

THE YOUTH'S INSTRUCTOR

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

VOL. LV

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No. 8

FROM NATURE'S BOOK

The Clear Vision

I DID but dream. I never knew
What charms our sternest season wore.
Was never yet the sky so blue,
Was never earth so white before.
Till now I never saw the glow
Of sunset on yon hills of snow,
And never learned the bough's designs
Of beauty in its leafless lines.

Did ever such a morning break
As that my eastern windows see?
Did ever such a moonlight take
Weird photographs of shrub and tree?

Rang ever bells so wild
and fleet
The music of the winter
street?
Was ever yet a sound by
half
So merry as yon school-
boy's laugh?

O earth! with gladness
overfraught,
No added charm thy
face hath found;
Within my heart the
change is wrought,
My footsteps make en-
chanted ground.
From couch of pain and
curtained room
Forth to thy light and air
I come,
To find in all that meets
my eyes
The freshness of a glad
surprise.

Fair seems these winter
days, and soon
Shall blow the warm
west-winds of spring
To set the unbound rills
in tune,
And hither urge the
bluebird's wing.
The vales shall laugh in
flowers, the woods
Grow misty green with leafing buds,
And violets and wind-flowers sway
Against the throbbing heart of May.

Break forth, my lips, in praise, and own
The wiser love severely kind;
Since richer for its chastening grown,
I see, whereas I once was blind.
The world, O Father! hath not wronged
With loss the life by thee prolonged;
But still, with every added year,
More beautiful thy works appear!

As thou hast made thy world without,
Make thou more fair my world within;
Shine through its lingering clouds of doubt;
Rebuke its haunting shapes of sin;
Till, brief or long, my granted span
Of life with love to thee and man;
Strike when thou wilt the hour of rest,
But let my last days be my best.

—J. G. Whittier.

"It is yours to serve; God's to preserve."

The Jamaica Earthquake

Its Message to Our Young People

"AND there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell." Rev. 16:18, 19.

This scripture is a prophecy of one of the closing scenes of earth's history. The voice of the scoffer and the critic scorns the idea, but the Word of God will be literally fulfilled. The world and its ambitions and pleasures appeal to the youth of this denomination, holding out bright prospects for the future; but this prophecy and others show clearly that the near future, as far as this world and its professions and business are concerned, is but ruin, desolation, and death.

meantime the earth began to move with a rolling undulating motion, coming from the south, then there came the circular motion, followed by the shaking motion as of a dog shaking vigorously a rat, and all the buildings in the business part of the city fell in every direction, burying beneath the brick and mortar hundreds of human beings; and the dust arose in a great cloud toward heaven. Only thirty seconds, but a proud city was laid low, and all its busy commerce stopped instantly. Only a moment of stillness followed the disaster. Very soon the survivors struggled from the debris, and a cry of sorrow and despair arose on every hand. O puny man, what are thy works, and what is thy strength!

It is said that all who escaped alive from the ruin in the business portion of the wrecked city testified that when they felt the earth heaving

and quaking beneath them, and the buildings tumbling about them, they thought the end of the world had come. The great disaster eliminated from their minds all their science, falsely so called, and their vain reasoning, and their thoughts moved straight to the consummation of all things, the end of the world. I was fully convinced by the disaster that most men down deep in their hearts believe that the Lord will come, and this present world will end. Yet as they do not desire it, they fix up such specious reasonings to make themselves believe that it is not so. A great disaster, such as this, at once demolishes their human fabric of fine-spun theories, and their minds involuntarily exclaim,

"The end of the world has come."

After the earthquake and the fire, the scene was awful beyond description. The frantic few that were left had fled from the advancing fire in mad panic. No one was left alive to tell of the horrible things that happened inside the barrier of flames. We walked through the smoldering ruins afterward, and read a ghastly story in the fixed and final gestures of the dead. Some burned where they were pinned down, others, evidently maimed and injured, were caught by the devouring fire while trying to crawl away. Dead and charred bodies were everywhere.

As we look back at the scene, our mind involuntarily turns to the final destruction of the world. Isa. 2:17-22 will surely be fulfilled. In verse twenty-two the prophet draws for us the lesson, "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?"



"With feathery wreaths the forest is bound,
And the hills are with glittering diadems crowned:
'Tis the fairest scene we can have below."

We know this is true, yet somehow we still allow the leaven of worldliness to enter our hearts until it almost seems that the distinctive work of the third angel's message in our hearts is neutralized.

To us therefore the Jamaica earthquake and the wrecked and ruined city of Kingston bear a vitally important message. In a few words we will tell you its story. It was a hot and sultry day in January. For weeks there had been no rain, and the sun beat pitilessly down on the dusty city. The sun was sinking toward the western horizon, and the heat of the day had begun to abate. Many visitors to Jamaica, as well as natives, thronged the shops and stores of the city, engaged in the usual daily commerce, when all at once there came a moment of deathlike stillness, all business was suspended; the next moment there was the sound as of distant thunder, drawing nearer until it resembled the noise of many horses and wagons crossing a bridge. In the

This lesson is a vital one to our young people. We are so easily influenced by men. The customs and practises and mental attitude of the world about us mold our minds and shape our conduct. As I stood in the blackened ruins of that wrecked city, and saw the heaps of dead men and women, high and low, rich and poor, who but a few minutes before had been living, with no thought of death, the utter insignificance of mortal man pressed upon my soul, and I resolved hereafter not to be influenced by such puny creatures, but to stand wholly and completely on the Word of God, which liveth and abideth forever. "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?"

Then there came over me the thought, This is a city of churches. It has been for years enjoying the blessings of the light of the gospel of Christ. Its people were surrounded by the comforts of civilization. At the same time the unevangelized portions of the earth were submerged in ignorance, groping in darkness, perishing for the light which these could send them. Can he who said, "Go ye into all the world, and preach the gospel to every creature," be pleased when his professed followers utterly ignore the cry arising from the heathen world?

And now are we careless and indifferent to the needs of the perishing world? As we see the calamities of the last days multiplying about us, are we not inspired with a desire to consecrate all to the Master's service, and make speedy preparation to do our part in the work before it is too late?

The path from the young men and women in this denomination leads straight out into the dark places of earth. It is a path of toil and sacrifice. It may lead through some institution for a better equipment for service. But it is a glorious way, for it is the way the Master is walking, and the crown of life awaits us at its end.

GEORGE F. ENOCH.



The Book of Ezra — No. 4

THE earnest work of Ezra was not in vain, and the people for a time turned to the Lord; but soon the gentle entreaties of Ezra fell upon deaf ears, his tender pleadings were scorned, and although for thirteen years he continued to warn them, the people united with the heathen, and the wall of Jerusalem lay in ruins.

God is never shortened for means, and although many had lingered in Babylon, yet among them were some whom the Lord could use to accomplish his work. Nehemiah also had grown to manhood during the time of the decree. He was cup-bearer to the king, but he loved the Lord and his chosen city, and when he heard that the walls of Jerusalem were not built, his heart was heavy. Artaxerxes Longimanus was still ruling, and when Nehemiah gave as a reason of his sadness that the gates of Jerusalem were consumed with fire, the king remembered the decree and provision he had made thirteen years before to have Jerusalem restored.

Naturally he would wish to see his decree carried into effect, and willingly consented for his trusty cup-bearer to undertake the work. One request was made by the king before he consented for Nehemiah to go. He wanted him to state when he would return; this request was made by the king and queen. This speaks volumes, and shows the high regard both the king and the queen had for Nehemiah. Neh. 2:6. Nothing can be more interesting than the record

of Nehemiah's work in Jerusalem. It is worthy of frequent study. We would do well to imitate his fearless, intrepid character.

While the last of the commandment to restore and build Jerusalem was issued in the seventh year of Artaxerxes, it remained for Nehemiah to really accomplish the work thirteen years later. The people had disregarded the instruction of the gentle Ezra, and now the Lord sent them a man who instead of tearing his own hair on account of the sins of the people, pulled out the hair from the heads of the sinners. Neh. 13:23-25. Nehemiah showed great wisdom, he instructed the people in the law of the Lord, and restored the tithe and the Sabbath. For twelve years Nehemiah did faithful work in Jerusalem, but the time came that he must fulfil his promise to Artaxerxes and return to Babylon.

Nehemiah's heart was in Jerusalem, and as soon as he could be released from his duties in Babylon, he returned to Jerusalem. Imagine his feelings when, upon his return, he found the Levites, who should serve in the temple, out in the fields at work, and Tobiah, the Ammonite, safely domiciled in the chamber in the temple which was formally devoted to the tithe.

Nehemiah called the people together and read from God's Word where it is written "the Ammonite and the Moabite should not come into the congregation of the Lord forever." Neh. 13:1; Deut. 23:3, 4. Then the people began to separate from the mixed multitude; but there was Tobiah, the Ammonite, living in the tithe chamber. He was a friend to the priest, and some persons would have been perplexed over the situation. Nothing daunted Nehemiah; God had spoken in his Word, and that was enough for him, and he himself cast all of Tobiah's household stuff out of the chamber, and immediately had the chamber cleansed to receive the tithe. Neh. 13:4-9. He then gathered the Levites and set them to their God-appointed work in the temple. To prevent the tithe again being perverted in its use, he appointed treasurers over the treasuries.

He then discovered that the people had also been desecrating the Sabbath of the Lord, and he instituted a thorough reform in the manner of keeping the Sabbath.

Nehemiah was a noble character, one who was ever ready to go forward, fearless of consequences, when he knew it was God's will.

MRS. S. N. HASKELL.

The Choice of Hercules

THE Greeks and Romans of the olden time had a hero whom they loved more than any other of their heroes.

The name of this wonderful hero was Hercules—one of the world's immortals. His life story is one of the finest gems bequeathed to us from the elder world, and it holds many a precious secret. It was a great favorite with the boys and girls of the olden time, and it has given joy to millions of all ages. It helped to make many a hero, for it fired ever so many with the desire to imitate the exploits of Hercules.

This great hero had the best of teachers, and the noblest-hearted for his school fellows. And he kept his record clean. Neither his mind nor his body played truant; he loved teacher and comrades too well for that. I have read in the old books that he swore only once. He loved and lived the best he knew. He became the lifelong friend of his teacher—a fine feature in any teacher or scholar. Everything sacred he held in reverence, and his neighbors said, "Surely the gods are with the lad."

In his eighteenth year he was often brooding over the question, "What am I going to be? What shall I do in the world?" Seeking silence and solitude, he one day retired to the heart of a shady forest. Behold him sitting on a fallen pine-tree, all heedless of the gentle whisperings

of the trees to one another, his brow and eyes buried in his hands, resolved to think out the great problem of his life. Two beautiful women appear to him. The one has a painted face, a gaudy dress, and many arts and wiles. She steps forward and says, "My Hercules, if you will make me your friend and walk in my paths, your life will be one round of pleasure. The choicest viands, the most delicious wines, and the most luxurious couches shall be yours, and all this without any effort of your mind or body." "What is your name?" he asks. "My name," she replies, "is Pleasure; but my enemies nickname me Vice."

The other woman has a noble bearing, a modest mien, and robes of spotless white. "If you follow me," she says, "I promise you the sweets of a good conscience, and the love and respect of your fellows. I do not offer you a path of roses, or a life of idleness; for the gods grant you no good thing that is not earned by toil; and as you sow, so you must reap." Her name was Virtue.

He weighs well in the scales of his mind these two advices. Behold! he rises and stands erect, his face radiant with a light shining from within, and his body seeming to have grown larger. With him the last moment of resolution is the first moment of action. In token of allegiance, he gives his hand to Virtue, and devotes himself to her forever. He enters her path and walks along it, as if the wings of Mercury had been added to his feet and shoulders. The movement of his body is a parable of the movement of his soul; all his faculties march together along the chosen highway.

Here endeth the story of his youth; here beginneth the record of his manhood. This is the shunting point in his history; for the choice he then made, made him the hero he became. His character and after-life were all in that act, even as the mighty oak lies folded up in the acorn. For he did not merely admire or wish virtue—he willed it; he willed it with the will power of ten men, with the consent of all within him; with ten thousand hearty good-wills. From that hour he did not halt nor waver, nor did he yield to backward impulses. He felt that, had he, at the parting of the ways, preferred pleasure with ease to virtue with toil, his soul would soon have been as the soul of a fat sheep, and himself the outcast of the gods, and the scorn of all true men.

Like the boy Hercules, you are a chooser; that is your highest glory. God help you to choose the right path, and to choose it now, and choose it with your whole heart.—*The Sunday Magazine*.

The Bonds of Sin

A STRIKING illustration of God's power to free the sin-fettered soul is given in the experiences of Peter, after he had been put in prison by Herod.

He was bound with chains to two soldiers, while another one was guarding the door. But when the angel of the Lord came to free his servant, all the contrivances of men failed to hinder even for a moment.

As that messenger of light appeared, the chains dropped from Peter's hands, and he was bidden to rise quickly, gird himself, and bind on his sandals. As they made their way out from the cell, the iron doors opened before them. No man could stay their departure.

Such is the experience of the people of God. Though they are bound by the chains and fetters of sin and surrounded by quaternions of evil angels, yet the Spirit of God, in answer to earnest prayer, will send freedom.

The angel commanded Peter to arise *quickly*. He also said, "Gird thyself, and bind on thy sandals." What we do the Lord wants us to do quickly. He does nothing for us that we can do for ourselves.

CLAUDE E. HOLMES.



THE HOME CIRCLE

Practise in the Dark

BECAUSE they have no sight and must cultivate the sense of feeling, the blind are peculiarly sensitive in touch. The average piano student can profit by this knowledge, and help himself more than he realizes by a few minutes of nightly practise without artificial light.

Try going to the piano "when the lights are low," or not on at all, and run over the scales in consecutive order. Then play the arpeggios and running chords of the dominant chord and diminished fifth. Then let yourself go on the pieces you have memorized. You will find yourself musically awakened, for you can hear better when you are not distracted by what you see, and your touch will become more firm and sure, and your dependence on printed notes will gradually grow less.—Maggie W. Ross, in *The Etude*.

Common-Sense Cure of Worry

THERE are two reasons why man should not worry, either one of which must operate in every instance. First, because he *can not* prevent the results he fears. Second, because he *can* prevent them. If he is powerless to avert the blow, he needs perfect mental concentration to meet it bravely, to lighten its force, to get what salvage he can from the wreck, to sustain his strength at this time when he must plan a new future. If he *can* prevent the evil he fears, then he has no need to worry, for he would by so doing be dissipating energy in his very hour of need.

To cure one's self of worry is not an easy task; it is not to be removed in two or three applications of the quack medicine of any cheap philosophy, but it requires only clear, simple, common sense applied to the business of life. Man has no right to waste his own energies, to weaken his own powers and influence, for he has inalienable duties to himself, to his family, to society, and to the world.—Wm. Geo. Jordan, in *"The Kingship of Self-Control."*

Marriage

"FOUR of our girls not yet seventeen years of age have married within the last four months," writes a church-school teacher whose heart is burdened for another young girl, lest she also ally herself with one whose interests are altogether outside of this message.

We know marriage is a heaven-born institution. It comes to us direct from the Father of all good. It and the Sabbath are all we have left of Eden. And it was in the marriage festal hall that our Saviour began his public ministry. He also honored the marriage relation by making it a symbol of the union between himself and his people.

But notwithstanding these facts, our Saviour said that "marrying and giving in marriage" were signs of the last days.

Without doubt he meant that as we near the close of time, "marrying and giving in marriage" would become something of a fad, a relation that would be entered into without due consideration, and by many who were wholly unprepared for it, and that Satan would, through this means, cause the destruction of the souls of many who should be devoted to the service of God. This very fact should cause all who believe in the soon coming of the Saviour to give especial care lest they take a wrong course in this matter.

The marriage institution was designed for men

and women, but not for those who have not reached maturity. "Therefore shall a *man* leave his father and his mother, and shall cleave unto his wife." Mrs. E. G. White says, in "Ministry of Healing:" "Before assuming the responsibilities involved in marriage, young men and women should have such an experience in practical life as will prepare them for its duties and its burdens. *Early marriages are not to be encouraged.* A relation so important as marriage and so far-reaching in its results should not be entered upon hastily, without sufficient preparation, and before the *mental and physical powers are well developed.*" It is doubtful if ever one can heed this counsel, and enter the marriage relation under age.

But there is another suggestion kindly sent to our young people through the spirit of prophecy: "*It is only in Christ that a marriage alliance can be safely formed.*" Human love should draw its closest bonds from divine love." In view of this, can any young person who knows and believes this message, safely be married to one who has no love for Christ or this truth? All kinds of fair promises may be made one, and sincerely too; but Lucifer made fair promises to the angels of heaven. Without doubt he meant to fulfil some of them, and perhaps did, but all the wretchedness and woe that would inevitably follow a wrong choice, must come, however fair the promises; and it has come. And our young people who are, thoughtlessly perhaps, forming alliances that can not be approved of God, will reap in the end a harvest of regret and sorrow. In this, as in everything else, the Christian must deny his own selfish desires, and plan his life according to the expressed will of God. To one who does this our Father will supply all his needs, often doing more than one could ask or think.

One's usefulness as well as happiness may be increased by a proper marriage, but suppose a person should choose to devote his entire love and energy to the cause of Christ, or suppose that it seemed to be God's will, as it does sometimes, that one should thus devote one's life, never enjoying the pleasure and responsibility of married life, his joy and strength would be complete. Our Saviour did this, so did the apostle Paul, and the latter seemed to think it quite a wise thing to do, considering the great need of workers in the cause of God, and in view of the fact that in married life, as the apostle suggested, one's thought and interest are quite likely to center in the home.

If our young people would throw themselves into some line of work in the cause of God, make a success of it, here forming their ideals and purposes, would they not then be more likely to choose for life companions those who would be a strength and blessing to them as the evils and dangers of the last days multiply?

A train filled with passengers pulled out of Takoma Park the other evening, and three or four minutes afterward was terribly wrecked. Many men, women, and children lost their lives, and scores more were severely injured. Had it been known that the train would have suffered this dreadful accident, not one passenger would have gone aboard, however great the inconvenience occasioned thereby. But hundreds of our young people, though they have been forewarned by the Bible and the spirit of prophecy, have early united in marriage with *unbelievers*, or perhaps with those who were professed believers,

but whose lives were not devoted to the service of God, and only angels can tell the full number of wrecked lives; but all of us doubtless can point with sadness to some.

"Stop, look, and listen," is the danger-signal for preventing loss of life at railway-crossings. The same signal is continually being given by the third angel's message and by the Spirit of God to the human heart. Let us all heed the warning, bear our share in the work of preparing a perishing world for a soon-coming Saviour, and then enter into the eternal and complete joy of our Father's home above.

F. D. C.

What Economy Would Do

PROFESSOR WILEY, of the Department of Agriculture, says that every one hundred pounds of corn-stalks will yield six and one-half pounds of absolute alcohol, which makes the ideal fuel, and that the alcohol derivable from the corn-stalks that now go to waste in this country would not only drive all the machinery of our factories, but would furnish the requisite power for all our railroads and steamboats, run all our automobiles, heat and illuminate all our houses, and light the streets of every city in the Union.

The Railroad Switch

A RAILROAD switch is not such a remarkably large piece of mechanism, nor of more intrinsic value than much other railroad material. Its superior importance depends upon the place it occupies, and the consequences that follow its placements. A movement of only a few inches in a given direction will send a train to the sunshine of Florida or to the snows of Canada. A movement of the lever entails consequences of vast proportions that can not be recalled or re-adjusted.

We are fast approaching the great switch of human destiny, called the close of probation. There the ways part, never to meet again. One ends in rapture unutterable, the other in everlasting burnings. Thank God, in our *own* lives we control the lever. Which way shall we turn it? How near are we to the crisis that settles human destiny? Once beyond the switch, there is no recall. Our future is no longer in our own hands.

Let us look at some of the land-marks, as we are hurried on in the train of the years. The Lord will come at the close of the sixth seal. We have been in that seal for one hundred and fifty-one years. How soon will it close? Read the sixth chapter of Revelation, beginning with the twelfth verse. Study the events that follow the first sign, and then ask, How soon shall I pass the switch?

Again: the investigative judgment began in 1844. Sixty-two years this side of that time, — when will it be ended? Seventy-three years since the last sign mentioned, the falling of the stars, and "this generation" is nearly all gone. For over half a century the third angel's message has been warning the world. How soon will its mission be done? Coming back to my first thought, we are in close proximity to the switch. Which way are you going to turn the lever?

L. D. SANTEE.

"THE blossom can not tell what becomes of its odor, and no man can tell what becomes of his influence and example, that roll away from him and go beyond his ken in their perilous mission."



MOTTO: "FOR THE LOVE OF
CHRIST CONSTRAINETH US."
AIM: *The Advent Message to All the
World in this Generation.*

Weekly Study

OPENING EXERCISES:—

- Song.
- Scripture Reading.
- Song.

BIBLE TOPIC: Cause of Disease.

BOOK STUDY: "Ministry of Healing," pages 111-124.

Bible Reading

- What is the cause of death? Rom. 5:12.
- Is there any connection between sin and disease? John 5:14; Luke 13:11-16.
- Will the time ever be when there will be no sin? Rev. 22:3; Heb. 9:26.
- Will there be any sickness or death then? Rev. 21:4.
- What does the Lord greatly desire? 3 John 2.
- Who will be admitted into the kingdom, and why? Matt. 25:34-40.
- How are even little acts of service regarded by the Lord? Matt. 10:42.

Book Study

CO-WORKING OF THE DIVINE AND HUMAN:—

- Who is the real head of the medical work? Page 111, second paragraph.
- Who is the real healer?

SOURCE OF HEALING:—

- What is the Lord doing through nature? Page 112.
- What is the desire of the Lord for all? Page 113, paragraph three.

THE CAUSE OF DISEASE:—

- What is the cause of disease? Page 113, paragraph six.
- What should those who understand health principles try to do? Page 114, paragraph 1.

GOD'S LAW OF LIFE:—

- To what should attention be called? Page 114, third paragraph.
- To what does the Lord desire us to reach? Fifth paragraph.

THE GOSPEL OF HEALTH:—

- What does the grace of God do for us? Page 115, first paragraph.
- Of what is the gospel a cure? Second paragraph.

What has sin been doing for ages?

What should human beings do? Page 116, first paragraph.

VALUE OF THOROUGH QUALIFICATION:—

- Are all fitted for medical work? Page 116, second paragraph.
- What is the duty of a Christian physician? Page 117, second paragraph.

THE SICK-ROOM HELPER:—

- What is said concerning a physician's need of Christ? Page 117, fourth paragraph?
- What is the Lord willing to do? Page 118, first paragraph.

MINISTERING TO THE SOUL:—

- With what is every medical missionary entrusted?
- To what should the afflicted be pointed? Page 120, first paragraph.

GOD'S PROMISES:—

- With what should the physician store his mind? Page 121, second paragraph.
- How much power is in the word? Page 122, first paragraph.
- To whom is the Lord speaking through his promises? Third paragraph.

Note

While all the suffering and death in the world are the direct result of sin, it is not necessary

to conclude that because a person is afflicted, it is always because he is living in sin, and worse than those who may be enjoying health. The Jews believed that all affliction was the result of personal sin, and even the disciples asked the Saviour concerning the man who was born blind, "Who did sin, this man, or his parents?" The Saviour's reply was that the affliction was not a direct affliction because of the sin of either. John 9:1-3. See also Luke 13:1-5.

G. B. THOMPSON.

"Work That Pays"

THE heading to this article was taken from a leaflet that recently came to my desk. The work referred to is that of distributing *The Family Bible Teacher*, and I believe it is a "work that pays." The remuneration will be in the form of souls saved in the kingdom of God, of bright stars in one's crown of rejoicing, of an abundance of peace and joy here, and an eternal home in the earth made new.

The course of readings has been revised, and is in every way representative of our message. Surely there are hundreds of our church-members who will take up this important way of giving the message to friends and neighbors.

One set of twenty-eight lessons costs only ten cents, and they can be obtained from the Southern Publishing Association of Nashville, Tenn.

What Is Your Life?

WHAT is your life, my brother? Is it climbing up to the stars? Waiting to enter the "better land," when God shall let down the bars? When you hear of the pure and lovely, does some chord into music start, With a quickening thrill of the spirit, an answering throb of the heart?

Is existence nobler and sweeter, as you leave the reproach of sin? Are you growing grander, completer, and have you a heaven within? Or have you caught the contagion? Do you cry to the world, "Unclean"? Have you left the sweet and the holy, for ways that are dark and mean?

What is your life, my brother? Take heed that you mold it well. 'Twill be rich with the gladness of heaven, or dark with the gloom of hell. Nature sends bud and blossom, but all to the harvest tend; As you sow, so shall you harvest; beware of the bitter end.

L. D. SANTEE.

The Distribution of Our Literature*

If the subject under consideration had been given to one forty years ago upon which to prepare a paper, he might well have stopped to consider, What is there to circulate? But to-day there is no occasion for such hesitancy.

We now have twenty-two publishing houses in different parts of the world, which are printing the truth in thirty-one languages; and from these publishing houses are issued ninety-five periodicals and over six hundred books, pamphlets, and tracts on various subjects. We may obtain some idea of the quantity of this literature when we call to mind that over six hundred thousand copies of one tract were circulated recently, and over five hundred thousand copies of one issue of one paper were published, and other periodicals are being issued in editions of two thousand and upward, one of which, less than a year old, has reached a regular circulation of over forty-five thousand copies. From far-off Iceland to the north, where it is said twenty Sabbath-keepers circulate four thousand copies of their little publication each month, to the most southern

* Paper read on Young People's Day at Takoma Park, Washington, D. C.

islands of the Pacific, and into the interior of Africa, our publications are being circulated in the native tongues.

With such a wealth of literature, one may more properly exclaim, How can we circulate it! But no sooner is the problem taken up, than there flashes before the mind the modern inventions of man, all of which are being used to hasten the news of salvation to the uttermost parts of the earth. All these methods may be employed to reach those who are far from us; but what about those who are near at hand? The "green fields over yonder," as a mirage, may loom up before us to the neglect of our own community. How shall we bring the truth to the attention of our neighbors? The distribution of our printed matter is compared to the falling of the leaves of autumn. Shall we cover the ground and the door-steps with publications as with leaves, with the hope that perchance some one may find the truth? The beautiful tints of nature are little appreciated as revealed in the heaps of fallen leaves, and only an occasional leaf is rescued and its beauties admired. Superabundance leads to carelessness and lack of perspicacity.

In the selection of the disciples in the early church, we learn that John directed two of his disciples to Christ. Andrew found his brother and called him. Philip was then called, and he went in search of Nathanael; and to quote from "Desire of Ages:" "These examples should teach us the importance of personal effort, of making direct appeals to our kindred, friends, and neighbors." "Many are waiting to be personally addressed."

It would therefore seem that if in the distribution of our literature we make direct appeals to the people, handing them a publication and calling their attention to the special truths contained therein, much more would be accomplished. We may look one way and row another on water, but the time has now come when the importance of these issues demands that they be presented to the public face to face.

Systematic effort in the distribution of our literature seems to offer the greatest advantages. In this connection are used *The Family Bible Teacher*, the *Fireside Free Circulating Library* assortment of tracts, the regular weekly distribution of our periodicals, etc. By using these systematic methods, we come in personal contact each week with the people, and learn whether or not they are interested in the literature, and whether they are reading it, avoiding the possibility of great waste.

But here Satan would take occasion to discourage us, by pointing to the small number who may continue to read, as experience has demonstrated that because of the allurements of this world perhaps not more than twenty or thirty per cent will care for a continuance of the literature, but we should bear constantly in mind that our part is to warn the world,—to sow the seed, and leave the results with God. Ezekiel says, "Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul."

Personal advantage is to be gained from these methods of distributing our literature. A young student once called upon Mr. Moody, and asked how he could employ his vacation to the best advantage. He was advised to select some good book and engage in its sale. The remuneration to be received is desirable, and the good the book may accomplish is due the people; while the salesman is taught to overcome the embarrassment of meeting strangers face to face, and is made able to converse with them freely and pleasantly.

Our field is the world, hence our territory is unlimited. The grain is white to the harvest. The Saviour says, Come, work to-day in my vineyard.

W. B. WALTERS.



The Baby's Letter

THERE are four or five little shaky lines,
With a blot or two in between,
And some mysterious-looking signs
On a paper that's far from clean.
There are inky spots on the edges white,
And the print of a wee soiled hand,
And no scholar on earth could read it right,
But papa will understand.

He makes sweet words from the scattered ink,
And kisses from every blot,
It looks like a Chinese puzzle, you think,
But he easily makes it out.
And it brings a tender smile to his lips,
And a queer lump comes in his throat,
As he kisses the print of the finger-tips
On the letter the baby wrote.

—Ida Goldsmith Morris.

Polly's Runaway

A PARROT of the ordinary green variety, but of extraordinary talent in conversation, recently caused a runaway. A Michigan paper describes the scene:—

A business man of Kalamazoo, Michigan, had been camping with his family at Gull Lake. He was taking a load of furniture to the house, and among the articles was the family parrot and cage.

Mr. Boekeloo owns at Gull Lake a calf, which had escaped from the lot, so he stopped the team and began maneuvers to corner the calf and drive it back into the lot. No sooner had he left the horses standing by the roadside, than Polly hoarsely chuckled: "Get up."

The horses pricked up their ears and started. "Whoa!" yelled Mr. Boekeloo.

"Get up!" shrieked Polly.

And the horses started off at a swift pace.

Mr. Boekeloo pursued on foot. He ran to a farmhouse, telephoned, and called up neighbors along the route of the runaway, and attempted to intercept the team. Once he failed to get connection, and twice the team had passed before he got the farmers. Finally the team was stopped three miles down the road.

Polly was chuckling in glee.

Two men said they had attempted to stop the runaways, but in each instance the bird had shrieked "Get up!" and the team had started up at a lively pace.—*The Wellspring*.

What Uncle Tom Did

THE cat-hole must be closed, for Tim, the dear loving old pussy, was dead, and strange cats of every size and description came in unchallenged and roamed about the furnace room, sometimes venturing even into the hall, now that no large, dignified Tim was there to defend his premises.

The cat-hole, you must know, was a round opening made in the latticework under the piazza. It was near the small cellar window that was opened wide enough for Tim to slip through, and thus gain the shelter of his home when he was scared or hungry. Yes, the cat-hole must be closed, so said Grandpa; and eight-year old Helen's brown eyes brimmed over with tears at the announcement.

The little girl was spending the winter with her grandparents while her father and her

mother were abroad, and she had learned to pity the homeless cats that skulked around the grounds, trying to find shelter from the cold winds. Indeed she knew several of the unwelcome visitors by sight, and she had carefully written down the sad list on her own little tablet:—

- I big maltese kittie.
- I grey and white puss.
- I old yellow cat.
- I thin tiger cat.

O, how warm and cozy the living-room looked this November day, while little wandering snow-flakes were blown against the windows, and the bare boughs tossed to and fro! It was Uncle Tom, jolly Uncle Tom, down for his college vacation, who came in to find his little niece curled up in the window-seat, and looking so pathetic that he exclaimed:—

"Why, girly, tell me, what is the matter? Thanksgiving just passed, and every day bringing Christmas nearer,—I certainly can not see why a small child should be so mournful."

"O, but, Uncle Tom," cried Helen, "it's just this. You see I'm thinking, and thinking about those poor cats that can't get into the cat-hole any more. I know four of them pretty well. They haven't any homes I'm sure. See," handing him the list; "think of it, Uncle Tom, no home," and with a pathetic hiccough, "p'raps no friends—they'll certainly freeze."

Uncle Tom, usually the most cheerful and hopeful of uncles, only shook his head soberly, and soon after left the room.

Presently from the basement sounded a steady hammering and pounding, interspersed with a merry whistle. Half an hour later Helen was summoned down to inspect the work. Before her astonished eyes appeared a something that resembled a roughly built doll-house. It was really two large, strong boxes lying upon their sides, nailed one upon the other, and divided each into two sections. Across the lower front of each compartment boards were fastened securely, and the boxes were filled with dry leaves, making deep, warm nests.

"O, what is it, Uncle Tom? what is it for?" cried Helen, breathlessly. Uncle Tom did not reply, but dipping a little brush into India ink, he printed in fine large letters on the front of the quaint little house:—

THE PURRINGTON — CAT APARTMENTS

"Isn't that plain enough for even an uneducated barn cat to read?" he said, and Helen's only answer was a delighted giggle.

"It's a beautiful home, Uncle Tom," she smiled; "any cat must think so; but where shall we put it?"

"I've the very place decided upon," replied her uncle. "By one of the basement windows behind the steps, where it will be sheltered from the wind."

Late the same day the cook reported that an old yellow cat had discovered the house, peered in curiously, inspected the whole place, and finally decided to occupy the lower right-hand rent. As the days went by, there was no doubt that Purrington Flats was a complete success,

ever well patronized. At almost any hour might be seen the whisk of a gray or striped tail disappearing in one of the openings, or from another an inquisitive maltese head peering out to see what was going on in the world.

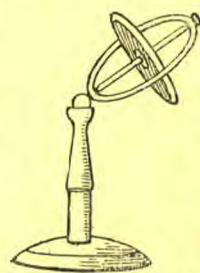
And each week letters written in Helen's prim, little vertical hand went speeding to college, for as the little maid said: "I do s'pose Uncle Tom must be just anxious to hear all about those funny Purrington Cat Apartments."—*Sunday School Times*.

Some Experiments with a Bicycle Wheel

THOSE of my readers who enjoy performing clever and entertaining experiments will find a bicycle wheel full of rare possibilities. First remove the front wheel of any bicycle, old or new, assuring its owner that no harm will come to it. See that the tire is quite well pumped.

For the first experiment, place the wheel as shown in Fig. 1, with its axle resting on a block of wood on the floor or ground. Holding the upper end of the axle steady with the left hand, cause the wheel to revolve with the right hand. As soon as it is going fairly well, remove the left hand, thrust the first fingers of the right hand among the spokes, and with a quick, stirring motion cause the wheel to rotate at great speed. It will be a sort of gigantic top, and if well trued and balanced will spin a number of minutes.

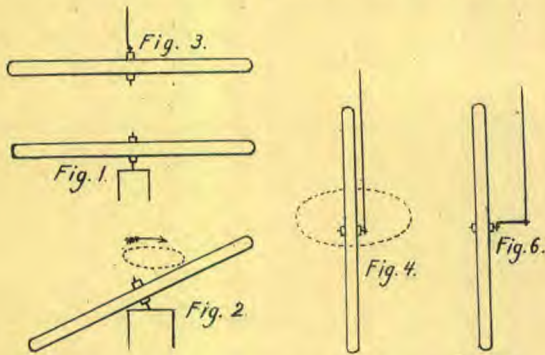
Now grasp the top end of the axle with the right hand and give it a rotary motion, as shown in Fig. 2 by the dotted line. If this rotary movement of the axle is the same as the movement of the wheel itself, little change will be produced in the horizontal position of the wheel; but if the motion imparted to the axle is contrary to the direction of the wheel movement, then the erstwhile horizontal wheel will immediately assume a more or less oblique position, as shown in the figure, and this position it will maintain as long as it revolves, providing the rotation of the axle, as shown in the dotted line, is not interfered with. However, by assisting or hastening the movement of the axle, the wheel may be again instantly brought to the horizontal position of Fig. 1, and by resisting it the oblique will be resumed.



In Fig. 3, the wheel is hung from a piece of strong cord to an overhead support, such as a beam or limb, or one end of its axle may be supported by the fingers of the left hand, no string at all being used. It is now caused to rotate rapidly, as before, and then, grasping an end of the axle in each hand, by giving it a gentle twisting motion you can bring it to the condition of Fig. 4, which it will retain, much to the astonishment of all beholders, as long as it continues its rapid motion. Note that it hangs by but one end of the axle, and is greatly over-balanced. Why does it not tip over under the pull of gravitation and assume its natural position, Fig. 3? Who can tell?

But in Fig. 4, note that the wheel has also another motion; namely, it turns around the string as an axle, following the course shown by the dotted line. Now, grasping the axle and retarding or assisting this secondary gyroscopic motion, you can tip the wheel to any angle of obliquity, as shown in Fig. 5, and whatever angle you cause it to take, that angle it will retain as long as the wheel itself revolves.

Fig. 6 shows how a piece of bent metal may be used to lengthen the axle. A hole is bored through an end to receive the axle, and then it is clamped in place with the nut and washer. A wooden lengthener can be made by screwing the end of the axle in a small hole in a hardwood stick. It will be found that the wheel will



still resist gravitation, though at the end of a considerable axle. Why and how can it possibly do it?

What we have been experimenting with is really a "gyroscope" (shown on preceding page), which, as a toy, is sold in nearly every toy store in the country. But though common to so many people, and familiar to all students, the action of this contrivance has long been and still is a puzzle to the scientist. Lengthy explanations have been suggested as to the reasons for its peculiar behavior, but they are not clear or certain or definite. It is the paradox of mechanics; for though it depends on gravitation, gravitation yet appears indifferent to it. Some of the motions of the earth and of astronomical bodies are said to be due to gyroscopic action.

EDISON DRIVER.

Spiders that Spin Silk for Beauty's Gowns

Most of us have read of the fairy princess who wore a spider-web gown, but we never expected to see that fabric in reality.

Now Signor Gallieni, governor of the island of Madagascar, off the southeast coast of Africa, sends word to America that he has opened a factory where the workers are weaving the webs of certain spiders of the island into beautiful silken fabrics which are shipped to Paris and made up into ladies' gowns.

Thousands of spiders work day and night in their cages in the big room in the factory given over to them, and they industriously spin millions of yards of their strong silk threads, which are carefully wound and taken to the weaving rooms.

These silk-spinning spiders are of the family known as the Halabe. They have very ugly tempers. They carry on regular wars among themselves and slay one another in great numbers. For this reason each spinner is put in a little home of its own in the factory.

These spiders live out in the mango groves of Madagascar, and the natives, armed with nets and covered baskets, set forth in the cool of the morning to capture them. The nets are very much like those used to capture butterflies, only of a finer mesh, and the baskets are lined with soft grasses. Great care must be taken to keep the male and female Halabe apart. If they are shut up together, the female attacks the male furiously, and generally kills him. The Halabes live in clans or families, and the natives have learned that it is unwise to mix the clans, for they

do not agree. The little pigeon-hole houses in which the spiders weave their filmy curtains in the factory are fitted up with curved pieces of flexible wood, which hold the spinners securely in their separate compartments.

The strip of wood is fastened over that part of the Halabe's body between the abdomen and the head. The legs are arranged over the thorax, the abdomen thus emerging on the side from which the silk is to be drawn. Great care must be taken in placing the spiders in their prison-like homes, for they are delicate creatures, despite their warlike disposition, and are easily injured. When healthy and happy, one spider will yield about fourteen thousand yards of silk thread a month, given one winding each week. If taxed

to their fullest capacity for longer than three months at a time, the spiders weaken and die, doubtless from overwork, and this is the feature that Governor Gallieni is watching most closely. He has secured a bamboo grove for the exclusive use of the spiders, and has put several trained natives in charge. Here the spiders that show signs of fatigue are carried from the factory and "fed up." In this sanitarium the bamboo trees

are arranged to form sheltering bowers for the poor, tired Halabes; and out there in their native element, supplied with the dainties they most relish, they soon recuperate. Inside of a week they are fit to go back to the factory, and resume their work of spinning the wonderful golden thread which has made them famous.—*M. Glen Fling, in The Circle.*

The Manufacture of Artists' Colors

"IMPERIOUS Cæsar, dead and turned to clay," could scarcely come to a less dignified service than the mummies, whom the skill and care of the wise Egyptians preserved so marvelously and stained so beautifully that they are invaluable to the color-makers of to-day.

When a person died in the East a century or two before Christ he was preserved in the finest bitumen. The remains of a body treated thus in those times, on being unwrapped to-day, present an appearance similar to light-colored leather. The bitumen and the leather-like remains are ground down by machinery, and turned into a beautiful brown liquid paint.

In the manufacture of artists' colors, animal, vegetable, and mineral substances are largely used. Crimson and purple, lake and carmine, are all obtained from the cochineal insect. Sepia is the dark fluid discharged by the cuttlefish to render the water opaque for its own concealment when attacked by a larger fish.

Prussian blue is made by fusing the hoofs of horses with impure potassium carbonate, and ultramarine is obtained from the precious mineral known as *lapis lazuli*.

Gamboge is the yellow sap of a tree which grows in Siam, and raw sienna is the natural earth from Sienna; when burnt it becomes burnt sienna. Turkey red is made from the Indian madder plant.

There is only one color that English people do not know how to produce, and that is India-ink. The Chinese can make it, also the people of India and Japan.—*The Scrap-Book.*

Loss of Liberty

WHEN Michael Angelo saw the liberties of his country expire, he carved a most beautiful and melancholy figure, gave it the Grecian perfection of form, and Christian sorrow in the expression; closed its eyes, extended it on a bier, and called it "Night." The loss of liberty was the death of Venice, the death of Milan, the death of Pisa, the night of Italy.—*John L. Stoddard.*

Answers to Correspondents

(Concluded from last page)

liked it so much, he asked her to repeat it; and she replied, naively, "Oh, you missed some of it, did you?" He recognized the thrust, and had to "plead guilty" by his silence.

Should a person introduce one to another on the street?

This rule, in this as in every other case, may be deviated from in exceptional cases. "The Twentieth Century Hand-Book of Etiquette" says: "Do not introduce people in public places. Do not, even if a friend should overtake you and walk by your side for some distance, or should meet and talk with you, introduce him to another friend with whom you are also walking—only in exceptional cases." If any reference is made to the person accompanying you, an introduction is necessary at once.

What can one do to overcome timidity, or extreme reluctance in taking part in any public service?

Having myself suffered extremely from this discomfiting malady, I am able to offer my sympathy, at least, if I can not render material help to one thus afflicted. I have been told quite frequently that such fearfulness is due to a kind of selfishness, an oversensitiveness, a thinking of one's self instead of the subject in hand and a real desire to help those whom one is addressing. I never particularly liked the sound of this explanation, but I could not deny, as I older grew, its justice.

Mr. Amos Wells tells of a little Junior Endeavorer, who, having to face this problem, took the following way of solving it: She had heard the superintendent of their society say that in their prayers they should ask for just what they wanted, and so her petition one day was this: "Dear Jesus, I am afraid to lead the meeting next week. Please help me to think so much about the subject that I shall forget to be afraid." "That's the whole matter," says Mr. Wells, "packed in a nutshell by a child's unconscious wisdom. When we are too timid to express our thoughts on any subject, it is because we have not labored hard enough to get thoughts that will not go unexpressed. When we are afraid before men, it is because we are not enough in earnest before God."

BIBLE READERS COURSE

Work of Satan—No. 2

1. What names are now applied to Satan?

"And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world." Rev. 12:9, first clause.

2. What was done with him after his fall in heaven?

"He was cast out into the earth, and his angels were cast out with him." Verse 9, last clause.

3. How does he spend his time here?

"And the Lord saith unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it." Job 1:7.

4. In what way does he go about, and for what purpose?

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Peter 5:8.

5. In what other way does he sometimes present himself?

"And no marvel; for Satan himself is transformed into an angel of light." 2 Cor. 11:14.

6. How does he influence the minds of men?

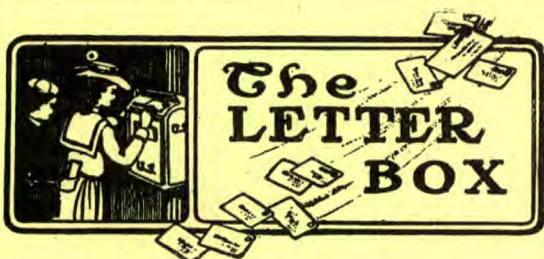
"But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath

blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." 2 Cor. 4:3, 4.

7. What is his attitude toward God's people, and why?

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12:17, 12.

EMMA S. NEWCOMER.



EAGLE RIVER, WIS., Dec. 17, 1906.

DEAR EDITOR: As I have never seen a letter from Eagle River, I thought I would write one to the INSTRUCTOR and its readers. I am eleven years old. I have two brothers and two sisters. I am the oldest one of the children. We have a church-school building that was built this summer. It has two rooms down-stairs, and one room up-stairs. My teacher's name is Miss Rose Pringle. I live in the country. The school is a mile and a half from my home. In the winter I go across the lake. There are three girls in my room. I am in the fourth grade. My Sabbath-school teacher's name is Mrs. Oberholtzer. I like her very much.

We have one cow and two birds. I am reading "Steps to Christ." I go to church almost every Sabbath. We all keep the Sabbath.

I want to be a good girl so I can meet you all in the new earth.

GLADYS KORTH.

TURKVILLE, KAN.

DEAR EDITOR: Enclosed you will find seventy-five cents, for which please send me THE YOUTH'S INSTRUCTOR for one year, beginning with the first of January.

I live on a cattle ranch with my mama, papa, sister, and four brothers. We have Sabbath-school here at our house. I teach the kindergarten class. There are four in the class. I attend public school, and am in the ninth grade. I am fifteen years old.

We have been reading "The Life of Elder Joseph Bates," and we like it very much. Mama and I are the only ones of our family that belong to the church, but we all attend Sabbath-school. I would like to correspond with some of the readers in some foreign country.

I want to have a home in the new earth with the Lord's people. I like the Sabbath-school lessons we have been having about the new earth. My oldest brother attends the normal school twenty miles from here. I went to camp-meeting last August.

ADA K. REED.

We would be glad to count Miss Ada and her mother as members of our Reading Circle.

"LIKE the stars in the vast circuit of their appointed path, God's purposes know no haste and no delay."

THE INTERMEDIATE LESSON

IX — Health Reform

(March 2)

MEMORY VERSE: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

REVIEW.—The earth and — belong to —. The silver and — are the Lord's. My money belongs to —. The Lord claims as his — of what he gives us. He claims — of our time. He says that both the Sabbath and tithe are —.

The Lord gives his share of our money to —. He expects the ministers and those who labor for him to — as well as others. He accuses his people of —. He asks them to bring — and to —. He says that when all the tithes are brought into —, he will —.

Questions

1. Of what is the Christian's body a temple? Who gives us the Holy Spirit? To whom do we belong? 1 Cor. 6:19.

2. How did we become his? How were we bought? Verse 20.

3. What was the price paid for us? 1 Peter 1:18, 19.

4. How should we glorify God? To whom do body and spirit belong? 1 Cor. 6:20.

5. What is said of those who defile the temple of God? 1 Cor. 3:17.

6. What is an idol? Name some things that may become idols to us. Is the temple of God (our bodies) a proper place for idols? Anything we love more than we love God becomes an idol to us. Even the appetite may be an idol, and we may love to eat and drink things that are not good for our health more than we love to obey God.

7. What rule has the Lord given for eating and drinking? 1 Cor. 10:31.

8. What has the Lord said should not be eaten? Lev. 19:26; 11:4-8, 12.

9. What is the best food? When was it given to man? Gen. 1:29; 2:16. How long did the people live then? What resulted from eating flesh after the flood?

10. How should Christians clothe the body? What should they not put on to adorn it? 1 Tim. 2:9.

11. What ornament should they wear? How does God esteem a meek and quiet spirit? 1 Peter 3:3, 4.

Lesson Story

Paul wrote these words to the Christians living in Corinth: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Peter tells the price that was paid for us: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot."

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

God made our bodies, and he knows what is best for them. He wishes us to do those things that will keep the body in health. He has told us of some things that are unfit to use as food. One rule he gives is, "Ye shall not eat anything with the blood." He also gives the names of beasts, fowls, and fishes that are unfit for food, and should never be eaten, and he says, "Of their flesh shall ye not eat, and their carcass shall ye not touch; they are unclean to you."

The Lord has told us what is the best food. "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat [food]." "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat." At first men lived nearly a thousand years, as they ate the simple food God gave them; but as they ate flesh after the flood, their lives were greatly shortened.

The Lord also tells us how to dress the body. He says we should wear modest apparel, and that we should not adorn ourselves with gold, or pearls, or costly array. "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of ap-

parel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

THE YOUTH'S LESSON

IX — The Complete Decree

(March 2)

LESSON SCRIPTURE: Ezra 1-7.

MEMORY VERSE: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7.

Questions

1. When and by whom was the first commandment to restore and build Jerusalem given? Ezra 1:1-4.

2. How many kings helped to carry out this commandment? Ezra 6:14.

3. How much was embraced in the decree of Cyrus? Note 1.

4. Who issued the second part of this decree? Ezra 6:11, 12.

5. When was this part of the decree made? Ezra 4:24.

6. How did it compare with the decree of Cyrus? Ezra 1:1-4; 6:1-12; note 1.

7. How much time intervened between these two decrees? Ezra 1:1; 4:24; note 2.

8. Who issued the third and last part of the decree? Ezra 7:11.

9. What was mentioned in this decree in addition to that found in the other decrees? Ezra 7:25, 26; note 1.

10. How much time intervened between the first decree and the last? Note 3.

11. Then at what date did the commandment to restore and to build Jerusalem really go forth? Ezra 7:7-11; note 4.

12. When was the decree of Artaxerxes issued? Verses 8-11.

13. How long did it take Ezra to reach Jerusalem? Verse 19.

14. To whom did he deliver the decree? Ezra 8:36. What time of the year was it placed in the hands of those who could carry out its instructions? Ezra 7:9; note 5.

Notes

1. The decree of Cyrus made provision only for the rebuilding of the temple and the establishing of the worship. The decree of Darius was practically a repetition of this decree, embracing nothing more, while the decree of Artaxerxes made provision for the establishment of the government. This was not mentioned by either of the other two kings.

2. By referring to the list of Persian kings given in Note 1, Lesson VIII, it will be seen that seventeen years intervened between the first year of Cyrus and the second year of Darius the Persian.

3. From the second year of Darius the Persian to the seventh year of Artaxerxes was sixty-two years. This, with the seventeen years between the decree of Cyrus and Darius, makes seventy-nine years covered by the full decree.

4. Before the captivity Jerusalem had a government as well as a temple and worship, and a decree "to restore and to build Jerusalem" must include the re-establishment of the government as well as the worship; therefore the command could not be said to have gone forth until provision was made for the establishing of the government. This was B. C. 457 in the decree of Artaxerxes.

5. If about half of the year had passed before the decree reached Jerusalem, and it could not go into effect until it reached Jerusalem, then the decree did not go into effect the first days of the year B. C. 457, but a half year later, which would really make it B. C. 456½.



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THE special number of the *Watchman*, entitled "The End of the World in this Generation," has met with a ready sale. Some persons have taken a contract for selling ten thousand copies, and they are rapidly disposing of their order.

THE children of the Stevensville (Montana) church, writes S. J. Wright, carried out the program for the Children's Missionary exercises as given in the *Review*. All took a good interest in the work, and the program was well rendered and enjoyed by the old as well as the younger members of the school. The offering, which amounted to \$5.40, was devoted to India.

After the Earthquake

DURING the few days of special excitement following the earthquake, our people at Kingston were kept busy talking with the people and telling them the meaning of the calamity that had come to Kingston as well as to other cities. One of our ministers said there was scarcely a moment of the twenty-four hours that some one could not be heard telling others that they must give themselves to the Lord and keep his commandments. The Sabbath following the earthquake there were one hundred persons in one meeting who took their stand solidly for the truth, and at another service held in a different section, there were ten more, and still others wherever services were held.

Most of these persons were those who had heard the message preached for two or three years, but had hesitated to take their stand for it. They said in testimony that they had listened to the ministers, but now that God had spoken directly to them, they must obey.

Fighting Scars

THE skin of rats is very soft and supple, and would be admirably adapted to glove making were it not for one serious defect. A piece of rat skin held up to the light before one, shows numerous scars and scratches. These are due to the rats' pugnacity. They all begin to fight so early, and keep up so continuous a warfare, that their torn hides are of no use to commerce.

Boys and girls sometimes begin so early to be snappish, quarrelsome, and sometimes pugnacious, that serious scars are made upon brain and heart, and these scars unfit them for becoming agreeable companions or successful workers in the cause of God. There is, of course, a Power that can counteract the effect of the injury done to one by such ill-formed habits; but often one fails to sense the importance of overcoming this defect, or else gets discouraged in the endeavor. How much better then in childhood and youth to guard well the words and actions, to speak gently and kindly, and to deal tenderly, even, with one who wronged you.

The Trouble between France and the Catholic Church

FOR more than a century there has been trouble between the French government and the Catholic Church. Though France has always been a Roman Catholic country, nine tenths of the people being adherents of that faith, she has always resisted the claims of the popes to temporal power, feeling that the Catholic Church, like the Protestant Church, should concern itself with ministering to the spiritual needs of the people instead of seeking to control governmental action.

At the time of the French Revolution, religion was abolished, and all church property taken possession of by the government. However, in 1801, through the famous Concordat, or agreement made between Napoleon and Pope Pius VII, Roman Catholicism was again made the state religion of France. All French churches became the property of the government, and on the other hand, the government assumed the obligation to maintain the clergy and support the churches, the clergy being really French civil servants. By this agreement French bishops and priests could be appointed only by the approval of the government. The church was really under state control.

The sentiment against this union of church and state has grown throughout the past century, and there has been considerable friction and hard feeling much of the time between the government and the church. Since the beginning of the present century the state has been able to gain partial control of the monastic and teaching orders, and has taken practically full control of the school system.

In December of 1905 the French Senate adopted by a vote of 181 to 102, a bill which provided for the separation of church and state. The prime minister of France said that the bill maintains that the state should assume a neutral attitude in all religious matters, and guarantee liberty of conscience to all religious faiths. This bill allowed one year for the churches to conform to its requirements. During this year, which ended Dec. 11, 1906, inventories of all church property were taken by government inspectors. The Catholics offered much opposition to this procedure, in some cases the government officials having to gain forced admittance to the churches. This, of course, resulted in riots and much that was unbecoming for those who claimed to be Christians. In some places, the priests removed many valuable things from the church before the inspectors came.

Other Provisions of the Bill

The essential features of the law are that the state will no longer provide for the expenses of religious services and salaries of the clergy, and that all property shall be transferred to "associations cultuelles," or what we would call boards of trustees, which would manage the property in accordance with certain provisions of the law. The purpose of the law seems to have been, says one authority, to put all churches upon somewhat the same basis as they are in this country. It provided also that if its terms were not complied with by Dec. 11, 1906, the churches should be closed, and the property confiscated to the state.

The pope condemned the law, so that there was practically no effort on the part of the Catholic clergy to comply with it. To avoid conflict, the government announced that regular services might be continued for another year, if the congregations would make a declaration of loyalty to the government, and an application to the police for permission to hold services. But three days before the separation law was to go into effect, the pope sent instructions to the priests and church wardens not to make any such declaration nor application to the authorities.

This action on the part of the papal head seemed to the French government to indicate that

he assumed political leadership, and was inciting citizens of France to rebel against the laws of the country. So Monsignor Montagnini, who has represented the Vatican at the French capital for the past two years, was arrested and expelled from France on the charge of inciting to rebellion.

The Catholics in the United States have been very bitter in their denunciations of the course France has taken, calling it *persecution*. They have thought this country should interfere, and have tried to awaken sympathy everywhere. A noted member of the order of Knights of Columbus recently said in a speech in Boston, that "if the Knights of Columbus were in existence in France, the present unfortunate condition of things there between church and state would be impossible; for with the bonds of harmony between the church and the order, and the moral support of the Knights of Columbus for the church, ready to checkmate any movement directed against Roman Catholicism, the church would be able to withstand any assault made upon it."

A Boycott Proposed

There is now a boycott proposed on French goods by American Catholics as a means of expressing their disapproval of the course taken by the French government. Since the Catholics of this country are contributing over eighteen million dollars yearly to the support of French industries, they think this will be a very salutary way of making their disapproval felt. Retaliation, however, seems hardly in keeping with our Saviour's instruction to his people.

The Protestant Churches

There are estimated to be nearly seven hundred Protestant ministers in France who were affected by the separation law the same as the Catholic clergy, as they received allowances from the government. In no case have the Protestants refused to form an association of public worship. Thus they retain their church property, and are carrying on their services as before the law went into effect. There has been no riot, trouble, or opposition made by Protestants. They can but recognize the fact that it is right for church and state to be wholly separate, each carrying on its legitimate line of work.

It would have been wise if the Catholics had quietly submitted to the new order, since it is not a question of standing for a command of the Lord.

Answers to Correspondents

If one has committed a breach of etiquette, which is better to say, "Excuse me," or "I beg your pardon"?

The preferable form is, "I beg your pardon."

On passing into church should the gentleman or the lady precede?

A lady usually takes the lead in walking down a church aisle.

If a gentleman and lady are in company, which should first pass up-stairs?

The gentleman should precede the lady in going up-stairs; but the lady should pass down first.

Is it discourteous to engage in conversation while some one is rendering a piano solo, or offering any musical entertainment?

It certainly is, and you may be sure the performer feels it too, though he may not allow himself to betray his observation of the discourtesy. A few evenings ago, a lady was rendering a selection at the piano for some guests. While she was playing, some one engaged a gentleman guest in conversation. The pianist was somewhat disturbed by it, but of course continued her playing. When she had finished, this gentleman

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