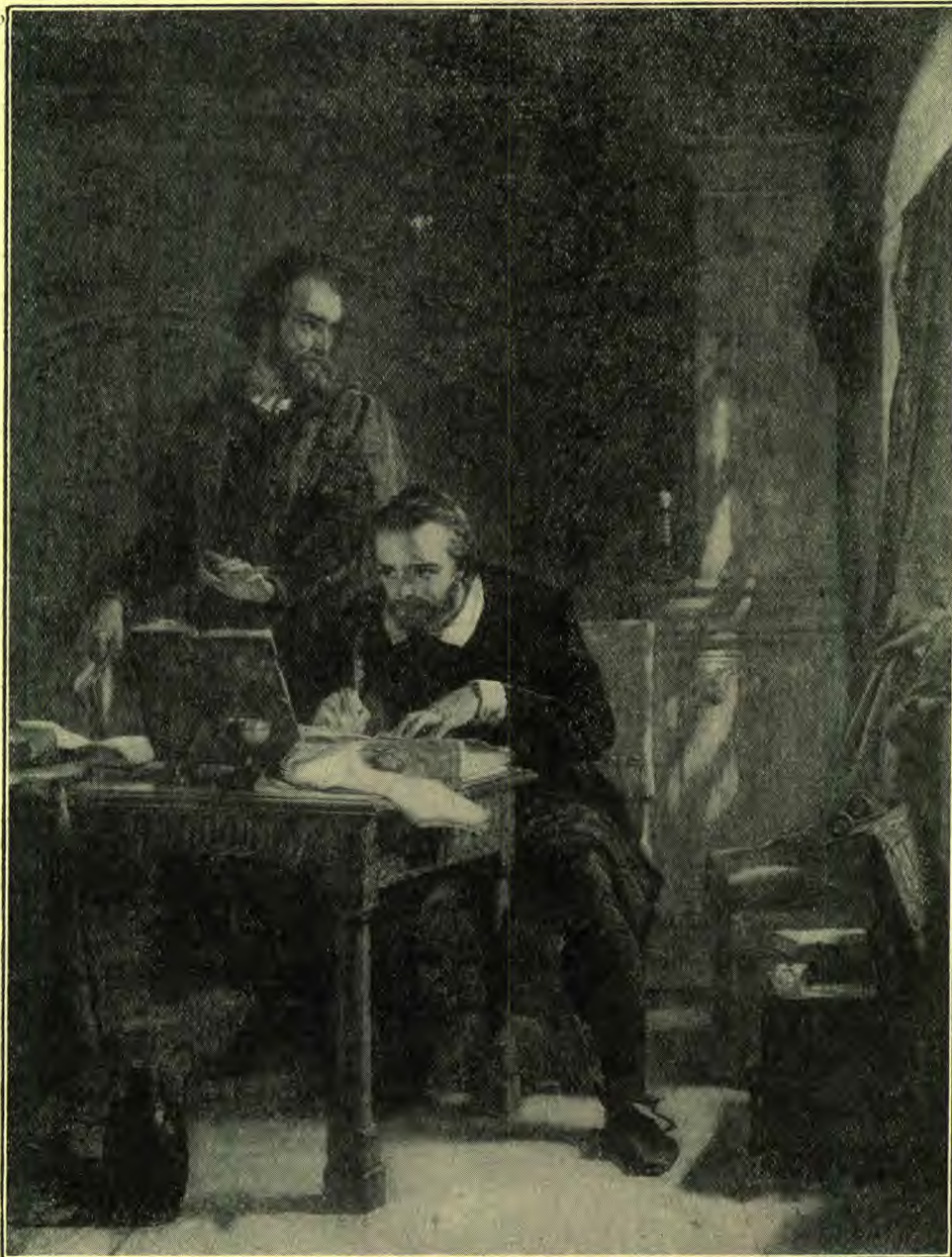


# The YOUTH'S INSTRUCTOR

Vol. LXV

May 29, 1917

No. 22



TYNDALE TRANSLATING THE BIBLE



THE middle chapter of the Bible is Psalms 117. It is also the shortest chapter.

THE shortest verse in the Bible is John 11:35; the longest, Esther 8:9. In Ezra 7:21 occur all the letters of the alphabet except J.

AFTER three years' work by a painstaking compiler, the number of words in the Bible was found to be 774,751, and the number of letters 3,566,480. There are also 41,173 verses and 1,189 chapters.

IN ancient times the Hindu priests of Java wrote on the leaves of the lontar palm. Lontar palm leaves, after being soaked in water two weeks, then carefully dried, may be used as parchment. Insects will not eat them, and they will not decay for centuries.

THE number of spots burned on a Chinese monk's head shows how much he has elected to endure. Each receives as severe an initiation as he desires, and gets therefrom certain privileges. If a monk has three spots, he can get three meals free at any monastery in China; six spots entitles him to six meals; nine spots to three days' board.

AN orthodox churchman in Blairstown, Missouri, rebelled because his wife made him wipe the dishes after each meal. He claimed vehemently that it was not a man's work. His good wife is something of a Bible student, and quoted to him the following scripture: "I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down." 2 Kings 21:13. The Blairstown man still wipes dishes.

PROBABLY one of the most interesting Bibles in our country is that belonging to Secretary of State Lansing. It is one which was given to him by his wife. In the margins he has drawn maps, and written many notes and references that are so carefully drawn and printed as to look like finished type. Every part of the wide margins is decorated with some temple, city, or printed reference. All this is the result of one-half hour's study of the Bible each day. Mr. Lansing is recognized as one of the best-informed Bible students of the day. He taught a men's Bible class for many years before taking up his duties as Secretary of State.

### For the Finding-Out Club

#### Who Is It?

PEOPLE are hurrying to the temple. Near a tall pillar stands a boy surrounded by a royal guard. The crown is solemnly placed upon his head, and thousands take up the cry, "God save the king!" The royal trumpets are sounded, and rejoicing is heard afar off.

A wicked queen approaches the temple, and as she sees the new king she cries, "Treason! Treason!" She has ruled several years, and has endeavored to destroy all the royal children; but one was hidden by his nurse, and as she sees him now she is filled with terror. The order is given: "Have her forth: . . . and him that followeth her kill with the sword." Soon she is carried outside and slain.

The rejoicing continues. The reign of the wicked queen is over, and many years of peace and prosperity fill the land. Who is the new king? and who is the wicked queen?

MERTON BAKER.

The chief priest at the time of Zedekiah was a brother of Baruch. He was an officer in Zedekiah's army, was taken captive by Nebuchadnezzar, and was finally brought before the Babylonian king, and put to death. Who was he?

LOUISE SANDERS.

The commander of Saul's army was his cousin, who was the son of Ner. He was known as "the father of light." It was he who brought David to the honored court, after he had killed Goliath. Being at the head of the tribe of

Benjamin, he encouraged a hostile feeling against the tribe of Judah. He made Ish-bosheth king over Israel, and in a war which followed, this man was at the head of Ish-bosheth's army. Joab, who was the leader of David's army, barely escaped from the field of battle with his life.

Ish-bosheth reprimanded his general for having chosen for his wife Rizpah, a woman who had been one of Saul's concubines. In his anger at being thus reproved the general went to David and offered his services in uniting the two kingdoms. David made a great feast for the general and the men who came with him, and allowed him to depart in peace. He had left the city when Joab returned home, but by some deception he was induced to return. When he entered the gate, Joab killed him with the sword in revenge for his having killed Asahel, Joab's brother. David sorrowed greatly over the general's death, and said: "Know ye not that there is a prince and a great man fallen this day in Israel?" Name the commander.

GLADYS PHIPPS.

When the temple was repaired, the high priest Hilkiah found a book of God's law, given by Moses. Hilkiah gave it to a scribe, who took it to King Josiah. The king, hearing the words of the law, rent his clothes, and commanded the priest, with others, to inquire of the Lord's servant concerning the words of the book. Who was the person whom they consulted?

MAYBELLE SEELY.

He was born in Cana of Galilee, and is known as a simple, truthful character. His name is mentioned by but one writer in the New Testament, and occurs only six times. He is mentioned by this name in connection with only two events. The first time is in connection with his own introduction to Christ, and the second was at the time Jesus showed himself at the Sea of Tiberias after his resurrection, to a small company, when this man is named as one of the company. He is supposed, however, to have been one of the twelve apostles, probably Bartholomew; and under this name is mentioned elsewhere in the Gospels.

INEZ MILES.

A king is seated in his royal palace. It is wintertime, and a fire burns on the hearth before him. Around him are his courtiers telling of a strange book which they have heard read. The king sends for the book. It is brought, and with curiosity he listens while it is read. Soon his countenance changes; anger and fear take possession of him as he seizes the book, cuts out leaf after leaf, and throws them into the fire till all are consumed. Neither the king nor his courtiers are willing to forsake their evil ways, and to accept the reproof of that book.

Far from the palace, in a secluded spot, are two men. The face of one shows the marks of trouble and privation; the other is a young man. The older man is dictating, while the other is bending to catch every word, and faithfully writes it in a book. The book is finished. It contains all the judgments and warnings of the Lord found in the book that was burned by the king, and also many additional words.

The king still refuses to accept the warnings from the Lord, and he and his wicked courtiers die an ignominious death, while the two faithful men are kept by the Lord in the day of trouble. Name the king, the prophet, and the prophet's scribe, or secretary.

MERTON BAKER.

Important tidings came to a certain family, and in the excitement which followed, a nurse caught up a lad of five years, and fled with him. In her haste, she let him fall, and he was made a lifelong cripple by the accident. Later in life, his servant, by false suggestions, obtained his master's inheritance; but David showed kindness to the cripple, for his father's sake, and allowed him to eat at his table continually. This man, with true humility of heart, asked of David, "What is thy servant, that thou shouldst look upon such a dead dog as I am?" Who was he?

MAYBELLE SEELY.

A certain man was a sheik and a priest of the Kenites, a Midianitish tribe. The Kenites and the Hebrews were much alike in many ways, and although the priest was a worshiper of the Semitic god "El," he believed in the superiority of the Hebrew God as a deity. He gave counsel to the great lawgiver, and assisted him in organizing a judicial system. The similarity in the religious belief of the lawgiver and the priest led the former to seek an asylum with the latter in time of trouble. The daughter of the priest became the wife of the lawgiver, and both were finally brought into the camp of Israel.

LOUISE SANDERS.

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# The Youth's Instructor

VOL. LXV

TAKOMA PARK STATION, WASHINGTON, D. C., MAY 29, 1917

No. 22

## Our Guide

ELMER P. DAVIS

A PRECIOUS book the Bible is  
To us, who on a foreign strand  
Are pilgrims to a better land,—  
A land where all is peace and bliss,  
Where all is truth and righteousness.

O precious Book! O Book divine!  
We do not fear the toilsome way;  
For thou dost shed thy glorious ray  
To lead us on from shrine to shrine,  
Past deserts drear and boisterous brine.

Though long's the way and dark the night,  
We do not grope in vain, nor faint;  
For strength thou givest to each saint  
Who grasps by faith thy words of might;  
And lo! at morn all shall be right.

## Nature in the Bible

RACHEL SALISBURY

**T**HE Bible is one of the greatest of nature textbooks, although the word "nature" in the sense of the great out of doors does not occur in it. It brings before us the rich colors of the setting sun, the weird beauty of the moonlit desert, and the wild, restless anger of the stormy sea; but it never leads us to think of creation apart from the Creator. The little snatches of description that sketch the life of Bible times, seldom fail to have their appealing simile, or spiritual inference. Creation is appreciated only as it leads the mind of man to the Master Mind above, who reveals himself to men in the beauties of the flowers, and the joys of the birds and creatures of his hand.

Christ's parables contain some of the most beautiful bits of nature painting that are recorded. "Consider the lilies of the field, how they grow; they toil not, neither do they spin:

and yet I say unto you, That Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you?" "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them." Every detail of the natural life about him was familiar to Christ. He loved the birds and the trees and the streams and the flowers. He saw beauty in, and obtained strength of mind from, the varied landscape about him. And he sought to paint this natural life so simply for others, that they too would learn to know it as the interpretation of God's love.

The love of nature runs like a silver thread through all the stories and songs of the Bible. This is more characteristic of the Old Testament than of the New. Of all the nature lovers of the first-named, Isaiah is probably the most ardent, and the most representative. His appreciation is manifest the moment the book is opened. The prophet, dismayed at the hardness of Israel's heart, turns to nature for a sympathizing ear. He utters his first complaint in these words: "The ox knoweth his owner, and the ass his

master's crib: but Israel doth not know, my people doth not consider." Beasts of burden remain faithful to the master who provides them food and shelter, but reasoning men, who have far greater blessings, turn with ingratitude from the hand of the Giver. This is but one of the beautiful figures that Isaiah uses. Nature powerfully interprets his meaning, and he makes it



A View of the River Jordan

the basis of some of his grandest and most sublime teaching.

Unlike David, Elisha, and others of the great nature lovers of the Bible, Isaiah was born and brought up in the city. He had all the privileges of the nation's capital, and he improved them. He became a shrewd and wise statesman, a favored prophet, and a counselor of kings. But he never tried to cover up the evils of the "Queen of Cities." Faithfully he pictured her sins in dreary colors; and then, after times of terrible denunciation, he would flee outside the city limits, and find consolation in the great heart of nature that he loved. Knowing that the Lord would cut off his people if they continued in their downward course,

even as the fruit growers cut down the olive trees when they would bear no more, he found consolation in this lesson from some old stump that was again sending forth shoots: "There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the Spirit of the Lord shall rest upon him. . . . With righteousness shall he judge the poor."

Throughout his book, Isaiah gives us at intervals terse word pictures describing city life as he saw it in and about Jerusalem. We see long lines of camels and dromedaries journeying from Jerusalem to Egypt, laden with the riches of Palestine. Ranks of chariots and horsemen wind slowly up and down the sacred hill. In the city, vain women and scheming men, apostate priests and wicked rulers, use any means to attain their ends.

But these were not the pictures he loved to paint. Isaiah loved the out of doors, and his soul responded to every phase of life in nature as keenly as a poet's. He loved the beauties of earth, sea, and sky, and all the myriad little things that fill them with brightness and music. He had a first-hand knowledge of the birds and flowers, fields and woods, hills and valleys, streams and rivers, and even the mighty ocean,—the things that make up the geography of the little land in which he lived. He was acquainted with its creatures, and delighted in the sunlight and shadows that played upon its hillsides. His pulpit was beneath the open skies. In the quiet of his own home he studied the rolls of the prophets, but he found the interpretation in the great out of doors, in the handiwork of Him who inspired the sacred books. He loved the mountains, the tempests, and the lightning; for they made him realize the majesty and omnipotence of Jehovah. From all around him he gathered beauty as some men gather gold; pastoral scenes of peace and joy were more delightful to him than all the riches of Palestine could have been.

Isaiah gives us some impressive, but not overdrawn word pictures. "Wickedness burneth as the fire: it shall devour the briars and thorns, and shall kindle in the thickets of the forest, and they shall mount up like the lifting up of smoke." His keen, observing eyes must have watched a forest fire, beginning first in the outer scrub of briars and twigs, creeping in under the thick, dry underbrush of the forest, and mounting up the trunks of the great trees in bursts of blaze and heavy smoke.

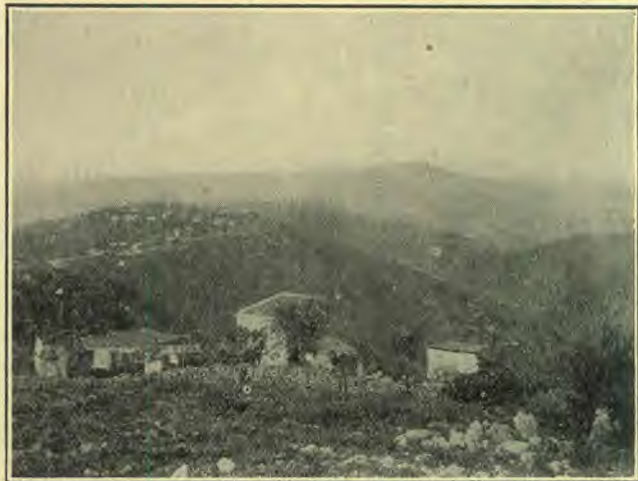
Here is a contrasting picture: "As birds flying, so will the Lord of hosts defend Jerusalem." I can imagine him lying on his back under some broad tree, and looking out past its shelter into the clear blue sky, watching a big buzzard or hungry eagle circling slowly, lazily, monotonously out in the sunlight, seemingly unconcerned, yet ever watchful and quick to swoop down when occasion called. So, thought Isaiah, the Lord, though sometimes seemingly indifferent, is ever ready to help his children when they need him.

His book abounds in snapshot pictures, which are very suggestive. One of them is a picture of lazy dogs, curled up in the noonday sun, so full that they scarce care to lift a curious eye to the passer-by. They are gluttonous and spoiled; they are dumb dogs. Again we find a lonely old booth in a deserted vineyard. It is a sprawling, ramshackle affair, rapidly falling into decay. Long since deserted by its keeper, it is left a solitary lodge in a garden of cucumbers.

In the early springtime in Palestine, there are many flowers, and luxuriant vegetation of every kind beauti-

fies the hills and valleys; but by May, all these have disappeared, and the hills are baked brown, and every living thing has fled to the brooks and streams. So there are few flowers to grace the summer landscape, and this causes the poet to mourn. "The grass withereth, the flower fadeth; but the word of our God shall stand forever." But June is not absolutely destitute of beauty. Fields of ripening grain, patches of green herbs, and somber groves of olive trees relieve the monotony.

Isaiah loved the ocean in its various forms and moods. We see him lounging and meditating on the cliffs of Lebanon, where the cedars cast their great shadows far out over the water. The high towers



Mount Lebanon in the Distance

and fenced walls make cool shadows about him, and before him lies the merchant fleet of Tarshish, whose purple sails, glittering galley oars, and gilded prows make a pleasing picture in the sunlight, as it dances over the rippling waves of the blue Mediterranean Sea.

The prophet also draws many lessons from the wind. One can feel its freshness and force playing through many beautiful passages that he has written. Sometimes it is the soft, light, west wind that sighs through the bulrushes. Sometimes it is the rough east wind that thunders against the walls, tears down the grain, and dries up the streams, warning all men to flee to shelter. Here he brings in the figure; the man Christ Jesus is the shelter.

Isaiah's pen is not weak to paint the picture of this fair land that he loved, when it suffered the curse of drouth or famine. The rivers fail, and there is no water for the thirsty people. Sand bars and rocks make islands in the middle of the seas. The anglers lament, because they can find no more support for their families. The brimstone around the Dead Sea is changed into a sulphurous dust, which the wind catches and blows all over the land. The pelican screams from the shore, and the bittern from the reeds and flags beyond Jordan.

But his heart fills with gladness, and his pen is quick to respond, when this desolate condition changes. The falling rain makes the parched ground a pool; the brooks fill again, and the flowers come back to brighten the banks of the streams. The rushes and reeds wave over the cool, rippling water, and the birds coo in the bright sunlight. "The mountains and the hills . . . break forth . . . into singing, and all the trees of the field . . . clap their hands." Springs refill, the gardens are planted again, and irrigated. Cattle stray away up the hillsides, and sheepfolds

are enlarged. The corn grows fast and fine, and the fields look smooth and healthy. Highways are repaired, and the exiled inhabitants return to their homes with joy. The righteous sit under the vines of the restored vineyards, eating the new fruit in contentment and peace.

Isaiah was one of the earliest poets to love and sing of the trees. From trees he draws some of his most beautiful lessons. "As the days of a tree are the days of my people." I can imagine him sitting under a gnarled and sturdy old oak, looking at its ragged yet beautiful limbs, and realizing that they are emblems of permanence, ere he wrote that verse. This lesson continues to inspire poets, for Holmes says of trees,

"There's nothing on earth that keeps its youth,  
So far as I know, but a tree and truth."

John Muir says, "As far as man is concerned, they are the same yesterday, today, and forever."

Isaiah had an extensive knowledge of the individual trees. He knew that one shaking would never clean an olive tree of all its fruit. In one verse he pictures the tree and its shaking, and tells us that two or three berries are always left in the uppermost branches, and four or five on the outermost tips of the most fruitful ones.

We have not space to show further the wide range of knowledge of this prophet, his love of the varied forms of nature, and his interest in the industries of man. Botany, zoölogy, physics, astronomy, geology, mineralogy, chemistry, and other sciences are all represented in the field of Isaiah's knowledge. From everything he beholds—even so tiny a thing as a nail—he draws a lesson. All his lessons are pointed, and set forth directly or indirectly the great theme of his book,—the omnipotence and majesty of God.

Isaiah was a philosopher of the natural world. In everything about him he saw the divine revelation of God's love to man. In its sublime spectacles he saw the majesty and power of God. In its quiet pastoral scenes he saw loving-kindness, mercy, and tenderness. One is vivid and full of action, the other full of serenity and peace. Both are delightful to read. Isaiah was a poet to whom the world was a song. He wrote of nature as one who had a keen insight into its mysteries, who understood its message, and who loved, as Newton says, "the out of doors in the Bible, and the great Bible of the out of doors."

His spirit was ever in tune with God through nature. In it he found a visible companion and comforter, which ever directed his mind to the Great Comforter above. He was thankful for the beauties of the world in which he lived, for he believed them to be a foretaste of the glories of the world to come.

#### A Parable

THE study of the Bible is like unto three pilgrims who were making a journey through a rough, deserted country to the city of a king.

As they traveled along the dry, rocky road, suddenly they came to a very high and precipitous mountain, that lay directly across the way. Continuing their course along the foot of the steep, overhanging cliffs, they came to an open door above which were the words, "He that enters here may find peace and comfort to his soul."

They entered, and as they proceeded, the darkness and gloom thickened about them. When it had become so dark that they could no longer see anything about them, a voice said, "Stoop and gather. He

who gathers most will have cause for sorrow; he who gathers little will have greater cause for sorrow; and he who gathers least will have the greatest cause for sorrow."

The three pilgrims were at first confused and bewildered. One thought he would stoop to see what he had been asked to gather. As he felt about upon the ground, he found nothing but rough, hard pebbles. Since the voice had promised sorrow to all, he decided not to burden himself with what seemed a worthless load. The second likewise stooped, and his curiosity led him to pick up one of the pebbles, which he put into his pocket. The third, in obedience to the voice, stooped and began to fill his pockets with the pebbles which lay all about his feet. He was surprised to find that, although the first were rough and sharp, the more he gathered the smoother they became. When he had filled his pockets, they all groped on in the darkness.

At last an angel came to them and led them to the light. When they could see clearly, the pilgrim who had filled his pockets found that the pebbles were all rubies and pearls and diamonds of priceless value. He was indeed sorry that he had not gathered more. The pilgrim who had the one rough pebble found that it was a golden nugget. He was truly more sorrowful than the first because he had taken but one nugget when he might have had more. As the pilgrim who had been unwilling to burden himself with rough pebbles beheld the gold, the rubies, the pearls, and the diamonds of his companions, he was filled with the deepest sorrow because he had taken none of the precious jewels that lay at his feet.

As the pilgrims proceeded, they came to a tollgate. One, having nothing with which to pay, decided to remain there, and labor for an enemy of his king. His companions pleaded with him. The one who had many jewels offered to pay his toll; but rejecting aid, he chose to become a servant of the enemy.

As the other two went on their way, they came to an inn, where they decided to spend the night, which was fast approaching. The landlord was giving a great feast and reception in honor of his son who had just taken a wife and was entering upon a large, adjoining estate.

During the reception, the two pilgrims were introduced to the son, who offered them lucrative positions of service. The pilgrim who had left his small nugget of gold at the tollgate, having nothing with which to pay his night's lodging, decided to accept a position of service with this young man, who was also an enemy of his king. His companion pleaded with him long and earnestly, offering to pay all the expenses of the journey, until they reached the city of the king, when he might repay him.

But his pleading was in vain, and he was obliged to press on in his journey alone. As he proceeded, the way became brighter and his burdens lighter. He was surprised to find that the rubies, the pearls, and the diamonds shone with greater luster, and seemed not to diminish in store, although he expended them continually by the way.

As he neared the city, his trials thickened. The king, knowing that he was coming, sent a soldier to protect and encourage him. Robbers assailed him at every turn of the road. But pressing on with confidence in the protection which the king had provided him, he baffled every enemy until at last he joined the happy throng of the king, who had come out with a great retinue to meet him. D. M. SOPER.

### The Bible on the Battle Field

Two years and nine months ago, in far-away Serbia, the shot was fired that has brought untold misery to millions. Nations flew to arms, and the world was plunged into a war which grows more bitter and desperate as the days go by. Weapons of warfare and death-dealing devices have been multiplied, until it is not difficult to believe that the spirits of demons are abroad in the earth.

But at the same time another movement was commenced—a movement to bring before men the man Jesus, who came not to bring death, but “that they might have life, and that they might have it more abundantly.” The Scripture Gift Mission was organized for the distribution of portions of Scripture among the soldiers of all warring nations. Mrs. Grace Pettman Pont, of Brighton, England, gave a report of the work done by this mission in the *Missionary Review of the World* for March. She says that the society holds the unique record of having distributed, since the war began, seventeen million “Active Service” Testaments, and “Khaki” and “Navy” Gospels, in eighty-eight languages.

In each Testament is reproduced an autograph message written by Lord Roberts, just before his death:

“I ask you to put your trust in God. He will watch over you. You will find in this little book, guidance when you are in health, comfort when you are in sickness, and strength when you are in adversity.

“F. M.”

Each “Navy” Gospel contains a message from Admiral Sir John Jellicoe:

“Be strong and of good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest. Honor all men. Love the brotherhood. Fear God. Honor the King.

“Yours very truly,

“JOHN JELICOE.”

Then as an invitation to accept Christ, at the end of each gospel is a “decision” form, which says:

“Being convinced that I am a sinner, and believing that Christ died for me, I now accept him as my personal Saviour, and with his help I intend to confess him before men.”

All that this decision has meant to those who were face to face with death, will never be known; but we do know that many desolate wives and mothers have been comforted when these forms, signed by their loved ones, have been placed in their hands. And sometimes these Testaments have brought not only spiritual life, but actual physical salvation. Our illustration shows an example of how this was done. It is interesting to every Seventh-day Adventist to notice that the text immediately above the bullet in the open Bible, is one which we all hold dear: “Blessed are they that do his commandments.”

The work of distribution of the Scriptures among the soldiers has received help from the royalty of different nations. The queen of the Belgians expressed her thanks for the work being done for the Belgian soldiers; a Rumanian princess showed the deepest interest in distributing the Word of God

among the soldiers of her country. The former empress of Russia granted the use of her own supply train to assist in forwarding the books to the active army. Russia's record is the most wonderful of all—five million portions of God's Word distributed among the fighting forces since the war began!

The British and Foreign Bible Society is carrying on its work as formerly. Even its offices in hostile countries are still open; and since the war began, five million copies of the Bible have been passed through this society. The following incident is related: “In one Eastern country, where the officials naturally require all mission workers to be registered, a policeman stopped a Bible Society colporteur and asked for his permit. ‘Here it is!’ said the colporteur, and opening his Bible, he pointed to the words of the great commission, ‘Go ye into all the world, and preach the gospel to every creature.’ He was allowed to pass.”

Another powerful agency among the soldiers is the Pocket Testament League. In the British army alone 250,000 pledge cards have been signed by soldiers on the field. It is estimated that now the league is adding a thousand a day to its numbers. In the corner of the league military membership card is a small blank square where the men, as they make decision for Christ, may mark the letters A. C. (accept Christ), thus publicly acknowledging Christ as their Saviour. In a report issued by the league we read:

“A worker writes of a corporal returned from the front who told him that when death was striking all around him in the trenches he offered all the money he had (about seventy-five dollars) for a Testament, but not one of the men could be induced to part with his treasured little book.” We are told that the

time is coming when our Bibles will be taken from us. Shall we at that time have God's Word so hidden in our hearts that we shall be able to bring comfort to others as well as ourselves? or shall we, too late, offer in vain all we possess for the words which we now neglect?

“A city missionary, whose work lies among the men of a British fire brigade, tells a wonderful story. One dark night of desperate danger and death, a Christian fireman had been called out five times to extinguish fires caused by bombs dropped from Zeppelins upon ‘somebody's home,’ ‘somewhere.’ The danger was over at last, and the crowd, to relieve the tension of pent-up feeling, was ready for a laugh and a joke. The fireman, exchanging his heavy helmet for a cloth cap, dropped a paper out of the lining, and a rough-looking man shouted out in fun:

“‘Ere, look, ‘e's dropped a love letter!’

“Standing six feet high, the fireman stooped and picked up the paper, saying, ‘Aye, aye, mates, it is a love letter! You can have it; here you are!’ Greatly surprised, the laughter of the crowd hushed, and the fireman went on:

“‘I'll read what it says!’ And slowly and clearly he read from the paper . . . the old familiar verse, John 3:16. ‘Let me tell you what it means! . . . This is God's love letter, and it is for you, for me, and everybody else. That love has done everything for me! . . . I've been as tough a customer as any

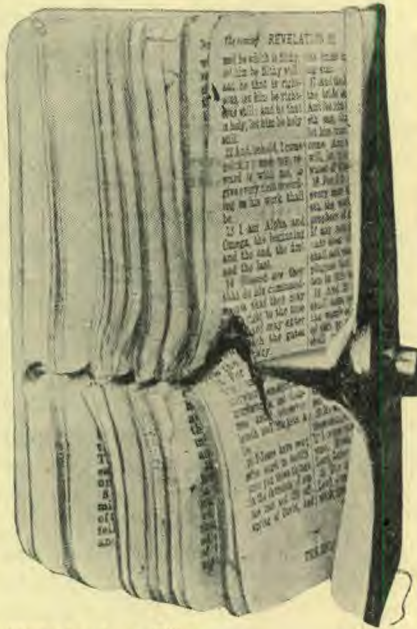


Photo by J. A. Wiles  
A Testament That Saved a Soldier's Life

of you, but when I came across God's love letter, it pulled me up and changed me, and here I am, to face bombs and fire, because I believe in that love letter. Now, let me ask you, weren't you afraid when the bombs began bursting? You need have no real fear if you believe in God's love letter! I've done, and must get away; you take that letter home and think about it!

"The fireman climbed onto his engine, and the crowd dispersed. The gospel message had been given in the darkness of midnight from the lips of a workman—a message out of the recent horrors of a Zeppelin raid. Has it not been written, for all time, that God maketh even the wrath of man to praise him?"

God is indeed using the wrath of man to bring many to a realization of their need of him, and the hearts of many are being turned to him, as they face death on the battle field. Shall we wait until death threatens, before we consecrate our lives to him?

OLIVE D. OSBORNE.

### "Ready Always to Give an Answer"

"WHY doesn't Grace Martin hold up her hand?" said Mr. Mitchell to himself, when he called for a show of hands of all those who wished to enrol as Standard of Attainment members. In the few remarks that he had made, based upon these words: "Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear," he had certainly endeavored to emphasize the importance of systematic Bible study, and now he wondered if he, the leader of the Young People's Society, had failed in his appeal to Grace; so at the close of the meeting he spoke with her, questioning her as to her reason for not enrolling as a Standard of Attainment member, to which she promptly replied: "Why, Mr. Mitchell, I wonder if you think that I have been a minister's daughter these eighteen years for nothing? I have heard doctrine, doctrine, doctrine, until I am absolutely sure that should the occasion demand it, I could certainly give a 'reason of the hope' that is in me, and I think it is quite unnecessary to spend my time in going over those things that I have heard so long and so often."

Mr. Mitchell felt that it was useless to argue the question with Grace, so left her with the suggestion that she "think it over."

One morning, several months later, Grace was greatly surprised to receive a letter from her uncle living in the West, inviting her to visit him, and inclosing sufficient money for the trip, and a little extra for any needed additions to her wardrobe. Of course, she was delighted with the prospect of visiting her mother's only brother and his wife, whom she had not seen since her mother's death twelve years previously, and it was with a light heart that she made the necessary preparations, and set forth on her trip across the continent.

Upon arriving at the home of her relatives, she was received in a most gracious fashion, and as she anticipated the joys that awaited her, her heart fairly leaped within her. Desiring to make her visit as pleasant as possible, her relatives had planned a series of social functions to be given in her honor. The first of these was a reception, to which all their young friends were invited to meet Grace, and which was scheduled for the Friday evening following her arrival. When told of this, Grace very gently reminded them of the fact

that she observed the seventh day of the week as the Sabbath, and that it would be impossible for her to take part in any social function on that evening. While the change somewhat upset the plans of her aunt and uncle, yet they were kind and considerate enough to change the date to another evening.

Well, after having once been introduced into this little world of society, where, because of her rare beauty and accomplishments, she was heartily received, many and trying were the temptations that came to Grace. Invitations to dances, card parties, and in fact to all such festivities as are common to those in the social whirl, came in quick succession, and so great was the pressure brought to bear upon her because of her refusal to accept them, that she longed for her godly father and her own simple little home, where she might be safe from the world's temptations. Then, when the thought would come to her that possibly she was the one who, in God's great plan, was to carry the truth into her uncle's home, she would take courage and resolve more firmly than ever before to be a faithful representative of it.

It was the evening prior to Grace's departure for home that she and her uncle sat together in the little room that was called his "den." He was talking to her of her future, of his hopes for her, and of his willingness to expend any amount of money that these hopes might be realized. "But, Grace," said he, "there is one thing absolutely necessary on your part, and that is that you give up these queer, fanatical views that you hold about religion—Saturday keeping, dancing, etc."

"Uncle," interrupted Grace, "I cannot do that and I will not. The Bible is my rule of life, and its precepts I must obey."

"Well, perhaps you are right, Grace," said her uncle, "but will you show me from the Bible just why you believe as you do—why you observe the seventh day instead of the first, as most of the world does?"

"Yes, indeed, uncle, I shall be only too glad to do so," answered Grace, as she hurried to her room to get her Bible. Meanwhile, her aunt had joined her husband. When Grace returned with her Bible, she turned and read to them the fourth commandment, which her aunt refused to accept as proof of seventh-day observance, saying that the law of the ten commandments was abolished at the crucifixion of Christ. "Now," thought Grace, "how am I to meet that argument? O if I can only prove that they kept the seventh-day Sabbath in New Testament times, why that will settle it! But where are the texts? I'll find them in the concordance, that's what I'll do." Then Grace remembered that she did not have a concordance in her Bible, neither was there one in her uncle's library. What was she to do? For several minutes she fumbled nervously through her Bible, but was unable to place her hand upon any definite text bearing on the subject. Finally, she was forced to acknowledge her defeat, at the same time insisting, however, that the proof was in the Bible if she could only find it, and fled to her room abashed and humiliated.

The first Sabbath after Grace's return home, Mr. Mitchell announced in the young people's meeting that the time had come for the enrolment of new members in the Standard of Attainment, and when the call was made, Grace Martin was the first to respond. That was four years ago, and from that day to this she has faithfully striven to "be ready always to give an answer to every man that asketh" her a reason of her hope.

GRADYE BROOKE.

### The Story of Our English Bible

It was in Northumbria, at the beginning of the seventh century, that the first portions of the Bible were rendered in the Anglo-Saxon tongue, by an ignorant farmer named Cædmon. This man had a genius for translating into verse, in the form of a paraphrase, the stories of the Old Testament, which the monks read from the Latin Vulgate. His work is among the early beginnings of English literature. Another writer of this same time was Aldhelm, later bishop of Sherborne, who translated the Psalms and helped to put the Gospels into Anglo-Saxon.

These were the earliest parts of the Bible in English. But the best-known work of this period was the translation of the Gospel of John by the venerable scholar Bede, who died in 735. There is a beautiful story told of how he finished this work on his death-bed, because, as he said, "I do not want my boys [his monks] to read a lie, or to work to no purpose after I am gone."

On the morning of his last day there was only one chapter left untranslated. He was very near death, when his faithful scribe said, "Dear master, there is one chapter yet to do." "Take thy pen and write quickly," said Bede. All day he wrote, being interrupted many times to say farewell to the friends who came in. Just as night was coming on, his scribe leaned over and whispered, "Master, there is just one sentence more." And he said, "Write quickly." The monk wrote on, and then said, "See, dear master, it is done now." "Yes, you speak truly; it is finished now." Then they laid him on the pavement of his cell, at his request, and he died praising God, whom he had so faithfully served. His translation was destroyed some years later when the Danes devastated the towns of Northumbria. Besides these early translations, Alfred the Great is known to have had the Psalms and parts of the Old Testament put into Anglo-Saxon, and distributed in his kingdom. After this we have to skip to the beginning of the thirteenth century, when a monk by the name of Orm made a metrical version of parts of the Gospels, and the Acts, for use in church services. This is known as the "Ormulum." It was not a translation, but a paraphrase, with explanatory notes. These early attempts are but steps toward the light that was to break forth in the fourteenth century under John Wycliffe.

Wycliffe was a great scholar and a teacher at Oxford. He was a reformer who spoke out boldly against the abuses and corruptions of the clergy of his time. He laid great stress on the Scriptures as the basis of religious life, and he saw that the English people needed to have the Bible in their own tongue. He was nearly fifty years old when he began his work of translating the Bible from Latin into language which the simplest English peasant might understand. As rector of Lutterworth, a center of learning, he had all the help he needed, and his influence with the upper classes was a protection against his enemies who wished to stop the work. As soon as it was completed, he organized a band of lay preachers, called Lollards, who went about the country preaching and distributing the Scriptures. They became so numerous that it was reported that of every two men one was a Lollard.

Two years after he had completed his work, Wycliffe died from a stroke of paralysis caused by con-

tinuous study and heavy work. His Bibles were sold for about one hundred and fifty dollars, and Foxe reports that at that time it was common for a load of hay to be given for the loan of a New Testament for one day.

But in 1414 a law was passed saying that "all persons found reading the Scriptures in their mother tongue should forfeit land, cattle, life, and goods from their heirs forever." The Book continued to hold its place, however, until the next century, when Tyndale's version appeared.

Tyndale lived in an age of enlightenment, when the shackles of the Dark Ages were swept aside, and men began to think and act for themselves. The first complete Bible was printed by Gutenberg, from movable types, in 1455.

William Tyndale was born in 1484, and became, as Foxe says, "singularly addicted to the study of the



Gutenberg Printing the First Bible

Scriptures." He was a Greek and Hebrew scholar, and was well fitted to translate the Bible from the original tongues. While in college, he got into an argument with a churchman, to whom he said, "If God spare my life, I will, ere many years, cause a boy that driveth the plow to know more of the Scriptures than thou dost." This he started to do, but found his way hedged with difficulties. After a long search for funds, and a place free from monks and politicians, he located at Cologne, where he got his New Testament printed.

The first edition of three thousand copies was just off the press when his enemies came, and he was barely able to escape by boat up the Rhine, with his printed sheets. At Worms he found a friend and printer in Cochläus, who helped him to get out two editions of three thousand copies, and ship them to England concealed in packages of merchandise. The people of England were very eager to get the Testaments at almost any price. A rush was made for them by both bishops and people, the bishops that they might burn them, and the people that they might read. Whole editions were bought up by the bishops and burned. Of eighteen thousand copies printed we have only a fragment of thirty-six pages in existence today.

Tyndale had to move from place to place to keep out of the hands of his enemies. He dared not return to England, and finally he was caught and burned at the stake, his last words being, "Lord, open the king of England's eyes." His prayer was answered, and his work forms the basis of the Authorized Version as we have it today.

Although King Henry VIII had opposed the work of Tyndale, he realized that the demands of the English people for the Bible could not be silenced. Before Tyndale's death, he appointed Miles Coverdale to make a translation based on the German and Latin. Coverdale was not a scholar like Tyndale, but he was a quiet, shrewd editor, who had the favor of the king, and was thus able to get all the help he needed from other scholars. His was the first complete Bible in English. It was called the Great Bible, and was gladly received, being "sent forth with the king's most gracious license."

England now had the open Bible, only twelve years after Tyndale's Testaments were publicly burned. This version held its place until the time of Queen Mary, when many Protestants had to flee to Geneva. While there, a scholar named William Whittingham, with others, began a version of the whole Bible. This was completed in 1560. Eight years later there was given to the world the so-called Bishops' Bible, since not less than eight of these dignitaries took part in the revision. This translation was designed to be an improvement over the Great Bible, "and in this way to challenge the ever-growing popularity of the Calvinistic Genevan Bible."

Bible study was further stimulated when James the First came to the throne in 1603. He had a natural liking for its study, and soon appointed fifty-four learned men to work on a translation that would suit the needs of all his people, and would be the best rendering in English of the original. This was the Authorized Version, sometimes called the King James Version, which was completed in 1611. The translators worked in groups at different places, on the different books of the Bible, and whenever a book was completed it was sent to each of the other groups for suggestions and revisions. There were Anglicans, Puritans, and laymen among those chosen, and they were permitted to call in outside help when it was thought desirable. The work was so arranged that each man read and passed on the work of every other man in the company. The result was that this translation has stood the test of time, and has been the bulwark of Christianity in the English-speaking world for more than three hundred years. This is but a brief sketch of how we got our Bible. The full story with its many interesting items reveals God's guiding hand, and is a great source of help and inspiration to his children.

ARTHUR GIBBS.

ALL that Christ was to the first disciples his Word should be to his children today. Christ has the same interest in us that he had in Peter, James, and John, for he said, "Neither pray I for these alone, but for them also which shall believe on me through their word." Then, if the Word of God is dwelling in the heart, Christ will be able to work both "to will and to do of his good pleasure." We shall work as he worked, we shall manifest the same spirit. And thus loving him and abiding in his Word, we shall "grow up into him in all things, which is the head, even Christ."

JOHN HOTTEL.

THE boy Ernest, in Hawthorne's "The Great Stone Face," was changed to the likeness of his ideal because he meditated on it and beheld it day after day. In our Christian life we are changed to the likeness of Christ only as we behold his life, read his Word, and meditate on its beauty and truth day after day.

JOHN HOTTEL.

John 19:26, 27

WOMAN, behold this man; discern  
In him thy son, the one I love;  
The one who dearer is by far  
Than any who have followed me.  
And think of him as one who loved  
Me most, and followed me when all  
The world refused and mocked their Lord.  
Give him thy love; and in return,  
With tenderest care he'll guard thy years  
When I am gone. I trust him, and  
I charge thee trust him. Live in peace,  
For I will come again.

Beloved, behold the one I give  
To thee. Thy mother let her be;  
I charge thee care for her and take  
Her to thy home, and bid her know  
That though I die, I live again.  
Go preach my gospel. Teach all men,  
And show to them the plan whereby,  
Redeemed from sin, they may be saved;  
And tell them of my love, and how  
I came from heaven to die for man.  
Tell them to watch, and wait, and pray;  
And I will come again.

Go teach all men this gospel true.  
Through all the trying days to come  
Let thy first thought, thy tenderest care,  
Be for my mother. Lo! I die.  
Live thou in hope and peace. Watch, then,  
And pray, and ever faithful be;  
For lo! I come again.

S. R. DICKERSON.

### How David Defied the King

A SHORT distance from Bethlehem is the Cave of Adullam. It is in the mountainous district, high up on the side of a cliff, and is difficult of access. A narrow path leads upward five hundred feet to the single opening of the great cave. At a certain point of this path, it would be possible for a single man to withstand an army. He need only stand behind a jutting rock and push the men over the cliff as fast as they come in single file along the narrow path. At the present time there are many robbers and cave dwellers living in security among these rocks.

The cave itself is very large, and is divided into passageways, chambers, and crevasses. The rocky walls are niched. The record says that "David and his men remained in the sides of the cave." The labyrinth of passages makes it possible for two persons to be very close together without being seen, and a stranger could wander about for many days without finding the main opening.

At the time Saul was king over Israel, and was seeking to take David's life, David with six hundred men dwelt in this cave. It was here that Saul followed him, and becoming tired of his fruitless search in the gloomy maze, lay down to sleep in one of these niches in the wall. David, urged on by his men, who thought that now was the supreme moment for vengeance on the hated king, approached Saul as he slept; but because he was the anointed of the Lord, David only cut off a piece of the hem of his garment, instead of taking his life.

Saul, unconscious of the danger through which he had passed, rose and left the cave. David followed him out into the sunlight, and called to him, and showed him the piece that he had cut from his robe. The two men were so near each other on the path that they could easily talk together; yet Saul, with his "three thousand chosen men out of all Israel," had not been able to capture the fugitive prince.

MAUDE SPENCER.

"WHATE'ER thou lovest, man, that too become thou must—  
God, if thou lovest God; dust, if thou lovest dust."



# THE HOME CIRCLE

"You must live each day at your very best:  
The work of the world is done by few;  
God asks that a part be done by you."



## Margaret's Morning Watch

JESSIE RUTH EVANS

**T**HE steady gleam of the electric light in her face wakened Kathryn Marsh a full half hour before the rising bell sounded; and on this particular morning the arousal was not a welcome one. It was cold and bleak outside, and only the first faint light of the rising sun could be seen through the window.

"Oh, why," grumbled Kathryn to herself, as she snuggled more closely under the warm blankets of the bed, "does Margaret persist in getting up at this unearthly hour? I should think she would know I couldn't sleep with the full glare of that light in my face. I don't see what good she gets from her Morning Watch, as she calls it, anyway. The other girls don't do it regularly, the way she does. She might much better get the extra rest, for she surely *does* work hard during the day."

At the close of these reflections, Kathryn raised her head a little, and peeped out of her warm, comfortable "nest" to see for certain if her beloved Margaret was as usual studying the Bible.

Well, she was. "I might have known it, and saved myself even that much effort," thought the irritated girl. "She hasn't failed in her half-hour morning's devotion this entire year."

All these musings were unusual for Kathryn. Occasionally she herself made use of the extra half hour before the rising bell, spending it perhaps on an unprepared lesson, beginning a letter, or thinking up some new plan for pushing the school activities, in which she invariably had a part.

But on this particular morning the world seemed awry, and Kathryn's usually contented mind could only ask over and over, "Why *does* she do it?" The more Kathryn thought of it, the more absurd it seemed. Finally she could stand her irritation no longer, and the words would come: "Margaret, what good do you think reading those texts will ever do you? Don't you know that your teachers won't give you any credit for it? And it surely doesn't help you to have your lessons any better; for I don't do it, and I have mine as well as you. And it won't help you keep the library any better; those silent books aren't going to know whether you have read your Bible or not. And you never tell the girls that you do it; so you don't get any extra praise from them. I'm the only one that knows, and I don't see why you won't spend the time resting. You aren't any too strong, and you know how much work you are carrying."

"Well, honey, that's quite a speech from you, and quite a strong one," answered Margaret. "I hadn't realized that my little roommate was trying to analyze the whys and wherefores of my morning reading."

Margaret McDowell was some years older than Kathryn, and as quietly forceful in her personality as Kathryn was in her exuberant impulsiveness. Neither of these girls — so opposite and yet in some ways

so alike — was a nonentity in the school. Margaret's place in the college was like that of a broad, calm, deep-flowing river, to be fully understood and appreciated only when one had sounded its depths. The strength of her life, like the undercurrent of the river, was her spirituality. Her roommate and closest friend, Kathryn Marsh, was like the waterfall of a mountain stream — turbulent, impulsive, always ready to catch and hold the sunshine of life, and never failing to make her personality felt when she once set her hand to a task. There was a lack in Kathryn's forcefulness, however, that Margaret possessed, — she never looked higher than human help for her guidance and inspiration.

"But I would just as soon tell you, Kathryn, why I read my Bible each morning," continued Margaret. "It isn't because I have always loved to, or in fact have always read it; but one of life's many experiences brought me the realization that — well, perhaps I had better begin at the beginning, and tell you all the story, if you truly want to know why I spend this morning period in studying the Bible and in silent prayer. I remember, too, that you asked me the other day why I called this period my Morning Watch, but I thought then you were only joking, so I didn't take time to explain. Shall I tell you about it now, or at another time?"

"Oh, tell me now. And please don't think I was cross or impertinent when I said you should not get up for your Bible study," said Kathryn, penitently.

"Of course I didn't think you were cross, dear; I know you too well for that," replied Margaret.

"It was this way," said Margaret, drawing her chair nearer to the bed, where she could better see Kathryn's face. "I was an orphan, as you know, and was reared by an aunt, who lavished on me every luxury, and provided for me every necessity that she would have given her own children if she had had any, and much more than my own parents could have afforded for me. Not only did Aunt Katrina give me material things, but she also gave me love and training, seeking by every means in her power to train me to be a womanly woman. In return, I gave her the deepest affection of which a young, untried girl is capable. All the love which I should have felt for both father and mother, had they lived, I bestowed on this beloved aunt; and as time went on, the bond between us became almost indissoluble.

"In only one thing was I knowingly unwilling to comply with my aunt's desires, — I never made a profession of religion. Aunt Katrina, for all her worldly possessions, was not deflected from her source of simple Christian faith. She loved her belief, and it was her fondest desire that I should profess Christ and join her church. But this it seemed I could not do. My nature seemed to lack the qualities essential to a Christian character. I was not emotional. I felt

no consciousness of sin, and naturally I could see no need of a Saviour. The world looked bright to me; I had no grievances, no heartaches. And when the small troubles of my girlish life came to me, I knew that I always had Aunt Katrina to fly to. She had never failed me, and I could appreciate no reason for the need of another comforter and refuge,—one that was not human. To me, my life seemed perfect as it was. Every waking moment was filled; I had study, recreation, and all the wholesome pleasure I could ask.

"Of course Aunt Katrina told me of the Bible, she told me of Christ and his sacrifice, she told me of the strength and support that faith in him would mean; and she urged me to read the Bible and to pray. While I did not refuse, the time never seemed to come. Life was full and complete without the Bible; and I thought—when I thought about it at all—that Aunt Katrina was good enough for us both; so what was the use?"

"There was one thing I always wondered at in my aunt, and that was that she was always the same,—sweet, calm, and well poised, no matter what test she might be subjected to during the day. One evening when she and I were visiting together, I asked her why she never became irritated, as other persons do, and never spoke unkindly to any one.

"'I deserve no credit for my patience, dear,' she said. 'It is my Morning Watch with the Lord that prepares me for just such events, and gives me strength to meet and overcome a temptation to hurt others or to speak unkindly.'

"'Your Morning Watch, auntie! But what is that? I have never heard it mentioned before.'

"'Margaret,' she said, gravely, 'that is a period each morning that I spend with my Lord, before beginning the day's duties and meeting my fellow men. I read the Bible, and in selecting my texts, I am guided usually by a little booklet prepared especially for the morning reading of the Bible. It is called "The Morning Watch," and for each day of the week it has texts which have been selected by some one who has a well-planned design in mind. However they are grouped, they are so arranged as to be a special help to those who are trying to follow Jesus and live as he lived on the earth. It is the plan that these texts shall be read, meditated upon, and memorized; then, too, some time is to be spent in prayer. And it has been proved over and over, not only in my case, but in the lives of many others, that those who will thus take "a moment in the morning" to talk with Jesus, and to lay up his word in their hearts, will be fortified to meet the temptations and trials of the day as he would have his children meet them. It is during this Morning Watch with my Saviour, when I think only of learning what he wants me to learn, of receiving his messages to me, recorded in his Book, that I gain strength for the day. My Lord and I have the first watch of the day together, as the Jews in ancient times used to put it.'

"I thanked Aunt Katrina for her explanation, but it did not drop with that. Those few brief words, together with her daily example as a proof of the help this Morning Watch must be, made a deeper and more lasting impression on my mind than any sermon could have made.

"Not long after this I was sent away to college, and though at first I missed home and Aunt Katrina, I soon adapted myself to the new environment. The college life was inspiring, full, and complete, and I loved it. It was not long before I was an active par-

ticipant in all the college activities; everything seemed lovely, and sorrow was as yet unknown to me.

"Each summer for two years I went back to Aunt Katrina, never accepting the invitations offered by the girls for spending the long vacation with them. The summer months of freedom seemed only too short when spent with Aunt Katrina in our pleasant home; and while I was thoughtless, with the careless gayety of youth, I wasn't so selfish as not to realize that my company meant much to my aunt. So we whiled away the time in our usual pleasant ways.

"And always Aunt Katrina took some occasion to talk with me of the 'higher things,' as she called them, before I returned to college in the fall. She would ask me if I still had no inclination for spiritual things; and always my answer was a thoughtless 'No.' I knew my conversion would mean much to Aunt Katrina; as she put it, her 'cup would be full to running over' if I could only see my way clear to accept Christ. But I couldn't.

"The morning I left for college, in my junior year, Aunt Katrina tucked a small new Bible in my trunk, and said, 'Margaret, try to find time to read this a little each day for my sake.'

"But I didn't. Caught up into the whirl of school life, the days seemed too full for Bible reading, so I let it go. The only time I could have had to read it quietly was before the morning rising bell, anyway, and I thought that would be only foolishness, so why do it?"

"All went on as serenely and joyfully as ever, until the middle of the last semester of that year. Then one day, I was summoned home by telegram because of my aunt's serious illness. That was my first taste of anxiety or sorrow. When I arrived in my home town, there was no one to bid me welcome; and a sense of desolation came over me that deepened when I reached home, and there was no beloved aunt to welcome me,—only a quiet nurse and a serious doctor.

"For one week, doctors and nurses fought death with all their human strength, and I stood by, helpless, knowing that my best loved friend was almost beyond human aid, and faintly trying to think what might be brought to her help that was not human. I felt that there was something that must save, but what it was I did not know.

"At the end of the week, on Friday evening, when it seemed to me that I could bear the strain no longer, the doctor told me that my aunt might live through the night, and that if she did, there would be a chance for her recovery.

"The fighting spirit of the McDowells rose in me. I had no human soul—that is, no one who was near to me—to sympathize with me or give me courage; but I resolved to stay by Aunt Katrina all night, physician's orders or not, and to help her, if humanly possible, to win the fight for life. I only vaguely knew the meaning of sickness, let alone that of death, and my heart almost failed me with fear, but love made me brave enough to put away self.

"I took my place by Aunt Katrina's bed, out of the way of the nurses, but where I could watch her. She had not recognized me since my arrival, and it seemed to me that if she must die, it surely could not be without first speaking to me. So I began my vigil. All night long I watched. And during those long hours my mind went over all the things Aunt Katrina had done for me during these years. Her life had been a perfect example, and I had done so little for her. Incident after incident passed before my mind,—

all her unselfishness, her loving thoughtfulness, her Christlike life. And then came the thought, How helpless I am to save her at this time! My sorrow seemed almost too heavy to endure, and my usual comforter was as helpless as a child, apparently never to be herself again.

"Over and over the thought of my utter uselessness came to me, and with it the question, Why can't I do something? I knew that everything in the medical line was being done that was possible, so I could expect no new help from that quarter. Suddenly came the thought, 'What would *she* do for me, if she were in my place?' And back came the answer, quick as a flash, 'Pray, and seek comfort from the Bible.'

"When this inspiration came to me, it was nearing dawn, and the doctors were counseling together, and gravely shaking their heads. The end seemed near. But I resolved to give Aunt Katrina's Comforter a chance to prove his power, so I slipped into the next room, quietly closed the door, took Aunt Katrina's Bible from the table, and found her Morning Watch text for that day. It was Psalm 20:6, and read, 'Now know I that the Lord saveth his anointed; he will hear him from his holy heaven with the saving strength of his right hand.' After I read that verse, and realized what strength and power God had, I knelt down before him and prayed. I told him that if he would spare Aunt Katrina's life, I would serve him, and try to become one of his anointed; that I would read and study the Bible, and would keep my Morning Watch with him each day. I meant each word I said; it was no idle promise that I made that sad morning. I had just come to understand that human flesh is weak, and that one must put his trust in a higher power than is found in this world, or he will be swept away.

"After that first Morning Watch with the Lord, I went back to Aunt Katrina. But before I arose from my knees, I knew that God must in some way answer my petition; for I felt such a flood of comfort fill my heart. When I entered the room, the doctors smiled, and instantly I knew there was at least some hope.

"Aunt Katrina recovered; but I have never forgotten my first Morning Watch with God, nor the promise I made him then. My conversion came while I was on my knees before the Lord that morning, and I have tried never to miss spending at least a few minutes before the beginning of the busy day, reading the Bible and speaking to him in prayer. Those few minutes with the Saviour give me strength for the entire day, and fortify my soul against temptation. I have his Word to comfort me in the time of affliction. And I know now, Kathryn, from experience that his word is 'a lamp unto my feet, and a light unto my path.' That is why I keep my 'Morning Watch.'"

As Margaret ceased speaking, Kathryn raised tear-filled eyes to hers. "Oh, Margaret," she said, "I want to keep the Morning Watch too. I don't want to wait until such an experience drives me to it for comfort; but right now, while I'm happy, I want to begin. Do you think it would be all right for me to do so? You know, Margaret, that I have never made a profession of religion."

"Yes, dear," replied Margaret, happily, "it surely would be all right for you to enlist with those who keep the Morning Watch. I have wanted all winter to ask you to join me in this period, but I feared it might harm instead of help you if I did. Shall we begin today? We still have five minutes before the rising bell."

### Bible Heroines

ARE you acquainted with the heroines of the Bible? If not, you have missed reading some of the most beautiful stories in the English language. And if you have thought that men alone did great things in Bible history, you will, after having read some of the stories of Bible heroines, want to include them with Noah, Abraham, David, Daniel, and others, in the roll of truly heroic characters.

Perhaps, in general, they have not performed such great, outstanding acts of heroism as the great men of the Bible have; but though more quiet and unassuming, their acts are none the less worthy of the name heroic, and their characters are none the less noble and great. There are, however, some women of Bible history whose fame rests on the fact that they have heroically met a great crisis. Among this class is Queen Esther.

Suddenly raised from the lowly life of a conquered people and made queen of Persia, Esther did not become vain because of her beauty and position. Neither did she, while surrounded by the wealth and luxury of the royal court, forget her own people, and the God in whom she had been taught to believe. And when the crisis came, and the wicked Haman seemed about to execute his vengeance upon her cousin Mordecai, and the destruction of all the Jews in the realm seemed evident, Esther proved herself.

Putting aside all fear for her personal safety, she bravely appeared, unbidden, in the presence of the king, to request that the wicked decree of Haman be thwarted in its execution. A less heroic person might have refused to risk so much for results which seemed so uncertain. Esther's greatness consisted in unselfishly doing what her duty required. In this, true greatness ever lies. And every one who always nobly performs each duty as it comes, be it small or great, has the elements of a really heroic character.

Another type of heroine is portrayed in the beautiful pastoral story of Ruth. An English literary man was once asked by a group of girls to read to them the most touching story he had ever seen. Substituting modern names for the original ones, he read to them the story of Ruth. The girls were delighted with the story and asked who the author was.

Ruth was a shepherdess, and a member of that despised race, the Moabites. The test in her life came when, weighed down by sorrow, she had to decide whether she would cast her lot with her heathen relatives or with the people of God. In making her decision she cannot be said to have done any great thing, yet that act has been deemed worthy of a place in the Book of books. It takes courage and determination to do right when the way is dark and uncertain. Ruth possessed these elements of heroic character, and in her declaration to Naomi that "where thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God," she showed a purpose no less firm because gently expressed.

Quite another type of woman is found in the strong-minded Deborah. In a time of national crisis, she arose to the occasion, and led the forces of Israel in the battle against the Canaanites. In accordance with her position as servant of the Lord, Deborah had told Barak of the Lord's purpose to deliver Sisera into his hands. But the faint-hearted Barak refused to go against Sisera unless Deborah would go with him. The prophetess complied with his wish, and went herself into the battle.

Sisera, with his hosts, had encamped on the plains of Esdraelon, on the banks of the river Kishon. Deborah's army was upon Mt. Tabor, from whose summit they could see the camps of the enemy. When all was ready, Deborah bade Barak rise, and "silently down from the mountain crown the great procession swept."

A less dauntless spirit than Deborah's would have quailed before such an undertaking, but the prophetess would not be discouraged in the carrying out of a work which involved the welfare of the people whose ruler she was, and upon whom God had set his approval. God honored her courage by giving her victory over her enemy. In the fifth chapter of Judges is recorded Deborah's wonderful song of victory in which she tells us that the battle was not won by human strength, but "the stars in their courses fought against Sisera."

Other heroines, not less worthy of mention than these three, are found in the narratives of both the Old and the New Testament. Some of them are among the nameless women of the Bible, but the stories of their heroic lives have nevertheless had their influence for good, and even yet bid us live nobly in our present world.

LAURA PATTERSON.

#### College Men and the Bible

IN the autumn of 1903, a West Point student, addressing a large company of his fellow students, uttered these significant words: "The cadets at West Point know comparatively little concerning the English Bible. The students of North America are planning to increase twofold the number of men studying this Book the present year. We men at West Point should have a part, and we will have a part, in this enterprise." Five hundred cadets at West Point were studying the Bible in less than two weeks. Each year since then this number has been maintained, and increases, in spite of the fact that these men have less than forty-five minutes to themselves each day. In speaking of this work, the

dean of the West Point faculty said: "Judging from the results at the United States Military Academy, I am inclined to believe that this student uprising for the study of the Bible is one of the most profitable and strategic movements of our times."

This awakening of new interest in the Bible was not confined to West Point, but was coincident with similar movements elsewhere. That it is of wide scope is shown by the fact that in hundreds of colleges and universities of the United States and Canada, are thousands of men in voluntary attendance upon Bible classes. And the work is of special interest by virtue of the fact that it is of student leadership. The success of the idea brings to our notice once more the

fact that the great influential force in college life is the college man. The student who mingles with the "fellows," indulging in the same activities, is the deciding factor relative to any material change in institutional life.

All classes of students are represented in this movement. During the year 1904, seventy representative members of Greek-letter fraternities gathered in a room at the University of Michigan. The meeting was called by one of the men to consider the relation of the study of the Bible to fraternity-house life of the university. After the nature of the study had



been presented to the men, this student, who was captain of both the football and baseball teams, said: "I have never been known particularly as a religious man, yet I have come to appreciate that, especially in fraternity life, some of us must face seriously the problems and the temptations of our college days. It appears to me that these problems can be considered in connection with a sane and intelligent study of the Bible." The result was the formation of groups for the study of the Bible in fourteen Greek-letter fraternities at the University of Michigan. And from this beginning there has grown a nation-wide interest in this Book among fraternity men.

There is one factor which has had marked effect

upon this movement. It is the introduction of Bible courses in the curriculum of most of our great colleges. During the nineteenth century, the decipherment of the hieroglyphics on unearthed materials brought to light the ancient civilization of Egypt and of the Tigris-Euphrates valley. This made it possible to picture Biblical history on its true background, and unconsciously led to a renewed study of the Bible as a record of ancient history. And with this interest in the classroom there arose a similar one, conducted on different lines, outside of the classroom.

There was a time when it seemed proper for a college man to apologize for the study of the English Bible. This attitude has been very largely changed by the breadth of view which has characterized this interest in the colleges. In our larger institutions where many men are members of these groups, nearly every variety of belief is represented, nevertheless the students come together to take up certain phases of the Bible, to talk over personal and college problems, and to voice their deep appreciation of the vast opportunities and privileges of college brotherhood. And invariably the men affirm that the class hour is only a small per cent of the value of the study.

The influence of this student movement in the United States has spread to many other nations. Over 150,000 college men in different countries are engaged in a voluntary study of this greatest Book. It would be, indeed, difficult to predict the future results of this interest of college men in the Bible.

JOHN THOMPSON.



### Thoughts for Workers

(Texts for June 3-9)

OUR Master inaugurated the profit-sharing plan. He suffered the cruel death of the cross that *all who will* may become his joint heirs and share with him all things. Soon he will obtain possession of the earth renewed, and receive the heathen for his inheritance. Then those who have served and suffered with him here, those who have made a covenant with him "through sacrifice," will enter into the joys of their Lord and share the "spoils" of earth's greatest victory. What a grand triumphal entry that will be! How this promise should spur the weary worker on to greater diligence!

But there are other reasons for diligence in these twilight hours. There is going to be a great prayer meeting in the near future, when those who have forgotten God and spurned his salvation will turn to him for help. Rich men will be there with their gold; poor men with their needs; statesmen with their fame; orators with their eloquence; and backslidden Christians with their stale records of good deeds. All, all will mingle their cries to God for help. But their cries are in vain; they have turned too late; the door of mercy has been closed, and no man can open it. This will be the saddest of all sad gatherings. What are you doing to save friends who have not turned to God, from being compelled to attend that meeting?

The Christian worker may go forth in confidence

if he is honestly endeavoring to obey the Master in every detail. The God who led the children of Israel out of Egypt in triumph, who destroyed 85,000 of the Assyrian host in the night of Jerusalem's extremity, is with the faithful worker. He is the same mighty God today. He is still working miracles for the workers who are willing to be common tools in his hands. Every conversion you witness is one of God's miracles, for only the mighty power of God's Spirit can lead a sinner "from the error of his way." Your work, your daily life, your prayers, your efforts, are tools which the Master wishes to use; but the work demands superhuman power, and he must do it.

The Christian worker need never despair because "the wrath of man" seems to make his best efforts futile. God has proved time and again how he makes the wrath of man to praise him. When the wrath of the Turkish sultan went forth in a decree to rid the country of all Christians who would not denounce Christianity and accept Mohammedanism, the missionaries began to pray. God heard their prayers; the sultan died; the decree fell lifeless; and Christianity enjoyed more peace and greater prosperity than before. Missionaries everywhere relate similar experiences; and even you and I, if we keep on intimate terms with the Master, may prove this consoling promise in our own work when we meet with wrath, prejudice, and opposition.

Every Christian is a collaborator with Christ, and is to declare his glory among those around him. He is to do this by living a Christian life that is consistent, strong, cheerful, sympathetic, sociable, and helpful; and he is to do it through prayer and tactful missionary effort.

Our days of service are so fleeting, our strength so feeble, our skill so blundering; but still, wonder of wonders, God wants to use us! He has poured out the riches of heaven to purchase our services. "Through the ages an increasing purpose runs," and he has made us a part of it. This ennoble human life, and makes living worth while; for the life that fully conforms to his will scatters deeds that will not bring shame and sorrow, but deeds that will outlast this perishable earth, and give the faithful worker great joy while the eternal ages roll.

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### Missionary Volunteer Society Programs for Week Ending June 9

THE programs for this date, with notes, illustrations, and other helpful material, will be found in the *Church Officers' Gazette* for June.

#### The Bible Year

##### Senior Assignment

June 3: Job 6, 7. Job's answer to Eliphaz.  
 June 4: Job 8 to 10. First speech of Bildad; answer of Job.  
 June 5: Job 11 to 14. First speech of Zophar; answer of Job.

- June 6: Job 15 to 17. Second speech of Eliphaz; answer of Job.  
 June 7: Job 18, 19. Second speech of Bildad; answer of Job.  
 June 8: Job 20, 21. Second speech of Zophar; answer of Job.  
 June 9: Job 22 to 24. Third speech of Eliphaz; answer of Job.

For notes on this assignment, see *Review* for May 31.

### Junior Assignment

- June 3: Psalms 1, 15, 19. The blessed man; etc.  
 June 4: Psalms 23, 24, 27. The shepherd psalm.  
 June 5: Psalm 37. Trust in the Lord.  
 June 6: Psalms 39, 41, 42. Guarding the tongue.  
 June 7: Psalms 46, 47. The refuge psalm.  
 June 8: Psalms 67, 73. A plea for mercy.  
 June 9: Psalm 78. God's goodness and mercy.

Titles are given only for the first psalm in each day's reading.

### Poetry of the Bible

Do you like to read poetry? Perhaps you like it and perhaps you do not; but what has that to do with Bible reading? You didn't know there was poetry in the Bible, did you? Perhaps you have read it and didn't know it. How strange!

Esther is the last book of history in the Old Testament. Then we come to the poetry. There are five books of poetry—Job, Psalms, Proverbs, Songs of Solomon, and Lamentations. Besides there are several poems in other books, such as the song of Lamech in the fourth chapter of Genesis, the song of Moses at the Red Sea, and the dirge of David over Saul and Jonathan.

If you will turn to the Revised Version you will see that the poetry is there printed differently, so that you can tell it from the prose. But Bible poetry does not rhyme, as we ordinarily understand rhyme, not even in the Hebrew language. Here is a verse of English poetry:

"O thou in whose presence my soul takes delight,  
 On whom in affliction I call,  
 My comfort by day and my song in the night,  
 My hope, my salvation, my all."

Here the last words of the first and third, and second and fourth lines *sound* alike. But in Hebrew poetry we have the rhythm of *thought*. The thought is often repeated in other words to make it more impressive, as,—

"Enter not into the path of the wicked,  
 And walk not in the way of evil men."

Prov. 4: 14.

Sometimes the thought is just a little different, but the sentences are alike:—

"The law of the Lord is perfect, converting the soul:  
 The testimony of the Lord is sure, making wise the simple."  
 Ps. 19: 7.

When you get older and study literature, I am sure you will be interested to study more about this subject; for the most important literature that has ever been written is in the Bible.

### Job

We do not know just when the book of Job was written. It is thought by some people to be the oldest book in the world. We have asked you to read only the first and the last of this book. You will find it all very interesting, I am sure, if you desire to read it, but you can understand it better, perhaps, when you are a few years older.

Job was a great but good man, who lived in the land of Uz, somewhere in the Syrian desert, east of Palestine. The Lord allowed him to be greatly afflicted, for some good purpose. The last chapter shows how Job, after all this affliction, submitted himself to the Lord and how the Lord blessed him. What trait of character do we often speak of in connection with Job?

M. E. K.



### X — Shipwrecked and Saved

(June 9)

LESSON SCRIPTURE: Acts 27: 21-44.

MEMORY VERSE: "Many are the afflictions of the righteous: but the Lord delivereth him out of them all." Ps. 34: 19.

### Questions

1. Who encouraged the sailors in this time of danger? What did Paul say they should have done? Acts 27: 21.
2. What exhortation did he give them? On whose authority did he speak? Verses 22, 23. Note 1.
3. What did the angel say to Paul? Why did he ask his fellow travelers to be of good courage? What did he say would happen to them? How long did the storm continue? What did the sailors think about midnight of the fourteenth night? Verses 24-27. Note 2.
4. What did they do to secure their safety? After this what were the sailors about to do? What did Paul say to the centurion and soldiers? How was the sailors' plan thwarted? Verses 28-32.
5. What did Paul ask those on the ship to do? What reason did he give for making this request? After speaking, what did he do? Verses 33-35. Note 3.
6. What effect did Paul's words and example have upon the sailors and passengers? What was done next? Verses 36-38.
7. When daylight came, what did they see? What did they think best to do? Verse 39.
8. What was done with the anchors? (See margin of verse 40.) What did they do to gain the shore? Verse 40.
9. What happened to the ship when they reached the shore? Verse 41.
10. When the soldiers saw the danger, what did they think best to do? Verse 42. Note 4.
11. Why was their plan not carried out? Verse 43.
12. How did those on the ship reach land? How many escaped? Verse 44.

### Notes

1. "For fourteen days they drifted under a sunless and starless heaven. The apostle, though himself suffering physically, had words of hope for the darkest hour, a helping hand in every emergency. He grasped by faith the arm of Infinite Power, and his heart was stayed upon God. He had no fears for himself; he knew that God would preserve him to witness at Rome for the truth of Christ. But his heart yearned with pity for the poor souls around him, sinful, degraded, and unprepared to die. As he earnestly pleaded with God to spare their lives, it was revealed to him that his prayer was granted."—"The Acts of the Apostles," p. 442.
2. The ship followed no certain course during the storm, but was driven hither and thither by the hurricane. "Adria" does not mean the Adriatic Sea, but it was a name then given to the central part of the Mediterranean Sea.
3. Paul was never ashamed of being a Christian. He boldly told the Roman officers, prisoners, and sailors that he belonged to God and was his servant. If at any time one might plead to be excused from returning thanks for food, it would be on shipboard in such a storm, and surrounded by heathen men who did not believe in God. But Paul showed his colors on every proper occasion. "He took bread, and gave thanks to God in presence of them all." It is well for boys and girls who love Jesus to learn early to stand up bravely for him no matter by what companions they are surrounded.
4. "Paul and the other prisoners were now threatened by a fate more terrible than shipwreck. The soldiers saw that while endeavoring to reach land it would be impossible for them to keep their prisoners in charge. Every man would have all he could do to save himself. Yet if any of the prisoners were missing, the lives of those who were responsible for them would be forfeited. Hence the soldiers desired to put all the prisoners to death. The Roman law sanctioned this cruel policy, and the plan would have been executed at once but for him to whom all alike were under deep obligation. Julius, the centurion, knew that Paul had been instrumental in saving the lives of all on board; and, moreover, convinced that the Lord was with him, he feared to do him harm. He therefore commanded that they which could swim should cast themselves first into the sea, and get to land: and the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land." When the roll was called, not one was missing."—"The Acts of the Apostles," p. 445.

# The Youth's Instructor

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## Explanatory Note

By courtesy of the editor, Mrs. Chase, the members of the Journalism class in Washington Missionary College have had the privilege of getting out this number of the INSTRUCTOR. The various articles of which it is made up have been written by them or by other students in the English classes of the college, and the work of preparing the copy and reading the proofs has also fallen to them. The chief responsibility has rested upon Misses Rachel Salisbury and Jessie Evans, both members of the Senior class, who have served respectively as editor and associate editor.

M. ELLSWORTH OLSEN,

*Head of the Department of English.*

## Bible Study by Books

STANDING on a rock jutting out from the top of a high mountain in China, I looked down upon the beauty of the plain spread out before me. There lay the rice fields cut up into patches of different shapes and sizes. As the grain was touched by the soft breeze, it waved gently in the brilliant sunlight. The grain in some of the fields was dark green, while in other fields it was a brighter tint. There on the mountain top, I could view the beauty of the varied shades, and make comparison between the many shapes and sizes. The fields were intersected by a winding stream, and dotted by many little villages.

Passing through those fields a few days before, I had not appreciated this beauty. Now as I gained a glimpse of the whole country, and saw in a brief space of time the entire scene, I became intensely interested in what I saw, and formed a desire to go down among those fields, and see them close by. I desired to visit the villages and sail on the river. I had become interested through the bird's-eye view. This view, which is so necessary to fully appreciate the beauty of any landscape, is just as necessary to comprehend the beauties of God's Word.

Have you ever taken your Bible and read it book by book, endeavoring to search out the central idea and obtain a knowledge of the general message of each one? There are sixty-six of these books, and it is necessary for us to have a general knowledge of each. Search for the central message. Learn something of the historical setting of each book, and find out for what reason it was written. Then sit down and read it through before laying it aside. When finished, sit for a moment and think of the great thoughts of the book. Approach God's Word rever-

ently, read it carefully, study it prayerfully, leave it thoughtfully.

While these books are separated, having different authors, yet they are connected by one purpose, one thought, which like a golden thread runs from book to book. Break that thread at one point, and the whole is disconnected. Read each book carefully, trying to search out the golden thought. Endeavor to understand the message before laying it aside. There may be many things hard to understand, but rest assured that all that is necessary to one's salvation will be revealed to the Spirit-filled child of God when he earnestly studies the divine Word.

It is well, when studying the Bible by books, to obtain first some general outline of the book to be read. Find what the key verse is, and into what separate parts the book may be divided. This knowledge may be obtained from some good Bible commentary or other reliable aid to Bible study. While reading, keep the outline in mind, and note the leading thoughts of the book. Approach the Bible with a reverent desire to know its hidden meaning, not that you may show to others the brilliant knowledge that you have obtained, but that you may draw near to God, the author, and receive large drafts from the fountain of true knowledge, which is salvation.

FREDERICK LEE.

## Jewish Navigation

THE ships of Ezekiel's time were very heavy and commodious, and were used wholly for merchandise. The Hebrews were proud of their ships, and made them of the best material they could obtain. The boards were made of the fir tree, the masts of the tall, slender, yet strong cedar from Lebanon. In some, there were ivory benches, the material being brought from the isles of Chittim. The sails were of blue and purple, and came from Egypt. The oars were made of oak.

A little later we find two kinds of boats. One, the man-of-war, was long and narrow, and was propelled mostly by oars. The chief weapon of attack was a ram, or sharpened beam, which was used to pierce and sink the enemy's ship. The other boat was for merchandise. It was more oval in shape than the warship.

On account of the highland location of the Jews, they were slow in using the sea. King David was the first to take advantage, at least on a very large scale, of this important mode of transportation. This is perhaps because of his association with the Phœnicians. At the time of the building of the temple, we find Hiram sending the fir and cedar trees from Lebanon to David, on floats or rafts.

In 145 B. C., Joppa was the principal seaport of the Jews. At that time the mariners had no compasses; they were guided by the stars. This prevented navigation in cloudy weather. Ships usually laid in port from October until spring.

Not until the time of Paul do we find ships used for passengers. By this time quite an advancement had been made in the structure of the boats; the ships were now built about one hundred and eighty feet long, and carried two thousand seven hundred tons.

The Jews were always great fishermen, confining themselves, however, to the inland lakes and rivers. They fished with nets almost entirely, the hook being seldom used. The fishermen of Galilee were a most important element of Jewish population, and from this class Jesus chose some of his most loyal disciples.

JOHN KEELER.