

With Full Purpose of Heart

FROM age to age the heroes of faith have been marked by their fidelity to God; and they have been brought conspicuously before the world that their light might shine to those in darkness. Daniel and his three companions are illustrious examples of Christian heroism and devotion to principle. A brief account of the life of these four Hebrews is left on record for the encouragement of those who are brought into temptation and trial. From their experience in the court of Babylon, we may learn what God will do for those who serve him with full purpose of heart.

In the reign of Jehoiakim, Nebuchadnezzar besieged Jerusalem, and carried away "all the princes, and all the mighty men of valor, even ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land."

After his return from the conquest of the Israelites, Nebuchadnezzar "spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes; children in whom was no blemish, but well favored, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans."

Among those chosen from the captives of Judah were Daniel, Hananiah, Mishael, and Azariah, "unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego." The Babylonian officer had an object in thus changing the names of the Hebrew youth. Anciently the name of a child stood for his character, and the names given to these children were characteristic of what it was expected they would become. They were young in years, and this change in their names it was believed would make an impression on their minds. In a little while, it was hoped, their former religion would be forgotten, and they would become in character and purpose like the Chaldean youth about them.

That they might be fully prepared for their life at court, according to Oriental custom, these youth were to be taught the learning of the Chaldeans, and for three years they were to be subjected to a thorough course of physical and

intellectual discipline. They were not only to be admitted to the royal palace, but it was also provided that they should eat of the meat and drink of the wine that came from the king's table. They were appointed "a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king." In all this the king thought that he was showing them great honor, and was securing for them the best physical and mental development.

"But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank."

In purposing that he would not eat the food that the king had provided, Daniel did not desire to be singular; but he was determined to be true to God. As a true Hebrew, he could not eat the meat nor drink the wine. In the food provided for the king's table, were swine's flesh and other foods which were proclaimed unclean by the law given to Moses. Again, a portion of the food, and also of the wine, was set apart as an offering to the false gods of Babylon. According to the religious ideas of the day, this act consecrated the whole to the heathen gods. Daniel and his three brethren thought that if they should not actually partake of the king's bounty, a mere pretense of eating the food and drinking the wine, where such idolatry was practised, would be a denial of their faith. To do this would be to implicate themselves with heathenism, and to dishonor the law of God.

What They Might Have Thought

Daniel and his companions might have taken the position that because their food and drink was of the king's appointment, it was their duty to partake of it. But they did not do this. As they were brought to the test, they placed themselves fully on the side of truth and righteousness. By earnest prayer and study of the Scriptures, they were prepared to act intelligently in the matter. Flesh meat had not composed their diet in the past, and they determined that it should not come into their diet in the future. From the fate of the sons of Aaron, they knew that the use of wine would confuse their senses, that the indulgence of appetite would becloud their powers of discernment; and as wine had been prohibited to all who should engage in the service of God, they resolved that they would not partake of it. They would not defile themselves with the portion of the king's meat, nor with the wine which he drank.

The faithful youth knew not what would be the result of their decision; but though they realized that it might cost them their lives, they resolved to keep the path of strict temperance in

the courts of the licentious city of Babylon.

Daniel and his companions are illustrations of what the young men of to-day can be. Earnest, whole-souled, these youth would be true to principle at any cost. During the early years of his captivity, Daniel was passing through an ordeal that was to familiarize him with courtly grandeur, with hypocrisy, and with paganism. A strange school indeed to fit him for a life of sobriety, industry, and faithfulness! And yet he lived uncorrupted by this atmosphere of evil.

What to Do with Temptation

To those who will do as these youth did,—close the door to temptation, deny appetite, and place themselves in right relation to God,—the Lord will manifest himself. It is the privilege of the youth to-day to have principles so firm that the most powerful temptations will not draw them from their allegiance. The company they keep, the principles they adopt, the habits they form, will settle the question of their usefulness in this life, and of their future eternal interests, with a certainty that is infallible.

There is also a lesson for us to learn in the demand the king of Babylon made for perfection in the youth who should stand in his courts. They must be without blemish, well favored, skilful in wisdom, cunning in knowledge, and understanding science. If an idolatrous king should demand such excellence in those who were to stand before him, should not those who have a knowledge of the true God reach perfection of character and capability in his service? Those who expect one day to stand before the throne of the God of gods and Lord of kings, should live each day in such a way that the approval of God can rest upon them. They should seek daily to remove the blemishes in character that lead to sin, and bring into their lives the perfection of character that all must reveal who have a part in the kingdom of heaven.

Character will always be tested. If Christ dwells in us, day by day and year by year, we shall grow into a noble heroism. This is our allotted task, but it can not be accomplished without help from Jesus, without resolute decision, unwavering purpose, continual watchfulness, and unceasing prayer. Each has a personal battle to fight; each must win his way through struggles and discouragements. Those who decline the struggle, lose the strength and joy of victory. No one, not even God, can make our characters noble or our lives useful unless we make the effort necessary on our part. We must put features of beauty into our lives. We must seek to expel the unlovely traits, while God works in us to will and to do of his good pleasure.

ELLEN G. WHITE.

Bees, and Moral Bits for Young People

"My, what hives and humming bees you have!" I said to my friend as I watched the busy creatures flitting around their sweetened castles. He was a tall, spare German with noble mien, rich voice, and excellent flow of language. A reader of human nature would soon learn that he was a positive character, somewhat stern, but remarkably kind. He loved bees and young folks. I judged so, for he had many thousands of the former, and was the father of thirteen of the latter. He knew his bees and his children. He would walk in and out among the hives with no little familiarity. He would also point with pride to the family group that hung upon the wall, as he told what this and the other one did.

My interest was awakened. To study boys and girls was one thing, to study bees another. However, by asking questions, reading books, and watching the bees I tried my pen, with the following result.

MORAL: Keep your eyes and ears open to everything worth seeing and hearing. Nature is full of lessons. Every person we meet can teach us something. Put one thought on paper, and it will not be long before it will be succeeded by another.

The Bee

The bee is a sleek, smart, and wonderful little creature, belonging to a family of more than two hundred species. It has a marvelous body, with two large eyes which may be likened to the object-glasses of some telescopes. By this wonderful vision and a certain instinct the bee returns in a direct line to the hive, no matter how far it has wandered. On the top of the head it has three other small eyes which are supposed to be a defensive vision upward from the cups of flowers. Its senses of smell and touch are exceedingly acute. To enable the bee to reach the liquid food at the bottom of the flower tube, it has a long organ which we call "the tongue," though in reality it is the *labium*, or lower lip. It is more or less hairy, and the honey adheres to it as it is rolled and moved about. It is then conveyed up through the mouth into the honey-bag, sometimes called the first stomach, where it undergoes some change, after which it is given forth again by the mouth for food, or to be stored in the cells. Besides this, the mouth of the bee is adapted for cutting and tearing leaves, or petals of flowers which may intercept the bee in its explorations for honey, or in the making of new combs, or in tearing in pieces the old ones. The strength of the bee is great enough to draw twenty times its own weight, and its flight is reckoned to be four miles an hour. It has four wings, which are so constructed that it can fly forward, backward, upward, downward, or even arrest its course in a moment. It has a three-fold voice, caused by the vibrating wings, the vibrating rings of the abdomen, and the vocal sounds, which some scientists have endeavored to interpret.

The sting of the bee is a most remarkable organ. Only female bees, or the working bees, have stings. It consists of two long darts with a

protecting sheath. In connection with it is a bag of venom and powerful muscles to expel the poisonous fluid. The sheath first makes the incision in the flesh, and the fluid passes in by a groove, as the darts deepen the wound. These darts are furnished with a number of barbs which render them difficult to withdraw quickly, and when the bee loses its sting, it also loses its life. The sting is a necessary blessing. Without it, there would be no honey. God gave it as a protection. A hive of harmless bees would be the prey and the spoil of beasts, birds, and insects. All who love sweetness would come and devour as fast as the bees would gather.

There are several kinds of bees. The queen is the most important, and the long-tongued Italian queen especially. The queen is the mother bee. She spends her time laying eggs in the various cells already prepared by the workers. As she moves about the hive or enters the cells, she is attended by a retinue of ten or fifteen workers who feed and wait upon her. Hatching time produces a big family. Then comes the swarming, and new colonies are formed.

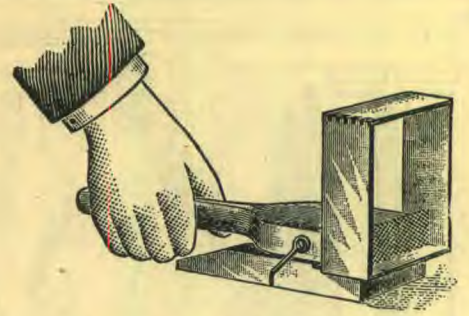
The working bee is the honey-bee. It is about half an inch in length. The abdomen consists of six joints, or rings, and under the scaly coverings of the four middle ones are situated the wax pockets, or organs for the secretion of wax. The basal point of the tarsi is dilated to form a pollen-basket, and the legs are well provided with hairs for collecting the pollen and brushing it into this receptacle. Nature has communicated to this creature the rare and valuable secret of enriching itself without impoverishing others. According to Sir John Lubbock one bee secures only a teaspoonful of honey during a season. But it is these thousands of teaspoonfuls that enable the industrious little workers to fill the hive.

The drone bee is the male. He is a fat, lazy, fellow. He spends his time in gluttony and idleness. He has no sting, nor any ambition. As soon as swarming is over, he is driven from the hive and killed. Had he a sting, he might retort; but having none, he has to submit to feminine rule. Indeed, the death of the drones is necessary to the welfare of the hive. Idle boarders are not wanted nor encouraged during the fall and winter seasons.

MORAL: Don't be a drone. Idleness is called by Spencer "the canker-worm." Solomon said the "idle soul shall suffer hunger." Prov. 19:15. Better be like the working bee. The winter's provision in old age must be gathered in the summer-time of youth and prime. Despise not small gatherings. Remember the little's make the much. "Mony a mickle mak's a muckle." Your sting is your temper. Control it. If necessary to use it on a dastard who has bullied a weaker one, or injured an unoffending one, or perpetrated a fraud upon you, remember Paul's words: "Be ye angry, and sin not." Eph. 4:26. There is a righteous indignation such as Jesus had when he looked around upon the scribes and Pharisees "with anger, being grieved for the hardness of their hearts." Mark 3:5.

The Bee's Home

The home of the bee is as interesting a study as the bee itself. My apiarist friend first took me to his



Instrument for setting the foundation comb

workshop where he had many frame bee houses. Not all are of the same design. The kind he uses is called the telescope hive, which is divided into two sections. The lower part is the bees' living-room, the brood chamber, and the winter residence. The upper section is the bees' workshop and storehouse. Each department is kept perfectly clean, which speaks well of the habits of these creatures, and the exquisite purity of the honeycomb.

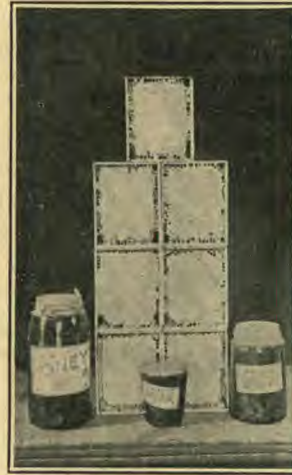
During the cold seasons the upper section is pressed down over the lower one, which makes it much warmer. Should there be any cracks or crevices in the hive, the bees remedy the defect by filling such with propolis—a resinous matter of a sticky nature. By this procedure dampness and draft are excluded. During winter bees are almost dormant, and eat comparatively little.

In the upper section there are placed rows of little frame boxes in which the bees make the comb and deposit the honey. A starter is given them with a foundation comb, which is a peculiar manufactured wax, pressed into a mold and inserted into a slit in the bottom of the frame. This frame is then turned over with the comb on the top, and the bees begin their labor, working downward until the comb in each frame is packed with honey. When the cells are finished and nearly filled with honey, "they

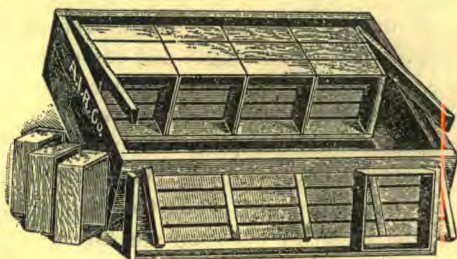
are allowed to remain open a few days, that the extra water may evaporate, and the honey be properly cured. They are then sealed, or capped over, with wax, and then the work is done. The wonderful regularity of the honeycomb is a beautiful tribute to the skill of the tiny worker, while its slight irregularities show it to be the work of intelligence rather than of an unreasoning machine."

A hive of bees of ordinary size is said to shelter from three thousand to five thousand bees, one half of which work outside, and the other half inside. They exhibit a very harmonious and patriotic spirit. Sturn says that bees never unite to do violence against the interest of other bees. No bee is found living in luxury while another is destitute of the necessaries of life.

MORAL: Young folks should be content with the home their parents have provided. If it has defects, try to remedy them without murmuring.



The Queen Bee



"He loved bees and young folks"

Do your best to keep the home clean and in order. Have a place for everything, and everything in its place. Make it the storehouse of sweet things. Live in harmony, and let love be the ruling factor.

The Bee's Food

The food of the bee is honey and pollen. Honey is a particularly sweet, thick fluid, made from the nectar, or "honey," of flowers. According to a statistician, sixty-two thousand clover blossoms

have to be deprived of their nectar to make one pound of honey. To do this, these flowers must be visited by three million five hundred thousand bees. It is hard to estimate the miles of travel, as suitable fields of operation may be some distance away.

Professor DeBunge, a German scientist, says that among the hydrates of carbon which serve as food, honey holds an exceptional place. Of all the sugary matters, honey is the only one containing iron, and, strangely enough, almost exactly in the same proportion as is found in white bread.

Science in analyzing a flower tells of its petals, stamens, ovules, calyx, anthers, and pollen; but all that the bee knows and cares is to get its sweet liquid, and store it up for future use.

Pollen is the fruitful dust or powder of the anthers of flowers. The bee plunders the flower of this, and carries it away in tiny baskets, which Shakespeare in error called "waxen thighs." If we should catch the bee as it comes from the field of labor, we should, by the use of the magnifying-glass, find, as William Hamilton Gibson has said, the "little brush of hairs on each of its hind legs packed solid with the sticky mass of yellow powder. If we dislodge even the smallest fragment of it, and moisten it in a drop of water upon the glass of our pocket microscope, what an assortment of curious things! Why, the grocer's or fruiterer's display upon the sidewalk is not to be compared with it. There seems to be no limit to the variety of rare and curious fruits which this busy bee manages to find in its visits to the flowers. Here are tiny melons, eggs, pears, prickly oranges, decorated marbles, queer tea-boxes, bomb-shells, bricks, and odd sorts of packages of all kinds. Next week the bee may give his little ones a change, and again the week following, or perhaps offer them a special bill of fare from day to day. But at any time we are sure to find a variety of choice foreign fruits in its basket."

Speaking of the baby bees reminds me that they are hatched in about three days. The little wormlike creatures have no feet, and they are coiled up like a ring. They can eat, however, and the working bees see to it that they are supplied with food. In about five days they are large enough to nearly fill the cell. Then they refuse food, upon which the attendant bees seal up the cell with wax. Then they pass through various stages until in about twenty days they break

their covering and issue from the cells. For two weeks or more the young bee is kept at home and taught to do housework, secreting wax, building comb, removing dead bees, attending and feeding the queen, and ventilating the hive. "When first hatched," says F. G. Herman, "the bee appears to have no desire to collect honey; she must first serve her apprenticeship in the hive before the desire awakens to go forth to the honey fields. When older, she either joins the field force and collects the honey, or is detailed to do sentinel duty at the entrance of the hive, for bees have a habit of placing a guard at the entrance of the hive to prevent any intrusion from other colonies."

MORAL: Eat only the sweet and healthful things of life. Fill the mind from literary flower beds and not from trashy books. Indulge the mouth with luscious fruits rather than tobacco leaves. Do your part in the home-life, relieving father and mother of many small duties, and when you are old enough, go into the world of labor and business to get the best and sweetest out of it."

The Bee's Industry

No creature is more industrious than the bee, which gave rise to the adage, "As busy as a bee."

When the weather is fine, it allows no sunny gleam to slip away unimproved; and if nature had provided it with an umbrella, it would gladly work in the rain. It builds wonderful storehouses, with six-sided cells, thus teaching engineers that no

other form of construction combines so much cheapness of material, space, and strength.

On a July day when the mercury rises to ninety degrees, a number of bees are employed in the passages and at the door of the hive to act the part of a fanning machine. This is done by the continual moving of the wings as in flying. By this method a current of air is sent into and through the hive, keeping it cool and well ventilated, thus preventing the wax from melting and the honey from running. Other bees in the meantime are gathering food and honey.

MORAL: Find out the best and safest way of doing things, and do them. Such is always the cheapest. Industry, as Barrow said, "sweeteneth our enjoyments, and seasoneth our attainments with a delightful relish."

Eulogizing the Bee

In all ages the bee has been eulogized by great men. The Bible tells how Samson found bees making honey in the lion he slew. Homer, Aristotle, and Virgil speak of their manners and arts,



Pollen grains from various flowers

while the latter describes their symptoms as they begin to languish at the close of their seven years' existence.

"They change their hue, with haggard eyes they stare,
Lean is their look, and shagged is their hair,
And crowds of dead that never must return
To their loved hives, in decent pomp are borne."

As with bees, so with young folks. The Bible depicts in glowing language the virtues of Joseph, Moses, Samuel, Josiah, and Timothy. It says four things of the best Boy ever known: He grew in stature. He grew in wisdom. He grew in favor with man. He grew in favor with God. That boy was Jesus.

The Bible does not overlook the maid who wished to take care of Moses for the princess of Egypt; nor the girl who led Naaman to place his faith in Elisha and Elisha's God, nor the sisters of Bethany whom Jesus loved.

A number of years ago a great man said in one of our public schools: "I once knew a colored boy whose father and mother died when he was six years of age. He slept on a dirty floor in a hovel, and in cold weather would crawl into a meal bag foremost, and leave his feet in the ashes to keep them warm. Often he would roast and eat an ear of corn to satisfy his hunger. That boy's clothing consisted of a tow-linen shirt. Schools were unknown to him, and he learned to spell from an old Webster spelling-book, and to read and write from posters on cellars and doors, by the assistance of other boys and men. He learned to preach, soon became known. He became presidential elector, United States marshal, United States recorder, United States diplomat. He wore broadcloth, and did not have to divide crumbs with the dogs under the table. His name was Frederick Douglass. That boy and man was the speaker himself." On Feb. 20, 1895, he suddenly died. At his funeral the casket was decked with flowers. One beautiful tribute sent from Baltimore by a Mr. B. F. Auld spoke more forcefully than all others, not because of its beauty, but because he who sent it was the son of this slave boy's master. At the grave people wept, and statesmen, educators, and freedmen responded from broken hearts:—

"Weep not for him,
Who, departing, leaves millions in tears;
Not for him—
Who has died full of honor and years;
Not for him—
Who ascended Fame's ladder so high;
From the round at the top
He has stepped to the sky."

WILLIAM P. PEARCE.

What Gives Life and Light

"I HAVE been diligent with my work since the last lesson," said an art student to her instructor, "but I can not make the vase of white flowers look like anything but death on a pale horse. There is no life to them at all, though I studied the real ones, and copied them as well as I could."

"And I can't make this figure stand out," said another. "It looks flat, without the solidity that there is in the model."

The teacher took brush and crayon in turn to give an object-lesson upon the vital need in each case. Under her touch the flowers seemed actually fragrant, and the carved panel in black and white looked as if one might put a hand entirely around it, as it started from the surface. "I don't see what makes the difference," said an onlooker, unskilled in art. "I put just a little more sunshine in the flowers by adding a touch of yellow in the center," was the reply, "but in both cases the shadows did it all. I deepened these, and the dead came to life. The shadows do it always."

The hearer listened to a lesson underneath the words. Whoever heard of a life "standing out" in perpetual sunshine? The shadows do it. The divine Artist knows.—*Young People.*



Study for Young People's Society Program

OPENING EXERCISES:—
 Music.
 Scripture Reading.
 Prayer.
 BIBLE READING: "Diet."
 BOOK STUDY: "Ministry of Healing," pages 311-317.

Bible Reading

Who chose Adam's diet for him? What was it? Gen. 1:29.
 When God called Israel to be "above other nations," what did he say of their diet? Deut. 14:2, 3.
 What did God promise them if they would obey? Ex. 15:26. See also Num. 11:31-34.
 What flesh foods were finally permitted? Gen. 7:2. See also Deut. 14:8.
 What Christian duty is mentioned in 1 Cor. 6:19?
 What must all reap who fail to control the appetite? 1 Cor. 9:27; 3:16, 17.

Then what should each young man and woman do? 2 Cor. 7:1; 1 John 3:3.

Book Study

FLESH AS FOOD:—
 Why was flesh food given to Noah? Why to the children of Israel when they were in the wilderness? Page 311, paragraph 1.
 What directions were given regarding the use of flesh foods? Paragraph 3; page 312.
 How did the change of diet affect Israel?

REASONS FOR DISCARDING FLESH FOODS:—
 Give four reasons for discarding flesh food because of its influence on health. Pages 313, and 314.
 From a humane and moral view-point, what objections are found? Page 315, paragraphs 2 and 3.

CHANGING THE DIET:—
 Note carefully the statements which show that flesh diet is not essential for maintaining health and vigor. Page 316, paragraph 2.
 What advice is given to those who reform? Paragraph 4.

Answer the questions in the last paragraph.
 How does the question of health reform especially concern those who are preparing for translation?

"Its place is among those subjects which set forth the preparatory work to meet the events brought to view by the message; among them it is prominent."—*"Healthful Living," page 37.*

"A religious life can be more successfully attained and maintained if meat is discarded; for

this diet stimulates into intense activity the lustful propensities, and enfeebles the moral and spiritual nature."—*"Healthful Living," page 102.*
 MATILDA ERICKSON.

Missionary Volunteer Reading Course—No. 5

"EARLY WRITINGS," pages 131-153.
 1. In reading the introduction, give special thought to the following topics: "Prophecy in History," "Spirit of Prophecy in the Remnant Church," and "The Test of True Prophecy."
 2. Observe the origin and growth of the rebellion in heaven. What shows that Satan was not truly repentant when he pleaded to be re-instated? See also "Patriarchs and Prophets," pages 35-43.
 3. How were Adam and Eve warned against the tempter? What difference do you see between the sin of Eve and that of Adam? What was done to Adam and Eve because of their disobedience? Why? See also "Patriarchs and Prophets," chapter 3.
 4. How did the fall of man affect the heavenly host? Describe the interview between the Father and the Son regarding the plan of salvation. Find six or more texts showing the fulfilment of those experiences of Christ on earth which he foretold to the angels. Why could not the life of an angel redeem man? "Patriarchs and Prophets," page 64, paragraphs 2 and 3. What has been the effect of sin upon the features of Satan? See also "Patriarchs and Prophets," chapter 4.
 M. E. KERN.

Summary of Missionary Volunteer Work for Quarter Ending June 30, 1907

Name of Conference	No. Societies	Members	Isolated members	Miss. letters written	Miss. letters rec'd	Missionary visits	Bible readings	Subscriptions taken	Papers sold	Papers given away	Books sold	Books loaned	Pages tracts sold	Pages tracts given away	Hours Christian Help work	Persons fed Clothing given	Home Missionary Work	Foreign Mission	
Alabama	3	72	...	16	13	138	61	21	...	84	2	2	...	95	26	90	\$ 1.09	...	
Alberta	1	25	8	20	2	...	...	22	17	646	550	...	...	1800	4	1	20.85	\$ 4.00
*Australasian Union	46	940	88	297	112	772	114	30	6568	12117	95	79	15913	17194	144	129	...	...
British Columbia	2	31	...	31	16	31	346	3	...	1241	8	5	1181	...	...	...	8.00	2.50
British Union	5	71	...	25	9	40	16	...	869	...	37	24	...	264	126	3	2.30	1.72	
† California	4	80	...	151	36	230	151	223	887	6932	19	35	3140	13187	420	44	1.65	40.19	
Chesapeake	4	137	4	46	26	108	36	22	3086	762	3	5	7630	618	...	12	12.90	5.00	
Colorado	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Cumberland	4	101	6	67	67	413	129	29	2045	8869	189	11	47	177	149	44	10.47	2.00	
District of Columbia	1	32	11.71	...
Eastern Michigan	9	171	...	26	8	133	17	4	554	524	3	15	14	256	79	4	8.23	20.99	
Eastern New York	3	47	13	46	17	33	...	44	67	411	1	8	...	455	15	11	6.90	4.13	
Eastern Pennsylvania	5	64	1	25	5	51	25	2	657	986	205	15	51	773	60	1	2.40	27.34	
Florida	4	22	21	21	19	55	107	12	213	174	59	8	60	550	7	4	6.00	1.40	
Georgia	2	26	4	11	6	65	5	1	92	377	82	5	...	29	46	13	...	...
Guiana (South Amer.)	1	30	...	35	10	227	143	5	95	33	...	12	...	9	100	151	...	...
Hawaii	1	7	...	...	...	26	...	...	548	...	...	...	...	...	...	...	...	...
Indiana	8	113	32	17	7	33	12	5	717	152	2	...	...	1776	...	...	78.54	64.97
Iowa	11	120	24	89	46	156	28	13	416	1516	11	38	148	11533	457	31	36.71	41.19	
Jamaica, W. I.	5	160	...	10	7	47	46	...	518	61	10	...	398	...	22	...	...	...
Kansas	14	280	...	120	36	211	72	97	43	1261	41	30	...	28398	38	...	...	...
Louisiana	4	65	3	154	90	62	76	...	1432	366	103	2	526	6375	117	4	13.34	27.87	
Maine	5	78	5	30	11	13	3	...	38	220	11	3	...	1077	4	24	2.00	.92	
Manitoba	1	12	...	1	1	6	...	13	6	1228	...	1	...	...	...	3	...	...
† Minnesota	1	...	...	92	...	213	9	...	145	812	9	23	498	6578	180	...	...	...
Mississippi	7	72	6	58	29	53	18	4	450	85	7	...	976	111	76	4	2.75	...	
Missouri	7	101	...	37	20	28	13	3	300	1065	20	...	...	6000	15	...	5.90	47.16
Nebraska	14	150	...	276	226	48	10	88	...	3436	...	1	1345	3491	21	...	45.65	211.41	
Newfoundland	1	30	...	...	...	...	...	...	134	...	...	...	...	...	...	...	...	...
North Carolina	2	50	...	79	8	29	1	2	...	37	8	3	...	276	206	5	...	...
North Dakota	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Northern Illinois	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
North Michigan	10	196	10	37	20	163	93	6	256	1041	16	9	624	6211	31	38	10.50	11.50	
Ohio	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Oklahoma	7	206	...	41	5	175	40	4	3145	954	35	11	96	4269	48	9	18.58	.85	
Quebec	...	...	...	4	6	15	...	13	3	162	178	14	...	129	27	2	1.25	4.00
Southern California	4	142	...	156	41	98	86	1	25	1687	248	16	...	2538	146	17	.91	3.32	
South Carolina	1	31	...	28	7	38	2	...	240	5	6	2	...	95	62	13	...	...
Southern Illinois	1	21	...	31	17	63	16	5	...	174	6	6	...	1242	36	8	.80	16.10	
Tennessee	4	43	7	88	33	183	261	16	73	578	531	7	...	11484	7	...	6.00	10.65	
Texas	7	210	...	177	9	49	40	3	686	1422	...	9	26	555	17	4	28.05	22.29	
Upper Columbia	6	266	41	65	27	339	39	291	218	11125	18	27	20	4975	32	187	19.35	41.88	
Utah	3	32	3	36	7	14	20	21	...	120	7	4	28	2140	72	9	.75	...	
Vermont	1	10	1	20	1	...	...	...	42	214	...	1	...	114	...	...	...	.50
Virginia	4	48	...	128	87	639	57	65	59943	2959	1011	9	1051	2796	290	5	...	...
West Michigan	8	131	...	70	13	91	8	43	29	1137	38	3	...	1559	4	9	236.26	8.97	
Western New York	6	89	...	64	25	30	20	32	7101	2500	9	15	20	2463	44	12	50.09	4.80	
Western Oregon	4	95	...	16	5	37	2	30	150	4291	...	10	1340	...	...	...	16.05	5.45
West Pennsylvania	6	72	10	16	5	24	6	2	110	301	5	...	...	3497	...	14	10.91	...
Western Washington	4	75	...	50	40	15	20	...	2000	2500	1500	100	...	8000	...	6	.50	...	

Totals 251 4782 287 2807 1155 5168 2174 1175 93370 75113 5083 568 35132 152189 3128 855 \$738.67 \$783.33
 Totals for quarter ending June 30, 1906 .. 177 3562 158 1337 555 14933 1629 515 60105 26454 2460 863 15862 177872 3021 1501 \$204.48 \$230.38
 * Report for quarter ending March 31, 1907.
 † Report for two quarters.



A New Alphabet

- A** is Ability, which we all possess;
And, if rightly used, will lead to success:
- B** is the Battle of Life we must fight,
That we may inherit the Kingdom of Light:
- C** is for Christian, and Charity, too,
They go hand in hand, if our Conscience
rings true:
- D** is good Deeds, to be done by us all;
And, likewise, for Duty — respond to its call:
- E** is for Every one doing his best,
Preparing each day for the great final test:
- F** is the Future — we hope it's bright,
And so it will be, for those who do right:
- G** is the Good that each one can do,
By taking the great Golden Rule for his cue:
- H** is our Hope, for Happiness rare;
'Tis also for Health, to be guarded with care:
- I** is the Interest we should take in our work,
Doing it cheerfully, not trying to shirk:
- J** is the Justice, which all shall receive,
On the great Day of Judgment, when none can
deceive:
- K** is the Kindness, that is better than gold;
Of all human virtues, 'tis first in the fold:
- L** is for Love, whom poets call blind;
It's heaven on earth, for Christian mankind:
- M** is the Mercy, that true men should show
Toward one another, in this world of woe:
- N** is our Neighbor who may be in need —
Hasten to help him, and do a good deed:
- O** is the Ordeal, that all must pass through,
To gain the reward promised those who are
true:
- P** stands for Paradise, home of the just,
And haven of all who in God's Word will
trust:
- Q** is the Quest for all that is best,
'Tis ceaseless and endless, in this world of
unrest:
- R** is for Respect, and also for Reason,
And good Resolutions, just now in season:
- S** is the Sabbath, all observe it who can,
'Tis the Fourth Great Commandment given
to man:
- T** is for Temperance, a God-given grace;
'Tis man's guiding star in life's whirlwind
race:
- U** is the Unison, we all should promote,
Making Discord and Anger both strangers
remote:
- V** is for Virtue, its meaning is clear;
'Tis a blessing from God; hold it sacred and
dear:
- W** is the Watch that each one should keep
O'er tongue and o'er mind, to avoid pitfalls
deep:
- X** is the Cross, placed upon us at birth,
And which each must bear until called from
this earth:
- Y** is for Youth, the morning of life;
Be truthful and prudent, avoid sin and strife:
- Z** is the Zeal, that stamps the true man,
Working out his salvation in accord with
God's plan.

— Our Boys and Girls.

The Children's Page

THE little people, after reading the articles on bees found on page two of this number, will not seriously miss the story that their page usually contains.

Ingathering Services

THE Sacramento, California, Sabbath-school was the first to send in a report of the Ingathering services, the service being held Sept. 14, 1907.

The program given in the INSTRUCTOR formed the basis of the interesting and profitable program that was rendered.

The young people who had been at work increasing their money, gave a report of their endeavors and success. One boy earned two dollars selling cucumbers, another earned five dollars selling *Life and Health*. One little girl realized three dollars from her vegetable garden, and another one dollar raising squashes.

These few dollars may be used by the Lord to accomplish untold good in his cause; much depends, however, on the spirit of love that was in the heart of the workers and givers.

Size of the Universe

"By considering the size of the universe," said a mathematician, "man can form an idea of his own littleness. Here is an impressive illustration of the incredible vastness of the universe: Electricity travels at the rate of one hundred and eighty thousand miles a second. If we could board an electric current and journey at its speed, our train would require eight minutes to reach the sun.

"A short enough trip, but to Alpha Centauri, the nearest fixed star, would be a longer trip. Our train would travel four years ere we arrived at Alpha station.

"There are other fixed stars which, going at the 180,000-mile-per-second rate, we would only reach in a 2,000-year journey.

"And still farther on lie those black and horrifying chasms, the interstellar spaces, which contain stars we know not how far distant, for our telescopes are too weak to reveal them to us."—*Los Angeles Times*.

Machine to Typewrite One Thousand Words a Minute

REMARKABLE claims are made by the inventor for a new automatic typewriter which is to be placed on exhibition. If its construction is such as not to require an engineer, electrician, and a crew of machinists in constant attendance, and if it will do one half it promises, it will revolutionize correspondence in large establishments. The inventor says:—

"This machine will actually write letters at the rate of one thousand words a minute. The machine may be operated in two ways. If it is desired to make a number of copies of the same letter with different names and addresses, it will perform this work, producing in each case an original letter in one, two, or three colors, fill in the name and address and add the signature. A business man desiring to dictate may use this automatic typewriter by talking his letters into a device like the phonograph, transfer the record to the machine, turn on the electric current, and go home. The next morning the letters will all be done, and the machine will automatically stop when all the letters are written. It will also ad-

dress envelopes or wrappers, and count them as well. It will write forward or backward, and, if desired, the lines may be justified like type."—*Popular Mechanics*.

The Water in Our Food

WE may be surprised to learn how much water we pay for when we buy our food. Articles which seem to have little or no moisture in them have considerable. Two pounds of beefsteak that you bring home for breakfast have at least two glasses of water in them, if it could all be taken out. A six-pound fish would contain a quart of water. Even a salt cod—the driest kind of fish—has about a pint of water for every two pounds of meat. Nuts contain the least water; walnuts, only one per cent; peanuts, seven per cent. If you buy eggs at thirty cents a dozen, you pay for a pint of water. Your fresh loaf of bread holds two thirds of a glass of water. But when you come to fresh vegetables, you can almost swim in the water you get. Tomatoes are ninety-four per cent water. There is half a glass of water in a big potato; a bunch of celery holds a glassful, and three pears the same amount. —*Selected*.

Secret Place of Prayer

To find a secret place for prayer may not be always easy, yet it can be done if the heart is so inclined. Rev. D. M. McIntyre, son-in-law and successor in the ministry of the late Dr. Andrew A. Bonar, of Scotland, says: "A poor woman in a great city, never able to free herself from the insistent clamor of her little ones, made for herself a sanctuary in the simplest way. 'I throw my apron over my head,' she said, 'and there is my closet.'" —*Selected*.

The Singing Pilgrim

PHILIP PHILLIPS, "the singing pilgrim," like Mozart, displayed rare talents for music, and his singing as a child was a surprise and delight to his friends. Poverty for a time prevented suitable encouragement; but as soon as he was able, he cultivated his voice, took lessons under Lowell Mason and others, and was soon in the midst of a musical career as teacher, choir leader, assistant in revivals, song writer and publisher.

One day in 1865, after reading "Pilgrim's Progress," he sent the following passage to Mrs. E. M. Gates, of New York: "Now, I saw in my dream that these two men went in at the gate, and lo, as they entered, they were transfigured, and they had raiment put on that shone like gold. There was also that met them with harps and crowns, and gave them to them." With this text, Mrs. Gates wrote a hymn of four stanzas, of which this is the first:—

"I will sing you a song of that beautiful land,
The far-away home of the soul,
Where no storms ever beat on the glittering
strand,

While the years of eternity roll."

On receiving the verses, Phillips says, "With my little boy on my knee, Bunyan's book in my hand, I wished that I, too, was entering the Celestial city with Christian and Hopeful. At this moment of inspiration I turned to my organ, and with pencil in hand wrote the tune."

This song became very popular, was much used at revivals, and was a great favorite of Mr. Phillips. It was sung at the funeral of his own dear boy who sat on his knee when he composed the tune, and Sankey sang it by a sort of

sad poetic fitness when the body of Mr. Phillips himself, his dear friend, was lowered into the grave at Fredonia, N. Y., in the summer of 1895. "Home of the Soul" is the title by which the song is commonly known.

It was after listening to the wondrous songs of Phillips that Ira D. Sankey felt an impulse to adopt the career of a singing evangelist. Sankey said the voice of Phillips had that rare quality of earnest pathos and deep feeling that thrills the heart of the hearer. O, if I only could sing like that! he murmured.

It was a winning voice, and Phillips may be called the pioneer of our gospel singers. He was the first to put sacred truth into a melodious form to impress the multitude and send the message to the heart. His pure notes, now like the clarion call, now soft as a mother's lullaby, produced an effect in religious services that had rarely been witnessed in any generation.

For ten years no professional traveler was so active. As his fame spread, his services were sought at home and abroad. He became known as "The Singing Pilgrim." He traversed Europe, Australia, Ceylon, India, Palestine, Egypt, everywhere with his genial presence and glorious voice holding up the story of the cross to the common heart of humanity. Thousands of concerts were given all over the United States.

Once during the war Phillips sang before the Christian Commission in Washington. Seldom were so many historic Americans gathered at a concert—Lincoln, Seward, Stanton, Garfield, Blaine, General Howard, Bishop Simpson. The song, "Your Mission," was so impressive that the following note, signed by Lincoln, was handed to Seward, who was chairman: "Near the close let us have 'Your Mission' repeated by Mr. Phillips. Don't say I called for it."—*W. W. Davis, in Our Young Folks.*



The Fijians and Their Home

ALMOST directly southwest of San Francisco, 3,670 miles away, lie the Fiji Islands, a group of two hundred and fifty islands.

In 1874 the Fijians formally and voluntarily ceded their islands to the English crown, and are now controlled by a well-organized colonial government. And England did not assume the watch-care of these islands in vain. The Fijian commerce is considerable; for the fertility of the islands can hardly be exceeded. "Nearly every product of the tropics, the world around, will thrive in Fiji, with but an attempt at cultivation." The forests are extensive.

Fiji is one of the most prolific drug-producing lands on the globe; it also abounds in spices.

While some of the forty tribes are termed fishing tribes, yet the Fijians are largely an agricultural people. Even boys of twelve years old are expected to cultivate their own plot of ground.

The Fijians excel in canoe building, and are expert sailors.

Missionaries Enter Fiji

The Wesleyan missionaries entered the islands in 1835. But thirty years ago the natives were atrocious man-eaters. During the era of cannibalism, the women and children were not allowed to eat human flesh, but the men numbered their victims by the thousand.

Fiji To-day

To-day the Fijians are counted as Christians. And though every carnal Fijian heart may not have been renewed by the personal influence of the Spirit of God, it is true that cannibalism is now unknown among them, and idolatry has been renounced. They are an intelligent, well-built

people, hospitable almost to a fault, industrious, and very curious. Mrs. Emma Adams speaks of one characteristic as follows: "Deferring until to-morrow what ought to be done to-day is a prime accomplishment of the race. 'I will think about that to-morrow,' is ever on their lips. 'A convenient season' for doing a thing is a period for which they are always on the lookout. This is not because of indolence nor improvidence, but because they have been reared after this easy fashion." The grace of God has doubtless sup- planted in many this trait by that of promptness.

Our Work in Fiji

Recently those in charge of the work in that field held a council. There were thirty-seven delegates present, representing ten organized churches. One hundred and forty persons were in attendance. The Lord greatly blessed in the meeting.

Good Words from Jamaica

I AM enjoying my work, and like Jamaica very much. I have not seen much of the island; have been over to Port Antonio and up to the church at Golden Grove, about twenty-two miles west of Bog Walk. Brother Kneeland had appointed a district meeting, and invited me to come up there and spend Sabbath and Sunday. Friday afternoon I left Bog Walk, accompanied by Mrs. Kneeland. We could go only about seven miles on the train, and from this point on we went in a carriage drawn by two mules. From the place where we took the carriage until we reached the little church, it was up-hill nearly the whole distance. In fact, we went right over Mount Diablo. We could have made the trip in about three hours, but, unfortunately, one of the mules was extremely mulish, and had no disposition to go on or to help his team-mate. The driver got out and used his whip freely, but this did not seem a success. A number of other carriages behind passed us, but the driver of the last one of these was kind enough to render assistance. He left his team to go on, and he came back and took hold of the bit of the mule. We finally got to the top of the mountain, or to where the grade was not so steep.

About sundown we reached Moneague, where a fresh team was put on to the carriage. We had yet about four miles to go. Soon after starting, our driver asked us if we had any objection to his inviting into the carriage a man whom we had met along the road; and upon being told that we had none, he invited the man in, gave him the lines, and he took the whip. We were soon going over these mountain roads at a pace which almost made us hold our breath. Neither the sharp turns nor steep grades seemed to make any difference. We feared we might meet some carriage coming from the opposite direction, and have a collision, but fortunately escaped such a disaster. We were late in reaching our destination, but in time to find Elder Kneeland speaking to a small company of interested listeners.

On Sabbath and Sunday there were meetings nearly all day, much the same as those we have at a camp-meeting. The little church was well filled with people from a number of miles around, and it did me good to see the interest with which they listened to the words spoken. As I sat there and looked into their faces, I realized more than ever before what the third angel's message is doing in the world. There is something about it which makes those who receive it more thoughtful and earnest, and it seems to me there is something in it which causes people to be more refined. It did my heart good to listen to their testimonies of appreciation for what God had done for them in bringing the truth to them.

After the Sunday evening meeting, several told me of the distance they expected to walk that night in order to reach home. Two men, I remember, expected to walk fifteen miles. This

shows something of the love that these people have for the truth.

I am glad to report that the work in this island is very encouraging. All our laborers have only encouraging words to speak of their work and the prospects for the future. In several places there is strong opposition; but, as is usually the case, it seems to do no harm.

The work in Kingston is moving speedily forward. Members are being added to the church almost daily. There were fifty-five baptized into this church during the months of March, April, and May. Thus the message is going forward in Jamaica. I believe that in another year the work here will be self-supporting.

My wife and I are in good health, and find the climate agreeable; in fact, much more so than that of Washington, D. C. We have not regretted for a moment that we came to this field, and we have no desire ever to return to America to live. I believe the foreign field is the place for many of our young people. It is true that one has the same temptations and the same difficulties to overcome in a foreign field; yet as one looks back to the home field, one can see that there are fewer things in the foreign field to attract one's attention away from the things of God. There are many things having no bearing upon the work of God, which take up the time and attention of our young people that should be spent in more profitable ways. I did not realize this so much before coming here.

H. H. COBBAN.

THE INTERMEDIATE LESSON

Joseph Makes Himself Known

(November 9)

LESSON SCRIPTURE: Genesis 44, 45.

MEMORY VERSE: "God did send me before you to preserve life." Gen. 45: 5.

Review

What was Jacob at last compelled to do? What did he tell his sons to carry to the governor of Egypt? What did Joseph do when he saw Benjamin? What did his brothers say to his steward? How did he comfort them? During the meal what happened that surprised them?

Lesson Story

1. Joseph commanded the steward of his house to fill every man's sack with food, and put every man's money in the mouth of his sack. And also to put his own silver cup in the mouth of the sack belonging to Benjamin.

2. "As soon as the morning was light, the men were sent away." "And when they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? Is not this it in which my Lord drinketh, and whereby indeed he divineth? ye have done evil in so doing."

3. When he overtook them, they said unto him, "Wherefore saith my lord these words? God forbid that thy servants should do according to this thing." They were so sure that they did not have the cup that they said, "With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen."

4. Then they opened the sacks, beginning at the oldest, and the cup was found in Benjamin's sack. "Then they rent their clothes, and laded every man his ass, and returned to the city." They came to Joseph's house, and fell before him. Joseph told them that he would keep the man prisoner with whom the cup was found, and the rest of them should go to their father in peace. Joseph did this to test them.

5. Then they told him all about their father, how he grieved for his son who had been killed,

and how he loved Benjamin. They could not go back to him without their youngest brother. Their father had feared to let him come with them lest some evil should happen to him. Judah told Joseph he would stay instead of Benjamin as a bondman.

6. "Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren. And he wept aloud."

7. "And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence. And Joseph said unto his brethren, Come near to me, I pray you. And they came near.

8. "And he said, I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. . . . So now it was not you that sent me hither, but God."

9. Joseph told them that there would still be five years of famine. He sent this message to his father: "Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not." He promised that they should dwell in the land of Goshen near him, and he would provide for them till the famine was past.

10. "He fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. Moreover, he kissed all his brethren, and wept upon them: and after that his brethren talked with him." When Pharaoh heard that Joseph's brethren had come, he too urged them to come down into the land of Egypt until the famine was over, promising them the good of all the land of Egypt.

11. Joseph gave them wagons and provision for the way. "He gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment. And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way. So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way."

12. When they came unto Jacob their father, and told him that Joseph was alive and governor over all the land of Egypt, his heart fainted; he could not believe them. And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived: and Israel said, "It is enough; Joseph my son is yet alive: I will go and see him before I die."

Questions

1. What did Joseph tell his steward to do? What did he tell him to put in the mouth of Benjamin's sack?
2. What time of the day did the men start home? Whom did Joseph send after them? What did he tell his steward to say to them? What was he to say Joseph used the cup for?
3. What did they say when he overtook them? What did they tell him he could do with the one with whom he found the cup? What were they willing to do if he found the cup with them?
4. Whose sack did they search first? Where did they find the cup? How did the brethren feel? What did they do? What did Joseph say to them? Why did Joseph do this?
5. Then what did they tell Joseph? What did Judah offer to do?
6. What did Joseph now do? How did this meeting affect Joseph?
7. What did he say to his brethren? How did his brethren feel when Joseph made himself known? What did Joseph ask them to do?
8. How did he try to make them understand

that he was not angry with them? Who did he say had sent him into Egypt? For what purpose?

9. What did he tell them about the famine? What message did he send to his father? What promise did he make to them if they would come down into Egypt to live?

10. How did he greet Benjamin? In what way did he show his other brethren that he loved them? When Pharaoh heard that Joseph's brethren had come, what did he do? What promise did he make to them?

11. How did Joseph provide for their journey home? What did he give each of them? In what way did he show a preference for Benjamin? What did he send to his father? What charge did he give them as they departed?

12. How did the news about Joseph affect Jacob? What did the sons tell their father? What helped him to believe that Joseph was still alive? What did he say?

THE YOUTH'S LESSON

VI — The Change of the Sabbath

(November 9)

MEMORY VERSE: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John 2:4.

Questions

1. Who is the Author of the ten commandments? Ex. 20:1, 2; Deut. 5:22.
2. How enduring is God's law? Matt. 5:17, 19.
3. How long will the Sabbath remain unchanged? Ex. 31:16, 17; Isa. 66:22, 23; note 1.
4. What day is the Sabbath according to the commandment? Ex. 20:8-11.
5. Describe the power which would think to change God's law. Dan. 7:23-25; note 2.
6. To whom was a vision of this power given? Verse 1.
7. What is said concerning the work of this little horn power? Verse 25; note 3.
8. In what way has this power thought to change the law of God? Note 4.
9. When was the first law enacted for the observance of Sunday? Note 5.
10. How extensive will be the rule of the little horn? Dan. 7:23.
11. How many will follow this power? Rev. 13:8.
12. What is a positive evidence that one is not under the control of this power? Rom. 6:16.
13. By what must every individual be measured? Isa. 8:20.
14. What decision is each one called to make? Joshua 24:15.

Notes

1. Not only will the Sabbath be observed by God's faithful people here until he comes, but all through eternity from Sabbath to Sabbath will they come up before him to worship. The Sabbath set apart in the garden of Eden will still be kept in Eden restored.

2. This horn which plucked up three other horns in order to establish itself, represents Rome in its papal form.

3. The exceedingly wicked character of this power is set forth in the most forcible manner. He shall "speak great words against the Most High," and wear out his saints. Witness the blasphemous titles, such as "vicegerent of the Son of God," "Another God upon earth," and the assumption of papal infallibility, etc.

Concerning the persecuting character of this power, note the following:—

"No computation can reach the numbers who have been put to death, in different ways, on account of their maintaining the profession of the gospel, and opposing the corruptions of the Church of Rome. A million of poor Waldenses perished in France; nine hundred thousand ortho-

dox Christians were slain in less than thirty years after the institution of the order of the Jesuits. The Duke of Alva boasted of having put to death in the Netherlands *thirty-six thousand* by the hand of the common executioner during the space of a few years. The Inquisition destroyed, by various tortures, *one hundred fifty thousand* within thirty years. These are a few specimens, and but a few, of those which history has recorded. But the total amount will never be known till the earth shall disclose her blood, and no more cover her slain."—"Scott's Church History."

4. The Douay, or Catholic version of the Bible, reads, "think himself able," etc. It should never be forgotten that this power can not really change the law.

Concerning the attempted change of the Sabbath, note the admissions of this little horn power itself. The following is a reply received by Mr. John R. Ashley, of Rock Hall, Maryland, to a letter written to Cardinal Gibbons:—

"CARDINAL'S RESIDENCE, BALTIMORE, MD.,

Feb. 25, 1892.

"John R. Ashley, Esq.,

"DEAR SIR: In answer to your first question, directed by the cardinal to reply to your letter, I will say:—

"1. Who changed the Sabbath?

"Answer.—The holy Catholic Church.

"2. Are Protestants following the Bible or the holy Catholic Church in keeping Sunday?

"Ans.—The Protestants are following the custom introduced by the holy Catholic Church.

"3. The Protestants do contradict themselves by keeping Sunday, and at the same time profess to be guided by the Bible only. I am,

"Faithfully yours,

"C. E. THOMAS, Chancellor."

The "Doctrinal Catechism," a standard Catholic work, says:—

"Question.—Have you any other way of proving that the church has power to institute festivals of precept?

"Answer.—Had she not such power, she could not have done that in which all modern religionists agree with her,—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority.

"Ques.—When Protestants do profane work upon Saturday, or the seventh day of the week, do they follow the Scripture as their only rule of faith? Do they find this permission clearly laid down in the Sacred Volume?

"Ans.—On the contrary, they have *only the authority of tradition* for this practise. In profaning Saturday, they violate one of God's commandments, which he has never clearly abrogated,—'Remember that thou keep holy the Sabbath day.'"

In another Catholic work, called the "Abridgment of Christian Doctrine," the Catholic Church asserts its power to change the law, in the following manner:—

"Question.—How prove you that the church hath power to command feasts and holy days?

"Answer.—By the *very act of changing the Sabbath into Sunday*, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church."

5. The first recorded law for Sunday observance was enacted by the emperor Constantine, A. D. 321. The law reads as follows: "Let all the judges and town people, and the occupation of all trades rest on the venerable day of the sun; but let those who are situated in the country freely and at full liberty attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest the critical moment being let slip, men should lose the commodities granted by heaven."



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Summary of Missionary Volunteer Work

THE members of the Missionary Volunteer Societies throughout the country will find some interesting facts by noting carefully the summary for the quarter ending June 30, 1907. The totals are given for the corresponding quarters of the years 1906 and 1907, which permits of some interesting comparisons. One can also by a study of the summary note the progress of the work in the various States.

A Time to Keep Silent

THE brief references in the Bible to Doeg the Edomite show him to be a man wholly lacking in noble and humane attributes, for he was ever ready to espouse the most unworthy cause.

When David was fleeing from the wrath of a jealousy-maddened king, he once sought aid, when hungry, from the priest of Nob, and Ahimelech, the priest, on being urged by David, gave him the showbread which was being removed from the table in the temple that fresh bread might be placed thereon. He also gave David, who was unarmed, the sword of Goliath, which as a shepherd lad David himself captured when he slew the Philistine giant.

It was unlawful for any but the priests of God to partake of the showbread, and both the priest and David understood this; but somehow under the circumstances they neither regarded it as an evil, and it seems that even the Saviour recognized David's need and counted it not as a sin against them. But not so with the haughty King Saul.

Surmised Conspiracy

In all his attempts to discover the whereabouts of David, Saul had been baffled. He had heard it rumored that some of his own servants had seen David, but none would tell, for all loved the young man. But one day the king determined to discover at once, if possible, the fugitive's retreat; so calling the chiefs of his army together, he addressed them in "stern, uncompromising accents." "Hear me now, ye Benjamites! Why have ye all conspired against me for this son of Jesse? Think ye that when he comes into power, he will reward you with fields and vineyards? . . . Thou knowest that my son hath made a league with this son of Jesse, yet there be none of you all who hath shown me this thing! . . . And yet ye know that Jonathan hath stirred up my servant, the son of Jesse, against me, to lie in wait for me, yes, this very day! And there is none of you that is sorry for me!"

Jonathan and David had made no such conspiracy, so of course none could show it to the king. But there was one who was ready to respond to Saul's unreasonable request, who was ready to add fuel to the fire of jealousy and rage

already burning in the heart of the king against an innocent man. It was Doeg, the Edomite. He was at the temple the morning David obtained the showbread from the priest, so by telling this incident, together with one or two things he surmised, he succeeded in doing much harm. Had he only kept silent at this supreme moment, the sequel would have been very different, but Doeg's tongue was not the one to know silence at such a time.

The Edomite had hardly ceased his story when the king gave command that messengers go and summon all the house of Ahimelech to him.

The priests obeyed the summons, eighty-five of them. Saul demanded of the chief priest, Ahimelech, "Why hast thou conspired against me, thou and the son of Jesse?"

Ahimelech answered calmly but decidedly that he knew nothing of the trouble between the king and David. He only knew that David was the king's own son-in-law, and one of his most faithful servants, and an honorable man. Therefore, he said, "Let not my lord the king impute any evil unto me or unto the house of my father."

But Saul gave little heed to this answer; his selfish, diseased imagination made conspirators of the Lord's servants, so he answered with rage, "Thou shalt surely die, Ahimelech, thou and all thy father's house!" Then he turned to his guards and said, "Soldiers, these be the men whose hand is with the rebel David; it is they who knew when he fled, and did not send to tell me of it, though I have been so diligently searching for him. Turn ye, now, and slay these priests of the Lord!"

But "not one foot was advanced to execute the royal vengeance. Their weapons hung idle in their hands. They had refused to obey. But their silent eloquence, far from touching the king's heart with the touch of peace, stirred it to greater rage. He turned to Doeg, the Edomite, and thundered forth, 'Turn thou, and fall upon the priests.' And the base, man-serving Doeg unsheathed his sword in ready response, and commanded his servants to follow. They obeyed, and eighty-five priests of the Lord lay dead before them. But the frenzied, jealous king found not complete satisfaction even in this gruesome scene. The innocent city of Nob, the home of the priests, must be razed to the ground, and the men, women, and children basely slaughtered. Doeg willingly led his men on to this awful work.

The Occasion of It All

And all this came because Doeg did not remain silent when he might easily have done so; because he wished revenge for the humiliation he had received at the hands of David's wife only a short time before, when she helped David to escape from Doeg and his men, and deceived them. And it came because of the willingness of Saul to accept for fact what he himself in his anger surmised, but had no reason whatever to know to be a fact.

It sometimes needs only a word from an unconsecrated heart to set in motion a series of events that work untold harm to innocent persons. Let us fear to repeat what may bring harm to another; let us be slow to attribute wrong motives to another; let us, even if we know we are unjustly treated, leave it with the Lord "to avenge us of our adversary."

The Immortal Three

BUT not alone upon life's track
 Comes Memory: whose looks shall see
 Beside her, ranging seas and land,
 Wherever bends her endless course,
 Pale-featured Sorrow, and the gray,
 Unsleeping lion of Remorse.

Swift-limbed they move with even pace,
 Together, these immortal three;
 These three, that never quit the chase
 Wherever souls of mortals be.

—Robert Burns Wilson.

Interesting Personal Incidents

Saved by a Passing Word

It was at the railroad station, and the crowds were pressing to and fro in their various pursuits.

"Hello, friend; how are you?" "Why, how do you do?" "O, I'm well as common; and how are you getting on? How goes the battle toward the kingdom?" The other's eyes filled with tears; and as their hands clasped, he replied, "You are the first man who has said anything to me about eternity in years, and I am just starving for some word about what there is outside of this world." A long talk followed, and the way was opened to study the truth of God, and the man finally accepted the message of preparation to meet the Saviour. How often we are afraid to speak one word for the Master, and so not only miss the blessing for ourselves, but also fail in giving the helping hand to those about us.

W. A. WESTWORTH.

Won by an Earnest Prayer

MANY instances in personal work, with resultant personal experiences that comfort and cheer the heart, occur almost daily to the servants of the Lord in their ministry among men. Indeed, these occur so often that not a few pass in the hurry and bustle of the time without special note or comment. Perhaps the words of Jesus to the blessed in that great day, found in Matt. 25:31-40, describe the true life and service of the children of the kingdom. What they do for the Master is so completely absorbed in the love of doing it that he becomes "all in all" to them, with really no thought of self or the thing done. Yet we note the fact that, on the way, the word of one's testimony tends to encourage and strengthen other laborers perhaps just then somewhat worn and weary in the journey.

I recall an experience that began some twelve years ago in a famous city of the South. We had a tent pitched there for a time, and secured living-rooms near in a building with a family of young people, orphans. The youngest of these was a girl about eight years of age. At times all would attend the services in the tent, and sometimes would show much interest and deep concern as we presented the truth to them and prayed with them in the home. But we mourned because no apparent, permanent, or hopeful impression was made on any of the four. The brother put more vigor, if possible, into his service for a great railroad company, and the two older daughters, young ladies, grew more and more giddy in the gaiety of the social whirl, and the youngest daughter we thought too young to take much note of such precious, spiritual things.

However, we called them all together for a season of prayer the morning we were to leave them and the city. The Lord came in in power, and all were deeply moved by the Spirit, and Mrs. Babcock was led to pray, in substance, that if the older ones refused the light at that time, in his marvelous way God would lead the little girl to give her life to him, and by her ultimately reach the hearts of the rest and of her prosperous uncle, who knew the truth, but could not leave a very successful business to live it. We came north, and a number of years after were in Chicago at a general meeting. About the second morning a young lady came to us, held out her hand, saying, "You don't remember me, but I do you." Then she told us she was in Chicago, preparing herself for God's service in answer to that morning prayer in that southern city years before, and that as soon as she was ready, Uncle Joe (who meanwhile had stepped out into the light) would aid her with means to open up work in that same city, and in the grace of God she was after the rest.

M. S. BABCOCK.