

THE YOUTH'S INSTRUCTOR

REMEMBER NOW! THE CREATOR IN THE DAYS OF THY YOUTH

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A Cuban Type

SHE was a swarthy Cuban woman, accompanied by her daughter and little grandson. They were waiting for the train among the hills of western Santiago. She puffed away at an unusually large cigar. Her strong features were set and stern. "Here," I thought, "is a feminine type of the hard and unfeeling side of Cuban peasant life." But when train time came, I saw that the stern features were all along repressing the pain of parting. With a good-by caress to the daughter, the grandmother held the little grandson long to her breast, smothering his face with kisses. As the train drew out, she sat staring to the front, the tears rolling down her furrowed cheeks. Her face had lost its sternness. Poor soul; she was no longer a type, but just a simple grandmother. Nobody had ever told her the evil of the tobacco habit, or that it is out of character for women to smoke. She had a motherly heart all the same. One can never tell how tender a heart may beat beneath an unpromising exterior. Once let the light of the gospel in, and evil and ungraceful habits, born of ignorance, may drop away, and lives will be transformed and beautified. The old Cuban woman helped me to a more sympathetic appreciation of the rougher types of Cuban peasantry.

W. A. SPICER.

A Trip Through Egypt—V

Luxor and Karnak

BEFORE visiting the ruins of Upper Egypt, we will notice the general plan of Egyptian temples, and some of the terms that are used in describing them, so that the reader may more intelligently follow us. Taking the small temple of Rameses III at Karnak as a typical example, we notice first in the diagram the pylons (PP), two large rectangular towers, tapering toward the top. Between these is the portal (E), or gateway, above which the pylons meet. This gateway leads into a large court (C), open above, but usually surrounded with a colonnade (FF),

or row of columns. Traversing this court, and ascending a short, broad flight of wide steps (S), we reach the terrace (H), a broad porch, the roof of which is supported by large columns. Back of this we find the hypostyle hall (A), a large and often imposing hall of massive columns. Still beyond is the sanctuary (B), or holy place, often perfectly dark, surrounded by the private chambers of the priests (N). This, with various modifications and embellishments (some of the parts often being repeated) is the general plan of all the ancient Egyptian temples.

Even a slight knowledge of the hieroglyphics of the cuneiform writing and the religion of the ancient Egyptians adds greatly to the interest in exploring these ruins. A few hours' occasional study, combined with careful observation of the reliefs one encounters, will soon give some knowledge of the alphabet; and a little practise will enable the traveler to recognize at once the representations and symbols of the more common deities; while, if persistent, he will soon find himself searching with feverish interest, and often successfully, for the cartouche (seal) of some king

back of this hall is divided into two sections, reminding one of the Holy Place and Holy of



COLOSSI OF RAMESES II IN THE FIRST COURT, LUXOR

Holies in the Jewish tabernacle, and abounds in interesting inscriptions.

Having completed the exploration of the Luxor temple, we hire donkeys, and start with eager expectancy for Karnak. The principal temple here, dedicated to Ammon (the national Theban sun-god), was probably founded during the twelfth dynasty; but nearly all the later kings took a part in its construction, many of them erecting smaller private shrines within the temple grounds. Especially did the mighty monarchs of the eighteenth and nineteenth dynasties vie with one another in the magnitude of their designs, adding pylon after pylon, colonnade after colonnade, lavishing the enormous spoils of their numerous campaigns on the shrine of Ammon, until it became the most extensive and magnificent temple in existence, the "throne of the world;" and today its stupendous ruins are ranked in the mind of the traveler with the pyramids of Gizeh as the mightiest of all the monuments of antiquity.

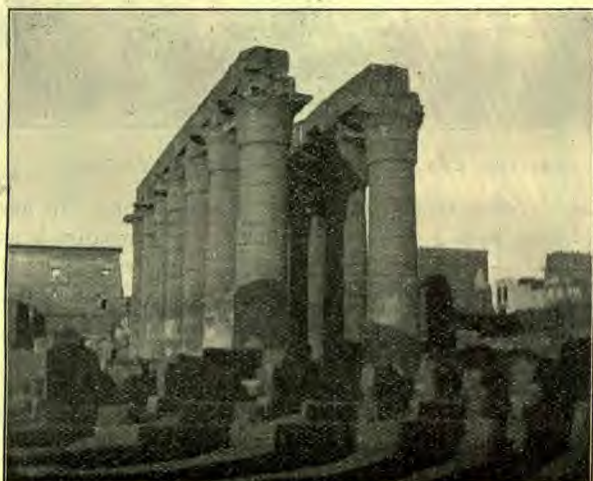
The temple grounds are approached by four avenues of sphinxes, one of which was originally nearly a mile long. Entering the great court through the first pylon, which is one hundred yards long and fifty yards high, we ascend at once to its summit, from which a good general view is obtained. West of us flows the Nile, while beneath is the avenue of sphinxes we have



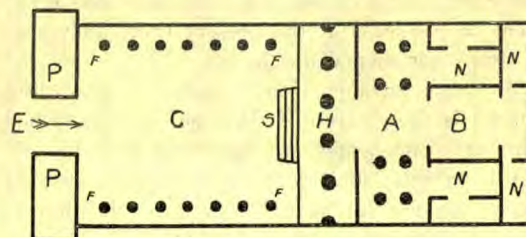
VIEW FROM FIRST PYLON AT KARNAK

mentioned in his guide-book. Of course a knowledge of Egyptian history is essential to maintaining or even producing an interest in this kind of work.

With this introduction, then, we will visit first the large temple of Amenophis III at Luxor. In front of the ruined pylons are six large colossi of Rameses II. Entering the large court, we find one corner of it embellished by a small mosque, while just opposite is another fine black granite statue of Rameses II, who has left his mark on most of the temples, having built as many as all the other monarchs of Egypt combined. Leaving this court, we pass between two stately rows of massive columns (see illustration) into a second court, less pretentious but better preserved than the first, beyond which is the comparatively small hypostyle hall. The sanctuary



DOUBLE COLONNADE AT LUXOR



Plan of the temple of Rameses III at Karnak.

(Scale one inch=48 feet.)

just traversed. To the south are various pylons and small temples, the columns of the Luxor ruins rising above the town. To the northeast, among the chaotic ruins of the great temple of the middle empire, stand two great obelisks.

Descending, we traverse the court, passing the temple of Rameses III, which opens onto it; and entering a portico, we find the interesting monument of Sheshonk, commemorating his triumph over Rehoboam, king of Judah. See 1 Kings 14:25, 26, and 2 Chron. 12:2-9. We next pass beneath the large second pylon of Rameses I, and enter the hall of columns, the crowning wonder of Karnak. The roof of this imposing hall is supported by one hundred and thirty-four columns, arranged in sixteen rows. Many have fallen, and others are leaning; yet still the effect is indescribably wonderful. Especially by moon-



LARKE OBELISK AND RUINS, KARNAK

light, when the inky shadows of the columns fall one upon another, the charm of the place is almost intoxicating. Perhaps some idea of the magnificent proportions of this grand hall may be conveyed by the statement that each of the columns that line the central aisle is eighty feet high and over thirty-five feet in circumference. The entire hypostyle hall covers about two acres.

We pass from this hall into the hopeless ruins of the earlier temple. Conspicuous are the two great obelisks of Queen Makare, which were cut from a solid piece of the finest Assuan granite, and brought one hundred and forty miles down the Nile. One has fallen, but the other, which is nearly one hundred feet high, and nine feet square at the base, stands as the largest obelisk in the world, save one in Rome. The upper part of this obelisk is plated with a gold and silver electrum. Farther on, is another obelisk of smaller size and less interest.

Time forbids us to visit the many smaller temples and monuments that crowd this interesting place; so we depart, but only with the determination soon to visit again these magnificent ruins.

GLEN WAKEHAM.

Rambles in Bermuda—VI **The Churches of Bermuda**

No doubt INSTRUCTOR readers would like to know something of the religious conditions prevalent in Bermuda at the present time, and especially of our own work there.

As stated in a previous article, the prevailing church is the Church of England, or Established Church. The people are nearly all churchgoers, but have little idea of religion in the sense in which we use the word. The English Church, like the Roman, caters to the innate tendencies of the human heart toward formality and attention to externals, without the inward work of grace that must mark every true follower of

Christ. The children grow up knowing little of the Scriptures,—that little mostly comprised in the catechisms. It is not unusual to find an intelligent and well-to-do family without a copy of the Bible.

According to the usages of the church, the children are baptized when only a few days old, and are confirmed usually between the ages of thirteen and fifteen, often not knowing the intrinsic difference between right and wrong, nor experiencing any change of heart. This is not to be wondered at; for the life of the church-member differs little from that of a man entirely without religious belief. Cards, dancing, theatricals, every amusement that appeals to a worldly heart, may be enjoyed by him without let or hindrance.

The earliest Wesleyan missionaries who found their way here were persecuted and imprisoned; but eventually they succeeded in bringing out a small number of followers. We are still shown the wide-spreading tamarind beneath whose shade Whitefield addressed those who could be found willing to listen to his stirring exhortations. At present the Wesleyan Methodist is second to the Established Church in numbers, having a large congregation in Hamilton, besides several smaller ones in various parts of the islands. Like Methodism in our own country, the present church, neglecting to follow advancing rays of light, has backslidden to the conditions prior to the revivals of John Wesley; and the difference between it and the English Church is little more than a matter of form.

Knowing by experience that the chief hope of the church is in the rising generation, the Catholics have established a convent school in Bermuda. This has greatly strengthened its foothold in the islands. The school building, a handsome structure, was finished less than ten years ago, and furnished with several teachers. A beginning was made with two pupils; but the attendance has steadily increased, until now it is second, in standing and patronage, only to the government high school.

There are, in addition, an African Methodist Episcopal church in Hamilton, and a Reformed Episcopal church in St. George's. There are a few other religious organizations which, like the Salvation Army, work almost entirely among the lower classes.

It is some time since the first seeds of present truth were sown in Bermuda by a canvasser. A colored man, Read by name, had spent a few years in Battle Creek, and accepted the Sabbath. On his return he scattered reading-matter throughout the islands, and sold copies of "Great Controversy."

At least one family came to a knowledge of the truth through this literature. Later, Brother Marshall Enoch and his wife came from Nova Scotia, and began to work as self-supporting missionaries. In connection with his business, Brother Enoch found many opportunities to present the truth to many different classes of people, while his wife carried on a private school until failing health compelled her to give it up. It was in response to her call for a teacher that I went to Bermuda. I was agreeably surprised, on the opening day, to find before me a company of as bright-faced, well-dressed little folks as could be found anywhere in our own land. Teaching everywhere has its trials as well as its joys; but as I look back over the two years spent there, the joys far exceed the trials. While it was thought best that I should

be careful not to arouse prejudice by too radical a presentation of doctrinal points in the school, I enjoyed many hours of precious Bible study with the children, and it was indeed a pleasure to see their little minds awakened to an understanding of Bible truths. Such exclamations as the following were not infrequent: "I told papa what we read about yesterday, and he says that Saturday is the Sabbath;" or, "I want to be good, so as to be ready to meet Jesus when he comes." One little girl had quite fully made up her mind to be a missionary. While my interest has always been in Spanish-speaking countries, and the coming of the minister appointed to Bermuda released me to take up my chosen work, yet it was with feelings of real regret that I said good-by to my pupils. I hear from some of them occasionally; and it is my hope that the seed sown may yet spring up and bear fruit to the glory of God. Brother and Sister Bartlett, who took up the work after my departure, found their health unequal to the strain and the somewhat peculiar climatic conditions.

Since coming to Mexico, I have been gladdened by the reports in the *Review* from Brother Morrow, who has been working there for some months. Only those who have lived in Bermuda know just how difficult are the conditions and how determined the opposition; but in spite of it all, a few faithful souls are holding up the torch of present truth. Surely the shining of their light will dissipate, to some extent at least, the surrounding darkness. The leaven of the printed page has been scattered by faithful canvassers, and God will surely call out his children. Will not the readers of the INSTRUCTOR remember in their prayers this little corner of God's great harvest-field?

WINIFRED M. PEEBLES.

No household is complete without a sister. She gives the finish to the family. A sister's love, a sister's influence—what can be more hallowed? A sister's watchful care—can anything be more tender? Who would live without a sister? A sister—that is, a sister in fidelity, in help, in love—is almost an angel in the home circle.

To every brother she is a light and life. Her heart is the treasure-house of confidence. In her he finds a vast friend—a charitable, for-



EASTERN END OF HALL OF COLUMNS, KARNAK

giving, tender, though often severe, one. In her he finds a ready companion. Her sympathy is as open as day, and sweet as the fragrance of flowers. We pity the brother who has no sister, no sister's love. We feel sorry for the home circle that is not enlivened by a sister's presence. A sister's office is a noble one. It is hers to persuade to virtue, to point wisdom's ways, and gently to lead the way.—*Classmate*.



THE HOME CIRCLE

Victory at Last

RING out, O bells of heaven!
Ring out your joyous peal;
Let the happy hearts of angels
An untold rapture feel;
Make ready the many mansions,
And white robes of the blest,
While dazzling crowns of glory
On the victors' brows shall rest.
Oh, welcome the tried and faithful
To the love and joy of home,—
Welcome the glorious morning
When the Lord shall claim his own!

Ring out your music tender,
Ring through the happy hours,
In that home of matchless splendor,
In the land of fadeless flowers.
Let the pulse of your joyous echoes
Throb through the courts of heaven,
Sound a welcome to the ransomed,
The white-robed throng forgiven,
Peal anthems of rejoicing,
Send far your thrilling tone,
All hail that glorious morning
When the Lord shall claim his own!

O glad, immortal city,
Where sin has never trod!
O home of love and pity!
O dwelling-place of God!
How shall your bright streets golden
Be filled with joyous throngs,
How oft the story olden
Be sung in victors' songs?
Long shall their notes of gladness
Be heard 'neath heaven's dome,—
Welcome that glorious morning
When the Lord shall claim his own!

The litany of nations
Shall rise before the Lamb,
From all the new creation
One glad thanksgiving psalm,
That the grave's dark bands are broken,
And the spoiler is laid low;
That the years no longer carry
Their tide of sin and woe;
That life's weary toils are ended,
And the children all at home,—
All hail the glorious morning
When the King shall claim his own!

The rush of rapid rivers
But hastens to the sea,
And time's swift years, fast rolling,
Bring near eternity.
Oh, our hearts with deep emotions
Of gladness throb and thrill,
As we think of the coming glory,
Free from all earthly ill.
Never a shade of sadness,
Never a sigh or moan,—
Welcome the glorious morning
When the Lord shall claim his own!

O lovely vale of Eden!
O pastures green and sweet!
O river of life's water!
How ye'll soothe the weary feet;
How lonely hearts so dreary
Shall find in thee a balm,
And hands with labor weary
Shall bear the victors' palm;
How they'll clasp the hands once perished,
How they'll list the sweet, lost tones,—
Hasten, thou glorious morning,
When the Lord shall claim his own!

L. D. SANTEE.

The Second Coming of Christ

THE most sublime event in the history of this earth is that of the second coming of our Lord in glory. Around it cluster all the most interesting scenes portrayed by the divine pen. Many occurrences in human history have emblazoned themselves in the annals of time. The accession of kings upon earthly thrones have been attended by majestic splendor. Immense processions, equipped with gorgeous paraphernalia, have been formed in their honor, and kingdoms have done

themselves proud. But all these fade like the stars before the rising sun in comparison with the matchless glory of that triumphant hour when Jesus comes, crowned "King of kings, and Lord of lords," to gather to himself the faithful and true of every age and every clime.

This coming is spoken of in the Bible as the time of the harvest. "The harvest is the end of the world." Matt. 13:39. It is at the time of the harvest that the tares, or the wicked, are gathered and cast into the fire, and the righteous "shine forth as the sun in the kingdom of their Father." Verses 40-43. When Jesus comes to reap the harvest of the earth, all the angels in glory will come with him. They are interested in this great event. They love poor, lost sinners, and would have been willing to give their lives to save man from the ruin of sin. All through life we have one of the shining visitors from the celestial world with us. "The angel of the Lord encampeth round about them that fear him, and delivereth them." All through life, in the dark hours of sorrow, in trial and anguish of spirit which no tongue can utter, in the hour of death, when we stand in brokenness of spirit by the cold grave, the angel who through life watched over our loved one, is also standing by the grave. When Jesus comes, these reaper angels will all come with him, and will be sent by him to gather in from the tomb his loved ones.

It is when our Saviour returns, and not at death, that the righteous receive their reward. It is at this glad hour that they come forth with a triumphant shout from the tomb. "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:16-18. It is when the chief Shepherd appears that we receive the crown of life. 1 Peter 5:4. "And, behold, I come quickly; and my reward is with me, to give to every man according as his work shall be." Rev. 22:12.

To comfort the hearts of the sorrowing disciples, the Saviour told them he was only going away to prepare a place for them, and that he would come again, and receive them unto himself, where instead of beholding sin and sorrow they would see the glory which he had from the eternal ages. John 14:1-3; 17:24. Everything centers in the promise of the second advent of our Lord. Without it our faith is vain, and our hope is lost. It has been an anchor to the soul of many a storm-tossed pilgrim. It has buoyed up the faltering footsteps of an unnumbered host of toiling saints while bivouacked on the battlefields of life. The promise left by the Saviour to return again has revived their drooping spirits, and encouraged them to struggle on and win the reward. It is not a new doctrine. It is as old as the Bible. Enoch, the seventh from Adam prophesied of it before his translation. Job in the midst of his affliction was comforted, and said, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." Job 19:25. David, the sweet singer of Israel, spoke of it as the time of reward. Ps. 50:3-5. Isaiah exhorted the weak and discouraged to be strong with the thought that the Lord will come with a recompense. Isaiah 35. And the great apostle Paul in his old age, writing from a Roman dungeon, says: "For

I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

The crown was "laid up" for him. He did not expect to receive it at death, but at "that day," the day when Jesus comes. What a glorious crown is this! It is worth far more than any jewel-studded emblem of sovereignty that ever rested upon the brow of any earthly monarch. Though a prisoner, Paul was rich. Though trials and persecutions had overtaken him because of his faith in Christ, he was not discouraged; he called it a "good fight," looking beyond the present to the day of reward. And I think I can hear him place special emphasis on the word "righteous." When he wrote, the edict of an *unrighteous* judge had sentenced him to prison and to death. But when the "*righteous* Judge" shall come, the verdict will be changed, and justice rendered, and instead of a felon's cell, a crown of life will be given him. No man stood by Paul to plead his cause in the hour of need. Shivering in his cold, damp cell, he writes to Timothy to hasten to him before winter and bring his cloak. But his courage was undaunted. He was "ready to be offered." His blood was not chilled with the thought of the nearness of his "departure." In a little from this the aged hero was led from his dungeon to the place of his execution. But the block and gleaming sword of the executioner did not frighten him. There was no friend to attend him to the place where he was to lay down his life. There were none to shed a tear or speak a word of courage. But the blessed hope of soon seeing his Lord anchored his soul. And one writer tells us that the last words he ever spoke as he lifted his eyes to the heavens, were, "O Lord, when shall I embrace thee? When shall I behold thee for myself without a dimming veil between?" When the Life-giver speaks Paul back to life in the resurrection, he will not be conscious of a moment intervening since he fell beneath the blow of the Roman executioner, and he will behold his Lord in joy.

"In expectation sweet,
We'll wait, and sing, and pray,
Till Christ's triumphal car we meet,
And see an endless day."

G. B. THOMPSON.

THE older one grows, the greater the hunger of his heart to do things worth while, that will be permanent and enduring. This is not the feeling of only a few people, but is shared by many of the world's toilers. It is a beautiful thing, this desire to do abiding things, to build into the eternal structure. But if the longing comes only with increasing years, there are many who will see their life-building sink away at the last, and they will die broken-hearted. For this reason you can not build strongly in the later years upon the sand foundations of earlier years. If he is foolish who builds with wood and hay and stubble, just as foolish is he who builds upon the sands of a shifting and uncertain youth; the fall of his building will be greater than the destruction of the other. The abiding service of the later years will depend largely upon the faithfulness and stability of the earlier years.—*Young People.*



Mancelona Young People's Convention

At the camp-meeting held at Mancelona, Michigan, it was voted to hold a Young People's convention at the close of the camp-meeting, and the tents were left standing for that purpose. Although the weather was quite bad all through the convention, it is estimated that about one third of the young people in the North Michigan Conference attended the convention.

The thought held prominently before them was that the one object in life is the saving of souls. Elder Luther Warren was present throughout the meeting, and rendered valuable assistance. Members of the Conference committee and Conference workers were also present.

In the opening meeting the direct call of God to the young people of this remnant church was given, and the thought was emphasized that God would have an army of well-disciplined workers who will be willing to obey their Commander. An executive committee was appointed, also a committee to consider plans, and another to arrange programs for the meetings.

At later meetings, the following recommendations were passed:—

1. That a Young People's Society be formed where there are two or more young people who love Jesus, and desire to associate together for prayer and the service of God.
2. That our young people take up the studies given in the YOUTH'S INSTRUCTOR for Young People's Societies.
3. That the Young People's Societies of the North Michigan Conference undertake the raising of necessary money to establish an industrial school in the Conference.
4. That the offerings of the Young People's Societies be paid to the Conference treasurer once a month, and by him kept separate for the special work mentioned in the preceding resolution.
5. That Conference workers use their influence for the establishment of Societies throughout the Conference.

The consideration of these resolutions brought out much valuable discussion. The value of organization, the qualifications for membership, and the work that the Societies should do were especially emphasized. The benefit of having a specific object to which financial aid should be given was recognized by all, and a very hearty vote was taken in favor of Recommendation 3. The young people were especially urged to make use of the INSTRUCTOR studies for the Societies. Valuable experiences were related which demonstrated the practical value of these studies. The need of applying the principles set forth in the studies to our daily lives was presented.

The convention was a success. The young people who were there realize the importance of the work, and the work is onward.

J. J. IRWIN, *Chairman.*

The Young People's Conference at Peru, Indiana

THE following report of an interesting meeting of the young people of Indiana is reprinted from the State paper:—

Thursday, August 6, was set apart for the Young People's work at the Peru camp-meeting. The forenoon was devoted to the Young People's Societies, and the afternoon and evening to the educational work.

I wish to speak especially of the Young People's

part in the work of the day. Fathers and mothers, and others in the congregation who have not before been keeping pace with the Young People's work, listened with attention while the various phases of the movement were presented and discussed by the young people themselves. The plan and aim of the organization, the needs of our young people, and the various lines of missionary work in which they can engage, were set forth as fully as the time would permit. Many realized for the first time that there is indeed a definite call to our young people to have a definite part in preparing the way for the soon-coming Saviour, and that "the movement truly is of God at this time, and to meet the call of the hour."

A very practical demonstration of what the young people can do was shown in their work of distributing tracts. The city was districted, and companies formed who went out in twos, carrying to each home a package of the late tracts. Many of these were sold, and many persons interested. One company reported sixteen families in their territory desirous of knowing more of the truth. Through their efforts nearly every home in the city was reached.

As our young people consecrate their lives to the service of God, and go forth to work for the salvation of souls, they have the assurance that "they are co-workers with the angels;" rather, they are the human agencies through whom the angels accomplish their mission. Angels speak through their voices, and work by their hands. And the human workers, co-operating with heavenly agencies, have the benefit of their education and experience. As a means of education, what university course can equal this?

THE WEEKLY STUDY

Luther's Early Experiences

SCRIPTURE STUDY:—

Review the Bible lesson for last week, and develop the same line of thought still further by looking up additional scriptures.

PARALLEL READING:—

Read again Chapter Seven in "Great Controversy," and study the early experiences of Luther under the following divisions, so as to be able to tell the story briefly in your own words:—

1. Luther's parentage and childhood.
2. His education at Erfurt.
3. His discovery of a Latin Bible in the monastery, and his experience in reading it.
4. His first visit to Rome.
5. Pilot's staircase, and Luther's experience in his first attempt to climb it upon his knees.
6. Luther as a teacher of the Scriptures and as a minister of the gospel in the University of Wittenberg.
7. The sale of indulgences by Tetzel in Germany. What were these indulgences? How were they sold? What was Luther's attitude toward them?
8. Luther's protest against the sale of indulgences by his famous ninety-five theses. Where were these theses made public?
9. Luther's trial before a Roman prelate at Augsburg.
10. Burning the pope's bull.

To the Leader

This outline may seem a trifle long and heavy; but with careful management it can be covered easily in forty-five or fifty minutes. It may be well for the leader to introduce the exercise by giving the review Bible study. This should occupy from ten to fifteen minutes.

One week before the meeting is held, ten persons should be selected, and one of the topics assigned to each. Arrangements should also be made for each one to look up his topic carefully, and prepare to present it either verbally or in writing, occupying not more than three or four minutes. If a longer time is allowed, the exercise will become monotonous and tiresome.

As leader, you should make yourself thoroughly familiar with these topics, so you can assist if necessary those who present them. Improve every opportunity to impress important lessons. This history of the Reformation is replete with suggestions and striking experiences which ought to prove a great blessing to our young people.

Our hope and prayer is that these studies shall stir the hearts of many of the young among us, and lead them to throw themselves into the last great reformation just as Luther threw himself into the Reformation of the sixteenth century. May the Lord bless the leaders, and help them to be leaders indeed.

Martin Luther

ON November 10, 1483, Martin Luther, the greatest of the Reformers of the sixteenth century, was born at Eisleben, a town in Saxony. His father was a miner. Melancthon speaks of his mother as modest, God-fearing, and a woman of prayer.

He so distinguished himself in the preparatory school that his father determined that he should become a lawyer. While in Erfurt, qualifying for that profession, he became deeply impressed by the preaching of the town pastor, who frequently urged his hearers to study the Scriptures. But though he sought to obtain an entire copy of the Bible, he was unable to secure one.

Terrible fears began to oppress him, and a variety of circumstances led him to form the sudden resolution to become a monk. He entered a convent at Erfurt in 1505. Finding here a Bible, he read it diligently, and was deeply convicted of the fact that all are sinners. He says of the penances which he inflicted upon himself at this time, "I tormented myself to death, to make my peace with God, but I was in darkness and found it not." But the peace he longed for came after a time.

In 1507 he was ordained a priest, and the next year was called to the chair of philosophy at Wittenberg. Here the words of inspiration, "The just shall live by faith," made a deep impression upon his mind, and he taught God-given righteousness.

His first conflict with his church was occasioned by the sale of indulgences, and he publicly opened the battle by nailing his ninety-five theses to a church-door at Wittenberg, on October 31, 1517. These set forth what he had been teaching—that God alone can pardon sin. This bold step branded him as a heretic. Still he received the protection and friendship of many of the nobles and princes.

He was summoned to appear at Rome to answer for these theses, but instead a papal representative was sent to Germany to hear the case. Luther refused to retract, and fled from Augsburg.

Charles V had been appealed to by the pope to crush heresy in Germany, and his aid had been promised. His first diet was called at Worms, in the beginning of 1521. The destruction of Luther's books had been ordered, and he himself was summoned to appear before the diet. He came, but refused to retract.

Returning from Worms, his friend, the elector of Saxony, caused him to be seized and carried to the old castle at Wartburg. Here he remained for a year, his chief work being the translation of the Scriptures into his native tongue.

In all his experiences from this time Luther "vindicated his claim to be a reformer" in the highest sense of the term. The establishment of the Protestant creed at Augsburg in 1530 marks the culmination of the German Reformation. Luther lived sixteen years longer. His death occurred at Eisleben, where he had gone to arbitrate a dispute between some counts. His dying words, "Into Thy hand I commit my spirit," were but the sequel of a life based on the promise, "The just shall live by faith."



CHILDREN'S PAGE



Off to School

HEAR the school-bell ringing!
See the children, bringing
Many books from shelves and cupboards, where
they've lain so long;
See the light feet dancing,
O'er the sidewalk prancing,—
Eager feet, with rhythmic beat, there's music in
your song.

Happy faces gleaming,—
Eyes with laughter beaming,—
Jolly little lads and lasses, starting off to school;
Full of jubilation,
Joy and expectation,—
Anxious, now, to learn just how to work each
coming rule.

Days of glad vacation,
Days of occupation,
Follow in each other's footsteps; quickly past
they hie;—
Children starting out to win
Learn, "for good," what they begin;
Also learn to nobly earn vacation by and by.

BENJAMIN B. KEECH.

The Four-Leafed Clover

"WHY is the four-leafed clover more lucky than
the three?"
I questioned Master Greedy, and thus he an-
swered me:
"It's because the four-leafed clover so crafty
is and bold,
It has an extra hand, sir, to grasp the sunshine
gold."

"Why is the four-leafed clover more lucky than
the three?"
I questioned Master Generous, and thus he
answered me:
"It's because the four-leafed clover so kindly
is and gay,
It has an extra hand, sir, to give its gold
away!"

—Amos R. Wells.

Why the Stove Smokes

If you will take a piece of stove-pipe twelve
inches long and six or eight inches thick (eight
is better), cut four notches two inches deep in
one end, and the same number at the other, then
place it upright on the ground, you will have the
simplest form of stove that can be made, and the
very best for picnics and camping out, because,
by having several made, so that they will easily
slide into one another, several stoves can be
carried as one, take up but little room, and are
light.

When meal-time comes, make a fire in each
stove, place a tin plate on top, put in it what-
ever you want to cook, cover it with another plate,
and soon the meal is ready. By having a section
of pipe without notches, and setting it on the
heated plate, covering it with another full of sand,
you have an oven in which you can roast or bake
as well as in a hundred-dollar range.

The air goes into the pipe at the bottom notches,
the heat from the lighted wood makes the air
above it lighter than the air below the fire; the
upper air rises, the lower air rushes through the
notches to take its place, and makes what is called
a draught. You will quickly notice how the air
rises from a fire by putting your hand over it, or
a small piece of paper.

Part of the air that goes in at the bottom is
used to make the wood burn. (This burning is
called combustion.) What is not used passes
through the fire, and in doing so mixes with steam
from the heated wood, and with the gases and
tiny particles of the partly burned wood which are
thrown off by the heat; these color the steamed
air and the gases, and it goes on upward and
off as the smoke we see. If it was not for these
particles of unburned wood, we could not see the
smoke.

A stove of any make is nothing but a thing to
put something in that will burn, and so made that
it will give out all the heat possible from what
is burned, in a way that is for our comfort or for
our use. All stoves have a place for the air to
enter, a place for the air to pass through the wood
or coal (fuel), and a place for the smoke to pass
off where it will not make the tears come to our
eyes or sneezes to our noses.

The stove is simply the biggest part of an air-
pipe with a fire in it. The straighter and longer
the pipe is, the stronger the draught will be,
because the more heated air there is above the fire,
confined to a pipe, the faster it will rise, and the
faster the air below will rush in to take its place.

If we shut the draught-hole, the fire will soon
go out. It can get no air. When we start a fire
in a stove, we usually do it with something that
will burn quickly, and make a great heat to fire
the heavier fuel. This quick fire makes a great
heat and lots of smoke. The upper part of the
stove, the pipe, and chimney are cold. The first
heat with smoke with it has to lift the heavy air
above it. Until it does this, and can get away,
it has to get out somewhere else. So the stove
smokes. There are two ways of preventing this:
The first is to burn a newspaper in the upper part
of the stove. This starts the air up the pipe. The
next is: Do not have the stove door open or the
draught-hole open too wide. The smoke will not
then be made too fast to get away. Almost
always, when stoves smoke during the making
of a fire, it is because there is too much draught
on. Gas comes from a stove for the same causes.
Stoves often have dampers or valves in them to
pull out, push in, or turn. These are usually to
turn the heat, and the smoke with it, so that they
will not go straight up the stove-pipe, but in a
roundabout way through the stove, either to
heat the oven or make the stove throw out more
heat into the room. The heat from a good fire can
be turned in this way, but if the fire is fresh, the
smoke from it will not go such a crooked road;
it goes out into the room,—the stove smokes.

If there is a pipe upon the stove, it, in time,
gets full of soot. This soot is made of the parti-
cles that were in the smoke. As the smoke cools
while passing through the pipe, the steam in it
condenses,—changes back into water,—and
carries with it to the inside of the pipe the parti-
cles which stick there. These will, if left in
long enough, fill up the pipe so much that smoke
can not pass through it. As it must get out some-
where, being pushed by the rush of air behind it
and the swelling of the air inside the stove, it
slips through the cracks of the stove and often
out of the draught-hole. This is one reason why
the stove smokes. To prevent it, you must keep the
stove-pipe clear of soot.

If you want to be satisfied that heat swells air,
fill a bladder with cold air, and hold it over the
stove. The bladder will probably burst. If it
does not, you can see that the bladder has grown
much larger and tighter. While swelling, the
air presses alike in all directions. This is the
reason that smoke is often pressed out the draught-
hole. The pressure from within the stove, if the
pipe is stopped up, is very nearly the same on
the door as it is on the lids. Sometimes the wind
blows down the chimney and pipe, the stove
smokes—the draught is upside down.

If the stove-pipe goes into a chimney, which
is a tube or pipe made of bricks or stone to make
the stove-pipe longer and to carry off the smoke,
the chimney may get filled with soot, or dirty.
Again the stove will smoke. The chimney must
be scraped or a brush run up and down it, or a
big fire made at the bottom of it, big enough to set
fire to the soot, and the chimney burned out. If

the soot was not made from the unburned parti-
cles that were in the smoke, it would not burn.

A valve or damper in the stove-pipe, above the
stove, is the very best thing from which to learn
to manage right about a stove. Turning it across
makes the stove-pipe smaller. By it the fire can
be regulated, the draught can be made full or
nearly cut off. It keeps the heat from being
wasted by going out the pipe. Before you make a
fire in the stove, be sure the damper is turned
straight up, or the stove will smoke when you
make the fire. When the fire is started well, turn
the damper as much across as the stove will bear
without smoking.

Nothing pays better than understanding the
way your stove is made, and why it is made the
way it is. It saves temper, fuel, and comfort. A
stove must be kept clean in every part of the in-
side. All neat persons will take care of the out-
side.—S. S. Times.

How Grandfather Knew

"I THINK it's going to rain right away," grand-
father said.

"Yes," grandmother said, "there's a thunder-
cloud over in the west."

"Is there? Sure enough,—but that wasn't
what made me think it was going to rain. I
noticed the nurses were all hurrying the babies
into shelter. When you see as many as a hun-
dred nurses all hurrying home at once, in a great
excitement, you can be certain it's going to rain."

Grandpa was watching Ruth out of the corner
of his eye. And Ruth—oh, Ruth was looking
too astonished to speak! A hundred nurses!—
then there'd be a hundred babies, and everybody
knew Aunt 'Ria's little new baby was the very-
onliest one in the little village of Cross Corners.

"Yes," went on grandfather, slowly, "my ants'
nurses are very careful of the babies of the family.
It's interesting to watch them lugging the little
white babies into the sun or out of the rain."

Ruth gasped softly, "His aunt's?" Aunt 'Ria
wasn't grandfather's aunt, and she only had one
little new baby, anyway, and she never kept a
nurse! Grandpa'd been out in the sun making
hay,—it was a very hot day,—s'posing it had
made him crazy! Sometimes very hot days did
hurt folks. Ruth looked at grandfather's dear old
face anxiously, but it didn't look crazy. It was
laughing! Grandfather held out his hand.

"Come, little Wonderer," he said, "there's
just time to go and see if the babies got home
safely, before it begins to rain. It's only a little
way. They live under the front sidewalk."

Dear me! to think that was what grand-
father had meant!—a-n-t-s, not a-u-n-t-s! They
pried up a loose board in the walk, and there
they were,—little ant-nurses and ant-fathers and
ant-mothers and—maybe ant-aunts! There were
hundreds of them, hurrying about as if they were
altogether too busy to stop to receive callers.

"Where are the babies?" Ruth asked, "I don't
see a single baby."

"I do,—dozens!" laughed grandfather. "All
those little white bundles like fat little pillows,
or bags of grain in pillow-cases, are my ants'
babies! They don't look like your aunt's, do they?
But they're the babies, as sure as you live,
Wonderkins! The nurse-ants tug them out into
the sun daytimes, and bring them home nights.
And when it's going to rain,—my! don't they
hurry them home! I tell you, you could watch
my little ants a whole day and not learn all the
wonders about them then."

And Ruth tried it for an hour at a time, and
found grandpa was right. Why don't some of
the rest of you try it, too?—Dew Drops.



Friends

"'Tis well," saith one who heeds
With a fond, friendly eye
The work thou settest high
Above the common deeds.
There comes another, then,
Who loveth thee and thine
More than thou canst divine,
And whisper, "Try again."

— Frank Walcott Hutt.

The Indignation of Father

FATHER went regularly to the post-office once every day, though he never got any letters himself. Most of the mail came to the girls, three of them. Once in a great while mother received a letter, but not often. The girls, however, had a great many correspondents, as girls do; and father's trip to the post-office was the principal event of the day. If he was disappointed over his own letterless lot, he never showed it; yet mother sometimes thought, when he distributed the mail to the girls, that he did show it a little. "You can't expect to get letters when you never write any," he would say, cheerfully. "I never was a great hand with a pen, and now my fingers are too stiff. I dare say some day, though, I'll get a letter, all in good time, all in good time. I don't say I wouldn't enjoy 'em if I got 'em."

So father went his way, mild, gentle, and thoughtful, distributing the mail and stamping letters with faithful promptitude. He was such a good, unselfish father that the girls did not appreciate him. He never scolded, and he never found fault. He provided well for them. He paid their bills, he indulged their whims and fancies as far as he was able, denying himself many things that they might have the more. As he asked nothing in return, the girls grew to expect it, and the father's wishes were often set aside. "Father would not care," they said when they took the big leather rocking chair into the parlor. Father would not care when they replaced the sitting-room lamp that just suited his eyes with one that hurt them. Father would not care when they took grandmother's portrait up to the attic.

Father did care; but he didn't say anything. So the girls had their way. They were good-hearted girls in the main, but thoughtless, and they never took the time to study father's feelings or comfort. If it hadn't been for mother, he would have had a sorry time of it.

Cornelia, for a rarity, went to the post-office one day. Father had been ailing. When, in addition to their own letters, there was one to father, Cornelia's eyebrows went up. "Albert L. Fairbanks," she read slowly. "I wonder who in the world now can be writing to father?" and then she speedily forgot all about it. She remembered it two days afterward, however, and called to Laura, who was dressing in the next room:—

"O Laura," she said, "there's a letter for father in my coat pocket downstairs addressed in the queerest, shakiest hand. Some old foggy writing to him I suppose. I wish you'd give it to him when you go down."

"All right," replied Laura, indifferently. She had a glass in her hand, and was studying the effect of her auburn braids. "I'll get it for him," she added.

To her credit, a few minutes later she did get the letter, and read the address with a condescending smile. Then some one rang the bell, and she tucked the letter hurriedly behind the clock on the mantel, and promptly forgot all about it.

"O Eleanor!" she called, a day or two afterward, from upstairs. Eleanor was in the parlor arranging some vases. There was company coming. "There's a letter for father," added Laura when Eleanor answered. "You'll find it behind the clock in the sitting-room. I wish you'd give it to him. I forgot all about it until this very minute."

Eleanor was trying to decide whether to take the big vase off the piano or leave it on, and in her dilemma she, too, forgot all about the letter.

It lay there two days longer. It was at supper one evening. Mother had got up to look for her pocket-book, and in her search she reached behind the clock. There lay a letter. "Bless me," she cried, "if here isn't a letter." Then she read the address. "'Albert L. Fairbanks.' Why, it's for father," she added, in a surprised tone. She went back to the dining-room. "Father," she began, "here's a letter for you. I found it behind the clock."

Father looked up. "A letter?" he answered. "I'd like to know how it got there. No one but me ever goes to the post-office, and I never received any letter. 'Taint likely I'd put it there if I had. I'd think too much of it. Hand it here, Melissa."

Cornelia looked conscience-stricken. "You didn't go to the office last Monday, father, a week ago," she replied. "You were sick, you remember? I went and got the mail. Your letter was among ours. I put it in my coat pocket, and told Laura a day or two afterward to give it to you."

Laura's face flushed. "I put it behind the clock and forgot it; then when I remembered about it, I called to Eleanor, and told her to hand it to you."

Eleanor laughed a little. "I never thought of it from that moment to this," she said, lightly.

Father rose. His gentle eyes flashed. "You forgot it?" he said in a tone that the girls had never heard before. "You forgot it? Your old father goes to the post-office for you every day. Does he forget your letters?"

"Don't he," the strange voice continued, "go for you in the heat and cold, in storm and sunshine, whether he wants to or not, whether he's able or not, so that you won't be disappointed? Maybe you didn't think he'd like a letter once in a while too. There's nothing strange about that, is there? Why shouldn't he? Haven't you ever thought that maybe father might be disappointed day after day when no one ever wrote to him? And when [father's voice broke]—when his own children don't think or care enough about him to give him a letter when he does get it?"

It was the longest speech of father's life, and the most telling. The girls sat silent, remorseful, and ashamed. Mother wiped away a furtive tear. Then in the stillness father took his letter and opened it. He read it all through. When he had finished it, he looked up. "It's from my Cousin Cornelius," he said. "We were boys together. We haven't seen each other for thirty years. He's got a sick daughter out West, and he's gone to visit her. He had to pass through Finley, only one hundred and fifty miles from here. He's going home by another way, and he wanted me to meet him there. He reached Finley Wednesday. If I had received this letter when I ought to, I could have gone. As it is, I'm too late, and I wouldn't have missed it for a hundred dollars. I always loved Cornelius. I named Cornelia after him, sein' as I hadn't any boy."

There was a silence. Then father folded the letter up, and went slowly out of the room.

"Did you ever?" whispered Eleanor. "Who would ever have thought he'd have cared so much for a letter? I'm sure I'm sorry for the part I've played in it."

"I'm sure I am," echoed Cornelia, sincerely. "And I am too," concluded Laura, with a new thoughtfulness.

It was mother's time to speak. "You see what

you girls have done," she said, soberly. "You ought to have been more mindful of father's feelings. You realize now what all this carelessness has led to. It's struck me of late, though I may be wrong, that you don't love father as you ought, and it grieves me; it does indeed. Well, well, it can't be mended now, but I hope it will teach you a lesson. Poor Cornelius, I suppose he was disappointed too."

Father did not again touch upon the subject, and dropped into his old gentleness again; but the tone of his voice and the flash of his eye were not forgotten, and almost unconsciously the girls began to treat him with a new tenderness and respect.

Then one evening, several weeks later, the bell sounded. Before any one could answer it, the front door swung open, and a queer little man walked in. He had on a long blue coat, and he carried a cane and a satchel. His hair was quite white, and there was a twinkle in his kind eyes.

Father jumped up. "Bless my soul," he cried, "if it ain't Cornelius," and then he went over to him and hugged him like a boy.

"I couldn't go back without seeing you, after all," said Cousin Cornelius. "Susan was better after I got there, and as she didn't need me any longer, I concluded to come back the same way I went, and let California go. I don't calculate to visit her again soon; maybe never. Folks can't depend on themselves after they get my age, and so I said to myself in accounting for why you didn't meet me, 'Perhaps my letter was mis-carried; perhaps it was owing to the carelessness or thoughtlessness of some one. There's some good reason,' said I to myself. Anyway, see Albert I must and will, and here I am."

Cousin Cornelius beamed upon the little group. Eleanor, Cornelia, and Laura flushed a little, but Cousin Cornelius regarded them affectionately.

"And these are your girls?" he added. "Bless me, bless me, it don't seem possible. And Melissa here don't look a great deal older'n they do. Well, well, this is a treat."

After a while the girls stole away, leaving father and Cousin Cornelius busily talking.

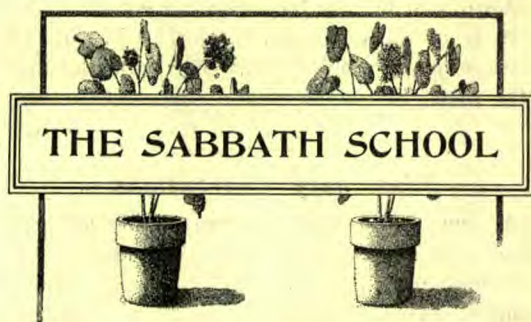
"Girls," said Laura, solemnly, "now 'is our time to make it up handsomely to father about that letter. We'll give Cousin Cornelius a lovely time. He is funny and old-fashioned, but he's good, and father loves him. That's enough."

And they did. Cornelia took him out driving, showing him all the places of interest. She even put herself so far in the background as to drive him to the stockyards, and being a lover of fine cattle, he liked that best of all. Eleanor made him candy, and Laura read to him and sang to him all the old favorites that both he and father loved.

Take it all in all, Cousin Cornelius enjoyed himself as he had never done before in all his life.

"Albert," he said before he went away, "I ain't much of a hand at praisin' folks. It don't come easy, for I was taught it was sinful, from a child. But before I go, I'm in duty bound to tell you what nice children you've got. Some folks' children are inclined to slight 'em, and make light of 'em when they grow up, but yours—well, I've been a noticin' 'em, and takin' stock of 'em ever since I've been here, and I must say a better-behaved, nicer-actin', finer-mannered lot of girls I never saw. They're pretty too—bless 'em. I'm a tolerable close observer, too. Folks can't pull the wool over my eyes much. I'm pretty apt to know about it when they do. I know I'm queer and old-fashioned, but those girls, sir, made as much over me as if I'd been the Prince of Wales, or one of the moguls from India, and I appreciate it. Albert, you're a happy man."

Father smiled. If he remembered the time when things had been different, he forbore to mention it now. "Yes," he said slowly as he knocked the ashes from his old pipe, "they're pretty good girls, Cornelius, pretty good girls."—*Young People.*



INTERMEDIATE LESSON

VI—The Anointing of David

(November 7)

LESSON SCRIPTURE: I Samuel 16.

MEMORY VERSE: "Man looketh on the outward appearance, but the Lord looketh on the heart." I Sam. 16:7.

Although Samuel had rebuked Saul for his disobedience to God, he still mourned for him. At last God told him not to mourn for Saul any more, but to anoint from among the sons of Jesse another king over Israel. From Samuel's answer we can see how hard Saul's heart had become since he had rejected the Lord. He would not have hesitated even to kill the aged prophet by whose hand he had been anointed king, if he thought that he had any part in the choosing of another to take his place.

Saul was a very fine-looking man, head and shoulders taller than any of the people. When Samuel looked upon the outward appearance of Eliab, the eldest son of Jesse, he thought, Surely the Lord's anointed is before me, because he was like Saul, of tall stature and handsome countenance. But God said, "Look not on his countenance, or on the height of his stature, because I have refused him."

The first king had been chosen to please the people, who looked on the outward appearance, and he was a man after their heart. The second king was to be a "man after God's own heart." "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." Seven of Jesse's sons passed before Samuel, and of each of them he said to Jesse, "Neither hath the Lord chosen this."

There was but one left—the youngest—David, who was minding the sheep, and Jesse had not thought it worth while to send for him. But Samuel refused to sit down until David should come.

Then when David stood before him, the word of the Lord came, "Arise, anoint him: for this is he." And as the holy oil was poured from the prophet's horn upon his head, the Spirit of the Lord came upon him, even as it had upon Saul at his anointing.

David was not lifted up and made proud by the great and unexpected honor that had come to him. "As humble and modest as before his anointing, the shepherd boy returned to the hills, and watched and guarded his flocks as tenderly as ever. But with new inspiration he composed his melodies, and played upon his harp."

The Spirit of the Lord departed from Saul, because he had rejected his guidance and counsel, and an evil spirit troubled him. Evil can be overcome only with good. When we will not have God's good Spirit to overcome evil, then the evil spirit has power over us.

Saul did not see and repent of his sin, and he brooded over what he thought was the injustice of God in taking the kingdom away from him. His counselors advised him to send for a skilful musician who should charm away the evil spirit that troubled him.

"In the providence of God, David, as a skilful performer upon the harp, was brought before the king. His lofty and heaven-inspired strains had the desired effect. The brooding melancholy that

had settled like a dark cloud over the mind of Saul was charmed away.

"When his services were not required at the court of Saul, David returned to his flocks among the hills, and continued to maintain his simplicity of spirit and demeanor.

"The lonely hills and the wild ravines where David wandered with his flocks were the lurking-place of beasts of prey. Not infrequently the lion from the thickets by the Jordan, or the bear from his lair among the hills, came, fierce with hunger, to attack the flocks. According to the custom of his time, David was armed only with his sling and shepherd's staff; yet he early gave proof of his strength and courage in protecting his charge. Afterward, describing these encounters, he said: 'When there came a lion, or a bear, and took a lamb out of the flock, I went out after him, and smote him, and delivered it out of his mouth; and when he arose against me, I caught him by his beard, and smote him, and slew him.' His experience in these matters proved the heart of David, and developed in him courage and fortitude and faith."

Questions

1. How did God comfort Samuel when he was mourning for Saul? From what family had God provided another king?
2. What did Samuel say that showed the hardness of Saul's heart? What did God tell him to do, so that Saul would not know his errand?
3. What did Samuel think of Jesse's eldest son? Upon what was Samuel looking? How does God see? How does he judge of men?
4. What did Samuel say of each of the sons of Jesse that passed before him? What question did he ask? What did Jesse answer? What did Samuel say about sending for him?
5. What was David's appearance? What did God say to Samuel about him? Of what was the anointing with oil a sign? What came to David when he was anointed?
6. What change took place in Saul? How only can evil be kept in check? If our evil passions are not controlled by the Spirit of God, what will they do?
7. What did Saul's counselors advise him to do? What effect did David's music have?
8. How did Saul regard David? What did he ask Jesse to do? What did David become?

THE YOUTH'S LESSON

VI—The Restoration of Israel to Their Own Land

(November 7)

MEMORY VERSE: "Save us, O Lord our God, and gather us from among the heathen, to give thanks unto thy holy name, and to triumph in thy praise." Ps. 106:47.

Questions

1. When did Israel's captivity in Babylon begin? Dan. 1:2; Jer. 29:10. Marginal date. Note.
2. When were the seventy years to end?—B. C. 536.
3. How did Daniel understand when this time was to close? Dan. 9:2.
4. How long was this before the expiration of the seventy years? See marginal date.
5. What did Daniel set himself to do? Verses 3, 4.
6. What did the Lord do, that the word which he had spoken by Jeremiah might be fulfilled? Ezra 1:1.
7. At what time was this? In whose reign?
8. What proclamation did Cyrus make? Verses 1-4.
9. How extensive was this proclamation? Verse 1.
10. How many Jews returned to Jerusalem under this proclamation? Ezra 2:1, 64, 65.

11. How were their efforts to rebuild Jerusalem hindered? Ezra 4:4, 5.

12. When was their restoration to their own land completed? Neh. 8:1. Marginal date.

13. How many of Israel were finally restored to their own land? Neh. 7:73; 8:1.

14. How complete and lasting might their restoration have been, had Israel been faithful? Ps. 81:13-15.

Notes

In the year 606 B. C. Nebuchadnezzar carried the children of Israel to Babylon, as captives.

In his providence, the Lord had given Daniel a high position in the king's court. Daniel knew that the seventy years were about to expire, and that the Lord had indicated that Cyrus was the man whom he would use to open the way for the restoration of Jerusalem. It is reasonable to suppose that Daniel communicated this to him.

This lesson is a beautiful illustration of the faithfulness of God's word. He will allow nothing to prevent its fulfilment. Even kings and men in the highest places will be brought into service if necessary, to perform his pleasure. Truly, we can put our trust in such a God. When not a sparrow falls to the ground without the Father's notice, we may be sure that his ear is open to our cry, and he is mindful of our every need, permitting only those experiences to come that will work for us a far more exceeding and eternal weight of glory.

Under the proclamation of Cyrus, 49,697 Jews returned to their land. But a careful study of the decree in Ezra 1:1-4 shows that ample provision was made that every Jew might have hastened his steps toward Jerusalem. Those who were too poor to return were to be provided for by the men of their place (verse 4), so that all might share in the restoration. If they had fulfilled their part, this restoration might have endured forever. Ps. 81:13-15.

An Infinite Giver

THINK you, when the stars are glinting,
Or the moonlight's shimmering gleam
Paints the water's rippled surface
With a coat of silvered sheen,—
Think you, then, that God the Painter
Shows his masterpiece divine?
That he will not hang another
Of such beauty on the line?

Think you, when the air is trembling
With the birds' exultant song,
And the blossoms, mutely fragrant,
Strive the anthem to prolong,—
Think you, then, that their Creator,
At the signal of his word,
Fills the earth with such sweet music
As shall ne'er again be heard?

He will never send a blessing
But have greater ones in store,
And each oft-recurring kindness
Is an earnest of still more.
If the earth seems full of glory
As his purposes unfold,
There is yet a better country,—
And the half has not been told!

—S. S. Times.

We sleep in peace in the arms of God when we yield ourselves up to his providence, in a delightful consciousness of his mercies; no more restless uncertainties, no more impatience at the place we are in; for it is God who puts us there, and who holds us in his arms. Can we be unsafe where he has placed us?—*Fenelon*.

"You should thank God every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle never know."



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

An excellent report of a Young People's convention lately held in Michigan is given on page 4. We are glad to notice, in the recommendations passed, that the Societies are urged to use the lessons prepared especially for the Young People's meetings, and printed in the INSTRUCTOR; for we believe that where these lessons are studied, each member taking some part in them, they will be a blessing to our youth.

"I HAVE seen a copy of the INSTRUCTOR," writes a woman from Kansas, "and I think it is just fine." She not only "thinks it is fine," but adds: "I inclose stamps to pay the subscription price for one year." No doubt there are hundreds of persons who would be glad to place the INSTRUCTOR in their families if their attention was called to it, and they were asked to subscribe. And what better missionary work could our boys and girls do than to get subscriptions for our youths' paper? In the first place, people usually read what they pay for; and in the second place the INSTRUCTOR will not become weary in its mission—it will call regularly once a week for a whole year. God can use even the simplest means to direct the minds of people to his truth; and we believe that it would be a good work for the boys and girls to undertake to place the INSTRUCTOR in thousands of homes during the coming months. Who will try to do his part?

We begin this week a series of articles written by Elder G. B. Thompson, on the distinguishing points of our faith. In talking about the need of such a series, and urging that it be written, one of our brethren said, not long ago, that "our young people do not know what we believe. But they must know, and be able to give, a reason for their faith, before they can have any real part in warning the world." This is true; and recognizing the need of a series of articles that should take up the points of our faith in a simple, clear way, Brother Thompson has undertaken the task. The first article is found on page 3, under the title, "The Second Coming of Christ." It will be followed by others under the following headings: "Some Will Know When the Second Coming of Christ Is Near;" "The Manner of Christ's Coming;" "Signs in the Sun and Moon;" "The Falling Stars;" "Signs in the Earth;" etc., etc. Other phases of the truth for this time will be taken up in the same thorough way. We hope our young people everywhere will not only read the articles, but study them carefully and earnestly, that they may have something more than a vague theory of the truth,—that they may be so rooted and grounded in it that they will be able to give, to every one who asks, a clear, convincing reason for their faith.

"Especially of the Youth"

"THE one whose life-practise shows that he has savingly embraced the gospel of Christ will gain access to many souls. This is true of both men and women, and especially of the youth."

These words, from a recent letter from one through whom the Lord speaks to his people, came to me with much force as I read them. The work for this time is a work that must reach men and women through their hearts—we must gain access to their souls. Who can do this? What preparation is necessary? Oh, it is simple—a life-practise that shows to the world that we believe what we profess,—a leaving all, and following Jesus. Such can gain access to many souls. All may have a part in this work, too—both men and women. No matter if the life is in the home, or out among men,—a life that practises the principles it professes will shed its light far, and reach many souls.

But notice that while it is said that all can do this work, a special class is pointed out—"especially our youth." In this day, in this hour, when the work is to be finished, the Lord calls for the youth to enter his work, to prepare for his service, and to go forth conquering and to conquer. The brightest talents, the most winning personality, the most intense enthusiasm,—for all these the Master calls, and all these he needs to-day in his harvest-field. There is a great work to be done, a work in which all may share,—but "especially the youth." Will you be one of those youth who will, by your life-practise, show that you have savingly embraced the gospel of Christ, that you may gain access to many souls?

Are We?

"ARE we keeping note of the time? Are we taking our bearings as our generation sweeps on amid the accelerated activities and intensities of these last days? Are we keeping abreast of our time and the marked providences of our age? Are we in touch with God, and catching his highest thought for the solemn issues of these last times? 'God help us to have understanding of the times to know what Israel ought to do.'"

These most timely questions appeal to me as one who knows the third angel's message and the world's need of it at this time. I thought immediately of our young people in intermediate schools, academies, and colleges. Are they taking their bearings as the generation sweeps on? For indeed time is passing so rapidly that the end of all things is at hand. Do we truly believe it? or has this statement come to mean nothing to us?

Men of the world see, in the intensity that is taking hold of everything earthly, the evidence that a crisis is at hand. Some expect one thing, others another; but, my young friends, we are not in darkness. We know the meaning of these things. Has this knowledge become such a burning truth in our lives that we can not do else but pass it on?

"Are we in touch with God?" Ah, that is the secret, and how easily we may know it! Prayer and his word bring us in touch with him; and the more we know him, the deeper is the yearning to know him more. Then only will we catch "his highest thought for the solemn issues of these last days." What can it be? He "who is not willing that any should perish, but that all should come to repentance," sees a vast world plunging headlong into eternal death. "The hour has struck." His coming is at the door. There can be delay no longer. Then what can be his highest thought? Nothing less than that those for whom he gave Jesus, and whom he loves so dearly, shall quickly have the opportunity to know him.

And this same desire will become the all-absorbing passion of our lives when we "catch his highest thought for these last days." May we not be satisfied till his passion for souls takes hold on us, till with Jesus we must be about our Father's business.

A study of his word, communion with him, and a study of the great, needy world will put this passion into our souls. Then shall we understand "the times, and know what Israel ought to do."

E. H.

Missionary Conventions

At one of the recent Western camp-meetings a number of councils were held concerning a general missionary campaign during the early winter months. This campaign is to be preceded by two days' missionary convention, to be held, in most places, the third Sabbath and Sunday in November, and devoted to a discussion of the value and uses of tracts, the circulation of small books, the mission and work of "Christ's Object Lessons," and a missionary follow-up system.

The object of these conventions will be to interest our people everywhere, and especially our young people, in selling our books and circulating our periodicals. A number of the smaller books will be recommended for this work—such as may be sold at a small price in the neighborhoods represented by the different churches.

This convention will be an excellent opportunity for our young people to become acquainted with the needs of the work, and to gain an inspiration for it. Do you want an opportunity to do something for the Master? Then do not neglect this one—improve this simple means of working for souls, and be sure that as soon as you are ready for a greater work, that work will be ready to your hand.

"Warranted to Keep"

Two ladies who had not met for several years were visiting on a shady piazza one summer afternoon.

"I have greatly changed since our school-days, Agnes," said the visitor. "Contact with the world has taught me that if I don't look out for my own interests, no one will, and I have grown very selfish."

The speaker sighed as if the "world" were all at fault, and she had been sorely misused.

Agnes looked up brightly, and said, with seeming irrelevancy, "I have noticed, Marion, on the boxes of the matches we use, a little printed label which says they are 'warranted to keep in all climates.'"

"I declare, Agnes, you are quite the same after all these years," laughed the first speaker. "I never saw such a person. You always have an illustration for the case in hand."

Then the conversation turned to other matters; but the words suggest a lesson.

"Warranted to keep in all climates." Ah! in all climates. Any one can keep sunny and sweet-tempered when the wheels of this work-a-day life run without friction,—when, in short, we feel that it is "joy enough to be alive."

But the days when the clouds are heavy and black, when a dampness that penetrates the very soul oppresses us, when the dark side of life will hardly bear "polishing up,"—these are the times that test us whether we will "keep."

What a bright thread in the web of life is a person who is the same "in all climates"! With what pleasure we welcome him to our homes! His cheery, helpful words and smiles are a certain panacea for those fits of dejection we term "the blues." With what satisfaction we speak of such a one! "He can be relied upon! He is always the same." There is always a demand for such people. They are "wanted" in every vocation of life; specially are they needed in the "select inner circle" of the home. There is at least one certain road to success in this direction. Would you know the secret? "Sunlight in the heart" will never fail to make sunshine in the home, in the street, in the office, in the shop, everywhere. One who is supplied with this sunlight may safely be "warranted to keep in all climates."