

VOL. LV

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OUR CONTRIBUTORS

A New Tunnel

THE Detroit River is to have a great tunnel connecting the city of Detroit, Michigan, with Windsor, Canada. The tunnel is for railroad traffic only, and will be double tracked, but each track is to be in a tube by itself. There will be ten sections, each section being two hundred feet long. These sections are floated down the St. Clair River from the shipyard to their destination, where they are to be sunk on a bed of cement at the bottom of the river; in fact, the two hollow tubes are to be incased in from three to eight feet of solid cement. The total distance of excavation is nearly two and one-half miles. The tunnel will have a capacity of one million cars annually, and will cost about ten million dollars.

Work began on the tunnel in September, 1906, and it is expected to be finished about the first of June, 1909.

Preparation for an Earthquake

"WHAT, in your opinion, is the best thing to do in case of an earthquake?" A United States consul located in one of the West Indies asked this question of one of our workers after his return from the Kingston disaster. Perhaps the answer given was not very satisfactory. Not only do earthquakes refuse to conduct themselves in harmony with any rules for human safety, but they have a way of coming so suddenly, and of doing what they have to do so swiftly, that it is usually impossible to formulate and adopt any plan of action before the greatest damage is done, and a city, perhaps, lies in ruins, leaving those

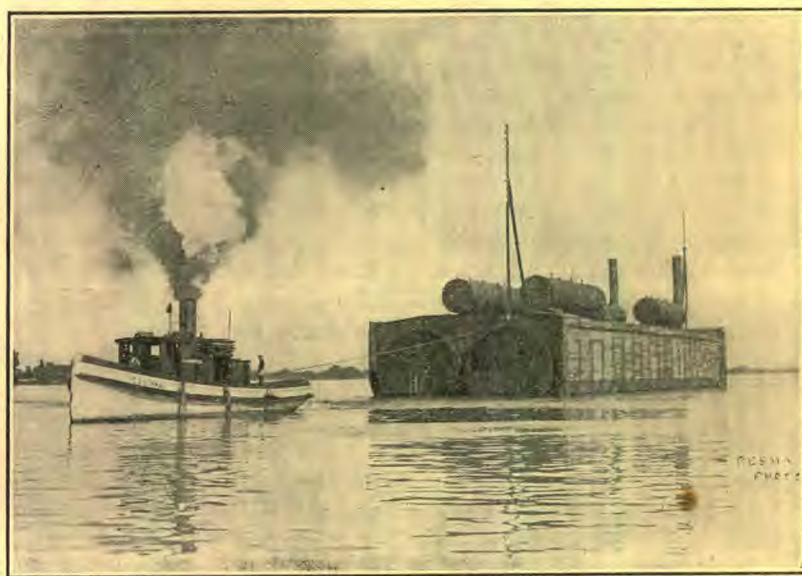
who have been so fortunate as to escape death or serious injury to extricate themselves, as best they can, from the wreck and ruin. Indeed, there is but one thing that can be done in the way of preparation for such disasters, and that is to live in daily, constant connection with our Heavenly Father, and then, in life or death, we have the blessed assurance of his protecting watch-care. Only in daily surrender to the will of God can be found safety amid the perils of the last days.

But there is another answer to the foregoing question that is quite opposed to the idea of personal safety that evidently prompted it. Every true Christian will acknowledge that to look after the interests and safety of others is the "best thing to do" in case of any calamity or crisis. A large portion of human literature has been written for the purpose of exalting, encouraging, and perpetuating the memory of just such deeds of unselfish heroism. And how much pleasure we have taken in reading some of these stories! How often they have prompted us to wish that we might have the opportunity thus to aid some fellow creature! And how we have regretted, too, that such opportunities seem, for some unaccountable reason, to shun us!

But, my dear young reader, be persuaded that these wishes and regrets spring from a misconception of the origin and nature of all true heroism. No one can or will, from mere impulse, do a supremely unselfish act at the moment when the old earth has begun to reel to and fro like a drunkard, and the works of man are being leveled to the dust. No doubt all understand the import of the expression, "taken off his guard." It means that because of the suddenness of some word or event, the individual, not having time for pretension or premeditation, is constrained by word, action, or even by expression of the countenance, to reveal exactly what is in his heart.

Now it is this effect that a crisis or a great calamity usually has on people, and this is why we hear of such a wide difference in the way

people act at such times; some manifesting a spirit of almost insane selfishness, and others, without hesitation, nobly devoting themselves to the relief of their fellows. The one has in his past life so wedded himself to self-interest that in the moment of trial it is impossible for him to act otherwise than what he is, a creature in

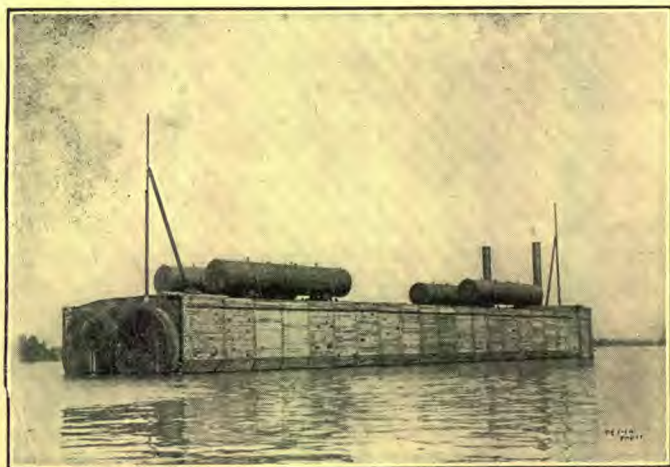


Photographer, L. Pesha, Marine City, Mich.

SECTION BEING FLOATED DOWN THE ST. CLAIR RIVER

whom the nobler sentiments of manhood have been crushed and dwarfed, until scarcely a spark of the divine image remains.

The other also acts, not from impulse, but from principle—principle that has become more or less the settled habit of life. It is, therefore, only reasonable and just to conclude that he who would act the noble, unselfish part in time of danger must, from right motives, begin by forming the habits of unselfishness in his daily life. These habits that, as young people, we are now forming will have a telling effect upon our actions in future times of trial and trouble. This is illustrated by a humble incident that occurred in connection with the Kingston earthquake. One of our old colored sisters has for many years been a faithful servant to a certain well-to-do family of that city. "Faithfulness in the performance of all daily duties for Christ's sake" seems to be her constant motto, as all who know her will testify. The earthquake found her in the street with a basket of provisions on her head, which she had just procured for her mistress. To save herself from being thrown to the ground by the violence of the shock, she sat down in the middle of the street until the worst was over. All about her was wreck, confusion, and death; but for this old saint there was but one duty, in regard to which the horror of the occasion could not confuse her unlettered mind, and that duty was safely to



FIRST SECTION OF THE DETROIT TUNNEL

deliver her basket of provisions at the home of her employers. So with repeated praises to God on her lips for preserving "this ole woman from deat an' destruction," she continued on her way over wreckage and through débris until she had accomplished her errand, when she turned her attention to helping the homeless and the distressed as best she could.

This may seem like a small matter; but how few there are who could do as well under similar circumstances! It is this habit of conscientious and unselfish fidelity in the little things of life that makes real heroes and heroines. How many of our young people realize the importance of forming right habits in the daily home and school life? The majority of us will pass through more trying times than any that have yet visited this old earth, and let us be sure that it is the habits and character that we are now developing, that will, at that time, have a large part in deciding whether we are at heart selfish or unselfish, true or disloyal, brave or cowardly.

W. JAY TANNER.

Cape Haytien, Hayti.

It Paid

How many times when least we are expecting it, a firm stand taken for the right will yield results entirely foreign to the fondest hopes, and prove to us that the Father above has a care for his own. The following true incident will well illustrate the point at issue:—

A young man, who had planned to enter the work of the Lord, and to this end had entered one of our schools, but, on account of a series of unfortunate conditions at home, had been obliged to return from college, chanced to meet an old teacher, a man who was an avowed infidel, and the following conversation ensued:—

"Hello, Will; home for the spring vacation? Pretty early, isn't it?"

"How are you, Professor? No, I'm not home for any holiday, as I don't expect to return to college at the present time."

"Why, what's the matter? This isn't the time to stop work."

"The story is too long to tell now, but maybe you can help me to get something to do. I would like to talk with you, if you can so arrange it soon."

"Well," said the teacher, "come up to my home this afternoon, can't you?"

"All right, sir, I will," and in a few hours the young man was there, telling the story of his circumstances, and asking if his former teacher could not suggest something that he might do to enable him to secure, in short time, money to return to the course chosen as preparatory to his life-work. After a moment's pause, the answer was given:—

"Yes, I have just the thing for you; I have an interest in a bank down-town and will get you a good place there; and as I can give you a recommendation, it will, I think, save you several years of tedious routine, as you will be spared the necessity of first proving your honesty. I can get you right in as receiving teller." After a brief pause he added, "This will be much better than what you have in mind, and you will soon be where you can make good money."

"But, sir," was the rejoinder, "you know I keep the Sabbath, which is Saturday, the seventh day, and could I have that at the bank?"

"O, bosh! that foolishness must be stopped. Why, man, what are you thinking of? This is a chance of a lifetime. Don't be silly now, and let such rubbish spoil the whole future."

"But I can't give that up. I believe it to be right, and I can't give it up."

"See here, young man, that stuff is all right for weak minds, but let me ask you, How much do you expect to earn to go back to school by such nonsense?"

"Well, I should have one hundred twenty-five dollars at once, but if I can not get it keeping the Sabbath, why, I will not get it at all. I shall do what I know to be right; that's all."

"See here, my lad, I was once studying for the ministry myself, and have been through the whole business, and I know it is nothing but folly and hypocrisy; and if you are going to lose such a chance as I offer, why, you are simply a fool; that's all."

"Well, sir, this is the truth, and I shall stick to it."

The young man stood ready to leave the room when the teacher said, "What are you going to do to-morrow?"

"I do not just know; hustle about for something, I suppose."

"Can't you come down-town right after school time?"

"I think so; what for?"

"Well, I have decided to let you have the money to go to school with."

"But I have nothing to give you as security," was the surprised answer.

"Well, never mind that. If you ever get so that you can pay it, all right; if not, all right anyway. I'm not using it now, and I want you to have it; and if this amount is not enough, my bank account is open to your call; get what you need. I can trust you."

Some months afterward, when the young man went to pay the loan, and with it carried interest, compounded at bank rate (though the professor did not wish to accept any interest, it was pressed upon him as only right), he said, "Say, Will, if they had had that kind of religion when I was going to school, I might have been preaching to-day," and the tears that rolled down his cheeks told how deeply he felt the meaning of the words spoken.

Yes, it pays to stand fast for the truth of God.

W. A. WESTWORTH.

A Text I Shall Not Forget

I BELIEVE that every Christian has sometime had an experience which has brought home to him some particular text of Scripture, which forever after has been as an anchor to his soul.

About ten years ago, in Cardiff, Wales, I felt that I was dying of pneumonia. For a time all seemed black and hopeless. As did King David when in trouble, I said, "All thy waves and thy billows are gone over me." I seemed completely overwhelmed, and in despair, not only of the present life, but even of the life to come. In a moment of consciousness there flashed, just for an instant, the words of a scripture text which hung upon the wall, "Cast thy burden upon the Lord, and he shall sustain thee." The last four words only, "He shall sustain thee," were all the uncertain eyesight, and the mind trembling and wavering, perceived and retained, but these words came as a dazzling light from heaven into the midnight of horror and despair. "He shall sustain thee." Light shone where despair had darkened; peace, hope, and rest came with these words. Truly they were "spirit and life." There was in them healing and resurrection power. If it was God's will that this present life should be laid down, there was resignation and peace unutterable, with the full consciousness, "It is well with my soul;" but gradually there came the assurance of restoration to life and health.

Shortly after this the brethren and sisters, unknown to me, met to pray that if it were God's will, my life should be spared. Still weary and suffering physical pain, suddenly there came into every vein and nerve a healing tide such as can not be described or explained. It can be understood only by those who have experienced the healing power of the Lord. It was not until many days after this that I knew that special prayer had been offered at that time for my res-

toration to health, but when the days and hours were compared, it was found to be exactly the time when the wonderful change came.

Ever since then that blessed text has been as an anchor that never fails in severest storms, in most fearful trouble. "Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved." Ps. 55:52.

J. S. WASHBURN.



THE Pennsylvania railroad has 223,743 cars.

CORKS steeped in petroleum are unaffected by acids.

THE city of Cleveland is considering the advisability of equipping its schools with book holders, which enable the pupils to sit erect while studying.

JAPAN has recently had made the heaviest chain ever produced. The common links weigh two hundred pounds apiece, and the end link three hundred pounds.

THE tides of the two oceans at the termini of the Panama Canal vary greatly; on the Atlantic side the rise does not exceed two feet, while on the Pacific it is sometimes twenty feet.

IN the "Louisiana" and "Virginia" battle-ships, wireless telephone systems have been installed. The admiral of a fleet will thus be enabled to talk with the officers of his battle-ships five miles apart.

It is rumored that King Edward and Queen Alexandra are thinking seriously of attending the centenary celebration in Canada. If this plan materializes, they will doubtless visit the United States.

THE chocolate industry in Europe spends \$4,000,000 annually in tin-foil, and usually all this amount is thrown away by those who purchase the candy. Now the European manufacturers have given out word to the people to save the tin-foil, and their agents will purchase it from them.

SEVEN hundred forty-nine students supported themselves last year while attending Columbia University. A recent report of the committee which finds employment for the students says that those who are working their way at present have earned \$200,000.

"THE mills of the United States practically supply the entire demand for pins. In 1900, the census year, 68,889,260 gross of common pins were manufactured in this country, and in 1905 over 75,000,000 inhabitants used 60,000,000 gross, or an average of 115 pins for every man, woman, and child."

BOLIVIA is a country without a debt, despite the financial difficulties she encounters. The main causes that hinder the country's full financial development are the difficulty and cost of transportation, the lack of capital, and the scarcity of population. One example is sufficient to show that the first cause cited is a real one. Coal, which at the seacoast is worth from four to six dollars a ton, in the interior of Bolivia brings from forty to eighty dollars.

THE manager of *Bar and Buffet*, one of the liquor organs published in Cincinnati, is conducting an aggressive campaign with a view to making his organ "a power for good in the liquor trade." He mentions one thing especially which he thinks is conducive to respectability in the liquor business, and that is opposition "against selling liquor on Sunday if it is against the law." It will take more than this to give even a show of "respectability to the liquor business."



THE HOME CIRCLE

Never Go Empty Handed

THAT is what mother used to say to me many times when I was a child. If I was going upstairs, I must look about me and see if there wasn't something down-stairs that belonged upstairs that I could carry up and put into its place, and so on from one part of the house to another.

She always said it would be a great help in one's housekeeping and save unnecessary steps, if people would just remember that little rule, and, although I fail in many ways to practise all the good things she taught me, I very often find myself saying to the children as they help about the house, "Never go empty handed."—*Georgia A. Chapman.*

Thin Places

"THERE! my darning is done for this week; every hole is mended!"

"And the thin places?"

"Thin places! Why, auntie, I never look for thin places! There are always holes enough to keep me busy."

"When I was a little girl," said auntie, "I had a dear old grandmother who taught me to mend and darn, and with the teaching she slipped in many a lesson. 'Look out for thin places,' she used to say. 'It'll save thee a deal of time and trouble. A few runs back and forth with the needle will save a half hour's darning next week.' 'There are a few thin places in thy character,' she said one day, 'that thee'd better attend to—little failings that will soon break into sins.' I did not quite understand her; so sweetening her talk with a bit of chocolate she carried for the bairns, she said, 'I see thy mother picking up thy coat and hat; putting away thy rubbers again and again. I hear thee sometimes speak pretty sharply when some one interrupts thee at thy story-telling. I heard thee offer to dust the parlor several days ago, but thee forgot it, and to-day thy mother put down her sewing to do it.'"

"I felt so ashamed that I never forgot about the thin places after that, though I am afraid that I did not always attend to them at once."

"Why, Aunt Mary! If you hadn't said grandma, I'd think you meant me. There are my rubbers under the stove, and I promised mama to dust the sitting-room this very day. But I don't quite understand what holes she meant."

"If you can't find your things and are in a hurry, what might happen, Grace?"

Grace colored, and her eyes fell. "I did get real angry about my grammar. I was sure I had put it in my desk."

"And you found it on the divan. Then if you promise and do not perform, does it not lower your notion of truthfulness, and so give Satan more power over you?"

"Why, auntie, dear, I went right up and tidied my room."

"I don't understand, Grace."

"I thought you knew," said the girl, in a shame-faced whisper. "I told mama I had tidied my room (for I promised I would) when I had forgotten it, and was ashamed to own up. I see how thin places become holes, and I shall look out!"

"With God's help," said auntie, softly; and Grace, giving her a hug, ran to put away her rubbers and dust the sitting-room.

How about *your* thin places?—*Word and Work.*

The Home Girl

IT is only when we view our lives by the true standard that we can place a right estimate upon them. It does not so much matter whether you are the daughter of wealth and luxury, enjoying all that this world has to give in the way of enjoyment and culture, or whether you have the privilege of helping your parents bear the burdens poverty has imposed upon them; nor does it matter whether you are an honest toiler for your daily bread, or whether you are laboring for the welfare of all humanity in some lonely mission station. It does not so much matter, I say, which of these positions you may fill in life, but it does matter whether you fill it bravely and nobly and creditably. If you have borne your burdens cheerfully and pleasantly, and lightened those of others whenever the opportunity fell in your way; if you have been patient and dignified and gracious; if you have been songful, rejoicing, inspiring,—these are the things that really matter, and they are all that matter.

At the same time it may be that there are circumstances which call for the exercise of these peculiar virtues more surely and more distinctly than could any others. If this be true, then it seems that the best and easiest spot for their cultivation would be in the home garden.

There have been so many girls driven out by circumstances to be breadwinners that it is not often we find grown daughters in the home now, unless their parents are exceptionally well to do. Even then we find a spirit of restlessness, of mistaken ambition at work, in many cases persuading our daughters that the world needs them more than does their father or mother. So they rush out into the world, to try their wings, to be pushed and crowded and jostled and bruised: oftentimes hardened, and always saddened and disillusioned.

Dear heart, there is no living woman who has buffeted the world for any considerable length of time, even though she has done so with success and been a favorite of fortune, who has not her moments of envy reserved for the stay-at-home sister. Visions will rise, on rainy days and winter evenings, at Christmas time and long lonely Sabbaths, of a contented fireside with mother in her easy-chair and father with his Bible, of an opportunity, now gone by, to be their comfort and the stay of their declining years—an opportunity some have missed, and missing have escaped one of fortune's richest blessings; yet one that all have dreamed of with homesick longings, or viewed with covetousness. To be mother's right hand, to be father's comfort and joy, a comrade and chum to your brothers, a guide and counselor to younger sisters, a source of strength and encouragement to older ones,—could there be any larger or more noble life than this, do you think?

I have often, so often, been sorry for old people, grandfathers and grandmothers who have outlived their days of work, but not of worry perhaps, who wonder sadly if they are in the way, and do not always receive the assurance that they are not. Old people can not see very well to read or amuse themselves, and whose time hangs heavy on their hands—could not a bright and cheerful little maiden find many ways to make them happier?

And now, dear, that you are so fortunate as to be placed just here, a word or two concerning how you are to be at your loveliest and best at home. The first precept it seems to me for home folks to get by heart, is that intimacy is no excuse

for rudeness; that courtesy answers the same purpose in the home that it does in the outside world, and is as much more important with relatives than with strangers as our relations with them are closer and more important.

When you stop to consider how seldom you are betrayed into "having words" with friends, business acquaintances, etc., it will also recur to your mind that perhaps one reason is because you have always treated them with uniform politeness. Will the same rule hold good at home? Under what circumstances do you think would you be tempted to say to a mere acquaintance, "That's an unbecoming dress you wear;" "You paid too much for those books you are so pleased with;" "What a pity your complexion is so poor," or other remarks of a like nature? How often would you take the liberty of entering an acquaintance's room without that brief formality of knocking? How often borrow an umbrella without leave, or make use of any personal belongings? I am afraid we are not always so careful with those who have the greatest claim on our politeness.

Some sisters think it no very dishonorable thing to even peruse a letter that lies upon the bureau in the joint bedroom. Some oftentimes help themselves without permission to another's wearing apparel, gloves, handkerchiefs, hose, etc. Others, thoughtlessly of course, ask pointed questions, the answer of which is really no concern of theirs, while still others persist in ordering your affairs for you with or without your permission.

The properly brought-up child will never deny permission to a reasonable request, will generally wish to confide the contents of his letter to mother, and personal remarks are allowable only when they are pleasant ones, or call attention to such faults as may be remedied. There is nothing much more cruel than needlessly calling attention to defects that are irremediable. Once I knew a young girl who made a point of avoiding her sister whenever possible. "Kate is so cruel," she said. "No one else in all this world can make me feel so uncomfortable."

When they met after a separation of some weeks or months, as the case might be, some such monologue as this would ensue: "O Dora, how glad I am to see you! [Embrace.] You're not looking well though,—so many lines around your eyes, and your complexion is getting so spotty. I'm afraid your stomach is out of order. No? Well, there's something wrong. How do you like my new hat? Yes, I think it is pretty. Got it at a bargain. You've got a new hat too, haven't you? You ought not to have got black and white; it makes you look pasty. I like the way your waist is made [Dora brightens up], but of course any one can tell it's cheap goods. That would be handsome in silk. Have you been studying much lately? I see you hump all over."

If you have become by this recital as weary and as uncomfortable as Dora did during Kate's sprightly conversation, I have recounted too much already; but let it remain as an instance of sisterly discourtesy, and serve as a warning to any young girl of like uncomfortable tendencies.

How rude and unpleasant such habits as these are, no one knows save those who have suffered from them; yet I am convinced that they are but the outgrowth of a mistaken conception of "frankness."

It is possible both to give and to receive cor-

rection in a kindly spirit, from relatives and friends. The great trouble is that with the former it is generally much too plentiful to be either received or observed. To be treasured, your words of counsel must be just a little scarce. Moreover, they must be uttered not only in the spirit of kindness, but in the form as well, in words well chosen and at a favorable time, which is never, needless to say, in the presence of a third person.

"In her tongue is the law of kindness," said the wise man, speaking of the successful home maker, and I believe that is the key-note of making home life livable. There is only one virtue that is its equal; and that is a bright and cheerful spirit that makes the best of difficulties, ignores hardships, forgets self and selfish complaints, and seeks with power and might to "make sunshine in life's shady places." If this spirit is not already yours, I pray you to cultivate it. It means so much. We can not always speak a word of cheer; we need not fail to look it. A bright face and pleasant manner are sometimes far more powerful than written or spoken word. Just a glance at the face of the pleasant, sunny stranger in the street-car opposite has more than once helped to displace clouds. Will not the influence of consistent good humor be immeasurably greater in the home? A heart at leisure from itself to soothe and sympathize is one that can not fail to be a happy one, at home or elsewhere.

FAITH BURCH.



Conducted by the Missionary Volunteer Department

M. E. KERN — — — — — Chairman
MATILDA ERICKSON — — — — — Secretary

Study for the Missionary Volunteer Society Australasia — No. 4

Program

OPENING EXERCISES:—

Music.
Scripture Reading.
Sentence Prayers.

LESSON STUDY:—

Western Australia:
General Information.
Our Work.
Queensland:
General Items.
Our Work.

Western Australia

GENERAL INFORMATION: Western Australia is that portion of the continent lying west of 129° E. longitude. It contains about one third of the mainland. The coast is fringed with numerous small islands. The scenery presents an alternation of hells and ridges, whose barren shoulders are here and there covered with bushes and scrubby timber. A few mountain ranges relieve the monotony of the scenery, and give to the country large, valuable forests. Mineral fields are found in some places, while other areas are especially adapted to agriculture. The pearl fisheries give employment to many people.

The southern and western portions are well watered; and the Kimberley district in the north is a region of great promise. It contains twenty million acres of well-watered land, admirably adapted for pastoral purposes and for the cultivation of rice and sugar-cane. Excellent timber is found here also, and English vegetables thrive in nearly all seasons of the year. However, the northern portion of Western Australia is subject to terrible droughts, such as the one which visited the country a few years ago. It almost

ruined the squatters, and caused a loss of seven hundred fifty thousand sheep. While the government has done much to change this condition, the future of Western Australia is bound up in her gold-fields.

Although this State was the portion of the continent first seen by Europeans, it is to-day the least populous. In 1850 the British government made it a penal colony. By 1868 nearly ten thousand convicts had been landed here. The convict labor brought financial prosperity to many capitalists, but it also resulted in much evil, and was finally abandoned. The southwestern part of the colony was settled first, and the population to-day chiefly occupies the same territory, while small settlements stud the coast. Natural resources favor this coastal congestion. The internal transit is limited to road and rail, as most of the rivers are navigable, even to small boats, only during the rainy seasons. Albany and Fremantle are cities on the coast. These have fine harbors, and have developed into important seaports.

The constitutional development of Western Australia is similar to that of the other provinces, but somewhat later. Of all the continental colonies, she has remained longest attached to Great Britain. Self-government was granted in 1889. The relation of church and state has recently received much attention. The government has been granting endowments to various religious bodies, but the trend of public opinion favors secular education and the termination of church endowments.

OUR WORK: God has prospered the third angel's message within the borders of Western Australia. To many this truth has become very precious. One brother, when questioned in regard to church privileges at his home, replied, "We used to go forty miles to church, but we have cut a direct road through the brush, so now we have only twenty-five miles to go every Sabbath." This incident shows the progress the truth has made in the life of one individual. Elder Finster's report at the last Australasian Union Conference gives us a glimpse of the Western Australian field, and shows the general progress made. Among other things, he says: "The West Australian Conference, the youngest of the Australasian conferences, was organized in March, 1902. It has an area of 975,920 square miles, being the largest of all the States of the commonwealth. It has a population of over two hundred fifty thousand, besides the aborigines. Our work is very scattered over this vast area, some of our people being nine hundred miles from any other believers. At the present time we have fourteen churches and three companies, with a membership of 353. The present force of workers consists of two ministers, three licentiates, two Bible workers, one *Signs* seller, and six canvassers. Eleven churches have been organized and admitted into the conference during the past three years, and four church buildings have been erected.

"A large number of the people who have accepted the truth have first had their attention called to it by some of our good books or papers. At Kalgoorlie we have a company of nearly twelve who have come into the truth through reading our literature, and through the faithful work of our canvassers. A short time ago I was called to Cunderdin to visit three young men who had decided to keep the Sabbath through reading 'Great Controversy.' Some years ago a sister sold 'His Glorious Appearing' to a lady in Canarvon. She read it, and then lent it to the lighthouse keeper, who became interested, and ordered other literature. After further reading he began to keep the Sabbath; and just before coming to this meeting I visited this place, held a few meetings, and had the privilege of baptizing three members of this family, as well as leaving several others in the town keeping the Sabbath.

"Last year we had twenty-six Sabbath-schools,

with four hundred sixty members, which showed an increase of two hundred forty-nine in three years. In the past two years, nine Sabbath-school and missionary conventions have been held in different parts of the State. These have been very helpful in making our schools more proficient in their work. There also seems to be a growing interest in the young people's work. Many of our young people are doing good work in selling the *Signs*, distributing tracts, visiting hospitals, and in Christian Help work. They have seven Societies, and including the scattered ones, their membership is about eighty.

"The calls for labor are constantly increasing. We need a good, aggressive canvassing agent, and also a good teacher. We have the offer of the free use of one of the finest properties in the State, twenty-five miles from Perth, having several acres of bearing fruit-trees, and well-adapted for summer gardening. It has a large house already built. This property is offered free to us if we will start an advanced industrial church-school. It seems that the Lord has gone before us in this matter, and impressed this brother that his farm should be devoted to the Lord. The harvest truly is great, but the laborers are few. May God raise up faithful, consecrated men who will help in finishing the work."

Queensland

GENERAL ITEMS: In 1859 the Mareton Bay district of New South Wales was proclaimed a separate colony, under the name of Queensland. Brisbane, the chief seaport, located in the southern extremity, was chosen as capital. Some years later, because of the absence of regular communication between the capital and the northern districts, the province was divided. It offers to its inhabitants various climatic conditions. The south and central parts are semitropical, while the northern lies wholly within the tropics. A mountain chain divides Queensland into northern and southern halves, and sends the water from its interior to opposite shores.

While one third of the population is still concentrated in the southeast corner, the diverse interests have developed distinct centers of colonization throughout the State. The mountainous regions afford large grazing grounds. Here and there rich mineral deposits are found. In other districts, agriculture gives good returns. Maize, sugar, and semitropical fruits are produced, but sheep raising is the chief industry. Most of the imports which foreign trade brings, come from Great Britain and the United States.

The political career of Queensland is shorter than that of either South or West Australia. It became a State in 1901. Many problems confront the young government. The Socialists are gaining political power, and the embers of the labor question are flickering. The growers of tropical fruits have had recourse to the services of the South Sea islanders (the Kanakas). This practice, however, has been a source of much crime and injustice to the Oceanic peoples. Kidnaping expeditions have at times spread havoc and ruin in many Melanesian and Polynesian archipelagoes. There is another phase to the labor question. Of the three principal industries,—mining, sheep raising, and producing sugar,—mining alone affords constant employment. For some years the attention of the government has been directed toward establishing the credit of the country, and developing her industries. Her educational facilities are also improving. Education is free and secular in her state schools. The Church of England and the Roman Catholic Church are the predominating religious sects.

OUR WORK: The Queensland Conference was organized in 1899 with a church-membership of 211. Within her boundaries, scattered over 669,000 square miles, are more than 525,000 souls, to whom the gospel must be given. Some years ago a severe drought swept over the land. Peo-

Concluded on page six

Childrens

Page.

Making Her Choice

THE following article was written by Josephine E. Toal for the *Young People's Weekly*:—

When Ethel Wright's eyes opened wide to the fact that Florence's blond head was missing from the pillow beside her, she sprang out of bed and dressed with nimble fingers.

"O, I wouldn't for anything be late the first morning!" she told herself, fastening her hair bow on the last stair. She entered the dining-room just as Mrs. Henderson's round, cheerful face appeared in the kitchen door opposite, followed by Florence, and Ethel found herself fitting to both of them the adjectives "plump, fair, and sunny."

"Am I late?" was her breathless query.

"Just in time for prayers." As Mrs. Henderson spoke, the "men folks" strode in and briskly selected seats.

While Mr. Henderson read from Joshua the story of the capture of Jericho, Ethel was impressed by the absorbed attention of the little circle. The quiet thoughtfulness of Florence and her mother—that perhaps was to be expected; but there was Leon, the boyish figure by the window, a lad just past his teens and three years the senior of his sister Florence—his tall, slight figure bent forward in an attitude of eager listening, and his dark eyes lighted with feeling. The two "hired men" also appeared to regard the story with deep interest, while Mr. Henderson's expressive sun-browned face and reverent tone witnessed to his own sympathy with the narrative.

A few words of prayer followed, and then Florence brought in the coffee and muffins, potatoes and eggs. The guest ate with relish, enjoying the cheerful warmth of the first fall fire that crisp October morning, and the sunshine pouring in through the large east window.

"Did I tell you, mama," Florence suddenly set down her lifted cup, "that Mrs. Weston goes to Glendale for a two weeks' visit?" adding slowly, "She left word that I was to lead Junior League in her place next Sunday. How in the world I am to—why, I can't say two words in public! And I know no more how to handle children than—I do dynamite!"

They all laughed at her desperate finish, and Mr. Henderson significantly remarked: "I suppose the Israelites couldn't see how in the world they were to batter down the walls of Jericho with no instruments of destruction. They certainly knew nothing about the kind of warfare Joshua proposed, but they obeyed God and trusted him for power."

Florence flashed a smile at her father, and replied, quietly, "I see, papa. The lesson fits me."

"How are you getting on with the potato digging?" Mrs. Henderson inquired, passing her husband the muffins.

"First-rate; we'll finish to-day if we have no bad luck. I am sorry for our new neighbor, though. He is making a grand mistake by neglecting his potatoes to husk corn this beautiful weather. Some sharp morning he will wake up to the fact that his potato crop is frozen in the ground. I would gladly advise him, but he would resent it as he did my counsel in regard to his hay, which finally spoiled. He has had absolutely no experience on a farm. Sometimes I can hardly keep still when I see him blundering so."

Mrs. Henderson looked up with a quiet smile.

"It must have been rather hard for the Israelites to maintain silence for six days, but the time finally came when they could speak and be heard."

"I see the point," admitted the husband, good-naturedly. "The time may come when my neighbor will ask advice, and until then I must be patient."

"The thing I like about that story," burst out Leon, wielding with energy the salt-shaker, "is the square way of those people—no questions about Joshua's strange plans. They felt very sure the plans would come out all right because they were God's, and they went straight ahead."

His forceful words made Ethel Wright catch her breath a bit. Why should they bring a fleeting mental vision of her father's care-worn face and silvery hair at forty-five? With an effort she thrust the remembrance from her mind, and banished the shadows she felt sweeping her face.

Conversation finally drifted to material topics, but that afternoon, as the two girls chatted confidentially under the great crimsoned maple which flung its arms above the spring-house, Ethel remarked, "You folks talk Bible as naturally as you do the daily news."

Florence's eyes widened. "Why not?"

"Well, of course—but many don't, you know—at least not as you did this morning."

"That was our Sabbath-school lesson for next Sabbath. We always study them so through the week. Isn't it interesting about the children of Israel?"

Ethel nodded a doubtful acquiescence. "I used to go to Sabbath-school when mama was living," she said after a moment, "but at Aunt Ella's those things were different, though I dare say auntie would have consented had I wanted much to go. Brother Will was quite in love with Sabbath-schools for a time. He used to chum with George Wilson, one of those dreadfully conscientious boys, you know, and they stuck to the Bethany School until they were grown up. I wrote Will last year, suggesting that he was getting too old for such things. He was seventeen then."

Florence looked up from the bunch of blue asters she was arranging. "And has he given up going?"

"I think so. George went away about that time. Will chums now with Harry Bateman. Harry's father is wealthy—owns a yacht and has a beautiful home. Harry isn't just what old Mrs. Delaney would call a 'stiddy boy,' but he gives Will a lot of good times, and incidentally helps him forward socially."

Florence rearranged all her flowers before she said, with some emphasis: "Leon is twenty, and he is not too old for Sabbath-school. Papa and mama are members."

Ethel's dark eyes regarded curiously the serious face above the blue heap, but she said no more; and when Florence finally lifted her head, her guest, in sober reverie, was watching the little stream where it emerged from the spring-house.

"What a bookworm Will used to be," laughed Florence, "when we all went to Hartford district school! Is he that sort now?"

"Really, I couldn't say. You see, Flossie, it's four years since mama died. I went right away to Aunt Ella's in Meadville, and Will to Uncle Matthew's in Fulton Falls, because papa decided to go East for further medical study. When he

came back, he located in Dexter. The high school there was not of the best, and papa preferred to keep us where we were until we graduated, which we did last June. So I have seen little enough of Will. There is an excellent college in Dexter now, and papa is anxious that we—that—"

Ethel broke off to snatch at a golden poplar leaf sailing by. When prompted by Florence to continue, she concluded briefly: "Well, my brother entered college at Dexter this fall, to my father's great comfort."

"And you are to remain with your aunt?"

Ethel nodded assent, and her eyes went back to the stream under the spring-house, while her fingers nervously twisted the brown grass beside her.

"Leon and I start in business college the first of the year."

Suddenly Florence sprang up. "Why, it's nearly sundown! Mama will want my help about supper. What a delightful afternoon we have had! And there are many more in store for us, Ethel, while you are here; and one thing lovely is going to happen!" Florence gave her friend's arm a long squeeze as they ran down the hill to the farmhouse.

One Friday evening the two girls were watching a wonderful sunset, when Ethel leaped to her feet, exclaiming, "Will Wright, as sure as I live!"

Away she sped down the path, leaving the other girl far behind.

"Didn't I tell you something lovely was to happen?" cried Florence as the three entered the house together. "Leon and I planned it this way. We thought our combined persuasive powers might bring Will for over Sabbath while you were here."

"Persuasion, indeed! Wild horses couldn't have kept me after that invitation came," declared Will.

"It was perfectly lovely of you all!" Ethel said, delightedly.

After Sabbath morning breakfast Ethel found opportunity to quietly remark to her brother: "They all go to church and Sabbath-school here. You will be expected to go. The church is small and with no class rooms. Mr. Reid, the pastor, has the young folks, and he does really make it interesting, Will. I rather enjoy it. The lesson for to-day is the one Mr. Henderson read at prayers."

"About Gideon and his three hundred? O, that's a thrilling story! I always used to like that. Those sifted men were the right stuff. Nothing stupid about that," declared Will, with an enthusiasm that surprised his sister.

The first snowflakes of the season were falling that November morning, the day of Ethel Wright's departure from the farmhouse. Again, the family gathered for prayers. The lesson was the story of Ruth's wise choice. Hours later, as Ethel packed her trunk, Mr. Henderson's words were repeating themselves to her conscience: "Ruth knew well the only right course for herself, and had she chosen to disobey her convictions, regret rather than happiness would have been her portion."

Ethel had turned the key in her trunk, and was standing before the glass, nearly ready for her going.

"O, how I have enjoyed it here! My stay has done me good in more ways than one, Flossie."

"Now promise to write me a long letter from Meadville soon," demanded Florence.

"O, I'll write," promised Ethel, indefinitely, "of course I will. There's the team at the door!"

However, a few days later the pearl-and-gold pen in Ethel's slender fingers glided swiftly over a dainty sheet, transcribing the following letter:—

"DEAREST FLOSSIE: Now you are going to get a long letter—from Dexter, not Meadville. You are surprised, of course. But I will explain. I can scarcely write fast enough, I am so eager to tell you all. Your Sabbath-school lessons started it. They showed me my duty; rather they gave me backbone to do it, for I had simply been trying to squelch my conscience. I never told you, Flossie, just how things were with me, because—well, I suppose because I knew my reasoning wouldn't stand the application of your staunch principles. You see, although I have lived with Aunt Ella the past four years, papa always 'kept his claim' on me, as he says, and insisted on paying all my expenses, though Uncle Stephen is wealthy and wanted to do it. All this time papa has been a very busy man, but so lonely for his boy and girl. How much he has looked forward to having us in college here and with him, I suppose we shall never know. Will, as I told you, came home as soon as he graduated, and entered college this fall. But Aunt Ella was anxious that I should remain with her. She wanted to adopt me, and as inducement offered to give me a year of travel abroad, then the course at Vassar, and two years of music in Germany, besides all the other luxuries that uncle's fat purse can afford. Papa said that he would not stand in the way of these greater advantages, but would let me choose for myself. Foolish girl that I was, luxury tempted me. Though the matter had not been formally settled when I left Aunt Ella's to visit you, yet my choice was evident enough both to that household and to papa. Will has since told me how papa seemed to grow older daily from that time.

"I think I settled it, Flossie, on the way from your house to the station. At any rate, when I reached the junction, I changed cars for Dexter, wired auntie not to look for me until I wrote, and surprised papa in his office—such was my hurry to tell him I had come home.

"I can not tell you all papa said, for I was too excited to remember, but I know that later, when a gentleman happened into the office and said, 'Why, Wright, what's up? You look as if you had come into a fortune,' papa said, 'I have, Fred. Let me introduce you to my daughter.'

"Now, something more. Will and I have both joined the Sabbath-school here, and I must tell you that it was those lessons in your home that brought us into the right way.

"Lovingly,
"ETHEL."

Study for the Missionary Volunteer Society

(Concluded from page four)

ple were pressed on every hand to obtain the necessities of life. More recently, a fever epidemic has visited the conference. Our workers there have shared these trying times, yet the truth is prospering. At the union conference held in the fall of 1906, the workers from Queensland brought this message: "We joyfully testify to the goodness of God and his sustaining grace since our last union conference. We especially recognize his care for his people in preserving our health and in restoring so many of our people after passing through the epidemic of dengue fever that visited our State, paralyzing business, and affecting our own work. At least forty thousand persons were prostrated, at one time, in the city of Brisbane, and nearly all our people were afflicted.

"The first effort we made in Queensland, in the way of public work, was in Maryborough,

where we pitched our tent. Opposition here was the fiercest and most denunciatory against our methods and work that I have ever witnessed. Untruthfulness on the part of our enemies in misrepresenting our work and workers is among the worst evils we have to contend with. But the truth always prevails.

"We have five organized churches in the conference, and four small companies in different parts of the State. Our working force consists of two ordained ministers, one licentiate, one Bible worker, with a conference secretary and treasurer, State agent, and a Sabbath-school secretary. We have fifteen students at Avondale from Queensland, and several are taking the nurses' training course at the Wahroonga Sanitarium.

"The question of religious liberty is a live issue in this conference, and all are anxious to seize the opportunity as a means of enlightening the people in regard to the principles of truth that we hold dear. Our people are manifesting a greater zeal, both in home and in foreign missionary work. Especially is this noticeable among the youth and children. Many offerings are coming in from the children to assist in sending the message to the islands."

At a union conference held in 1904, while studying the needs of Queensland the brethren were convinced that a division would mean better work and less expense. The northern part is now under the fostering care of the union conference, and is known as the North Queensland mission field. The work here began with systematic house-to-house work. They found that this territory did not offer virgin soil; prejudice had already been instilled in the minds of the people. The truth, however, has made steady advancement.

"Lift the voice and sound the trumpet,
Watcher on the mountain height;
Roll the clarion notes around thee,
Shout as flees the passing night.
Lift the voice in words of warning;
Wake the slumbering hosts below;
Cry aloud, 'Behold the dawning,
Rouse and gird to meet the foe!'"

MATILDA ERICKSON.

Missionary Volunteer Reading Course— No. 6

"EARLY WRITINGS," pages 153-181 (new edition).

1. Describe the first advent, bringing out incidents which show the attitude of the Jews and the interest of different classes, and also of heaven itself, in this event. Write a brief biography of the forerunner of the Messiah. Of whom was John a type? Compare Mal. 4: 4, 5; John 1: 21; Matt. 11: 14; Luke 1: 17. Find Bible references on the preceding topics.

2. Having failed in his first great attempt to overcome Christ, what plans did Satan and his angels lay to counteract Christ's ministry? What bearing had Christ's temptations on the plan of redemption? See also "Desire of Ages," chapter 12, paragraphs 3-10. What practical lesson is there for us in the way in which Christ met the temptations? Relate incidents in the ministry of Christ which prove that he revealed the attributes of God, such as mercy, love, justice, power, and wisdom.

3. What was the purpose of the transfiguration? See also "Desire of Ages," chapter 46, paragraph 4.

4. What caused the fall of Judas? "Sin, however small it may be esteemed, can be indulged only at the peril of infinite loss."—"Steps to Christ," page 39. See also "Desire of Ages," chapter 76. Contrast the attitude of the disciples with that of the angels toward Christ's suffering in Gethsemane.

5. Outline the chapter on the trial of Christ, showing the part taken by each of these personages: Peter, the multitude, the heavenly angels,

Herod, and Pilate. What was Satan's purpose in this trial? How did Christ defeat it?

6. Write a page on the crucifixion of Christ. Read also the last two paragraphs of chapter on "Paul Visits Jerusalem." Find the Bible references, giving the seven words Christ spoke upon the cross. How did the death of Christ affect Satan? Why? What events occurred in connection with the crucifixion of Christ?

(NOTE.—"Desire of Ages" has splendid reading on the topics discussed in this lesson, and all who have access to the book should make good use of it.)

The old edition of "Early Writings" is in three parts, each paged separately. It will be easy for those who have the old to find the references, however, as the question or questions under each numeral are now on single chapters, and we follow the regular order. This lesson begins with the chapter on the first advent, in "Spiritual Gifts," Vol. I, page 24, old edition.

Come up Higher

THE key-note of our recent Sabbath-school and Young People's Convention at Mount Vernon, Ohio, was, "Arise, and finish the work." Our young people have been called into action for this purpose. "With such a preparation as they can gain, thousands upon thousands of the youth, and those older in years, should be giving themselves to this work."—"Education," page 270.

As a body of young people we realize that we are not prepared to do this work. The lukewarmness of the Laodicean church has settled down upon us, and many of us have failed to make that definite preparation and growth in grace that we need to give the truth to our young friends and neighbors.

Several years ago a well-known opponent of our work said that there were only a few thousand Seventh-day Adventists, but every man, woman, and child was a preacher. How we wish that it were true. It ought to be; and by the grace of God it shall be.

We believe there are two absolute essentials in this preparation for service: (1) a knowledge of the cardinal points of our faith, and (2) an acquaintance with our denominational history.

In resolution seven, passed by the convention, the call is made to all our Missionary Volunteers to reach this standard of attainment. Examinations are to be given twice each year, during the first week of March and September. Let us begin at once to prepare for our first examination, to be held in March, 1908. Let us make our first report of Membership of Attainment a large one. Let us show to the world that we have understanding of our times, and are determined to give the message in this generation.

While the Missionary Volunteer Department will not be able to prepare special lessons this year for those who desire to study to reach this standard, we are especially favored in three ways: our Sabbath-school lessons for the six months beginning the first of October, are entitled "A Synopsis of Present Truth." There is soon to be a special Bible Reading Series of the *Signs of the Times* for six months; these Bible readings will cover the great cardinal truths of the third angel's message; they are to be illustrated and made especially attractive. No one can afford to miss them. Let all our young people subscribe for this special series, beginning with the great Missions Special of October 30. The price of a single subscription is 75 cents; five or more to one address, 50 cents each. Take a club; study the papers for yourselves, and sell them to others who should know this truth.

Another special help will be "Our Truth" number of the INSTRUCTOR, to come out in December. The great truths of the advent message will fill this issue, written especially for young people. We ought to study this number thor-

oughly, and take one hundred thousand copies of it to other young people.

The examination in March will be based on the Sabbath-school lessons to be studied from now till that time, these Bible studies in the *Signs*, and the articles in "Our Truth" number of the *INSTRUCTOR*. Besides these, we would recommend "Bible Readings for the Home Circle" and Johnson's "Bible Text-book," as good books in Bible doctrines.

We have a good text in denominational history, "The Great Second Advent Movement," by Elder Loughborough. Procure and study it carefully. To all who desire, we will send a series of lessons based on this book. And when the book has been studied, we will furnish test questions as a basis for written review. These lessons will greatly aid many in preparing for the examination in denominational history. If you desire them, write to the undersigned, enclosing stamp.

The Missionary Volunteer Reading Course will be a great help also in the study of denominational history, for we are to give especial attention to the history of our missions.

And now, young people, let the word "Advance!" pass all down the line, and quicken us to action. Many of us can reach this standard of attainment by simply using golden moments which we have been worse than wasting. Let us gather up our fragments of time, that nothing be lost.

"Tis not for man to trifle! Life is brief,
And sin is here.

Our age is but the falling of a leaf,
A dropping tear.

We have no time to sport away the hours,
All must be earnest in a world like ours."

M. E. KERN.

THE INTERMEDIATE LESSON

VII—Israel's Journey to Egypt

(November 16)

LESSON SCRIPTURE: Gen. 46: 1-7, 27-34; 47: 1-12, 27-31.

MEMORY VERSE: "And he said, I am God, the God of thy father." Gen. 46: 3.

Lesson Story

1. "And Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices unto the God of his father Isaac. And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I. And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: I will go down with thee into Egypt; and I will also surely bring thee up again."

2. "And Jacob rose up from Beersheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt." "All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were threescore and six." Joseph had two sons born in Egypt, so including Joseph's family, Jacob's house consisted of threescore and ten souls.

3. "And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while. And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive."

4. "Then Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen. And he took some of his brethren, even five men, and presented them unto Pharaoh.

5. "And Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, and also our fathers. They said moreover unto Pharaoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen.

6. "And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee: the land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any men of activity among them, then make them rulers over my cattle.

7. "And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh. And Pharaoh said unto Jacob, How old art thou? And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years. . . . And Jacob blessed Pharaoh, and went out from before Pharaoh.

8. "And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses as Pharaoh had commanded. And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their families."

9. "And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years. And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt: but I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying-place. And he said, I will do as thou hast said. And he said, Swear unto me. And he swear unto him. And Israel bowed himself upon the bed's head."

Questions

1. To what country did Israel journey? Where did he stop? For what purpose? Who spoke to Jacob in a vision? When Jacob answered, what did the Lord say to him? What did he say he would do, for him in Egypt? What promise did he make concerning their stay in Egypt?

2. How were Jacob and his sons' wives and their little ones carried to Egypt? What did they take with them? How many went into Egypt with Jacob? How large was Jacob's family in Egypt?

3. Who met Jacob? Where did Joseph meet him? Tell about this meeting. What did Jacob say to Joseph?

4. Whom did Joseph tell about the coming of his father and brethren into Egypt? What did he say to Pharaoh? Why? Whom did he present to Pharaoh?

5. What question did Pharaoh ask his brethren? What was their reply? What reason did they give for having come down into Egypt? What request did they make of Pharaoh?

6. In what way did Pharaoh show his high regard for Joseph? What was he willing that they should have? What request did he make of Joseph?

7. Whom did Joseph next present before Pharaoh? What did Jacob bestow upon the king? What question did he ask Jacob? How old was Joseph's father?

8. Where did Joseph locate his father and his brethren? How did this part of Egypt compare with the rest of the country? What did Joseph do for his father and his brethren?

9. How long did Jacob live in the land of Egypt? Then how old was he? When he was about to die, for whom did he call? What request did he make of Joseph? Tell the rest of the story.

THE YOUTH'S LESSON

VII—The Sanctuary

(November 16)

MEMORY VERSE: "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest." Heb. 2: 17.

Questions

1. What did the Lord tell Moses to build for him? For what purpose? Ex. 25: 8.

2. Where did Moses get the pattern by which he was to build the sanctuary? Verses 9, 40.

3. Describe this sanctuary. Note 1.

4. How was God's presence manifested when he took possession of this sanctuary? Ex. 40: 33-38; note 2.

5. Of what was the earthly sanctuary and its services a type? Heb. 8: 4, 5; 9: 9, 24.

6. Who serves as high priest in the heavenly sanctuary? Heb. 8: 1.

7. Name the two apartments which comprised the tabernacle erected by Moses. Heb. 9: 2, 3, A. R. V.

8. In which apartment was Christ when John saw him at work in the heavenly sanctuary? Rev. 1: 12, 13; note 3.

9. What else represented in the typical sanctuary was seen by John in the sanctuary in heaven? Rev. 8: 3.

10. What was seen in the most holy place of the heavenly sanctuary? Rev. 11: 19; note 4.

11. What is the nature of the high priest who pleads for us in the heavenly sanctuary? Heb. 2: 14-17.

12. Why is he so able to help us in all our temptations? Heb. 4: 15.

13. Then what may we be free to do? Verse 16.

Notes

1. In Exodus, chapters 25 to 30, is found a detailed description of the sanctuary and its furniture. All should study those chapters. In brief, the tabernacle was an oblong building, thirty cubits in length, ten cubits wide, and ten cubits high. When pitched, it faced the east, so that the worshipers, on approaching it, always faced the west, and had their backs toward the sun rising. This building, which was placed inside of what was called the court, had boards for its sides and for the west end. It was divided into two apartments by a veil, placed ten cubits from the west end, and was closed in front with a veil, or curtain. The first apartment was ten cubits wide and twenty cubits long. In this apartment was a golden altar, called the altar of incense. On the south side stood the seven-branched candlestick with its seven lamps, and on the north the table of showbread. In the second apartment, or holy of holies, was placed the ark, which contained the law of God, covered by the mercy-seat, and overshadowed by the cherubim.

2. The glory connected with the sanctuary was especially associated with the inner apartment, or the holy of holies. It was there that the sacred ark, containing the law of God, was deposited. At a later date, when the Philistines defeated Israel and took the ark of the Lord, it was said, "The glory is departed from Israel: for the ark of God is taken." 1 Sam. 4: 22.

3. John had a view of the work of Christ in the heavenly sanctuary some sixty years after Christ had ascended to heaven. He was there seen ministering in the apartment which contained the seven lamps. This was the first apartment. See Ex. 40: 24; Heb. 9: 1, 2.

4. This view of the opening of the temple in heaven was at the time when the work of judgment began. A view is therefore given of that part of the sanctuary where the ark is, which contains the law of God. This law is the great rule of the judgment; by it the lives of all men are to be compared.



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A Correction

A LETTER appeared in the INSTRUCTOR Letter Box some time ago from a woman purporting to be an invalid in want, and asked for cheery letters. This woman is not an Adventist, and is a woman of leisure and wealth, and in no need whatever. So give your money to the cause of God direct, and not to her.

Of Infinite Worth

THE personal incidents that are being related from week to week by our workers from every part of the United States clearly show how God uses at times a very simple effort on the part of his children to accomplish wonderful results in the salvation of souls. Some of the testimonies that have been related, and others that are to appear in the paper, are thrilling. I hope none will fail to read a single one.

All who can relate similar incidents of personal work are requested to send them to the editor.

Harvest Ingathering Money

THERE was no special field set apart to receive the Ingathering money this year, each church being left to select its own field. It has been suggested, however, that a part of the Ingathering money could be used in securing the Special INSTRUCTOR for distribution. This number is to contain articles on all the main points of our faith, and it ought to be given to thousands of the young people of the world. Libraries, prisons, reading-racks, and hospitals should be supplied with it, besides the thousands that are sold by solicitation.

Remember that the Special will be gotten out about the middle of November; so all should begin now to lay their plans for distributing "Our Truth" number of the INSTRUCTOR.

A Newfoundland Dog's Rescue

TWENTY years ago the steamship "Swallow" left South Africa for England. Among the passengers was a lady with a little girl two years old. One day the nurse who was holding the child in her arms at the side of the vessel, lost her hold upon it as it gave a leap, and the little one fell into the seething waters of the great Atlantic. The mother in despair would have thrown herself into the water in the attempt to save her child had she not been held back. A splash was heard, and soon Nero's black head appeared above the water, and in a moment the dog held the child up in his mouth. As soon as possible, the engines were stopped, and a boat dispatched for the rescuing of dog and child. The moments were intense ones for all on board, lest the battle with the waves be too much for the old fellow and his rescued charge; but help came in time.

When all were received on board again, Nero was praised and petted even beyond his desires. As soon as he could, he trotted over sedately to the mother, seemingly to assure her that all was well. The mother dropped upon her knees, and taking the dog's shaggy head in both hands, kissed his wet face again and again, the tears pouring down her face. The passengers and sailors all could scarce refrain from expressing their emotion in the same way.

During the rest of the voyage the noble lifesaver seemed to regard himself the sentinel and body-guard of the child he had saved. It is said that he always placed himself beside the chair of any person in whose arms she was, his eyes watching closely every movement made.

Sometimes the little girl would be left on deck with only Nero to watch her. If she crept outside of what he regarded as safe bounds, he promptly drew her back, as if to say: "I have been lucky enough to save you once, Miss Baby; but I may not be so lucky again; so I shall take care you do not run any unnecessary risks."

The simple, natural watch-care of the dog over the child he had rescued, is at least suggestive of the intense solicitude the Saviour must have for those for whom he gave his life. And as Nero seemed to fear lest a second accident might not result so favorably, so the Saviour, after he has once cleansed a soul from sin, must be more solicitous than ever that the person does not again fall into sin's ways, lest he be not so ready to turn again from its deceptive allurements.

Being Sent Forth by the Holy Spirit

THERE are times in the lives of men like Paul and Savonarola, like Moody and Lincoln, when the sense of being flung forth by the mighty hand of God upon their mission is like that of an arrow's feeling the thrust of the bow-string, or the cannon-ball the impact of the powder. When Livingstone plunged into the heart of the Dark Continent, he felt himself thus sent forth by the Holy Ghost; and there isn't one of us, from the oldest man to the youngest child, that may not live so conscientiously, so earnestly, as to feel that Holy Spirit speeding us on our way. Just you do to-day (to the last point of accuracy) exactly what you ought to do, and you will feel like a ship under full sail,—joyous, bounding, exultant.—Charles F. Goss.

Interesting Personal Incidents

Personal Work

I THINK every worker will agree with me that the key to soul winning is personal work. I will mention one circumstance that is in harmony with this thought. I was holding a series of meetings in a schoolhouse in Kansas. It was in November, and cold weather had already set in. One day a blizzard came, and by night the storm was terrible. Only those who have been in a storm on the Western prairies can realize its fury. I did not expect an audience, and yet something impelled me to go. When I reached the house, after a hard struggle with the storm, I found three men trying to start a fire. As the audience was too small to demand a sermon, we had a personal, heart-to-heart talk, and two of the three gave their hearts to the Lord. It was the beginning of a good work in that place, and to-day a large church is the result of that small beginning.

There is another element of success, of which I can not speak too highly; that is earnest, continuous prayer. I don't know many things, but I know one thing: I know that God answers prayer. I know that God can use any man or woman to do great things for him in their own sphere. It may be a very quiet sphere, but I know that God can clothe any man or woman

with power; and I know the way of obtaining power is just as simple as anything can be. It is simply, "Ask, and ye shall receive." I know that God can bless any church. I know that God can give power to any minister. I know that God is soon going to shake the world; but before that time, he will have a people prepared for his coming.

Sometimes God will use others to do the work that you want done. Again I recall an experience of years ago, which will serve to make my meaning plain. At a place where we were holding meetings, a noble family were convinced of the truth, but the allurements of the world kept them from accepting it. While we made them a subject of earnest prayer, it seemed impossible to reach them. Finally, at a prayer-meeting, the oldest daughter rose, and with a trembling voice said, "I want to be a Christian," and then, dropping on her knees with a bitter cry, she sobbed, "O mother, I can't go alone." "You won't have to," said the mother, kneeling by her daughter's side. As the result, the whole family were won for Christ, and for many years have been faithful in the Christian life.

God has numberless ways of reaching hearts, and if we pray and trust, we shall see his salvation.
L. D. SANTEE.

The Right Time to Speak

WE believe that God will guide us, not only in what to say and the manner of speaking, but also when to speak. The writer recalls an experience in Washington, in the year 1890.

A certain gentleman who held an important position in the House of Representatives, had become interested in our tent-meetings. It had not seemed that it was possible that the truth, which demanded such a sacrifice of all that seemed to him then most important, could ever be received by him to mold and fashion his life. But one Sunday in a personal interview, the subject of the United States in prophecy was studied, and this friend seemed deeply interested. There came suddenly the impression that now is the time to make an appeal that he should surrender himself to this glorious truth, and to do God's wonderful work. Aided, as we believe, by the Spirit of God, a strong appeal was made to him to yield all to the truth of God, to do his will and to keep his commandments. It was almost with surprise that the writer saw him sign a pledge to be among those who would keep "the commandments of God, and the faith of Jesus,"—a pledge which has never been broken since that time.

Many and varied were the experiences of this man in connection with his work among public men. He has been faithful to the truth, and now holds a place as the president of one of our conferences, and many have received the truth through his efforts, and the light of gospel liberty has shone in the minds and hearts of many through his work. He heard, not the call of man, but the call of God, and responded.

Dear young friend, has not God sent you out to speak to others? and has he not given you words to say—words that will appeal with a power infinitely greater than your own? Quench not the Spirit when God tells you to speak a personal word to those who may thus be won and saved forever in his kingdom. By this appeal the Spirit of God is choosing you as his humble instrument, for he who knows when the heart of another is ready to receive his Word, can prompt you by the same Spirit to speak at just that time the very word that is needed to convey to that soul the power of an endless life.

Amid the babel and strife of tongues, amid the clamor and evil speaking, the cruel words of anger and hatred that wound and destroy, may God hear words spoken by you to some soul in need of help, of warning, of hope, of blessing, and of life eternal.
J. S. WASHBURN.