

THE YOUTH'S INSTRUCTOR

REMEMBER NOW! THY CREATOR IN THE DAYS OF THY YOUTH

VOL. LV

TAKOMA PARK STATION, WASHINGTON, D. C., FEBRUARY 12, 1907

No. 7



Our Lord's Great Signal Service — No. 3

ON one occasion the Pharisees and Sadducees came to Christ and requested him to show them some sign from heaven in proof of his Messiahship. How astonishing was this when his life and all connected with it was a constant fulfillment of prophecy and a performance of miracles! After referring them to certain well-known indications regarding the weather, the Saviour said, "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?"

Since the days of Christ men have made great advancement in the study of nature's laws, and to-day the weather forecasts are sent out by telegraph and signals to the entire civilized world; and the predictions are usually quite accurate. But, sad to record, the people of this age still find it exceedingly difficult to read the signs of the times.

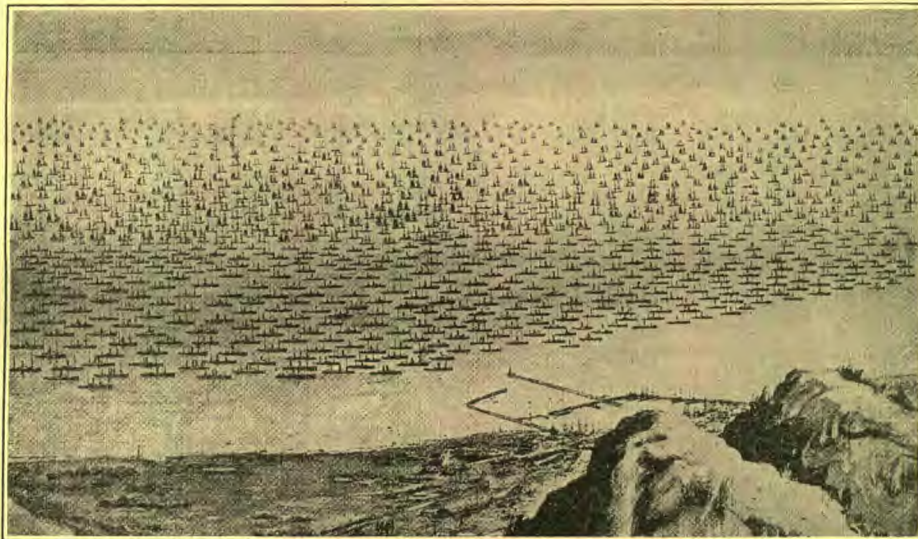
As Jesus was leaving the temple at Jerusalem for the last time, his eyes filled with tears as in broken voice he exclaimed, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." The disciples could hardly grasp the meaning of his words. They, in common with the Jews, regarded with national pride that magnificent structure, and as they gazed upon the beautiful white marble and noted the strength of the massive walls, it seemed impossible to them that all this was to become a heap of ruins. As they called his attention to this masterpiece of human architecture, the Saviour responded, "See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down."

With a few of his closest followers Christ then withdrew to his favorite retreat in the Mount of Olives, and as he was seated upon its brow overlooking the temple and city, they asked him privately, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"

In reply we have our Lord's great prophecy as recorded by three of the gospel writers. He warns repeatedly against being deceived by individuals who would come professing to be Christ or his prophets. These would display great signs

and wonders, especially to deceive the elect; but none need be deluded regarding the event, for Satan will not be permitted to counterfeit the manner and glory of our Saviour's appearing. When Christ does come, there will be no question. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."

In language clear and comprehensive, the Saviour outlined the experience of his followers down through the centuries until he would come again to take them home. They would hear of wars, famines, and earthquakes; they would suffer persecution, affliction, even martyrdom, for his name's sake; but the first great mile-post was established in the words, "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out." In the year 70 A. D. the terrible destruction came,



One year's toll of the sea: 1038 ships wrecked in 1905. There were 389 steamships and 649 sailing vessels.

and every Christian who fled at the sign given nearly forty years before by our Lord, was secure.

The Saviour also foretold the great persecution which the church of Rome inflicted upon the Christians during the twelve hundred and sixty years of her great power. This fearful time of tribulation is also mentioned in the prophecy of the seven seals of Revelation. Then follow these words: "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth." The greatest of all earthquakes occurred Nov. 1, 1755, and it stands as the first sign of our Lord's return to this earth. It is known as the earthquake of Lisbon, and no less than ninety thousand lives are supposed to have been lost on that fatal day. This earthquake is not mentioned in the Gospels, and the first sign there recorded is the darkening of the sun. After stating that for the elect's sake the days of papal persecution would be shortened, Mark says, "In those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light."

The twelve hundred and sixty years ended in 1798, when the pope was taken prisoner by the French, but the actual persecution had been brought to a close in all the principal countries of Europe by the year 1773.

Seven years after this, May 19, 1780, the sun was darkened in a most mysterious manner. It was observed principally in New England, where it was recognized at once as a sign of the end. In speaking of the "Dark Day," Webster's Unabridged Dictionary says: "The true cause of this remarkable phenomenon is not known;" and the great astronomer, Herschel, testifies: "The dark day in Northern America was one of those wonderful phenomena of nature which will always be read with interest, but which philosophy is at a loss to explain."

On the following night the full moon apparently gave no light. It was so dark during the forepart of the night that white paper and black velvet were alike invisible. Toward morning the moon had the appearance of blood. This, the third great signal, was seen precisely as foretold by the Saviour and the prophet John.

"And the stars shall fall from heaven." The display of shooting stars that took place on the morning of Nov. 13, 1833, has never had an equal in grandeur, magnificence, or in the extent of the shower. Horace Greeley, in speaking of the occasion, says: "While a mere lad, I was waked in the night to see a pale, frightened face bending over me, and to hear, 'Get up! get up! the day of judgment has come, I believe; for the stars are all falling.'" The celebrated astronomer, Professor Olmstead, of Yale Col-

lege, gives us the following: "Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13, 1833, probably saw the greatest display of celestial fireworks that has ever been since the creation of the world, or at least within the annals covered by the pages of history."

These things were not seen merely in some remote corner, and evidence might be greatly multiplied; but this will show how God's great signals in the heavens were brought into service to proclaim that the end is near at hand. They were recognized as signs by those who gave the first angel's message just before the autumn of 1844, and lent great power to their preaching.

These wonders in nature still stand out as signals of the approaching end, and the force of this prophecy is not diminished. Every passing month and year only brings us nearer the hour when the great white cloud will convey to earth the Son of man; for in speaking of those who saw those great events as signs, the Saviour said, "Verily I say unto you, This generation shall not pass, till all these things be fulfilled."

ROY F. COTTRELL.

The Book of Ezra—No. 3

God is long-suffering and full of mercy, and although for sixty-two years his people had been following their own course, he again opened the way for Israel to "flee out of Babylon;" and one would think, after the experience recorded in the book of Esther, that as soon as an opportunity came for them to escape from the city of their captivity, they would arise in a mass and flee for their lives. But Ezra records the sad fact that when, in the seventh year of Artaxerxes, provision was again made for Israel to flee from Babylon, only about fifteen hundred men with their women and children responded to the call.

Sad, sad fact that after all their experiences in Babylon they loved it more than the land of promise. Thousands died there, drunken with its allurements and luxuries. They loved to talk of Jerusalem and reckon their genealogy with true Israel; but it was only an outward form; Babylon and not Jerusalem, held their hearts' affection. This was the third call for ancient Israel to come out of Babylon.

In the first year of Cyrus the call came in clear tones (Ezra 1:1), and every obstacle was taken out of the way; but no, Israel was not ready to move, and only about fifty thousand responded. Seventeen years later, in the second year of Darius, the prophet Zechariah gave the call in unmistakable tones, but it fell on deaf ears, and the mass of Israel remained in Babylon. God permitted them to see their danger by allowing Haman and the king to issue the decree of Esther 3:12-16. Notwithstanding all the warning, fewer responded to the third call than to the first.

History repeats itself in the three angels' messages. Each is a call to escape from modern Babylon, but Babylon has lost none of its power to allure, and thousands of God's people to-day content themselves with talking about Jerusalem and reckoning themselves with Israel, and do not awake to the fact that the world, with its charms and its money, hold their hearts' best affection, and that they are loitering in Babylon, although they may profess to belong to Israel.

When the third and last portion of the decree was given by Artaxerxes in the seventh year of his reign, Ezra, a man of God, was chosen by the Lord to carry the decree up to Jerusalem. This is the first time Ezra is introduced into the Bible record. Although God inspired him to write the full history of the decree, yet he has no part in it until the last of the decree is given.

Seventy-nine years had passed since Cyrus had issued the first portion of the decree. We do not know Ezra's age when he went up to Jerusalem; but one can see at a glance that he had grown to manhood during the seventy-nine years covered by the decree. He had, no doubt, been among those who earnestly sought the Lord during the time of Haman's wicked decree. Ezra was a man of more than ordinary ability. The allurements of Babylon had lost their charms for him. The record states: "*Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments.*" Ezra 7:10.

The esteem in which Ezra was held by the king is shown by the fact that the king granted *every request* he made. Ezra 7:6. Ezra's simple, child-like trust in God is shown in the simple narrative of their fasting and prayer for divine protection before crossing the desert. Ezra 8:22, 23. His strict integrity is shown in the businesslike way he disposed of the treasure they carried to Jerusalem. Ezra 8:24-36.

The most beautiful view we have of this man of God is given in the ninth chapter of Ezra, where he seems completely overcome by the sins of the people, and in broken accents pleads before God: "O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our heads." Like the Saviour,

Ezra was willing to bear the sins of the people, that he might help them. He counted himself as one of them, and even tore the hair from his own head in agony of spirit because of their sins. This spirit is precious in the sight of the Lord.

MRS. S. N. HASKELL.

The Sweetest Morning Call

O, WHAT would I not give to hear
Come floating to my listening ear
Across the dew-wet meadow-land,
From where the waving corn rows stand,
Or from the billows of the wheat,
That piping, whistling note so sweet,
The bob-white's morning call!
O sweet to me the calls of morn,
The noisy catbird in the thorn,
The meadow-lark with silver throat,
The cardinal with whistled note,
Dear all the sounds that morning brings,
But bob-white's matin clearest rings,
The sweetest one of all.

MAX HILL.

A Native Missionary

OF all the tribes in South Africa none were more warlike than the Zulus. Many years ago one of their chiefs, Umzilikazi by name, took a large band of warriors and invaded the country now known as Rhodesia. His *impi*, or army, soon conquered the country, and made slaves of the people living there. These Zulus remained in the country, and are now known as the Matabele tribe.

After they had conquered the country and settled in it, they frequently made raids to the north of the Zambesi, spoiling the country, and taking prisoners who became their slaves. At one time a woman and her little boy were taken, but it was supposed that the father had been killed. The mother and child were soon separated, and for many years they knew nothing of each other. Some years after this separation this boy was employed by a white man who gave him the name of Jim; and, as his mother's name was Mayinzi, he took the name of Jim Mayinzi.

Eight years ago I visited the Solusi Mission, and became acquainted with Jim. He has ever been an earnest, studious young man, thirsting for knowledge. He loved his Bible, and it became his constant companion. If the missionary used a text of Scripture with which he was not familiar, he would write down the reference, and study it at his leisure. In this way Jim became a good Bible student and a strong teacher at the mission.

As the years passed, he longed to see his mother, and searched the country about, but could get no trace of her. Strange as it may seem, Elder Anderson had not been long in Barotseland when he learned that Jim's father and mother were living near his mission. Of course Jim was overjoyed to know that his parents were alive, and he desired to go to them, and to teach all his friends the gospel, since they are a poor, heathen people for whom little has been done.

During my recent visit to the Solusi Mission, plans were laid for Jim to go to Barotseland and labor for his people. The last Sabbath service, before his departure, was most solemn. I spoke for a short time, and then Jim delivered to them his farewell address. He spoke from Joshua 24:14, 15. He referred to the words of Paul in Acts

20:17-27, and called their attention to the life he had lived among them, and his faithfulness in presenting to them the Word of God, and urged all to choose and obey the Lord. Said he, "If the stones and sticks your fathers worshiped are the true gods, then worship them; but if not, then serve the Lord of heaven and earth."

A social meeting followed, and many touching testimonies were given. One after another told how Jim had helped them to overcome various evil things, and how he had encouraged and counseled them in times of need. There were very few dry eyes in the congregation that Sabbath morning, for Jim was beloved by all. He had been like an elder brother to all at the mission, and now they would miss his words of good cheer.

As the time came for him to depart for his new field of labor, the task looked so great that he shrank from it. He longed to see his people, but to meet them, and they perfectly naked, without as much covering as the fig-leaf would afford, caused him to stop and hesitate a little. But the love of Christ constrained him, and he was willing to leave his comfortable home, and take his wife and two little children, and go into that country.

The return of Jim to his own people has had a good influence on the young men at the mission, and has left a deep impression upon their minds. Others are now longing to go to their people, and some came and asked me when they would be permitted to go. We hope that the Lord may give us many devoted young men, like Jim, who

may come to the missions and receive a training, and then return to their people and teach them the truth of the glorious gospel of Christ.

W. S. HYATT.

The Terrible Story of the Kongo

Who is this King Leopold the whole world is talking about?

He is king of Belgium, and self-appointed monarch of the Kongo Free State, Africa,

which country Leopold considers altogether his own. It is five times as large as the combined areas of Cuba, Hawaii, Porto Rico, and the Philippines, and more than half the size of the Roman empire.

What charges has the world brought against Leopold as monarch of the Kongo?

Mr. Robert E. Park, in *Everybody's Magazine*, says: "He is the promoter of the most stupendous scheme of loot and robbery that modern times can show. Single-handed, he has laid waste a country, drenched a land in blood, offered up tens of thousands of human lives on the altars of his greed and his lust for gold, and hoodwinked the powers of the earth into believing that he did it in the interest of philanthropy and civilization. He has played a game of chess with the nations, with twenty million black men as his helpless pawns, and gold beyond all counting as the reward of his winning."

How did he get possession of this country?

Thirty years or more ago, the civilized world was shocked and startled by tales of the inhumanities of the Portuguese slave-trade along the Kongo and in the adjacent territories. As a result the African International Association was formed. Its first meeting was summoned by Leopold, and it was held at Brussels in 1876. Its object was to discuss measures for stamping out slavery and its horrors in the Kongo, for bet-



JIM MAYINZI WITH HIS WIFE AND CHILDREN

tering in every way the conditions there, and opening up the country to trade and civilization. This was a right and legitimate thing for the various civilized powers of the earth to do. But hardly was the association organized before Leopold, it is said, set about obtaining for it the status of an independent government. By wily deceptions he succeeded in making the various powers think that the establishment of the Kongo Free State would be a wise and generous act; so at a conference held at Berlin in 1885, in which fifteen powers were represented, strict rules were laid down for its government, and its mission was clearly defined as one of philanthropy and civilization, and the entire territory was pronounced open to the trade of all nations. This much having been achieved by hoodwinking the powers, he proceeded openly to proclaim himself sole monarch of the new state.

Did Leopold carry out the rules laid down by the International Association?

For five years after the country was made an independent government, he encouraged private enterprises for trade with the natives; then he began to tighten his grip upon affairs. He drove out the Arab traders, and took possession of the products of the country, forcing hordes of the Kongolese, though called freedmen, into a slavery worse than they had ever known.

How did he thus reduce the natives to abject serfdom?

We will again quote from Mr. Robert Park, in *Everybody's Magazine*: "Upon a day, white men appeared on the banks of the brown, oily river, amid the sprawling, contented villages, and held palaver with the chiefs.

"There was rubber in the forests; bring much rubber, basketfuls of rubber, and it would be paid for.

"This was something new—the idea that rubber might be bartered for objects of price. It looked like an easy way of obtaining red cloth, blue beads, bright rods of brass. Rubber poured into the stations; cloth and beads and brass were given in exchange; fair and honest trade was established along the Kongo. But before long the white man demanded more rubber for the same amount of beads, cloth, and brass. The natives demurred. Fewer and fewer rods were forthcoming; more and more rubber was required. The natives grew sullen; the state sent out soldiers to uphold the demands of the white man."

What was the result of calling out the army?

The story reminds one of the way the Israelites were treated in Egypt by their taskmasters. When the full amount of ivory or rubber was not brought in, the soldiers would raid the villages, seize men and women as hostages, and hold them until the required amount was brought in by their fellow villages; or perhaps shoot down the offenders like dogs. Often men, women, and children were mercilessly flogged with an instrument so terrible that seldom could one endure one hundred strokes. Besides these atrocities, living people are often maimed in ways beyond all healing. It is a very common sight to see little children and older people going about with only the stub of an arm or leg, the limb having been cut off because somebody failed to bring in the full tale of ivory or rubber.

Were the natives paid a sufficient amount for their labor?

"For one basket of pure rubber worth \$5.25, the natives received in payment one knife worth

twelve cents. Six and one-half tons of gum opal, worth \$1,750, is levied yearly from a single village. In payment for his full year's work, each adult householder receives thirty-one cents. Another village with a total population of two hundred and forty persons, including children, is compelled to provide for the government one ton of carefully prepared foodstuffs *per week*, receiving in return a total payment of \$3.80. These instances can be multiplied by ten thousand, and still fall short of existing conditions."

What has been the effect upon the country of such crimes perpetrated in the name of philanthropy and civilization?

Again let Mr. Park answer. He says: "There is no trade in the Kongo. There is instead, forced production, plunder, and extortion. There has never been any freedom. The supply of ivory is nearly exhausted; in certain districts the yield of rubber has practically ceased. The land is being depopulated at the rate of fifteen million in twenty years; vast stretches of country are devastated; from these districts the natives who have escaped slaughter have fled into the depths of the forests, outcasts, miserable, and hopeless."

And what returns has Leopold received for his stupendous crimes?

"How much treasure he has torn from the Kongo in ten years since he marked it for his own, is his secret, and his only." After an exhaustive study by eminent men, it is estimated that the king's annual income is between eighty and one hundred million francs, or about \$19,300,000.

How has the king used his great wealth obtained from the Kongo??

He has given some public buildings to Belgium, but much of it has been devoted to the embellishment of his royal palaces, one of which is said to be the finest royal palace of all Europe; and another large share has been lavished upon others in the gratification of his sensuous pleasures. And still another large sum has been devoted to maintaining a Press Bureau, the object of which was to prevent unfavorable comments on the Kongo régime in the papers and magazines, and also to supply such periodicals with "the truth about the Kongo."

Why do not the nations interpose, and stop the king's outrages?

That is just what they are contemplating; but it takes time to correct evils of such gigantic proportions. Not long ago Secretary Root advised that the United States take some immediate steps toward bettering Kongo conditions. England is also thinking strongly of calling a meeting of the world powers to consider the question. Without doubt something will be done soon, and Leopold will be forced to relinquish his personal claim upon the Kongo Free State. F. D. C.

Thy Word Must Make It So

1 Peter 2: 5

My Lord a mansion doth prepare,
A house not made with hands,
And on his holy hill afar
All glorious it stands.
And me he calls "a lively stone"
Those mansion walls to grace;
And in its turrets, towering high,
Appoints for me a place.
A crumbling stone, a shelving rock,
No grace, no gift, have I;

Can I adorn those perfect walls
Preparing in the sky?
Lord, thou dost know my worthlessness,
My helplessness dost know;
If I would be of use to thee,
Thy Word must make it so.

Rev. 5: 12

My Lord a temple doth prepare,
A dwelling in the skies,
Where endless songs of worthy praise
From countless throngs may rise.
And me he calls a pillar strong,
That building to support;
That I may in his presence rest,
And dwell within his court.
A crooked stick, how shall I fit
Those temple walls foursquare?
How weave into the Builder's plan,
Or be of service there?
Lord, thou dost know my worthlessness,
My helplessness dost know;
If I would be of use to thee,
Thy word must make it so.

Mal. 3: 17

My Lord prepares himself a crown
Of dazzling beauty rare,
Of richest form, in purest gold
And jewels bright and fair.
And me he calls a jewel pure,
Fit in that crown to shine;
And in that glittering diadem
Appoints a place as mine.
A worthless pebble by the beach
A beggar well might scorn,
How can I shine upon his crown?
Or how his brow adorn?
Lord, thou dost know my worthlessness,
My helplessness dost know;
If I would be of use to thee,
Thy word must make it so.

ELIZABETH ROSSER.

Salem, Oregon.



THE Catholic population of the United States is 13,089,353. There are 15,093 Catholic clergymen in this country.

MRS. HASKELL's articles on the book of Ezra provide an excellent commentary on the Sabbath-school lessons, as well as presenting many thoughts of practical value to all who believe this message.

THIRTEEN missionaries are being supported in foreign lands by the Colorado Conference. Seven are in India, two in Korea, two in Africa, one in China, and one in Japan. This is an example that is safe to follow.

STATISTICS show that "1,252 persons for political or revolutionary crimes were sentenced to death during the last year by the Russian government; 2,029 were condemned to servitude in the mines, 186 were sent to Siberia for life, 5,945 were imprisoned for offenses of various degrees, 563 newspapers were suspended, and 732 responsible editors were prosecuted."

UNDER the provisions of a new Belgium law, Sunday labor in that country will hereafter be forbidden in all commercial and industrial enterprises except sea, canal, and river transport, fishing and hawking, and peddling. Only members of an employer's family living with him, or his domestics, may work more than six days a week, and the weekly day of rest is to be Sunday.

"At Bath, England, an automatic gas controller is in use, which reduces the cost of public lighting one half. The mechanism consists of a clock, which can be set to light the gas each night and extinguish it in the morning. In short, by means of the clock, the street lamps are lighted and turned off at a different minute every night throughout the year, according to the season. All that is required is to wind the clock every two weeks."



Our Field — The World

Egypt

Program

OPENING EXERCISES:—

Music.

Scripture Lesson: Joseph in Egypt.

FIELD STUDY:—

The "Dark Continent."

The Pyramids.

Our Work in Egypt.

The Dark Continent

Leaving Europe, in our mission studies, we now turn to Africa, the "Dark Continent," comprising one fifth of the land area of the world, with an estimated population of one hundred and eighty millions.

Africa, lying under the equator, would seem to be a most forbidding country to the progress of the human race. Yet historians tell us that here, in the Valley of the Nile, the oldest civilization began. In the broadest part of Africa lies the great desert, which is, perhaps, "the upheaved bed of a sea—more impassable than the trackless deep." The whole of the southern portion of Africa is a vast plateau, descending to the north, with an occasional line of jagged hills, and it is largely covered with a tangle of impenetrable forests. The Valley of the Nile is said to be the most fruitful valley in the world. It is separated from Arabia by only a narrow strip of sea, and guarded on the west by the mighty Sahara Desert. Through this valley, from north to south, flows the great river, famous from the earliest history and tradition. In the most southern portion of Egypt, clouds are never seen; mist, rain, and snow are unknown. Nearer the sea, the breezes from the north bring occasional showers. The possibilities of Egypt are all traceable to a single phenomenon—the annual overflow of the Nile. As the waters subside, a layer of the richest soil is deposited over the whole valley. The cooling of the air and the complete saturation of the earth by the immense body of water, in midsummer, when adjacent countries are burning under a torrid sky, give Egypt the two essential advantages which offered to the primitive race of men a most luxuriant and beautiful home.

The Pyramids

The pyramids of Egypt have been the marvel of ages. Sixty-seven of these immense structures have been discovered and explored, all situated on the edge of the desert, west of the Nile. These are built of successive layers of stone, varying from two to six feet in thickness. Each layer is less in area than the one on which it rests. The structure thus presents the appearance of stone steps narrowing and receding to the top. The only known use of the pyramids is that they were the burial places of the kings. The following imaginary sketch gives a vivid idea of scenes that must have been familiar to the Egyptians of those days:—

"Let us imagine ourselves in Egypt about B. C. 2400. It is the middle of November. . . . King Khufu of the fourth dynasty is now on the throne, and the Great Pyramid, his intended tomb, is in process of erection near Memphis, the city founded by Menes three hundred years ago. One hundred thousand dusky men are toiling under a burning sun, now quarrying in the limestone rock of the Arabian hills, now tugging at creaking ropes and rollers, straining every nerve and

muscle under the rods of hard overseers, as along the solid causeway and up the inclined plane they drag the gigantic stones they are to set in place. Occasionally a detachment is sent up the river in boats to Syene to bring fine red granite, which is to be polished for casings to the inner passages and chambers. Not a moment is lost from work, save when they sit down in companies in the hot sand to eat their government rations of 'radishes, onions, and garlies,' the aggregate cost of which is to be duly inscribed upon the pyramid itself. So exhausting is this forced and unpaid labor, that four times a year a fresh levy is needed to take the place of the worn-out toilers. When this pyramid is finished,—and it will continue to grow as long as the king shall live,—it will stand four hundred and eighty feet high, with a base covering thirteen acres. Its sides, which exactly face the four cardinal points, will be cased with highly polished stone fitted into the angles of the steps, the workmen beginning at the apex and working downward, leaving behind them a smooth, glassy surface which can not be scaled.

"Meantime, other great public works are in progress. Across the arm of the Red Sea on the peninsula of Sinai—not sacred Sinai yet, for there are centuries to come before the time of Moses—are the king's copper and turquoise mines. Sculpture is far advanced, and images of gold, bronze, ivory, and ebony are presented to the gods. The whole land swarms with a rapidly increasing population, but food is abundant, raiment little more than a name, and lodging free on the warm earth. Besides, the numbers are kept from too great increase by the royal policy which rears enormous monuments at the price of flesh and blood. The overwrought gangs constantly sink under their heavy burdens, and hasten on to crowd the common and repulsive mummy-pits in the limestone hills."

Our Work in Egypt

Our work began in the "Land of Ham" about 1897. Armenian brethren, fleeing for refuge from persecution in their native country, settled in Cairo and Alexandria. One of these, a sculptor, was unusually active in proclaiming the truth. He soon became able to converse in the Arabic, the language of Egypt. Through his efforts a number of persons became Sabbath observers.

In May, 1898, an Italian brother was sent to Port Said, and a year later three nurses were located in Cairo. These workers opened a health home and restaurant, combining Bible work with their effort. Through their faithfulness believers were soon established at Cairo and Alexandria. Elder L. R. Conradi visited Egypt in 1901, organizing a church at Cairo, the rite of baptism being administered in the Nile River. On his trip there Elder Conradi, reporting to the General Conference in 1903, says: "We were in among the graves of the ancient Pharaohs. Passages hundreds of feet long—wonderful tombs—have been discovered there, and to-day they are lighted by electricity. You can see inscriptions written four thousand years ago, which are just as distinct as when first made. To-day the truth of God is taking root right next to those very tombs and temples of the Egyptians. One Sunday I preached there to about thirty persons, and had a man translating for me who spoke fluently the Arabic and the Coptic. He had been a missionary for eleven years before the truth reached him. I was just as free to preach to that people as I am to preach to you here to-night. The owner of the house said to me: 'My brother, if you have a message from God, we want to have that message clear-cut and definite. Just give it to us as it is in the Bible, straight out. We want it from the Word of God.' And in two talks, I gave them this message in its simplicity. I saw the tears come into their eyes, and when I got through, that man said, 'Yes, that is the message of God, and we want to follow it completely.'"

It is interesting to know that the interpreter was a native minister, a Copt, working for the Presbyterians, near ancient Thebes. While there he found the tract, "Is the End Near?" He thanked God upon his knees for this light, and sent to Cairo for additional reading-matter. He was visited by some of the workers, more fully instructed, and finally accepted the message. He has since labored for us.

In 1902 Elder W. H. Wakeham was sent to take oversight of the work, and Dr. J. M. Keichline and Miss Ella McIntyre, a nurse, were also added to the company of workers. The following extracts from the report of Elder Wakeham to the last General Conference give a clear idea of the progress of the work:—

"A beginning has been made. A little company of faithful souls at Alexandria, in charge of our Armenian worker, are doing what they can to let the light shine in that city, the second in size in Egypt. They are planning a general campaign, to scatter tracts all over the city, and they have promised to give liberally of their slender means in order to secure the necessary publications. This little company has had some interesting experiences during the last two years. Satan has tried hard to destroy them, through outward persecution and internal dissensions. They are now, however, in a good spiritual condition, are respected by those who before hated them, and are ready to work for others. We are thankful for this pillar to the Lord in Egypt.

"In Cairo, where the rest of our workers are located, a good impression has been made. Although prejudice was marked and bitter when we went there, friendliness and some degree of interest are now manifested. Cairo is the commercial, financial, religious, and educational center of this country. It is the heart, from which influences, like blood currents, flow to every part, not only of Egypt, but of the entire Mohammedan world. Our work in this great metropolis must be strengthened, and our facilities enlarged."

We now have in the Arabic language three tracts on the Sabbath, one on the "Fundamental Principles of Seventh-day Adventists," one on the "End of the Wicked," and a book of a hundred and forty-three pages on the "Sure Word of Prophecy." Many hundred tracts have been circulated in cities and villages, from Alexandria in the extreme north to Assuan near the southern boundary. The natives designate us by the term "Sabtaeen," and we are quite generally known in the Nile Valley.

Brother Wakeham says: "I am satisfied that the educational work is the most efficient means of propagating the faith in Egypt. Small schools should be started in several places at once. This can be done with comparatively little expense, and each school would form the nucleus of a church in the near future. The people care but little for religion, but they will let us educate their children. The first question we hear on entering a village is, 'Are you going to start a school?' This work demands our immediate attention. We also need to increase our literature and provide means to get it before the people."

Owing to the very serious illness of his wife, Elder Wakeham left that country in the spring of 1906. Sister Wakeham fell asleep on board the steamship "Bremen," off the coast of Spain, en route for England, Sunday, May 13, and was buried at sea. Recently Brother Jay J. Nethery, of the Wyoming Mission, was sent to Egypt. He was accompanied by his brother, who went as a self-supporting missionary. There are also two native workers in that mission field.

The Egyptian Mission, as now organized, includes the Sudan and Abyssinia. Brother and Sister Carl Jensen, of Iowa, are under appointment to the latter country, as yet an unentered territory. The Egyptian Mission field has a population of more than twenty-two millions.

MRS. L. FLORA PLUMMER.



The Leaf on the Screen

I HAD been out a little late one evening, and came up the terrace steps after the street lights were lighted. It was early autumn, and the first leaves were just beginning to turn, although the foliage of the young oak-tree still remained as thick and green as ever.

The street light shone directly into my window, for I must confess, in spite of my making it such a favorite, that oak-tree made itself of very little use for me in the way of shade. Its every shadow was cast in an opposite direction, stubbornly refusing to benefit the window either in sunshine or lamplight. But listen! What is the remonstrance the oak-tree is rustling so indignantly in its own defense? "Your window is a north window under a veranda, and doesn't need shade, while the pavement does!" True enough! Forgive my injustice, dear oak-tree! You are right in giving your shade where it is most needed, and in not allowing even gratitude to tempt you from the duty.

And if the young oak had shaded my window, I should not have so instantly discovered the delightful surprise that greeted me the moment I entered my room that evening. The curtains were open, and there upon the screen, sharply outlined against the light, clung a great beautiful leaf. It was not an oak leaf, and must have come from a distance, for no trees of its species grew anywhere near the terrace.

How had it come there on my window screen? Had the wind brought it? Then what made it cling so closely? Out upon the veranda I went to investigate, where I found a large pin thrust through the screen, holding my visitor from the autumn tree tops securely in place. I drew out the pin, carried the leaf inside, and, when daylight came, sat down to admire this gift to the terrace from perhaps some other terrace far away.

It was a very fine leaf, indeed, perfect in shape, and colored an even golden. In a way, it was also a very talkative leaf; at least I found it excellent company, though its language was a little peculiar, and its voice very low. But noisy speakers are not always the most entertaining, and low voices are often most expressive; so the leaf kept me interested longer than a more pretentious stranger might have done. Some-

TWIN BROTHERS.



times it seemed to float off naturally into simple little rhymes that set me laughing with delight.

I have said that the leaf's speech was peculiar, and, at first, I could not understand very well what it said. I was not well versed in drifting-leaf dialect, and it took me some little time in listening to master the vocabulary and catch the accent. This explains why I caught an incorrect meaning from the very first thing it said to me, and so gained a wrong impression. I understood it to say: "I was made a sycamore!" "Were you, really?" said I, and looked it over very keenly; but it never blushed. Then I took a little pains to look up its family history, and, having done so, came back to say: "Naughty leaf! you have told what isn't true; you are not a sycamore, you are a poplar."

The leaf hung down meekly upon its long stem, and answered humbly, though still it did not change color nor look ashamed: "Yes, I am a poplar. You must have misunderstood me. Where I have lived, everything tells nothing but the truth, and I never told a lie in my life."

"Gay leaves dancing near the sky,
Never, never, tell a lie!"

I smiled a little and looked more kindly upon the leaf. "Then what could you have said that I misunderstood?" I asked, and the leaf seemed to say:—

"Perhaps you did not listen to my whole remark; this sounds much the same, and certainly can not endanger my reputation for truth telling:—

"I was made to flicker more
Than the oak-tree's leafy store."

Then I laughed. "That's a fact!" I exclaimed; "poplar leaves are always dancing when the oak leaves hang heavy and still. You, also, must forgive my injustice, little leaf; you and the oak-tree are an honest pair. What more can you tell me?"

"I will tell how I came here," was the answer, "but first let me say something about the place from which I came. All summer long my twin brother and I have grown together on a low-hanging bough of a great tree on a quiet street. We had plenty to do, and continued to drink in the sunshine and rain, dance about and grow till we had both reached the quite unusual size you see, and were equal in

beauty and general appearance, as twin brothers are very likely to be. It was only after the early frosts began that we could be readily told apart, and then only because of the different styles we chose for our autumn suits. Brother selected one with many curious veinings, but I preferred this even golden hue, and have it to thank for being here.

"One evening when our new suits were just finished, and shone in their freshest glory, we discovered there was no more work to do, and we could rest. We felt very gay, and would have enjoyed dancing even more briskly than

usual; but not even the tiniest breath of a breeze came along to start us off, and every one knows that not even a poplar leaf can dance unless it has a bit of wind for a partner.

"Poplars first to dancing fall;
But a breeze must blow for all."

"So, as the sun set, and the evening began to grow dark and cold with no prospect of any activities for us, brother finally grew tired of hanging motionless over the walk, and, of a sudden, let go his hold on the twig by my

side, and set off by himself, as bright and beautiful as a bit of the sunset sky into which he seemed flying; but he took only a short sail through the air, when he decided to stop and join a good many other leaves which, like himself, tired of doing nothing, had abandoned their old home and dropped to the ground for a change of scene, although I could never see that the place was more pleasant than the tree top. It was only that they chose to seek the ground, and were happy there.

"They were where they ought to be,
So were happiest, you see!"

"If I had had time, I might have become lonely without brother, and followed him very shortly; but before I had made up my mind to do so, tramp, tramp, came footsteps down the street, and a tall graceful lady came in sight. She stopped when she saw the fallen leaves, and looked at them with the plainest delight; then she stopped and picked up brother by his slender stem. 'What a beautiful leaf!' she said, and started to carry him away.

"Were we to be separated after being together all our lives? Was I to be left behind? Would she not take me, too? In my anxiety I leaned as far out on my twig as possible, and dangled imploringly in the lady's face. Some may say it

was my brilliant beauty that attracted her attention, but I think she caught the sound of my voice and heard me begging her to take me; she looked like one who understands the language of the trees, the fields, and the hills, and so turned her eyes my way the moment I began speaking. Then her face brightened again as she answered most heartily, 'Yes, I want you too!' and, reaching out her hand, pulled me from my twig.

"Together brother and I were carried a long way through the dusky streets, toward the sunset sky, into which we seemed almost climbing when, at last, we were brought out on this high terrace. Then I was pinned to the screen to watch the light fade away, and to wait for you, while brother went on with the lady. No two leaves ever had a happier life than we, and the last of it has been the best of all because it gave us this visit to the terrace."

"To which you have been as cheerful and bright as sunshine," said I; and the leaf promptly rejoined:—

"Leaves should all be bright and good,
For the dark spots in the wood!"

MINNIE ROSILLA STEVENS.

Education the First Step

THERE is not a person in the whole world, however discouraging may be his surroundings, but can make some one else brighter and happier if he tries. It is a sad mistake to think God does not demand anything of us but dreaming of eternity. There are many crying wrongs that our boys and girls must help to right. The instinct to be helpful to our fellow man is God-implanted in every heart. It is possible for men to become saloon-keepers or slaveholders only because these men have never obtained right views, and have allowed selfishness to crowd out the good seed.

Think of three million children who must drag away their lives in factories or mines, without any chance to grow into well-formed and well-informed men and women. And who can estimate the crime the employers commit, who for the idol Gold, take away from these a God-given right?

The first step for every one who wishes to become a strong and helpful man or woman in God's army, is to lay the foundation of a broad education. Education is a growth, and should cease only with death. That man lives longest and best who does not focalize his mental strength in the development of one faculty, but who allows his mind to broaden symmetrically. The same rule applies to developing the muscles of the body. And so, in our education, we must not confine ourselves to one thought or one theme. The more liberal the education, the less necessity will there be for law. I long for the day when every church and school will be fitted out with a telescope, for in God's great handiwork we have one of the most soul-inspiring studies there is. It has been observed that he who loves the flowers, the fields, and the woods generally loves his fellow man. When we keep close to nature, we can not go far wrong, for nature is an expression of God's thought and law.

But after we have learned about the great world, and her billion people groping in darkness, we must decide how we, individually, can best help them. God has given us each a talent, and we must find it and use it. He gave Mrs. H. B. Stowe a talent for story writing, and grandly did she use it in helping to set free three million slaves. What a pity that many people try to use their talent only for the money it may bring! But these people have low ideals of life and of God. They are to be pitied the same as the people who carve images out of wood and bow down to them.

Broad education is the essential, for if we know only a little of God's laws and God's people

(I mean mankind), and yet have enthusiasm, we become fanatics, and injure our cause. All fanatics are ignorant, even though they are college graduates. Broad education, in these times, is possible to every man or woman of normal mind, in this country. The press is the national educator, but we must not confine ourselves to one paper or kind of paper, and we must sift, sift, to get the gold.

JULIA C. COON.

Severed from the Vine

John 15: 4-6

SEVERED from the parent vine,
Though still 'round the branch may twine,
All the strength by which it grew
Can not build it up anew.

Day by day returns again
Smiling sun and fresh'ning rain;
But to heal they have no art:
It is severed from the heart.

All its leaves so green and fair,
With'ring, leave the brown branch bare,
And the fruit, so rich and sweet,
Comes no more our sight to greet.

This the story Jesus told
While he walked this earth of old:
"You the branches, I the vine;
I am yours, and you are mine.

"If with me you'll always stay,
Walking humbly all the way,
Fruit you'll have without alloy
In that future world of joy.

But and if you choose to stray
From the straight and narrow way,
You can have no hope benign
Severed from the Living Vine."

MRS. F. L. SMITH.

Prepare Now

DR. CLELAND B. McAFEE says: "A child riding with his mother on a railroad train noticed the porter lighting the lamps in the car in the middle of the day. 'Why does he do that?' he asked his mother. 'Wait a minute and you will see,' she answered. Presently, with no warning, the train dashed into a long, black tunnel, threading the mountain top. No time then for lighting the lamps, but great need for their light. In the dash and roar of our hurrying lives, some of us are too busy to enter the Word for its light. In the dark of the day that is coming to us all, what shall we do?"—W. G. Oglevee.

Our Country's Prosperity

MR. CHARLES H. TREAT, Treasurer of the United States, said in a recent address:—

The United States stands proudly to-day among the nations for its solvency and financial strength. Its reserve of \$243,000,000, in which the national banks are represented to the extent of \$153,000,000 constitutes a tremendous bulwark. We have to-day more than \$800,000,000 in gold in our treasury and subtreasuries. We are the largest holders of silver in the world, having \$68,500,000 of the grand total.

Since Washington's time our people have advanced in wealth from \$4.99 per capita until now the figures are \$33.68 per capita. We have three times as much in deposits as we have in note currency, there being now on deposit nine thousand millions. The products of the country amount to more than \$24,000,000,000 annually, and when you consider this, you will see the amount of currency necessary to conduct its business.

We are all glad for our country's unparalleled financial prosperity during the past few years, yet so quickly can prosperity flee, that the present condition gives one no assurance whatever for the future.

Scripture Enigma in "Instructor" Dated Nov. 27, 1906

THE enigma was correctly solved by—

R. R. Tichenor Ilone Bennett

Frank Bennett Lizzie Bennett

Nellie Saxton

Master Glenn Willhelm failed to answer the

sixth correctly; but his interest and earnestness in studying the enigmas and questions more than made up for this slight failure. His last letter read thus: "Here I come with the answers to the Scripture Enigma of Nov. 27, 1906. I was much pleased with it, and I don't care how many more come. Your interested reader, Glenn Willhelm." In every list Master Glenn's name has appeared. There is but one list that does not have the names of Miss Bessie Stanfield, Ilone, Frank, and Lizzie Bennett. Mr. Willie Herrell has nearly kept pace with the others.

Bible Questions from Oregon

THE list of twelve questions from Oregon was correctly answered by—

Elmer Anderson	Bessie Stanfield
Vesta Sammer	Ilone Bennett
Ruth Maxim	Leslie Read
Flora Maxim	Lizzie Bennett
Mary Moore	Frank Bennett

The Bible Problem has also been correctly solved by Alma Hill and Bessie Stanfield.

A number of persons have sent in lists of Bible questions that they have composed for the INSTRUCTOR readers. I am glad to receive these; but it may be several weeks, or even months, before there will be opportunity to use them. Some of the Junior Young People's Societies are using the Bible Readings by Miss Newcomer, so two or three of these must appear each month, and it is well, anyway, to allow a week or two after each list of questions appears in the INSTRUCTOR, so that all will have time to complete one list before another is printed.

Another Earnest Member of the Reading Circle

DEAR EDITOR: As I am a member of the Reading Circle, I thought I would send a report. The books that I have read this year are "The Ministry of Healing;" "Health, How to Find It; How to Keep It;" "Life of William Carey;" "Heralds of the Morning;" "Marvel of Nations;" "Testimonies for the Church, Vol. I;" "Addresses for the Young;" and the Bible. I have enjoyed the reading very much. I feel that I have also received great benefit from the reading, and surely understand much that I did not before. I am truly thankful to the Lord for such good books. The INSTRUCTOR also has been of great help to me. It is hard to tell which part I like the best. I enjoy it all from beginning to end. I extend to the INSTRUCTOR many good wishes for another year.

LELA WARNER.
Petaluma, California.

"Turn ye unto him from whom the children of Israel have deeply revolted." Isa. 31: 6.

Who Will Do As Well?

A MEMBER of the Reading Circle recently sent to the editor the following letter. It may not have been intended for publication; but I am sure the author will not object to our using it if others are inspired by his success. He writes:—

KIND EDITOR: Last year I had the privilege of belonging to the YOUTH'S INSTRUCTOR Reading Circle, and I read "Desire of Ages," "Christ's Object Lessons," "Ministry of Healing," and "Great Controversy," in connection with the Bible, and the good I received by doing this I can not estimate.

The INSTRUCTOR was always a welcome visitor, and another year I expect its pages to greet me as before. The following-named persons wish to join the Reading Circle for 1907:—

Capt. J. L. Johnson	H. Barto
Elder S. M. Cobb	Naomi Ziecher
W. L. Hilgert	Beatrice Anderson
W. P. Barto	Florence Hughes
D. M. Cobb	Maggie Spies
E. W. Culner	Frank Cobban
E. Smith	Mable Estell
L. W. Cobb	Maude Fisher

M. E. Cobb Mrs. S. M. Cobb
S. M. Cobb, Jr. E. H. Cobb
Mrs. Cobban Otto Kahn
I remain yours in the Master's work,
H. Z. COBB.



PRINCETON, INDIANA.

DEAR EDITOR: This is my first letter to the YOUTH'S INSTRUCTOR. I, with my papa, keep the Sabbath. I have two brothers and two sisters. I am nine years old. I go one mile to Sabbath-school. My papa went to the Isthmus of Panama to spread the gospel. I must close, hoping this will not crowd out any others.

FRANCES LIGHT.

MINNEWAUKON, N. D., Dec. 13, 1906.

DEAR EDITOR: This is my first letter to the INSTRUCTOR. I have been taking the INSTRUCTOR for about two years. I like the paper, and like to read its stories. I am eleven years old. I go to Sabbath-school. There are about eighteen members. I am trying to be a Christian girl. I was baptized June 23, 1906. I hope I shall meet you in heaven.

JESSIE PEARL GERNER.

DELTON, WIS., Nov. 28, 1906.

DEAR INSTRUCTOR: This is my first letter to you. I enjoy reading your letters and stories very much. I am thirteen years old. I have four brothers and one sister. Two of my brothers, my sister, and I attend school now, two miles from home. We get the YOUTH'S INSTRUCTOR every time we go to Sabbath-school. We have eight miles to go, and can not always attend. I think the lessons are very instructive. I like the Bible acrostics and Bible problems. I will send the answer to the Bible problem. I enjoyed looking for the answers. We have no church-school here, so we attend public school. Hoping that this will not crowd out any other letter, I will close with love to the editor and all the readers.

ETHEL MAY SIMONDS.

Since you can not attend Sabbath-school regularly, wouldn't it be a good plan, Miss Ethel, to have the INSTRUCTOR come to you direct? Think of it, when your papa is near by, so you can ask his opinion also.

CEDAR LAKE, MICH., Jan. 11, 1907.

DEAR EDITOR: I thought I would write you, as I have never written you before. For the last six years I have been trying to serve my Master and do what missionary work I could. I am now taking care of the sick.

Typhoid fever has visited us, and has taken away one sister. My mother, one sister, and one brother are still upon their beds, and I am sitting up with them.

The dear Lord has spared papa and me. Eight of our family have had the fever this winter. I have three sisters and three brothers living, and three sisters dead.

Our church at Cedar Lake has given us considerable help, as we are poor. We live three and three-fourths miles from the Cedar Lake Academy. I go there to school, but have not been able to go much this winter. My sisters and brothers attend the church-school there.

The INSTRUCTOR has visited our home through the church ever since we joined.

My sister who died and I were baptized a year ago last November by Elder S. M. Butler. I am studying to become a church-school teacher. I am now nineteen, and expect soon to enter the Lord's work.

I am very thankful for what the Lord has done for me, and I ask an interest in the prayers of all the readers of the INSTRUCTOR that I may be found at my post of duty when Jesus calls.

ADA E. FRASE.

You have our sincerest sympathy, Miss Ada; and we wish you much help and blessing from the Great Physician during this time of affliction. We hope, if it is our Father's will, the rest of your family may be spared to you. In less than one short month my own father, mother, oldest brother, and sister were laid in the grave by the typhoid fever; so I know it is a fateful disease when once it enters a home.

THE INTERMEDIATE LESSON

VIII—The Tenth Is the Lord's

(February 23)

MEMORY VERSE: "Honor the Lord with thy substance, and with the first-fruits of all thine increase." Prov. 3:9.

REVIEW.—If we would be saved, we must —. We should take — as our example. Jesus was baptized in — by —. As he came out of the water, he saw — and heard —. Philip baptized — by —. Baptism shows —. Jesus gave the ordinance of — just before he was crucified. He said his disciples ought to —. He gave us — as a memorial of his death. By taking the Lord's supper we show —.

Questions

1. To whom does the earth belong? What besides the earth belongs to the Lord? Ps. 24:1.
2. Who owns the beasts in the forest? To whom do the cattle belong? Ps. 50:10.
3. Who knows all the fowls of the mountain? Who owns the wild animals? Verse 11.
4. To whom does the silver and gold belong? Haggai 2:8.
5. How much of what we possess does the Lord claim as his? Lev. 27:30. Then how much does he give us to use as our own?
6. How much of our time is his? How many days has he given in which to do our own work? What does he say of both the tithe and the Sabbath? To whom do the tithe and the Sabbath belong?
7. To whom does the Lord give the tithe? Why did he give it to them? Num. 18:21.
8. Were the Levites to pay a tithe? Verse 26.
9. What sin does the Lord say his people have committed? From whom have they stolen? Mal. 3:8.
10. Why did the Lord curse them? Verse 9.
11. In what way does he ask them to prove him? What does he tell them to bring? Where are they to bring their tithes and gifts? How much does he say they should bring? When this is done, what will he do? Verse 10.
12. What promise does he give? Verse 11.
13. What was the result when the people brought their tithes to the Lord? 2 Chron. 31:10.
14. Does it make people poor to give God his share of what he gives them? Prov. 3:9, 10.

Lesson Story

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein."

The Lord says, "For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine."

The precious things hidden in the earth belong to God, for he says: "The silver is mine, and the gold is mine, saith the Lord of hosts."

The Lord asks us to give him one tenth of all that he gives us. It belongs to him, and we have no more right to use it that we have to take that which belongs to other people for our own use. "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is *holy* unto the Lord."

The Lord gives his share of what he gives us to those who devote their lives to his work. These were the Levites in ancient time, so he says: "And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation. . . . Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the Lord, even a tenth part of the tithe."

But the children of Israel kept the Lord's part of what he gave them, and so he said to them, and to all who do as they did: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts."

"Honor the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

THE YOUTH'S LESSON

VIII—The Third and Last Part of the Great Decree

(February 23)

LESSON SCRIPTURE: Ezra 7.

MEMORY VERSE: "For Ezra had prepared his heart to seek the law of the Lord; and to do it, and to teach in Israel statutes and judgments." Ezra 7:10.

Questions

1. What king had come to the throne of Persia? Ezra 7:1.
2. Who went up to Jerusalem at this time? What is said of Ezra? Verse 6.
3. Who accompanied him? Verse 7.
4. When did he leave Babylon? How long did it take to reach Jerusalem? Verses 8, 9.
5. What was the purpose of Ezra in going to Jerusalem? Verse 10.
6. Who gave a decree to Ezra permitting the children of Israel to return to Jerusalem with him? Verses 11-13.
7. In what year of his reign was this decree given? Verses 7-11. What period of time intervened between this decree and that of Cyrus? Compare Ezra 1:1 with 7:7-11; note 1.
8. What was the first provision in the decree? Verse 13. What reason did the king give for doing this? Verse 14.
9. Who first gave permission for the children of Israel to go to Jerusalem? Ezra 1:3, 4.
10. When Ezra's party went, what were they to carry with them? Ezra 7:15, 16.
11. What were they to do with the money? Verses 17, 18.
12. What besides money was given them? Verse 19.
13. If sufficient money were not supplied, where were they to secure more? Verse 20.
14. How did the king show his confidence in Ezra? Verses 21, 22.
15. Whose command was Artaxerxes trying to carry out? Verse 23.
16. How were those connected with the temple service to be treated? Verse 24.
17. How much power did Artaxerxes rest in this new government? Verse 26.

Note

The first of the commandment was given in the first year of Cyrus. Cyrus reigned seven years, his son Cambyses seven and one-half years, Smerdis the Impostor half a year, Darius Hystaspes thirty-six years, Xerxes twenty-seven years, and the last of the decree was given in the seventh year of Artaxerxes, making seventy-nine years. It took seventy-nine years for man to carry out the command of God; but there came a time when God could wait no longer. It might have come before.



ISSUED TUESDAYS BY THE

REVIEW AND HERALD PUBLISHING ASSN.

TAKOMA PARK STATION, WASHINGTON, D. C.

FANNIE DICKERSON CHASE - - - EDITOR

Subscription Rates

YEARLY SUBSCRIPTION	- - - - -	\$.75
SIX MONTHS	- - - - -	.40
THREE MONTHS	- - - - -	.20
TO FOREIGN COUNTRIES	- - - - -	1.25
CLUB RATES		
5 to 9 copies to one address, each	- - - - -	\$.55
10 to 100 " " " "	- - - - -	.50
100 or more " " " "	- - - - -	.45

Entered as second-class matter, August 14, 1903, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.

The Kingston Earthquake

WITHIN the last nine months three great cities have been almost entirely destroyed by earthquakes and the resulting fires. About one year and a half ago, eighteen villages in Calabria, Italy, were thus destroyed, thousands of lives being sacrificed. A "few months later the earth heaved in Ecuador, a monster tidal wave devastated the city of Esmeralda, and four small islands off Port Limones sank out of sight. Close upon the heels of this shake up came the earthquake in the island of Formosa, which levied its toll of thousands of human lives. Then, with little interval between, the great cities of San Francisco and Valparaiso were razed to the ground by seismic convulsions. Stockholm has since been gently rocked by an earthquake, and the instruments have recorded a submarine shock that for violence has surpassed all others, so far as the registries of instruments go."

Then on the fourteenth of January, at half-past three in the afternoon, came the Kingston shock, which destroyed the business part of the city, and left hardly a building within the city limits in a sound condition. Within a radius of twenty-five miles the shock was severe. The harbor has been deepened, and the water front seems to be slipping into the sea. Kingston's neighboring city, Port Royal, was submerged long ago; so naturally there is considerable fear lest a like fate befall the already stricken city. Subsides, or sinking of the earth, have frequently followed earthquakes. It was so at Lisbon. Many thousands of persons had taken refuge on a new quay built entirely of marble. A large number of boats and small vessels filled with people were anchored near it. These in a moment of time were all swallowed up as in a whirlpool. Now the water at that place seems almost unfathomable. In one of the Calabrian earthquakes the ground over a vast area sank to such a degree that hundreds of small lakes and morasses were formed. Sometimes, however, the land seems to be lifted. This has always been true of the west coast of South America. Since the Valparaiso earthquake last August, the coast in some places has been lifted as much as twelve feet.

The West Indian Union Conference council was in session in Kingston at the time of the earthquake. There were delegates from the various conferences in this union, which embraces the British Guiana, East and West Caribbean, South Caribbean, and the Jamaica Conferences, also the Central American and Cuban Missions, and the islands of Hayti and Porto Rico. Elder Tanner, the delegate from Hayti, had not arrived. The American delegates were Elders Evans, Farnsworth, and Warren. Mr. C. B. Hughes and his wife, from Keene, Tex., were also in attendance.

The evening before the earthquake, Sunday, Elder Warren gave a very impressive discourse to an audience of nearly a thousand persons.

Thinking that the business of the day could be dispatched with greater effect in the country, it was decided that most of the delegates should take the early Monday morning train and go out to the school site, spending the day there. They reached the place at an early hour, and began work immediately. They were in a frame building set on posts when the shock came. Brother Wellman, who was there at the time, said that "the building was shaken just as an angry woman would shake a three-year-old child if she shook it as vigorously as she could." The building was vacated very quickly, and no one was injured. On looking about to see what damage had been done in the neighborhood, it was observed that a large stone church which stood on the property adjoining the school land was completely destroyed while the building in which our people were convened was but slightly damaged.

The delegates returned to Kingston on the five o'clock train. Several long tunnels, in which thousands of tons of rock had been piled up on the track, had to be cleared before the train could pass through; but as it neared the city, the smoky, fiery pall covering Kingston told the tale of horror that had come to the beautiful city since they had left it in the morning.

Our own people, about one hundred and fifty, were holding a service in the Kingston church at the time of the shock. Elder Strickland was in charge of the meeting, and a hymn was being sung. As the building began to shake, the congregation rose, and were about to attempt to make their escape when Elder Strickland stepped to the door and motioned to the people to keep their places and continue singing. They did so, and although some were bruised and injured by falling debris, no life was lost; whereas, if they had attempted to make a hasty exit, doubtless many lives would have been sacrificed.

The church was made unfit for services, and the large hall they had used for the evening meetings was totally destroyed; so there was no place for the delegates to meet except in the yard of one of our brethren. While having a service here one day, they were disturbed by some natives who threw bricks and debris into the crowd. This was occasioned by some of our native brethren remonstrating with some negroes who were looting a liquor shop. One of our brethren jumped over the fence and started for the police headquarters. He was pursued by men throwing bricks, but he escaped being hit, and succeeded in his endeavor to secure aid, for a force of thirty officers soon surrounded the yard and dispersed the mob.

But the services held under such conditions were so unsatisfactory, and the accommodations so exceedingly limited, that it was decided to dismiss the conference as soon as some of the most important business could be attended to.

Men, women, and children slept on the race-course grounds, on dirty wharves, on boxes, tables, or anything that would offer the least protection. Scarcely any food could be obtained. When the United States vessel, the "Whipple," came steaming into the harbor, one grand cheer went up alike from Americans, Germans, English, and natives. All were exceedingly grateful for the help now promised. The next morning other United States vessels came into port, and did much to relieve the immediate needs of the people. They were anxious and ready to do much more, but the English governor of the island sent word to Admiral Davis that no further assistance from the Americans was needed. The United States vessels were withdrawn, much to the regret of the Americans, who were the chief sufferers in the want occasioned by the disaster.

Four of our people lost their lives, others suf-

fered injuries; but all were calm and courageous throughout the terrible catastrophe.

From eight to ten hundred persons perished, and many more are dying from lack of proper surgical and medical aid, and from the privations necessitated by the experience through which the city passed.

It is said that the courage of the people of Kingston can hardly be daunted, for thrice the city has been "swept by fire, thrice laid waste by hurricanes, and thrice shattered by earthquakes of extreme severity," and yet a fairer city has always arisen from the ruins. But soon it, with the whole world, will be caught in an awful holocaust, after which there can be no rebuilding. All things earthly will be at an end. Now is our time of preparation. Let us arouse and do our part to warn the world of the coming of the end.

Answers to Correspondents

Will you give some suggestions in regard to the proper way of introducing one person to another?

In introducing a gentleman to a lady one may say, "Mrs. A, allow me to introduce Mr. B; Mr. B, Mrs. A;" or, "Mrs. A, permit me to present Mr. B; Mr. B, Mrs. A," being sure that the names are distinctly pronounced. If either person does not understand the name, let him ask it at once, a simple, "I beg pardon, I did not understand the name," saving much future annoyance.

In introducing two ladies, the same form may be used, or one may say, "Mrs. Y, this is my friend Mrs. Z; Mrs. Z, Mrs. Y;" or, "Mrs. Y, I believe you have never met Mrs. Z; Mrs. Z, Mrs. Y."

In introducing a stranger, it is always well to make some little explanatory remark that may be used as a stepping-stone toward beginning a conversation, thus: "Miss S, allow me to present Mr. T, who is just back from Africa; Mr. T, Miss S."

Should one offer to shake hands with the one introduced?

The usual recognition of an introduction is by a formal bow. Hand-shaking is not nearly so common as it once was, though gentlemen, when introduced to one another, usually shake hands; but a gentleman introduced to a lady never offers his hand unless she first extends her own. A hostess receiving in her own parlors is at liberty, if she wishes, to extend her hand to all comers, and those whom she receives in the house for the first time are usually accorded this hearty greeting.

I have given you the approved custom of the world in answer to this question. Hand-shaking is more common among our own people. Our truth creates a friendly feeling on the part of one for every other of the same belief, or it should at least; and we are accustomed to resort to a hearty hand-shake as a means of expressing this feeling of genuine fellowship one for another. While this may be laudable in itself, it would save embarrassment and be more in keeping with good form if one would remember on meeting a person not of our faith that custom demands and expects a more formal recognition. Especially is it imperative that a gentleman should not take the initiative in shaking hands with a lady.

At a social gathering is it expected that each guest is to be presented to every other?

"Introductions at evening parties are, fortunately, very much out of date, unless there should be so many strangers present as to threaten overwhelming the entire party in speechless gloom. Occasionally in the country some old-fashioned hosts persist in handing each newcomer around the room like refreshments for an introduction to each one present."