

"Touched with the Feeling of Our Infirmary"

AN English naval officer has told a grateful story of the way he was helped and saved from dishonor in his first experience in battle. He was a midshipman, fourteen years old. The volleys of the enemy's musketry so terrified him that he almost fainted. The officer over him saw his condition, came close beside him, keeping his own face toward the enemy, and held the midshipman's hand, saying, in a calm, quiet, affectionate way, "Courage, my boy! You will recover in a minute or two. I was just so when I went into my first battle." The young man said afterward that it was as if an angel had come to him and put new strength into him. The whole burden of his agony was gone, and from that moment he was as brave as the oldest of the men. If the officer had dealt sternly with the midshipman, he might have driven him to cowardly failure. His kindly sympathy with him dispelled all fear, put courage into his heart, and made him brave for battle.

The Scriptures tell us that in heaven Jesus Christ is touched with a feeling of our infirmities, that is, feels what we are feeling. The thing that troubles us touches him. But special mention is made of his sympathy with infirmities. Infirmities are weaknesses. We may have no particular sorrow or pain, and yet we may have infirmities. A man may not be sick, may not have sorrow, and yet he may be infirm.

Some men have no sympathy with weakness. They have no patience with those who stumble. They make no allowances for those who do their work imperfectly. But Christ has infinite sympathy with weakness. One of the qualifications for the priestly office in the ancient times was ability to sympathize with the people in their experiences—"who can bear gently with the ignorant and erring." This quality was in Christ. He was most patient with weakness, most gentle to all human infirmity. And his disciples were always making mistakes.

There is special reference to temptation when sympathy with weakness is mentioned. Christ is touched with a feeling of our infirmities, for he was tempted in all points like as we are. When we are in the midst of the struggle, and when it seems to us we can not hold out, he sympathizes with us, and is most gentle toward us. He is touched with a feeling of our infirmity when, assailed by sudden temptation, we quail and are afraid. He comes up close beside us and says, "I understand. I met a temptation just like yours that tried me very sorely. I felt the same dread you feel. I suffered bitterly that day. I remember it. Be brave and strong, and your fear will vanish, and you will be victorious." Then

he takes our hand, and the thrill of his sympathy and of his strength comes into our hearts, dispelling all fear.

Many of the words of Christ reveal his sympathy with weakness. In that most wonderful of all his promises, in which he invites the weary to come to him, promising them rest, he asks men to take his yoke upon them, and then says, "My yoke is easy, and my burden is light." It is not a yoke that crushes by its weight. He never lays upon his followers any burden which they can not bear. His commandments are not grievous. He never calls us to any duties that we can not perform. Whenever he lays a load upon us, he promises us grace to carry it. He never suffers us to be tempted above what we are able to endure. There was never yet a responsibility put upon a child of God which was too great for his strength. No one ever is called to endure sorrow which is sorer than he can stand.—*Editor of the Sunday School Times.*

Our Wisdom — Our Responsibility

ONE does not become distinguished in the third angel's message because of his inherent ability, but because he has linked his life with the greatest thing in this world — saving truth. If a young person becomes a channel through which God's truth can flow, he will be lifted up, higher and higher toward the Source, though since God is infinite, man can never reach the acme of wisdom to know the Creator to perfection.

While talking with a gentleman not long ago (on capital and labor), who was acquainted not only with a large majority of the prominent men in Washington, but also with the president of the United States, he laid his hand on my shoulder and said, earnestly, "Where did you learn so much about this subject? You are better acquainted with this than any other young man I ever met." I quickly responded, "All I know is known or can be known by any Seventh-day Adventist young man." His statement made me think more seriously than ever before. I got a new glimpse of the responsibility resting on me. We know more about future events than the greatest men on earth, because our knowledge and wisdom comes from One who sees the end from the beginning, while worldly wise men depend upon their own limited sense.

Shortly after the experience just mentioned, the same gentleman took me on a visiting tour through the Treasury of the United States. When we started, he asked me if I had any religious papers or literature of any kind with me. I replied that I had some religious liberty matter. He said, "Keep it in your pocket until I ask for it."

After entering the building he led the way at

once to the office of the Secretary of Internal Revenue. As he gave me an introduction, he added, "He is a Seventh-day Adventist from Battle Creek." Without further ceremony he said, "This young man has a paper I want you to read." I immediately handed out one, and the secretary took it and placed it in his pocket. After a few minutes' conversation upon other matters, we went to the Secretary of the Treasury. I received a similar introduction to this gentleman. During the conversation the secretary said, "I believe in liberty of conscience. One should be as free to worship God as he is to vote as he pleases."

Seventh-day Adventist young people have little need of fear of worldly great men when they have the truth of a living God with them. My only fear is that we may fail to realize the responsibility which such a charge involves.

CLAUDE E. HOLMES.

How to Read from the Heart

AN accomplished singer always feels the need of keeping her motives pure, and untainted with selfishness, in order that she may have real sympathy and love for humanity. Her heart must be easily touched with and respond to the joys and sorrows of those around her. Not until then is she able to express the full depth of thought and feeling contained in a song. She must throw her whole soul and energy into it in order to produce the sweetest, most heart-touching tones. Then alone is she able to establish the chord of sympathy between the sentiments of her hearers and those of the song produced. Not until she is able to do this, can she establish any great degree of reputation as a singer. A voice must first be touched with the fire of love before its richest tones will flow.

Reading from the heart is a little different from singing from the heart, but it reaches the similar goal of success in life. As a man readeth, so he thinketh; and "as a man thinketh in his heart, so is he;" therefore as a man readeth, so is he. When we see a young man or woman constantly keeping company with a disreputable person, we say, "Birds of a feather flock together."

And the fountain rises no higher than its source. If a cheap, trashy quality of reading-matter feeds the mind, it becomes stunted in growth and only "common-place thoughts" pass through it. It is so benumbed by the intoxicating literature that growth becomes quite impossible. Baxter says, "It is not the reading of many books which is necessary to make a man wise or good, but the well reading of a few, should he be sure to have the best."

Young people especially should form the habit

of reading a little every day, if no more than a sentence or paragraph; but out of that reading, they should seek to store away in the information gallery of the mind, at least one good thought or kernel of truth. In your reading, always hunt for, and take note of, those passages of thought that appeal to you in a striking way. Memorize that passage verbatim. Then as you go about your duties, think it over in your heart, ponder it, and digest it well; get all the meaning out of it there is in it. As you gain strength from such a practise, you will be surprised to see how many rich thoughts, which are like "apples of gold in pictures of silver," there are to be found in one chapter, or even in a paragraph.

Many form the habit of marking verses in the Bible that appeal to their peculiar needs, or that contain some strong point of truth. It is not a bad thing to mark concise kernels of thought or gists of truth that one comes across in the reading of books, papers, and magazines. But as it is not always best to mark up our books and papers, a better plan might be to get a good, substantial note-book. Then as you glean a rich thought in your reading, write it in your note-book under a proper heading. Make new headings as you glean thoughts on new subjects. Some of the headings might be as follows: Reading, Manners, Education, Discipline, Art, Prayer, Faith, Health, Business Success, and Missionary Effort.

(The writer is still in possession of a tablet well filled with precious thoughts, maxims, and paragraphs copied, between the ages of sixteen and twenty, from various sources, notably the *INSTRUCTOR*, *Review*, *Signs*, and "Testimonies for the Church." They have been referred to many times since, and I only regret that they were not written in a substantial note-book of large size, for they are worth saving as reference thoughts for a lifetime.)

Tell It to Others

Never allow yourself to chase through a book or paper so hurriedly that you can't remember a thing to tell afterward. Form the habit of telling others what you have read. If no one has time to listen, go tell it over in your mind to some tree or object. Tell it audibly if circumstances will permit; it will develop in you all the more grace of expression. Imagine you are talking directly to some one, and put all the vim and earnestness into it that you can muster, to make sure your hearers are interested.

The meal-time affords an excellent opportunity for such drills. Let some one tell at least one new thought gleaned from his last reading, and set the ball of thoughts "a rolling." Such a practise will be awkward at first to some, but if persisted in, strength will develop, the memory will be more vivid, and the conversational powers will be increased wonderfully.

Accurate reading is very essential to the reproduction of a story in a clear-cut form. As you read, keep the subject clearly in mind, and search for the leading points, or skeleton part of the story. It will be easy to tell the details of the eyes, hands, or feet when they are properly connected with the body. You will know then just where each belongs, and when to speak of it, and your story will be truly interesting to the listener. In memorizing the outline and striking thoughts of a chapter or article, be sure to fix them accurately in the mind. Get a clear conception of the whole train of thought. Let it stand out boldly, as it were, in raised letters from the rest. Often bad gossip circulates from inaccurate listening; and false ideas are sometimes imbibed from careless reading.

Read for a Purpose

But in order to secure the best results from a course in reading, it is necessary to read with a purpose. Never read merely to pass away the time, or as some say, "to kill time." It is indeed killing time, and some day you might wish you had the power to resurrect it from its grave amid

disjointed thoughts. Read with the ambition, with the determination, of making every thought gleaned serve in some future capacity. Let not your purpose be prompted by a selfish motive, but by a desire to increase the sum of good and happiness of your fellow beings, and to glorify the Creator of all. As we read, our hearts must be touched with the fire of love that will burn deep enough to catch the author's thoughts, and to set ablaze the thoughts of humanity about us.

That is reading from the heart, and the law of compensation will be complete. The whole soul is put into it for a good purpose. The sweetest strains of thought will flow when we read from the heart, even as the sweetest tones of voice will vibrate when singing from the heart.

Touched by the fire of love divine,
I sing in sweeter tones sublime;
I read in sweeter strains of thought,
The life a Saviour dearly bought;
I rise to soar above the strife,
The din, and labor of this life.

MRS. MARY M. CRAWFORD.



Columbia Follows in the Trail of Rome — No. 12

THE third angel's message is a warning not only against the worship of the beast, but also the image.

In the thirteenth chapter of Revelation, just as the papal beast was seen going into captivity, the prophet's attention was suddenly arrested. He says, "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." Rev. 13:11. If we could take a brief survey of the world at the time the pope was taken captive in the year 1798, we should find but one great nation coming into existence, and that was the United States of America, whose ship of state was just then being fairly launched. It is said that this was "another beast;" it could not, therefore, embrace territory that had been beneath the Roman yoke.

This new power was seen "coming up." Since the days of the Pilgrim fathers it had been slowly and steadily taking root, ready to spring forth speedily at the proper time. The original meaning of the Greek word "coming up" signifies "to grow up like a plant." How fittingly the illustration is carried out in the words of the historian Townsend, who wrote, "Like a silent seed we grew into an empire." Without wars of conquest the million square miles that we held at the close of the Revolutionary War, has increased to nearly four million; and instead of three million inhabitants, then scattered throughout the thirteen colonies, our population will soon reach eighty million. The industrial and national growth has likewise been unparalleled.

Other beasts in prophecy have arisen from the sea, which denotes "peoples, and multitudes, and nations, and tongues;" but this beast arises out of the earth, which would indicate its growth in a country not previously inhabited; such was the wilderness of the New World.

A horn is a symbol of power. If we consider that upon which this nation has been built; that which has given to it its great power; that which has made it great, there can be no denial of the fact that Protestantism and republicanism are the underlying principles which have made it the wonder and admiration of the world. People left comfortable homes, hazarded their lives on the high seas; braved the storms, the wild beasts, and the savages of our unexplored western continent, that they might be free religiously and politically;

that they might establish "a church without a pope and a state without a king." We find these truths clearly set forth in the Declaration of Independence and in the Constitution of the United States.

All other beasts mentioned in prophecy have been of a wild and ravenous nature, while this is a domestic animal—lamblike. From this we understand that the nation here indicated was to be youthful; also that it would not trample upon the rights of any.

The words of the great Englishman, Berkeley, regarding our country's future, seem almost prophetic:—

"Westward the course of empire takes its way,
The first four acts already past,
The fourth shall close the drama with the day;
Time's noblest offspring is the last."

By the first four acts reference is undoubtedly made to the four great monarchies that ruled the world—Babylon, Medo-Persia, Grecia, and Rome. Now we have come to the last nation noticed in prophecy, "Columbia, the gem of the ocean; the home of the brave and the land of the free." How grand and noble the picture! Well for her had she have ever thus remained!

But a change takes place, and the dragon voice is heard. A country speaks through its laws; and what will be the nature of these laws? The prophet saw in this country an image of the leopard beast. He saw this country commanding to worship the leopard beast and the image. That which formed the first beast was a union of church and state, with the church controlling the state. An image would simply be another union of church and state, with the church leading and directing.

For nearly half a century this commonwealth has been gradually painting a picture that reminds us much of papal rule. Such organizations as the National Reform Association and the American Sabbath Union, have been clamoring loudly for a change in the Constitution which would acknowledge our nation's loyalty to Jesus Christ, and for laws that would require all to observe Sunday as a day of rest. These associations are securing the laws they have demanded, and many who have rested upon the true Sabbath of the Lord and worked upon the first day of the week, Sunday, have been fined, imprisoned, and compelled to work in the chain-gangs. Many others, it is true, have been arrested for Sunday labor.

As Americans we have been proud that this is a country of the people, by the people, and for the people; but since our war with Spain, we have thrown aside the principle that "governments derive their just power from the consent of the governed," and have been acquiring territory and ruling over other peoples without their consent.

The United States is the last nation noticed in prophecy. Long before she had turned aside, Seventh-day Adventists had been teaching that she would. The prophecy shows that she will go on in this course until laws shall be formed, making death the penalty for not worshiping as she directs. But when this does take place, we have the assurance that time will soon close, that our Saviour will soon come to earth to ransom his people. It is for us to say with the apostle Peter, "We ought to obey God rather than men." Columbia is following in the trail of Rome. Let us follow in the footsteps of our Master.

R. F. COTTRELL.

"I BESEECH you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul."

Love is the great healer of all life's ills, the great strengthener and beautifier. If you would drink at the fountain of perpetual youth, fill your life with it.—O. S. MARDEN.



Useful Things a Child Can Make

THE boys and girls who went faithfully through the "Work for Little Fingers" series two years ago are ready for something harder now. Here are a few things for you to try.

First we have a sewing outfit for a little girl. Blue cashmere was used for this set. Fig. 1 shows the work-bag and pincushion. For



Fig. 1

the bag a piece of cashmere eleven by twenty-three inches was used. The short edges were backstitched together, and the top was finished with an inch and a quarter hem. A row of backstitching a quarter inch above the lower edge of the hem provides a place for the double draw strings. Turn the lower edge of the bag up the width of a seam, and run a gathering thread around close to the folded edge. Cover a circular piece of cardboard three and one-half inches in diameter with the cashmere, and overhand to the gathered edge of the bag.

For the pincushion two circular pieces of cashmere, each four and one-half inches in diameter, may be selected. Backstitch together, leaving just room to turn. Lamb's wool makes the best filling. Crowd as full as possible before closing the opening. Double twist was used to divide the cushion into sections, and the edge was buttonholed with single twist.



Fig. 5

Fig. 2 shows the spool-holder and needle-book. For the spool-holder cut four oval pieces of cardboard five inches long and one and three-fourths wide. Cover one side of each with the cashmere. Place them together in pairs, with the covered sides out, and button-hole each pair with twist. Place the finished pairs together, and with an awl or darning-needle make four perforations an inch apart lengthwise through the center. Thread a darning-needle with narrow ribbon, and pass it down through the perforation nearest one end of the upper cardboard, through a spool and the lower cardboard, then up the next place, and down and up until the four spools are in place. Finish with a small bow at the top.

For the needle-book use four circular pieces of cardboard about three inches in diameter, and cover same as spool-holder. Use white flannel for leaves, and tie together with ribbon.

Fig. 3 shows a pincushion for a dressing-table. It may be made of four pieces of velvet or other material, each piece four inches square. Fold each piece diagonally and backstitch, leaving a small opening for turning and filling. Join the four triangular cushions to form one as here shown.

Fig. 4 shows a school or book bag. It is made from a piece of brown linen crash eighteen inches wide and twenty-four long. Cut off colored border, leaving center thirteen inches wide. Backstitch the sides, and finish the top with an inch hem. Use the plain strips outside the bor-

der for handles. Place them together lengthwise, overhand, and sew on securely. Outline initials with red working cotton.

Fig. 5 is a bag made from two fancy handkerchiefs. They must be the same size. Place together so that the corners of each will just meet the centers of the sides of the other. Overhand together. Cut a six-inch circular opening in the center of one handkerchief. Face the edge, and run in two draw strings.

Fig. 6 is an ironing holder. For the inner part use very thick cloth. Beaver or table felt is good for the purpose. Two pieces about five and one-half inches in diameter are needed. Cover one side



Fig. 2

of each with gingham, cretonne, or any desired material. Backstitch a simple design in the center of each to hold the inner pieces in place. Overhand the two parts together, and insert a brass ring in place of the usual loop.

Fig. 7 is another bag. It is made from a large-size fancy handkerchief. For this one an embroidery hoop was wound with ribbon. A gathering thread was run around the handkerchief about two inches from the sides; this was drawn up to fit the loop, and neatly sewed on. A ribbon handle was attached.

Fig. 8 shows a group of things for boys to make — girls, too, if they

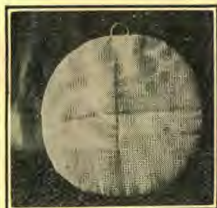


Fig. 6

wish. The two models at the left are yarn winders. They are about four and one-half inches the long way. The group of three in the center may be used for match scratchers or pencil-sharpener. They are covered with fine sandpaper. The next model is a paper-knife, nine inches long and seven eighths wide. The blade is planed to a suitable thinness. The last model is a calendar back.



Fig. 9

inch in thickness. The edges were whittled smooth, and finished with a fine file. The woods used were holly, maple, and mahogany.

The upper model in Fig. 9 shows an arrangement for keys or button-hooks. Any design may



Fig. 3



Fig. 7

be used for the back, with a row of brass hooks screwed into the lower edge. The model at the left is a tooth-brush bracket. The shelf has three openings of suitable size and shape to receive the handles of the brushes. The model at the right is also for tooth-brushes, the shelf having three openings extending to the front.

Fig. 10 shows some stands for plants or hot dishes. These were made from sycamore. The design was drawn and the background punched with a carver's punch. A horseshoe nail may be used with equally good results.

Fig. 11 shows a very convenient table shelf for books. This one was made from black walnut. The shelf is thirteen and one-half inches long, and five and one-half wide. The ends are six inches high, and are hinged to the shelf.

A shelf may be made of half-inch pine or other wood, and the ends dove-tailed if desired. This would be stronger and more suitable for heavy books.

MRS. E. M. F. LONG.

The Visiting Girl—No. 4

WHEREVER you are going to spend your hard-earned pennies, you must not fail to take with you a cheerful spirit and a determination, whatever comes, to enjoy yourself thoroughly. The renowned Mrs. Wiggs sagely observes, "You never can tell which way any pleasure is a' comin'." Who ever would 'a' thought, when we aimed at the cemetery, that we would land up at a first-class fire?" If you possess such a spirit as hers, you can be happy, even if it rains every day, and you get your pocket picked, and get sick besides.

If you are going visiting, be sure to drop your hostess a little note telling her exactly when to expect you, and how long you will stay. If your invitation is not of recent date, better, before announcing your coming, give her an opportunity



Fig. 8

to renew it, by writing and telling her that you will be at liberty for so long a time, and asking if it will be convenient for her to receive you then. This will give her an opportunity to either repeat her invitation or excuse herself from entertaining you.

If you tell her by what train, boat, or stage you are coming, she will doubtless meet you, or will give you directions how to reach her home. Arriving there, you will seek to conform as nearly as possible to the ways of the family, making them as little trouble as possible. For instance, you will, if you



Fig. 11

are considerable, break-fast when

they do, retire, to your room at least, at the same hour, and be present at family worship if it is held. Do not bring callers at inopportune times, keep no one waiting for you to get ready to fill an engagement, and seek to fall in readily with your hostess's arrangements for you.

If no servants are kept, you will take care of your own room, and do other pleasant little tasks to lighten the labors of your friend. If there are old people or little children in the home, you may seek to entertain them sometimes, and, in fact, make yourself agreeable to every member of the household.

If any friction occurs, you will be temporarily deaf and dumb, and if possible find it convenient to go for a ramble, or write letters in your room. It is well to absent yourself occasionally under the pleasantest of circumstances, for your constant presence will be, however welcome and however near and dear you are, something of a strain.

You will not, of course, correct and complain of the children, whatever they may take it into their heads to do, and you are not permitted to reform your hostess, even though she be untidy, selfish, or lazy. You must seek only to make yourself "all things to all men," and your visit an event long to be remembered after you have departed, which you must not do without a personal farewell to each member of the family, and an acknowledgment of the courtesy you have received. If you make a present, it will generally be to the hostess or youngest child. After you have reached home, you will write to your hostess to assure her of your safe return, and again thank her for the pleasant time you enjoyed.

FAITH BURCH.



Conducted by the Missionary Volunteer Department

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

NOTE.—All who are taking the Missionary Volunteer Reading Course should send their names for enrolment to the secretary of the Young People's work in their respective conferences. This course is prepared for home study, and not for the Missionary Volunteer meetings.

Lesson Study for Missionary Volunteer Society

The Divine Enterprise of Missions

NOTE.—This program is based on the World Missions number of the *Signs of the Times*. The importance of the material found in the great *Signs* special, and the necessity of a thorough preparation for working with it, lead us to suggest the following program, instead of the regular Mission Study. Let all the young people make a careful study of this World Missions number, that they may become better acquainted with the great missionary movement and their relation to it. The topics assigned should be thoroughly prepared. Some may be omitted if the program is too long.

Program

OPENING EXERCISES:—

Scripture Reading: Rom. 10:13-15.

Prayer.

Song: "Christ in Song," No. 38.

Topics of Study

PROVIDENCES OF GOD IN PREPARING THE WAY FOR THE ADVENT MESSAGE:—

1. Political and religious movements in Europe and America.—Article by I. H. Evans, first part, page 5.

2. Open doors to missions, and the seven keys.—Article by A. T. Pierson, pages 3 and 4.

3. Explorations and inventions.—Article by I. H. Evans, last half of page 5; article by W. A. Spicer, last paragraph of page 6, and page 29; article by A. G. Daniells, last part of page 10, and first part of page 20.

4. Translation and distribution of the Scriptures.—Article by I. H. Evans, page 29; article by A. G. Daniells, page 20, last part.

5. A definite movement for the evangelization of the world in this generation.—Article by A. G. Daniells, page 10, first part.

Song: "Christ in Song," No. 397.

GOD'S ADVANCE GUARD IN MISSION FIELDS:—
Pages 14 and 15.

Let these names be assigned to the Society members, and at roll-call let each briefly respond with the missionary's name, together with the place and character of his work. It would add much to the exercise if a star representing each missionary could be placed on a map of the world.

THE ADVENT MESSAGE A FULFILMENT OF PROPHECY: Article by W. A. Spicer, page 6.

Recitation: "The Bugle Call of Missions," page 30.

CHRIST THE GREAT MISSIONARY: Article by Mrs. E. G. White, page 11.

FROM THE WORLD-WIDE FIELD:—

1. India and Burma, pages 19, 23.
2. China and Japan, pages 21, 27, 30.
3. Africa, pages 25, 26.
4. Spanish fields, pages 26, 27, 28.

Question Box

1. Give the significance of the following dates: 1798, 1819, 1842, 1844, 1858, 1873, 1875, 1884, 1907.
2. What remarkable decade is mentioned in Dr. Pierson's article?
3. Name the seven keys by which God has unlocked the doors to missions.
4. What great spiritual revivals are mentioned in connection with mission work in heathen lands? Page 4.
5. How many students are making a definite study of missions?
6. What is the present population of the world?
7. How many of these are in heathen darkness?
8. What does so-called Christian America spend per capita for harmful things? What for missions?
9. Who introduced into India the seclusion of women?
10. In what time can a journey now be made around the world?
11. What proportion of Seventh-day Adventists go to foreign fields, and what do we give per member for missions? How does this compare with other denominations?
12. What is brought out in one article as the great motive power in missions?

Song: "Christ in Song," No. 387.

NOTE.—This Missions number of the *Signs* is exceptionally well illustrated. The pictures give power to the words that explain them. Time could be spent profitably in studying the cover carefully, and observing closely the well-chosen cuts accompanying the different articles.

Missionary Volunteer Reading Course — No. 8

"EARLY WRITINGS," pages 210-232, new edition.

1. How was Satan's purpose in persecuting God's people defeated? How was the apostasy of the church finally brought about? What persecution was the result of this apostasy? What practical lesson in life can you learn from the experience of the church? What lessons may be learned by us from the history of the Jews? See also "Great Controversy," chapters 2 and 3.
2. What is the mystery of iniquity? See 2

Thess. 2:7, 3, 4, and "Great Controversy," pages 49, 50. What was the attitude of the fallen church toward the Bible during the Dark Ages? How did Satan weave the truth of the crucifixion and the resurrection into one of his deceptions, and why? How are these events commemorated? What in this chapter shows the perpetuity of God's law? See also "Great Controversy," chapters 4 and 25.

3. Mention four popular beliefs that have developed from the deception in Eden—"Thou shalt not surely die." Note the providence of God in the preservation of his Word. How only can the angels of God protect one from Satan's snares? See also "Steps to Christ," page 59, paragraph 2.

4. Write a paragraph on Luther's early experiences, and his preparation for the work of the Reformation. What was the central truth of this reformatory movement? What was the benefit of the association of Luther and Melancthon? See also "Great Controversy," chapters 7 and 8.

5. What caused the church of the Reformation to lose her power? Under what conditions does Satan approve of church-membership? Why?

6. Compare the early experiences of Miller with those of Luther. What led Miller to enter the ministry? What prophecies did he especially study? and with what results? See also "Great Controversy," chapter 18.

NOTE.—The supplementary references found in these lessons will be helpful to those who wish to read further on the subjects of the study in "Early Writings."

A Complete Blessing

THE blessings to follow the Missionary Volunteer campaign for the special numbers of the *Signs* and *INSTRUCTOR* may be stated as follows:—

Increased love for, and efficiency in, soul-winning work.

Greater knowledge of the truth, obtained in preparing for the work.

A deeper interest in missions.

The influence of the papers in the homes of the people.

A better understanding on the part of the people of our work as a missionary church.

A large offering from our Missionary Volunteers for the hastening of the work in the regions beyond.

Good cheer to the hearts of our workers in foreign lands.

M. E. KERN.

The Heavenly Sowing

Sower Divine!

Sow the good seed in me,
Seed for eternity.
'Tis a rough, barren soil,
Yet by thy care and toil
Make it a fruitful field,
An hundredfold to yield.

Sower Divine!

Plow up this heart of mine!

Sower Divine!

Quit not this wretched field
Till thou hast made it yield;
Sow thou by day and night,
In darkness and in light;
Stay not thy hand, but sow;
Then shall the harvest grow.

Sower Divine!

Sow deep this heart of mine!

Sower Divine!

Let not this barren clay
Lead thee to turn away;
Let not my fruitlessness
Provoke thee not to bless;
Let not this field be dry,
Refresh it from on high.

Sower Divine!

Water this heart of mine!

—Selected.

"Wise men regret as little as they can."



CHILDREN'S PAGE



Samuel Morris — Prince Kaboo

(Concluded from last week)

Two incidents that occurred during Sammy's passage to this country serve to show his marvelous faith. When he applied to the captain for the privilege of working his passage to America, the captain asked him if he had ever been on a ship. "No," said Sammy. "Then," said the captain, "I can not take you; you will be sick all the time, and will be of no use to me." "O, please take me, sir!" said Sammy; "I not get sick; I talk to my Father; he not let me get sick; I will work for you every day till I get to America." The captain took him, but he said that on the third day he began to be very sick, "never so sick before in all my life." "And what did you do then?" I asked. "O, I got down on my knees and said: 'Father, you know I promised to work for this man every day till I got to America, but I can't do it if I am sick; please take away this sick,'" and from that moment he was well and able to do his work. He told me, also, that he had to work on the mast, a kind of work he did not at all like to do. One night he was sent up the mast to work; it was raining, and the wind rolled the ship, and swayed the mast away over till it seemed as if the vessel would capsize, and the rain beat into his eyes and almost blinded him. In the midst of the storm he talked to his Father in this way: "Father, I am not afraid, for I know you will take care of me, but I don't like to be on the mast. Won't you please make it so that I won't have to come up here again?" "I knew he would," he added. The next day there was work to be done above, and Sammy started with another sailor to do it. When they reached the foot of the mast, the other sailor turned and said, "Sam, you don't like to work on the mast, and I don't like to work in the cabin; you go and do my work in the cabin, and I'll do your work above." So Sammy's prayer was answered, and he never had to go up the mast again.

The first personal knowledge I ever had of Sammy Morris was conveyed to me in a letter addressed by Stephen Merritt, of New York, to C. B. Stemen, LL. D., of Fort Wayne, Indiana, a distinguished local preacher and former president of Taylor University. In this letter Mr. Merritt told of the arrival of Sammy Morris in New York, en route to Taylor University. He said that the good Methodists of Jane Street Church would clothe this heroic young negro boy and send him to the university if we of the university would assume the expense of his education after he reached us. Dr. Stemen brought the letter to me, and we consulted together as to what should be done. The university was young, and was struggling with a great debt, which it had inherited at its birth; we had no fund upon which we could draw for the maintenance of this unexpected charge, yet we both felt that the thing was of the Lord, and we dared not refuse. I may say here that I had for years felt anxious to help poor young men who were preparing for the ministry to acquire an education, and I had fondly hoped that some time God would open up my way to that work; but it had not yet entered my mind that this work was to be done at Taylor University, and especially that it was to be introduced so suddenly and in such an unheard-of way. Truly, the work was thrust upon us. But we had faith in that God who had fed Elijah by the brook, and multiplied the meal and the oil of the poor widow of Zarephath, and we wrote to Brother Merritt, "Send him on, and God will take care of him."

He arrived in the month of December, and be-

came at once an object of curiosity both to teachers and to pupils. Here was an African boy as to the purity of whose blood no one would ever have a doubt. No question of visible admixture would ever be asked in his case, for no raven was ever blacker than he. His lips were thick enough, and his nose sufficiently flat and broad, to satisfy the utmost peculiarities of his race. Yet his accent and pronunciation were entirely new to us; unlike that of the typical American negro; unlike that of any other foreigner we had ever met. We had learned a little of his former history and of the marvelous way in which God had secured a passage for him across the great deep, but we knew nothing of the choice spirit, the angel in black, that was among us. I think the curiosity was as great on his part as on ours, for everything was new to him. He had to be introduced to his clothes, and made acquainted with most articles of food, and told how to eat them in American style.

I shall never forget his wonder when he first awoke and saw the ground covered with snow. When the Israelites saw the new food God had provided, scattered like hoarfrost about the camp, they shouted in amazement, "Manna! Manna! What is it?" So Sammy exclaimed of the snow, "What is it?" He took some of it in his hand and watched it melt, and saw only a drop of water remaining, and then he asked, "Where did the snow go after it placed this water in my hand?"

While Taylor University has always been open to persons of both sexes, all denominations, all races and every color, I think Sammy Morris was the first negro who ever asked admittance to our halls. I wish to say here to the honor of the faculty and students of the university that if he had been the president's son, he could not have been treated with greater courtesy. He was loved and respected by all.

Shortly after his arrival I made a note of the fact in the *Western Christian Advocate*, and invited any who felt moved to do so to send a dollar each toward his expenses. Thirteen persons responded, and the money thus obtained was used in fitting up his room and buying his books. His studies were necessarily primary, and he could not enter any of our classes, so teachers and pupils vied with each other in the labor of instructing him. The daughter of Dr. Stemen and my own daughter took part in the work, and were as enthusiastic as if they had been real missionaries, teaching in Africa instead of America. I have seen Dr. Fry, a man of such vast and varied learning that he could instruct philosophers, bending over this black boy and explaining to him the Scriptures. A few weeks after Sammy came among us, I was preaching in the village of Churubusco, in northern Indiana, and after the sermon I gave a brief account of our African boy, and said as there was no fund provided for his support, we had taken him by faith. At the close of the sermon a Brother Thomas slipped a half-dollar into my hand, and the next morning, as I was on my way to the train, a Brother Kichler called me into his shop, and, handing me a five-dollar bill, said, "The Spirit tells me to give this to your faith fund." "Faith fund," this was a new name, but we adopted it at once, and this proved the beginning of a fund which has already helped more than two hundred different pupils in their struggles to secure an education, and it shall yet help hundreds more. It is now ten years since Jacob Kichler gave that five-dollar bill to start the faith fund, but that fund still lives. It has never been exhausted. It has never at any time had

fifty dollars to its credit, for the contributions by which it has been fed have been small; and as soon as we received them, we placed them to the credit of some indigent student; but there has been — glory to God! — there has always been a little oil in the cruse and a little meal in the barrel. The contributions to this faith fund have come to us by mail in amounts varying usually from five cents to five dollars, and they have come from almost every State in the Union and from Canada. We have received two gifts of one hundred dollars each, one from the State of New Jersey, and one from far-off Sweden.

It is literally true that this faith fund, originated to support Sammy Morris, has revolutionized Taylor University, as Brother Merritt states, and given a new direction to its work. From the number of young men studying in its halls for the ministry and foreign mission work, it might almost be called a theological seminary, and this feature of the school has grown up as a result of the faith fund. Surely, if Sammy Morris had no other mission than this, it would amply justify the faith he had in God's call. Soon after Sammy came, we were asked to take a young Armenian, whose mother was a Bible woman in Turkey, — a young man who had come to this country to be educated that he might help his mother in the work of spreading the gospel among their people. He landed in Castle Garden without a friend or a dollar, and with but little knowledge of our language. A young Dr. Walker, of New York, interested himself in the young man, and after instructing him for a while himself, and trying in vain to enter him as a charity student in a large and wealthy college, he sent him to us. Our "faith fund" made it possible for us to take him, and he and Sammy Morris became fast and enduring friends. It became necessary for us to employ a teacher especially for them, and they were daily in a class together.

Sammy studied hard, and learned rapidly while he was with us; and had he lived, he would have become an effective teacher and preacher among his people. He was especially apt in acquiring a knowledge of the Scriptures, and singularly happy in his way of expressing the truth. I went to hear him preach once, and was surprised at the freshness and force of his thoughts. He spoke for forty minutes in a quiet, yet earnest style, simple and natural as the style of a child, and every one in the vast audience was interested, and all who had honest hearts to receive the truth were profited. He was a child of prayer. Many a time have I gone down the hall where he roomed and heard him "talking to his Father." He was as calm and matter-of-fact about it as if he had been talking to me. He was literally talking with God. I have heard his prayers early in the morning before the other students were up; I have heard them late at night after all the others were locked in slumber. I have quietly set the door ajar and looked at the earnest face turned toward heaven, but he was not at all distracted. His talk with God absorbed him, and he was oblivious of my presence. His power was felt in the school; we all felt it, and were made better by it.

One of his fellow pupils, Thomas Newburn, says he has often gone to his room and found him engaged in audible prayer. He would pay no attention whatever to the knock at the door, but would continue his talk with God until his soul was satisfied, then he would come to the door, smiling, and say, "Now come in; we done talking for this time." Sammy loved his Bible, and not only read it himself, slowly and as best

he could, but whoever came into his room to spend a few minutes was requested to read a chapter for him. One day a young man came who was not a Christian, and when asked to read a chapter, he declined, saying he did not believe the Bible. "What!" said Sammy, "you no believe that book? Your Father speak, you no believe him? Your Brother speak, you no believe him? The Sun shine, and you no believe it? God your Father, Christ your Brother, the Holy Ghost your Sun. I pray for you." And he did pray, and the young man was saved. One day out of every week Sammy fasted. From Thursday evening until Saturday morning he would never take a morsel of food nor a drop of water, yet his work went on, and he seemed so cheerful and happy that no one knew of his fasting but those who missed him from the table.

He was delighted with this country, and had a keen appreciation of our Christian civilization. How often would he contrast his country with ours! Once on Thanksgiving evening I happened to ask him which country he liked best,—we had fed that day on the conventional roast turkey,—and without a moment's reflection he answered, laughing, "Which is better, Mr. Reade, roast turkey or raw monkey?" "Why, Sammy," I said, "you didn't eat monkeys?" "O, yes, sir," he replied, "I eat many monkeys, and eat them raw." Yet, much as he admired this country, he longed to finish his studies and go back to preach to his people. He said that "when he returned, he would devote himself to the children of his race; he would seat them around him in a circle on the sand, and talk to them about Jesus." But this happy dream was not to be realized. He was to preach to his people to be sure, but only through the agency of others, who should be led through his life and influence to take up the work so dear to his heart.

His aptness in illustration was certainly remarkable. One night in a students' prayer-meeting he rose and said, "Bread is one thing, stone is another thing. I once saw a stone with gold in it, and they told me it was worth more than a barrel of flour; but when I am hungry, I can not eat that stone, I must have bread; so my soul can not be satisfied with anything but Jesus the bread of life." Another and more decidedly original saying, and one which I published in one of our church papers at the time he spoke it, was this: "Living a religious life is like eating meat. Some parts of the meat are lean, and you like them very much; some parts are fat, and you do not like them at all; but you must eat both lean and fat to be healthy and strong. So religion has its joys and its crosses; you love the joys, and draw back from its crosses, but you must take them both to become a strong, healthy Christian." No other student in our university ever became so widely known as Sammy Morris. All who met him were impressed with his sublime, yet simple faith in God, and moved by the story of his consecrated life. They told it to others, and he became known to people in distant States. Letters of inquiry often reached us, and many encouraging messages were sent through us to him. Many wrote for his picture, and with difficulty I prevailed on him to have it taken. "My picture is too ugly," he would say, and once he exclaimed, "O, that I could send them a picture of Jesus!"

During the long, cold winter of 1893 Sammy was a regular attendant at the revival meetings both in the African M. E. church and in the Berry Street M. E. church, to which he belonged. No night was so dark, or cold, or stormy, as to keep him away. His honest black face was a benediction; his simple heart, yearning for the truth, was an inspiration to the minister to do his best. But our climate proved too rigorous for him. Coming from a region where snow is unknown, he could not withstand a temperature of twenty or twenty-five degrees below zero.

He took a severe cold in January, 1893, and, although it did not disqualify him for study, he never seemed to get rid of it. At last it resulted in dropsy. Long before we apprehended that his sickness was serious, he told us that he had heard his Master call, and he must go. When I spoke to him of the work he had so fondly hoped to do among his people, "Others can do it better," he would answer. "It is not my work, it is Christ's work; he must choose his own workers." He bore his sickness patiently, cheerfully; he never spoke of pain or disappointment. The nights were never too long, his fever was never too high—he always spoke of his thankfulness that Jesus condescended to come and stay with him. I once asked him if he did not fear death. He laughed and said, "O, no, Mr. Reade; since I have found Jesus, death is my friend." And so one day in May he went with Jesus to meet death as calmly as he had ever gone to meet the teachers he so much loved. He walked with God. So ended this marvelous life.

A thousand hearts were full of grief, for we all loved him, and many of us stood in dumb amazement at the Providence which had so quickly terminated what promised to be such a useful life. His plans and ours were all shattered in a moment. But God's ways are higher and better than ours. Sammy's funeral took place from the Berry Street church, to which he belonged, and was one of the largest and by far the most tender and sympathetic one I ever witnessed in the city of Fort Wayne. The church was packed from the pulpit to the street, hundreds waiting through the whole service outside the door. And strong men bowed themselves that day, and many wept who were not accustomed to weeping. But why? He was only a poor African boy! True, but many felt that in him they had seen and learned more of faith, more of consecration and of the power of God to save, than they had ever known before. He had been greatly blessed of God, and had proved a blessing to many. We laid him away to rest with many tears, but in the sweet assurance that an abundant entrance into the eternal city will be given him.

Sister Stemen reared a suitable stone above his head, and no grave in the vast cemetery at Fort Wayne has more visitors than his, and none other is watered with so many tears. But why? Ah, it is because the Holy Ghost rested on him, and every one felt that God had set a visible seal on him.

Since this sketch was first put into print, my mind has recalled two incidents in Sammy's life which I think should be preserved. I have also received from Sammy's fellow students two letters which I shall insert in the narrative. The first incident referred to the room Sammy was to occupy in the college dormitory. Calling him into my office at the opening of the term, I said, "Sammy, what room shall I give you?" "O Mr. Reade," he replied, "any room is good enough for me. If there is a room nobody else wants, give that to me." I turned my face away, for my eyes were full of tears. I was asking myself whether I was willing to take what nobody else wanted. In my experience as a teacher I have had occasion to assign rooms to more than a thousand different pupils. Most of them were noble, Christian young men and women, but Sammy Morris was the only one of them all who ever said, "If there is a room that nobody else wants, give that to me."

The other incident is more remarkable still, as it shows that even while in Africa, Sammy was a true soul winner. One day he came to me and said, "Mr. Reade, may I quit school and go to work?" "Why, Sammy," I said, "are you dissatisfied with this school?" "O, no," he answered, "I love the school very much, but I want to work and get money to bring Henry

O. Neil to this country." "Who is this Henry O. Neil?" I asked. "O," said Sammy, "he is my brother in the Lord. I led him to Jesus in Africa. He good boy; he better boy than Sammy; he walk close to God. I want him to come here and get an education." "Well, Sammy," I said, "if he ought to come to America, the Lord will open the way. Talk to your Father about it." Almost immediately he retired to his room to pray. That evening I wrote a letter to Mrs. Dake, of Illinois, who, with her noble husband, had been a missionary in Africa, until her husband died and was buried in that far-off land. Henry O. Neil had been in their employ, and I wrote to know if anything could be done to bring Henry to this country. The next morning Sammy came into my office, and his face was beaming with joy. "Mr. Reade," he said, "I very happy this morning. Father tell me Henry shall come." In a few days from this time I received a letter from Mrs. Dake, saying that measures were already on foot to bring Henry over. In a few months he came, and after spending some time under the tutelage of Miss Abrams, of St. Louis, and perhaps a year at another institution of learning, he went back to Africa to preach to his people. He was one of the first fruits of Sammy Morris' faith.

Rev. C. F. Yoder, pastor of the Brethren church in Warsaw, Indiana, is one of the most deeply consecrated young men in all the range of my acquaintance. He is eminently successful in winning souls to Christ and building up the church. He was a student in Taylor University at the same time with Sammy Morris, and he has written me the following letter:—

"There is a power goes with the book that melts the heart, and I want every one to have it. It is better than volumes of sermons. I am so glad to be able to testify that Sammy was all that the book makes him, and more. He first made religion real to me. I enclose several incidents which you are at liberty to use. Sammy and I were especial friends. Many times we walked together along the railroad, and Sammy would ask questions and tell about his plans. 'When I get back to Africa,' he often said, 'I will gather the children about me, and they will sit on the sand. They will call me father, but I won't care for that,' he said, as his eyes sparkled. 'I will tell them of Jesus, and soon some of them will go away in the bushes, and I will know what that means. When they come back, they will be very happy.' In speaking he would always say, 'Father told me to do this or that,' as if some living person had spoken to him, and indeed, was not such the case?"

"When he first took sick, I visited him, and he said, 'I don't understand it. When I froze my ears last winter, they hurt me very much, and I asked my Father about it, and they quit hurting right away, and now I can't get well. I can't understand it.' But the day he died, Brother Shaffer, another student of the university, and I, visited him and prayed with him. He was all radiant. 'O,' he said, 'I'm so happy. I understand it now; I've seen the angels.' That afternoon he died. As Brother Shaffer and I paced the floor by his casket in the night watch, we asked each other, 'Why was this holy life cut short?' My brother said, 'Some flowers are too beautiful to bloom on earth.' Results are showing rather that this life has fallen to the ground and been buried, that it might not abide alone, but bear much fruit. The simple story of his life inspires men everywhere to exercise that unquestioning faith which still works miracles in the Father's name."

Rev. S. F. Beiderwell and his devoted wife were two noble, godly young people who attended the university together with Sammy Morris. Mrs. Beiderwell heard him recite in several studies, and they both loved him very much. In 1896 Mrs. Beiderwell wrote me from Rolla,

Missouri, where her husband was then preaching:—

"DEAR DR. READE: Mr. Beiderwell and I are both very glad you are going to revise the 'Life of Sammy Morris.' As soon as I read the book, I remarked that it was a pity it was so brief, as there were so many more valuable facts connected with his life which ought to be published. We who knew the faith and piety of Sammy, can say, as the Sheban queen did, 'The half was not told me.' Many times Mr. Beiderwell and I have been led to consecrate our lives more fully to God through the influence of this boy. He surely was a missionary to all his fellow students in Taylor University. When—
(Concluded on last page)

THE INTERMEDIATE LESSON

IX — Oppression in Egypt; Birth of Moses
(November 30)

LESSON SCRIPTURE: EX. 1:7-14, 22; 2:1-10.
MEMORY VERSE: "Now there arose up a new king over Egypt, which knew not Joseph." EX. 1:8.

Review

How long did the Egyptians mourn for Jacob? How many went up to Canaan to bury him? After their father was dead, what did Joseph's brethren fear? What word did he send to them? What request did he make of them before his death? How long had he been in Egypt?

Lesson Story

1. "The children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

2. "Now there arose up a new king over Egypt, which knew not Joseph. And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land.

3. "Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities." "But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.

4. "And the Egyptians made the children of Israel to serve with rigor: and they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigor."

5. And when Pharaoh saw that the people multiplied, he charged all his people, saying, "Every son that is born ye shall cast into the river, and every daughter ye shall save alive."

6. Now there was a man of the house of Levi whose wife was also of the house of Levi, to whom a son was born. When this mother saw that he was a goodly child, she hid him three months. "And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink.

7. "And his sister stood afar off, to see what would be done to him. And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it.

8. "And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children. Then said his sister to Pharaoh's daughter, Shall I go and call to thee

a nurse of the Hebrew women, that she may nurse the child for thee?

9. "And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother. And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child.

10. "And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water."

Questions

1. After Joseph's death, how did the children of Israel increase in Egypt?

2. What is said of the new king that arose in Egypt? What did this king fear from the children of Israel? Since he did not know how much Joseph had done for Egypt, what did he advise his people to do to Joseph's kindred and people?

3. As a result of the king's advice, what did the Egyptians do? What kind of work were the Israelites doing? What was the result of the afflictions heaped upon them by the Egyptians? How did this affect the Egyptians?

4. What did they now do? What is said of the lives of the children of Israel at this time? What kind of work was required of them?

5. When they still multiplied, what did Pharaoh charge his people to do? Why did he want them to do this?

6. To what man and woman was born a son? Why did they not kill him? What did the mother do with her babe? When she could hide him no longer, what did she prepare for him? Where did she lay the ark?

7. Who was left to watch the little boy? Who came down to the river? For what purpose? When she saw the ark among the flags, what did she do?

8. What did she find on opening it? What did the baby do? What effect did this have on her? To whom did she think he belonged? What did his sister ask her?

9. What was her reply? Whom did the sister bring? What did Pharaoh's daughter tell the mother to do?

10. When the boy grew older, where did his mother take him? Why was he called Moses?

THE YOUTH'S LESSON

IX — The Twenty-three Hundred Days
(November 30)

MEMORY VERSE: "I will sing unto the Lord, because he hath dealt bountifully with me." Ps. 13:6.

Questions

1. To what prophet was the cleansing of the sanctuary first mentioned? Dan. 8:14.

2. When did the angel say the sanctuary would be cleansed? Verse 14; note 1.

3. When Daniel did not fully understand the vision, what did he do? Dan. 9:1-3; note 2.

4. How was his prayer answered? Verses 20-23.

5. From what event did the angel say the 2300 days were to date? Dan. 9:25.

6. When did this decree go forth? Note 3.

7. How much of the 2300 days were set apart for the Jewish people? Verse 24.

8. What was to take place during this time? Verse 24.

9. When was the Messiah to appear? Verses 25, 26; note 4.

10. What was to be accomplished during the remainder of the seventy weeks? Verse 27.

11. What occurred in the temple when the true Lamb was offered? Matt. 27:50, 51.

12. When did the seventy years end? How much time still remained of the 2300 days? To what date does this bring us? Note 5.

13. What message announcing the cleansing of the sanctuary, or the beginning of the judgment, was to be given at this time? Rev. 14:6, 7.

14. When this work is complete, what decree will go forth? Rev. 22:11.

15. Who will be able to stand? Psalm 15.

Notes

1. As the earthly sanctuary was cleansed each year, this must refer to the heavenly sanctuary, which was to be cleansed at the end of twenty-three hundred days, or years.

2. By carefully reading chapter 8, which contains this vision and the interpretation so far as given by the angel, it will be seen that all was fully explained except the part referring to the time when the sanctuary would be cleansed. Daniel sought diligently by prayer and confession of sin for further light.

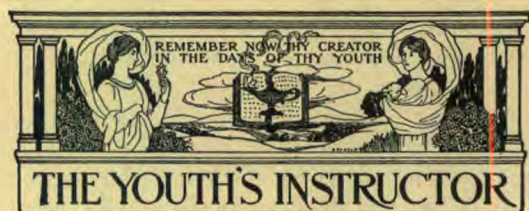
3. The Lord has chosen in prophecy to use a day to represent a year. See Num. 14:34; Eze. 4:4, 5; also with Dan. 7:25 compare Rev. 12:6, 14; 13:5. The twenty-three hundred days therefore cover a period of twenty-three hundred years. This period began B. C. 457, when the full decree regarding the building and restoration of Jerusalem went forth. It therefore ends A. D. 1844.

4. Sixty-nine weeks, or 483 full years from B. C. 457, when the full decree to restore and build Jerusalem went forth (Ezra 7), bring us to A. D. 27. At this very time Jesus was baptized and anointed by the Holy Spirit for his work. Matt. 3:13-17; Acts 10:38. After his baptism, he went forth throughout Galilee preaching and saying, "The time is fulfilled." Mark 1:15. He no doubt referred to prophetic time, and to the very prophecy we are now studying.

5. As the seventy weeks, or four hundred ninety days, literal years, were allotted to the Jews, and the covenant was to be confirmed with the Jews for one week, the work of Jesus was largely devoted to them. He was baptized at the age of thirty. His ministry began in A. D. 27, and continued till A. D. 31, when he was crucified in the middle of the covenant week. The remaining three and one-half years of the seventy weeks were used by the disciples of Christ in preaching the gospel to the Jews. Then this time was fulfilled; the Jews having rejected the gospel, the disciples went everywhere preaching the word. Thus the first 490 of the 2300 years reached to A. D. 34, when the gospel began to be given to the Gentiles. By subtracting the 490 years from the 2300 years, there remain 1810 years of the 2300 years, this side of A. D. 34. Adding the 1810 to A. D. 34, brings us to A. D. 1844. The tenth day of the seventh month (Lev. 23:26-32), which fell in 1844 on October 22, marked the beginning of the work of cleansing the sanctuary, or work of the judgment. Since this date Jesus, our great High Priest, has been ministering in the second apartment, finishing his work for man. When his work shall close there, probation for man will be finished. The following diagram will assist in the study of the 2300-day time:—

2300 days or years. Dan. 8:14.

70 weeks — 490 years							Judgment 1844 A. D.
70 weeks 490 years	27 A. D.	1 week		34 A. D.	1810 years		
		62 weeks					
		434 years					
7 years		7 years					
0	7	62	49	483	27	2300	1810
7	7	7	434	456½	7	490	34
0	49	434	483	26½	34	1810	1844



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Reader Series — Book 5

OUR church-school teachers are greatly favored in having the True Education Reader Series at their command. Book Five can now be supplied by the Pacific Press Publishing Association. Both teachers and pupils are fortunate in having a book that is as attractive, instructive, and entertaining as No. 5. Don't be content with a poor substitute, because it may cost a few cents less. The spirit of truth pervades this book, and this alone enhances its value greatly beyond that of the ordinary text-book.

A Significant Testimony

A BUSINESS man of the world recently gave the following testimony regarding the world's present financial condition: "The market is tightening every day, and the remarkable thing about it is that affairs stand up as well as they do. The entire field is practically closed so far as money matters are concerned. There are feeble attempts to stave off the on-coming 'settling up,' but heavy failures precipitate one another. Both in the Old World and in the New, the state of matters is much the same. We can not tell a day ahead what is coming. Things are more critical than is currently realized."

No One Believed Him

A LONDON pawnbroker made a wager with a friend not long ago. He asserted that he could put in his window a diamond worth five hundred dollars, and mark it for sale at fifty-six cents, and that no one would buy it at that price, though he waited five days. The experiment was made, and the pawnbroker won. The diamond was exposed for sale, thus absurdly ticketed, and by the end of the five days it remained unsold.

A good illustration, that, of the common dependence upon high prices and show. Let a man or a thing be rated extravagantly, by themselves or others, and in most cases the world will accept them at the inflated valuation. Let them be set forth as of little worth, and they will be little esteemed.

How I wish I had been in London during those five days, and had chanced to look into that pawnbroker's window! And yet why do I think that I should have had so much more discernment than others? Probably I should have glanced carelessly at the stone, muttered "Paste!" and passed on my way.

It is thus with the most precious things of life. They are all given away, or sold at a price ridiculously below their real value. Thus it is with love, and friendship. Thus it is with fresh air and sunshine and birds' songs. Thus it is with flowers and sunsets and all the beauty of the natural world. Thus it is with the divine pardon and

comfort and helpfulness. Thus it is with heaven. Thus it is with Jesus Christ.

Ah, because these are given away, "without money and without price," shall I be so foolish as to spend my time and strength and money upon the costly toys of the transient world?—*Caleb Cobweb, in Christian Endeavor World.*

Samuel Morris — Prince Kaboo

(Concluded from page seven)

ever he would be at our home in the evening, he would always request us to have family worship with him before he would go, and he invariably wished Mr. Beiderwell to read him the fourteenth chapter of St. John. At times he wanted us to join him in singing his favorite hymn, 'Behold the Bridegroom.'

"Many times have I heard him say in a low, audible voice, when solving a difficult mathematical problem, 'Lord, help.'

"One Monday morning he said to me, 'Mrs. Beiderwell, I preached in the colored church yesterday morning.' I replied, 'Did you?' 'Yes,' he said, 'the minister was in his pulpit, and ready to begin his sermon when I walked up to him, and told him that I wanted to preach in his place. The minister said, "Have you your sermon prepared?" I replied, "No, but I want to preach anyway." He finally let me take his place, and O, the people got so happy!'"

On Thursday evening, after Sammy's death, our students had their usual prayer-meeting, and every one present spoke of some blessing he had received, some lesson he had learned, from the life of this devoted boy. At last, toward the close of the meeting, one young man rose up greatly agitated, and said, "I feel impressed this moment that I must go to Africa in Sammy's place, and I pray that as his work has fallen upon me, so the mantle of his faith may likewise fall upon me." He had hardly taken his seat when another and then a third arose and gave utterance to a like experience. So, instead of one, we had from that hour three who were preparing to go to Africa. "He being dead yet speaketh." Yes, his mission was to stir up the hearts of many gifted and consecrated young men and women to go and carry the gospel to his people, and to inspire them with that mighty faith which must make them successful in winning souls for Jesus.

One day Sammy came to me, laughing, and said, "I don't think I shall love my teachers in heaven any better than I love you and Dr. Stemen and Miss Husted, but I shall learn faster there; I shall not be so dumb." Ay, Sammy, I thought, you have already learned lessons to which some of us are strangers.—*M. C. Reade.*

[The foregoing sketch of the life of Samuel Morris can be obtained in pamphlet form for ten cents of M. C. Reade, 2119 Ashland Ave., Toledo, Ohio.—Ed.]

Canada's Sunday Law

THE Dominion of Canada is now experiencing the strictest observance of Sunday which has prevailed anywhere on this continent since the days of the Puritans. Nearly every form of public amusement is forbidden. There can be no hunting, fishing, ball-playing, selling of foreign newspapers or cigars, working for hire or hiring another to work; and liquor may not be sold from seven o'clock on Saturday night until six o'clock Monday morning. This last provision will be of especial interest to social reformers, who believe that the inability to squander the week's wages for liquor on Saturday night will be of great benefit to the wage-earners. A peculiar thing about the new Sunday law is that it applies only to those provinces which do not substitute a Sunday law of their own. So far, Quebec alone has done this. The people of Quebec, being predominantly of French descent, incline somewhat to the Continental Sunday. The settlers of the other prov-

inces, being principally of English and Scotch descent, believe in the "insular Sunday."—*The Youth's Companion.*

Interesting Personal Incidents

Improving Opportunities

THE summer after I accepted present truth, I went to work on a farm about four miles from my home. I had the privilege of keeping the Sabbath, and every Friday afternoon I would return home to spend the Sabbath with my mother. Having a burden for others, and desiring to do a little missionary work, I would leave the *Signs of the Times* at different homes along the way, as I went to my home and returned to work each week. At one place where I stopped, the people became much interested, and so I would spend about one hour each week in studying the Bible with them. This continued through the summer. At the close of the summer my heart was made glad to see them all embrace the truth.

The family consisted of a mother, who was a widow, and her married daughter and husband. The daughter and mother were Christians, but the husband was an unconverted man. He was converted, and had a deep experience. He gave up tobacco, which he had used for twenty years. They were all baptized, and are firm in the truth to-day.

This shows what can be done by improving our opportunities. A. S. SANDERSON.

The Power of a Word

MANY of us can recall instances where a word has turned the whole tide of our life or the life of another.

When the writer was eleven years of age, there came an experience into his life never to be forgotten. Elder J. N. Andrews, our first foreign missionary, who now, in his grave in Switzerland, sleeps the last sleep, awaiting the morning of the first resurrection, spoke words to me that I shall never forget. He was a man whose heart was right, whose mind was pure,—a man who was acquainted with God.

The writer had been taught from infancy to pray, and yet had never before known the wonderful experience of real conversion. Words were spoken on that Sabbath by Elder Andrews that brought light indescribable into my young heart. The wonderful goodness and kindness of God and his love, which passes all understanding, came with an illuminating and thrilling power. The whole world seemed changed. A new light shone upon everything. I found that the reports of conversions to the truth in our papers interested me deeply. I had not been interested in them before. Everything that related to life eternal and the saving of others came to be of first importance to me. Things that had interested me before were forgotten in the new light and life which the words spoken by this good man had brought to me. Well do I remember, on the evening of that day, asking my father, who also now sleeps in Jesus, awaiting the resurrection of the just, "Do you think my name has been written to-day in the book of life?" He gave me the strongest assurance that he believed that it had been written there that very day, but, beyond all his words there came the certainty that the wonderful record contained my name, which was greater than that produced by the words even of one in whom I had the greatest confidence.

What a mighty change had been wrought by the words of him who now sleeps in Jesus! "He being dead yet speaketh." We may never know the power of a word to change a whole life and to bring into it the power of an endless life, until we behold with joy unutterable the stars in our crown of rejoicing, and see the faces of those our words have enlightened and saved eternally.

J. S. WASHBURN.