

HAMLIN, THE BAKER.

The Rev. Dr. Cyrus Hamlin, the first president of Robert College, Constantinople, was the first man to establish a steam flour-mill and bakery in Turkey. In spite of the opposition of the whole guild of bakers, the enterprise was highly successful, for the reason that Mr. Hamlin sold good bread always above weight.

During the Crimean war Lord Raglan established his military hospital in the Selimieh barracks at Scutaria, which had been built by the great Moltke. One day Mr. Hamlin was asked by an orderly to call upon Doctor Mapleton at the hospital. After some demur, he did so. As he entered, the doctor asked brusquely, without salutation:

"Are you Hamlin the baker?"

"No, sir, I am the Rev. Mr. Hamlin, an American missionary."

There happened to be two loaves of bread on the table, and Mr. Hamlin said:

"I presume it is the bread you want, and you don't care whether it comes from a heathen or a missionary."

"Exactly so," answered the doctor.

After some sparring between the American missionary and the English officer, Mr. Hamlin agreed to furnish bread for hospital use, and taking up the printed contract to do this, in order to sign it, noticed that it said, "To deliver bread every morning between the hours of eight and ten, or at such other hours as may be agreed upon." Dr. Hamlin paused a moment, and then said:

"It will be necessary to insert in this contract the words, 'except Sabbath,' after the word 'morning.' The bread can be delivered Saturday evening, say at sunset."

"The laws of war do not regard Sabbath," replied the agent of the English government, curtly. "I cannot change a syllable in that form of contract."

"Very well, sir; then I will not furnish the bread. I have not taught the business."

To the hospital this refusal meant the loss of fresh food, to the missionary a loss of hundreds of dollars for the cause for which the good missionary had given his life. Nevertheless he did not flinch, so the other had to give way.

"The chief surveyor," said the doctor, after a pause, "is a good Scotch Christian, and he will arrange with you for that." So Mr. Hamlin furnished bread on his own conditions.

Later a large camp of the English army was formed at Hyder Pasha, and again Mr. Hamlin was engaged to supply bread at a rate of twelve thousand pounds a day.

The first delivery to the camp was dramatic. The soldiers were waiting impatiently to receive it. They seized loaves ravenously, and tasted them. Then the bread was hurled high in the air, and the joyful cry rang through the ranks:

"Hooray for good English bread!"

The provost of the camp was overbearing and rude, and some trouble was anticipated over the double Saturday delivery. On the first Saturday at sunset, Mr. Hamlin, preceding the long line of carts, saluted the provost, and said:

"As it is Saturday, I deliver the supply of bread for Sabbath; as at the hospital, so at the camp."

This was met with a volley of oaths, and the order to take the bread back, and deliver it in the morning. Mr. Hamlin, unheeding the order, left the bread, and departed quietly. To the missionary's astonishment, the next Saturday morning the provost wrote on his receipt, "Remember the double Saturday delivery."

This illustrates a fact which is noteworthy—that it is rarely the case where a man stands conscientiously firm to right principles, that he will meet obstacles to prevent his carrying them out in any enterprise in which he may be engaged.—Youth's Companion.

Part of the Birthday Celebration.

There was great excitement in the family, for the father's birthday was very near. There is only one small person in the family, and he felt the responsibility in regard to this birthday. There were many conferences and consultations, and at last the morning of the birthday came. The small boy woke early, and remembered at once all the things that were planned for the day. Suddenly he remembered a very important ceremony connected with his own birthday celebration that had not been thought of in connection with this birthday. He jumped out of bed, took his bank, and went into his father's room. "Father, you know on my birthday I send to the Fresh-Air Fund a penny for every year I am old, and as much more as I can. Don't you think you ought to put a penny in this bank for every year you are old to go to the Fund?" His father thought he ought, and was very glad that he had been reminded, and assured the boy that he would remember this part of his birthdays in future. That boy is a missionary in spirit, and he works at home.—Ex.

The Young People.

EDITORS,

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Kindly address all communications for this department to A. H. Chipman, St. John.

Prayer Meeting Topics for January 17.

C. E. Topic.—Revivals, at home and in mission fields, 2 Chron. 30:13-27.

B. Y. P. U. Topic.—The Transfiguration, Mark 9:1-13.

B. Y. P. U. Daily Bible Readings.

(Baptist Union.)

Monday, Jan. 18.—Psalm 89:27-32. David's call and God's covenant. Compare Isa. 6:8.

Tuesday, Jan. 19.—Psalm 90. Call for wisdom, (vs. 12). Compare Ps. 39:4.

Wednesday, Jan. 20.—Psalm 91. God's assurance to those who hide in him. Compare Prov. 12:21.

Thursday, Jan. 21.—Psalm 92. Prosperity of the called, (vs. 12, 13). Compare Ps. 65:23.

Friday, Jan. 22.—Psalm 93 and 94. Blessedness of chastening, (vs. 12). Compare 1 Cor. 11:32.

Saturday, Jan. 23.—Psalm 95. A call to all. Compare Rev. 22:17.

Daily Readings on the Life of Christ.

No. XVII.—At the feasts in Jerusalem.

Monday.—The Festival of the Passover. Origin of it, Exodus 12:1-14. Jesus at Jerusalem to attend it, John 5:1-29.

Tuesday.—The Festival of First Fruits, or Pentecost. Origin of it, Leviticus 23:10-21. The ascended Christ at it by His Spirit, Acts 2.

Wednesday.—The Feast of Tabernacles. Origin described, Leviticus 23:33-44. Christ at it in Jerusalem, John 7.

Thursday.—The Feast of Dedication (post exilian). Origin described in Apocrypha, Maccabees 4:36-61, Christ at it in Jerusalem, John 10:22-42.

Friday.—The Great Day of Atonement. The shadow, Leviticus 16. The sublime reality, Heb. 10.

Saturday.—The Great Feast in the New Jerusalem. Foretold by our Host, Matt. 26:29. Qualifications of His guests, 1 John 3. The great feast, Rev. 19:1-16.

Truro.

Sacred Literature Course, B. Y. P. U.

THE TEACHINGS OF JESUS CHRIST.

Auxiliary Notes, Prepared especially for the MESSENGER AND VISITOR

BY D. A. STRELE, D. D.

SECTION V.—THE PEREAN PERIOD.

Lesson 17.—At the Feasts in Jerusalem.

Our Lord made use of the great gatherings at the Temple to address the people generally, priests and scribes as well as the ordinary worshippers, and thus to set forth His doctrines. See John 7:2-14 following. Some of His most weighty sayings, as verses 17, 37, 38, were uttered at this autumn visit to Jerusalem. There was commotion because of His appearance there, and the heads of the people then endeavored to arrest Him. Give John 7th a careful reading, and remember at what feast all this took place, verse 2. You will notice that Jesus came from Galilee to attend, and that it was at great peril He then descended to Judea, (ver. 1).

But, now, in the time we are contemplating in this lesson, the Master leaves Galilee and goes to the eastward of the Jordan, at the lower end of its course. He had been baptized here, and here He spends the concluding weeks of His ministry—making, at any rate, a long halting place here, and as He was wont, teaching the mysteries of the Kingdom of God by miracle, and parable, and by clear discourse. For this time, see Mark 10:1; and for much matter not given in the other Gospels read carefully from Luke 10 and following chapters. The mission of the seventy disciples, the sojourn at the house of Mary and Martha and other matters come in here.

THE SABBATH QUESTION AGAIN.

During this time, spent in Perea, according to those who have labored at harmonizing the various accounts, Jesus visits Jerusalem, and (John 9:1) heals the man who had been twice blind. This cure, like those others in our late lessons, was performed on the Sabbath day, (John 5:10). Do you think this was design on the part of Jesus, or accident, thus to go against the prejudices of the Jews? Repeated, was it not (see Luke 14:3-6). What does it mean? Does He want us to work on the day of rest? or is it only the physicians who are to work on that day? What do you make of Christ's teaching concerning the Sabbath? Write out a paragraph stating what you believe to be the real doctrine, comparing all the passages where Jesus deals with it.

MIRACLE AND EMBLEM.

Would you say that this opening of the bodily eyes (John 9) had anything symbolical in it? If so, what does it symbolize? Do you think this man was a "converted" man? (verses 33-38, with verses 26, 27, 30-33). What do you make of him? What did the Pharisees do with him? Was he loyal to Jesus? How did Jesus regard him?

THE GOOD SHEPHERD.

That beautiful, mystical delineation of our Lord's relation to His followers, comes also in this time and place, and is closely connected with the events just alluded to. Once more, read it, asking for light from above, and you will be surprised at the strength and comfort you will obtain. It was spoken not only for Christians then, but for us, for all. "For me He careth;" "The Lord is my

shepherd." He gives me eternal life. I must be very brave, very grateful; and follow very close. Read Ps. 23.

This Shepherd Teaching is so important that Jesus returns to it, (John 10:22), at another feast. ("The Dedication," commemorating the purging of the Temple and the rebuilding of the altar under Judas Maccabeus Dec. 25, B. C. 165, after the pollution and sacrilege of Antiochus Epiphanes, B. C. 168. The feast lasted eight days, and in the general features, especially in joyfulness, resembled the feast of Tabernacles.)

THE POINTS PRESSED

in this supplementary teaching are of immense significance. (a) In verse 26 Jesus tells them that they do not belong to Him at all, and that therefore they do not believe on Him. They have nothing in common with Him, no sympathy with His mission, no love for Him, no confidence in Him; they cannot follow Him. Does this do away with their obligation to believe? (vs. 37). (b) Notice the contrast when the Shepherd turns to His own, (ver. 27-29); the intimate knowledge (compare verses 4, 14), the unquestioning obedience, the indissoluble bond, and the unqualified terms which Jesus uses in reference to this last point. Go over them, with pencil in hand, and note the meaning. For example, ver. 28, the infinite gift to each of the sheep? Then follow the expressions—Do not they seem to grow stronger? Taking them all together, what do they teach as to the security of the sheep? Put it into a statement in your own words. (c) Mark again the recurrence of the faith emphasis (ver. 25, 26, 37, 38). Have we had this before? How often? Is it one of the prevailing thoughts of the teaching? Prove that it is or is not.

As you go along, tracing the places, while you note the work of the Great Teacher, stop a moment at John 10:40, and mark the reference to Jesus' sojourn in Perea; what does this "again" point to? Had the apostle his eye on that earlier period, that time of first revelation detailed so graphically in John 1st chapter? Observe also the

GENERAL RESULT

of the Perea ministry: the people remembered the words of the great forerunner, who, though he wrought no miracle, did a much greater thing. What was that? (ver. 41).

REITERATED STATEMENT: WHY?

As usual, it is written for a purpose, "and many believed on Him there." In connection with this last statement, it will help us in our understanding of the Gospel history, to note the unvarying use of this phrase, or its equivalent, "faith," John 8:30; 11:45; and other places. This is the kingdom of faith. *Believe in Jesus Christ from first to last—all that He was, all that He did, all that He said, is the condition of being His disciple.* This is the grace of endurance, and the grace of continuing. Other graces will follow, but they will vary; your love will sometimes glow, and then will grow cool, but the master grace must remain firm. Believest thou? O LORD INCREASE OUR FAITH.

Sydney, N. S.

I believe you have received no intelligence concerning our B. Y. P. U. since it was organized in September last. We had courage enough to organize, although our members, both active and associate, were few. But God has wonderfully blessed us. God will help those who help themselves. The Union was organized by placing the writer in the office of President, Bro. Neil Richardson Vice-President, and Miss Sadie Harrington Secretary and Treasurer. Since our organization we have carried on the work of the Union with some degree of profit. The special services that were held in town somewhat interfered with our regular work, but for all that they were a blessing to us in that a number of our young people have been led to implicitly trust in Christ. We are at work on the S. L. C. and missionary course. We have a missionary meeting the last evening in every month. At these meetings the young people are encouraged to take part, and they do so acceptably as they bring missionary intelligence before those present. This prepares them to participate in the quarterly missionary meeting of the church. Last evening of meeting three members changed their names from associate to active membership, and seven were enrolled as active members. We desire to make our Union a means of education to our young people, that they may be proficient Christian workers, and that through it the name of Christ may be magnified.

January 5.

H. B. SMITH.

FELLOW UNIONERS!

How do you like your department? Does it meet the requirements? If so, please use it regularly, and enjoy it, and profit by it. Much time and effort have been spent in the attempt to furnish all that our subscribers have asked from us.

And, do you remember a certain definite promise to pay? A promise to pay in work for the MESSENGER AND VISITOR, and in making this paper your paper.

We trust that your memory is good, and that you may now realize that the time for payment has come.

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