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## OUR CONTRIBUTORS

### Baptism in the Pearl River, Canton, China

ONCE again we feel that our God and Father has signally blessed us in that we were permitted to see three girls from the girls' school baptized into the Lord Jesus. These girls are sisters, daughters of a widow who herself is all but ready to follow her children. After the girls had been baptized, she said, in a touching way, "There, I have given my girls to the Lord."

These girls have been in the school for about three years, during which time they have been taught regularly in the Bible, as well as in other subjects taught in the school, so their knowledge of the Word is quite extensive, especially when it is remembered that they are young, and had to begin at the very beginning. During this time they have been able to commit to memory large portions of the New Testament, as is the custom in our school. They were very happy to take this step, though it was with some misgivings, as they were the first girls or women to join our church here in Canton. This in itself made the occasion one of special interest and encouragement. They are the first-fruits of the large gathering that we hope to see united to the people of God in this province.

As we have no chapel, and hence no baptistry of our own, we were compelled to go to the river. This is very common and very desirable in the States, but in China, where women are so secluded, it is a different matter. And this is particularly true in the case of girls. There are Baptist churches in the city, where we doubtless could have gone, but we chose for various reasons to find a suitable place at the river. This is not an altogether easy matter here in Canton, where for several miles the Pearl River is fairly infested with boats of every description and size, on which live between eighty and one hundred thousand human beings that are almost like bees in their ceaseless activity. Our company consisted of twenty-three persons, mostly Chinese women and girls from the school. A boat with a sitting capacity for twenty-five or thirty was secured for about one dollar and a half, in which we were all comfortably provided for, and with the tide in our favor, we easily swept up the river some four or five miles in an hour's time, where we found a favorable place for baptism. The boat being large, much the shape of a house covered and walled in, it was possible for us to have a continual service from the time we left until we returned to our homes.

Altogether, it was a day of rich blessings, and one long to be remembered because of what it promises to the message in this country. There are still others, men, women, and girls, who are being prepared for this step. The work is the Lord's, and in many ways we are permitted to see him work for its advancement. To God be all the praise and glory.

J. N. ANDERSON.

### Swedish History Sketches — No. 2

#### The Vasas

FOUR years after the discovery of America, Gustaf Vasa was born. During the years that had passed since the death of Queen Margaret, the "Semiramis of the north," the Swedes had become dissatisfied with the union with Denmark. Gustaf Vasa, while still a youth, assisted in the struggle against the Danes, and, being captured, was taken to Denmark and held as a hostage. Escaping, he returned to his native land, and, failing to arouse interest in the anti-Danish movement, he was compelled to work as a miner for a livelihood. Soon after occurred the terrible massacre by Christian II of Denmark, known as the "blood bath of Stockholm." There was no difficulty, now, in arousing the Swedes, so, with the assistance of a large army, Gustaf Vasa put an end to the Danish régime in the year 1523. The same year he was elected king, as Gustaf I. During his reign was made the first attempt at Christianizing the Lapps and Finns.

Protestantism was introduced during the sixteenth century by Swedish students who had studied at Wittenberg, Germany. The leaders in the Swedish reformation were Olaf and Laurentius Petri, who also translated the Bible into the Swedish tongue.

In 1594 was born the great Gustavus Adolphus (Gustaf II), who is without question the ablest ruler Sweden has known. Upon coming to the throne at the early age of seventeen, he found his country torn by internal dissensions. His first step was to reorganize his own government. He next waged war successfully against Denmark, and soon after concluded peace with Russia, recovering many cities from that country. Gustavus, in 1630, joined the Protestants in Germany in their struggle against the Catholic league. After many successes, Gustavus was killed at the battle of Lützen, near Leipsic. Speaking of this time, "Great Controversy" says, "Sweden became one of the bulwarks of Protestantism. . . . At a time of sorest peril, this small and hitherto feeble nation . . . came to the deliverance of Germany in the terrible struggles of the thirty years' war. All northern Europe seemed

about to be brought again under the tyranny of Rome. It was the armies of Sweden that enabled Germany to turn the tide of popish success."

Gustavus Adolphus left one child, a daughter named Christina. In 1650 she was crowned king, instead of queen. This was in accordance with her desires, but on account of her waywardness, she was induced, four years later, to abdicate in favor of her cousin, who was crowned Charles X. This was the king, who, amid the perplexities of the throne, thinking of the peaceful days of his youth in Oland, exclaimed,—

"My good Oland, my good Oland,  
How happy was I on thy strand!"

At the death of Charles, Christina made an unsuccessful attempt to regain the throne. She died in Rome in 1689.

Sweden's next ruler of importance was Charles XII. Ascending the throne in 1697 at the age of fifteen, his youthfulness tempted Denmark, Poland, and Russia to attack Sweden. But Charles XII conquered these allied powers, the king of Poland losing his throne. Later, however, he was defeated while fighting Russia, and fled into Turkey, where he was imprisoned. After several years he escaped, and made his way back to Sweden. Now a great plan entered his head. It was this: To make peace with Peter the Great of Russia, subjugate Norway, invade Great Britain and reinstate the house of Stuart. Accordingly, he began military operations against Norway, and was killed in 1718 by a musket ball while overseeing the construction of siege works.

During the reign of Charles XII, was born the great botanist, Linnæus, who became a professor at the University of Upsala, and by his lectures raised the number of students from five hundred to fifteen hundred. The plant called Linnæa was named in his honor.

With the death of Charles XII, Sweden ceased to be a world power, and steadily lost prestige until the accession of the Bernadottes in the early part of the century just ended.

J. FRED SANTEE.

### Faithfulness in the Little Things

MANY persons think they can not do something great in the Lord's work, so fail to do anything.

O, that we might realize the importance of being faithful in the *little things*! We need not think that in order to do a work for God, we are obliged to go among the people as ministers, teachers, or physicians. No, we may go among them merely as servants, and by our example, our faithfulness in the little tasks assigned us, we may be doing, perhaps, a greater work in bringing the truth before the people than any minister could do. If we do every little duty, no matter



how lowly, as unto the Lord, he will some day call us to bear responsibilities in some larger field of labor.

What life could have been more humble than that of Joseph? He did not go down into Egypt as a minister or teacher, but as a slave, and in this bitter life he remained so steadfast, and did his work so faithfully, that he won the confidence of the king and people. He was made ruler, and through him God was able to save his people.

Esther did not go to Shushan, the palace, to do an exalted work, but simply to become the queen of Ahasuerus, but throughout her stay there she remained true to the principles of her early training. By her example the king became a better man, and ruled more wisely. It was through her that God delivered his people, the Jews.

When the man of God came to anoint David king over Israel, he was found at his post of duty, faithfully caring for his father's sheep, little dreaming that in caring for these he was at the same time being prepared to lead and care for those of his Heavenly Father.

When but a child Samuel was given into the hands of Eli the priest to be trained for the service of God. When still very young, he was called to minister in the tabernacle, and the duties he performed there were humble and not always pleasant, but he regarded these little tasks as God's work, and himself as God's servant, and through his faithfulness was fitted to accomplish a great work; and he exerted an influence over the people that never perished.

The most perfect example in all the Bible is that of Jesus. From his earliest childhood his life of patient toil was a constant lesson to the people. While working at the humble trade of a carpenter, he did a great work for the salvation of souls. He at last sacrificed himself for the good of others.

These are only a few of the many examples of faithfulness of which we read in the Bible. As we study them more fully, we are forced to exclaim, "Surely the Lord is calling for humble workers." Yes; and he wants them to-day just as much as he did three thousand years ago. As he worked through those humble people then, so he is waiting to work through us to-day.

My dear young friends, he calls you to go to-day and work in his vineyard. O, why do you wait and say, "Sometime I will go"? He calls to-day. The souls you are to save may die unprepared if you wait. LUELLA M. EIGHME.

### The Johns and Others

In a lecture on art which I once attended in a well-known art institute, the speaker, referring to Da Vinci's "Last Supper," spoke of the disciple who leaned on Jesus' breast as John the Baptist; and again, alluding to a picture having for its central figure the forerunner of Christ, the lecturer designated him as the beloved disciple.

Presumably none of us have quite so confused an idea of the identity of these two Bible characters; though in a Sabbath-school class which I recently taught, there was some uncertainty as to which John wrote the three epistles bearing that name. The John of Acts thirteen is also sometimes confused with one of his namesakes; albeit he is unquestionably the John Mark, sometimes called simply Mark, who was afterward a companion of Paul, and also author of the book of Mark.

Another matter of names upon which not all Bible readers are clear, relates to the great apostle to the Gentiles, many persons believing that his name was changed from Saul to Paul because of his conversion; but in fact, "Paul" is merely the Roman form of the Jewish name Saul, and when this Hebrew of the Hebrews began preaching to the Gentiles, he evidently adopted the Roman form of his name.

Several scriptures refer to a Judas other than

Iscaiot as one of the twelve disciples; yet the lists in Matthew ten and Mark three do not contain two Judases. A reasonable explanation of this seeming discrepancy is that Thaddeus, mentioned immediately after James the son of Alphaeus in both of these instances, is identical with "Judas the brother of James" of other texts. The author of the book of Jude was perhaps the same person, as he introduces himself as "brother of James." Some scholars believe that one of the reputed brothers of Christ wrote that book, and another the book of James. The theory has even been advanced that two of Joseph's sons were of the twelve disciples; but to this claim there are serious objections. It is not remarkable that there should be among the New Testament characters two Jameses, each having a brother named Judas, for both names were very common among the Jews of that period. The James who was an elder in the church at Jerusalem, was evidently a brother of our Lord, as indicated in Gal. 1:19, but whether he or one of the twelve wrote the epistle of James, is a mooted question.

ADELAIDE D. WELLMAN.



### "Babylon Is Fallen, Is Fallen"—No. 10

"AND there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Rev. 14:8.

The solemn message that the hour of his judgment is come, was delivered to the Protestant denominations with great power from 1840-44. Some accepted the message, but the great popular churches ridiculed and rejected it; and in the refusal of light came the fall.

The first record that is given of the use of the word "Babylon" is found in the margin of Gen. 10:10. In speaking of Nimrod, the mighty hunter, we read, "And the beginning of his kingdom was Babel [Babylon], and Erech, and Accad, and Calneh, in the land of Shinar." In the following chapter we find the story of the building of the tower of Babel. In the Chaldean language the meaning of the word "Babel" is "the way to God," "the gate to heaven." The people doubted God's plain statement that there would never be another flood, and when the storm-clouds lowered, their hearts were fearful; so they reasoned, "Let us build us a city and a tower, whose top may reach unto heaven." This was not God's way; it was man's way of reaching heaven, and our readers are all familiar with the result. The Lord confounded their language, and scattered them abroad upon the face of the earth; hence the word "Babel" has come down to us, not with its original meaning, but signifying confusion. Man's effort to attain righteousness is but as filthy rags; man's attempt to build for himself a way to heaven is Babylon—*confusion*.

How very fitting, then, the application of the term Babylon to the churches of to-day in their confused condition! This term is primarily applied to the Catholic Church in Rev. 17:5. Here also it is stated that she is the "mother;" if she be the mother, the daughters can be none other than the churches that have followed her in the many unscriptural doctrines that she teaches. We would not say that any church is Babylon, even though it teaches error; but when the light of truth comes to that church, and she deliberately chooses darkness, in that choice she becomes Babylon.

It was in the year 1844 that the great spiritual decline in the churches was clearly seen. In many large and hitherto prosperous churches

not a single convert was reported for the year. Parties, festivals, and other entertainments for the support of the church began to come in at this time. This order of things has continued until, at the present time, appeals to appetite and the love of pleasure, for the support of the gospel and the ministry, are constantly made. Some ministers, in order to insure a good attendance at the prayer-meeting, have announced that there would be such amusements as card-playing following the service; that cigars, and even soft drinks would be served. What a shame that such things are done in the name of the world's Redeemer! The churches are indeed fallen.

After the third angel's message has gone to the world, and before it closes, John saw "another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen." Rev. 18:1, 2. "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Verse 4. This angel repeats the words of the second angel's message, and then the great call is made, "Come out of her, my people." The Lord repeats the call in order that all may hear. This message is attended with great power; the inhabitants of the earth are to receive a last mighty awakening before the judgments of God fall upon them. This angel comes in as the third angel's message is closing, and their voices unite in the loud cry. The message goes not so much by argument as by the deep movings of the Spirit of God. Many who are connected with the world will at this time see that Babylon is indeed fallen, and espouse the cause of present truth.

But we can not give away the whole force of this message. Says the Lord, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6:14, 17, 18. In our own churches there is coming in a subtle, yet powerful influence to conform to worldly dress and pleasures. Our names may be upon the church book, and we may talk of other denominations as a part of Babylon, yet, if we love the things of this world, we *can not, must not*, pride ourselves that we have heeded the call to come out.

The famine for the hearing of the Word of God will be especially felt by the youth. "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it. In that day shall the fair virgins and young men faint for thirst." Amos 8:11-13. They will be "humbled in the dust, and long for an experience in the things of God, which they have failed to obtain."

None can cling to the world and at the same time secure heaven. The purpose of life must not be divided. But, thank the Lord, this sad picture need not be the prophecy of any. It is not the portrayal of a single life that is dedicated to God. "Babylon is fallen;" God's people *will come out*.

R. F. COTTRELL.

### Signs of Christ's Second Coming

THE second coming of Christ to this earth is the greatest event to take place this side of eternity. Our Saviour, who loves us poor sinful mortals so much, and died to save from the penalty of the transgression of the law all who



would believe on him, has given us signs that we may know when that great day is near, just as he has when other great events were about to take place in times past. He says: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:25-27. In Acts 2:19, 20, the signs are described a little more closely. Verse nineteen speaks of wonders in the heavens, blood, fire, and vapor of smoke; and verse twenty says: "The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come." And in Matt. 24:29 Christ speaks of the falling of the stars from heaven, and the shaking of the powers of the heavens. Almost every one has read of the dark day of May 19, 1780, and that the following night the moon had the appearance of blood; and quite a number are yet living who can remember seeing the stars fall on the night of Nov. 13, 1833. These all were striking fulfillments of the prophecy referred to. And "sea and the waves roaring"—what great destruction the tidal waves have wrought in recent years! but many have never thought of their being a sign that the great day of God is near. Christ also speaks of many other signs in the earth, such as numerous wars, famines, pestilences, and earthquakes in many different places. Although there have always been wars, there never was a time when every nation was making so great a preparation for war as now. Each one is trying to take the lead in building the largest battle-ships and making the most deadly weapons. The greatest battle of the ages will soon be on, in which every nation will be engaged, and they are all preparing for it as rapidly as possible.

History records more than three hundred and fifty famines since the memorable seven years' famine in Egypt in Joseph's time. Among the most prominent of recent times may be mentioned the terrible famines in India in 1897 and again in 1900, and the still more recent ones in Japan, China, and Russia.

In speaking of pestilences history tells some awful facts. One of the most fatal pestilences is the black plague, which has been known to carry off ten thousand persons in one day; and it seems that nothing can be found even to check the disease. Smallpox is another terrible disease, also yellow fever and cholera. Consumption is called "the great white plague" of modern times. It annually slays its thousands, while pneumonia does not come far behind; and new diseases seem to be added to the list each year. Still the pestilences and calamities which are becoming so frequent are but forerunners of more awful events yet before us.

There have been many earthquakes in the past few hundred years, but they are increasing with alarming frequency. Think of the large number which occurred in the year 1906, those of the greatest severity being the ones which destroyed San Francisco and Valparaiso. And 1907 starts out promptly with another one as great, which destroyed the prosperous city of Kingston, on the island of Jamaica. There are also reports of a still greater one than any of these, which occurred somewhere in the Pacific Ocean. There have been various changes in the earth's surface, and in Yellow Stone National Park there have been great changes in the hot springs and geysers since the Vesuvian eruption and the San Francisco earthquake. "The geysers and streams have doubled in velocity and frequency. The whole region is now in a state of continual disturbance. The park and the near-by territory is continually trembling. New springs are breaking out on all sides. Geysers that had been supposed

for years to be extinct, have renewed their activity, and those that have been in action show increased flow and frequency. Old Faithful, which for years has thrown its streams into the air every sixty-five minutes with unfailing regularity, now spouts unceasingly. The Excelsior, which has been quiescent for eight years, is also active, while the Giant continually throws a stream two hundred feet into the air. The increased flow from these sources has filled the Yellowstone and Shoshone Rivers to overflowing.

As one thinks of these wonderful things, one wonders what will happen next; but the trusting children of God need have no fear, for angels will protect them. They can see by the eye of faith that they are almost home; and they take these signs, so kindly foretold, as joyful omens, for they know that their deliverance is near at hand.

Joel speaks of the failure of crops as another sign that the great day of God is at hand. The prophet Nahum says that "the chariots shall rage in the streets, they shall jostle one against another in the broad ways; they shall seem like torches, they shall run like the lightnings." Nahum 2:4. This certainly is a prophecy of our modern modes of travel, such as our fast trains, automobiles, and street-cars, which go so swiftly.

The struggle between capital and labor is another sign that Christ's coming is near at hand. The rich are rapidly increasing their millions at the expense of the poor, while the poor are making a desperate fight to right their wrongs and improve their condition; but their efforts seem only to increase the trouble.

God says to these rich men: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord." James 5:1-4. But God adds the following words of comfort to those who are waiting and longing for his appearing: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." Verses 7, 8.

The great labor unions, and the gigantic trusts and combinations show that the nations are hastening on to their doom; for such a state of things can not last much longer. The devil has so deceived the people that they think that by confederating together they can protect themselves, but God's Word reads: "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear." Isa. 8:12, 13. In the tenth verse of the same chapter God says that the people will take counsel together, but it shall come to naught; and that they shall speak, and it shall not stand; and why?—Because God is not with them; but he is ever ready to show himself strong in behalf of his people with a loving and tender care.

The great strikes make the state of affairs still more complicated, and life in the cities more dangerous, until the people wonder what the end will be; still they do not think of going to God's Word to find out; but God's people will not join in these strikes, for their trust is in him who is their refuge and strength in times of peril.

While the people of God are preparing themselves for the glorious event so soon to take place, those of the world are bent on pleasure and feasting, unheeding the numerous signs that the

Lord is mercifully placing before their eyes; and when many of them awake to their peril, it will be too late. God helps us to do what we can to arouse them to heed the warnings in his Word while mercy still lingers, that all who will may come into the ark of safety before God's wrath bursts on the shelterless head of the sinner who has slighted his mercy until all hope is gone.

ALMA WATT.

### Last Meeting of Young People's Convention Results of the Convention

ELDER A. G. DANIELLS: We have now come to the last meeting of this convention. I do not hesitate to say, speaking broadly, the purpose of this convention has been met. We came here to study affairs relating to the cause of God, and to plan together for future labor, that we might render more intelligent, united, successful service for God.

#### Departments of the General Conference

We have now fully launched the Young People's Missionary Volunteer Department of this cause. This cause, extending all over the world, is now organized under the following departments: The Mission Department, to foster work in behalf of our home and foreign fields; the Publishing Department, having to do with all that pertains to the production and distribution of literature; the Educational Department, having a fostering care in our educational work; the Sabbath-school Department, having to do with the preparation and publication of the Sabbath-school lessons; the Medical Department, whose special duty is to look after all that pertains to the work of our sanitariums and the production of literature on health subjects; the Religious Liberty Department, having to do with the preparation of literature on those subjects; the North American Foreign Department, working in behalf of the foreign-speaking people of this country; and the Young People's Missionary Volunteer Department, having a special care in all that pertains to the welfare of our young people.

#### Power for Service

That which is of vital importance is the power of the living God to come upon all this organization, to set the wheels moving all over the world. We do not want an emotional enthusiasm, but an enthusiasm that will stand great discouragement and many perplexities and still hold on. In going from this meeting we should take the words of the apostle Paul as our motto: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." I hope we may go from this meeting with that spirit in our hearts.

#### A Social Service

At this point the meeting was changed into a social service, and Clemen Hamer sang a solo, entitled "I Shall See Him Face to Face."

PROF. FREDERICK GRIGGS: The coming of our Lord never looked nearer to me than it does this afternoon. This meeting means much to me: it means the heralding of this truth to all the world. The fact that these young men and women have met here and for ten days worked hard, seriously, and soberly, indicates that they have a mighty truth, and a serious, sober impulse leading them in the work of giving that truth. My heart rejoices in this good convention which we have had.

#### Dark Chapters Unfolded

ELDER G. B. THOMPSON: This convention has been a great blessing to me; it has given me deeper and broader views of the work of our young people, and of our work in general; it has brought great blessings to my heart; it has led me to a deeper consecration; and I intend to give myself more unreservedly to the cause of God

(Concluded on page six)



### Thoughts on Dress

Born by precept and by example, the young should be taught simplicity of dress and manners, industry, sobriety, and economy.

God calls upon you to put away pride of opinion, pride of dress, and self-exaltation, and let the good and noble faculties of the mind strengthen with use.

Some of our sisters indulge too freely in a love for dress and display; they do not dress at all in harmony with our holy faith.

Take that ten cents, that twenty cents, that dollar which you were about to spend for candies, for ruffles, or for ribbons, and give it to God's cause. Many of our sisters earn good wages, but it is nearly all spent in gratifying their pride of dress.

All means needlessly expended in dress or in the adorning of our houses is a waste of our Lord's money.

Thousands of dollars are spent every year in gratifying pride of dress.

Love of dress and pleasure is wrecking the happiness of thousands.

To dress plainly, and abstain from display of jewelry and ornaments of every kind is in keeping with our faith.

If Christian parents lived in obedience to the requirements of the divine Teacher, they would preserve simplicity in eating and in dressing, and would live more in accordance with the natural law.

The dress reform is treated by some with great indifference, and by others with contempt, because there is a cross attached to it.

A disposition in you to dress according to the fashion, and to wear lace, and gold, and artificials, for display, will not recommend to others your religion or the truth that you profess.

In your dress, in your house, in all things, manifest taste and order.—*Mrs. E. G. White.*

"THE power of a purpose! How it electrifies the soul."

"THIS Book will keep you from sin; or sin will keep you from this Book."



### Our Field — The World

#### Australasia — No. 2

##### Program

#### OPENING EXERCISES:—

- Song.
- Prayer.
- Scripture Reading.

#### LESSON STUDY:—

- Australasian Union Conference.
- Victoria — General Items.
- Our Work in Victoria.
- What a Child's Penny Did in Saving Souls (page five).

#### Australasian Union

The Australasian Union Conference was organized in 1894. It now comprises seven strong conferences. These are Victoria, New South Wales, South Australia, West Australia, Queensland, Tasmania, and New Zealand. The several missions, under the direction of the union, are the North Queensland Mission in the home land, the Polynesian Islands and the East Indies, the Malay Peninsula, and the Philippine Islands.

In the local conferences the work is advancing. The different departments are well organized. Last year the Educational Department reported

thirteen church-schools in the conferences, with a membership of two hundred and fifty-nine, and five church-schools in the mission fields, with a membership of one hundred. Altogether, including those attending the academy, there were five hundred and twenty-seven children and youth enrolled in our denominational schools throughout the union. The medical work is proving a great blessing not only in relieving afflicted ones, but in spreading the knowledge of the sacred principles of health reform. Three well-patronized sanitariums and some treatment rooms and cafés, as well as the extensive circulation of health publications, indicate the progress of this work. The publishing plants have issued millions of pages of present truth. Many souls have received the message from these silent preachers. The book sales from 1904 to 1906 were 46,819. Bible helps sales from 1904 to 1906 were 72,659.

The Religious Liberty Department, which has now been fully inaugurated, perhaps may be said to date its birth back several years to the time when the brethren "were instrumental in having inserted in the Constitution a clause to the effect that the commonwealth should not make any laws for establishing a religion, or for imposing any religious observances, or for prohibiting the free exercise of any religion; and that no religious test should be required as a qualification for any office or public trust under the commonwealth."

The report of the Sabbath-school Department at the conference last September, showed a gain of nearly fifty per cent in Sabbath-school membership, during the last three years. The enrolment now is almost equal to that of Wisconsin and North Michigan combined, while its Home Department surpasses the largest Home Department in the conferences in the States.

The young people's work is affiliated with the Sabbath-school Department. In the secretary's report at the conference last autumn, we read: "It was at our union conference three years ago that we took our first steps toward the organization of our young people's work. Although the work has not moved rapidly, it has gone steadily forward. In every case, so far as we have learned, the blessing of the Lord has attended the work, and it has been made very clear to those in charge that the time has fully come for such an effort in behalf of our youth. Number of societies, 538; present membership, 1,003. Offerings to foreign missions, £114, 5s., 9d. Had we the time, scores of the most interesting and touching experiences could be related, illustrating the willingness and spirit of sacrifice on the part of the youth and children in connection with this movement." Letting this glance at the work in the union suffice, we turn to the separate conferences and mission fields.

#### Victoria — General Items

The day of Victoria's national existence dawned in 1851, when she was separated from New South Wales. During the same year a disastrous hot wind, followed by a very destructive fire, swept over her plains. Although Captain Cook discovered the shores of Victoria in 1770, its coasts long remained a blank in geography. Its history divides itself readily into four eras, — convictism, pastoral pursuits, gold-field expeditions, and the constitutional era. The arrival of a few stockholders from New South Wales heralded the coming of the epoch of pastoral pursuits. There was then a steady progress in population and wealth. Numerous occupations, varying with the locality, grew up silently. The "squatters" tended their flocks upon the hills, unmolested, until public domain claimed the land. The discovery of gold, which marks the beginning of the third period, is involved in a mystery. In 1849 one dressed in humble shepherd's garb stepped into a jewelry shop in Melbourne, and offered to sell a piece of quartz, which proved to be pure gold. It seems that he led others

to the place where gold was found; but somehow he soon disappeared, and never received credit for this discovery, which was the chief cause of the settlement of Victoria by Europeans.

The discovery of gold bred social revolutions. Twenty-five thousand Chinese were soon lodged in her mining district. While the colony was fearing the results of having so many of Confucius' sons, a far more serious social trouble arose from quarters much nearer home. Tasmania's convict population flowed over Bass Strait into Victoria. But she passed through the crisis, and soon entered a prosperous constitutional era. Her material prosperity has been great, and her religious and educational advancement has kept pace.

Victoria is one of the most progressive and populous Australian colonies. In its one-half century growth, it has developed strong elements of civilization; and, when eliminating a few sad incidents connected with the early mining history, it seems much like a child growing to manhood, reaping the benefits of civilization with very little admixture of its evils. While the nucleus of a settlement usually requires a very long time for gaining "metropolis importance," Melbourne and other cities now compare favorably with the cities of the Old World or of the New.

#### Our Work in Victoria

"The work in Victoria is the oldest in Australia, and was begun by the first workers who arrived in this field from America, in June, 1885. From the very beginning, prosperity attended the work, and as early as three years later, the Australian Conference was organized in Temperance Hall, Rae St., North Fitzroy. So great had been the prosperity that at this time (1888) the church-membership numbered 266, and the reported Sabbath-keepers numbered 335." The conference at first comprised much of the territory of Australia, but in 1902 was reduced to the boundaries of the State of Victoria. The growth of the work in this conference is well illustrated in the statistical report of 1906: Number of churches, 17; membership, 665; number of ministers, 3; number of licensed preachers, 2; number of Bible workers, 10; and number of canvassers, 12. Camp-meetings have been held. These efforts have resulted in considerable advancement of the truth.

In 1898 the Helping Hand Mission was opened in Melbourne. This has proved a special blessing to those more or less destitute of the ordinary comforts of life. The health food enterprise has met with good success. A vegetarian café was opened, with a seating capacity for seventy persons at a meal. They can now accommodate nearly twice that number. Two of the Australasian Union Conference Publishing Associations are located in Victoria — the Echo at North Fitzroy, and the Signs of the Times at Warburton. Victoria also has a large, well-organized tract society. One department of this issues tracts for circulation among the blind. A blind brother has charge of this work. It is wholly self-supporting. The last Sabbath-school quarterly report from this conference gives the following statistics: Number of schools, 26; membership, 791; Home Department members, 45; donations to missions, \$233.80.

"O how pleasant, how reviving  
To our hearts, to hear each day  
Joyful news from far arriving,  
That the message wins its way,  
Those enlightening and enlivening  
Who in death and darkness lay!

"God of Israel, high and glorious,  
Let thy people see thy hand;  
Let the message be victorious  
Through the world, in every land:  
Come, Lord Jesus, O come quickly,  
And thy blessing now command!"

Canton, China.





# CHILDREN'S PAGE



## "Such as I Have"

THE little maid sat in the high-backed pew,  
And raised to the pulpit her eyes of blue;  
And the prayers were long, and the sermon grand,  
But, O, it was hard to understand!  
But the beautiful text sank deep in her heart,  
Which the preacher made of his sermon a part:  
"Silver and gold have I none," read he;  
"But such as I have give I to thee."  
And the good old pastor looked down and smiled  
At the earnest gaze of the little child.

The dear little maid carried home the word,  
Determined to use it as chance might afford.  
She saw her mother un-  
ceasingly

Toil for the needs of the  
family,  
So she cheerily helped, the  
long day through,  
And did with her might  
what her hands found  
to do.

"Silver and gold have I  
none," said she,  
"But such as I have give  
I to thee."

And the joyful mother ten-  
derly smiled,  
As she bent to kiss her  
little child.

On her way to school at  
early morn  
She plucked the blooms by  
the wayside born;  
"For my teacher is often  
tired, I know,  
For we're sometimes  
naughty, and some-  
times slow;



Perhaps these may help to lighten her task,"  
And she laid the flowers on her teacher's desk.  
"Silver and gold have I none," said she,  
"But such as I have give I to thee."  
And the weary teacher looked up and smiled  
As she took the gift of the little child.

As she played with her sisters on the grass,  
She saw a dusty traveler pass.  
"Poor man," she said, "he is tired, I think.  
I'll go and get him a nice, cool drink."  
And she hastened to fetch her little cup,  
And dip the sparkling nectar up.  
"Silver and gold have I none," said she,  
"But such as I have give I to thee."  
And the thirsty, dusty traveler smiled  
As he took the cup from the little child.

Sweet and innocent, clad in white,  
She knelt by her little bed at night.  
With a childish trust she longed to bring  
Some gift to her Saviour and her King.  
"So much from thee every day I receive;  
But my heart is all that I have to give.  
Silver and gold have I none," said she,  
"But such as I have give I to thee."  
And our Father looked down and tenderly smiled  
As he took the gift of the little child.

ELIZABETH ROSSER.

## What a Little Child's Penny Did in Saving Souls

SOME years ago a mother in New England was helping her missionary society to pack a box to send to the missionaries in India. Her boy, aged four years, was deeply interested in the work. He asked all manner of questions, and when satisfied that he knew the contents were to help those who had fewer blessings than himself, he insisted on putting in an offering all his own. He asked that something should be bought that would tell the poor heathen about Jesus.

As he had only one penny of his own, his mother purchased for him a little leaflet entitled "Come to Jesus." His name was written on it, with the little prayer, "May the one who gets this, soon learn to love Jesus."

The box was sent off with many prayers that

God would bless the contents to the saving of souls in India.

When it reached that far-off land, the missionaries distributed the many Scripture cards, booklets, etc., among the natives. In the distribution, the child's leaflet was overlooked, but found its way into a safe place in a bureau drawer of a lady missionary. For some months the leaflet was hidden from human eyes, but God was watching over it, for he had a special work for it to do, later on. He was going to answer the little boy's prayer in a strange and wonderful way, in his own good time.

In the mission employ was a Hindu priest. He taught the missionaries the language of the Hindus. As he was a devoted worshiper of idols, he would not even listen to the story of the gospel. After some time he decided to go back to his mountain home, many long, weary miles away. When he said good-by to the lady missionary who had laid away the little boy's penny leaflet, she wanted to give him something to carry home with him that would tell him of Jesus and his love. She

knew he would not accept a Bible, although he could read English well; and in searching for something, God led her to find the leaflet, "Come to Jesus." When she gave it to the priest, he took it without looking at it, and carried it away with him. For years the missionaries knew not what had become of the priest, or what he had done with the leaflet. But God knew, and his Spirit led the priest on his lonely journey home to read the writing on the leaflet. The child's prayer so touched him that he was then eager to read further. From that time he was greatly troubled about his sins. He soon gave up his idols, and became a devoted missionary to his own people. Fifteen years after, American missionaries visited his mountain village, and there found the converted Hindu priest with a congregation of fifteen hundred people, who had learned to love Jesus as their Saviour, through the influence and teaching of that one leaflet. What instrument did God use in saving those fifteen hundred whom Jesus died to save?

One little four-year-old boy.

One sweet little childish prayer.

One little four-page penny leaflet.

No gift, however small it may be, given to the Lord in love and prayer, will ever be lost in God's sight. He will use it for his own honor and glory in the building up of his kingdom on earth.—*Selected.*

## Golden Keys

A BUNCH of golden keys is mine,  
To make each day with gladness shine.  
"Good morning!" that's the golden key  
That unlocks every day for me.  
When evening comes, "Good night!" I  
say,  
And close the door of each glad day.  
When at the table, "If you please,"  
I take from off my bunch of keys.  
When friends give anything to me,  
I'll use the little "Thank you" key.

"Excuse me"—"Beg your pardon," too,  
When, by mistake, some harm I do;  
Or if unkindly harm I've given,  
With "Forgive me" I shall be forgiven.  
On a golden ring these keys I'll bind;  
This is the motto, "Be ye kind."

—*Unionist Gazette.*

## The Elephant

IN talking about the intelligence and remarkable memories of elephants, Mr. Bostock, who has been a trainer and exhibitor of animals all his life, said: "The elephant is the most intelligent of animals. It is the easiest to train, the most good tempered and interesting of all."

"Speaking of the memories for persons and events that elephants have, I would like to tell you an instance that came under my own eyes some years ago when I was in England. My father was the manager of a show, but he having died, my mother was in charge. We had several elephants, and one of them was of unusual size. He was within three or four inches as tall as Jumbo, and a trifle heavier."

"In the rural places where we were exhibiting at the time, it was the custom of the people to have large baskets of apples placed by the side of the road after they had been picked from the trees. This particular day our show was passing along a street, and the elephants all ate of the apples."

"Not long after the big elephant was taken very ill. He lay down on the ground, and was apparently unable to get up. We did not know whether he had been poisoned or not. Finally a chemist was called, and he gave the elephant some physic."

"It did not appear to do much good. For hours the animal lay on the ground, and the chemist kept giving him medicine. Bystanders jeered at the man for his apparently unsuccessful efforts. Finally, however, the elephant began to revive, and at last stood up on his feet."

"Seven years later we happened to visit this same town again. The big elephant was drawing a chariot with two others in the lead, tandem fashion. We were passing along the street when the elephant suddenly paused and walked up to a man standing on the sidewalk. She placed her trunk around the waist of the man, lifted him up in the air and drew him to her. She began to caress him, purring loudly all the while."

"Come to find out, this was the chemist who had cured the animal of her sickness seven years before. The man remembered the elephant, and



LITTLE DICKSON SAILING HIS BOAT ON LAKE MICHIGAN



the elephant remembered the man. At the performance which we gave, the chemist was among the spectators.

"When the time came for the big elephant to appear, she walked right over to the chemist and raised him from the ground and hugged him so close that it was uncomfortable. But we could not release him until the elephant was ready. The elephant purred like a cat for almost twenty minutes."—*Boston Journal*.

### Last Meeting of the Young People's Convention

(Concluded from page three)

than ever before. I am sure that we are nearing the end; the time is not far distant when we shall see our Saviour face to face. I want to see him here, that I may then be able to behold him as he is. As we separate, let us all go with new consecration to God. "Long have we waited for our Saviour's return, but none the less sure is the promise. Soon we shall be in our promised home. There Jesus will lead us beside the living stream flowing from the throne of God, and will explain to us the dark providences through which, on this earth, he brought us in order to perfect our characters. There we shall behold with undimmed vision the beauties of Eden restored."

We have trials and experiences here which we can not understand; but in a little while the blessed Lord will take us down the river of life and will unfold these things to us, and will explain the chapters in our lives that we do not now understand. Then we shall see things as they are. In that day I hope every soul at this convention will be there, with the fruit of his labors, saved in the kingdom of God.

Following this scores of young people testified to their thankfulness for the opportunity of being at the convention, and of the help and inspiration it had been to them. The sentiment of many was voiced in the following testimony:—

#### A New Era

ELDER M. C. WILCOX: I praise God for the privilege of meeting with these workers in this convention. I have felt, as day after day has gone by, that this meeting will mark a new era in God's work, a new step, a great, long step, in advance; and that this movement will be so taken hold of by those who are here that it will swing into active service every young man and woman in the ranks of Seventh-day Adventists. What a grand thing it will be for our young people to go home with the motto—

#### Every One for Jesus

May it be our endeavor to have every one enlist with us in carrying God's blessed cause to the ends of the earth.

#### Out from Self-Centered Homes

The words of the angel to the women as they came back on that resurrection morning to the sepulcher, should be an inspiration to us; the angel said, "Why seek ye the living among the dead? He is not here, but is risen." "Behold, he goeth before you into Galilee; there shall ye see him." That is what this movement is doing for us; it is leading us out from self-centered lives, out from self-centered homes, into the great Galilee of the nations, where there are needy souls perishing. As we return from this convention, I hope it will not be to a self-centered home, or a self-centered life, but to a life that gives all for the Lord Jesus Christ, so he can use us. O the faith-life is a blessed life! Others will center their life upon man, and look for life in man, look for strength and courage in man; let us look for these in the Lord Jesus; and as our faith gets hold of him, as we get new views of his goodness, of his mercy, love, and blessing, our life will enlarge. May the faith-life be our life, and may we go back from this convention strong, true, loyal, faithful in all

things. Many will criticize us; let them criticize; we can not stop for that; this movement can not and will not stop for the critics. The only thing for us to do is to give the lie to all their criticism, and go on and on in God's great work. We have begun, and we are going on. We should see more of the blessing of God in the future than we have ever seen before. God bless you, my brethren and sisters. We shall separate now; we may never meet again until we meet on the other shore; but there is One who will go with us all the way,—the Lord Jesus Christ; and when we see him face to face, he will not be a stranger to us, but will welcome us to our eternal home.

#### The Convention an Ever-Widening Influence

MRS. L. FLORA PLUMMER: This convention has been a heavy burden upon my heart. I have prayed for it, and worked for it to the very utmost of my ability; and I can truthfully say that God has been better than all my fears, and my expectations have been much more than realized. And while I have been greatly blessed, yet there are many persons who will be blessed who have not attended this meeting; and it is the blessed picture of the ever-widening influence of this meeting that most encourages my heart.

ELDER A. G. DANIELLS: Let us take this scripture as a parting message from the Lord: "And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall show thee; for to the intent that I might show them unto thee art thou brought hither: declare all that thou seest to the house of Israel." Let us go from this meeting and declare to God's people all that we have seen and heard and set our hearts upon; let us do this work and carry this message, so that the influence of this meeting shall widen continually until it encircles the earth, and thus may results be realized in eternity.

#### Cloth from Paper

A CLEVER German has invented a paper yarn which he has christened "xyolin," and from which he weaves fabrics of almost incredible cheapness. His paper cloth is said to be an excellent substitute for cotton, jute, linen, and even silk. Rugs and carpets of any thickness are made of paper yarn. Although these paper floor-coverings can hardly vie in richness with Persian and Turkish rugs, still they are moth-proof, light, and clean. As a substitute for jute in the manufacture of bagging, the German paper has a future before it, for the reason that jute is not the cheapest raw material in the world. Spun paper fibers have been woven into hats and shoes, which Germans, at least, have not hesitated to wear. Last year about seven million washable paper towels were made, which sold at wholesale for about two cents apiece, and looked like linen. So easily is the yarn woven into a cloth of any design or shade that paper clothes have recently made their appearance. Lighter than linen, these paper suits are said to be nearly as warm as wool. A man's three-piece suit costs him no more than a dollar. Such paper suits are quite unlike the paper waistcoats which are occasionally worn; for they are not merely strips of paper sewed together, but are made of cloth woven from a true yarn or thread, and are, therefore, porous and hygienic.

The paper thread out of which this remarkable fabric is made is water-proof, and is neither brittle nor hard; it neither shrinks nor stretches, and at first glance can not be distinguished from cotton.—*The Circle*.

He bade us do the thing we could—no more.

Be heedful of our outward ways and deeds, Watch well our feet, that so he might outpour His Spirit for our spirit's inmost needs.

—Emily Pfeiffer.

## Religious Liberty Department

### True Religious Liberty Principles

RELIGION is a natural birthright belonging to all alike, and one to be exercised by all persons as soon as they are capable of exercising reason, judgment, and faith. To deprive them of this right is to deprive them of a natural God-given right; to do this would be as wrong as to deprive them of something needful to eat or to wear, or of life itself, because it is as much a right to worship God as it is to live. It is also an equal right not to worship. To deprive the believer of his right to worship, would be to subject him to the second death and commit murder and sin against God. To compel him to worship contrary to his faith, would be to rob him of his natural right and make his life miserable.

On the other hand, to compel the irreligious to act as if they were religious would be to make their lives a burden, as well as make them act the part of a hypocrite and die at last. It is therefore very plain that religion can not be enforced upon any one, unless it be a false religion, and that to one's destruction.

Christianity is an act of faith, begotten by the word of God and the Holy Spirit; it is the parents' duty to teach their children the truths of the Bible, and they will be held accountable if they do not. Likewise it is the children's duty to learn of Christ and their parents the truths of Christianity, and they will be held responsible at the bar of God if they do not do so. But any attempt to enforce, except by love, even the true teachings of Christ would be to make them false, because as soon as a person is compelled to worship contrary to his will, faith ceases to act, and the Holy Spirit can no longer work. Therefore young and old should live and teach Christianity, but should never try to enforce it that others may live, for that is the way of death. "And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely." Rev. 22:17. Therefore all religious legislation of whatever character robs men of their natural rights, and is contrary to every word of Christ. H. J. FARMAN.

### Arrested—Worked after Midnight Saturday Night

ONE of our brethren was recently arrested in the State of Indiana for working on Sunday. The circumstances of the arrest and trial are described by Mr. A. L. Miller as follows:—

Brother Jarvis was loading a car of iron. In order not to cause any disturbance, he thought he would load the car on the night after the Sabbath, and not in the daytime on Sunday. In the trial the chief of police testified that he and two of his associates were following some suspicious parties after midnight on east Second Street, and hearing a noise over on Meyers Street, they went over to investigate, and found Mr. Jarvis loading iron, and arrested him for working on Sunday, June 9.

His trial was held Friday, June 14. The lawyer for the defense made his principal plea in proving that Brother Jarvis strictly observed the seventh day from Friday evening sundown to Saturday evening sundown, and was not a violator of the law, coming under the exemption clause which exempts those who observe the seventh day. The prosecution held that Brother Jarvis did not observe the legal seventh day, which begins Friday night at midnight, and ends Saturday night at midnight, as he worked Saturday night before midnight. And by not observing the legal seventh day, he laid himself liable to prosecution.

The mayor, not desiring to settle this controverted point, but wishing it to be settled by the higher court, found Brother Jarvis guilty, and fined him one dollar and costs. An appeal to the county court was taken. This defers the trial until the convening of the county court, which is in September.

This trial gave the opportunity to make plain



the Sabbath of the Bible to the officials of Seymour. This part was objected to by the prosecution, but the mayor ruled that this evidence would be received, as he wanted to know.

### Our Treasure-House

[The author of the following article failed to sign his name, so proper credit can not be given.—Ed.]

IN Rom. 12:2 we read: "And be not conformed to this world: but be ye transformed by the renewing of your mind."

The mind is like a treasure-house filled with precious things, or at least it should be. Indeed, it is not by nature so filled, but is full of sin; hence the word, "Be ye transformed by the renewing of your mind."

The mind may be illustrated by the graphophone, which receives impressions of sound waves upon a little cylinder, which, when placed in the machine and started in motion, reproduces the same sounds. Our minds receive impressions through the senses which communicate with the brain. This is also the channel through which the Holy Spirit works to impress our minds for good. There are different rooms in our storehouse, the brain. In one room are all the pictures stored which we can remember of things we have seen; in another is stored the record of the sounds and words we have heard, and so on. Each passing thing of our life leaves its impression upon the mind.

But the channel to our storehouse, or treasure-house, as we may call it, is in a great measure within our control. "As he thinketh in his heart, so is he." That is, if our thoughts are pure and right, our lives will be right, because we speak and act that which is in the heart. Our minds being by nature evil, we do that which is evil. Then where is the remedy? God has given us his Word. When we read a book, we think over again the thoughts of the author. So with God's Word. By reading and studying it our minds to that extent become filled with the thoughts of God. His thoughts are pure and holy; and like the cylinder of the graphophone, our minds will receive impressions which will be reproduced in our lives.

How careful we should be not to let the rooms of our treasure-house become filled with trashy stories or anything we do not wish to keep there. Let us ask God by his Spirit to obliterate the evil already there, and fill the place with precious treasures. Then we, like the scribe instructed in the kingdom of heaven, can bring from our treasure-house "things new and old." Truth is as eternal as God, and yet it is ever new. Let us fill our hearts with truth.

THE Chinese language has the same word for prayer, wife, and rooster. The distinction depends wholly upon the inflection. When one is learning the language, it is an easy thing to make ludicrous mistakes. A man must be very careful lest in speaking of his wife he ungraciously refer to her as a member of the fowl family, or in calling a prayer-meeting, he make an equally objectionable mistake.



## INTERMEDIATE LESSON

### X — Jacob's Return

(September 7)

LESSON SCRIPTURE: Gen. 32:1-29; 33.

MEMORY VERSE: "I will not let thee go, except thou bless me." Gen. 32:26.

### Review

Why did Jacob leave his father's home? To what city of the East did he come? Who lived at Haran? Tell how Jacob found his uncle Laban. What question did Laban ask after Jacob had worked for him a month? What did Jacob answer? How did Laban deceive Jacob? How many years more did Jacob then work for Rachel?

### Lesson Story

1. Jacob worked for Laban fourteen years for Jacob's two wives, Rachel and Leah. Afterward he worked six more years for wages. The Lord blessed Jacob during these years, and he became very rich. He had much cattle, and many sheep and camels and servants.

2. Then the Lord spoke to Jacob again, and said, "Return unto the land of thy fathers, and to thy kindred; and I will be with thee."

3. So Jacob took his wives and his children and his sheep and cattle and camels and servants and started toward Canaan. As he went on his way, doubting and troubled, and fearing what Esau would do when he saw him, the angels of God met Jacob. Then Jacob knew that the Lord was indeed with him, to protect him.

4. And Jacob sent messengers to Esau his brother, who lived in the land of Edom, to tell him that he was coming home again. But Esau sent no friendly message to Jacob. Instead, he started to meet him with four hundred men.

5. Jacob was afraid when he heard that Esau was coming. He took sheep and oxen and camels and other animals, all numbering five hundred eighty, as a present for Esau, and sent it forward to meet him. Then he took his wives and children and all that he had, and sent them across a brook, to a quiet place; but he himself stayed behind to pray.

6. All that night Jacob prayed. The angel of the Lord, in the form of a man, was near Jacob, and wrestled with him. Toward morning the angel touched Jacob's thigh, and it was put out of joint. Then Jacob knew that it was the Lord, and he said, "I will not let thee go, except thou bless me."

7. The name Jacob means *supplanter*; but now the Lord told Jacob that he should have a new name, Israel, which means *overcomer*. And the Lord blessed Jacob there; so he was no longer afraid of Esau, nor of his armed men.

8. "And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men." Jacob went out to meet Esau, bowing himself to the ground seven times, till he came near his brother. "And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept."

9. Esau took the present that Jacob had sent to him, and in return offered to go before him with his armed men to protect him from danger. But Jacob well knew that the angels who were about his little company were a better guard than Esau and his soldiers. So he told Esau to go his way, and they would follow on slowly, with the children and the flocks, who could not travel very far in one day.

10. So Esau returned to his home in Edom, and Jacob went to Succoth, and built him a house.

11. After this Jacob came to Hebron, where his father Isaac, an old, old man, still lived. But Rebekah, his mother, was dead.

12. When Isaac was a hundred and eighty years old, he died, and Jacob and Esau buried him in the cave of Machpelah, where Abraham and Sarah were buried.

### Questions

1. How many years did Jacob work for his uncle Laban? How did the Lord bless him?
2. What did the Lord tell Jacob to do at the end of this time?
3. What did Jacob take with him when he started to return to Canaan? Who met Jacob on his journey? What did Jacob then know?
4. What message did Jacob send to Esau?

What did Esau do as a reply to Jacob's message?

5. How did Jacob feel when he heard that Esau and his soldiers were coming? What did he send to Esau? Where did he send his wives and children and all that he had?

6. How long did Jacob pray? Who wrestled with him? Did Jacob know it was the Lord? How did Jacob learn it was? What did he say?

7. What is the meaning of the name Jacob? Whom had Jacob supplanted? What new name did the Lord give to Jacob? What does this name mean? What change took place in Jacob's feelings?

8. When Jacob saw Esau coming, where did he go? What did Esau then do? What did both brothers do when they met?

9. What did Esau offer to do? What did Jacob reply? In whom was his trust?

10. After this where did Esau return? What did Jacob do?

11. To what place did Jacob finally come? Who still lived at Hebron?

12. How old was Isaac when he died? Where was he buried?

## THE YOUTH'S LESSON

### X — Other Names Applied to the New Covenant

(September 7)

MEMORY VERSE: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29.

### Introductory Note

We have found that the new covenant centers in Christ, and to accept him by faith is to keep the new covenant. The preaching of Christ is the gospel, so that by the preaching of the gospel the new covenant is set before men.

### Questions

1. What was preached to Abraham? Gal. 3:8.
2. What was the result? Gal. 3:6.
3. In whom is this Abrahamic covenant confirmed? Gal. 3:17, first part.
4. How do we partake of the blessings of Abraham? Gal. 3:9.
5. Whose children are we? Gal. 3:29; note 1.
6. What is the blood of Jesus called? Matt. 26:28.
7. How does Paul speak of it? Heb. 13:20, 21; note 2.
8. What is the gospel sometimes called? Rom. 10:15.
9. What comes into the heart of the one who accepts it? Rom. 5:1.
10. With whom is this covenant of peace made? Eze. 34:22, 25.
11. How long will it stand?—Forever. Isa. 54:10.
12. Where has God promised to write the new covenant of peace? Heb. 8:10.
13. What is the result when this covenant is written in the heart? Ps. 119:165; note 3.

### Notes

1. Since the children of Christ are the children of Abraham and partakers of the blessing of the Abrahamic covenant, we conclude that the term "covenant with Abraham" is simply another name for the new covenant.

2. The term "everlasting covenant" is only another name for the new, or renewed, covenant.

3. Thus we see that these terms are all applied to one and the same covenant, but in each one it is viewed from a different standpoint. From the standpoint of God and those beings who have never sinned, it is God's everlasting covenant; from the standpoint of sinners saved by faith, it is the new, or renewed, covenant; from the standpoint of an Israelite, it is the Abrahamic covenant; from the standpoint of the strife and confusion of sin, it is the covenant of peace.





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#### Young People's Convention Report

THE "Report of the Young People's Convention" is nearing completion. It is to contain a much larger part of the various convention papers than it was at first thought possible. A report of the last meeting is given on page three of this number of the INSTRUCTOR. The Convention Report contains a record of nineteen meetings. Every one, I am sure, will find the report worth many times the price of the pamphlet, which is only ten cents. Order of your tract society.

#### Memorizing Scripture

MRS. IDA BROWN, in writing of her Sabbath-school work, says that twice a year their school devotes the review period to the recitation of texts that have been memorized during the previous six months. Each Sabbath each one responds to the call of his name by reciting a text of Scripture beginning with a certain letter of the alphabet. A different letter is chosen for each Sabbath. As the school is not very large, only a few minutes is required for the exercise, but at the end of the six months the review period is devoted to a review of the texts learned. This exercise proved a helpful inspiration to the school.

#### Hundreds of Letters Wanted

JUST a word or letter received at the opportune time has been the means of encouraging many a young person to take his stand for the cause of God in the earth.

The editor of the INSTRUCTOR would be glad to hear from hundreds of our young people, telling how they were led to give their hearts to God, and how they were encouraged to enlist as workers in the cause of Christ.

Will you not send a letter at once to the editor, telling what it was that caused you to decide for God and his truth?

These incidents are desired for the purpose of encouraging others not to neglect to speak the word or write the friendly letter at the opportune moment. To-day's mail brought word of a young woman who once attended one of our camp-meetings. She became deeply interested in the truth, and had her mind quite made up to accept and live it; but she needed encouragement. No one on the ground, however, seemed to pay any attention to her. She left the meeting, and was soon married to one who knew not the truth. Had some one been ready to speak the needed word of encouragement, her life might have then been wedded for time and eternity to the third angel's message. Let us hear from the young people.

#### The Victory of Georgia

WE rejoice with Georgia in her recent victory for temperance. On the evening of July 30, 1907, the final vote banishing saloons from the State was announced in the House of Representatives, and "beneath the dome of the Capitol rang out the glad some thanksgiving hymn, 'Praise God, from whom all blessings flow!'"

The *Golden Age*, printed in Atlanta, Ga., gives the following description of what followed the foregoing announcement:—

Strong men wept as they threw their arms about one another. Women—Heaven bless these handmaidens of God!—women who had prayed and worked and dreamed for a quarter of a century, looked more like angels of light than we ever saw them before, for their faces shone with the foregleam of heaven, and their tears of joy were crystal with the light of the skies.

The church bells rang. The people sang. Little children clapped their hands and shouted, and earth and heaven seemed to kiss each other as the pæan of praise and peace went on.

The telegraph wires flashed the wonderful news all over the State, and the rejoicing of the people has never been equaled since Georgia was settled, or the nation was born. Now Georgia has a right to be called "The Empire State of the South;" for she lifts above her queenly head a flag without a stain!

Hear it, people; hear it everywhere! Georgia redeemed from the legalized liquor traffic! "Praise God, from whom all blessings flow!"

#### A Success Motto

"Don't grumble, don't bluster, don't dream, and don't shirk,  
Don't think of your worries, but think of your work;  
The worries will vanish, the work will be done;  
No man sees his shadow who faces the sun."

#### Angels Guard the Tent

EVERY act of faith by its fulness of reward urges home afresh to the heart of the Christian the admonition, "Trust ye in the everlasting God." If you want blessings, small or great, ask and believe, and you shall have them.

The Lord delights to give to those who rest all upon his promises. An interesting illustration of his protecting care over a trusting child is an experience of Mrs. Scudder, the wife of the pioneer medical missionary to India from America.

"While undertaking an important journey across India, Dr. Scudder contracted jungle fever, and became so ill that his life was despaired of. When Mrs. Scudder learned of his condition, she decided to go to him at once, notwithstanding the fact that the journey was a difficult and dangerous one. A tent having been lent her by a friend and provisions prepared, bearers were engaged, and she started without delay, accompanied only by her little son. In her anxiety to reach her husband before death ensued, she determined to travel by night as well as by day. This greatly enhanced the danger, as much of the way led through dense jungles infested by wild beasts, which, as a rule, keep under cover during the daytime, but come out at night to seek their prey.

"All went well until one night, in the worst part of the jungle, the bearers became so terrified at the roaring of tigers and other wild animals that they ran away and left the missionary alone with her little child. The hours of that long and lonely night were spent in praying, pleading again and again the precious promises recorded in the Word. Ever and anon she heard not only the tramp of elephants that could crush out her life in an instant, but also the low, menacing growls of tigers as they prowled around her tent. All night long they seemed to be circling round the little spot, but God held them back. There was an inner circle. 'The angel of the Lord encampeth round about them that fear him, and delivereth them.'

"Perilous as was her position, no harm came either to her or to the child. Next morning the journey was resumed, and when at length she reached her destination, it was to find the crisis passed, and Dr. Scudder out of danger."

#### No "Coca-Cola"

It is astonishing to see that respectable papers will continue to publish advertisements extolling the praises of the summer drink named "Coca-Cola" after the United States authorities have publicly exposed its pernicious character, denounced its use, and forbidden its sale to the soldiers. Dr. Wiley, the author of the pure food agitators, says that this drink contains cocaine and caffeine in dangerous quantities. The use of this drink is sure to form a drug habit of the most dangerous and deadly kind. Let all beware, and leave the vile and wicked potion alone.—*Selected.*

"PROFESSION will not answer for confession."



SPOOLS are now made of sawdust.

THE World's Christian Endeavor Convention to be held in the year 1910 is to convene in India.

QUEEN WILHELMINA of Holland has conferred the Order of Orange of Nassau on Mr. Carnegie.

JAMESTOWN'S Exposition seems to be promoting peace by inspiring desertions from foreign navies.—*Chicago News.*

A CALIFORNIA mining foreman was carried 1,500 feet in a land-slide, and was comparatively unhurt.—*Boston Advertiser.*

LATE in July Mr. Arthur Wellman started for the north pole in his air-ship. He is accompanied by a party of forty persons in his aerial flight.

TORONTO, a city of three hundred thousand inhabitants, has not a single licensed saloon. What Toronto has done, every city of the United States could do, and should do.

NEW YORK and Pennsylvania have recently increased the pay of rural school-teachers so that their compensation is not much less than that of day-laborers.—*St. Louis Globe-Democrat.*

SECRETARY SAWAYA, of the Japan Christian Endeavor Union, at the Seattle convention gave an encouraging picture of the work of the Endeavorers in his country, but warned the convention that other religions, especially Buddhism and Shintoism, are also awake to their opportunities in Japan. Should not his admonition come to us as a people with great force, leading us to quickly multiply our efforts for giving the third angel's message to this newly awakened land?

"THE empress dowager of Japan has found a short way of disposing of the cigarette evil. According to the *Japan Weekly Chronicle*, 'A certain high official recently addressed a memorial to the throne recommending that the smoking of cigarettes be officially prohibited. The official in question has been prompted to take this course by the advice recently given to the empress dowager by her medical adviser, who explained the evil effects of smoking cigarettes upon the health. The empress dowager fully indorsed the medical opinion, and ordered that all cigarettes presented to her in future should be thrown into the pond within the palace precincts, and at the same time prohibited her courtiers from smoking cigarettes.'"