

THE YOUTH'S INSTRUCTOR

REMEMBER NOW, O THY CREATOR, IN THE DAYS OF THY YOUTH.

Vol. LV

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No. 10



Evening Prayer

In the quiet, peaceful evening,
Ere our heads the pillows press,
Kneel we humbly to "our Father,"
Asking him to keep and bless,
Asking pity and forgiveness
For the errors of to-day,
And that he will keep our footsteps
From the paths that lead astray.

As our tired heads press the pillow,
Close we clasp the Saviour's hand,
Praying that his love may lead us
Till we reach the dear home land,
And whatever may betide us,
Wheresoe'er our lot may be,
May the Saviour walk beside us,
As we cross life's troubled sea.

May we be by Christ attended,
Strength for every day be given,
Till the stormy voyage is ended,
And we reach our home in heaven,
And within his gentle keeping,
Safe we rest from every harm,
For we're resting, e'en while sleeping,
On the "everlasting arms."

L. D. SANTEE.

A Man and a Gun

As I was meditating not long ago, my mind was impressed with a peculiar illustration: How very like a gun is a man.

The owner of a gun takes it up, wishing to use it, but he discovers that the muzzle is crammed full of rubbish and broken nails and scraps of iron. He removes these obstructions, cleans the weapon inside and out, and oils it. Then he puts in a charge of powder and ammunition suited to his purpose, and when he is all ready to shoot, he cocks it, places a percussion cap over the nipple, takes aim, and pulls the trigger. The successful use of a gun depends on three things: it must be in good condition, as far as its working parts are concerned; it must be properly loaded; and it must be correctly aimed and fired.

As originally proposed, we will let this gun represent a man. Let the barrel represent his character, let the bore represent his capabilities, and the caliber his capacity. Let us call the trigger-hammer faith; the percussion cap, love; the powder charge, the power of the Spirit; and the ammunition, the message of truth. Personal interest in the truth is the packing which holds the ammunition in its place.

The Owner of the man takes him up, intending to use him; but he finds the man's capabilities put to a wrong use, and his character clogged with sin and prejudice. The removal of these things and the cleaning of character, inside and out, is conversion. The oiling is consecration.

All this work is for a purpose: the gun is to be used, so is the man. The load is placed, the cap is set in position, all is in readiness; the man is prepared for service. But without the united action of divinity and humanity nothing can be

accomplished, and the trigger, faith, forms the connection. As the impulse given the trigger ignites the cap, causing the powder to explode, so faith "worketh by love," laying hold of the power of the Holy Spirit to send the message of truth to hearts that may receive it. A gun needs often to be cleaned and oiled; and so the messengers must be continually coming to Christ for a fresh application of the cleansing blood and a renewal of the consecration of their capabilities to his service.

It may be that after the gun has been oiled, loaded, and cocked, the owner discovers that it has no trigger. Sometimes we see individuals, seeming to have the truth and sufficient of the love of Christ to desire that others may receive the message also, who yet have absolutely no faith in God's ability to use *them* in his service. O the uselessness of a man who has no faith! "Without faith it is impossible to please Him."

Again: a wet nipple may dampen the percussion so that it fails to ignite, or a little water in the barrel of the gun may spoil the powder by wetting it. How often a little self-love quenches our love for souls just when God wants to use us, and the hammer falls with a powerless click on the wet cap. How easily a few drops of self-trust can wholly neutralize, for the time being, the power of God's Spirit in our lives. The wet powder may dry out in the gun, and so may the percussion. Even so, self-love and self-trust must be put away before we are fit to become ambassadors for Christ. But the Lord never loads a man with a message for others without backing it up with plenty of spiritual powder. If the message lacks power, it is the messenger's fault.

Many guns there seem to be which contain no ammunition. I have seen men in the pulpit, seeming to have a love for souls and faith to believe that they could help them, who yet had no definite, positive message to bear. The truth must be given in a form as concrete as lead balls if it is to take effect. Messengers without a message are of no more use to God than a regiment of soldiers with toy pistols would be to a nation in time of war; they are even more useless, for the great spiritual enemy may not be deceived by outward appearances. The only remedy for this condition is for the worker to first receive the message himself, and that interest which retains it. Then he can give it to others. God is waiting to load these empty guns with ammunition just suited to the work he wants them for, and to the caliber of the man.

Sometimes a gun appears in perfect condition and discharges all right, but always misses the mark. On examination it is found that the barrel has a little bend in it. O how surely will unchristian traits, cultivated and hereditary, make fruitless every worthy effort of a man who, without these traits, might be a power in the work of God! A warped character,—how may it be changed and made true? This is the hardest work that God has to do for man. Often these crooked characters must be heated in the fiery forge of trial and affliction before they can be straightened; and then they must be all tem-

pered over. Much grace is required to endure this process, but the Owner and Maker is the one who does the repairing, and he knows just how much heat and tempering is necessary to fit his instrument for service. It is never God's fault if our message does not find the mark; his aim is true.

Outward appearances are no evidence of real worth: an old rusty-looking firearm may be worth twenty times as much as a brand-new silver-plated one with a crooked barrel or a broken hammer. Of all the defects we have noticed, those three which appear worst are the original condition with the clogged muzzle, the triggerless gun, and the one with a bent barrel. Yet the owner may remedy these conditions.

There is, however, one condition, worse than any of these, in man, which finds no comparison in either the mechanism or the use of a gun. After a man is all prepared to give God's message and the great Marksman has his finger on the trigger, that man may refuse to be used, and he will be laid aside. The power of choice is the prerogative of humanity. Only those who willingly yield themselves will be used; those who will not will fall into decay, and in time, be lost.

The gun which refuses to do service is unloaded, and the first thing removed is the packing. Brother, do you wonder why your interest in the cause is less than it was a few years ago? Those slighted calls for personal effort and sacrifice, that little shifting of responsibility,—can it be that these are to blame for this lack of interest? Yes, it must be so. O, I beseech you, to-day give yourself anew into the hands of your Owner, lest you lose the message, and in the end be found unworthy of a place in the armory of God. "To-day if ye will hear his voice, harden not your hearts."

ARCHER WRIGHT.

One Talent

A BEAUTIFUL and unusual landscape meets the eye from my window; for every tree and shrub and blade of grass has an icy covering which gives it a silvery whiteness almost dazzling in the sunshine, and the thought occurs to me that were several writers to undertake to give a full and truthful description of the scene in their own words, no two of their productions would be quite alike.

This is because each one will have put his own thoughts into his work, thus revealing the gift of individuality which the Author of our varied minds has given.

This leads us all to the thought of our own responsibility in the gift of life, and that there will be no excuse to offer because we can not do just as some one else does, or even just as we want to do, but rather that we should cultivate to the greatest possible degree our own peculiar gift with full consecration to the Giver.

To every man God has given his work. In the parable, the one-talented man was the one condemned, not because he had but one talent, O, no, since that was all that was given him, but because of his failure to use and increase that which he had.

In the place of shifting our responsibility upon some one more richly endowed than we are, we should work according to our ability.

"If we go to the Source of all strength with our hands of faith outstretched to receive, we shall be sustained in our work, even under the most forbidding circumstances, and shall be enabled to give to others the bread of life."

In this way we become the minister of Him who went about doing good, and show the love of God to a fallen world.

"The dear Lord's best interpreters
Are humble human souls;
The gospel of a life like his
Is more than books or scrolls.

"From scheme and creed the light goes out,
The saintly fact survives;
The blessed Master none can doubt
Revealed in holy lives."

MRS. E. M. HARRIS.



"Fear God, and Give Glory to Him"—
No. 4

WITH these words opens the message of the first of the three angels spoken of in the fourteenth chapter of Revelation. They are not whispered in some small, dark corner of the earth, but with a loud voice are spoken to every nation, kindred, tongue, and people. And what are the words?—"Fear God, and give glory to him." This is not the fear of alarm; it is not the fear that overtakes the criminal when discovered; it is not the fear that strikes terror at last to the wicked, nor that which demons know. They believe and tremble. The perfect love of God casteth out all such fear. 1 John 4:18.

What, then, is this message? The word "fear" has also this meaning, to adore, to venerate. It is a call to love, to serve, to obey God, to reverence his holy will. In the former sense there is but one thing in all the world for a Christian to fear, and that is to displease his Maker. In every path of duty the Creator of heaven and earth bids us "stand like the brave." When the armies of Pharaoh, the mountains, and the Red Sea had cut off every apparent way of escape from the host of Israel, those cheering words of Moses, "Fear ye not, stand still, and see the salvation of the Lord," were truly a heaven-sent message. Many other examples might be given from the lives of such godly heroes as Daniel, David, Paul, and Luther. They knew—and we may each know—that "there is no want to them that fear him."

Although given in so startling a manner, the message to fear God is not a new requirement. In his parting exhortation to Israel, Moses, their noble leader of forty years' service, used the following language: "What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul?" The wise man also sums up Christian life in the words: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man."

But some one asks, "What is the necessity for such a message at the present time?" The answer is that very few even of those who profess to love God actually fear him. "There is no fear of God before their eyes." Rom. 3:18. It must be spoken loudly, for the eyes and ears of this world are not quick to detect the messages from heaven.

In many ways the Lord has been seeking for six thousand years to teach the people of this

globe that "the fear of the Lord is the beginning of wisdom." But in their pride men have seemed to take delight in building up a system of science and philosophy that would leave out the Creator, and would place man himself as the highest, greatest, and noblest being in the universe. We find that the apostle Paul and others labored hard to correct these false ideas that the Greek philosophers had been scattering broadcast.

Men of God in all the ages have had fierce battles to fight with "science falsely so called," but the world had never heard such daring blasphemy from a nation as was spoken by France a little over a century ago. Among the many terrible things that were uttered, the statement was made that the fear of God, instead of being the beginning of wisdom, was the "beginning of folly." Such ideas are akin to the wine cup. As they drank in the doctrines of infidelity, they went fairly wild; law and order were thrust aside; the worst crimes were committed; no one's life was safe; and history records it as "The Reign of Terror."

In setting aside the fear of God, the world is fast becoming another France. We are living amid a mad rush for wealth, and a dizzy round of pleasure. God will not, can not permit things to continue in their present course much longer.

But there is another reason why our loving Father sends us this message just now. As the great reason why he bids us fear God, the angel adds, "For the hour of his judgment is come." Dear young readers, this is something of tremendous importance to each of you. Ask yourselves the questions seriously, "Do you really fear God? Do you fear to displease him more than aught else?"

Each morning we should pledge our life's best service to God. Each evening we may have the assurance that the day's work has been accepted of heaven. Then whether we wake or sleep, we live in that blessed condition so beautifully pictured in the lines of Bryant:—

"So live, that when thy summons comes to join
The innumerable caravan that moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
Thou go not like the quarry-slave at night
Scourged to his dungeon; but, sustained and
soothed
By an unfaltering trust, approach thy grave,
Like one that draws the drapery of his couch
Around him, and lies down to pleasant dreams."
R. F. COTTRELL.

The Book of Ezra—No. 5

THE whole book of Ezra is a record of the conflict between the powers of light and of darkness. The angel of the Lord stood by Darius the Mede to guide him (Dan. 11:1), but Darius was ruled by his leading men. He had no independence of character. Although he knew that Daniel was an innocent man, he allowed him to be cast into the den of lions simply because some of his leading men desired it. Dan. 6:1-24. A king with no more strength of character than that would hardly issue a decree to release a whole nation of captives. Daniel was daily pleading with the Lord for the deliverance of his people. Dan. 9:1-19; 10:1-21.

The Lord put Darius the Mede aside, and placed Cyrus on the throne; Cyrus was a man who would manage his committee instead of being under their power as Darius had been.

In the first year of the reign of Cyrus, he issued a decree giving every Jew liberty to return to Jerusalem. God was guiding and answering Daniel's prayers; but God's people failed to respond, and Satan took advantage of their condition, and placed the dissolute Cambyses on the throne. Some historians say he was never sober. He is styled in history as "Cambyses the Madman." During his reign, Satan tried to hinder the work at Jerusalem, and the enemies of the work wrote to Cambyses, trying to induce him to use his power to stop the work, but Cambyses

was so occupied by his dissolute life that the letter remained unnoticed. Ezra 4:4-6.

Satan now made a master stroke and removed Cambyses, and placed Smerdis the Impostor on the throne. He was worse than dissolute, he was unprincipled. Where were the praying men of Israel that could break the power of the enemy by their faith and prayers? Daniel and his fellows had passed away; and when Satan instigated the Samaritans to write a letter to Smerdis misrepresenting the work at Jerusalem, there was no power to withstand the powers of evil, and Smerdis (Artaxerxes) commanded that the work be stopped, and the Jews were made to cease by force and power. Ezra 4:7-24.

Satan doubtless thought he had now triumphed over the work of the Lord; but when the Jews realized that the work was really stopped by a decree of the king, they began to seek God, and

true to his divine nature, he was entreated of them, and sent them two prophets to instruct them. He also removed Smerdis, and placed an honorable king upon the throne.

Darius Hystaspes was a man susceptible of divine influences, and when a letter was sent to him in regard to the work being done in Jerusalem, he searched the records and found Cyrus's decree, which he caused to be republished. Ezra 5:1-17; 6:1-12.

Who can fail to see the hand of the Lord in all this? but after the temple was built, we hear no more of Joshua and Zerubbabel. We can

naturally suppose that they were laid to rest in the years that followed. Whenever there were strong men that sought the Lord, the cause of God triumphed; but when the holy men of God were laid to rest, and there were few to carry the burden of the work upon their hearts continually, then the powers of darkness triumphed.

When Darius Hystaspes finished his reign, there was not sufficient faith in Israel to give victory, and Xerxes, a profligate king, ruled. His reign is stained with the record of the cruel decree of Haman (Esther 3:1-15); but the earnest prayers of Mordecai and other faithful souls again broke the powers of darkness, and Artaxerxes Longimanus, a man who could be influenced by heaven, came to the throne and completed the work of issuing the wonderful decree for the rebuilding of Jerusalem. Ezra 6:14.

MRS. S. N. HASKELL.

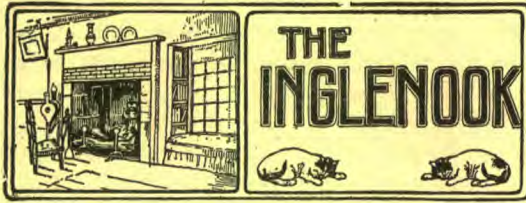
Darius	36 yrs	3rd Decree
Cyrus	7 yrs	1st Decree
Cambyses	7 yrs	2nd Decree
Darius Hystaspes	36 yrs	3rd Decree
Xerxes	21 yrs	4th Decree
Artaxerxes	41 yrs	5th Decree

Book of Ezra The Scribe
Haggai
Zechariah
Esther
Nehemiah



Starting Pleasant

BEGINNING over again is always harder than beginning right. God lays upon every one of his children the duty of being sunny and joyous; a day begun in that spirit, therefore, is a day begun right; and a day begun in any other spirit will have to be begun over again, or it will be a failure. Some one gives this sound advice: "Be pleasant every morning until ten o'clock; the rest of the day will take care of itself." Gloom and joylessness are disloyalty to our Saviour. This is only another way of saying, "Begin the day with Christ, and the whole day will go easier."—S. S. Times.



The Tower of Silence

It is estimated that in India there are about one hundred thousand Parsees. They are among the most intelligent class, if not the most intelligent, of the Indian population, bigoted, and hard to reach with Christianity.

About eighty-four per cent of the entire Parsee population live in Bombay. While in this city recently, I visited the place where their dead are taken. They neither bury nor cremate their dead. They have towers, on the top of which the body of the dead person is laid, and the flesh is devoured by large and ravenous vultures. There are five of these towers for general use, one of which is used for those who commit suicide; and another is for children. There are also private towers, which are owned or built by wealthy men for their own family, much the same as a family owns a plot of land in a cemetery.

Near the towers is a temple, in which a priest is constantly found, day and night. Here a service is held by the priest when a corpse is brought to the towers. At the close of the service it is taken by those especially appointed for the purpose, and placed on the iron framework within the top of one of these towers. The friends and relatives of the deceased are never permitted to go up on the top of any tower. The only persons who ever go up are the bearers of the body.

Large vultures in considerable number are constantly sitting on the top of these towers, watching for a body to be placed there, and we were informed that within ten minutes after the body is laid there, it is entirely devoured, only the skeleton remaining. The skeleton falls down into the center of the tower, where it is covered with lime. This, mingled with the rain which falls, completely reduces the bones to dust. The water flows out through filters, so that all danger of disease is obviated.

Though we were not permitted to go near the towers, appropriately called the "Towers of Silence," we were shown by the attendant a model of them in one of the buildings. About one hundred funerals are held each month, or about an average of three a day.

Just before we entered the place, a body had been devoured, and the vultures were seen on the towers waiting for another meal of human flesh. The accompanying cut, though not a good one, will give some idea of one of these towers. The vultures can be seen sitting on the top.

But this is a gruesome subject. Details are harrowing. I was glad to leave this dreadful place. The burial of the dead is sad and distressing at best, but somehow this seemed to the writer the most revolting of all. I felt to thank the Lord anew that the coming of the Life-giver draws near, when the reign of death will be forever in the past. G. B. THOMPSON.

Many Weird and Historic Features Near Jamestown Exposition Site

INDENTING the shore of the Chesapeake, between Cape Henry and the spot where the Jamestown Tercentennial Exposition is to be held, by Hampton Roads, is Lynnhaven Bay, famous not only for its oysters, but also for the many ghostly tales that are told of it. Chief among these are the stories of the sunken graveyard; of Grace Sherwood, witch; and of the Pirate Blackbeard's treasure long supposed to be buried in the vicinity of Lynnhaven Bay.

The sunken graveyard was originally the property of the old parish church, which stood on Church Point, but which has long since been dismantled, and of which no stick or stone remains. At the time the church stood there, the graveyard was high and dry above the bay. It was next to the sea, however, and while no man can say whether the ground sank, or the sea rose, it is supposed that the soil, being soft, gradually sank as the water worked in underneath. Until a few years ago tall persons could wade out to the spot where the ridges of the graves could be felt underfoot, and the tombstones observed. One investigator of the sunken graveyard, by feeling a tombstone with his hand, found the name cut on it to be that of Pallet, formerly a well-known family in Princess Anne County.

A short distance inland are the few bricks remaining of what was once the old Donation church, so called because of the fact that a farm in the neighborhood was given to the church for the purpose of educating eight children.

In the vicinity of the site of the Donation church is a large mound long supposed to have been thrown up there by the Indians. Its origin is still involved in mystery, but old settlers, recalling the fact that the adjacent waters were long the haunt of the notorious buccaneer, Blackbeard, declare that the mound is the sole surviving relic of that pirate chieftain's stronghold. It is said that that bloodthirsty corsair, with his gang



A TOWER OF SILENCE

of sea robbers, buried treasure there by the wheelbarrow load, and that as often as they made a good haul, they would turn to the sandy shore, just inside Cape Henry, and bury their plunder.

Curious visitors to this neighborhood are often puzzled at the name Witch's Duck, which distinguishes one of the small inlets of the bay. It was in this inlet that Grace Sherwood, charged with being a witch, was ducked in 1706 after being tried on the complaint of Luke Hill and his wife. She was afterward tried and confined in jail on the charge of being a witch.

Lynnhaven Bay gets its name from a supposed resemblance to the Ouse near Lynn Regis, or King's Lynn, in Norfolk County, England.

The Red Man Eloquent

[Speech delivered in 1842 by the Head Mingo of the Choctaws east of the Mississippi, when the federal government was forcing the tribe westward.]

BROTHER, we have heard you talk as from the lips of our father, the great White Chief at Washington, and my people have called upon me to speak to you. The red man has no books, and when he wishes to make known his views, like his father before him, he speaks from his mouth. When he speaks, he knows what he says; the Great Spirit hears him. Writing is the invention of the pale faces; it gave birth to error and to feuds. The Great Spirit talks,—we see him in thunder, in the rushing winds and mighty waters,—but he never writes.

Brother, when you were young, we were

strong; we fought by your side; but our arms are broken. You have grown large. My people have become small.

Brother, my voice is weak, you can scarcely hear me; it is not the shout of a warrior, but the wail of an infant. I have lost it in mourning over the misfortunes of my people. These are their graves, and in those aged pines you hear the ghosts of the departed. Their ashes are here, and we have been left to protect them. Our warriors are nearly all gone to the far country west; but here are our dead. Shall we go too, and give their bones to the wolves?

Brother, two sleeps have passed since we heard you talk. We have thought upon it. You ask us to leave our country, and tell us it is our father's wish. We would not desire to displease our father. We respect him, and you his child. But the Choctaw always thinks. We want time to answer.

Brother, our hearts are full. Twelve winters ago our chief sold our country. Every warrior that you see here was opposed to the treaty. If the dead could have been counted, it could never have been made; but alas! they could not be seen or heard. Their tears came in the rain-drops and their voices in the wailing wind; but the pale face knew it not, and our land was taken away.

Brother, we do not now complain. The Choctaw suffers, but he never weeps. You have the strong arm, and we can not resist. But the pale face worships the Great Spirit. So does the red man. The Great Spirit loves truth. When you took our country, you promised us land. There is your promise in the book. Twelve times have the trees dropped their leaves, and yet we have received no land.—*The News.*

"IN Weymouth, England, the oratorio of 'The Messiah' was given by a graphophone before an audience of one thousand people, and was pronounced a success."

THE value of the trade of the United States during 1906 with its non-contiguous territories, Porto Rico, Alaska, Hawaii, the Philippines, etc., amounted to \$131,000,000.

"Two of the greatest pedestrians in Washington are Associate Justices Harlan and White. They walk every day from the Capitol to their homes, a distance of nearly five miles."

"A LITTLE girl was once punished for doing wrong, when she said, 'O, those commandments do break awfully easy!' And it is true that it is very easy to sin. This is the reason we should ask Jesus every morning to keep us from sinning through the day."

THE Japan government is considering the offer of the San Francisco school board to establish separate schools for Japanese, where they will not have to associate with Chinese children, and where they will be afforded better instruction in English than could be given them in the regular public schools.

THE Salvation Army, at the suggestion of the London *Daily Express*, has organized an anti-suicide bureau. Colonel Unsworth is in charge of this bureau, and it is claimed that one hundred and ninety-four lives were saved from a suicide's fate during the first week of the bureau's operation. Persons having intents upon their own lives, are often glad of a chance to communicate the fact to some one before committing the crime. The colonel visits those from whom he hears, learns the cause of their discouragement, and then seeks to render them practical aid by putting them in a way to overcome that which has been a source of discouragement.



Lesson for the Young People's Society Program

OPENING EXERCISES.

BIBLE TOPIC: Education.

BOOK STUDY: "Ministry of Healing," pages 125-136.

Bible Reading

What is the foundation of all knowledge? Ps. 111: 10; Job 28: 28; Prov. 1: 7, margin.

What is the true source of knowledge? Prov. 2: 6; Jer. 8: 9.

What exhortation is given to study? 2 Tim. 2: 15; John 5: 39.

How diligent should we be in searching for knowledge? Prov. 2: 1-5.

How should we read the Scriptures? Neh. 8: 8.

What worthy example of searching the Scriptures is left for us? Acts 17: 10-12.

Book Study

NEED OF EDUCATION IN HEALTH PRINCIPLES:—

What can you say concerning the need of education in health principles? Page 125, paragraphs 2, 3.

Why do many transgress the laws of health? Page 126, paragraph 1.

USE OF DRUGS:—

What practise is laying the foundation for disease? Page 126, paragraph 2.

What do people need to be taught? Paragraph 3.

What have many brought upon themselves by using drugs? Paragraph 4.

NATURAL REMEDIES:—

What are the true remedies? Page 127, paragraphs 2, 3.

PRESERVATION OF HEALTH:—

What is every person's duty? Page 128, paragraphs 1, 2.

BASIS OF REFORM:—

On what does reform depend? Page 129, paragraph 4.

What can you say of the body? Page 130, paragraphs 1, 2.

TEACHING IN THE HOME:—

Where is instruction especially needed? Page 131, paragraph 3.

What is the responsibility of parents? Paragraph 4.

Notes

The following quotations are from "Christian Temperance:—

"There is real common sense in health reform. People can not all eat the same thing."

"Narrow ideas, an overstraining of small points, have been a great injury to the cause of hygiene."

"Never should a morsel of food pass the lips between meals."

"If your time to eat is limited, do not bolt your food, but eat less, and masticate slowly."

"I have been shown that God is trying to lead us back, step by step, to his original design,—that man should subsist upon the natural products of the earth."

"Many attempt to follow out meager instruction in health reform, and make such sad work that it results in injury to digestion, and in discouragement to all concerned in the attempt. You profess to be health reformers, and for this very reason you should become good cooks."

"Do not catch hold of isolated ideas and make them a test, criticizing others whose practise does not agree with your opinion."

G. B. T.

Young People's Day in Richmond, Maine

THE day appointed for this service proved so exceedingly stormy that but few could attend, so it was decided to have it the following Sabbath.

As one entered the church, one could tell by the shining faces that the young people were pleased to have something especially for them, and the exercises showed study and careful preparation. Those a little older read the selections in the INSTRUCTOR, and nearly every one of the youth and children had learned some sweet poem to recite, and again and again their songs of praise filled the house.

Some beautiful selections were rendered by the choir, but most of the music was by the children themselves. As I looked in their earnest, animated faces, I felt sure that impressions were being made which would not be easily forgotten.

The needs of the cause in the Levant Mission field were presented, and the children gathered the offering to send there. I think I voice the sentiment of many when I say, I wish Young People's Day would come again soon.

JENNIE R. BATES.

Does It Pay?

THE Ingathering Service held by the Sabbath-school at Sanitarium, California, was a decided success. The program, which was very simple, was in charge of the church-school teachers, Mrs. Mina Mann and Miss Barbary Stickney. They began working, up interest in the offering several weeks beforehand. The children earned their money for their gifts. Some of Miss Stickney's little people earned over three dollars apiece, and many of them gave their entire earnings. The church-school children alone raised \$26.69, and more than half of this came from the little ones in the primary room. The enthusiasm among the children ran high, and they took more pleasure in earning this money and giving it for the needy foreign fields than they could have taken in any enterprise for their own selfish enjoyment. How much better to thus foster the missionary spirit, and teach children to take pleasure in helping others, than to allow them to grow up with no thought beyond what they can gain for themselves.

It is not necessary to add that this day was much enjoyed by the whole Sabbath-school, for the older ones could not fail to catch some of the enthusiasm of the children. The entire offering to missions for the day was \$53.11. The success attending this service demonstrates what can be done when the leaders themselves are enthusiastic, and enter into the work with earnestness.

MRS. CARRIE R. KING.

Interesting Word from Rock Hall, Maryland

ONE Sabbath afternoon near the middle of November, over forty children and young people presented themselves before me, curious to know what was wanted of them, having gathered at the schoolhouse as a result of written invitations.

When they were told that the object of the hour was to organize a Young People's Society, every one was interested, and as a result of that afternoon's work, every child joined the Society, and we organized into a company for effective work. Since then we have added fourteen members, so that now our Society numbers fifty-six. A number of members have moved away to places where they can not attend any Young People's Society; but their names are on our Home Department list, to whom we send papers every week.

We have not the opportunities offered by a public library, as these very useful institutions are not so numerous here as they are in the North. Nevertheless we have organized a Reading Circle. Each week those who read the INSTRUCTOR or *Little Friend* through are given a star. This star bears the date of the paper read,

and is pasted into a little booklet which each child has made for himself. Even though we have not the privilege of having access to as many books as we wish, we are going to begin with what we have. Therefore on the first of January, 1907, the following-named members of our Society decided to read the Bible through during the coming year:—

Carrie Hubbard	Allan Stevens
Olive Warner	Eddie Sewell
Elsie Joiner	Willie Baker
Fannie Stevens	Glanville Stevens
Nellie Apsley	Henry Sewell
Edna Blackiston	Wilmer Crouch
Helen Coleman	Irena Coleman
Julia Joiner	Ivy Coleman
Mamie Hartman	Jessie Sewell
Emma F. Stevens	Lula I. Tarbell

About once a month in our meetings we relate some interesting story or fact that we have read during the past weeks in the INSTRUCTOR or *Little Friend*.

Sunday evenings a number of the boys gather together to wrap papers to be sent away. We have already wrapped over five hundred papers.

We have also found interested persons who enjoy reading the few books which we have to lend. Already such books have been lent as the following: "Desire of Ages," "Christ's Object Lessons," "Steps to Christ," "The Blessing of Cheerfulness," and "In His Steps."

On account of the prevalence of disease during the past two months, it has seemed impracticable for us to do any work in the line of selling periodicals; but we are anxiously waiting for spring to come, when it will be safe for us to go from house to house with our literature; for we have always been very successful in this line, even the younger ones coming off victorious.

It has been necessary for us to postpone our Young People's Day until the first of March on account of bad weather and sickness; but we are looking forward to the coming meeting with pleasure, trusting that we shall gain much good from it.

LULA I. TARBELL, *President*.

Progress of the Work Among the Jews — No. 1

WE are indeed glad to announce to the readers of the INSTRUCTOR that the work among the Jews in the various departments is moving along encouragingly. We do not mean by this that we are having smooth, easy paths in which to travel, but we do mean that we know the good hand of our God is with us in the work, and despite the opposition of the power of the enemy we see the work moving onward.

There are many things we are sure would be of interest to report, but this time we will mention the work among the children, and perhaps touch upon the outdoor work. Doubtless many of the readers are aware that the Jewish orthodox children are taught to hate the Christian religion very early in life. In fact, as soon as they are taught to love Moses and the prophets, and to regard these writings as the inspired testimonies of God, they are taught by the same instructors to regard Christianity as hateful and wicked, and Christians as those who hate the Jews. It can readily be seen that with such ideas in their young minds there is much prejudice to be overcome.

Nevertheless the same God who broke down the walls of Jericho is breaking down the walls of prejudice from the minds and hearts of these children. We have had a fairly good attendance of the children at the sewing school during the winter, though we had hoped to have many more. But there have been many things that Satan has endeavored to do in order to discourage it.

One day while the children were having their opening exercises, two men came into the mis-

(Concluded on page six)

• • CHILDREN'S • • PAGE • •

Testing Time

"WELL, Heinrich, your apprenticeship will be finished this week. I will write my credentials, and by Monday you will be ready to take the footpath for a year's travel and rough experience, to make a man of you, eh?"

"I would much rather go home. Mother needs my help," replied the youth, apparently a trifle disappointed at the change of prospects.

"But it's the custom, my boy," argued the master, kindly. "Not a town or village in all Germany would give you a workshop without at least a dozen good recommendations, from as many different employers, in as many different places. This proof of your having seen the world, and studied the workmanship of a dozen different masters, is an indispensable passport to a German workshop, and, with your good habits, is all you need to make you a master carpenter before long."

The good habits here referred to were Heinrich's sober, cheerful industry and his favorite hobby of improving or mending whatever came within reach of his ever-ready hammer.

Many a loose board or garden fence was thus nailed during his evening walks, and the owners, at first ashamed to acknowledge the debt their negligence incurred, came one by one to patronize Heinrich's employer, and congratulate him on his smart apprentice.

Master Eberhardt would gladly have retained Heinrich in his employ, at good wages, if he thereby could have obtained that variety of information and self-reliance which nothing but intercourse with strangers could give. He was proud of his apprentice, and determined that he should be nothing less than master, not only of his trade, but of himself, and any situation in which he might be placed.

Accordingly, the following Monday, Heinrich, a lonely wanderer on the highway, with knapsack and bag of tools thrown over his shoulders, strode out much more bravely than he felt.

"So I am at last what people call 'In der Freinde.' Whatever power there may be in this journeymen's 'open sesame,' one doesn't feel very jolly anyhow," he muttered, smiling a little sourly in spite of himself.

He tried to hum one of those gay ballads the journeymen sing on the road; but, somehow, as he looked over the wide expanse ahead, his voice failed him. How could he sing? Alone, behind him a dear home, a dearer mother, before him a long trial year to weigh his worth and determine his whole future.

Heavy-hearted, but resolute, he journeyed from village to village, and town to town, working steadily, obeying promptly and serving faithfully his different and not always agreeable masters, and obtaining from each a certificate of excellent workmanship and character.

With these accumulating in his pocket, he felt himself growing rich; not, indeed, in money, but in hope and self-reliance and energy—those healthy stimulants to enterprise which make noble-minded youths exemplary men.

His trial year was almost over. With the perseverance of a stout heart he had patiently borne his loneliness and hardships, looking ahead with the steady eye of hope. He was yet some distance from the village of —, when some one hailed him: "Hey, wanders-man! If you are going my way, you may have my company."

"All right!" laughed Heinrich, amused at the stranger's jocund manner.

"Your trade, comrade?"

"Carpenter."

"Aha! then we are on the same errand—answering the advertisement yonder village issued for a master carpenter?"

"I did not know there was a vacancy. But if there is, I shall certainly apply for it," replied Heinrich, hopefully.

some inquiries, to the door of the carpenter's workshop.

Here quite a number of candidates were assembled, and closely questioned by the master. Heinrich's heart beat high, as he presented his credentials and prepared to answer questions.

The candidates grinned, his companion nudged him, and the master smiled discouragingly, as, without asking any question, he returned the certificates.

"Very good, my boy, very good; but you are too young altogether. The successful applicant is yonder burly chap. But as my choice has yet to be confirmed by Herr Burgomaster, those of you who wish to make application may await his arrival."

Heinrich was about to leave, dejected and full of bitterness at his own presumption, when the tall figure of the burgomaster appeared, throwing a searching glance over the assembled men. His eyes brightened instantly as they fell on Heinrich's youthful form.

"Aha! You're the one," he exclaimed, leading him to the surprised carpenter, with the question: "Examined his certificates?"

"Yes, they are excellent; but —"

"Then he is my choice. Have you a better?"

"Why, yes, I have, Herr Burgomaster—one of a more suitable age," remonstrated the surprised carpenter.

"My choice is rather young," admitted the magistrate. "But this morning I happened to overhear a conversation between this chap and another one, and before I knew what this one was about, Neighbor Braun's gate, which had long been in a dilapidated condition, was mended by him. Now," he continued, "it seems to me that the boy who works because he can't see things going to ruin, is more desirable for our village than a man who can build a house as well as spin a yarn. Once more, Master Carpenter, he's my choice. Have you a better?"


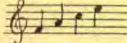

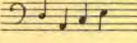
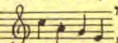
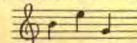


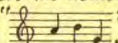

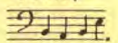


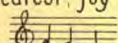


"No," laughed the carpenter, shaking hands with Heinrich, and congratulating the burgomaster on his good judgment.

And Heinrich, marching on the road for home with buoyant steps, sang all those gay songs which a year ago seemed a cruel mockery to the then new-fledged journeyman, who was looking into the future with such a heavy heart.

After a month's leave of absence, in which to settle his affairs and move with his mother to the village, Heinrich was invested with the full dignity and responsibility of master carpenter of —, to the satisfaction of the villagers, who, soon learned to appreciate his habit of mending and straightening things as he went along.

Now, just one word with my young readers, all of whom will sometime have their trial year. When, like our hero, you view this great expanse before you, free from apprenticeship, free to act and choose, but bewildered and burdened with a vague sense of loneliness, then be firm, be brave. You are treading the scale of success. "Be sure you are right, then go ahead," and the world will feel your weight and make room.—*Selected.*

THE MUSICAL ZOO.

This morning, early, Benny Bates,	To the aquarium he ran,
As happy as could 	A smile upon his 
Appeared before the big zoo gates,	And there, safe from the frying-pan,
And paid his entrance 	He saw a dozen 
The keeper let him in Said Ben,	There was a creature from the Nile;
"First to the monkey 	"Excuse me, sir, I 
A monkey sat there in his den,	Said Ben, "but is the crocodile
Of venerable 	Hatched, really, from an 
Ben asked the keeper, "What's his name?"	The keeper nodded. Then said Ben,
The keeper answered 	"Are these things ever 
Then little Cinderella came,	"Sometimes," the keeper said, "and then
The funny monkey 	I have to use a 
He saw the elephant, Bombay,	But it gave him the greatest joy
With eye like shining 	To see the creatures 
Two hundred pounds of oats and hay	And then the tired little boy
He swallowed at a 	Just trotted home to 

ELIZABETH ROSSER.

"You are too young for a chance. I am at least ten years older, and can build a house as well as spin a yarn."

"I am not too young to know my business and attend to it properly," was Heinrich's nettled reply, as he quickened his steps, which brought them to the gardens on the outskirts of the village.

"There'll be dozens of applicants," resumed the stranger; "the village is rich, and the position will be a soft bed for somebody. If I get it, you may be my assistant; I rather like your —"

"Wait a minute, till I get that gate fixed," interrupted Heinrich, producing his ever-ready hammer and nails to fasten the cross-slat of somebody's gate.

"Ha, ha! I see you are a freshman," laughed his companion. "You don't suppose any old journeyman would ruin himself by doing jobs for nothing?"

The young journeyman was driving in the last nail, when he replied, with half an apology:—

"I hate to see things going to ruin, and often the peasants have no time to attend to these things."

Another five-minutes' walk brought them, after

Progress of the Work Among the Jews — No. 1

(Concluded from page four)

sion, and for a few moments stood still, looking. Very soon one of them raised his hand and at the same time his voice, and frightened the children. He told them that they had no business to be there, and ordered them all out at once. He gave them to understand that he would report them to their families, and would do what he could to close out the place. The children were much frightened, and it looked as if there might be trouble. Soon one of the workers, after offering a prayer to God, went to the man and ordered him to leave the place immediately. To her surprise he turned right around, and immediately left. The teacher then told the children they need not be afraid, as no one would do them any harm; but if any chose to go home they were at liberty to do so. They all remained.

At another time the children came to the sewing school in a body, and told the teacher they could not come any more, as there was to be some one present who would take their picture that afternoon, and have it put in all the daily papers the next day, in order that all the Jews in Boston might know who attend the school. The girls were very much afraid of this, and said they could not come any more if such were the case. They were assured that nothing of the kind would take place, as the teacher would not do it, and no one else would be allowed to come in. Then one of the girls said that the father of one of the pupils told her he was going to do it. Being told that it would not be done, they all stayed that day. Since then some have remained away, though others come to take their places.

One Sunday evening a while ago we gave the children a stereopticon talk on the Bible, using various illustrations of Bible characters of both the Old and New Testaments. We had a pleasant evening, and the children were much interested as we explained to them the Old Testament characters who prophesied of the coming of the Messiah. Then we showed them many views of the Saviour, from the time that the angel Gabriel came to Mary, until the time he ascended to heaven. They were much interested. The next day the teachers were asked many questions by the children about Jesus, if he really were the Messiah, and why the Jews did not believe in him. Since then there have been quite a few who have come into the services, and the teachers have many questions to answer concerning the gospel of the Lord Jesus.

Of course the young people are much interested when they hear that we believe in and keep the Sabbath, and many of them have much difficulty in trying to harmonize the Christian religion with the views we advocate concerning it, or, in other words, trying to harmonize their views of Christianity with what we teach and practise. But bless the Lord, they are not only hearing the views explained, but they are seeing the truth lived, and this is having a great influence on their lives.

F. C. GILBERT.



Something about Photography — No. 7

How to Print from a Wet Negative

A WET negative is such a delicate thing, its picture film is so liable to be mashed or scratched or torn, that, where time permits, it is always best to allow it to dry before making a print from it. Sometimes, however, a print is needed at once, and there are two reliable methods of making it.

The quickest way is this: Take the negative

from the fixing bath, rinse it a moment in clean water, blot off as dry as possible with a clean lintless blotter or cloth, and lay in the printing-frame. On the negative lay a sheet of thin, transparent celluloid, such as can be had by dissolving the picture off an old film with warm water. Now on the celluloid lay your printing paper, and print in the usual way. The celluloid film keeps the paper dry.

Where the thin celluloid can not be had, a print may be made as follows: Wash the negative thoroughly to free it from all chemicals. Immerse a sheet of developing paper in clean water for a few moments, then laying it on the negative, blot off the back of the paper, roll carefully with a print roller to bring negative and paper into perfect touch, clean the glass side of the negative so that no drops or streaks of water are clinging to it, and then expose to light without using a printing-frame. After exposure lay the negative and paper in clean water for a minute before trying to separate them. Develop and fix the print in the usual way.

How to Correctly Expose Developing Papers

The difficult problem in the making of prints on developing papers being that of exposure, it will doubtless interest our readers to learn how the difficulty can be overcome.

Supposing the printing is to be done by the light of a common oil lamp, I show in Fig. 1 a satisfactory arrangement of lamp and frame, A being the lamp, B the printing-frame, and C a pile of books supporting it. This frame should be so placed that the lamp will shed an even light upon it, and the two should always be a uniform *measured* distance apart, say seven inches for all small negatives. Particular care should be given to this correct and exact placing of the frame.

When ready to begin work, cut a sheet of paper into strips an inch wide, and placing one of them over an important part of the negative, make the exposure, using your best judgment as to the necessary time. The time can be measured quite well by a steady count, but a watch is better, as it insures perfect accuracy. Develop this trial strip, and if not satisfactory, try another strip, giving more or less exposure as may be indicated by the first result. When the desired result is obtained, any number of good prints may be taken from the negative by giving an exposure of the same number of seconds or minutes. Having learned the correct time for one negative, others more or less dense can be compared with it, and the exposure required by each accurately estimated.

When the printing density of a negative has been thus learned, it may well be recorded on its margin with pen and ink. For instance, if forty seconds' exposure, seven inches from the lamp, was required to make a print on Special Velox, then "40 sec. at 7 in. on Sp. V.," will serve as a faithful guide for the making of other future prints from the same negative.

Are Lantern Slides Hard to Make?

One of our readers asks me if pictures for use in a magic lantern are very hard to make. I reply that they are no harder to make than a perfect print on common developing paper. The lantern slide plates come in a package like dry plates. In the dark room by red light one of them is placed on the negative in a printing-frame. A moment's exposure to lamplight follows, and then the picture is developed, fixed, and washed in the usual way. The matter of getting the exposure correct is the only real difficulty, and it is no greater in making lantern slides than it is in making a good negative or a good print on a developing paper.

Improving Overdeveloped Prints

A large percentage of overdeveloped developing-paper prints can be improved by the following hypo-alum toning process:—

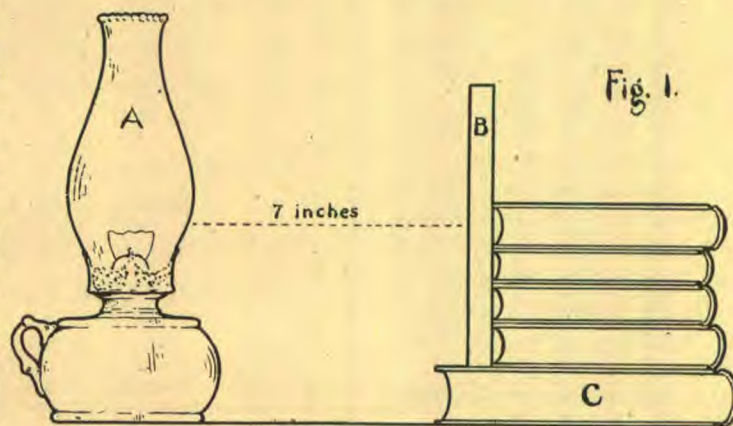
In a pint of water dissolve one ounce of hyposulphite of soda and a quarter ounce of common alum. Pour this solution into a graniteware dish, lay in it the pictures, and gradually bring them to a boiling heat over the stove. They will soon change to a rich brown, and their unnecessary density will be greatly reduced.

A New Way of Mounting Pictures

The easiest and quickest way to mount any sort of prints, either in an album or on cards, is to use the new "mounting tissue." It is sold nearly everywhere, three dozen sheets of the small sizes for ten cents.

The great advantage of the tissue is that the print stays mounted, and does not curl up at the edges at all, and the card upon which it is mounted remains perfectly flat and untwisted. Then, too, the tissue is perfectly dry, and unlike paste, it will not daub and smear the pictures with which it is used. They come from the mounting clean and perfect, with a true "professional" look.

And the actual operation of mounting with the tissue is simplicity itself. Turn the print on



its face, and lay on its back a sheet of the tissue. Just touch it in two places with a hot flat-iron to make the two stick together; trim your print, and lay it in position on the mount, cover the picture with a sheet of clean smooth paper, and press for a moment with a hot iron. Thus the mounting is finished, and the work is clean, smooth, and flat.

To Intensify Thin Negatives

Dissolve one dram of bichlorid of mercury in seven ounces of water and three drams of iodid of potassium in three ounces of water, and pour the iodid solution into the mercury slowly till the red precipitate first formed is completely dissolved.

For use, lay the negative in a tray of this intensifier till the proper density is obtained. Pour the solution back in the bottle for further use, as there is enough strength in it to intensify at least a hundred small negatives. Wash the intensified negative for a few minutes, and if it becomes yellowish, the yellow color can be removed in the fixing-bath in a second or two. A final thorough washing completes the process.

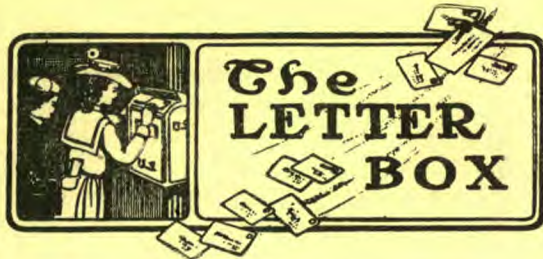
EDISON DRIVER.

Surprising Figures

A SWARM of bees contains from ten thousand to twenty thousand in a natural state; in a hive there are from thirty thousand to forty thousand bees.

Every pound of cochineal contains seventy thousand insects boiled to death, and from six hundred thousand to seven hundred thousand pounds are annually taken to Europe for scarlet and crimson dyes.

The Rhine River carries to the sea every day one hundred forty-five thousand nine hundred eighty cubic feet of sand or stone.—*Scrap Book.*



A Request

THOSE who send letters to the Letter Box, or who answer any of the enigmas or Bible questions, or who send manuscript, please address them to the editor of the INSTRUCTOR. Do not send them to Youth's Instructor or to the Review and Herald; send them to the editor. If the word editor or the personal address of the editor is not on the envelope, the letter is opened by some one in the business office, and may go into one or two more departments before it reaches the editor. Everything pertaining to the INSTRUCTOR, except subscriptions, should have the editor's personal address upon it.

LEBANON, PA., Jan. 6, 1907.

DEAR EDITOR: I thought I would write as I have never written before. I get the YOUTH'S INSTRUCTOR every week, and I think there are very many nice stories in it. I have three sisters and two brothers. We all keep the Sabbath, except one brother. My Sabbath-school teacher's name is Sister Hinterleiter. LEROY LONG.

ABERDEEN, OHIO, Jan. 4, 1907.

DEAR EDITOR: I thought I would write a letter as I wish to join the Reading Circle for 1907. I have chosen the following books: "Christ's Object Lessons," "Gospel Reader," "The Coming King," "Thoughts from the Mount of Blessing," "Steps to Christ," and "Christ Our Saviour." I have just finished reading "His Glorious Appearing," and find it very interesting. We all like the INSTRUCTOR very much. CURTIS MOUNT.

EMPIRE, MICH., Jan. 4, 1907.

DEAR EDITOR: As I have never written to the INSTRUCTOR, I thought I would do so now. I am nine years old. I have a brother seven years old. My brother's name is Willard. We all keep the Sabbath, except papa. We have Sabbath-school at home. I do not go to church-school; but I go to public school. I am in the fourth grade. We are five miles from church-school. HAZEN BERRY.



XI — The Judgment

(March 16)

MEMORY VERSE: "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12: 14.

REVIEW.—Men prepare to run a race by —. Those who run the Christian race should —. Daniel purposed —. Those who defile their bodies will be —. In an earthly race — receives the prize. In the heavenly race — may receive it. Temperance means —. God is dishonored when a man drinks —, or when he chews or smokes —. Kings might not use strong drink because —. Priests could not use wine lest they —. We should not even look upon —. At last it —. Those deceived by wine are —. No drunkard will inherit —.

Questions

1. Whom did John see standing before God in judgment? Out of what were they judged? Rev. 20: 12.
2. How many will be judged? Rom. 14: 10, 12.
3. What is one of the books in heaven called? What does the Lord harken to hear? What is written in God's book of remembrance? Mal. 3: 16.
4. What does God say of those whose names are written in the book of remembrance? Verse 17.
5. How many of our works will be brought

into judgment? Will God forget the good things we have done? What does he say of the secret things which none know but ourselves? Eccl. 12: 14.

6. Of what shall we give account? Matt. 12: 36.

7. By what shall we be justified or condemned? Verse 37.

8. Give the name of another book that is kept in heaven. Phil. 4: 3. What does it contain? Who only can enter the city of God?

9. Is there a set time when the work of judgment begins? 1 Peter 4: 17.

10. What announcement was made when that time came? Rev. 14: 7. When did the judgment begin? Dan. 8: 14.

11. What names will be blotted from the book of life? What names will still be kept in that book? Rev. 3: 5.

12. What prophet had a view of the judgment? Who sits as Judge? Describe his throne. Dan. 7: 9.

13. How many ministered to him? How many stood before him? What did Daniel see opened? Verse 10.

14. Who will plead the cause of those who have confessed and forsaken their sins? Matt. 10: 32.

Lesson Story

There are books in heaven in which a record has been kept of the lives of all the people who have ever lived in this world.

John "saw the dead, small and great, stand before God; . . . and the dead were judged out of those things which were written in the books, according to their works." "For we shall all stand before the judgment seat of Christ. . . . So then every one of us shall give account of himself to God."

One of the books in heaven is called "a book of remembrance." When those that fear the Lord speak often to one another, the Lord harkens and hears, and a record is made in this book for them that fear the Lord, and that think upon his name. And the Lord says of them, "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

"For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." A record is also kept of all the evil words we speak, and the wicked things we do, and we shall meet them all in the judgment. There "every one of us shall give account of himself to God." Rom. 14: 12. Even "every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12: 36, 37.

Another book in heaven is known as "the book of life." In it are written the names of those who begin to serve God. Those only can enter the city of God whose names are found in the book of life.

That all may know when the time of the judgment approaches, the Lord sends a message to the world, saying, "Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." The work of judgment, which is called in Dan. 8: 14 the cleansing of the sanctuary, began in 1844, over sixty years ago.

The names of all who have accepted Jesus as their Saviour will be called, and each case decided for life or death. Those who have sins recorded which have not been confessed and forgiven, will have their names blotted out of the book of life. Of those who have repented of their sins, and through faith in the blood of Jesus have overcome sin, the Saviour says: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father,

and before his angels." Their sins will be blotted out, and their names kept in the book.

Daniel saw the judgment, and thus describes it: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened."

When the judgment is finished, and it is found who have overcome sin, Jesus will come to earth and take the righteous to heaven. The wicked will remain in their graves a thousand years longer, and during that time God's people will assist in judging them. Only those who are ready when Jesus comes will be saved.



XI — Ezra's Journey to Jerusalem

(March 16)

LESSON SCRIPTURE: Ezra 8.

MEMORY VERSE: "The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him." Ezra 8: 22.

Questions

1. To whom did Ezra return thanks for the liberal decree of Artaxerxes? Ezra 7: 27.
2. What is said of the ability of Ezra? Verses 6, 11, 12.
3. What was one object Ezra had in mind in going to Jerusalem? Verse 10.
4. Who accompanied him to Jerusalem? Verse 7; note 1.
5. When Ezra examined the company, what discovery did he make? Ezra 8: 15.
6. What did he do? Verses 16, 17. What request were they to make of Iddo? Verse 17.
7. What was the result of their errand? How many came with them? Verses 18-20.
8. As soon as these ministers of God had arrived, what did Ezra do? Why? Verse 21.
9. Why did Ezra not ask the king to send a band of soldiers with them to guard them? Verse 22; note 2.
10. What was the result of the fast? Verse 23.
11. How did Ezra protect the treasures on this journey? Verses 24-28.
12. What instruction was given those to whom these treasures were entrusted? Verses 29, 30.
13. From whom had these treasures been received? Verse 25.
14. After this fast how did they proceed? Who was with them to protect them? Verse 31.
15. How did Ezra show his regard for holy things in turning over the gifts which had been entrusted to him? Verses 33, 34; note 3.
16. In what way did those who had come out of captivity show their thankfulness to their deliverer? Verse 35.

Notes

1. From the record given in Ezra 8: 1-14 there were over fifteen hundred males in the company that went up with Ezra. With the women and children this made a large company.
2. It was not the safety of the party only, but the honor of God that was at stake. The king had granted every request, and may have offered a guard, but Ezra had told the king of the power of God to deliver. The desert was infested with bands of robbers, then as now, and it was not safe for a caravan to cross the desert without a guard of armed men.
3. The strictest business policy should be used in dealing with the Lord's treasure. Notice how accurate Ezra was. Every article was both weighed and counted, and the record kept.



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THE motto of the Woman's Christian Temperance Union is, "Agitate, Educate, and Organize." One of the important objects of this society is to secure better Sunday observance, and its members are bringing into service throughout the country all the forces implied in their motto to secure Sunday legislation. Our young people, as well as older ones, must be awake and at work, lest our liberties pass away in a moment, and lest many who might be led to see the truth, array themselves on the wrong side.

ONE who has been laboring in foreign fields for several years said that he had seen a number of our missionaries fall at their post of duty, but never yet had he heard one who was facing death express regrets that he had left home and friends for the foreign land; but that invariably the missionary's burden at such times has been whether any one would come to take up his work, or whether what he had begun would be left to ravel out. And the saddest thing, he said, the remaining missionary has to face is that of seeing the work languish month after month, and perhaps year after year, before any one can be provided by the Mission Board to take the place of the one who had to lay off the armor.

It Maketh Room

A YOUNG woman who has natural ability for drawing inquired not long ago whether, if she took a good course in an art school, there would be opportunity for her to use the talent in our work. This is a difficult question to answer, only on general principles and from observation of the experience of others. The apostle Paul counseled Timothy to "stir up the gift of God" that was in him; and the wisest of men said that "man's gift maketh room for him."

And it is very generally conceded from the experience of men and women throughout all time that if a person can do a thing well, better if possible than others, there's always room for him. I believe that Paul's advice to Timothy is timely counsel for every young person: "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee."

How Can We Know That Our Sins Are Forgiven?

A YOUNG art student had just finished a picture; but, being much disappointed at the result, exclaimed with tears that it was "another awful failure." Her instructor quietly took brush and palette, and with a few strokes here and there, transformed the unsatisfactory picture into one of marked beauty.

So our Father at the first sincere expression of our utter dissatisfaction with a life of sin, will cover every transgression, and establish our Saviour's beauty upon us, the beauty of him who

is "altogether lovely," the chiefest among ten thousand. We need not hesitate a moment to accept fully God's promise of forgiveness, for there is nothing in the universe surer than that he forgives the moment he receives a sincere confession. 1 John 1:9. Our Saviour, when on earth, healed *every* leper that came to him, and healed them all *instantaneously*, just to assure us that every human heart would be healed of its leprosy of sin the moment the request was made. So to know for a certainty that our sins are forgiven, it is only necessary to know that we have sincerely repented of and confessed the sins. Our Father's promises never fail.

The True Education Readers

THIS new series of readers for our church-schools promises to be of exceptional merit. Book No. 1 is out, and embraces the best points in the public-school readers, and besides has special features that admirably adapt it to our own schools.

The value of the book is not alone in its merit as a reader for the child, but in its normal quality. Every teacher who studies and carries out the principles of effective teaching as given in the *Suggestions to the Teacher*, will have gained a normal training of worth.

The book is attractive in its principles, subject-matter, illustrations, and general make-up. Our teachers, I am confident, will welcome it heartily.

Answers to Correspondents

What are some of the little things that a young girl or woman who wishes to appear well should avoid?

Don't stand with arms akimbo, that is, with hands on your hips. I once heard a young woman say to another, who happened to have her hand resting on her hip: "That is the only unbecoming thing I ever saw you do." The young woman in question without doubt at times committed other breaches of etiquette, but she was especially careful after this hint to avoid that one.

Girls, don't cross your legs on sitting down, or twist your foot when standing. Let your feet rest solidly upon the floor. A young girl was rehearsing a piece she was to speak at a public gathering. It was not a long recitation, but while standing she turned her foot over twenty-five times. Such a thoughtless proceeding, if it had passed uncorrected, would have wholly destroyed the effect of her recitation. One suggestion, however, was sufficient to correct the evil.

At the St. Louis Exposition a young woman from one of our leading cities was asked to give a selection in Festival Hall on Maryland Day. The audience was to be addressed by President Francis, Governor Warfield of Maryland, and other leading men. This young woman, gowned in her laces and trailing robes, was escorted by an official to the platform, which was several feet higher than the seats of the auditors. She occupied a chair in the front row on the elevated platform. After speaking in a very affected way her little piece, she took her seat, and very energetically threw one leg over the other. A more undignified and inappropriate procedure could hardly be imagined. Such an attitude is always highly inappropriate for a lady to take in public.

Girls, don't be seeking to unduly exalt yourselves by sitting upon shelves, tables, and boxes, and swinging your feet off. Such articles of furniture were meant for daintier burdens, perhaps.

I work in a store where there are a number of young men and married men that I am compelled to meet every day. I do not know any of them very well, but they all seem very friendly. How should I treat them?

If you have a mother, she doubtless can give you just the desired help. If young girls would oftener seek their mother's counsel on such points, they would frequently be saved embarrassment and, possibly, disgrace. A business paper not long ago had a list of hints for the business girl. I will quote some of these as an answer to your query:—

"From the moment you enter the office until you leave it, attend solely to your duty.

"When you have finished attending to your duties, leave the office.

"The habit of lingering after business hours to chat with the young men in the office is a bad one.

"If the young men wish to talk to you, they should seek you in your own home. Chatting will not raise you in your employer's estimation.

"A business office is not the place for fun and social conversation.

"No matter how great your friendship with one of your fellow workers, treat him during office hours as you would a comparative stranger.

"There is no reason why you should not be cordial and pleasant toward the men with whom you come in daily contact, but never allow the slightest liberty or familiarity.

"Accept no presents from your business associates, and when a married man begins to show you more than ordinary courtesy, keep away from him.

"Dignity is an invaluable asset to the business woman, says *Home Chat*."

What is one of the most common errors made in conversation?

One of the things that detracts perhaps as much as any other, if not more, from the pleasure of conversing with one is the too common habit on the part of the listener, of interrupting the speaker. I recently clipped the following incident from a paper. A lady who has been camping out is represented as trying to tell about her summer's outing, but finds it difficult to do so because of frequent depreciating interruptions:—

"And the fishing was simply fine —"

Says the Interrupter: "The fishing at B is really better, though."

"And the sunsets from the hotel piazza —"

Interrupter: "How I wish you had asked me, and I could have given you the names of two much better hotels, and much cheaper."

"But we thought our hotel excellent, and the views from it —"

Interrupter: "But I understand the trees have grown up there so that the really famous view is spoiled."

And so it went on; all the hearty delight of the traveler's description was dampened by the obtrusive selfishness of the Interrupter and his "I—I—I."

These four things the conversationalist should always remember:—

Avoid unnecessary details.

Do not ask question number two before question number one has been answered.

Do not ask too few nor too many questions; just enough.

Do not interrupt another while he is speaking.

Should a gentleman introduced to a lady offer to shake hands with her?

The rule is for a gentleman to wait until the lady extends her hand; but there are times when it is perfectly proper for this expression of good will to be mutual and simultaneous. Ministers and elderly gentlemen are sometimes allowed special privileges in taking the initiative.

"O, ASK not thou how shall I bear
The burden of to-morrow;
Sufficient for the day, the care,
Its evils and its sorrow;
God imparteth by the way
Strength sufficient for the day."