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### Manner of Stephen Schultz's Work — No. 3

FREQUENTLY this faithful messenger of the gospel, like Paul, entered the Jewish synagogue, and opened unto the astonished Jews their own scriptures of the Old Testament. Sometimes it even appeared that he was invited to expound on the succeeding Jewish sabbath the regular lesson, in the presence of the rabbi and the whole congregation. Sometimes, however, he met hostility, and even threatenings; but almost always the calm disciple of the lowly and meek Nazarene disarmed his opposers, so that they began to listen to his message, and, in some cases, became themselves convinced of the Messiahship of Jesus. We have room to record here only one of these cases. It was in Hanover. Schultz entered the synagogue, where he found a crowd of Jewish boys. He told them the story of the Messiah, as it is recorded in the Old and New Testaments. While Schultz was talking to the boys, their teacher, a student of the Talmud, entered. In excitement and anger he called the Christian an idolater and a tempter of the children, and tried to drive him away. Schultz said, "Have I not spoken of Moses and the prophets?"

"Yes, but you connect all of that with the *Tholeh*" (the hanged one, a nickname for Jesus).

"With him is everything connected. Thou, too, must be connected with him, else thou wilt be lost."

"What! I should be connected with the *Tholeh*? Rather —" and here he made a motion as if to cut his throat. Then he scolded and cursed, clenched his fists, stamped his feet, and showed the greatest anger. Calmly Schultz stepped before him, and, looking into his angry eyes, said, "Thou *must* be connected with the *Tholeh*. If not, thou shalt be judged and condemned, and these boys shall be witnesses."

Two years later Schultz was laboring among the Jews in Gottingen, when a young student of theology visited him. It was the student of the Talmud from Hanover. The words of the messenger of the Crucified One had continued to sound in his ears, until at last the proud spirit surrendered, and the former enemy of the Messiah followed him outside the camp, and acknowledged him in baptism. He now was preparing for the ministry.

Thus Stephen Schultz approached the Jews, wherever he found them, with the great question, Do you know the way of salvation in Christ? And so great was his wisdom, by the grace of God, that they listened to him with greater patience than to almost any other missionary who has approached them with the gospel.

There were two reasons apparent for this patient listening. First of all, the Jews saw at once the great love which Stephen Schultz had for

them. In all his acts and in all his words, that love to the brethren in the flesh of the Lord Jesus Christ was apparent. Well knew the Jews that Schultz had given up a university career, which had promised pecuniary success, as well as honor and great fame. He had left a place of ease, and had chosen the meanly paid office of a preacher of the gospel to the Jews, where he had to live in penury and suffering, without any outward reward. And no other reason for this wonderful sacrifice could be found but love for the Jews, and therefore they listened patiently to his words. But there was a second reason: they respected him on account of his deep knowledge. Stephen Schultz was perfect master of Latin, Greek, Hebrew, German, and thirteen other living languages. He was able to converse with the Jews in Yiddish, their peculiar dialect, like one of their own number. With the Talmud and other Jewish writings he was more familiar than some of the most famous Jewish rabbis whom he met, and the Jewish life and character he knew most thoroughly. The Jewish people always respect deep knowledge, and listen patiently to the addresses of learned men. Thus Stephen Schultz found access to them, wherever he went, on account of his learning, as well as his manifest love for them.

The question naturally arises here, What was his actual success? How many Jews were brought to Christ through the instrumentality of Stephen Schultz? We have no figures with which we could answer this question and prove the success of his twelve-years' work. Though Schultz himself quotes in his book, "Leadings of the Almighty," many examples of Jews who through his instrumentality were brought to Christ, it will remain impossible to give figures until the books of God shall be opened. Stephen Schultz kept no list of believing Jews, and never baptized a Jew. His mission, he thought, was to preach the gospel, and all inquirers who demanded baptism he directed to the local Lutheran pastors. Often he heard not even of the conversions subsequent to his proclamation of the truth, because those whose hearts were touched by the Holy Spirit left home and kindred, and professed Christ where they were unknown. A Moravian minister, David Kirchof, bears personal testimony to the fact that the Jews, especially in Poland, were greatly stirred by the gospel messages of Schultz. Hundreds surrounded the lodging-places of the messenger of Christ, and waited anxiously for the bread of life. Schultz himself tells that in Breslau he found a little Christian congregation of seventeen Polish Jews to whom he had proclaimed the truth some years before, while he traveled in Poland.

But this apparent success in Poland was quickly

brought to naught by lack of evangelical indoctrination, and by the violent persecutions of all evangelical believers by the Roman Catholic Church. Yet, after all, Stephen Schultz must be numbered among the most successful missionaries to the Jews.—*Rev. Louis Meyer.*

### Am I Nearing Heaven?

NEARER heaven — can I say it?

Am I nearer every day  
To that bright and glorious home land,  
Where "Well done!" I'll hear Christ say?

Do I follow his example?  
Do I do the little tasks  
That lie across my pathway,  
In the manner that he asks?

Do I show his love to others?  
Can my neighbors truly see  
In me his love and beauty?  
Does his life reflect in me?

Do I haste to do his bidding?  
Am I walking by his side?  
Does his work to me seem easy?  
Do I in his love abide?

O my Saviour! May I ever  
Do the thing that pleases thee,  
And in heaven may those I've rescued  
Meet around thy throne with me.

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### "Through the Rocky Ravines and Slippery Gullies"

JESUS never sends a man ahead alone. He blazes a clear way through every thicket and woods, and then softly calls, "Follow me. Let's go on together, you and I." He has been everywhere that we are called to go. His feet have trodden down smooth a path through every experience that comes to us. He knows each road, and knows it well,—the valley road of disappointment, with its dark shadows; the steep path of temptation, down through the rocky ravines and slippery gullies; the narrow path of pain, with the brambly thorn-bushes, so close on each side, with their slash and sting; the dizzy road along the heights of victory, and the old beaten road of commonplace daily routine. Every path he has trodden and glorified, and will walk anew with each of us. The only safe way to travel is with him alongside and in control. This was the original Eden plan. God was the host in Eden. Man was his house-guest. That is still the plan. God plans thoughtfully for everything that concerns us. But he has enemies tricky and treacherous. And we need to exercise the guest's thoughtful care that no shadow of misunderstanding be allowed to come in to disturb the rare intimacy between host and guest.—*S. D. Gordon, in Sunday School Times.*



## Thought for Students

### Social Culture Clubs for Schools

VASHON COLLEGE is the prominent feature of the landscape above the small village of Burton, on Vashon Island, which lies in Puget Sound half-way between Seattle and Tacoma. Its students, all native-born Americans, and all under twenty-one years old, come from the neighboring States and Alaska. In the common dining-room a teacher and five students sit at each table. Last autumn there was much criticism by some students concerning the table manners of their mess-mates, and at one table a "Social Culture Club" was organized, under a constitution prescribing certain rules of conduct at meals. This awakened interest at the other tables, and resulted in general membership in the club, a president, general secretary and treasurer being elected, with a sub-treasurer at each of the ten tables, to collect all fines imposed there. By-laws were adopted, prescribing fines as follows:—

|   |     |
|---|-----|
| Using toothpick in public .....               | 2c. |
| Hand in pocket at table .....                 | 2c. |
| Scuffling under table .....                   | 2c. |
| Not sitting erect at table .....              | 1c. |
| Tilting chair back .....                      | 2c. |
| Chewing with mouth open .....                 | 2c. |
| Talking with mouth full .....                 | 2c. |
| Putting crackers in soup .....                | 1c. |
| Slangy or blustering talk .....               | 2c. |
| Uncomplimentary remarks about food.....       | 2c. |
| Pushing individual dishes away .....          | 1c. |
| Placing another dish on plate .....           | 2c. |
| Knife or fork misplaced .....                 | 1c. |
| Spoon left in cup .....                       | 1c. |
| Incorrect holding of knife or fork .....      | 1c. |
| Arms or elbows on table .....                 | 2c. |
| Overreaching .....                            | 1c. |
| Eating from point of dessert or table spoon.. | 1c. |
| Buttering large piece of bread .....          | 1c. |
| Eating from knife .....                       | 2c. |
| Buttering bread on table .....                | 1c. |
| Untidy appearance .....                       | 2c. |
| Napkin badly soiled or absent .....           | 2c. |
| Selfish conduct at table .....                | 2c. |
| Flagrant misuse of English .....              | 1c. |
| Talking across from table to table .....      | 2c. |
| Spearing bread with fork .....                | 2c. |

The club, in which all the faculty and their families as well as all the students became members, effected a marked improvement in the manners of the students. At the close of the school year, last June, it was found that every member of the club had paid fines, and that there were no delinquent debtors. The amount of the fines, eight dollars, provided strawberries for the closing banquet, in which all culprits shared. This we publish for whom it may concern.—*The Independent*.

### Make Every Occasion a Great Occasion

I KNOW a man whose accomplishments have been the marvel of all who know him, who in his boyhood made this resolution: "Let every occasion be a great occasion, for you can not tell when fate may be taking your measure for a larger place."

He was a poor boy, without friends, in a strange city, but this motto always stared him in the face: "Make every occasion a great occasion." If he was doing an errand, these words kept running in his mind—"I must get out of this errand all there is in it. I must extract every possibility from it, for there may be an opportunity in it for something higher. Somebody may be watching me, and may say to himself, 'I will keep my eye on that boy. I like the way he does things. He is so prompt, manly, polite, courteous, obliging, accurate. There is the making of a man in that boy.'"

If he was at school, he kept thinking, "I must not skip the hard problems, for they may rise up in my manhood and testify against my faithfulness as a boy, and may defeat me. I must see an opportunity in every lesson to cultivate a habit of thoroughness, faithfulness, and accuracy. My

teacher may be watching me, and when I start on my career, the teacher or scholars may tell others about my record at school."

When he attended the meeting of a debating society, this motto kept running in his head: "Make this occasion a great occasion." He had read how Lincoln and Vice-President Wilson had made the debating society a stepping-stone to something higher. He said to himself, "It is a great thing to learn to think on my feet, and to be able to express myself before an audience, and no matter if I am bashful, and people do laugh at me—what if I should break down?—I shall get experience which will help me in my career."

So, through life, whatever he undertook and wherever he was, this motto was ever prodding him on to do his best. If he was at a reception or a dinner, in a parlor or a guest in a home, he must make that occasion a marked occasion by being as bright and brilliant as possible, by keeping his eyes open and his ears open, and learning everything he could, and expressing himself at every opportunity with ease and elegance. He must use the best language possible; otherwise he would form slipshod habits, which might betray him at some fatal moment when he was trying to make a good impression.

When he traveled, this motto inspired him to drink in every bit of knowledge possible, to let no object of interest pass, and to permit no experience to go by without extracting from it everything it had for him.

The result was that, although his early education was sadly neglected, he became a strong and interesting character, broad, widely read—a man of rich experiences and well-rounded, complete manhood.—*Success*.

### Physical Exercise

SOME hours each day should be devoted to useful education in lines of work that will help the students in learning the duties of practical life, which are essential for all our youth. But this has been dropped out, and amusements introduced, which simply give exercise, without being any special blessing in doing good and righteous actions, which is the education and training essential.

The students, every one, need a most thorough education in practical duties. The time employed in physical exercise, which, step by step, leads on to excess, to intensity in the games and the exercise of the faculties, ought to be used in Christ's lines, and the blessing of God would rest upon them in so doing. All should go forth from the schools with educated efficiency, so that when thrown upon their own resources, they would have a knowledge they could use which is essential to practical life. The seeking out of many inventions to employ the God-given faculties most earnestly in doing nothing good, nothing you can take with you in future life, no record of good deeds, of merciful actions, stands registered in the books of heaven,—“weighed in the balances, and found wanting.” Diligent study is essential, and diligent, hard work. *Play is not essential.*—*Special Testimonies on Education*.

### Smoking in Our Schools

A TEACHER in one of our large training-schools was recently heard to say that the thing of chief concern last year to the faculty was the large number of young men and boys who smoked. If one boy came to the school who unfortunately was so lacking in principle that he smoked, there would be found several others, children of Seventh-day Adventist parents, who were ready to follow in his footsteps.

A sadder comment could scarcely be made upon the character of an Adventist youth; because we as a people have so much light in regard to the evil of such habits. But it may be that we have

erred in thinking our own boys and young men understood the danger of forming such habits when we had not properly instructed them. Should we not as a people espouse anew the temperance cause for the sake of our own young people?

### Too True

Is it not true that many now indulge in the occasional cup of tea or coffee who once could not have been persuaded to do so? Laxity in regard to these things will have its influence. A person who does this can not give so certain a sound to the alarm against the greater evils, tobacco and whisky; and it may be his influence will bear direct fruit in causing others to look lightly upon the occasional use of the cigar or wine cup.

### Study the Subject

Let us as young people candidly study the subject of temperance for ourselves, know its evils, and then determine within our own hearts, as did Daniel of old, that we will never defile ourselves with the accursed things; nor will we ever disgrace the truth of God by proving disloyal to the sacred principles of truth that the Lord has especially entrusted to the keeping of our people.

Twenty thousand strictly temperate young people is a company that would add glory to any church. But we owe it to the purity and blessedness of our Saviour not to be disloyal to any great principle. A cigarette, cigar, or pipe in the mouth of any young man seems wholly out of place, for it is a life-destroying thing; but almost inexpressibly unfitting does it seem to see a young man who has been reared in a Seventh-day Adventist home allying himself to any one of these evils.

### Work for the Loyal Ones

If the loyal young men and women determined that their school should not be disgraced by having one such person connected with it, a change would quickly come. Personal, loving effort on the part of the loyal ones would soon win every one to the right who was inclined to choose the downward path. Be awake, young people, this year, and suffer not one young person who comes to your school from an Adventist home to have anything to do with tobacco. You can do it. Will you not do it for the sake of right and truth? F. D. C.

### When Asking Favors

Do not ask a favor as if you expected to be refused. Before you speak at all, it is well to consider whether or not you are asking too much. But if your request is reasonable, do your friend the compliment of supposing that he will be ready to grant it.

Yet there are times, of course, when the best-disposed acquaintance must refuse the request which he would willingly grant if possible. Take such refusals philosophically and sweetly. Do not be so sensitive when a favor is denied, that a request on your part will be equivalent to a command.—*Young People's Weekly*.

### What the Chaperon Deserves

THE false idea that many girls have had in the past in regard to the value of chaperonage has led many thoughtless ones to show disrespect to the person who takes the part of a chaperon. But one conferring such a favor on a young girl, should be treated with the utmost respect and consideration.

Every one in the company should see that nothing takes place that will occasion embarrassment to the chaperon. She is not in the company for her own pleasure, but solely for the pleasure and protection of those she accompanies; then it is quite evident that nothing short of kindly consideration should be accorded her. Each person should endeavor fully to meet the wishes of



the chaperon concerning their conduct, and should seek to make the day an enjoyable one to her as well as to the rest of the party.

These suggestions are apparent to one who considers the subject of chaperonage from the correct standpoint, and who has a fine sense of propriety.

### The Girl and the Chaperon

THE average American girl professes to feel herself belittled if one suggests to her the need of a chaperon. If she has heard only the common superficial talk about chaperonage, her point of view about it is not strange. May I ask her to consider not the obvious facts and the usual absurdities of its practise, but a man's point of view about what any girl may desire it to do for her?

Every girl, whether discreet or indiscreet, really cares about her reputation, and every girl who values the bloom of her girlhood would like assurance that she will never be held cheap, that no one shall ever make about her a remark that shall question her sacredness, that no one shall ever attempt with her a familiarity that even in the unsuccessful attempt shall be cheapening. Reasonable assurance of these things every girl may have. The assurance may cost some sacrifice, to be sure; but the more she values the assurance, the more trifling will seem to her the sacrifice.

It is a characteristic of human nature, especially of average American nature, to value a thing largely at what we have to pay for it. An American girl is valued largely at her own price. If she holds herself cheap, not needing protection, others will so hold her. If she places herself in positions about which gossips and slander-mongers are able to talk unchecked, she will be made their victim. If young men find her sole company easy to get under free circumstances, some of them (fortunately, not all) are sure to think her charms easy to enjoy, and they are not always able to tell, without a trial, just where she will draw the line between good comradeship and undue familiarity. From each of these results a wise parent will wish to spare her. Unfortunately, too, all these blastments, sad enough each in itself, are contagious in their influence one upon another; as soon as any one of them is in operation, the others, as by infection, spring into force, and each adds power to its fellows.

What is the sure escape? Not to shut the girl away from the world, as is done in some countries; not to restrict her proper enjoyments; but to see to it that whenever she goes about in the evening or away from the course of her daily concerns, she is accompanied by a mature person, sympathetic, of good judgment, and devoted to her interest, whose mere presence shall be a safeguard against blastment. A chaperon is not to watch and to restrain her, but to certify that her bloom is unimpaired, and to compel others to respect it. No air of cheapness, no breath of slander, no undue familiarity, can touch the girl who is known to be always protected as a thing too precious for the hazard of chance.

Chaperonage has come to be a subject for joking only because many chaperons have by neglect of duty made themselves ridiculous—or worse. The chaperon who abandons her charge is worse than useless. She has confessed herself a sham, and so she is contemptible. By her absence she has lost one link in the chain of testimony that it was her particular task to preserve. Worst of all, she has put the girl into the unfavorable light of seeming to have evaded care; and this light the girl who fears no watching may well resent. Proper chaperonage avoids even the suggestion of watching and of the need of watching.

Few dearer bonds can unite parent and child than this relation of chaperonage. In this the parents may renew their youth, and come to

know their children as they can not know them otherwise. In refusing to perform this service one either denies the daughter some of her right to pleasure, or in effect says, "My daughter, inexperienced and innocent, must take her chances, not only against the irreverence of the thoughtless and the wiles of the designing, but against the breath of irresponsible slander." What parent means that? Yet he seems to mean it every time he surrenders the care of her to chance, or to any one whose good judgment, as well as good intent, he does not know to be absolutely above doubt. Good judgment, especially among the young, is rarer than good intent; and the parent has no right to shirk his responsibility. Usually one parent is able to accompany the daughter to any evening engagement, and, if staying is inadvisable, to return for her at its close. To do this should be one of the delights of parenthood. When this is impossible, and a proper mature substitute can not be secured, the engagement should be canceled. A young man who really cares for a girl's company at any gathering or excursion will not demur at either the presence of a chaperon or the expense of extra tickets. He will be likely to value the girl in the same degree that he finds her valued. The man does not live who, other things being equal, would not choose for a wife the girl who has been protected rather than the one who has been left to shift for herself. It is not quite enough for him to have faith in her; he desires her to be above the reach of any one's doubting whisper. —William Morse Cole, in the Circle.

### The School of the Hereafter

IN heaven every power will be developed, every capability increased. The grandest enterprises will be carried forward, the loftiest ambitions realized, and still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of body, mind, and soul.

All the treasures of the universe will be open to the study of God's children. With unutterable delight we shall enter into the joy and the wisdom of unfallen beings. We shall share the treasures gained through ages upon ages spent in contemplation of God's handiwork. And the years of eternity, as they roll, will continue to bring more glorious revelations. "Exceeding abundantly above all that we ask or think," will be, forever and forever, the impartation of the gifts of God.—"Education."

### Amusements

THE influence has been growing among students in their devotion to amusements, to a fascinating, bewitching power, to the counteracting of the influence of the truth upon the human mind and character. A well-balanced mind is not usually obtained in the devotion of the physical powers to amusements. Physical labor that is combined with mental taxation for usefulness is a discipline in practical life, sweetened always by the reflection that it is qualifying and educating the mind and body better to perform the work God designs men shall do in various lines. The more perfectly youth understand how to perform the duties of practical life, the more keen and the more healthful will be their enjoyment day by day in being of use to others.

The mind thus educated to enjoy physical taxation in practical life becomes enlarged, and through culture and training, well disciplined and richly furnished for usefulness, and acquires a knowledge essential to be a help and blessing to themselves and to others. Let every student consider, and be able to say, I study, I work, for eternity. They can learn to be patiently industrious and persevering in their combined efforts of physical and mental labor. What force of powers is put into your games of football and

your other inventions after the way of the Gentiles—exercises which bless no one! Just put the same powers into exercise in doing useful labor, and would not your record be more pleasing to meet in the great day of God?

Whatever is done under the sanctified stimulus of Christian obligation, because you are stewards in trust of talents to use to be a blessing to yourself and to others, gives you substantial satisfaction; for all is done to the glory of God. I can not find an instance in the life of Christ where he devoted time to play and amusement. He was the great educator for the present and the future life. I have not been able to find one instance where he educated his disciples to engage in the amusement of football or pugilistic games to obtain physical exercise, or in theatrical performances; and yet Christ was our pattern in all things. Christ, the world's Redeemer, gave to every man his work, and bids them "occupy till I come." And in doing his work, the heart warms to such an enterprise, and all the powers of the soul are enlisted in a work assigned of the Lord and Master. It is a high and important work. —Mrs. E. G. White.

### Tobacco

SOON after the permanent settlement of North America, learned societies and some of the sovereigns of Europe became interested in the natural history of the New World. They sent over men devoted to the study of nature to collect specimens of the animals and other objects of interest to be found in Virginia, the name applied at that time to the large tract of land claimed by the English. Among the naturalists sent out were enthusiastic botanists, who made large collections of plants and seeds and conveyed them to the Old World. In their explorations they found a plant, the dried leaves of which the aborigines smoked in an instrument called by them *tabaco*. The imperfect knowledge of the dialect of the savages possessed by the Europeans at that time led to the error that the substance they smoked was called *tabaco*, instead of the pipe through which they smoked it.

Tobacco was introduced into Portugal in 1558, by a Dr. Fernandes, and thence into Spain in 1559, where it was grown as a medicinal plant. John Nicot, a French statesman, who was at that time minister to the court of Portugal, sent seed to Queen Catherine de Medicis, who caused it to be cultivated in France; and because of the interest she took in its culture, it received the name of Queen's Herb. On account of the instrumentality of John Nicot in its introduction into France, Tournefort, a French botanist, named it *Nicotiana*.

Ralph Lane, the first governor of Virginia, and Sir Francis Drake brought to England in 1586 the implements and material for tobacco smoking, which they handed over to Sir Walter Raleigh. Lane is credited with having been the first English smoker; and through the influence and example of the illustrious Raleigh, the habit of smoking soon became rooted among the English. The custom was carried into Holland by young Englishmen who went there to prosecute their studies.

In less than fifty years after the tobacco plant was first cultivated in Portugal, the custom of smoking it spread over Turkey, Persia, India, Java, China, and Japan. This rapid spread is no doubt due in part to the ease with which the plant is cultivated throughout the temperate zones where rich soil is found. In the countries where the use of tobacco prevails, twenty-seven of every forty adult males are wedded to the custom.

The pope at one time lent his aid to its suppression. James I of England, and the authorities of Russia and of Turkey, passed stringent laws forbidding its use, and executed them with savage barbarity. For using tobacco, men were whipped, their noses were slit, and sometimes cut



off. In Turkey they were bastinadoed and beheaded. The pope thundered his bulls of excommunication at them. James I of England, in the beginning of the seventeenth century, published his counterblast against tobacco, in which he undertook to show how unworthy it is for a civilized nation to adopt customs from such barbarians as the American savages. Notwithstanding this royal diatribe and many others that have followed all along down through the history of tobacco, its use has extended to every nook and corner of the world where civilized man has erected his habitation. Good men have written against it on the ground of its immoral effects. Political economists have attacked it on account of its entire uselessness. Physicians have fought it on account of its mischievous effects on the health of the body; yet it has crept on, and is still advancing. No one of the eighteen substances found in tobacco possesses any nutritive qualities, and no animal except man is known to use it.

The entire consumption of the world is 5,580,000,000 pounds; and it is also estimated that about 300,000,000 of the whole human family smoke, and that the money spent for tobacco in the world would buy bread for the entire population of the United States.

#### The Wonder

When we consider that this plant produces no nutritive substance, has no beauty of flowers nor delicacy of foliage, has no pleasant odors, has a disagreeable taste when a very little is eaten, producing vomiting and giddiness, and when taken in larger quantities causing death, we are surprised that it should play the part it does in the world,—that it should have become an important agricultural product; that it should be produced in such quantities as to require a large fraction of the tonnage of the world to freight it; that its commercial importance should compare favorably with any other single article; that it should be made the pet of empires and the object of special legislation; that thousands should be busied in its production and manufacture; that vast amounts of capital should be employed in its purchase and sale; and finally, that about one half of the male population of the globe should be addicted to its use, from which no good results can possibly flow.—*Oliver R. Willis, in "Practical Flora."*

#### The Girl Who Drops Things

It is of the girl who drops the threads of life that I am talking, says James Buckham, drops them one after another, carelessly, thoughtlessly, gaily oftentimes, with no realization of what her growing habit of inconstancy means. Alas! could she but foresee what bitterly regretful days are awaiting her in the future for all these butterfly beginnings and renouncings.

"I am going to drop my Greek," announced the high-school girl. "I can't make anything out of it, and it's only a mess of nonsense, anyway." So she surrenders to the first real intellectual difficulty of life, cravenly avoids the first severe test, and replaces Greek—by means of the modern "elective" system—with some easier study. So the habit of "dropping things" grows upon her. The pattern of life becomes a maze of unfinished lines—paths followed for a short distance and then abandoned. She gets in the way of retreating before successive obstacles, going back, and starting anew in such a way as to escape them. The motive of her life becomes expert dodging instead of brave fighting.

Nor is it long, as a rule, before the intellectual shirk becomes the moral shirk. The girl who will drop a study simply because it is hard, will not be likely to hesitate about dropping a principle of a commandment for the same reason. Retreat before a Greek verb, and the chances are that you will retreat before an equally hard moral

condition—telling the truth under embarrassing circumstances, or something of that sort. Habitually drop difficult things of one kind, and is it not reasonable to assume that you will soon get in the way of habitually dropping difficult things of all kinds?—*Selected.*

#### Reading Suggestion

ESPECIALLY will the youth who have been accustomed to reading novels and cheap story-books receive benefit by joining in evening family study. Young men and young women, read the literature that will give you true knowledge, and that will be a help to the entire family. Say firmly, "I won't spend precious moments in reading that which will be of no profit to me, and which only unfits me to be of service to others. I will devote my time and my thoughts to acquiring a fitness for God's service."—"Testimonies for the Church," Vol. VII, page 64.

#### Told at Forty—A Lecture for Boys By an Employee

[While the author of the following article is not writing directly to students, I am sure the thoughtful student will see that the same general relation exists between teacher and student as between employer and employee, and therefore the same general principles govern that relation. The student who early grasps these principles and carries them out in his school life, is gaining an education for life's duties that books alone can not give.—Ed.]

THINGS look different—at forty. I know, for I am writing this on my fortieth birthday.

Life isn't any more serious than it ever was; perhaps it is less so. Surely, it is nothing like as much of a problem. Surely, too, it is more comfortable.

You see, I am an employee—one of the millions who get pay envelopes from somebody or somebody else every so often.

I have always been an employee, and suppose I always shall be.

Somehow, there doesn't seem to be enough employing to do for all of us to have a chance at it. And besides, most of us don't know enough to do employing, yet nine tenths of us feel that we are superior to the men who pay us, and we criticize their methods and their action, not openly—more's the pity. I believe the average employer would be glad to hear decent criticisms, decently made.

We sneak. We tell the other fellows in the place, and our friends outside, how "slow" and "mean" and so on, the superintendent is.

And we are forever going to quit when we "get a good chance."

But we don't often quit,—unless we get discharged,—for a good chance rarely comes to the sneak and the backbiter.

But we don't get promoted or "raised," either, because our think-boxes are so filled with meanness that there isn't room in them for the honest thought that leads to better things; or our initiative has become paralyzed through fear that we are doing too much for the money we get, or atrophied through plain lack of use.

Often, too, we become obsessed (suppose you look that word up) with a notion of our indispensableness. Then we're moored to a mud bank, and some stormy day we drift away to nowhere.

When I began to work, I didn't see any of these things quite this way; didn't see some of them this way at all.

Of course I wasn't forty then. But I was on the way to it. So are you, my brother, unless you have reached it or passed it.

I have had three jobs since my twenty-first birthday—four years, seven years, and eight years.

I left the first to go to the second, and the second to go to the third. I am still at the third.

To do better each time?—No; to do worse, from a money standpoint.

But to apply some of the things I learned in the previous job:—

I did get my wages increased occasionally while at the first two jobs.

But I wouldn't have gotten a worth-while promotion in a thousand years.

Why? Don't ask me; just read over again the first part of this talk.

Eleven years to learn something—not much even then—of my duty as an employee; and I also learned not to lay any great particular stress on my employer's duty to me, because he really doesn't owe me any duty, unless my work and conduct are such as to impose an obligation upon him, in which event he'll be glad to "square up."

Is that a new thought? It was to me—once. But I'm fixed in it now.

I have said that I am an employee. And yet I have spent the last eight years working for myself, just as surely as if I owned a business.

How?—By doing the best I know for my employer, every minute of my working day.

It's easy, when you get into it.

I tumbled to the fact that there is only one fellow in the world who can help me or hinder me.

That fellow is myself.

He hindered me for a good many years.

He's helping me now.

Some folks say I made a wonderful jump to where I am.

They're wrong. I've gone up slowly, very slowly, it has seemed sometimes; in obedience, however, to the law of business gravitation—the law that inexorably says "up" if you're worth it, and "down" if you're not.

I haven't worried about my job since I got the real hang of things.

Once, when I had a good offer from another city, my employer simply said, "I would like you to stay here."

Not a word was said about advancing my wages to meet that offer—not a word for six months, for I stayed; then—that much and more.

Some of the other fellows say harsh things about that man, just as I said them about former employers. And they are listless, and uninterested, and jump when the bell rings.

Sometimes they tell me I'm lucky—when there is no such thing as luck.

They have not learned; some of them are 'way past forty, and will never learn.

I'm not a sentimentalist; I believe that "business is business" all around.

I'm happy in my work; my digestion and nerves are good. Life is beautiful, and richly worth living.

I've saved a little money, by the way; maybe I can quit and rest after a while, if I want to. Won't that be fine?

Yes, things do look different—at forty.—*American Printer.*



#### Reading Course Study—No. 2

"EARLY WRITINGS," pages 39-64, 81-83.

1. How is God's love revealed in his care for the inhabitants of this world? Of other worlds? See also "Steps to Christ," chapter 1.

2. Give Bible reference describing the shaking  
(Concluded on page six)





### Heroes

A CHILD with golden ringlets,  
And brown eyes opened wide,  
Was reading in a story-book  
At her young mother's side.  
She read of deeds of prowess great,  
Of fields of high renown,  
Of men who dared the utmost fate  
In leaguered camp or town.

Her cheek grew red, her breath came quick,  
Her childish ardor glowed:  
It seemed to her that perils thick  
Were on the warrior's road  
In splendid days forever past;  
A frown fell on her brow.  
"O mother dear," she cried at last,  
"Where are the heroes now?"

"Dear little one," the mother said,  
"Our valiant men and true  
Are found in threadbare clothes and rough,  
Their lives are rough all through.  
By forge and farm and railway train  
Their faithful work they do;  
Give honest sweat for honest wage,  
And smile at babes like you.

"The heroes do not know themselves,  
They have no starry fame,  
But in the book of deathless deeds  
God's angel writes each name.  
Our heroes walk the throbbing street,  
They scale the dizzy heights  
When flames break out in tenements  
On windy winter nights.

"Just common men of common place,  
And humble average lot;  
Their shield they bear without a stain,  
Their records have no blot.  
Dear little girl, put by your book;  
God calls the muster roll,  
And 'Here am I' the answer rings  
From many a hero's soul."

—Margaret E. Sangster.

### A Little Girl's Real Experience

I WAS in bed at eight o'clock. I slept in peace till midnight. Then I awakened and wanted to go to the bath-room to get a drink of water. I climbed out of bed and tried to find a match to light my candle. First I stumbled against my bookcase, then I tried to get by it, and found myself in a little place between the bookcase and the table. Next I bumped into the wall. It seemed to me that the bookcase was in the middle of the room, and that all the furniture in the room had played "pussy wants a corner" and had changed places.

I could not find my dresser, but I found a door. I thought it led into the hall, but when I stumbled up some steps, I knew it was the attic door. Then I found another door, and went out into the hall. I walked through a door again, and thought I had gone back into my own room. I tumbled onto the bed, but it was my aunty's bed. Then I tried to find the door again. This time when I got to the door and fell onto the bed, my little cousins were there sound asleep.

So I started again to find my own room. When I reached the bed and was so glad, there some one was sleeping soundly. I decided I would try to find my aunty's room again, and get a match there, for I could not find my room; it was lost.

This time I reached her room all right, got a match and lighted it. O, how happy I was! I forgot to get a drink, but was glad to find my own little room again. And what do you think was the cause of all my trouble? I had gotten out of bed on the wrong side. I don't think it pays to get on the wrong side of anything.

RHEA HOUSER.

### Hints for Boys

A GENTLEMAN advertised for a boy to assist him in his office, and nearly fifty applicants presented themselves before him. Out of the whole number he selected one, and dismissed the rest.

"I should like to know," said a friend, "on what grounds you selected that boy without a single recommendation?"

"You are mistaken," said the gentleman; "he has a great many. He wiped his feet when he came in, and closed the door after him, showing that he was careful; gave up his seat to that lame old man, showing that he was kind and thoughtful; he took off his cap when he came in, and answered my questions promptly and respectfully, showing that he was polite and gentlemanly; he picked up a book which I had purposely laid on the floor, and replaced it on the table, while all the rest stepped over it or shoved it aside; and he waited quietly for his turn instead of pushing or crowding. When I talked to him, I noticed that his clothes were carefully brushed, hair was in nice order, and his teeth were as white as milk; and when he wrote his name, I noticed that his finger-nails were clean, instead of being tipped with jet, as that handsome little fellow's in the blue jacket. Don't you call these things letters of recommendation? I do, and I would give more for what I can tell about a boy by using my eyes ten minutes than for all the letters of recommendation he can give me."—*Scientific American*.

### The Chinese Emperor and His Wives

(Concluded)

UNTIL he was deprived of power in 1898, Kuang-hsu took an active part in the affairs of the government—too active to please his venerable aunt and the conservative members of the imperial family and council of state. Certain reforms proposed by him were exceedingly offensive to them, being intended to deprive them of their power and prerogatives; to overturn the most sacred traditions, and to introduce official innovations based upon the methods and customs of Europe and America. It seemed to the venerable mandarins that their emperor had fallen entirely into the power of the "foreign devils," who desired to deprive them of influence and honor.

The greater part of the reforms were proposed by a brilliant and progressive man named Kang Yu-wei, whose admirers called him "the Modern Confucius." He in turn was acting under the advice of Gilbert Reid, an independent American missionary, and Timothy Richard, the energetic Scotch manager of the Society for the Diffusion of Christian Knowledge, which is printing and circulating large numbers of books for the education of the upper classes of Chinese.

Kang Yu-wei and his reforms were indorsed by several of the most influential ministers, including the emperor's tutor, but the princes and the conservative element were more numerous and powerful. To elude them, the emperor communicated with Kang Yu-wei through Tatala, his third wife, and her brother, Gee Lu Li—Number Four. Finally the princes appealed to the dowager empress; and she, being a woman of great determination, practically dethroned her nephew, revoked all his edicts of reform, and beheaded or banished every one who had supported him or encouraged the innovations he sought to introduce into the government. This is usually referred to as "the *coup d'état*" when recent Chinese history is discussed.

About nine o'clock one night Number Four

appeared at the quarters of Kang Yu-wei in breathless haste, with an appeal from the emperor, who sent word by his little brother-in-law that he was a prisoner, and that his life was threatened.

He begged Kang to notify the American and British ministers, and ask their intervention for his protection. Kang hurried to Legation Street, but as it was midsummer, both ministers were in the mountains. He then appealed to Mr. Richard and Mr. Reid, but they were powerless.

When he returned to his lodgings, Gee Lu Li was awaiting him with another message from the emperor, saying that orders had gone out for his arrest and execution, and begging him to save his life by flight.

Kang disguised himself, took an early train for the port of Taku, at the mouth of the Pei-ho River, and managed to get on board a British steamer which was about to sail for Shanghai. He has since been a wanderer upon the face of the earth, living in seclusion in British colonies, because there is a reward of one hundred thousand taels offered for him, dead or alive, by the dowager empress, and plenty of Chinamen are anxious to earn it.

He has been in Canada twice within the last five years, and has remained there several months each time. He would like to visit the United States, but can not obtain the landing certificate required under the exclusion laws. His family lives at Hongkong, and he has a daughter at school at Hartford, Connecticut.

Gee Lu Li fled from Peking as soon as the officials at the palace learned that he had been acting as a go-between for the emperor and his friends outside the Forbidden City. Little Tatala was compelled to suffer the most humiliating punishment from the vindictive dowager, and afterward committed suicide by throwing herself into a well.

Number Four has been living in Shanghai ever since. He seldom leaves the English section of that city; because the arm of the dowager empress is long, and she has never forgiven him. He has visited Peking to attend funerals in the family and other functions, but he remains only a short time, because, although he is a brother-in-law of the emperor, he fears the vengeance of the dowager.

Two of Yehonala's brothers, nephews of the dowager, were among the proscribed reformers, and narrowly escaped decapitation. Their pardons were secured through the influence of their sister, who is supposed to have sympathized with the conservatives against her imperial husband, and to have betrayed to her aunt much that occurred in the palace.

Very little is known of her. She seldom appears at the ceremonies given by the empress dowager in honor of the ladies of the legations and foreign visitors, and wisely keeps herself in the background. When Miss Carl, an American artist, was in the palace, painting a portrait of the old empress, which is now in the National Museum at Washington, it was proposed that the young empress should be painted also, but the dowager was too jealous to permit it. She allows no rivals round the throne, not even her niece, who, it is believed, has always been loyal to her.

Tsung Fay, the first of the secondary wives and Empress of the Eastern Palace, was not involved in the conspiracy, and so far as is known, has never taken part in intrigues. She lives quietly, contented with the luxuries with which she is surrounded. The emperor has no children, and it



is a cause of great grief and disappointment to him. The son of one of his cousins has been selected as his successor—a boy now about eight years of age, who is being educated by tutors in the palace, according to the traditions of the imperial family.

The palace of Tatala remains empty. The emperor loved her better than either of his other wives. The tragedy of her death affected him profoundly, and those who know his nature, fear he will never recover from it.—*W. E. Curtis, in Youth's Companion.*

### Reading Course Study—No. 2

(Concluded from page four)

of the powers of heaven. See also "Desire of Ages," chapter 69.

3. What test did the open and shut door bring? Note the devices used by Satan for seducing God's people. See also "Great Controversy," chapters 24, 25, and "The Great Second Advent Movement," chapter 14.

4. What is the purpose of trials? Quote Bible promises on trials.

5. Make practical application of Miller's dream. Notice the reply of the angel to the pleadings of those who cling to the world.

6. Note especially the time of the plagues, the final judgment, and the cleansing of the earth. See also "Great Controversy," pages 627-630; and if possible, "Heralds of the Morning," chapter 23; and "Looking unto Jesus," chapter 30.

7. Make a diagram of the 2,300 days. Give Bible references to this prophecy. What did the end of the period of time bring?

8. What is necessary in order to know duty in time of trouble?

9. Note the warning against "mysterious rappings," or Spiritualism. See also "Great Controversy," chapter 34, and if possible, "Modern Spiritualism," by U. Smith. What do you know of the fulfilment of this prophecy regarding the growth of Spiritualism?

10. Note the qualifications and rewards of God's messengers. If possible, see also "Gospel Workers." M. E. KERN.

### Australasia—No. 3

#### Program

#### OPENING EXERCISES:—

Song.

Prayer.

Scripture Reading.

#### LESSON STUDY:—

New South Wales:

History.

General Description.

General Missionary Work.

Our Missionary Work.

South Australia:

General Description.

Missionary Efforts.

#### New South Wales

**HISTORY:** Just north of Victoria, in the southeastern part of the continent, lies New South Wales. It was settled early in 1787. In 1786 the council of Great Britain issued an order to establish a British settlement in the far-off southern ocean which Cook had discovered and named. Eleven ships sailed from England; ten hundred and forty-four persons embarked. The founders of the colony consisted of one free person to every two prisoners. This selection of settlers produced many unpleasant results, and the early chapters of New South Wales are dark, and the pages of her history reveal heartrending conditions. On Feb. 7, 1788, the ceremony of establishing a government in the newly founded colony took place on the shores of Sidney Cove.

About eight years later, coal was discovered. The first natural produce of the country ever turned to profit as an export was a quantity of

coal consisting of forty-two tons dug from the cliffs of Newcastle. This was exchanged with the master of an American ship for some nails and some old iron. The first coal sold at Cape of Good Hope at six pounds (about thirty dollars) a ton. In 1851 the *Morning Herald* surprised the citizens of Sidney by announcing the discovery of gold in the territory. The mines have proved to be very productive.

**GENERAL DESCRIPTION:** New South Wales is about five times the size of England and Wales. The mountains are not high, but the landscape here compares favorably with European scenery. Abundant rain falls on the coast, but the interior is quite dry. While the colony has very little native fruit, most of Europe's fruit has been acclimatized. Wool is the chief export of the colony; however, there are many mines, and some coal is exported to the western coast of North and South America. Manufacturers supply many of the home needs. The railroads are chiefly constructed by the government.

**GENERAL MISSIONARY WORK:** In 1815 a Wesleyan missionary began to work in New South Wales. The government would not permit him to hold meetings; however, his acquaintance with the minister of the Church of England ripened into warm friendship, and finally he ventured to preach without the consent of the government; and as the colony prospered, so grew the Wesleyan interest.

In 1850 Rev. William Ridley attempted missionary work among the aborigines. For a while he devoted his time and means to this cause, but finally the migratory habits of the people forced him to abandon his mission. The more recent efforts have formed reservations where the aborigines can reside and work, and where their children can be educated.

**OUR MISSIONARY WORK:** Gratitude fills the heart of the missionary as he takes a retrospective view of the progress of the third angel's message in New South Wales. Present truth first reached Sidney about sixteen years ago, and in 1895 the New South Wales Conference was organized. It started with a membership of three hundred and twenty-one. Last fall the conference reported twenty-two churches, a Sabbath-school membership of eleven hundred and seventeen, four ordained ministers, two licentiates, and eleven Bible workers. Excellent work has been done with our literature; more than seven thousand pounds' (about \$35,000) worth of our books were sold during the two years ending June 30, 1903. Since the work started, about ten camp-meetings and more than thirty tent-meetings have been held. The work is progressing, yet the workers lament that there are so few to meet the many calls, and pray that a spiritual consecration and devotion may be experienced by the youth within their borders.

The educational work has also prospered. The Avondale School was opened in 1892, as the Australasian Bible School, at St. Kilda Road. The work progressed, and it became evident that the school should have a permanent home. According to the spirit of prophecy, it was located at Cooranbong in 1895. The sequel has demonstrated the wisdom in this movement. It has been the purpose of the workers to make this a model school. The special features are the development of the industrial departments and the fostering of a missionary spirit. The Avondale Press and the health food factory are also departments of the school. This institution has thirteen graduates from the teachers' course, who are doing successful work in teaching. The conference also has several church-schools doing good work.

In the conference report of 1906, we read: "We are glad for what has been done along the line of organizing Young People's Societies. This is an important work. Earnest work must be put forth to save our youth. The Testimonies speak plainly that this work should be done.

Some Societies are doing good work, and carrying out interesting programs. Junior Societies have been organized. The children have the missionary idea made plain before them, and they are working to support the foreign work."

#### South Australia

**GENERAL DESCRIPTION:** South Australia proper was first revealed to the eye of the discoverer in 1802. Rarely has a colony been so favored in the character of its early settlers. No criminals were brought to populate her territory. The colony was proclaimed in 1836 under a large eucalyptus, whose lifeless stem still bears the commemorative inscription.

Soon after the colony was founded, land speculation arrested progress, and involved the young settlement in such difficulties as to cause England to suspend the charter for a time, and make South Australia a crown colony. Hard times came. But the poverty to which the colonists were subjected, taught prudence, and later when farms were tilled, prosperity survived. The discovery of copper and lead aided in the restoration of commercial credit. The finding of gold in Victoria drew large numbers from the colony, nevertheless the good market for produce gave an impetus to farming.

South Australia's greatest length is about eighteen hundred and fifty miles; its greatest breadth about six hundred and fifty miles; and it is estimated to cover more than nine hundred thousand square miles. The colony enjoys mild winters, but the hot winds often make the summers very unpleasant. Severe droughts occasionally render the land destitute. The torrid climate in the north has induced the government to introduce Malay and Chinese labor. The temperate regions in the southern part are distinguished for their grapes. Fine wheat is also produced here, which has given the colony prominence in the British colonial world. Only small quantities of gold have been found.

Adelaide is the capital. This enterprising city contains the University of South Australia and other educational institutions. Although not on the seacoast, it has several seaports. The railroad connects it with the mineral districts where the iron and copper mines are very productive.

While South Australia is not so wealthy as her eastern neighbors, she has done much for the aborigines in her territory, and is exerting herself much for the education of her people.

**MISSIONARY EFFORTS:** The experiences of South Australia are very similar to those of the other eastern colonies. She shared the benefits of the early missionary efforts, and was among the first of the colonies in Australia to receive the third angel's message. God has prospered the truth within her boundaries. The conference was organized in 1899 with a membership of one hundred and ninety. South Australia had been previously a part of the South Australia Conference. Now the work is well developed. The medical work was started at Adelaide. It has steadily grown and won its way into the hearts of the people. Some of the patients have embraced the truth. Some excellent results have followed the canvassers' work. At the time of the report given in 1906, eleven hundred and thirty-seven copies of "Christ's Object Lessons," in addition to other books sold, had been placed in the field. The Sabbath-school is deepening the spirituality of its growing membership. Many successful conventions have been held. In 1906 twenty-two hundred and thirty-one books were sold in the conference, and three Sabbath-schools were added. The young people are doing good work. "There are five organized societies doing good work in the way of loaning tracts and other publications, selling papers, visiting the sick and ministering to them, seeking out the poor and needy and supplying their necessities, etc. Some have visited the hospital with flowers and the reformatory with reading-matter."



The earnest, aggressive, evangelical work which is being done, is raising up good, substantial believers. The tithe has steadily increased. In 1906 the conference had two ministers, one licentiate minister, six licentiate missionary workers, and seven canvassers. The workers are of good courage. One writes, "Our visit to the churches enables us to form the acquaintance of our brethren, and we learn their hopes and needs. We find them good, earnest people who love the truth, and are willing to sacrifice for its success. We praise God for his protecting care over our conference, and for the spirit of peace, unity, and devotion on the part of the workers. We wish to recognize and acknowledge that the credit for the peace and prosperity which has attended the conference all belongs to God from whom all blessings flow, and it is our desire and purpose to show our appreciation of his blessing and benefits by rendering better service to him in the future."

"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."  
MATILDA ERICKSON.

### The King's Messengers

CALIFORNIA has been favored this summer with an enthusiastic, earnest company of canvassers, twenty or more of whom are young people working for scholarships. Fifteen of these have already earned their scholarships and the rest are not far behind. These workers are associated together under the name of the "King's Messengers." Recently the following letter was sent to them by Elder Covell, the conference field missionary agent, and its interesting statistics will be of interest, doubtless, to the young people everywhere:—

#### Victory for the "King's Messengers"

"Words of cheer from the battle-field of life,  
Welcome tidings from the war;  
Glorious news from the grand and holy strife,—  
Soon the conflict will be o'er."

DEAR MESSENGERS: It is with a great deal of consolation and gratitude that we are penning to you a few words this morning. The anticipated victory which we had builded so strongly during the convention days at Pacific Union College is now a solid realization. To say that we have taken great pleasure in watching the victory grow from day to day till now (when we realize the things for which we hoped) is simply putting it mildly indeed.

I have before me this morning a record of scholarships already obtained. Those who have stepped over the line from seed sowing to harvest reaping are proving quite a strong army. We had planned that twenty-one would receive scholarships. Fifteen have already passed their scholarship mark, and we are confident that the other six are close up to the line, with a hundred per cent courage, pressing onward; and soon a shout of victory will come up from the entire camp.

And this is only one of the small blessings. The richest thing that has happened this year is the real steady growth in spiritual life. The King's messengers have given an honest effort to the purpose for which they have been laboring, and the Lord always blesses integrity of service; and to say there has been some most excellent character building going on during the entire summer's campaign is simply to mention the richest part of the work for the year.

It has never been our purpose to hold out financial inducement to engage any one to unite with the King's messengers in the book work. We do believe, however, most heartily in financial success; but this is our least concern. The thing that always enlists our greatest endeavor is to make certain that the heart is pure and the motive right, and then with the whole-hearted service, finances always take care of themselves.

THROUGH UNITED CO-OPERATION IN SERVICE, THE RECORD FOR THE FIRST TEN WEEKS OF 1907 SUMMER'S CAMPAIGN STANDS AS FOLLOWS: BOOK SALES AMOUNT TO OVER \$14,000, AN AVERAGE OF OVER \$1,400 A WEEK, OR AN AVERAGE OF \$46 A WEEK FOR THIRTY AGENTS. WE CONSIDER THIS ONE OF

THE FINEST RECORDS THAT HAS BEEN BROUGHT TO NOTICE DURING THE PAST FIFTEEN YEARS.

It is with great consolation that we rehearse the work of the season, and when we remember that even the hard old city has been canvassed from center to circumference for "Heralds of the Morning," and the workers are now entering it with "Home and Health," it is an inspiration to take courage and go forward with renewed determination and energy. In fact, we feel as if our work had just fairly begun.

While victory is evidently so near, we wish the workers all to remember that prosperity is one of the most trying tests of the age; and while the Lord has blessed you abundantly this year, we trust you will all work carefully and humbly with the Lord, and go on doing, living, and being the Lord's dear, faithful children.

Faithfully yours,  
W. H. COVELL.

## THE INTERMEDIATE LESSON

### III — The Famine

(October 19)

LESSON SCRIPTURE: Gen. 41:46-57; 43:1-4.

MEMORY VERSE: "But my God shall supply all your need." Phil. 4:19.

#### Review

What did the king of Egypt dream? Whom did he call in to interpret his dream? Through whom did they send for Joseph? What did Joseph say to the king? What was the meaning of the dreams? What honor was shown Joseph?

#### Lesson Story

1. "Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. And in the seven plentiful years the earth brought forth by handfuls. And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up food in the cities: the food of the field, which was round about every city, laid he up in the same. And Joseph gathered corn as the sand of the sea, very much until he left numbering; for it was without number.

2. "And unto Joseph were born two sons before the years of famine came. . . . And Joseph called the name of the first-born, Manasseh: For God, said he, hath made me forget all my toil, and all my father's house. And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction.

3. "And the seven years of plentifulness, that was in the land of Egypt, were ended. And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.

4. "And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do."

5. "And the famine was over all the face of the earth: and Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt. And all the countries came into Egypt to Joseph for to buy corn; because that the famine was sore in all lands."

6. The famine reached to the land of Canaan, the home of Jacob, Joseph's father. "Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another? Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.

7. "And Joseph's ten brethren went down to buy corn in Egypt. But Benjamin, Joseph's brother, Jacob sent not with his brethren; for, he said, Lest peradventure mischief befall him."

8. Jacob had never forgotten the loss of Joseph. He believed that he was dead, and he did not

want anything to happen to Benjamin his brother.

#### Questions

1. What did Joseph do immediately after leaving the presence of Pharaoh? How did the earth yield during the seven plentiful years? What did Joseph do during this time? Where did he store up this food? How much corn did he gather? How abundant was the corn?

2. How many sons were born to Joseph before the famine? What did he call the first? Why? What did he name the second son? What did this name mean to him?

3. What took place when the seven years of plenty ended? How extensive was this dearth? In what land was there still bread?

4. When the people had eaten all the bread they had saved, to whom did they cry for help? To whom did Pharaoh send them?

5. Over how much territory did the famine extend? What did Joseph do when the famine waxed sore in the land of Egypt? Who came to Egypt to buy corn?

6. Mention one country to which the famine extended. Who lived in Canaan? What did Jacob say to his sons when he heard that there was corn in the land of Egypt? What did he tell them to do? What did he fear would be the result if they did not get corn from Egypt?

7. How many of Joseph's brethren went into Egypt to buy corn? Which one remained at home? Why did not Jacob send Benjamin also?

8. What experience had come to Jacob that made him so careful of Benjamin?

## THE YOUTH'S LESSON

### III — The Sure Word of Prophecy — The Great Prophetic Image

(October 19)

MEMORY VERSE: "We have also a more sure word of prophecy, whereunto ye do well that ye take heed." 2 Peter 1:19.

#### Questions

1. What great outline of the world's history was given to Nebuchadnezzar in a dream? Dan. 2:31-35.

2. After telling the king what he had dreamed, what did the prophet say he would do? Verse 36.

3. What did the head of gold represent? Verses 37, 38.

4. What is said of the second kingdom? How extensive would be the rule of the third kingdom? Verse 39.

5. What was to be the power and strength of the fourth kingdom? Verse 40.

6. How did each kingdom compare with the one which preceded it as represented by the various kinds of metals composing the image?

7. Of what were the feet made? Verse 41.

8. What did this symbolize? Verses 42, 43.

9. What kingdom was to follow these four kingdoms? Verse 44.

10. What effect would this have on the other kingdoms? Verses 44, 45.

11. How was this event represented in the vision? Verses 34, 35.

12. How long was this glorious kingdom to endure? Verse 44.

13. Of what had Peter been an eye-witness? 2 Peter 1:16, 17. When? Mark 9:1-8.

14. Even though Peter saw this representation of the coming of the Lord, how does he say the word of prophecy compares with that which he saw with his own eyes? 2 Peter 1:19; note.

#### Note

Our eyes may deceive us, and our ears may fail to correctly understand, but the prophetic word is infallible, and will surely be fulfilled. It is more certain than the seeing of the eyes, or the hearing of the ears, for it can not fail. Prophecy shines into a dark place, throwing light upon the future.





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THE youngest of California's canvassers recently in one week took orders in Oakland for "Heralds of the Morning" to the amount of \$154. Another worker took \$162 worth of orders in the same time in the city of San Francisco. Somebody is in earnest.

### Progress Everywhere

THE General Conference laborers who have attended the camp-meetings of the West and middle West all report exceptionally good meetings. The attendance was large, the spiritual results of the meetings good, and the offerings made for extending the work marvelous.

Last year Kansas gave \$1,000 of its surplus tithe to the foreign mission work; this year that conference gave \$4,000. Colorado last year gave \$1,000; this year it gave \$7,000. The Nebraska Conference gave \$2,000, and the people by private gifts added \$3,000, to the five thousand. Indiana this year also gave \$1,000. Many of the other conferences have done as well. But some of those that have given, do not intend to limit their gifts to the amount pledged; but if the surplus tithe exceeds the amount pledged, an additional sum will be given to the work.

The foreign fields must be worked as thoroughly as our own country; and our people everywhere are setting about the task by generously giving men and means that the work may be speedily accomplished.

### Better than Is Necessary

A CERTAIN business firm has upon its seal the motto, "A little better than is necessary." It is the secret of success in every business of life, from the first lesson to the last. Take it in school, for instance. One pupil may prepare his lesson perfectly, as far as limits of the text require; another, studying with broader purpose, does not stop with the limits of the appointed lesson, but seeks everywhere for deeper knowledge of the subject itself. Is there any question which work will rank higher in the end?

A young clerk in a store may be accurate, faithful, honest, and industrious — and stay there; another clerk may add to these necessary qualifications for his work a personal interest in his customers which makes him remember their peculiar likes and dislikes, and makes his serving them seem almost a matter of personal friendliness. Is there any question which will win the better trade?

A young girl at home may set the table and dust the rooms perfunctorily as a duty to be done faithfully, of course, but dismissed as soon as possible, or she may add a score of dainty touches to her work that will make it a pleasure to herself and a joy to others. "A little better than is nec-

essary," — it makes the difference between being a slave or an artist; for, after all, it is in the spirit that the secret lies. To the high soul the "necessary" is always the very best way that it can give. — *The World and the Way*.

### Are You Working?

IN the great judgment-day, those who have not worked for Christ, who have drifted along thinking of themselves, caring for themselves, will be placed by the Judge of the whole earth with those who did evil. They receive the same condemnation. — *"Desire of Ages,"* page 641.

### Youth a Talent

"YOUTH is one of the talents that heaven has bestowed on all of us, and to us who have it still to enjoy and improve, comes the question, What are you doing with it? Are you wrapping it in a napkin of worldly ambition, only to bury it where neither God nor humanity can receive its increase? The great Judge will surely ask, What didst thou do with those precious years?"

### Two Benefits of Knowledge

THERE are two great benefits which knowledge will confer on one who genuinely seeks for it. In matters where judgment is concerned, it will enable him to see the thing as it is. In points of practise, it will inspire him with a desire to

### Man's Task

To be honest, to be kind — to earn a little and to spend a little less, to make upon the whole a family happier for his presence, to renounce when that shall be necessary and not to be embittered, to keep a few friends, but these without capitulation — above all, on the same grim condition, to keep friends with himself, — here is a task for all that a man has of fortitude and delicacy.

— *Robert Louis Stevenson*.

do the thing as well as it can be done, if possible better than it was ever done before. We all admit the need of these capacities and motives. If we try to acquire them and induce others to acquire them, we are displaying the highest and most far-sighted patriotism. — *Mandell Creighton*.

### The Morning Watch

A MAN must plan for the bit of quiet time daily, preferably in the early morning, alone with Jesus; with the door shut, the Book open, the spirit quiet, the mind alert, the knee bent, the will bent too. If it be resolutely planned for, it can be gotten in every life. If not planned for with a bit of red iron in the will, it will surely slip out. And the man will surely slip down. — *S. D. Gordon*.

### Interesting Personal Incidents

#### Ready for the Personal Word

MY parents were devoted Christians, always faithful in family worship, but somehow, like so many other believing parents, very delicate about saying anything personally to the children about their souls' salvation. I used sometimes to wonder at this. One day when I was about sixteen years old, a man who was a member of the Methodist Church, but considered by his own brethren to be rather fanatical, and at one time insane,

spoke to me in a kind but earnest tone about the one thing needful, inquiring whether I had taken the important step to accept Christ as my Saviour, and believe unto everlasting life. I had to reply in the negative, but his words touched a very tender place in my heart, and seemed to quicken in me a desire for the important change. In a few weeks from that time conviction for sin took so firm hold on me that I was converted, and began to keep the Sabbath as well as to live the new life in other respects. I knew the truths for this time before, but had not yielded myself to God. The few words from one who did not know the present truth, however, seemed to help me to make a start.

About twenty years ago I was called to attend the funeral of one of our brethren who had died quite suddenly from accident. Several motherless children who were about grown, but who were still unconverted, were mourning over their great loss. I spoke a few words personally to one of the daughters about the necessity of giving herself to the Lord and beginning the Christian life. A few years afterward, I met her at a camp-meeting. She stated that she was now following the Saviour, and that she dated her start from what I said the day of the burial — not what was said in public, but in private.

How many opportunities of this kind are lost that might be used with good results!

F. D. STARR.

### Winning a Friend for Truth

WHILE attending school at Fernando College, I enjoyed praying in secret for the other students, and speaking to them at young people's meetings, at morning and evening worship in the college home, etc., but I knew but little about doing personal work.

One vacation shortly after school had closed, temptations and trials seemed to be more than usually "fiery" for those that remained to look after the work of keeping up the grounds until school should begin again, and we felt that the battle was going hard against us. Finally one of the students gave up entirely. Some one told me that he said he was going to leave. I knew he had been having some fierce struggles like some of the rest of us, but nevertheless this sudden turn was a surprise to me, and I was impressed to go to his room and see him at once. I found him with his books mostly packed, and a determined expression in his face.

I asked him what it all meant, and he told me he was going out into the world again. He said further that since accepting the truth and coming to school he had had trials that he had never thought of before, and that he was now going back into the world where he would not again be bothered with them.

This was indeed a grief to me, for he was a special friend of mine; but never having had much experience in personal work, I was at a loss to know what to do. Finally I suggested that we pray over the matter before he went. No, he was going out into the world, where he wouldn't be "bothered" (vain delusion!). Then I asked if I might kneel down and pray for him. "No, it wouldn't do any good," he said; but not heeding his reply, for love of him I knelt down and began praying for him, and for the one he thought had so offended him. The Spirit of the Lord came very near during the prayer, and soon he yielded and began to weep. What a good little meeting we had together! He gave his heart to God anew, and since then has been working to win other souls for the kingdom of Christ. He is in the evangelistic canvassing work, preparing to be a minister of the gospel. May God grant him many souls for his hire is my prayer.

This blessed result of personal work will bring joy and courage to both our lives until our work on earth is done.

E. C. SILSBEE.