

The YOUTH'S INSTRUCTOR

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Drawn by L. J. Bridgman for Christian Endeavor World

THE BIBLE, THE GREAT DYNAMO OF CIVILIZATION



KING GEORGE'S crown, which weighs three pounds, is said to be worth \$7,500,000.

"GREECE is said to be the only country in the world in which the publication of the Bible in the language of the people is forbidden. The Bible societies are urging a change in the law."

THE Connecticut Senate has passed a bill giving to women the right of municipal suffrage; the Wisconsin Legislature has done the same, with the proviso that the voters approve the measure.

"I WILL heal . . . I will love . . . mine anger is turned away.' The healer, the lover, the forgiver! That's your Father's picture in three strokes. Keep it hung upon the wall of your heart."

THE following are six essentials in the art of Bible study:—

Search	Pray
Meditate	Believe
Compare	ObeY

An Appeal From Our Captain

THE work of all believers is to cooperate with Christ in seeking those who are lost. Christ has given this work to his followers, and the members of the church stand arraigned before God as unfaithful, unless they undertake this work disinterestedly and thoroughly. Many will urge that there are other duties that keep them from doing the work, and so excuse themselves from being missionaries for God.

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." There are many Christian youth that can do a good work if they will learn lessons in the school of Christ from the great Teacher. Even though pastors, evangelists, and teachers should neglect the seeking of the lost, let not the children and youth neglect to be doers of the word. The lesson of Christ in this scripture is to be received and believed and acted upon in living faith. Let young men, and women, and children go to work in the name of Jesus. Let them unite together upon some plan and order of action. Can not you form a band of workers, and have set times to pray together and ask the Lord to give you his grace, and put forth united action? You should consult with men who love and fear God, who have experience in the work, that under the movings of the Spirit of God, you may form plans and develop methods by which you may work in earnest and for certain results. The Lord will help those who will use their God-entrusted capabilities to his name's glory.

As you labor for others, the divine power of the Spirit will work upon their souls; for they have been purchased by the blood of the only begotten Son of God. We can be successful in winning souls for whom Christ has died, only as we depend on the grace and power of God to do the work of convicting and converting the heart. While you are presenting to them the truth of God, unbelief and uncertainty will strive to hold the mind; but let the pledged word of God expel doubt from your hearts. Take God at his word, and work in faith. Satan will come with his

suggestions to make you distrust the word of your Heavenly Father; but consider, "Whatsoever is not of faith is sin." Press your faith through the dark shadow of Satan, and lodge it upon the mercy-seat, and let not one doubt be entertained. This is the only way in which you will gain an experience, and find the evidence so essential for your peace and confidence. As your experience grows, you will have increased ardor of soul, and warmer love for the service of God, because you have oneness of purpose with Jesus Christ. Your sympathies are begotten of the Holy Spirit. You wear the yoke with Christ, and are laborers together with God.—*Mrs. E. G. White.*

Where Master Artists Got Their Subjects

WHERE, for the most part, have the great painters of modern times—say of the last thousand years—found their subjects? Let it be remembered that all the mythologies of the past, all the records of human achievements in history and song, are as much outspread before the artist's mind as they were before the great painters of antiquity. Why, then, in the majority of instances, and in the case of all the great masterpieces of art, with scarcely an exception, have they gone to the Word of God? The Bible may indeed be called the painter's book. The picture-galleries of Europe are hung with innumerable proofs that, far beyond all others, it has furnished subjects for the pencil of the artist.

The great works of Raphael, Angelo, Titian, Correggio, Murillo, Leonardo, Rubens, Rembrandt, Poussin, indeed of all the great masters, are Biblical subjects. "Though of diverse schools and of different countries, with singular unanimity—as if drawn by one common impulse—the great painters have turned to the Scriptures for those subjects which win them fame and ennoble their art." "Under the hand of genius the canvas has been made to express tenderness the most melting, and passion of the fiercest flame; sublimity in its grandest forms; the fortitude of martyrs; the love and constancy of woman; the heroic deeds of the most renowned in arms; the sweetest pictures of domestic life; the most appalling images of desolation and woe." But where did the great painters go for those incidents which were to enable them to represent these, but to the Hebrew and Greek historians and poets of the Bible? To give any idea of the extent to which the Bible has supplied subjects to the great masters of art would be almost impossible, unless we were to present a list of all the masterpieces of all the chief painters for centuries past.

ERNEST LLOYD.

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The Youth's Instructor

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Verdict of Statesman, Jurist, Orator, and Educator

ERNEST LLOYD



ITIES fall, kingdoms come to nothing, empires fade away as smoke. Where is Numa, Minos, Lycurgus? Where are their books, and what has become of their laws? But that this Book no tyrant should have been able to consume, no tradition to choke, no heretic maliciously to corrupt; that it should stand unto this day, amid the wreck of all that is human, without the alteration of one sentence so as to change the doctrine taught therein, surely there is a very singular providence claiming our attention in a most remarkable manner."

The Bible furnishes the only authentic account of the earlier ages of the world. That this account is entirely reliable is proved by the researches of scientific men in the East. There is no question on that point. The earlier books of the Bible also "are the most ancient monuments of written language now extant in the world." No young man is well acquainted with the history of the world who does not understand this history. John Quincy Adams put the matter squarely when he said, "It is not so much praiseworthy to be acquainted with as it is shameful to be ignorant of it."

Its Literary Character

The best scholars of all ages agree that the Bible, as a literary production, "stands at the head of the list, whether we consider its thoughts and style, its prose and poetry, its history and biography, its logic and diction, or its beauty and grandeur."

The great American jurist and orator, Fisher Ames, recommended the Bible as a text-book for orators to study. He said: "I will hazard the assertion that no man ever did or ever will become truly eloquent without being a constant reader of the Bible, and an admirer of the beauty and sublimity of its language. Its morals are the purest, its examples captivating and noble, and in no other book is there so good English, so pure and so elegant." In speaking of only the book of Job, Daniel Webster said, "It is the most magnificent epic to be found in human literature." Adam Clarke, the commentator, said, "Our translators have not only made a standard translation, but they have made their translation the standard of our language."

Dr. Halsey says that "in all matters of education, taste, and genius, it holds the same place of *preeminence in the republic of letters* which it holds in the church of God. It is as truly a classic as Homer, Cicero, or Milton. It fills a place in ancient and modern literature which no Greek or Roman author ever filled, or can fill. It has done for the literature of all civilized nations what no Greek or Roman book could ever have done."

The Bible has furnished the material for the grandest poems of modern times. The vast influence of poetry in cultivating taste, in molding conduct, and in giving expression to religious sentiment, we all admit. The relation of the Bible to all influential poetry is most intimate. Had Moses not written the Pentateuch, Milton could not have written "Paradise Lost." And to the New Testament he turned for the comple-

tion of his epic idea, and gives the world "Paradise Regained." Shakespeare and Byron derived their finest subjects from the Scripture. That Macbeth was derived from Ahab, Lady Macbeth from Jezebel, Byron's "Apostrophe to Rome as the Niobe of Nations," from Jeremiah's Lamentations over Jerusalem, and his "Ode to Napoleon" from Isaiah on the fall of Babylon's king; no one questions. Foreign poets are equally indebted to the Bible. Tasso's "Jerusalem Delivered" and Klopstock's "Messiah" are illustrations. Among epic poems there is the "Course of Time," by Pollok, full of Bible truths and sentiments; and to this class would have belonged that great poem which Coleridge projected, of which the subject—"The Destruction of Jerusalem"—was also borrowed from the Word of God. To these poets may be added Spenser, whose "Faerie Queene" is enriched with allusions borrowed from the Hebrew muse; Herbert, who wrote "The Temple;" Giles Fletcher, who gave to literature "Christ's Victory and Triumph;" with Francis Quarles, and Donne, and Crashaw, and Cowley, and Parnell, and Addison, and a host of others who all derived their choicest thoughts from this one Book. Cowper also sang of Faith, Hope, and Charity; Grahame of the Sabbath, Blair of the Grave, Heber of Palestine, Montgomery of "The World Before the Flood;" and Michael Bruce of "The Last Day"—all Biblical subjects. Even Byron wrote his "Hebrew Melodies;" and Moore gave his "Song of Miriam," and other pieces full of Bible thought.

The influence of the Bible is easily traced in the character of thought, and often in the phraseology, of our best American poets. Blot out the Bible's influence from Whittier, Longfellow, Lowell, and what would remain? From Tennyson's writings there have been gathered page after page of selections alluding to Scriptural scenes and truths.

And so of all the most gifted poets; they have caught the inspiration for their noblest efforts from the Bible. The ideas, metaphors, references, and forms of expression of our greatest poets are mainly Scriptural. As illustrative of this, we may remind our friends that "some years ago an octave volume of two hundred pages was published by a member of a Shakespeare society, entitled 'Religious and Moral Sentences, culled from the works of Shakespeare, compared with sacred passages drawn from Holy Writ.' Had our poets so freely borrowed from any other book, without doubt the critics would have called it plagiarism, and have censured it accordingly as literary theft. But seeing it is only the Bible, the critics have no fault to find; nor have we with them for their leniency—they could hardly have paid a higher tribute to the literary affluence of the Bible. Other authors need to have their intellectual property protected, since they can ill afford to have their thoughts appropriated by others. But here is an amplitude of subject so large, a diversity of thought so various, a richness of illustration so exhaustless, and an originality so unquestionable, that this Book, which borrows from none, can well afford

to lend to all. And what imagination so lofty but it finds here something grander than its own? or what fancy so fine but here are images fairer than itself could draw? or what information so copious but here it may find something new?"

One writer has well remarked that "unconsciously we instinctively try the character of our poets by their relation to the sentiments of this Book. Let them be atheistic, as opposed to the pure theism of the Bible; let them be mystical, in contradiction to the plain, practical utterances of the Bible; let them be licentious, in contrast with the purity of the Bible; let them deal with the sacred ties and interests of life and humanity with a mocking irony, instead of that sober earnestness which distinguishes the Bible in dealing with those matters — and they remain unread, or if read are condemned even by those who do not read the Bible itself."

Triumph Over Trial

The demonstrated verity of the Scriptures fills our hearts with assurance. "The Bible has gone through a threefold trial. The tyrant who murdered primitive Christians never took the trouble of arguing against the Scriptures; it was more imperial to destroy them — then was the Bible pitted against power. The monks in the gloomy middle ages, that they might save the cost of a skin of parchment, sometimes scraped out Paul's epistles, and wrote lying legends in their place. In the keeping of such men the Scriptures were like the Kohinoor in the hands of a wilful child, who, knowing nothing of its value, will probably throw it away as a piece of worthless glass — then was the Bible periled by ignorance and stolid indifference. The neologists of this last century have collated every manuscript, weighed every sentence, and counted every letter, that they might, if possible, prove the Scriptures, in whole or in part, to be fabrications of men — here the Bible has been tested by learning."

In each ordeal it has triumphed. Thank God, the last copy was not burned in the fires of persecution, nor lost in the murk of the dark ages. We have the Bible to-day — a light unto our feet, a guiding angel in our path; "it stands unabashed by the satirist's gibe, unrefuted by the infidel's lore, unmutated by the critic's toil."

Reader, beware of the man who professes himself *too deeply versed* in the sciences of the day to believe in the Bible, and who ridicules those who do. "Destructive criticism is child's play." The words of wisdom are not destructive, but constructive.

"This is the Book which is *indispensable* to every young man who means to make the most of his life; the Book which the good and true of every land and age approve, and the bad oppose; the Book which has been burned and banished, condemned and buried, by infidels and tyrants, again and again, yet more widely read and venerated than ever; the Book which Voltaire declared he would drive from the face of the earth, but whose very press, set up to print his blasphemies, was subsequently employed to print the sacred pages, to be scattered far and wide; the Book which Tom Paine prophesied would become extinct in fifty years, but which the Bible Society multiplies now at the rate of three million copies a year; the Book which God was sixteen hundred years in preparing for our use, though he created the world in six days."

This is the Book of which there have been circulated 250,000,000 copies, and every year shows an increase on the preceding. *It belts the globe*. The whole or parts of it may be read in three hundred eighty different languages and dialects, and, mark it, one hun-

dred twenty of these were but *spoken* tongues until the Bible came, in the vanguard of civilization, to call *into existence an alphabet and a literature*.

This is the Book, which, more than all other books will contribute to the noblest manhood and highest success. Some carelessly treat it with neglect, others with ridicule, and still others foolishly oppose it; but it is the one Book that will survive neglect and ridicule and opposition; and when *failure* terminates the career of every individual who trifles with its authority, it will still remain the Book of books.

When I Read the Bible Through

I SUPPOSED I knew my Bible,
Reading piecemeal, hit or miss,
Now a bit of John or Matthew,
Now a snatch of Genesis,
Certain chapters of Isaiah,
Certain psalms (the twenty-third),
Twelfth of Romans, first of Proverbs,—
Yes, I thought I knew the Word!
But I found that thorough reading
Was a different thing to do,
And the way was unfamiliar
When I read the Bible through.

O, the massive, mighty volume!
O, the treasures manifold!
O, the beauty and the wisdom
And the grace it proved to hold!
As the story of the Hebrews
Swept in majesty along,
As it leaped in waves prophetic,
As it burst to sacred song,
As it gleamed with Christly omens,
The Old Testament was new,
Strong with cumulative power,
When I read the Bible through.

Ah, imperial Jeremiah,
With his keen, coruscant mind!
And the blunt old Nehemiah,
And Ezekiel refined!
Newly came the minor prophets,
Each with his distinctive robe;
Newly came the song idyllic,
And the tragedy of Job;
Deuteronomy the legal,
To a towering mountain grew,
With its comrade peaks around it,—
When I read the Bible through.

What a radiant succession,
As the pages rise and fall,
James the sturdy, John the tender,
And the myriad-minded Paul.
Vast apocalyptic glories
Wheel and thunder, flash and flame,
While the church triumphant raises
One incomparable name.
Ah, the story of the Saviour
Never glows supremely true
Till you read it whole and swiftly,
Till you read the Bible through!

You who like to play at Bible,
Dip and dabble here and there,
Just before you kneel, weary,
And yawn through a hurried prayer,
You who treat the Crown of Writings
As you treat no other book,—
Just a paragraph disjointed,
Just a crude, impatient look,—
Try a worthier procedure,
Try a broad and steady view;
You will kneel in very rapture,
When you read the Bible through.

— Amos R. Wells.

The Bible as a Literary Classic

ALL who have ability to appreciate the beautiful and artistic in literature, agree that the Bible, as a literary production, stands at the head of the list, whether we consider its thought or its style. Many books of no real worth are recommended because of their sup-

posed literary value; but the Bible has a fulness of strength, a depth of meaning, that is inexhaustible. It is like a fountain; the more you look into it, the deeper it appears. And to him who will seek them out there are treasures, both of thought and of expression.

John Quincy Adams said: "For pathos of narrative; for the selection of incidents that go directly to the heart; for the picturesque in character and manner; the selection of circumstances that mark the individuality of persons; for copiousness, grandeur, and sublimity of imagery; for unanswerable cogency and closeness of reasoning; and for irresistible force of persuasion, no book in the world deserves to be so unceasingly studied, and so profoundly meditated upon as the Bible." Sir William Jones said: "I have regularly and attentively read the Bible, and am of the opinion that this volume, independently of its divine origin, contains more true sublimity, more exquisite beauty, purer morality, more impartial history, and finer strains of poetry and eloquence, than could be collected within the same compass from all other books ever compassed in any age."

Macaulay also appreciated the Bible. He said: "The English Bible,—a book which if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power." Ruskin regarded the study of the Word the most precious and the one essential part of his education. From Tennyson's writings there have been gathered page after page of selections alluding to Scriptural scenes and truths, and all the most gifted poets have caught the inspiration for their noblest efforts from the Bible.

The Bible is a book for all classes,—young and old, rich and poor, great and small. The secret of this lies in its great variety. It was written by men from every walk and condition of life. In its pages we find stories, parables, songs, proverbs, biographies of the greatest of men, history, and prophecy. The interest is greatly increased when we realize that everything we read is true. Children are delighted with its stories, and the highly educated find much that requires deep thought for comprehension. There is no end to the charm of this inspired volume when the Spirit of God has control of the mind.

The fact that the Bible is a book for all classes might lead us to think that it is a collection of books having no relation one to the other. This is not the case, however. The sixty-six books of the Bible harmonize so perfectly that they make one complete book. From the first verse of the first chapter of Genesis, to the last verse of the last chapter of Revelation, we are impressed with its unity. This is itself an evidence that its author is divine. There are many Christian people who disregard certain portions of the Bible. A great number disbelieve the Old Testament. In doing this, they mar its beauty; for the New Testament is based on the Old. If we reject one, we must reject the other; for it is all a unit.

Dr. Halsey says the Bible "is a classic of the very highest authority." Classical literature has been defined as that which in form and matter most nearly approaches the ideal. I think I am safe in saying that the Bible is the ideal; for it is the product of a mind that is infinite in wisdom. God is himself a lover of the beautiful; and in his inspired Word is to be found every element of beauty that can be found in any literature. For harmony of thought and expression, where can be found anything more beautiful than the poetry of the Bible? It has neither rhyme

nor meter, but its wealth of imagery, and sublimity of thought, give to it its wonderful charm and beauty.

In literature the portrayal of noble character is always inspiring. In no other book have so many noble characters been portrayed with such simplicity and with such truthfulness as in the Bible. I have sometimes thought that one of the joys of eternity will be to hold converse with the grand old patriarchs, the prophets, poets, and statesmen with whom I have made friends through the pages of the Bible.

Another element in good literature which always appeals to our better nature is heroic self-sacrifice. We admire and honor the man who gives up self for the good of others. How our hearts thrill with emotion as we read, in the Sacred Book, of Moses, heir to the throne of earth's greatest nation, but who chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin; of Esther, the Jewish maiden, who risked her life in behalf of her people; or of Jonathan, who so unselfishly said to his friend, "Thou shalt be king over Israel, and I shall be next unto thee." But where in all human literature can be found anything to equal the sacrifice of Him who so loved that he gave his only Son to a world that did not love him? And where for pathos and moral sublimity can we find a parallel to the dying words of the Man of Calvary, "Father, forgive them; for they know not what they do"?

One literary critic has said: "There are three great provinces of thought,—man, nature, and God. The last is the greatest of all; and the highest achievement of literature is to lead us to a new or fuller appreciation of his character. That being true, no other book is of such great value as the Bible, for in it the character of God is written on every page."

One writer has said: "If the Word of God were studied as it should be, men would possess a breadth of mind, a stability of purpose that is rarely seen in these days." Shall we not say with the poet?—

"This precious Book I'd rather own
Than all the golden gems
That are in monarchs' coffers shown,
Or all their diadems.
Were the seas one crystal light,
This earth a golden ball,
And all the stars were gems of night,
This Book is worth them all."

BYRON DART.

Taking the Words of the Lord in Vain

"YOUR hair makes you look like the 'two-horned beast' of Revelation thirteen," remarked one of the girls in a tract society office to another. "Yours looks like the 'dreadful and terrible' beast of Daniel seven," replied the other; and a general laugh followed, which was not participated in by one quiet-looking girl (a new arrival), over whose face a shadow of disappointment passed. "So this is the way they do at —," she thought. "I always imagined that young people with such splendid opportunities for learning about this wonderful truth must be exceptionally good young people, and must greatly reverence this truth. I wonder if it will ever grow so common to me that I, too, shall jest about it," and she breathed a prayer for strength to fight the evil.

The habit of quoting Scripture in fun is one of the evils of these last days that has crept in among us almost unawares. It is prevalent not only among the youth, but among the older ones; even Bible workers and ministers are not always guiltless.

I am sure that we do not realize what we are saying, or we would be more careful in this matter, and our constant prayer would be, "Set a watch, O Lord, before my mouth; keep the door of my lips." Every time we quote Scripture in fun, and misapply it, giving it a comical rendering, we cheapen it and make it common, and after a while we shall lose our reverence and feeling of sacredness for the Bible. It will not appeal to us as it once did. Try as hard as we may, we shall be unable to shake off those old impressions of the times when certain portions were used in a frivolous manner. I know of those who have had this experience, and they would give much if they could undo the harm they have done themselves and others.

The same principle applies to the singing of hymns in fun, and to all joking about religious matters. I have heard jokes made about even the baptismal ceremony and the Lord's supper. The careless speakers were considered "in good and regular standing," too. It fairly made one shudder. Then I thought, "Let him that thinketh he standeth take heed lest he fall." Perhaps I, too, was guilty. I felt a greater need of the Saviour to help me to be "an example of the believers, in word," as well as "in conversation, in charity, in spirit, in faith, in purity."

Many of us will sing a snatch of a hymn, applying it to something entirely foreign to its true meaning, just to make some one laugh. The sooner we get over our love of joking, the better; for that is the cause of many of our sins. It is the sin that most "easily besets us." When we learn to sing with the spirit and the understanding, our songs will be prayers. If we do not mean what we sing, we would better keep quiet until we do mean it. What mockery to the Most High for one to sing, "Lord, I care not for riches, neither silver nor gold," when one can not keep one's mind off one's business on God's Sabbath day, and during the week all one's energies and talents are devoted to getting gain and laying it up for a "rainy day"! The money would mean much to the Lord's work now, and the "rainy day" that so many are looking for will probably never come; but a far different one is coming when God shall rain down fire from heaven, and then the gold so carefully hoarded will save no one. It will melt and be destroyed with its owner.

The third commandment should mean more to us than simply that we should not curse and swear. Is not taking the name of Christian, and not living up to one's profession, taking the name of Christ in vain? And isn't it about as wrong to take the Lord's words in vain as his name? Let us do some serious thinking and praying over these things.

A MISSIONARY VOLUNTEER.

Isaiah

ISAIAH was brought up in a busy, hustling city, a city in a land wealthy and popular. So much prosperity had created in Palestine a spirit of carelessness and frivolity. Indeed, Israel was in sad need of a teacher. Isaiah was a pious young man, well educated in Hebrew literature, and was early called to be a prophet. One day his heart was filled with holy emotion while thinking of the spiritual condition of Israel and a possible punishment. In this state of mind he entered the temple, and saw there the Lord seated upon a throne, "high and lifted up, and his train filled the temple. Above him stood the seraphim: each one

had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts." Another answered, "The fulness of the whole earth is his glory." "And the foundations of the thresholds were moved at the voice of him that cried, and the house was filled with smoke." Then said the wondering prophet: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." Then flew one of the seraphim unto him, having a live coal in his hand, which he had taken with the tongs from off the altar, and he touched his mouth with it, and said, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." Then Isaiah heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" and he answered, "Here am I; send me."

All through his ministry Isaiah used symbols to press the truth home to hearts. He compares his wayward people to a vineyard:—

"My well-beloved had a vineyard
In a very fruitful hill:
And he made a trench about it,
And gathered out the stones thereof,
And planted it with the choicest vine,
And built a tower in the midst of it,
And also hewed out a wine-press therein:
And he looked that it should bring forth grapes,
And it brought forth wild grapes."

The book of Isaiah is divided into seven divisions. The first six of these present two principal subjects,—sin on the one hand, and divine judgment on the other. The judgment would bring sorrow and anguish upon Zion; and not only upon Israel, but also upon her enemies, would God's wrath be poured out. The heathen Babylon, for all her pride and glory, would become like Sodom and Gomorrah, a desert where not an Arab wanderer would stay, but doleful creatures would inhabit her palaces, and satyrs dance on her ruins.

The prophet gazes through this fearful condemnation, and sees beyond a remnant saved to a land of eternal bliss. And here the prophet's words ring with earnest hope: "The wilderness and the solitary place shall be glad; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon: they shall see the glory of the Lord, and the excellency of our God."

The seventh and last division is written in dramatic style; but it is a drama such as no earthly theater could compass. For its stage it needs all space, and the time of its action extends to the end of all things. Here we find the climax, the culmination of all the beauty of movement that has gone before. One author has said, "Nowhere else in literature of the world have so many colossally great ideas been brought together within the limits of a single book." A world or spiritual drama like this is called a rhapsody, and to this particular one is given the name "The Rhapsody of Zion Redeemed." It is divided into seven visions, or acts, broken by occasional outbursts of lyric song:—

"Sing, O ye heavens, for the Lord hath done it.
Shout, ye lower parts of the earth;
Break forth into singing, ye mountains,
O forest, and every tree therein:
For the Lord hath redeemed Jacob,
And will glorify himself in Israel."

(Concluded on page nine)

The Book of Job

RUTH TEMPLE



O arrange works of art in a set order and say which is to have the greatest merit and which the least is outside of formal criticism." "It has, however, been said that the book of Job is, beyond all question, the sublimest poem in all literature." "It plainly surpasses all other masterpieces in the sublimity of its purpose, the consummate skill of its plot, the jeweled richness of its material, the resistless rush of its thoughts, the consenting unity of all its parts." It deals with the subject which appeals most strongly to the human heart, the most universal of all topics,—the mystery of suffering.

The author of Job is thought to have been Moses, the humble shepherd of Midian, whose bitter experiences enabled him to understand and sympathize with the noble character in his great drama. Moses knew God so intimately that he could grasp the whole situation and tell in simple language the grand tragedy. The scene of the drama changes from earth to heaven.

"There was a man in the land of Uz, whose name was Job." He had seven sons and three daughters. His great wealth had won for him the appellation "the rich man of the East." In his prosperity, Job lived humbly before the Lord, and continually offered sacrifices to God in behalf of his children.

"Now there was a day when the sons of God came to present themselves before the Lord," and the Adversary came as a representative of this earth. When God asked him if he had considered his servant Job, that "there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil," he answered, "Doth Job fear God for naught? Hast not thou made an hedge about him, and about his house, and about all that he hath, on every side? . . . But put forth thine hand now, and touch all that he hath, and he will renounce thee to thy face." God then gave the property of Job into the hands of the evil one, who destroyed Job's servants and cattle, and put to death his sons and daughters, and left the father's heart desolate.

In this great sorrow, Job expresses his submission and his complete confidence in God, in the words: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." "In all this Job sinned not, nor charged God with foolishness."

Again the sons of God came before the Lord, and this time also Satan was with them. The Lord said unto him, "Hast thou considered my servant Job," that "he still holdeth fast his integrity, although thou movedst me against him, to destroy him without cause?" And the adversary answered and said, "Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will renounce thee to thy face." "And the Lord said unto Satan, Behold, he is in thine hand; only spare his life." "So Satan went forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown."

In this loathsome condition, Job seeks shelter from the burning sun, and refuge from his taunting neighbors, on the ash heap just outside the city, where the many white skulls and dry bones testify that he is not the first hopeless sufferer who has come to this lonely spot to spend his last hours.

Even Job's wife does not understand and can not

wisely sympathize with him. In her deep pity for him, she rashly advises him to curse God and die.

After sitting for some time on the desolate ash mound, Job lifts up his weary eyes and sees Eliphaz, Bildad, and Zophar coming. Eagerly the misjudged man awaits the arrival of his three friends. At last some one is coming who can sympathize, some one who will speak words of consolation which will be like balm to his bleeding soul! The friends hardly recognize Job. Can this repulsive, distorted figure be the noble prince of the East? Their astonishment and pity are so great that for seven weary days they silently view the emaciated form of their afflicted friend. We understand partially Job's great anguish when we listen to the language of his soul as he breaks this period of painful silence:—

"Let the day perish wherein I was born; . . .
For now should I have lain down and been quiet;
I should have slept; then had I been at rest: . . .
There the wicked cease from troubling;
And there the weary be at rest.
There the prisoners are at ease together;
They hear not the voice of the taskmaster."

At the close of his passionate speech, he pauses and gives his friends an opportunity to speak.

Eliphaz breaks the silence, voicing the sentiments of Bildad and Zophar. In a delicate way he seeks to show Job how tradition as well as actual experience has proved that all suffering, general and specific, is the direct judgment upon some particular sin. He says:—

"According as I have seen, they that plow iniquity,
And sow trouble, reap the same."

Each of the friends affirms what Eliphaz has said. Each states in less delicate language his doctrine that all calamity is judgment upon sin; and since Job is greatly afflicted, he must be a sinner, and have only a sinner's hope of restoration upon acknowledgment of his sin and submission to God.

"Job was Jehovah's champion, divinely selected and put forward to fight for God's honor. This is the first truth of the book of Job. It remains a fact known to the spectators from first to last, doubling to them the significance of the drama; but from first to last unknown to Job and his friends. Had Job known at the beginning that he was God's champion, how cheerfully would he have borne the brunt of Satan's onset!"

As Job meets the argument of the three "comforters" by saying that he is innocent before God, they are greatly agitated by what they term his stubborn self-righteousness, and proceed to accuse him of particular and definite sins. They say:—

"Is not thy wickedness great?
Neither is there any end to thine iniquities.
For thou hast taken pledges of thy brother for naught,
And stripped the naked of their clothing.
Thou hast not given water to the weary to drink,
And thou hast withholden bread from the hungry. . . .
Thou hast sent widows away empty,
And the arms of the fatherless have been broken.
Therefore snares are round about thee,
And sudden fear troubleth thee."

Thus do Eliphaz, Bildad, and Zophar condemn him who in God's sight is "perfect and upright."

At first Job does not try to answer their argument; he can only say:—

"O that my vexation were but weighed,
And my calamity laid in the balances together!
For now it would be heavier than the sand of the seas:
Therefore have my words been rash."

"That he would let loose his hand, and cut me off!
Then should I have comfort;
Yea, I would exult in pain that spareth not:
For I have not denied the words of the Holy One."
"I have treasured up the words of his mouth more than
my necessary food."
"O that I knew where I might find him,
That I might come even to his seat!"

"Job's heart bleeds under bereavement; his body is racked with agony; the jeers of base men and the solemn condemnation of good men thrust him outside the circle of human sympathy," and "God is eclipsed."

As his friends increase his suffering by their unjust accusations, he decides that it is not God, but the adversary who hath torn him in his wrath, and set him up for his mark.

He finds comfort in the thought that perhaps God is permitting him to be thus tortured that righteous sufferers of later generations may be encouraged by the story of his affliction.

Still his heart longs for human sympathy, and in his deep grief he exclaims,—

"Have pity upon me, have pity upon me, O ye my friends;
For the hand of God hath touched me."

As a storm causes the young oak to send its roots deeper and still deeper into the solid earth, as each tempest aids in maturing the comparatively strong tree into the immovable giant of the forest; so the rough winds of affliction develop and strengthen the character of Job until he can say,—

"Though he slay me, yet will I wait for him."
"When he hath tried me, I shall come forth as gold."
"Doth not he see my ways,
And number all my steps?"

"Job's three friends, unable to convince him, relapse into silence.

"At this point Elihu, in the ardor of youth, displeased with the inadequate attack and defense of the preceding speakers, offers his contribution. His explanation is that when men are bound in fetters and taken in cords of affliction, then God showeth them their work and their transgressions." He insists also that God is great, and we can not presume to understand his dealings. He says, in a kindly way, that Job's affliction is the fatherly chastisement of God.

"As Elihu draws to a close, a storm is gathering. The roll of thunder and the lightning's flash usher in the approach of Jehovah." Out of the whirlwind he addresses Job:—

"Where wast thou when I laid the foundations of the earth? . . .
When the morning stars sang together,
And all the sons of God shouted for joy?"
"Canst thou bind the sweet influences of the Pleiades,
Or loose the bands of Orion?"

In solemn reverence Job answers:—

"Behold, I am of small account; what shall I answer thee?
I lay mine hand upon my mouth."

And to the charge,—

"Gird up thy loins like a man:
I will demand of thee, and declare thou unto me,"

He answers,—

"I had heard of thee by the hearing of the ear;
But now mine eye seeth thee,
Wherefore I abhor myself, and repent
In dust and ashes."

"God does not tell Job of Satan's slander, which Job as God's champion is to refute. He makes no reference to the great question of human suffering and divine justice, which Job and his friends have been so earnestly debating." But he calls upon Job to contemplate the mighty power of him—

"Which alone stretcheth out the heavens,
And treadeth upon the waves of the sea.
Which maketh the Bear, Orion, and the Pleiades,
And the chambers of the south.
Which doeth great things past finding out;
Yea, marvelous things without number."

After the Lord had spoken these words unto Job, he said to Eliphaz the Temanite, "My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath. Now therefore, take unto you seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you; for him will I accept, that I deal not with you after your folly."

"And the Lord turned the captivity of Job, when he prayed for his friends; and the Lord gave Job twice as much as he had before."

Ruth



WE have many different forms of literature in the Bible, and each in its best and highest form.

Benjamin Franklin was at one time associated with a company of men who had no faith in the inspired Word of God, and who ridiculed the Bible. Franklin quietly slipped his Bible inside of another book, and read to his friends the book of Ruth. The men were charmed with its beauty and simplicity, and listened with rapt attention. When he had finished the story, they all exclaimed, "How beautiful! Where did you find it?" Imagine their surprise when Franklin replied, "In the Bible."

An idyl is a tale of simple home life, of something that takes place among people of simple, natural habits. This is usually written in poetic form, but it also extends to prose. One example of the idyl found in the Bible is the beautiful story of the book of Ruth. The heroine of the story is Naomi, whose noble character is clearly portrayed by the power of her influence over others.

The story opens with Naomi, her husband, Elimelech, and their two sons, Mahlon and Chilion, in the land of Canaan. A famine brings them to poverty; and Elimelech, no longer able to provide a living for his family, is driven to leave his native land and seek a home in the land of Moab.

They remain in this land for many years, and here Elimelech dies. Their sons come to manhood and take wives, Ruth and Orpah, from among the inhabitants of the land. After ten years the sons die, leaving no children; thus Naomi and her two daughters-in-law are left childless, a great misfortune in Israel.

Naomi now decides that it is best for the two daughters to return to their fathers' houses, and that she will return to Israel, alone. Here we catch a glimpse of Naomi's character. In their life with her, Ruth and Orpah have learned to love her, although of an entirely different religion. Her life has won their affection, and they are loath to have her leave them. Their words, "Surely we will return with thee unto thy people," show their love and their willingness to accompany her. But Naomi knows of no certain prospects for the future, and entreats them to remain among their own people, where they will not suffer need. Naomi has completed her preparations for the journey, and is taking leave of her two daughters-in-law. Orpah, after this last argument, tearfully bids her

mother adieu, and reluctantly turns back; but Ruth is not yet persuaded to leave her mother-in-law. The cords of her love are not so easily broken. She shows her firm resolution when she says: "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried. The Lord do so to me, and more also, if aught but death part thee and me."

In these few words Ruth renounces her land, her people, her religion, and her gods, to accept those of Naomi. She is willing to leave her people, never to return, to die and be buried in the land to which she is going. Surely Naomi had been faithful to God in her daily life or Ruth would not be so ready to accept a religion contrary to that of her fathers, and go into a strange land.

Naomi can no longer resist such love and determination; and together they journey on toward Canaan, leaving Orpah to go back alone to her father's house.

Upon their arrival in Bethlehem, Naomi's native town, their return is welcomed by the old friends of Naomi. The fact that "all the city was moved about them" shows that Naomi was well known and highly esteemed by the people of the city.

After the excitement of their arrival at Bethlehem subsides, Ruth and Naomi settle down to a life of obscure poverty. Ruth joins a band of gleaners and goes to glean in the fields, as it was now in the early part of harvest.

The field in which she gleaned is owned by Boaz, a man of wealth and influence. He had heard of Ruth's return with Naomi; and when he learns that it is she who is gleaning in his field, he shows much interest in her, and expresses his admiration for her noble self-sacrifice.

Naomi, upon learning in whose field Ruth had gleaned that day, recognizes in him a kinsman of Elimelech's, and rallies to the task of providing for Ruth a home among her people.

In Israel there were laws and customs that provided for the perpetuation of families in case the husband died without children. Naomi instructs Ruth to follow these customs, which meant that she should claim kinship with Boaz. Ruth cheerfully complies with these plans; and in the scenes that follow — the act of claiming kinship, the discovery of one of closer kin, and his relinquishing his claims to Boaz — we see the gentleness and carefulness with which Boaz guards Ruth's reputation. The scene at the gate of the city, where Boaz gathers the wise men of the place and presents his cause, is a typical one. He speaks to the man of nearest kin, and gives him the opportunity to redeem Elimelech's inheritance. He is unwilling to do this; so Boaz offers to do all that is required. This offer is accepted and sealed by the custom of removing a shoe and giving it to the one with whom the bargain is made, in sight of the people of the city.

Thus Ruth becomes the happy wife of Boaz, and Naomi's joy is complete when their first-born is brought to her to be reared as the son of Elimelech.

KATE HAFFORD.

Two car-loads of the American Standard Revised Version were recently shipped to the great Sunday-school convention held during June in San Francisco. These Bibles were ordered by the "Gideons" to be placed in the hotels of the city.

Isaiah

(Concluded from page six)

The first vision pictures the nations summoned before the judgment bar of God. Jehovah declares to them his purpose. He had chosen his people to be a witness among the nations; but because they were unfaithful to their trust, he had permitted them to be carried away into prison-houses of exile. God in his mercy was now calling upon Cyrus to strike down the nations and set his people free. Israel is called to be the servant of Jehovah to bring judgment upon the Gentiles. But it is not to be a work of violence. It is the gentle ray of light with its irresistible illumination. The light shall burn brightly to the ends of the earth. Zion then calls to the nations to worship the true God: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."

At last, through all these duties and worldly ambitions, Zion comes forth gloriously triumphant, and the divine voice is heard in a *splendid* climax: "Ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

PORTIA PRICE.

Know Your Bible

WHEN Alexander the Great was plundering the palace of Darius, one of his soldiers found in a leather bag the crown jewels of Persia. The prize was worth millions, but the stupid fellow opened the bag, shook out the little glittering stones among the rubbish, and went away boasting about the fine sack he had got for carrying his food.

A slave was one day climbing a mountain when his foot slipped and he fell. To break the fall he caught a shrub, but it gave way, and man and bush went rolling together down the mountainside to the bottom. When he got up, he noticed curious little white particles sticking to the roots. They looked like silver. He hastened back to the spot where the bush had grown, got down on his knees, and with his hands dug away a few inches of the soil. Lo! he had discovered the mines of Potosi, which have yielded hundreds of ship-loads of solid silver. The owners of "the silver mountain," as it is called,— for it is now honeycombed with more than five thousand silver mines,— were up till that day poor men, for only the surface was theirs, as they knew nothing of the riches beneath.

You sing,—

"Holy Bible, book divine—
Precious treasure, thou art mine!"

Is it yours only as the jewels belonged to the soldier, or as the silver mines belonged to the owners before the slave made his happy discovery? The scribes and Pharisees are said to have known the Bible so well that, if every Bible in the world had been destroyed, they could have rewritten it from memory without a mistake. What good did it do them?

The Bible in the hand won't do; the Bible in the head won't do; but the Bible in the heart — made a living thing by God's good Spirit — means eternal life. — *Selected.*

Proverbs of Solomon

Sloth and Industry

The slothful desires and has not;
The diligent is richly supplied.

The diligent bear rule;
The slothful are underlings.

Anxiety in a man's mind bows it down,
But a kind word makes it glad.

He who is slack in his work
Is brother to him who destroys.

He who follows useless pursuits
Will lack bread.

Condemnation of Gossip

What thine eyes have seen
Report not hastily in public.

When there is no wood, the fire goes out;
And when there is no talebearer, strife will cease.

A talebearer reveals secrets,
But a trustworthy man conceals a matter.

Every word of God is pure;
He is a shield to those who trust in him.

Effect of Association

Walk with the wise, and thou wilt become wise;
But he who associates with fools will smart for it.

Regard for the Poor

He who oppresses the poor reviles his Maker;
He honors him who has mercy on the needy.

Whoso closes his ears to the cry of the poor,
He also shall call and not be answered.

The liberal man will be prospered,
And he who waters will himself be watered.

Good and Bad Messengers

An incompetent messenger plunges one into misfortune,
But a trustworthy envoy insures success.

Like the coolness of snow in harvest-time
Is a faithful messenger to those who send him.

The Rod of Correction

He who spares his rod hates his son,
But he who loves him chastises him.

The Wise Value Reproof

A reproof enters deeper into a man of sense
Than a hundred stripes into a fool.

Thoughtfulness and Prudence

The wise man is cautious, and avoids misfortune,
But the fool is arrogant and confident.

He who is sparing in his words is wise;
A man of cool spirit is judicious.

He who is careful of mouth and tongue
Saves himself from trouble.

He who mocks his neighbor is lacking in sense,
But the man of discretion keeps silent.

A fool's anger is displayed on the spot,
But a sensible man ignores affront.

It is wisdom in a man to be slow to anger,
It is his glory to pass over transgression.

A tranquil mind is the life of the body;
But passion is rottenness of bones.

Different Views of Wrong

It is as sport to a fool to do wrong,
But it is abomination to a man of sense.

He who despises the Word will perish,
But he who fears the command will be safe.

Work Versus Talk

In all labor there is profit,
But mere talk tends only to penury.

Wickedness Is Cruel

The righteous regards the comfort of his beast,
But the heart of the wicked is cruel.

Joy Enlivens, Sorrow Depresses

Joyous heart makes cheerful face,
But by sorrow of soul the spirit is broken.

Value of Counsel

Where there is no counsel, plans are thwarted;
They succeed when many give advice.

Hear, my son, thy father's instruction,
And forsake not the admonition of thy mother;
For a chaplet of beauty they will be to thy head,
And chains about thy neck.

He who loves knowledge loves instruction,
But the stupid man hates admonition.

Good News

Pleasant news makes the heart glad,
Good tidings make the bones fat.

Slowness in Giving Judgment

He who answers before he hears,
It is folly and shame to him.

Filial Impiety

He who maltreats his father and drives away his mother
Is a son who acts shamefully and disgracefully.

He who curses father or mother,
His lamp will go out in midnight darkness.

Value of Reputation

A good name is rather to be chosen than great riches;
To be well thought of is better than silver and gold.

Let not kindness and faithfulness leave thee;
Bind them on thy neck.
So wilt thou find favor and good repute
With God and man.

Against Revenge

Say not: I will do to him as he did to me,
I will repay the man for his deed.

Judicial Partiality

Partiality in judicial decisions is not good.
Who says to him who is in the wrong,
Thou art in the right;
Him men will execrate, and people curse.

To favor the guilty is not good,
Nor to oppress the innocent in court.

A wicked man accepts a bribe
To pervert the course of justice.

Dishonesty in Business

Bad, bad! says the buyer;
But when he is gone, he boasts.

Sweet to a man is bread gained by fraud,
But afterward his mouth will be filled with gravel.

Fools suffer misfortune;
Good men are prosperous.

He does a friendly act
Who gives an honest answer.

If thou say, I did not know this,
He who weighs hearts, does he not perceive?

As We Sow We Reap

The kindly man does himself good;
The cruel man does himself harm.

The wicked earns delusive pay,
But he who sows righteousness real wages.

The Songs of the Bible

PHILLIPE KNOX



THE history of the songs of the Bible is full of suggestions as to the uses and benefits of music and song. Music is often perverted to serve purposes of evil, and it thus becomes one of the most alluring agencies of temptation; but rightly employed, it is a precious gift of God, designed to uplift the thought to high and noble themes, to inspire and elevate the soul.

As the children of Israel, when journeying through the wilderness, cheered their way by the music of sacred song, so we may gladden our pilgrim life. There are few means more effective for fixing words of truth in the memory than by repeating them in song. And such song has wonderful power. It has power to subdue rude and uncultivated manners,—power to quicken sympathy, to promote harmony of action, and to banish the gloom and foreboding that destroy courage and weaken effort.

“As a part of religious service, singing is as much an act of worship as is prayer.” How often to the soul hard-pressed and ready to despair does memory recall some word of God,—the long-forgotten burden of a childhood song,—and temptations lose their power; life takes on new meaning and purpose, while courage and gladness are imparted to other souls.

Through song, David, the sweet singer of Israel, amid the vicissitudes of his changeful life, held communion with heaven. How sweetly are his experiences as a shepherd lad reflected in the words,—

“The Lord is my shepherd; I shall not want.
He maketh me to lie down in green pastures:
He leadeth me beside the still waters.
He restoreth my soul:
He guideth me in the paths of righteousness for his name's sake.”

Listen to his song as he considers the wonders of God's universe:—

“The heavens declare the glory of God;
And the firmament showeth his handiwork.”

How often by words of holy song are unsealed in the soul the springs of penitence and faith, of hope, and love, and joy! how often disturbances have been quieted, and fearful hearts made strong!

“God is our refuge and strength,
A very present help in trouble.
Therefore will we not fear, though the earth do change,
And though the mountains be moved in the heart of the seas.”

The Psalms are what we would style *lyric poetry*,—poetry written to be sung to the lyre. The beauty of Biblical verse consists neither in rhyme nor in numbering of syllables; its underlying principle is found to be the symmetry of lines, which has come to be called parallelism. We may have a parallelism of thought or of form. The following verses will illustrate:—

“From whence shall my help come?
My help cometh from the Lord,
Which made heaven and earth.
He will not suffer thy foot to be moved;
He that keepeth thee will not slumber.
Behold, he that keepeth Israel
Shall neither slumber nor sleep.”

The Psalms are expressive of the poet's feelings, rather than of outward incident or event. To tie a verse to an individual experience is usually to destroy

its suggestive associations with a hundred other experiences of a similar type.

“As the hart panteth after the water brooks,
So panteth my soul after thee, O God.”

Here David unites his experience with the experience of his people, and blends with these the experience of us all.

Of the many beautiful anthems found in the Psalms, the one that was sung at the inauguration of Jerusalem seems to me to be the most beautiful. Although this psalm was written by a humble shepherd boy, it was chanted by the angels as Christ returned from his mission to earth, and its strains shall again fill heaven's arches with praise as the saints enter the New Jerusalem. It is interesting to note how nicely this song adapts itself to each of these occasions. But I like best to think of it in connection with the ascension of our Saviour. As Christ was ascending, all heaven was waiting to welcome him to the celestial courts. As he led the way, a multitude of captives, set free at his resurrection, followed him. The heavenly host, with shouts and acclamations of praise and celestial song, attended the joyous train. Then, as he drew nearer the city of God, the challenge was given by the escorting angels:—

“Lift up your heads, O ye gates;
And be ye lift up, ye everlasting doors:
And the King of glory shall come in!”

Joyfully the waiting sentinels responded:—

“Who is the King of glory?”

This they said, not because they knew not who he was, but because they would hear the answer of exalted praise:—

“The Lord strong and mighty,
The Lord mighty in battle,
Lift up your heads, O ye gates;
Yea, lift them up, ye ancient doors:
And the King of glory shall come in.”

Again was heard the challenge:—

“Who is this King of glory?”

The escorting angels made reply,—

“The Lord of hosts,
He is the King of glory.”

Then the portals of the city of God were opened wide, and the angelic throng swept through the gates amid a burst of rapturous music.

When Christ was on earth, he gladdened his lonely hours by the use of songs. With the voice of singing he welcomed the morning light. With songs of thanksgiving he cheered his hours of labor, and brought heaven's gladness to the toil-worn and distressed. “With a song Jesus, in his early life, met temptations. Often when sharp, stinging words were spoken, often when the atmosphere about him was heavy with gloom, with dissatisfaction, distrust, or oppressive fear, his songs of faith and holy cheer were heard.”

In the same way we may gladden our lonely hours, overcome temptations, cheer the disheartened, and dispel the darkness and gloom of those about us. “The melody of praise is the atmosphere of heaven; and when heaven comes in touch with the earth, there is music and song, thanksgiving and the voice of melody. Amid the deepening shadows of earth's last great crisis, God's light will shine brightest, and the songs of hope and trust will be heard in clearest and loftiest strains.”



The Woodpecker

THE woodpecker is such a bore;
 He's always knocking at the door
 Of some old tree with horrid din,
 To see if any one is in.
 He's never welcome where he goes,
 Because he's greedy, I suppose.
 The trees all sigh beneath their breath:
 "O, dear! He bores us 'most to death!"

—Abbie Farwell Brown.

What a Bible Did

IN 1894 the Christian women sent out by the various boards in England and America, and the native Christian Chinese women, decided to give a birthday present to the empress dowager on her sixtieth birthday. After considering various things they finally decided to give her a New Testament.

They made new type; they printed the book on the best grade of foreign paper, in the best style of the printer's art; they bound it in silver, embossed in bamboo pattern, enclosed it in a silver box, which they placed in a red plush box; and this again was put in a beautifully carved teak-wood box, which was finally placed in an ordinary pine box, and sent to the British and American ministers, who were asked to take it to the foreign office, and request them to send it to the empress dowager, which was done with all the ceremony necessary to impress properly an Oriental potentate such as she was.

What influence this gift had upon her we can not say; but the next morning after the present arrived in the palace, the young emperor whom she had placed upon the throne sent to the American Bible Society, and bought an Old and a New Testament, such as were being sold to his people.

He began studying the Gospel of Luke. I happen to know this because my assistant pastor and one of my church-members were invited into the palace to dine with the eunuchs, one of whom told them, "The emperor has a part of the Gospel of Luke copied in large characters on a sheet of paper each day, and I stand behind his chair, and look over his shoulder at the sheet spread out on the table before him."

After he had been thus studying for some time, a eunuch came to me, saying, "The emperor has heard that the foreigners have translated a great many books into Chinese, and he would like to get some."

I was in charge of the books of two tract societies, as well as the college text-books; and so I sent him some.

The next day the eunuch came again, wanting more books; and thus he continued day after day for six weeks, until he had bought every book that had been translated into Chinese from the languages of the West.

One day he noticed my wife's bicycle standing on the veranda.

"What kind of cart is that?" he asked.

"That is a self-moving cart," I answered.

"How do you ride it?" he inquired.

I took it down, and rode a few times around the court, when he exclaimed: "That is queer! Why doesn't it fall down, it has only two wheels?"

"When a thing is moving, it can't fall down," I answered,—and that will apply to other things than bicycles.

The following day, when he came, he said, "The emperor would like to have this bicycle." And so I sent my wife's bicycle to his majesty, and it was reported a short time afterward that in trying to ride the bicycle his cue had become tangled up in the rear wheel and he had a fall, and so gave up trying to learn to ride, as many others have done.

Three years he studied these books, and then began to issue those edicts that were destined to have so tremendous an influence on the reformation of the empire.

One of his first edicts was to establish a board of education, with a university in Peking and one in the capital of each of the provinces.

When I went to China twenty years ago, there was just one school established by the government teaching foreign learning; now Bishop Bashford writes me that there are forty thousand schools, colleges, and universities under government supervision engaged in this kind of work.

Another edict was to establish a board of railroads. When I went to China, there were just one hundred miles of railroad in the empire. Now there are five thousand miles

built, five thousand more projected; and an effort is being made to borrow thirty million dollars from Europe and America to build another thousand miles.

This boy emperor issued twenty-seven such edicts in about twice as many days, and thus started one of the greatest reforms the world has ever known.

Why?—Because the Christian women of England and America sent a New Testament as a birthday present to the empress dowager, and it ought to be remarked that, while the emperor started the reform, it has been carried out largely by the empress dowager herself. It is a woman's reform!

On one occasion when Mrs. Conger and Mrs. Headland were in the palace, the empress dowager called Mrs. Headland to her side, and said, "I understand that in your honorable country the girls study the same as the boys."

"They do," answered Mrs. Headland. "They go to the same schools, and study the same books."

"I wish our girls might study!" she exclaimed.

"Would it not be possible to open schools for the instruction of girls?" Mrs. Headland asked.



THIS OLD BIBLE RECENTLY SOLD FOR FIFTY THOUSAND DOLLARS

"No," replied her majesty; "our taxes are now so high that it would be impossible to add another such tax."

"If your majesty should issue an edict approving of the education of girls," inquired her visitor, "might there not be many benevolent people in your honorable country who would open schools for girls?"

This matter was taken up by the empress dowager; an edict was issued; and forthwith girls' schools began to spring up all over the empire.

One day Mrs. Headland received a message from the princess Ka-la-chin. She took her medical kit, and went at once to see her. When she reached the palace, the princess exclaimed: "No one is ill! I just wanted to talk to you about a girls' school which I propose to open in my husband's principality in Mongolia."

After talking about the matter for a short time, Mrs. Headland said, "If you will come down and see our high school at the mission, you will learn more in an hour than I could tell you in a week."

The princess came, and after examining this and other mission schools, she invited an educated young Chinese lady to go with her and teach the Chinese classics, and a Japanese lady to go as teacher of the foreign studies, and thus opened her school.

But the Mongolian girls were not in the habit of getting up and being at school at their studies at nine o'clock in the morning. She might have sent a servant to call them, but she feared this would not properly impress them with the importance of the matter. And so she said to her husband:—

"Won't you kindly get on your horse, and ride around the village, and get these girls up, and tell them they must be in school at nine o'clock, as I propose to have my school carried on after the most approved customs of the West?"

The prince did so, and the following spring the princess brought nineteen of her brightest Mongol girls down to Peking, where they could visit the mission schools, and learn how girls "might study the same as the boys do."—*Christian Endeavor World*.

Doing Something

If you're sick with something chronic,
And you think you need a tonic,
Do something.
There is life and health in doing,
There is pleasure in pursuing,
Doing, then, is health accruing;
Do something.

If you are fidgety and nervous,
Think you need the doctor's service,
Do something.
Doing something will relieve you
Of the symptoms that deceive you;
Therefore, if these troubles grieve you,
Do something.

If you do not like the weather,
Don't condemn it altogether,
Do something.
It will make the weather clearer,
Life will sweeter be and dearer,
And the joys of heaven nearer;
Do something.

And if you're seeking pleasure
Or enjoyment in full measure,
Do something.
Idleness! There's nothing in it;
If you're busy, don't begin it,
'Twill not pay you for a minute;
Do something.

—Selected.



M. E. KERN Secretary
MATILDA ERICKSON Corresponding Secretary

Society Study for Sabbath, August 5

Missionary Work

SUGGESTIONS FOR LEADERS.—Review the Morning Watch texts as usual. This meeting should be preceded by a special, intensive, and prayerful study of your local field. Are you doing all you can to prove to your community that you really believe that Christ is soon coming, and that you are anxious that all should be saved? Make some use in your program of "Side-Lights on Missionary Work," that will be found in next week's number. I hope you will find time for the two readings in the program that are mentioned in No. 34. For the paper "Work for Everybody," you might substitute an exercise; that is, write extracts on slips and pass out for reading. Here are some good references: "Education," page 269; "Christ's Object Lessons," pages 326, 327, 350; "Testimonies on Sabbath-school Work," page 29; "Testimonies for the Church," Vol. V, page 448; Vol. VI, page 411; Vol. VIII, pages 158, 229; "Gospel Workers," pages 49, 295, 342; Eccl. 11: 1-6. The paper "Lines of Work to Take Up" should be presented by the leader of the society or by some one who has made a careful study of the community. Do not take up too many lines of work, but do faithfully as much as you can do well. If your society is new, and therefore has not the record book, "Memoranda of Attendance and Work," and the individual report blanks, be sure to have them on hand and introduce them to the members at this time, in connection with the talk on reporting. See that the talk on follow-up work is to the point. It should show the importance of doing thorough work. If an interest is created, feed it. If the sale of a paper gives opportunity for Bible readings, let not that opportunity pass by unimproved.

The following resolutions were passed at the last General Conference:—

"Whereas, There are many lines in which the youth can find opportunity for helpful effort; therefore,—

"We recommend, That our Missionary Volunteers be encouraged to engage in Sabbath-school work, house-to-house tract and periodical work, canvassing, Christian Help work, and other work which is adapted to them.

"In view of the dangers to the youth in some lines of our literature work,—

"We recommend, That great care be exercised that only young people of mature age and Christian experience be encouraged to engage in this work, unless accompanied by those who are qualified to direct them."

Suggestive Program

- An Appeal From Our Captain (reading). See page 2.
- Work for Everybody (five-minute paper).
- Lines of Work to Take Up (eight-minute paper).
- An Alphabet of Work (reading). See page 14.
- Be a Cheerful Worker (three-minute talk).
- Reporting (five-minute paper).
- Doing Something (recitation). See opposite column.
- Follow-Up Work (three-minute talk).

Morning Watch: Praising God

GOD'S works are to be seen in the world of men. A knowledge of history will help one to know God quite as much as a knowledge of science. There is hardly a copy of a daily paper but gives evidence of God's overruling and directing providence. The progress of missions, more striking during the past year than ever before, is a continual testimony to our Father's goodness and power.

And God is to be seen, and his works are to be recognized, not only in the world without, but in the world within. If you would be grateful to God, know yourself and your sin, and the punishment you merit; then note how the merciful Father has blessed you. Pray much, and experience God's wonderful works

in answer to prayer. Enjoy the Bible, and find in every page a spiritual heaven more crowded with stars than the Milky Way.

The future also is a part of the wonderful works of God. Our thanksgiving will indeed fall far below its possibilities if it lives only in the past. The finest material for gratitude lies in the promises of God, even before they can be fulfilled in your experience; for you know they will be fulfilled. To the eye of faith every promise is as actual as an event or a substance.

Do not save your thanksgiving for the large things of life. If you are not grateful for your little blessings as they come along, you will not be grateful for the large blessings when they arrive. With God there is no large or small, nor should there be a large or small in our relations with God; that is, whatever God does for us is great, and deserves great praise. It is as vast a wonder for the Infinite to think of us in the matter of a grass-blade as of the Gulf Stream.

And finally, do not save your thanksgiving for the annual festival, or for any other one day. Establish a custom of gratitude. Get into the habit of praise. You have no idea how it will brighten your life, and invigorate your purposes, and fill your whole heart with the love of him who "giveth us all things richly to enjoy."—"*Two-Minute Talks*," by Amos R. Wells.

An Alphabet of Work

A CANADIAN pastor, who believes that he has a model young people's society, says that they have helped him "from a to z" in his pastoral labors. He puts the matter alphabetically thus:—

- Attended Sabbath-school and mid-week services.
- Brought others.
- Counseled the weak and erring.
- Distributed tracts.
- Extended a welcome to strangers.
- Fostered a spirit of brotherly kindness.
- Given to the support of the ordinances.
- Held cottage prayer-meetings.
- Invited strangers.
- Jealously guarded the name of the church.
- Kept the pastor informed in cases of sickness.
- Liquidated the church debt.
- Ministered to the "shut-ins."
- Noted the absent ones and inquired after them.
- Obtained flowers for the pulpit and for sick-rooms.
- Placed good literature in public waiting-rooms.
- Quietly waited upon God in prayer.
- Read to the sick and ignorant.
- Sung in choirs and in the homes of the lonely.
- Taught in the Sabbath-school.
- United with mission bands for missionary rallies.
- Visited hotels and left cards of invitation.
- Watched for opportunities to speak a good word for the Master.
- Xeres and all similar drinks abjured.
- Yielded respect to ecclesiastical authorities.
- Zealously upheld the pastor's hands.

And these are only twenty-six of the limitless variety of good works which may be engaged in by young people in their respective communities. Which of the many are you actively pursuing? — *Service*.



V — Labors of Paul and Silas at Philippi; Conversion of the Jailer

(July 29)

LESSON SCRIPTURE: Acts 16: 16-40.

MEMORY VERSE: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts 16: 31.

Questions

1. By whom were the apostles followed as they went to the place of prayer in Philippi? What spirit controlled the damsel? How were her masters benefited? What did she say as she followed Paul and his companions? Acts 16: 16, 17.

2. What was doubtless the condition of this girl? What did her masters claim? By whom was she controlled? What was Satan's purpose? Relate a similar instance in the life of Christ. Note 1.

3. How long did the damsel continue to cry out after Paul? How did this make Paul feel? What did he say to the evil spirit? How was this command obeyed? Verse 18.

4. Why were her masters displeased when the girl was restored to her right mind? How did they take revenge on the apostles? What charges did they bring against them? Verses 19-21.

5. Why would the owners of the slave girl have difficulty in accusing Paul and Silas before the magistrates? What law gave a sufficient excuse? Note 2.

6. What did the multitude do? What did the magistrates do? After receiving many stripes, where were the apostles cast? What charge was given to the jailer? Where did he put the apostles? To what painful treatment were they subjected? Verses 22-24; note 3.

7. What sounds were heard in the midnight darkness of the dungeon? Who heard these prayers and songs of praise? What suddenly took place? What did the earthquake do to the prison and the prisoners? Verses 25, 26.

8. What doubt might easily have entered the minds of the apostles while in prison? Instead of doubt, what spirit filled their hearts? What doubtless came to Paul's mind? Note 4.

9. When the prison keeper awakened, what did he see? What did he attempt to do? How was he kept from taking his own life? Verses 27, 28; note 5.

10. What did the jailer at once do? What question did he ask the apostles? How did they tell him he could be saved? What did the apostles then do? Verses 29-32.

11. How does believing in Jesus save one? What does "believing in Jesus" really mean? What is the most important question any one can ask? Note 6.

12. What did the jailer do for the apostles? Who were baptized? How were the apostles now treated? Why did the jailer rejoice? Verses 33, 34.

13. What word was received from the magistrates the next morning? What did the keeper of the prison say to Paul? What was Paul's answer? Verses 35-37.

14. Why did Paul think it not best to leave the prison secretly? By what law were the apostles exempt from such punishment? What would have been the result if they had quietly left the city? Who probably remained at Philippi? Note 7.

"Do all the good you can, and make as little fuss about it as possible."

15. How did the magistrates feel when they learned that Paul and Silas were Romans? What did they do? What request did they make of Paul and Silas? To whose house did the apostles go? What did they then do? Verses 38-40.

Notes

1. The girl was doubtless under the influence of ancient Spiritualism. In modern terms, she would be called a medium. She was controlled by Satan, who took this way of opposing or bringing reproach upon the work of God. A similar case is recorded in Luke 4:33-36.

2. The masters of the slave girl must have had some difficulty in making out their accusation against Paul and Silas. They had been deprived of a source of gain, but they could not truly state the case. Surely nothing could have been more orderly than the worship and teaching conducted at the house of Lydia or by the riverside. They took advantage of a Roman law which condemned changes in worship which would cause any commotion.

3. The stocks were not only for an extra safeguard, but for punishment. This instrument of torture consisted of a heavy piece of wood with holes, into which the feet were placed in a manner to cause great pain.

4. It would seem that Paul and Silas might easily have been led to doubt that the call to Macedonia was of the Lord, when they were thrust into this inner prison at the very beginning of their ministry in this place. Instead of murmuring or doubting, their hearts were full of praise. No doubt Paul remembered the persecution he himself had brought upon Christians before his conversion.

5. By Roman law the keeper was responsible for the safety of the prisoners, and he would avoid the disgrace of being put to death by committing suicide. See Acts 12:19.

6. Believing in Christ is accepting him as our Saviour. It implies true repentance, turning from sin, consecration to God. It makes possible the forgiveness of past sins, and opens the heart to the influence of the Holy Spirit. What must I do to be saved? is the most important question any person can ask.

7. In replying to the magistrates, Paul claimed his rights quite as much for the good of the cause as for himself. Being Romans, they were by law exempt from whippings and torture. Had they gone away secretly, their reputation would have been endangered, the gospel they preached dishonored, and other cities would have been more ready to ill-treat them. The magistrates apologized, and the apostles left the city with dignity. It appears from the change of pronoun from "we" to "they" that Luke remained at Philippi.

9. When he saw the prisoners had not escaped, what did he do? What did he say to Paul and Silas? Verses 29, 30; note 6.

10. How did they answer his inquiry? What did they teach the jailer and his household? Verses 31, 32.

11. Who besides the jailer believed? What gospel ordinance was administered? Verse 33; note 7.

12. What did the gospel bring into their hearts? Verse 34. What did the magistrates then do? Verses 35, 36.

13. When their request was brought to Paul, what did he say? Verse 37.

14. Why were the magistrates filled with alarm? Verse 38.

15. In what way did they acknowledge Paul's claims to his personal rights? Verse 39.

16. When released from prison, where did the apostles go? Verse 40.

17. What effect had the fortitude and devotion of these apostles upon the Philippian church in later years? Phil. 1:28-30.

Notes

1. "Day after day as they went to their devotions, a woman with the spirit of divination followed them, crying, 'These men are the servants of the most high God, which show unto us the way of salvation.' This woman was a special agent of Satan; and, as the devils were troubled by the presence of Christ, so the evil spirit which possessed her was ill at ease in the presence of the apostles. . . . The words of recommendation uttered by this woman were an injury to the cause, distracting the minds of the people from the truths presented to them, and throwing disrepute upon the work by causing people to believe that the men who spoke with the Spirit and power of God were actuated by the same spirit as this emissary of Satan."—*Sketches From the Life of Paul* (Mrs. E. G. White), page 74.

2. When Jesus sent his servants to preach the gospel to all nations, he said, "All power is given unto me in heaven and in earth. Go ye therefore;" and he said, further, "Lo, I am with you always." So these heralds of the gospel, acting under the great commission, worked in the name of him who had promised to give them power for every crisis. Matt. 28:18, 19; 16:18.

3. "The apostles endured this opposition for several days; then Paul, under inspiration of the Spirit of God, commanded the evil spirit to leave the woman. Satan was thus met and rebuked. The immediate and continued silence of the woman testified that the apostles were the servants of God, and that the demon had acknowledged them to be such, and had obeyed their command."—*Sketches From the Life of Paul*, page 74.

4. What a duet was this! Those Roman prisons "were in pestilential cells, damp and cold, from which the light was excluded, and where the chains rusted on the limbs of the prisoners." Here, tortured by stocks, lacerated and bleeding from their terrible scourging, instead of murmuring or complaining, they prayed and sang songs of thanksgiving to God. What a beautiful lesson of trust is here presented!

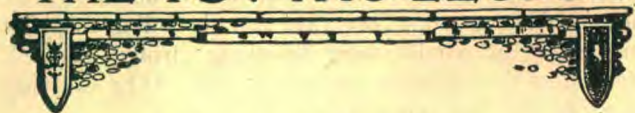
5. "The earthquake was not a mere coincidence. There was more here. Earthquakes do not throw all bolted doors open, and unclasp fetters and chains. God was here. He was breaking a way for his gospel to the heart of heathendom. But his mercy followed close in the heavy step of his power. The jailer, like a true Roman, was about to execute himself for the loss of his prisoners, as he supposed. Paul arrests the attempt. The marvelous story of his conversion follows."—*Introduction to the Book of Acts* (Stiffler), pages 157, 158.

The jailer "trembled because of the wrath of God expressed in the earthquake. . . . He saw his own deplorable condition in contrast with that of the disciples, and with deep humility and reverence asked them to show him the way of life."—*Sketches From the Life of Paul*, page 78.

7. The following note is a valuable testimony from a recognized Episcopalian authority. However, the suggestion which he makes, that there might have been "exceptional cases," we know to be unwarranted by the Scriptures:—

"It is needless to add that baptism was (unless in exceptional cases) administered by immersion, the convert being plunged beneath the surface of the water to represent his death to the life of sin, and then raised from this momentary burial to represent his resurrection to the life of righteousness. It must be a subject of regret that the general discontinuance of this original form of baptism . . . has rendered obscure to popular apprehension some very important passages of Scripture."—*Life and Epistles of the Apostle Paul* (Conybeare and Howson), page 361.

THE YOUTH'S LESSON



V — Labors of Paul and Silas at Philippi; Conversion of the Jailer

(July 29)

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MEMORY VERSE: Acts 16:31.

Questions

1. In what way did the enemy seek to bring the work of the apostles into disrepute at Philippi? Acts 16:16, 17; note 1.

2. How was the superior power attending the gospel demonstrated? Verse 18; note 2.

3. What did the slave girl's owners then do? Why were they angry? What complaint did they make against Paul and Silas? Verses 19-21; note 3.

4. Who joined with them in the attack on Paul and Silas? In what way did they manifest their revengeful spirit? Verse 22.

5. Having beaten the apostles, what did they then do? What charge was given the jailer? Verses 23, 24.

6. What did Paul and Silas do? Who heard them? What time of night was it? Verse 25; note 4.

7. What remarkable manifestation of God's power was seen? What was the effect of the earthquake? What did the jailer do? Verses 26, 27; note 5.

8. How was the jailer prevented from doing himself harm? Verse 28.

9. When he saw the prisoners had not escaped, what did he do? What did he say to Paul and Silas? Verses 29, 30; note 6.
10. How did they answer his inquiry? What did they teach the jailer and his household? Verses 31, 32.
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Notice

THE original articles in this number, with two exceptions, were written by students of the Fernando Academy, Fernando, California, as a part of their English work under the direction of Miss Emily Johnson.

Questions About the Bible

When was the Old Testament first translated into another language?

The most important and first complete version of the Bible into any language is the Septuagint (sep'tu-ā-jint), or version of the LXX, which was produced in Egypt from 250-150 B. C. This is a Greek version, and received its name from the tradition that the translation was made by a committee of seventy-two Jews. This is the version used by the Saviour and the apostles. A larger part of all the quotations made from the Old Testament in the New Testament are from the Septuagint version.

What other versions were made in early times?

The Syriac and Latin versions were among the oldest versions, being made in the second century after Christ.

What is the version known as the Vulgate?

The Vulgate is a revision by Jerome in the fourth century of the Old Latin version. "The Clementine edition of the Vulgate is the first and only authoritative standard Catholic edition."

Which version is the Douay Bible?

This is the English translation of the Vulgate, and is the Bible of the Catholic Church.

When and by whom was the Bible first translated into English?

John Wyclif of England, in 1382, made the first English translation of the Bible, though there were portions of the Bible translated into Anglo-Saxon as early as the eighth century.

In what language was the Bible first printed?

The Latin Bible was the first to be printed. In 1525 William Tyndale, at the cost of his life, gave us the New Testament printed in English; and Miles Coverdale, an associate of Tyndale, ten years later gave the English people their first complete printed Bible.

When and by whom was our present version made?

Our present Authorized Version was made by direction of James I, king of England, and is therefore known as King James's version. The work of trans-

lation was prosecuted by forty-seven clergymen, who began the task in 1606 A. D. Their work was completed and the new translation printed in 1611.

What other versions are now extant?

In 1870 an English and an American committee, both of which consisted of eminent scholars, began the work of revising the Authorized Version. In 1885 the English Revised Version came from the press.

"Immediately after the publication of this new version, the English committee disbanded, but the American committee kept up its organization. It was felt that the Bible of 1885 was unsatisfactory. This committee therefore continued until it had made a complete revision of the entire Bible, and in 1901 the American Standard Revised Bible was published."

The Twentieth Century New Testament is a translation into modern English from the text of Westcott and Horton.

When was the Bible divided into our present chapters and verses?

The original manuscript was continuous, at least so far as is known; and while there have been various attempts at making divisions in the text of both Testaments, our present division into chapters was not made until the thirteenth century, and the division into our present verses in 1555 A. D.

When and by whom was the present punctuation of the Bible made?

The translators and publishers are responsible, as there was nothing in the original manuscript to correspond with the present system of punctuation.

Shut Up With the Bible

WHEN Nicholas I became emperor of Russia, his first task was to put down a formidable sedition among the aristocracy of his realm. Many nobles were suspected of guilt, and were thrown into prison. One, who was innocent, was by nature a man of fiery temper; his wrongful arrest infuriated him, and he raved like a wild animal. Day after day, brooding over his treatment, he would stamp shrieking through his cell, and curse the emperor, and curse God. Why did God not prevent this injustice?

A clergyman visited him in his cell and left a Bible, which he begged him to read. As soon as the minister was gone, the angry nobleman kicked the Bible into a corner. What to him was the Word of a God who let tyrants abuse him? But the terrible loneliness and desperation of his situation at last drove him to read the Book. He read it because he could do nothing else, and then he became interested and began to study it, and to commit whole chapters to memory. The story of the Saviour's life and death totally changed him. He saw himself a fellow sufferer with Christ, who was unjustly accused and slain.

Revengeful rage gave way, and the spirit of the martyr took its place. The shadows of wrong and death vanished in the new light that shone upon him from beyond. The company of a Book—the one Book in all the world that could have done it—had given the proud noble another heart.

At his trial he was unable to prove his innocence, and was sentenced to death. When the jailer's key unlocked his cell, instead of the messenger of death whom he expected, the czar of Russia stood before him. A conspirator's intercepted letter had placed the innocence of the suspected nobleman beyond question, and the czar had come to make what amends he could.

— *Youth's Companion.*