

**Home**

HAPPY the home when God is there,
And love fills every breast;
When one their wish, and one their prayer,
And one their heavenly rest.

Happy the home where Jesus' name
Is sweet to every ear;
Where children early lisp his name,
And parents hold him dear.

Happy the home where prayer is heard,
And praise is wont to rise;
Where parents love the Sacred Word,
And live but for the skies.

Lord, let us in our homes agree
This blessed home to gain;
Unite our hearts in love to thee,
And love to all will reign.

— Selected.

Don't Be Afraid of the Angel

WHILE reading a book one day, I was much impressed with the following words: "Opportunity is a little angel; some catch him as he goes, some let him pass by forever. You must be quick with him, for he is like an eel to wriggle away."

How few of us really appreciate the "now" of life, which, once gone, is gone forever. Often we make a faint effort to catch it; but while we are debating with self, he "wriggles away." Two Irishmen, just landed in New York City, full of great visions of America, were walking up Broadway from Castle Garden, when Pat, seeing a silver dollar lying on the sidewalk, started to pick it up, but his partner, Mike, grabbed his arm, saying, "Ah, Pat, don't be bindin' yourself to pick the loikes of that; we'll find plenty of guineas when we come firninst Gold Street!" Pat, at the suggestion of his companion, let the silver angel go; and when they got "firninst Gold Street," they found it as empty of guineas as if they had been traveling the "rocky roads to Dublin."

How many Mikes and Pats there are in this world, passing the good things of life, or advising some one else to do so! "O," but you say, "what foolish Irishmen! You would not catch me passing a silver dollar on the street; no, not a dime even! I would pick it up in spite of any advice to leave it there." Would you? Let me tell you, there's many a dime in the hands of this little angel, "opportunity." I venture to assert that you have many times let another pass you and carry it on without even a word of protest. Many poor souls are sitting in sadness to-day, mumbling over the sad dirge, "No one loves me. I am of no use in this world. I wish I were dead. If I only had a fair chance—but I haven't; O, dear!" Poor souls! Listen while

I tell you one thing: There is a peck of smiles in the lap of that little angel, "opportunity." Are you troubled because you have no friends? Grasp the arm of the angel and walk out into the sunshine *and show yourself friendly*. Are you sighing for a musical education, for the tongue of an orator, for a home, for a Christian life? The angel has them all for you in waiting, but "you must be quick with him, for he is like an eel to wriggle away." What you need is to open your eyes, stretch out your arms, and *be ready*, be alert; and when the angel goes to pass, clasp him as Jacob did the angel he met by the Jabbok. Repeat his prayer with earnestness, "I will not let thee go, except thou bless me." And ere you know it, Esau will have lost much of his hatred; people will seem more friendly; your fingers will glide more easily over the piano; your tongue will begin to pour out a language of beauty and power; your life will be changed from semi-idleness to positive usefulness, and your sadness be turned into joy. Do not be afraid of this little angel.

A. E. PLACE.

Sunday Disasters

THE spirit of prophecy many years ago said that the time would come when disasters and calamities of all kinds would become so frequent and so dreadful that the people would begin to look about for the cause of such a condition, and would finally reach the conclusion that these things were suffered by the Lord because of the carelessness of the people in keeping Sunday.

Then they would ask for the cause of the great laxity in the observance of Sunday, finally deciding that it came as a result of the teaching of the Seventh-day Adventists, which directly tended to make the people lose their regard for the day. The next step after reaching this conclusion, would be to devise some means of stopping the work of the denomination.

In the light of the foregoing statements, an article which appeared in a recent number of the *Boston Herald* becomes suggestive. One can easily see in this extract a suggestion of the chain of events that will end in the decree by the government that all the Adventists shall be put to death:—

Some careful statisticians would do the world a favor if the exact figures of Sunday mortality from accidents were by him placed before the public. Let the moral and puritanical phrase of keeping the day sacred be left out, as there is much difference of feeling and opinion upon it.

The recent appalling accident in which twenty-five persons perished in New Hampshire, and the many fearful casualties upon our country roads from autos, and in boats upon the water, on the first day of the week, do suggest the inquiry whether these horrors are more frequent on sacred than on secular days. Within two years

a dreadful accident happened on Sunday at or near Ashbury Park, in New Jersey, in the precipitation of two electric cars, loaded with gay and lovely life, from a bridge, in which some score or more persons were lost. Severe investigation discovered no human reason or cause for the disaster. On August 18 just past, two auto accidents destroyed three lives. On Sunday, November 26, about two years since, the Montreal express upon the B. & M. road overtook the Marlboro train at Baker's Bridge in Lincoln, and crashed into the rear car, breaking and crushing the coach and crowding the dead and dying into one indistinguishable mass of human nerve, muscle, bone, and braun, and about twenty-three persons were killed. Some weeks since, on a Sunday, a family group coming from Connecticut, in the western part of our State in an automobile, seemed to attempt a race with an express-train upon the New York, New Haven & Hartford Railroad, and unaccountably drove into the train, and three persons were lost.

It will be said, and it may be fact, that more people are abroad and moving on Sunday, for pleasure and change, than on other days. But very many people, on business, study, and pleasure trips, fill, and sometimes overflow, almost every public conveyance on week-days. We hope some one, whose power and habit give him facility with figures, will note and examine this matter, grim and grievous, of the comparative danger of riding on the Sabbath and riding upon week-days.

Men Wanted

GENTLEMEN, the crying need of the hour is manhood; not legislation, not organization, not agitation, but *men*,—men who can stand in the presence of Christ and truthfully say, "The place that I occupy does not need reforming,"—men who are ready and willing to begin the reformation of the world in their own hearts,—men who can say to the struggling brother, "Follow me."

I would like to write over the door to every workshop and business house in this land, "Men wanted." I would place on the wall of every schoolroom, college, court of justice, and legislative hall, "Men wanted." I would wreath in ivy and gold over every fireplace, altar, and pulpit in the land, "Men wanted." I would engrave it on the mountainside; have it reflected in every shimmering wave; and waft it on the breezes of heaven, "Men wanted." I would teach the merry brooklets to sing it, the lakes to chant it; I would seize the finger of lightning and write in letters of fire across our darkened sky, "Men wanted." I would gather the thunder's roll, the cataract's roar, and the cannon's boom, and echo from ocean to ocean, "Men wanted." I would unite all the voices of men and the pleadings of women with the forces of nature to send one sublime appeal to heaven: "*Great and infinite God, at the dawn of the twentieth century, give us men, clean men, pure men, courageous men, men who dare to do right because it is right!*"—Newton N. Riddell.

Falling Shadows

ALL down the ages the people of God have had conflicts with worldly governments and apostate religions. And always the conflict has finally become so intense that the people of God were driven to choosing between persecution and disloyalty to the Lord's cherished truth. Thousands have chosen for God, and suffered untold agonies at the hand of the tormentor, or death at the hand of the executioner.

But for centuries enlightened nations as a rule have frowned upon such injustice, believing that all men have a right to worship according to the dictates of their conscience, and the terrible Inquisition scenes have been unknown for so long that people have begun to think that a time of wide-spread persecution is a thing of the past, that never again can even the intimation of religious tyranny be known.

But What Says the Bible?

The careful Bible student sees that this optimistic view is not to materialize. The seer of Patmos, as he looked down the ages, saw that at the *closing up* of the world's history there would be a very dark time come to the people of God. He saw that apostasies and deceptions would increase, until but a very few persons could be found who treasured the plain, simple truths of God's Word; and that these truths would be decidedly unpopular with the majority. He saw, too, that even the church of God would depart so far from the way of the Bible that the few who still faithfully adhered to God's appointed ways would be in special disfavor with the professed believers, and that these would unite with the world in bringing the loyal ones into bondage. Rev. 14: 9-12.

"History Repeats Itself"

is an old saying, but it applies to the coming conflict; for the circumstances and experiences of apostolic times and of Reformation times are to be repeated before the Saviour comes. Those who faithfully study the Revelation must inevitably come to this conclusion.

That the Saviour's Coming Is Near

is at least nominally believed to-day by a large majority of the professed Christian world. If this is true, then we who are living in this time should be studying conditions, to see whether there is anything that indicates an approaching conflict, and know where to take our stand. "Coming events cast their shadows before." There are many who claim to have already caught glimpses of the falling shadows.

"The Beast and Its Image"

The revelator describes the final conflict of God's true children upon the earth by the use of symbols. The Christian world recognizes the "beast" spoken of in the thirteenth chapter of Revelation to be symbolic of the papacy, or Catholic power. The two-horned beast, which was seen to be coming up about the time the other beast went into captivity (in 1798), is clearly seen from the prophecy to represent the United States government. This power so unites its interests with that of the "beast" that it is said to "make an image to the beast," which causes all who dwell upon the earth whose names are not written in the book of life to worship the beast and his image. The "beast" is seen from Rev. 13: 6 to be a blasphemous power, and its "image" must possess similar characteristics; so one can readily see from the context that the people of God are to be brought into severe conflict (Rev. 13: 15) with unholy powers; but through the grace of God they gain the victory. Rev. 15: 2.

The Cause of the Contention

The "beast and his image" seeks to compel all to receive their "mark," and yield obedience to their dictates in a way that is opposed to the direct command of God. In fact, they attempt to compel men to observe Sunday, a day of their

own appointment, which appointment the Catholic Church refers to as a sign, or "mark," of its power; and to break the seventh day, or Sabbath, which the Lord gave to man and commanded him to keep. One power says, Keep the first day, the other says, Observe the seventh day. Which power shall the true Christian obey? There is but one answer, though it means death to the one who loyally places himself on the Lord's side.

In almost every country and every State in the United States omens of the coming conflict have been seen. It is nearing. We must each prepare for it.

God's Messages of Warning

The Lord never allows any wide-spread evil to come to his people without warning them of the event. The fourteenth chapter of Revelation presents a threefold message of warning which the Lord sends to his church as a preparation for the final conflict between truth and error. The first message declares that "the hour of his judgment is come." This message was preached with especial power from 1840 to 1844. Then came the message declaring the apostate fallen condition of the churches; and next the third angel's message, a message of warning against worshiping the beast and his image and receiving his mark in the forehead or in the hand. Rev. 14: 6-12.

This last message is now being sounded throughout the earth. "He that hath an ear, let him hear," and heed this last warning message.

Perfection Required

INASMUCH as every child of Adam is born clothed with sinful flesh, and having a carnal mind, which is enmity against God, Christ has lighted every man who comes into this world, that he may rightly understand the principles of the two great forces that are continually presenting themselves before him.

In view of the fact that all men are so prone to do evil, and the position to which we must aspire being so high, we must necessarily give much consideration to the Christian's regimen. We must know of a surety the best spiritual food to partake of in order to build us up and make us strong. God has summed up what he expects of us in our character, thus: "And in their mouth was found no guile: for they are without fault before the throne of God."

The new creation shall have been finished, and God shall again say, "It is very good." To be without fault in the eyes of an infinite God is an exalted position, which is worth every effort possible by man. God says man must be perfect. We have no reason for not seeking that perfection now, as we can not excuse ourselves by saying it is impossible for us to attain.

Out of the world, in this generation, shall be taken a "hundred forty and four thousand," who are without fault before God. What a grand thought it is to know that right now there is upon this earth with the exception, perhaps, of a few, a hundred forty-four thousand persons who will soon be judged as *perfect*. But what must concern us most is, Are we of that number? Are we nearing perfection each day? "Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction." Little by little each day does God cleanse us from our impurities that we may be perfect.

CLAUDE E. HOLMES.

End of the Telegraphers' Strike

"THE strike of commercial telegraphers, which began at San Francisco in July, and extended over the country until about eighteen thousand operators were involved in it, was abandoned, by vote of the local unions, during the first week of November, and the strikers sought reinstatement under the old conditions."

An Article in Each Quotation

"ENJOY the *littles* of every day."

"THE shouter is often the pouter."

"EASE is the disease of the church."

LITTLE strokes fell large oaks.—*Franklin*.

"WISE men lay up knowledge." Prov. 10: 14.

"To receive honestly is the best thanks for a good thing."

WISELY and slow; they stumble that run fast.—*Shakespeare*.

"ONLY as we help each other do we help ourselves and help the world."

The very flowers that bend and meet
In sweetening others grow more sweet.

—*O. W. Holmes*.

"THEY helped every one his neighbor; and every one said to his brother, Be of good courage."

A HAPPY man or woman is a better thing to find than a five-pound note.—*Robert Louis Stevenson*.

"GRATITUDE is the fairest flower which springs from the soul, and the heart of man knoweth none more fragrant."

"WITH such empty and selfish pretenses away! By your *actions* you're judged, be your speech what it may."

"I TENDED the plant of gratitude, and lo! I found upon it the flower of contentment, and, later, the fruit of happiness."

There is hardly any noble quality or endowment of the mind but must own temperance either for its parent or its nurse.—*South*.

"I thank thee, Lord, for mine unanswered prayers,

Unanswered save thy quiet, kindly 'Nay.'"

No young man can be possessed of a right spirit who does not respect women and seek to lighten their burdens.—*Mrs. E. G. White*.

THE work that lies nearest to our church-members is to become interested in our youth.—*"Testimonies for the Church," Vol. VI, page 196*.

"EVERY day is a fresh beginning,
Listen, my soul, to the glad refrain;
And spite of old sorrows, and older sinning,
And troubles forecasted, and possible pain,
Take heart with the day, and begin again."

THE mind occupied by commonplace matters only, becomes dwarfed and enfeebled. If never tasked to comprehend grand and far-reaching truths, it in time loses the power of growth.—*"Testimonies for the Church," Vol. V, page 519*.

Let us realize something of the high destiny for which God would have us prepare, and turn with contempt from our low aims and purposes. "Each should aim just as high as the union of human with divine power makes it possible for him to reach."—*"Education," page 267*.

If you should read with the one object in view to improve the mind, and should read only as much as the mind can comprehend and digest, and should patiently persevere in such a course of reading, good results would be accomplished.—*"Testimonies for the Church," Vol. III, page 465*.

THERE are many of our youth whom God has endowed with superior capabilities. He has given them the very best of talents; but their powers have been enervated, their minds confused and enfeebled, and for years they have made no growth in grace and in the knowledge of the reasons of our faith, because they have gratified a taste for story-reading.—*"Testimonies for the Church," Vol. V, page 518*.

A Meeting of Kings and Queens

A GATHERING of sovereigns took place at Windsor during the first half of November, when King Edward and Queen Alexandra entertained Emperor William and Empress Augusta Victoria of Germany; King Haakon, Queen Maud, and Prince Olaf of Norway; Queen Marie Amelie of Portugal; and King Alfonso and Queen Victoria Eugénie of Spain, and their baby, Prince of the Asturias. There has been no similar gathering of royal personages in England since the funeral of Queen Victoria."

The Speaking Clock

A LETTER from a Berlin correspondent tells of a "speaking clock," made by a Geneva inventor for Emperor William. By an ingenious device, it reminds the emperor of his business and other engagements. For example, when he wishes to be at the Chancellor's house at ten o'clock in the morning, he speaks into the phonograph, connected with the clock, the night before, moves a pointer to the hour at which he wishes to be reminded, and the following morning, precisely at ten, the phonograph graciously says: "Your Majesty, now is the time to call the carriage to go to the Chancellor's."

Moreover, at breakfast the clock tells him a dozen or more things he has confided to it on the previous day, so that he will not forget them.

This wonderful timepiece cost a vast sum of money, but it is not half so faithful and reliable as that speaking clock we all have somewhere within us, called conscience.—*Young People's Weekly.*

HE who empties his purse into his head puts it where no man can take it away from him. An investment in knowledge always pays the best interest.—*Franklin.*

THROUGH a hundred years, during which we have grown up a nation of over eighty millions of people, and the richest, and perhaps, all in all, the most powerful, in the world, the Constitution has been adequate both in time of peace and in time of war.—*Senator John C. Spooner.*

LIBERTY of conscience requires liberty of worship as its manifestation. To grant the former and to deny the latter, is to imprison conscience and to promote hypocrisy and infidelity. Religion is in its nature voluntary, and ceases to be religion in proportion as it is forced. God wants free worshipers, and no others.—*Dr. Philip Schaff.*

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Closing Events that Bring the Return of Eden—No. 13

EVERYTHING betokens a crisis. There is a restlessness and intensity taking control of all that is in earth and sea and sky. This is apparent to the vast majority. Scientists offer to explain, but their conclusions are contradictory and unsatisfying, and to the world the problem remains unsolved. Many vainly ask the question, "What will be the outcome of all this?"

The things hidden from the wise and prudent have been revealed to the children of God. In the living Word is found the key that unlocks the mysteries of both present and future. However, some professing to be shepherds of the flock teach strange things. They would have us believe that there is soon to be a thousand years of peace upon the earth; Christ will reign as this world's king; there will be no more war and strife among the nations; and during this time there will be such mighty preaching that the multitudes of earth will be converted.

This has a very pleasant sound, but it is directly opposed to the teachings of the Guide-book. The perils of these last days will increase until our Saviour returns to earth upon the cloudy chariot, followed by the angel host, and forever banishes this dark reign of sin. The wicked are then destroyed by the consuming fire of that heavenly procession. All the sleeping saints, from Abel to the end, will hear the voice of Jesus and arise from their mossy beds, clad in the life immortal. Joined by the righteous living, who at that time receive the divine touch and seal, they are caught up together to the heavenly city, where for a thousand years they sit with Christ in judgment, viewing the record of those who have made a failure in life's warfare. And then are they brought to know that God has been and will be just in all his dealings and punishments. 2 Thess. 2:7; 1 Cor. 15:51-55; 1 Thess. 4:15, 16; Revelation 20.

As the wicked are dead, and the righteous are in heaven, during the millennium the earth will be without an inhabitant. Jer. 4:23-26. Satan, the instigator of all evil, who has been so intensely active for these six thousand years, will be confined to this earth, and will have an opportunity to reflect upon the results of his course. The revelator speaks of the chain and key as symbols of his bondage, and the desolate earth, his prison-house, as the "abyss," or "bottomless pit."

As the millennium closes, Christ descends to the Mount of Olives, and at the touch of his feet the entire region becomes a great plain. Here the New Jerusalem, bearing the redeemed of earth, soon rests. Jesus calls again to those in their graves, and this time the vast multitude of wicked respond to his voice. They come forth with the same sickly bodies and sinful desires as when they entered the tomb. What a terrible spectacle!

Satan is now loosed for a "little season." He deceives the wicked by telling them that he is the one who has raised them from the dead, that in the city there is but a small company, and that it would be but an easy task for them to capture the city.

Preparations for a mighty attack are at once begun, and soon the besieging army appears before the city. In plain view of all from without and within the city, the coronation of the Redeemer takes place. Satan beholds a bright angel, who has taken the position he once occupied, place the crown upon Christ's brow.

Many great views of the long controversy between Christ and Satan are then thrown by power divine upon the broad canvas of the heavens, among them being the trial and crucifixion of the Saviour.

The great deceiver makes the last tremendous efforts to rally his forces in an advance upon the camp of the saints, but his efforts are fruitless. The leaders, their souls stirred with anger, turn fiercely upon their commander, who has deceived them.

Again, as Christ is seen in all his beauty and justice, the vast throng both without and within unite in acknowledging the justice of God, and ascribing "blessing, and honor, and glory, and power, . . . unto him that sitteth upon the throne, and unto the Lamb forever and ever."

Here have met for the first and last time Adam and his entire family; but the meeting soon closes. Fire and brimstone are rained from heaven, and the same lake of flame which destroys the wicked also purifies the earth.

Then is fulfilled the words of the prophet Daniel, penned nearly twenty-five centuries ago: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

This fallen world that has borne the terrible blight of sin for six long millenniums is to be highly exalted, for "the throne of God and of the Lamb shall be in it." There will be no more tears, for God will remove all cause of sorrow; there will be no more funeral processions, for he who has had the power of death has been destroyed; and the expression, "I am sick," will nevermore be heard; there will be no more awful crimes and gloomy prisons, for the dwellers in that fair land love God and righteousness supremely, and delight in the "rule" that is called "golden;" there will be no sad imperfections of eye or ear or limb, for "then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing;" there will be no more lurking fears of that which may befall, for "they shall dwell safely in the wilderness, and sleep in the woods;" neither will there be storms and floods, boundless oceans nor trackless deserts, "for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

It will pay a wondrous dividend to live and sacrifice here that we may listen to the music rendered by the angel choir; that we may eat of the fruit of the tree that gives immortality; that our thirst may be quenched at that life-giving stream; and, best of all, that we may see the King in his beauty, Jesus the Saviour of our race.

Our most vivid imaginations fall far short of that blessed reality; but as it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

"We speak of the realms of the blest,
That country so bright and so fair,
And oft are its glories confessed,—
But what must it be to be there!

"We speak of its pathway of gold,
Its walls decked with jewels so rare,
Its wonders and pleasure untold,—
But what must it be to be there!"

God has placed us in this world as his ambassadors, and our efforts may hasten the dawn of that glorious morning. Our Father is working miracles to-day in the triumphs of his truth throughout the earth. Let us, then, take courage, sacrifice more, and work harder, as we hold higher and still higher our motto, "The advent message to all the world in this generation."

R. F. COTTRELL.



Conducted by the Missionary Volunteer Department

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

Study for the Missionary Volunteer Society Program

SONG: "Christ in Song," No. 459.

PRAYER.

SCRIPTURE READING: "The Heavenly Home:"—

John 14:1-3.

Rev. 21:2-7.

Isaiah 35.

Isa. 65:21-25.

(These references might be assigned to different members for careful study before being read in the Society.)

SONG: "Christ in Song," No. 423.

BOOK STUDY: "Ministry of Healing," pages 349-355.

RECITATION, "Home." First page.

Book Study

MINISTRY OF THE HOME:—

What is the mission of the home? Pages 349 and 352.

How did Jesus spend the hidden years in Nazareth? (Note carefully the attributes of character mentioned in the paragraphs.) Pages 349 and 350.

What reason would you give why so few reach their high aspirations? Page 351.

Discuss the value of good habits. Page 352.

HOSPITALITY:—

Read in this connection Lev. 19:34; Heb. 13:2; 1 Peter 4:9.

To whom should we show hospitality? Pages 352 and 353.

How should our homes be a special blessing to the youth about us? Why? Suggest how this may be done. Pages 354 and 355.

LIFE'S OPPORTUNITIES:—

What are two essentials in making a life worth living? Page 355.

Show the importance of living by principle. "Strict adherence to principle will make any man mighty." Page 355.

Notes

"The home is the crystal of society, the nucleus of national character; and from that source, be it pure or tainted, issue the habits, principles, and maxims which govern public as well as private life; the nation comes from the nursery; public opinion itself is, for the most part, the outgrowth of the home; and the best philanthropy comes from the fireside."

"Home is the one place in all this world where hearts are sure of each other. It is the place of confidence. It is the place where we tear off the mask of guarded and suspicious coldness which the world forces us to wear in self-defense, and where we pour out the unreserved communications of full and confident hearts. It is the spot where expressions of tenderness gush out without any sensation of awkwardness and without any dread of ridicule."

Missionary Volunteer Reading Course

FOR the benefit of those who have studied the Reading Course lessons in "Early Writings" and have not enrolled, we present here the review questions which have already been sent to those who have been recorded as members. Please answer, and send to your conference secretary

of young people's work. The directory was given in the INSTRUCTOR of December 10.

Written Review on "Early Writings"

After the completion of the lessons on "Early Writings," thoughtfully review the entire book, endeavoring to grasp the whole subject; and in answering the questions make such use of the book and the Bible as may seem best.

1. Of what help have these lessons been to you in gaining a clearer view of the whole question of the great controversy between good and evil, and of the plan of salvation? What practical benefits have you derived from this study?

2. What practical lessons do you learn from the author's experiences at the time of her conversion? How does her acceptance of her life's work affect your confidence in her visions?

3. Explain the meaning of the following expressions: "The great apostasy;" "the open and shut door;" "the midnight cry;" "the fall of Babylon;" "the mark of the beast;" "the loud cry;" "the refreshing;" "the shaking;" "the time of trouble;" "standing without a mediator."

4. Write a short essay on the preparation needed for the coming of Christ.

5. Show that the spirit of prophecy will be found in the true church.

6. Give the reasons early set forth through the spirit of prophecy in favor of organization.

7. Write an essay of two or three hundred words on the life of Christ on earth.

8. What is the "mystery of iniquity"?

9. Give briefly the place in the work of God filled by Paul, Luther, and William Miller.

10. Write the three angels' messages, giving the time when proclaimed, and their relation to one another. Explain the fulfilment of Mal. 4:5, 6, giving references to the Scriptures and "Early Writings."

The Morning Watch Calendar

BIBLE study and prayer are two great essentials of successful Christian living. What wonder that we so often fall into the snares of the enemy when we fail to fortify ourselves by daily communion with God through his Word and in prayer. "Angels from the world of light will be with those who in humility of heart seek for divine guidance," but "the darkness of the evil one encloses those who neglect to pray."

To assist our young people and others in the formation of the habit of daily devotional Bible study and prayer, the General Conference Missionary Volunteer department has prepared this "cycle of prayer." It contains a text for each day of the year 1908, as well as suggestions for special prayer and a course of reading in the spirit of prophecy.

The Morning Watch Calendar will be sent, post-paid, to any address for six cents in stamps. Order from your conference secretary of young people's work, or from the Missionary Volunteer Department, College View, Nebraska. Order to-day, and begin the new year with this plan. M. E. KERN.

Loveland Harvest Ingathering Service

A PROFITABLE and interesting ingathering service was held in the church at Loveland, Colorado, on October 12.

In the spring the teachers of the different classes gave the younger children five cents to multiply, and the older members one cent. All took much pleasure in in-

creasing their gifts, not one hiding his money as did the servant with his talent which the master gave him.

All were happy in feeling that they had done something for their Saviour, and as they came forward with smiling faces and told how they had increased their pennies, it filled us all with a missionary spirit. The money was invested in various ways; one boy bought a fish-hook and sold all the fish he caught on that hook; some bought eggs and raised chickens, others bought seeds and raised missionary gardens. Eleven children in this way were faithful workers for their Master. There were only twenty-eight cents invested, and a harvest of \$7.95 was received; besides this there was taken a collection of more than eight dollars.

MAUDE A. STRICKLAND.

Report from South Woodstock, Maine

AN interesting missionary and temperance program was given by the Missionary Volunteers of the South Woodstock Society, the last week in September. The church was beautifully decorated with flowers and autumn leaves, and the exercises showed much careful preparation on the part of parents and children. The juniors had the larger part of the recitations and music, though several beautiful pieces were given by older members.

The offering of the evening was to aid the Jewish work, and a little time was taken to explain the needs of this great work, in terms the children could understand. A year ago this Society sent a warm comforter to the Jewish Mission in Boston, all the blocks of which were made by the children. By request, several of the children told how they had made the money to bring for this offering, showing that they had been thinking and working for weeks; one had earned the pennies by driving the cows to pasture, another made holders to sell, one sold papers, while some of the older ones had missionary gardens.

Though a very dark, rainy night, there were some in attendance from the outside. A Jewish peddler who was in the neighborhood accepted an invitation to come, and said that the story of Jesus was made so plain that he could understand it.

The offering of six dollars was sent to Elder Gilbert for his mission work. Plans were being made for the Harvest Ingathering service.

JENNIE R. BATES.

"A CHURCH should be more zealous to lift its people than its steeple to the skies."

For Missionary Volunteers and Others

A NEW thin paper edition of that most important text-book for all Seventh-day Adventists,—"Early Writings," by Mrs. E. G. White,—is now being printed. It ought to be off the press about the time this paper reaches its readers. This—

New Thin Edition of "Early Writings"

will contain all the matter of the latest edition of the book, Scriptural index, general index, etc., and will be sold at—

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This price places it within the reach of every person, young or old, and thousands of copies of this important book ought to be purchased and read this winter.

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A Little Worker

I'm only a little worker,
Yet the kingdom needs my hands,
And day by day they gladly
Will to do my Lord's commands;
And day by day he'll give me,
My happy childhood through,
Some task of patience or of love
Which only I can do.

—Selected.

A Dog that Swings

THERE is a dog in Kansas City that shows a great fondness for swinging. In the front yard is a rope dangling from a tree. The dog's name is Johnny. He runs, takes a leap, fastens his teeth in the rope, and, growling and jerking, signifies that he is ready to swing. Some member of the family comes and pushes the swing backward and forward until Johnny touches the branches of the tree. One of the members of the family said, "If we didn't keep the rope tied out of his reach, Johnny would be swinging all the time."

Revenge of House-Martins

Two house-martins built their nests against an attic window of a farm, to which the birds had come for several successive years. Last spring, however, before they arrived, an enterprising sparrow took up her abode in one of the nests. Shortly after this the martins returned as usual, and one day the farm people noticed that the hole of the nest which the sparrow occupied had been blocked up. Next morning a boy climbed up to ascertain the meaning, and not finding any outlet, broke away part of the nest, to find the poor sparrow dead on her eggs. The house-martins had walled her up for daring to take possession of their house.—*Chicago News.*

Troubles of a Bee Fancier

A WEST PHILADELPHIA bee fancier is being greatly troubled by a swarm of dragon-flies. He could not imagine at first what attracted them every evening around his beehives, until by close observation he discovered that they waylaid the returning bees when they were heavily laden with honey, and ate them. He does not know how to get rid of the pests. He can not poison them, they are too quick to be caught in a net, and too small to be shot. He is racking his brain for a method to stop their depredations. The loss of a few bees would not hurt him, but the entire swarm has become uneasy, and consequently the output of honey is much diminished.—*Philadelphia Record.*

Dog Knew the Horses

"I SAW a curious illustration the other day," says a business man, "of the wonderful acuteness of scent possessed by the dog. Three or four carriages were waiting in front of a fashionable Broadway establishment when out of the door there came a fat poodle, trotting leisurely along. He raised his head and took a look at the line of

carriages. The drivers were in a little group chatting, so that no carriage had a human occupant. The poodle went across the pavement, sniffed at the leg of one of the horses, and went on. Ere he reached the second carriage, he was forced toward the middle of the sidewalk by two persons going in the other direction. He went past the carriage door, smelled the leg of one of the horses, then turned back, and without hesitation jumped into the carriage, curled up on one of the seats, and went to sleep.

"He had evidently lost his mistress in the store, but he remembered the carriage and identified it by the horse."—*St. Louis Globe-Democrat.*

The Gospel Bird

ON the coast of Africa, and especially in Liberia, there is a little bird whose sweet notes seem distinctly to say, "Go! preach the gospel! go!" To many who for the first time hear it,



it so clearly utters these words that they can scarcely be persuaded that it is not a human voice. An English officer, as he first heard it, supposed it was a paroquet trained to utter the expression. And so plain is the utterance, that the little songster has long since received the name of "The Gospel Bird." A lady to whom the facts were related, was so impressed with them, that she wrote the following lines:—

What voice is that, so softly clear,
Now heard afar, now hovering near,
Amid the murmurs of the breeze
That sigh among the plantain trees?
A voice that utters words I know—
"Go! preach the gospel! Go!"

Is it a spirit sent from God
To point his messenger a road
Through jungles dense, or deserts wild,
To reach his far-off heathen child?
Whence comes that urgent pleading low—
"Go! preach the gospel! Go!"

Nay, not a spirit; from a bird
Those words of high import are heard;
Thus in this strange, benighted land

I seem to hear God's own command:
For Christ's sake, who has loved us so,
"Go! preach the gospel! Go!"

Thou blessed bird! O, not in vain
Is heard that constant, eager strain;
The message of a love divine
Shall speed through all this land of thine,
Until the powers of darkness fly
Like night before day's glowing eye.

Sing on, sweet bird, thy heaven-taught lay,
Until shall dawn that glorious day
When, through the gospel truth made free,
Thy land no more hath need of thee,
Thou prophet-voice, who urgest so,
"Go! preach the gospel! Go!"

—Selected.

Koreans Must Pay Their Bills

THE KOREANS, it is said, are so careful to pay their debts that they think it allowable to steal, or to rob a person, in order to get the money with which to cancel indebtedness. It is thought very necessary to have all debts paid before the first day of the new year; so many will work strenuously until dawn of their new-year's day. And a person is even allowed to continue with repute his work of debt paying until noon of that day, provided he carries a candle or lantern about with him, as if daylight had not yet come.

How Indians Poison Arrows

AN old Cherokee Indian recently gave away the secret how the Indians of olden times used to poison their arrowheads for war purposes or for killing bears. They took a fresh deer liver, fastened it to a long pole, and then went to certain places where they knew they would find rattlesnakes in abundance. About midday the rattlers are all out of their dens, coiled up in the hot sun. The bucks would poke the first rattler they found with the liver on the long pole. A rattler, unlike common snakes, always shows fight in preference to escaping. The snake would thus repeatedly strike at the liver with its fangs until its poison was all used, whereupon it would quit striking and try slowly to move on. The bucks would then hunt up another rattler and repeat the performance, keeping up the work until the liver was well soaked with snake poison. Then the pole was carried home and fastened somewhere in an upright position until the liver became as dry as a bone. The liver was then pounded to a fine powder, and placed in a buckskin bag, to be used as needed for their arrows. This powder would stick like glue to any moistened surface, and was death to any creature which it entered on arrows.—*Selected.*

"HERE come hurrying snowflakes,
And the world will soon be white;
And then the dancing sunbeams
Will add their golden light;
And happy, smiling children
Will clap their hands, and say,
'Hurrah for sleds and snowballs
This lovely winter day!'"

The Judgment

On the morning of Oct. 23, 1879, about two o'clock, the Spirit of the Lord rested upon me, and I beheld scenes in the coming Judgment. Language fails me in which to give an adequate description of the things which passed before me, and of the effect they had upon my mind.

The great day of the execution of God's judgment seemed to have come. Ten thousand times ten thousand were assembled before a large throne, upon which was seated a person of majestic appearance. Several books were before him, and upon the covers of each was written in letters of gold, which seemed like a burning flame of fire, "Ledger of Heaven." One of these books, containing the names of those who claim to believe the truth, was then opened. Immediately I lost sight of the countless millions about the throne, and only those who were professedly children of the light and of the truth engaged my attention. As these persons were named, one by one, and their good deeds mentioned, their countenances would light up with a holy joy that was reflected in every direction. But this was not what most deeply impressed me.

Another book was opened, wherein were recorded the sins of those who profess the truth. Under the general heading of selfishness came every other sin. There were also headings over every column, and underneath these, opposite each name, were recorded, in their respective columns, the lesser sins. Under covetousness came falsehood, theft, robbery, fraud, and avarice; under ambition came pride and extravagance; jealousy stood at the head of malice, envy, and hatred; and intemperance headed a long list of fearful crimes, such as lasciviousness, adultery, indulgence of animal passions, etc. As I beheld, I was filled with inexpressible anguish, and exclaimed, Who can be saved? who will stand justified before God? whose robes are spotless? who are faultless in the sight of a pure and holy God?

As the holy one upon the throne slowly turned the leaves of the Ledger, and his eyes rested for a moment upon individuals, his glance seemed to burn into their very souls, and at the same moment every word and action of their lives passed before their minds as clearly as though traced before their vision in letters of fire. Trembling seized them, and their faces turned pale. Their first appearance when around the throne was that of careless indifference. But how changed their appearance now! The feeling of security is gone, and in its place is a nameless terror. A dread is upon every soul, lest he shall be found among those who are wanting. Every eye is riveted upon the face of the One upon the throne; and as his solemn, searching eye sweeps over that company, there is a quaking of heart; for they are self-condemned without one word being uttered. In anguish of soul each declares his own guilt, and with terrible vividness sees that by sinning he has thrown away the precious boon of eternal life.

One class was registered as cumberers of the ground. As the piercing eye of the Judge rested upon these, their sins of neglect were distinctly revealed. With pale, quivering lips they acknowledged that they had been traitors to their holy trust. They had had warnings and privileges, but they had not heeded nor improved them. They could now see that they had presumed too much upon the mercy of God. True, they had not such confessions to make as the vile and basely corrupt; but, like the fig-tree, they were cursed because they bore no fruit, because they had not put to use the talents entrusted to them.

This class had made self supreme, laboring only for selfish interests. They were not rich toward God, not having responded to his claims upon them. Although professing to be servants of Christ, they brought no souls to him. Had the cause of God been dependent on their efforts,

it would have languished; for they not only withheld the means lent them of God, but they withheld themselves. But these could now see and feel that in occupying an irresponsible position in reference to the work and cause of God, they had placed themselves on the left hand. They had had opportunity, but would not do the work that they could and should have done.

The names of all who profess the truth were mentioned. Some were reprov'd for their unbelief, others for having been slothful servants. They had allowed others to do the work in the Master's vineyard, and to bear the heaviest responsibilities, while they were selfishly serving their own temporal interests. Had they cultivated the abilities God had given them, they could have been reliable burden-bearers, working for the interest of the Master. Said the Judge, "All will be justified by their faith, and judged by their works." How vividly then appeared their neglect, and how wise the arrangement of God in giving to every man a work to do to promote the cause and save his fellow men. Each was to demonstrate a living faith in his family and in his neighborhood, by showing kindness to the poor, sympathizing with the afflicted, engaging in missionary labor, and by aiding the cause of God with his means. But, like Meroz, the curse of God rested upon them for what they had not done. They had loved that work which would bring the greatest profit in this life; and opposite their names in the Ledger devoted to good works there was a mournful blank.

The words spoken to these were most solemn: "You are weighed in the balances, and found wanting. You have neglected spiritual responsibilities because of busy activity in temporal matters, while your very position of trust made it necessary that you should have more than human wisdom and greater than finite judgment. This you needed in order to perform even the mechanical part of your labor; and when you disconnected God and his glory from your business, you turned from his blessing."

The question was then asked, "Why have you not washed your robes of character, and made them white in the blood of the Lamb? God sent his Son into the world, not to condemn the world, but that through him it might be saved. My love for you has been more self-denying than a mother's love. It was that I might blot out your dark record of iniquity, and put the cup of salvation to your lips, that I suffered the death of the cross, bearing the weight and curse of your guilt. The pangs of death, and the horrors of the darkness of the tomb, I endured, that I might conquer him who had the power of death, unbar the prison-house, and open for you the gates of life. I submitted to shame and agony because I loved you with an infinite love, and would bring back my wayward, wandering sheep to the paradise of God, to the tree of life. That life of bliss which I purchased for you at such a cost, you have disregarded. Shame, reproach, and ignominy, such as your Master bore for you, you have shunned. The privileges he died to bring within your reach have not been appreciated. You would not be partaker of his sufferings, and you can not now be a partaker with him of his glory." Then were uttered these solemn words: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." The book then closed, and the mantle fell from the person on the throne, revealing the terrible glory of the Son of God.

The scene then passed away, and I found myself still upon the earth, inexpressibly grateful that the day of God had not yet come, and that precious probationary time is still granted us in which to prepare for eternity.—Mrs. E. G. White, in "Testimonies for the Church," Vol. IV.



Nor a single fact can be brought forward in favor of the habitual use of tobacco or liquor in any form.

When running brass rods through window curtains put an old glove finger over the end that is being pushed through the hem. Unless this is done, the material is apt to tear.

To preserve brooms dip them for a minute or two in a pail of boiling suds once a week, which makes them tough and pliable. A carpet wears much longer if swept with such a broom.

It is a good plan to brush the hair every night. The grooming stimulates the blood-vessels of the scalp, and removes the dust and dandruff. Every night a good tonic should be applied to the scalp.

If flies worry an invalid, saturate a tiny sponge with oil of lavender, and hang it near the head of the bed on which the person is resting. The flies object to the smell of lavender, and will not come near it.

Few practises are more beneficial to the condition of the eyes than is that of bathing them regularly every night before going to bed. Dust readily accumulates on the lids between the lashes and causes them to smart.

Instead of cutting off the bottom of a burned cake, spoiling its appearance, and losing altogether too much of the cake, deftly rub a grater over the bottom, removing only the darkened portion, and leaving a smooth surface.

To remove ink that is fresh from white goods, plunge the stained part at once into milk. If the ink is quite dry, the stained part should be placed on a saucer with a little boiling water, and covered with oxalic acid. After a few minutes pour on boiling water to prevent the acid from spreading, and rinse in warm water.

Gloves should be removed from the hands without touching the fingers if possible, folding the upper part of the glove back over the fingers. To see the advantage of this method over the ordinary way, one needs only to look at the finger-tips of a pair of kid gloves, the owner of which has always removed them by tugging at the fingers.

Any one who has ever had a felon knows what intense pain and suffering it causes, often making the amputation of a finger necessary. Here is a never-failing remedy: Take one teaspoonful of fine salt, one tablespoonful of vinegar, one tablespoonful of black pepper, and the yolk of an egg; simmer together and bind on; renew twice a day.

If you wish to extract a cork from an empty bottle, take a piece of stiff string, and shove a loop of it into the neck of the bottle; turn the bottle upside down and shake the cork back into the neck ever so lightly, taking care that the loop is big enough to allow the cork to drop under it. Draw the ends of the string down tightly until the loop surrounds the cork, then pull both ends quickly, and the cork will fly out.

To gather without putting on the attachment to the sewing-machine, lengthen the stitch of the machine, and stitch along where the material is to be gathered with loose tension. Taking the garment from the machine, draw the under thread to give the desired fulness. When gathering thin goods, stitch twice about a quarter of an inch apart. This does away with laying the gathers, which often tears thin cloth.

Fresh Periodicals Wanted

ONE of our faithful workers in Oakland desires some fresh, clean copies of the *Signs, Watchman, Life and Health, Liberty, Life Boat*, etc., to place in several reading-racks in the city of Oakland.

Please do not send copies that are old or soiled. Copies of the Special Symposium Series of the *Signs of the Times* are especially desired.

Send all periodicals, charges prepaid, to Mr. James Harvey, 763 Jackson St., Oakland, California.

Erratum

IN the INSTRUCTOR dated November 26, in the poem entitled "An Optimist's Thanksgiving," the word *year* should be added at the end of the first line of the fifth stanza. The omission occurred in the manuscript as it was furnished us. It was an oversight in copying.

THE INTERMEDIATE LESSON

I—The Plagues

(January 4)

LESSON SCRIPTURES: Exodus 8, 9, 10.

MEMORY VERSE: "There shall no evil befall thee, neither shall any plague come nigh thy dwelling." Ps. 9:10.

Lesson Story

1. Because the magicians seemed to be able to turn water into blood, as did Moses and Aaron by God's command in bringing the first plague, Pharaoh hardened his heart, and would not let the children of Israel go out of Egypt.

2. The Lord sent nine other plagues upon the Egyptians, and before nearly every plague the two brothers went to Pharaoh, and asked him to let the children of Israel go. But each time the king would not let them go.

3. When it seemed that the plague could no longer be endured, Pharaoh would send for Moses and Aaron, and ask them to entreat the Lord to stop the plague. Each time he would say that the children of Israel might leave; but as soon as the plague was stopped, Pharaoh would harden his heart, and refuse to let them go.

4. Frogs covered the earth during the second plague. They came out of the river into the houses, into the bedrooms, and into the beds. They even got into the dishes and into the food. The magicians also brought frogs upon the land of Egypt.

5. After the frogs were removed, "Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt." Imagine every particle of dust in the road and in the fields alive with crawling, jumping, stinging lice! How could they endure it? The magicians could not bring forth lice, and they said, "This is the finger of God." That was the third plague.

6. The fourth one was a plague of flies. The houses of the Egyptians were full of swarms of flies, and the ground was covered with them. But there was no plague of flies in the land of Goshen, where the Israelites lived.

7. The fifth plague fell upon the animals. A terrible disease called murrain came upon the cattle and horses, asses and camels, and oxen and sheep. "All the cattle of Egypt died: but of the cattle of the children of Israel died not one." Pharaoh found out that this was true, but still he hardened his heart.

8. Moses sprinkled handfuls of ashes up toward heaven, and boils broke out on man and beast. The magicians themselves were so ill from the boils that they could not stand before Moses. This was the sixth plague.

9. Then "the Lord sent thunder and hail,

and the fire ran along upon the ground." This was the seventh plague. Some of the servants of Pharaoh feared the word of the Lord, and made their servants and cattle flee into the houses. "And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field. Only in the land of Goshen, where the children of Israel were, was there no hail."

10. Pharaoh said to Moses and Aaron, "I have sinned this time: the Lord is righteous, and I and my people are wicked." But still he would not let the Israelites go. The Lord then sent the plague of locusts upon the land. "They did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt." This was the eighth plague.

11. After the Lord had sent a strong wind to drive away the locusts, a "thick darkness" came over the land of Egypt. The Egyptians "saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings."

12. Pharaoh was given many opportunities to believe in the true God, but he would not. He hardened his heart until it was too late.

The Ten Plagues

1. The waters turned to blood.
2. Frogs covered the land.
3. Dust became lice.
4. Swarms of flies.
5. Cattle die of murrain.
6. Boils upon man and beast.
7. A great hail-storm.
8. Locusts.
9. Darkness.
10. Death of the first-born.

Questions

1. What change was made in the waters of Egypt by Moses and Aaron at God's command? What did the magicians seem to be able to do? What effect did this have upon Pharaoh? What did he refuse to do for the children of Israel? What was the first plague?

2. How many plagues did the Lord send upon Egypt? Why were Moses and Aaron sent to Pharaoh before each plague? What would the king answer?

3. When a plague could no longer be endured, what would Pharaoh do? What would he ask Moses and Aaron to do? What would he promise them? What would Pharaoh again do as soon as the plague was stopped?

4. What was the second plague? How troublesome were the frogs? Who besides Moses and Aaron seemed to bring forth frogs?

5. What did the dust of the earth become when Aaron smote it with his rod? Could the magicians bring forth lice? Who did they say had brought the lice? Which plague was this?

6. What was the fourth plague? Whose houses were full of swarms of flies? What people were not troubled with the flies?

7. What suffered in the fifth plague? Whose cattle died? Whose cattle lived? How did it affect Pharaoh to learn that the murrain did not come upon the cattle of the Israelites?

8. What happened when Moses sprinkled handfuls of ashes toward heaven? Who, besides the common people, suffered from the boils? Which plague was this?

9. What was the seventh plague? What became of the men and animals that were out of doors during the hail? What did the hail do to the herbs and trees that were in the field? How did some of Pharaoh's servants show that they believed the word of God?

10. What did Pharaoh say that he had done? Who did he say was righteous? Who did he own was wicked? Would he now let the Israel-

ites go? What was the next plague? What harm did the locusts do?

11. What plague followed the plague of locusts? How great was the darkness? What effect did the darkness have upon the children of Israel?

12. How patient had the Lord been with Pharaoh? How long did the king harden his heart? Name the plagues in their order.

THE YOUTH'S LESSON

I—The Judgment-Hour—A World-Wide Message

(January 4)

MEMORY VERSE: "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7:25.

Questions

1. What does the Lord always do before he suffers judgments to come upon the earth? Amos 3:6, 7. Give illustrations of this principle.

2. What sure guide have we as to the times and the seasons? 2 Peter 1:19.

3. Before what great tribunal must every life come in review? Eccl. 12:13, 14.

4. Did Paul regard the judgment as a future or past event? Acts 17:31; 24:25.

5. With what event is the judgment associated? 2 Tim. 4:1.

6. Why must a judgment work, an investigation and decision of cases, precede the coming of Christ? Luke 20:35, first part; Rev. 22:11, 12.

7. What line of prophecy establishes the time of this investigative judgment? Dan. 8:14; 9:24, 25; note.

8. What view was given Daniel of the judgment scene in heaven? Dan. 7:9, 10.

9. What did the prophet behold of the work of apostasy on earth while the judgment was sitting in heaven? Verses 11, 21, 22.

10. What view was given John of the work of God on earth during this time of judgment in heaven? Rev. 14:6, 7. Who only is to be feared, and for what reason?

11. What other messages are joined with the proclamation of the judgment-hour? Verses 8-11.

12. What are the characteristics of the believers developed by those messages? Verse 12.

13. What great gospel work in the earth is now fulfilling this prophecy?

14. What event follows the carrying of these messages to the world? Verses 14-16.

15. How only may we hope to stand in this searching day of God's judgment? Phil. 3:8-11; 1 John 4:17.

16. What assurances are given us in 1 John 2:1 and Heb. 7:25?

Note

As shown in last quarter's studies, the day of atonement, or cleansing of the sanctuary, in the tabernacle service, was the last of the yearly round of ministration. It was a day of judgment in the camp of Israel, and whatsoever soul did not find pardon in that day was cut off. Lev. 23:27-29. So the antitypical day of atonement, the time of the closing ministry of our High Priest in heaven, is the hour of the investigative judgment. The beginning of this closing work of judgment is at the close of the prophetic period of Dan. 8:14. According to the explanation by the angel (chapter 9), this period of 2300 prophetic days, or literal years, was to reach from the going forth of the commandment to restore and rebuild Jerusalem to the time of the cleansing of the sanctuary. That commandment went forth in the year B. C. 457, and ended in the year A. D. 1844. Then began the solemn work of the investigative judgment.



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Good Fruit from Small Effort

Do not be afraid to hand copies of the special number of the INSTRUCTOR to your neighbors and acquaintances. The following letter shows how one copy of the Temperance number bore fruit:—

Miss Eleanor Fisher says: "I received the 'Truth' number this morning, and have read it through already. I think it is fine; couldn't be better. The first one of your papers that I ever read was the special Temperance number, which was handed to me by Mr. M. V. Downing. I read it through, and liked it so much that I subscribed for the paper through Mr. Downing. I enjoy the INSTRUCTOR very much. It has so much good in it. I can scarcely wait to read it when it comes time to get it."

What Hundreds Ought to Do

THE following letter, whether intended for publication or not, will doubtless be of interest and encouragement to the INSTRUCTOR readers:—

DEAR EDITOR: I write this to tell you what I have read during the past year, and what I intend to do the following year, as a member of the Young People's Reading Circle, to which I have belonged for two years.

During the past year I have read the following five books of our denominational literature: "The Story of Daniel the Prophet," by S. N. Haskell; "Christian Temperance and Bible Hygiene," by Mrs. E. G. White; "From Eden to Eden," by J. H. Waggoner; "Practical Lessons from the Experiences of Israel for the Church of To-day," by F. C. Gilbert; and "The Ministry of Healing," by Mrs. E. G. White. I have received much good from the study of these interesting volumes, and feel more and more confirmed in the truths of this message.

I have five more books selected for the following year, and will begin at once to read "Patriarchs and Prophets."

I wish to add the name of Mr. George Perrine, of Mount Vernon, Ohio, as a new member of the Reading Circle for the following year.

FORREST WASHBURN.

Mr. Washburn has not been alone in his reading. There are nearly one hundred others who enlisted with him at the beginning of the year 1907. It is to be hoped that all of these can at the close of the year give a report of equal interest, and can also supplement their report by a promise to begin at once the reading for 1908, and by securing one additional member to the circle.

Looking at the "Blessed Sacrament"

THE following notice was clipped from a recent number of the *New World*, a Catholic paper:—

"To those who with faith, piety, and love look upon the blessed sacrament not only when it is elevated in the mass, but also when it is

solemnly exposed, the holy father grants an indulgence of seven years and seven quarantines, and also a plenary indulgence once a week to those who daily observe this pious practise, and receive holy communion in due dispositions, adding whilst raising up the eyes the words, 'My Lord and my God.' (S. Cong. Indul., 12 June, 1907)."

The foregoing sounds strangely in accord with the Catholic spirit and practise of Reformation times, and yet there are few Protestants who now dare to sound a protest against such wicked deceptions.

Which Day Do You Keep? and Why?

Most professed Christians regard some day as a sabbath. Some keep the day which God appointed—the seventh day of the week; others, doubtless conscientiously, rest on Sunday, the first day of the week. But which is the day that we ought to observe? What is the truth concerning this question? To every living soul, at some time, this question will come, "Which is right?" Avoid it as we may, at some time, alone with God, we must settle it each for himself, and in the judgment day accept the result of our choice. —*Australasian Signs of the Times*.

Tell It to the World

HAVE you heard the blessed story?
Tell it, tell it to the world.
Christ is coming in his glory;
Go and tell it to the world.
He may come at night or morning,
With rich diadems adorning;
Every soul must hear the warning;
Go and tell it to the world.

Watchman on the walls of Zion,
Tell it, tell it to the world;
He is both the Lamb and Lion,
Go and tell it to the world.
All the signs of his appearing
Have been seen; the end is nearing.
O the prospect is so cheering!
Go and tell it to the world.

All the elements proclaim it;
Tell it, tell it to the world;
Though the wicked fear to name it,
Go and tell it to the world.
In this present generation
Will each kindred, tribe, and nation
Reach the end of its probation;
Go and tell it to the world.
—*William Brickey*.

Books are masters who instruct us without rods or ferules. . . . If you approach them, they are not asleep; if investigating, you interrogate them, they conceal nothing; if you mistake them, they never grumble; if you are ignorant, they can not laugh at you.—*Richard de Burg*.

Interesting Personal Incidents

Improving a Business Opportunity

RECENTLY five persons received the message as follows: An honest farmer was at a coal-mine to purchase a load of coal. The salesman was a Seventh-day Adventist. Some conversation introduced the Adventist doctrine, and during the talk the man expressed his willingness to read. Literature was therefore given him, both at this time and later on. The man told me that when he went to lie down on Sundays, frequently he would find that his wife had been reading some tracts which would be upon the bed. So he would take them up and read, and as he read, he became convinced that the tracts contained truth.

He has also interested some of his neighbors, and they have been reading. One lady said she wished she had never had a tract, but both she and her husband are investigating. The man,

his wife, his mother, and two daughters have decided to obey the whole message, and have now identified themselves with this people. The parents are thinking of sending the oldest daughter to one of our academies this coming winter.

SOME two weeks ago I met a lady who is now past thirty years of age. When a mere youth she obtained some Seventh-day Adventist literature and for a time observed the Sabbath, and even united with a church in Minnesota. Her parents opposed her. Later she married and gave up the Sabbath, but after more than twelve years she has taken it up again, with her two boys, aged nine and eleven years.

Scatter the seeds of truth everywhere. They will spring up, and some of them will grow and mature.

A. O. BURRILL.

The Great Decision

IN the autumn of 1891 the writer was holding meetings in a certain city in England. Shortly after the great Sabbath truth had been presented, a young man, whose very appearance indicated strength and stability, called and said, "This truth is just as in the days of Elijah, and God's message is just as plain as then. 'If the Lord be God, follow him: but if Baal, then follow him.'"

We found this young man to be very conscientious. He lived in a village two miles from the city. He and his brother were partners in business, employing in their work at times as many as forty men. His older brother was senior partner, and naturally had the controlling influence, and it was a great step for this young man to take to keep the commandments of God alone. However, he made a beginning, and seemed very happy and hopeful in his new experience.

He was missed from one of the Sabbath meetings, and then I felt that he had met some difficulty. Upon visiting him we learned that the minister of the Established Church of England, of which he was a member, had somewhat confused him by very plausible reasoning. He had said to him, "Your brother is not keeping the seventh day as the Sabbath. Your men are all working, and you are receiving money for their work done on the seventh day, therefore you are not really keeping the Sabbath yourself. You had better wait until your brother begins with you."

I felt that very much depended on my words to him just at that moment. I said to him, "Your brother knows that you believe in keeping the seventh day as the Sabbath." "Yes," he said, "that is true." "Now if he knows that you believe it, and yet you do not keep it, will such an example lead him to keep it himself? How long will you have to break the Sabbath in order to convince him that he ought to keep it?" He said, "He would never be convinced in that way," and with a resolution that I believe has never faltered since that time, he said, "I will obey, and show by my example what I believe."

In a few weeks, largely from the influence and example of this young man, his brother began to keep the Sabbath, and with him also other members of the family and friends and acquaintances, until quite a company of believers was raised up in that village. I believe that quite a number will be found at last in the kingdom of God as the result of that resolution. Much hung upon that one moment.

That was the beginning of our gospel work in that community. Upon the decision, "I will obey whether others do or not," was hanging not only his own destiny, but that of others as well. We can not wait for others to go with us. Our waiting will hinder them from deciding for the truth. By our living and acting we can preach a stronger sermon than any words that can be uttered.

J. S. WASHBURN.