

The YOUTH'S INSTRUCTOR

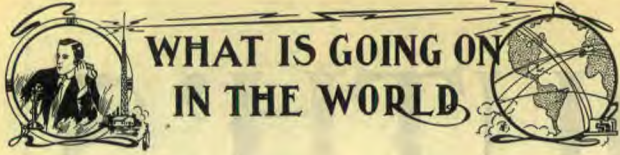
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No. 35



A JAPANESE VISITOR TO THE ST. LOUIS EXPOSITION



AT least seven hundred thousand of the million and a half deaths, occurring annually in the United States, result from the minute parasitic plants and animals gaining access to the body.

A HALF mile of railway track laid on a well-prepared bed has been considered good work for a day; but now, with the aid of the track-laying machine, two and one-half miles of track can be laid in that time.

SEVEN hundred feet above the sidewalk is to be the top of the new Metropolitan Life building, now nearing completion in New York City. There are to be fifty stories above ground and two below.

THE pay-as-you-enter street-cars now running in New York, Chicago, and Philadelphia, are expected to save annually at least one million dollars to the company operating them in uncollected fares, and damage suits avoided.

"FREDERICK WYMAN WHITMAN, who was graduated this year from the Boston English high school, received a perfect mark in every study this past year, and carried off during his course twenty highest honors."

THE city of Boston, Massachusetts, has authorized the Animal and Rescue League of that city to catch and dispose of all stray dogs within the city's limits, and will pay the sum of three thousand dollars a year for the service rendered by the league.

ALGERIA, Africa, is the home of a man who has devised an air-tube for supplying air to the roots of trees. The tube is made of clay, and is almost indestructible. It is placed in the ground beside the roots of a tree, and projects slightly above the surface. Experiments seem to indicate that its use greatly facilitates the growth of plants.

Popular Mechanics tells of a man in Los Angeles, Cal., who is manufacturing wood from sawdust, shavings, and chips. After being subjected to a pressure of twenty tons, these materials come out of the machine in the form of solid sticks of wood, four inches in diameter, and eleven inches long. The inventor hopes to be able to produce moldings for pictures and wall-trimmings from sawdust.

It costs more than a billion dollars to haul the farm products of the United States to market. It is claimed that, were the roads good, four hundred millions would foot the bill, or less than fifty per cent of the amount now required. In view of the economy of good roads, Maryland has planned to spend five million dollars within the next few years, and Pennsylvania eight million dollars, in improving their highways.

Two hundred fourteen million dollars' worth of property was destroyed by fire in this country last year. "One fifth of the net profits of all our great enterprises," says the *Technical World*, "is consumed in the national ash-heap of a country boasting the best-equipped fire service in the world." About eighty per cent of all our fires result from "the careless use of matches, cigars, cigarettes, tobacco-pipes, ashes, hot coals, open fire-places, drunken men, lunatics, and mischievous children."

"THERE is a counterfeit olive-tree in Palestine. It is called the wild olive, or the *oleaster*. It is in all points like the genuine tree, *except* that it yields no fruit. Alas! how many wild olives are there in the church! When a man takes up large space in Christ's spiritual orchard, and absorbs a vast deal of sunlight and soil, and yields no real fruit, I say, 'Ah! there is an oleaster!'"

FROM a variety of reliable sources comes the report that one reason for the dearth of young preachers is the fact that the older ones are dissatisfied with the result of their work, many admitting that there is no possibility of accomplishing anything "worth while." This dissatisfaction itself might bring about results "worth while" if it tended toward a return to the first principles of Christianity.

"A WOMAN'S hair is her glory, and, therefore, it is strange to find that among the peasantry of southwest Russia, custom decrees that brides should be bald. On the night before the marriage the hair of the bride-elect is cut off quite close to the head. The hair is placed carefully on a sheet beside her, and then her future husband comes forward, bearing a platoka, or turban, with which she covers her baldness on the wedding day."



The Heavenly Presence

O HE wakes me from my dreaming,
To behold him face to face;
And he saves and keeps me ever,
With the fulness of his grace;
For he does not keep me waiting
Till I reach the home above,
But he satisfies me daily
With the sweetness of his love.

Though my way leads o'er the hilltops,
With the sunshine beaming fair,
And the rarest flowers, nodding,
Breathe a welcome everywhere;
Or adown the lonely valley,
With the shadows falling drear,—
Still he satisfies me fully,
For I feel his presence near.

O. E. HUNT.

If We Knew Each Other Better

COULD we but draw back the curtains
That surround each other's lives,—
See the naked heart and spirit,
Know what spur the action gives,—
Often we should find it better,
Purer than we judged we should,
We should love each other better
If we only understood.

If we knew the cares and trials,
Knew the efforts all in vain,
And the bitter disappointment,
Understood the loss and gain,
Would the grim external roughness
Seem, I wonder, just the same?
Would we help where now we hinder?
Would we pity where we blame?

Ah! we judge each other harshly,
Knowing not life's hidden force;
Knowing not the fount of action
Is less turbid at its source;
Seeing not amid the evil
All the golden grains of good;
O, we'd love each other better
If we only understood!

—Selected.

The Youth's Instructor

VOL. LVI

TAKOMA PARK STATION, WASHINGTON, D. C., SEPTEMBER 1, 1908

No. 35



Experiences in the Lord's Work in Iceland — No. 3

A Revival and Its Consequences

IN the last years of our work in Iceland we have had some blessed experiences from the working of the Lord's Holy Spirit. We have seen some remarkable manifestations of the Spirit's power to turn



DAVID OSTLUND AND COWORKER

The one to the right is Elder Ostlund

men from the life of self to the life of Christ. What was needed here more than anything else was a revival, an outpouring of the Holy Spirit, in order to see fruit from the sowing of the seed of truth.

For this I earnestly prayed, and the Lord marvelously answered my prayer.

Near the last of the year 1905, a Methodist minister in Reykjavik called at my home. He said that he had been greatly impressed with the necessity of a revival movement in Reykjavik. The preceding night he had been awake most all the time, thinking and praying for this thing. He had had the impression that it was his duty to go to all the leading men of the Christian denominations, and ask them to meet together to pray and counsel about having a revival. He asked me what I thought about it.

My answer was that I would heartily respond to any such call. I had long been praying for the same thing, and I offered him our hall, if such a meeting should be held. I said that I would not by any means control the meetings, but would come as any one else invited.

He was thankful for the offer, and the meeting was arranged for. Several ministers met,— from the Lutheran state church, the missionaries of the Lutheran Inner Mission, the Methodist missionary, and besides these some of the leading men of the Salvation Army and of our own denomination, also many others who counted themselves Christians.

The proceedings of that meeting were pleasant. The good spirit of Christian brotherhood prevailed. The different leaders of the denominations stated that they all wished to co-operate to the end of seeing a spiritual movement started. A committee was appointed with the main purpose of keeping together a week of prayer, according to the program of the Evangelical Alliance, thus having public revival meetings at three different places on every evening. The different denominations were to come together in these meetings, and take part with one another, and not work for each separate church.

The committee met as appointed, and arranged for

such co-operative services, and agreed to advertise the meetings all on the same sheet of paper, thus unifying our efforts. This movement created quite an interest, and the meetings were well attended.

Our services were especially blessed. The Spirit of the Lord rested upon me in a marked manner from the very beginning. I felt it appropriate to give out an invitation to those who felt the work of the Spirit on their hearts, and who wished to come near to the Lord, and have their sins forgiven, and asked for such to raise the hand. I had never before felt inclined to do this in Iceland. I was glad indeed to see that several gave the sign this first evening, and on the following evenings we saw similar evidences of the work of the Holy Spirit. The other ministers closed their efforts at the end of the first week, but I felt that I wished to have one week more, and we had one. This was just as glorious as the first, and at the end of it, we had to appoint a third week. During all this time we had the joy of seeing men and women give themselves to the Lord.

I had not spoken in these revival meetings of the special features of our faith, not a word in regard to the Sabbath, baptism, or the state of the dead; but I was very glad to notice that many of these converts began to keep the Sabbath immediately, and asked for baptism.

The last two years also we have had similar experiences. The church in Reykjavik is in a very good condition, and the prospects for further work are promising.

Interesting Features of the Work

Some features of our work here are worth mentioning. First a few words in regard to our paper.



AN ICELANDIC VILLAGE

It was started in 1900, and ever since it has been a great help to the cause. For some years it has had a larger edition than any other Icelandic paper. For every twenty Icelanders we have a volume out among the people. We all know what that means; or rather, we do not know, at least not fully, what it means. Surely more is silently accomplished by our periodicals than we can know. Two years ago a prominent Lutheran clergyman visited Iceland in order to ascer-

tain the religious condition of the people. He visited my office, and learned by talking to my clerk, who was not a Seventh-day Adventist, that we issued a large edition of our paper. I was not present, but the clergyman had all the information he needed from my clerk. On hearing of the wide circulation of our paper, he exclaimed, solemnly, "O, that is awful!" We who love the third angel's message can say that, from our view-point, it is a blessed thing to have our periodicals thus circulated.

The Icelandic school question is also very interesting. Three years ago a well-educated Icelandic lady accepted the truth; and when she had to lose her position as a school-teacher in one of the higher schools in Reykjavik because of this step, we decided to start a school of our own in Reykjavik in the autumn of 1905. We did not expect very many children, since those of our church numbered only five or six. But we found that there were so many outsiders who wanted to have their children attend our school that we could not take more than half of those who wished to come. Our school could accommodate only fifty children. The last three years we have had that number, and it has gone well. The Danish Inner Mission missionary tried to get ahead of us, advertising that he would begin a school at the same time as the Adventist school began. While we could have had twice as many pupils as we could take in our school, he did not have enough with which to begin his school.

The health work is now resting heavily upon us.



VIEW FROM PARLIAMENT PLACE

The Roman Catholics are the only ones who take care of sick people. The government of Iceland has made no arrangements for a hospital, leaving this to the Roman Catholics, who have erected a very large one.

It would be an excellent thing for us to have a little institution for sick people, and I am sure that many of them would prefer any other hospital to the Catholic. We are praying to the Lord in some way to help us in establishing such an institution in Reykjavik. We have two Icelandic sisters with medical training, and we hope that this important matter will have attention within a short time. When I consider the work in Iceland, surely I can say: "Hitherto hath the Lord helped us;" and for the future my hope is in him.

DAVID OSTLUND.

Truths of the Message Illustrated — No. 4

The Twenty-three Hundred Days

IN traveling by rail from one city to another, as we proceed on our journey, we obtain evidence which assures us we are on the proper train, and that we will reach the terminus safely, provided nothing unforeseen occurs. The ticket purchased contains the

promise of a great corporation that every provision has been made for our comfort and safety. In order to avoid the mistake of a wrong start, we inquire carefully as to the location of the train on which we are to travel. Accepting the word of the conductor or brakeman, we sit down, anticipating a pleasant trip. The evidence assuring us that we are correct is abundant. In passing through the gate in the train-shed, our ticket is punched by the gateman; the conductor on the train also punches it, which he would not do if we were on the wrong train. Shortly after our train starts, the brakeman and conductor enter, and call out the name of the station at which the train makes its first stop. We glance at the time-table, and it agrees with the word of the conductor. The train stops, and looking out of the window, printed in large letters we see the name of the station. This experience is repeated a number of times.

Near the end of the route, we are approached by several passengers who have but recently boarded the train. They seek to persuade us we are wrong; but their argument has no weight with us. The evidence of our experience is too great to be overthrown. Remaining true to that experience, and continuing in harmony with the conditions of the company, we reach our destination, and are made happy in the greeting of friends and relatives.

Does this not illustrate the great prophecy of the twenty-three hundred days? Is our starting-point correct? We have the testimony of reliable witnesses that we are right in starting our prophetic journey in B. C. 457. Among them are Ptolemy, Prideaux, Newton, and Smith in his "Comprehensive Dictionary." Our first stop is where the wall around Jerusalem has been rebuilt, after an experience of peculiar difficulty. The evidence of God's presence was so marked that the heathen and those who were enemies, "were much cast down in their own eyes;" and as the Levites prayed, and the singers sang, Israel was made to rejoice.

Our next stop is at Messiah the Prince; and again the evidence is abundant that we are right. The voice of earth's greatest prophet rings out, exultantly, "Behold the Lamb of God!" and as he reverently raises Israel's Messiah out of the waters of Jordan, the divine Spirit descends, and the voice of the eternal God proclaims Christ's sonship.

Soon our next stop is reached,—the offering of the Messiah. Nature veils her face, the earth shakes, devils flee in terror, Jehovah stands by his Son, Roman soldiers join in proclaiming Christ's divinity.

In a little while again we stop. Pentecost witnessed to the ascension of Jesus, and the coronation of the Holy Spirit had been a glorious experience for the believers. In Stephen that Spirit revealed the fulness of the Christ life before Jewish rulers, enabling him to die as did his Master, breathing a prayer of forgiveness for his murderers. Saul of Tarsus was the one chiefly responsible for Stephen's death, as evidenced by his executioners laying their garments at his feet. The revelation of the power of the Holy Spirit that day in Stephen sent conviction to the proud heart of Saul, and he kicked against the pricking of a troubled conscience until that moment when the glory of the Lord Jesus humbled him in the dust. His heart was opened to the Christ, and ever after he was a chosen vessel to bear God's name to the Gentiles.

Our next stop is the last before our destination is
(Concluded on page fifteen)



THE HOME CIRCLE

"There is in life no blessing like affection;
It soothes, it hallows, elevates, subdues."

Wanted!—Is It You?

ERNEST LLOYD

SOME one to smile, the sad pathways to brighten;
Some one to lift, the hard burdens to lighten;
Some one to tell, in the midst of life's woes,
Of pardon and peace that Jesus bestows,—
Will it be you?

Some one to help, in this wide world of sorrow,
To soothe and to cheer with the thoughts of the morrow;
Some one to point to the home of the blest,
Some one to tell how the weary may rest.
O, may it be you!

That some one is *you!* O Christian believer!
You of God's bounty the daily receiver,—
You who have listened so oft to his voice,
Who in his favor so greatly rejoice,—
That some one is you.

O answer the want, or sad is your fate;
Say, "Lord, here am I,"—before 'tis too late;
"Lord, send me to-day; my joy it will be
To gladden my fellows by uplifting thee.
That some one is I."

Beautiful Table Customs

QUITE recently I visited a German widow living in a delightful country-seat, with a little son of eight and a daughter of five. As we sat down to the well-spread table, the little boy, folding his hands and closing his eyes, thanked our Father in heaven for the food before us, and asked him to bless it. Then the little girl, in childish accents, repeated: "Lord Jesus, be our guest. Come, and this table bless, and do us good." The little ones were taught by their pious mother to think whom they were addressing.

At several places where we visited in Scotland the youngest child at the table asked the blessing, and the memory of those sweet, low, reverential, childish voices haunts us yet as the echo of some rich carol.

In some families there prevails the beautiful custom of joining in the Lord's prayer at breakfast; and in one that we visited often last summer this was sometimes omitted, and in its place the twenty-third psalm was recited. For a Sabbath morning, after a week of plenty and joy, what can be more suitable?

In other families the silent blessing is the custom; and very touching it is, too, for it seems to make us realize that God is indeed near, when we can give him thanks, though our lips move not.—*Selected.*

Neighbors Who Are Too Sociable

AN Englishwoman, who had spent a year in this country, was discussing the difference between her countrymen and Americans one day. She is a woman of large experience, wide reading and travel, and quick intelligence. When she drifted from English politics to American manners, she touched on a subject in which I agreed with her entirely. "In England," she said, "even our dearest friends do not dream of intruding on the privacy of a home as the women here do. Soon after I had begun housekeeping, my neighbors began to call. I liked some of them exceedingly well, until they forgot themselves. Instead of going to the front door and ringing the bell, they became back-door neighbors, who neither rang nor knocked. They walked in on us at the most inopportune

moments. If I was upstairs dressing, they simply 'heloed' and went to my chamber. When they began to intrude at meal hours, and to linger about the dining-room for a friendly chat, while we were eating, I drew the line. One night a woman walked in while we had company, and made herself one of us. Then I made up my mind, I would not endure such neighborliness another day. My husband took me to task, because I had a straightforward talk with her. He said it was the friendliness and democracy of America. I could not see it that way at all. My neighbor was mightily offended; she could not understand why I objected to such visits. She said she ran in and out of a dozen homes that way, but I don't think she will ever again run in and out of mine. We move into our new house next week, and I hear the neighborhood is already prepared to ostracize us because we have built a wall about our yard. They call us English snobs. I can't help it. I never intrude on the home life of my friends, and I draw the line at their intruding on me. When it happens, it is the death of friendship."

Don't Become Intrusive

I know exactly how the woman felt. I do not think the neighbor who "runs in" has the slightest idea of how she offends a certain feeling of privacy which she herself does not possess. It is largely a habit cultivated during childhood. In thousands of American homes—good homes—children are allowed to rush in and out of a neighbor's house as if it were common property. The neighbor may not mind it; then again she may. Perhaps she is a sensitive woman, who hates to discuss an unpleasant subject, so she endures the intrusion of children and parents rather than raise an objection. A neighbor of this sort once drifted into my home life, and I stood the every-day, all-day interruptions as well as intrusions on our meals, until my patience was actually worn out. One day there came a chance to read her a lecture in a roundabout way. I went searching for my little girl, who had disappeared from the yard. She answered my call from our neighbor's dining-room window. "Come in," they called. I declined, and told the child

to come home, while our neighbor stood behind her. "Dear," I said, "I have always taught you that the rudest thing any one can do is to go into a dining-room while people are at a meal. I remember doing it once, when I was a girl, and I have not forgotten yet the whipping that followed. You must never forget good manners in this way again." These people never entered our dining-room again except when they were invited.

Good Training in Childhood

Proverbially, it is difficult for an old dog to learn new tricks. Good or bad manners are largely the result of training in childhood. The old joke about famous men who eat with their knives, has more than an atom of truth in it. Habits learned in childhood stick to one no matter what the environment of later years. I have often noticed this in the simple matter of one's saying, "Thank you." I think now of one woman who repeats it many times a day, to her children, to her servants, to the elevator boy, to the clerks in a store, or the conductor who helps her off or on a car. It is not an effusive, "Thank you," and it is not wholly a matter of form, either, for with it always goes a pleasant smile, which makes easier for every one the rough path of servitude. I asked her one day if she ever found herself forgetting to say, "Thank you."

"Very seldom," was her answer; "and simply because, when I was learning to talk, 'Please,' and, 'Thank you,' belonged to the every-day language. If I ever forgot them in childhood when the slightest service was asked me or rendered me by any one, there came a gentle reminder from my mother.—*Mrs. Curtis, in Success.*

Retreat or Advance?

Is this the time, O church of Christ! to sound
Retreat? To arm with weapons cheap and blunt
The men and women who have borne the brunt
Of truth's fierce strife, and nobly held their ground?
Is this the time to halt, when all around
Horizons lift, new destinies confront?
No! rather strengthen stakes and lengthen cords,
Enlarge thy plans and gifts, O thou elect!
And to thy kingdom come for such a time.
The earth with all its fulness is the Lord's.
Great things attempt for him, great things expect,
Whose love imperial is, whose power sublime.

—*Selected.*

Hungry for Love

FRIENDSHIP is love. It is needed in this world because people are hungry for love. The papers talk about the children who go to school hungry for bread, but what tale could be more pitiful than that of the boy who snuggled up to a strange woman in the street-car, soiling her dress? The conductor said, "Madam, you will have to pay a fare for that boy of yours." The woman replied, in surprise, "He isn't my boy at all." Then the boy spoke up in a shame-faced way, "'Scuse me for dirtyin' your dress; I was just playin' I was your boy so that I would know how it feels to be cuddled close to some one."

Does the pathos of such hunger for love make a tear come? It isn't tears the world wants; it is love. The rich as well as the poor are hungry for it.

Many a man toiling early and late to do the best thing for his family goes to bed at night with a heartache because those nearest him show no appreciation of his work, and he has to turn to strangers for crumbs of sympathy and friendship to keep his ambition alive.—*Christian Endeavor World.*



Priceless Radium

PURE radium bromide is worth forty million dollars a pound. Notwithstanding this exorbitant price, the factory at Nogentsur-Marne, France,—the only wholesale factory in the world,—has orders in hand for many hundreds of grams, each one of which brings several thousand dollars. This comes from the fact that not more than twenty-five grams of radium bromide, a white crystalline substance of the appearance of table salt, result from six weeks' manipulation by many workmen of several tons of raw material and chemicals.

Photographed as Sphinxes and Mummies

THE newest thing in freak photography in Egypt is posing for photographs in cardboard sphinx molds and mummy-cases. A hole is left where the inscrut-



able face of the sphinx should be, and more impressive American and English faces peer out from this vantage upon the photographer. Exceptionally live mummy effects are made in the same way.—*Popular Mechanics.*

Venom From the Lancehead

EIGHTY years ago a German scientist extracted from the lancehead viper of Brazil—the poison from which is the most deadly found in any reptile—about a teaspoonful of its venom. This has ever since served "homeopathic physicians in the treatment of erysipelas, carbuncle, gangrene, malignant scarlet fever, diphtheria, and a number of mental and nervous diseases." The supply having been nearly exhausted, a New York pharmacy firm recently succeeded in importing a lancehead, which "on the twenty-sixth of last April at the Bronx Zoological Garden, gave up, under the most vigorous protest, sufficient of its priceless amber-colored liquid to last medical men for another fifty years."

"The Busy Bee"

THREE hundred billion bees made enough honey last year to fill a train of cars reaching from New York to Buffalo. At ten cents a pound this honey was worth twenty-five million dollars. During the year 1906 the barley crop of this country was a good one; but though legions of farmers toiled weary months in the cultivation of nine thousand eight hundred eighty-one square miles of land, an area equal to ten times the land portion of the State of Rhode Island, the full value of the crop was only eight hundred fifty-five thousand

dollars greater than the honey which went to market. And it must be remembered that none of the male bees were wage-earners. The males do not work, and in consequence bear the unenviable title of drones, and finally suffer an inglorious end to their existence. Notwithstanding the lack of male help, the total product of the bees' labor exceeded the value of the rye crop by six million dollars; the rice crop by nine million dollars; and the buckwheat by seventeen million dollars. All honor to the busy bee!

Great Returns from Small Expenditure

THE Agricultural Department about eight years ago introduced into this country at a cost of a few hundred dollars, durum wheat from Russia and Africa, a wheat that can be grown in regions of low rainfall. Over three million acres were grown this year on land much of which was valueless for agriculture before the introduction of this new crop, "whose value to the farmer the current fiscal year," says the secretary of agriculture, "was thirty-one million dollars, or over twice the entire cost of the Department of Agriculture, including the Weather Bureau, the costly meat inspection, and the Forest Service."

Medicine Given by Wire

PROFESSOR LEDUC, of Nantes, France, is producing some remarkable cures by forcing medicines into the body by means of the electric current. When two wires connected with a battery are introduced into a chemical solution, the substance is decomposed into two or more parts called "ions," some of which will have a positive charge and some a negative electrical charge. The positive "ions" will be attracted to the negative pole, and their passage constitutes the passage of an electric current through the solution.

Professor Leduc has proved by his experiments that the "ions" of the medicaments can thus be introduced into the body to any desired depth, whereas in the case of external applications unaided by electricity the penetration is limited to the surface of the skin.

When some wadding soaked in a solution of strychnine sulphate, was placed upon the inner surface of the ear of a rabbit, and allowed to remain there for a long time, no visible results were produced; but when a solution of common salt was applied to some other part of the body, and an electric current sent through the animal from the strychnine to the salt solution, the strychnine, in its endeavor to pass with the current to the negative pole, penetrated the body, and the rabbit was seized with convulsions, which produced its death. When the poles were reversed, no effect could be observed.

Professor Leduc has by this method treated successfully cases of neuralgia with salicylic acid, which yielded to the treatments after three sittings, though other methods had been tried for thirty years. Other solutions applied by this method cure chronic abscesses, and other equally troublesome conditions.

While experiments upon the brain demand great skill and perfect knowledge, Professor Leduc's experiments have resulted in the successful treatment of neurasthenia and hemorrhage; and Mr. Darwin Hatch, the author of an article in the July *Technical World* on this subject, ventures the optimistic prediction that it will in time be used to restore damaged parts of the brain tissues, and possibly to develop the brain of the mentally defective.

F. D. C.

The Book Department--Our Canvassers

"And They Helped Every One His Neighbor"

THE following interesting item was written to this Office recently by the president of a conference that has been taking the lead this summer in book sales:—

"We already have some embryo State agents. One of our girls had been having hard luck. She said the territory was difficult, and that books could not be sold there. Another girl, only fifteen years old, felt sorry for her, and made up her mind she would do something to encourage her; so she went over to the town where the other girl was working, went out with her, took about twelve dollars' worth of orders in five hours, and turned them all over to the other agent. Do you wonder that our work prospers when such a spirit as that is shown among the workers?"

Sent to Answer the Prayer

ONE of our lady canvassers was visiting the homes of the people in a large city sometime ago. When she rang the bell at one of the houses, a woman came to the door, and upon opening it, said, "Come right in! I am so glad you came." The canvasser, thinking she had mistaken her for a friend, asked the lady if she thought she had met her before. "No," she replied, "but I have just been praying that God would send some one here to comfort me. I have not lived in this city very long; and as my husband is employed on the railroad, I am alone much of the time. I do not know any one here, and I have been so lonely that I found very little pleasure in life; in fact, I really did not care whether I lived. Just a little while ago, with a heavy heart I began to talk to the Lord about it. After telling him just how I felt, I pleaded with him to send some one who knew and loved him to comfort me. I was so depressed I could only say, 'Send some one now, send some one now.' While still praying, I heard my door-bell ring. Now, do you wonder why I am glad to see you?"

After spending a little time with the lady, talking to her of the wondrous love of God, she gave the canvasser an order for a "Great Controversy," and expressed a desire to study the Bible. Later she became a member of the Seventh-day Adventist church in that city.

My brother, my sister, others are hungering and thirsting for a fuller knowledge of the great Comforter. Can you help them find it? MORRIS LUKENS.

Some Joyful Experiences of Our Canvassers

"I was sick, and ye visited me. . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

ONE of our lady canvassers who was placing literature in the homes of her neighbors, visited a home one day where a father and daughter lived. They were very poor, and the father was nearly blind. At this time the daughter was seriously ill. Her sickness was so repulsive that no one would come into the house to help her; and because she was poor, and lived in the country, the doctor did not care to attend her. She suffered intensely, and longed for death to relieve her; but God in his tender love sent an angel of mercy to bring relief to her suffering body, and peace to her troubled heart.

This canvasser, guided by the angel of mercy, realized the young woman's need, and went immediately

to a neighbor's to borrow some articles with which to give the necessary medical care. She returned each day to give the treatment until it was no longer necessary, and the neighbors became so interested that they not only offered to help in every way possible, but purchased from her a large number of books.

A short time after this the State agent visited that place, and accompanied the canvasser to the Sunday-school, which many in that neighborhood attended. The people were glad to meet them; and the pastor of the church invited the agent to speak to his congregation. At the close of the service, the minister remarked to the speaker, "You seem to read more Scripture than most people."

"Yes," replied the agent, "I do not know of any other way to teach God's Word."

The minister added, "I have just been graduated, but have never had much time to study the Bible."

"What course of study did you pursue in college?" asked the agent.

"O, the ministerial course," he said, "but we had so many other studies, there was very little time left to study the Bible."

That afternoon and several days following, these two searched God's precious Word together. As a result, this minister attended one of our schools—this time to study the Bible, and he is now an active worker in proclaiming God's last message to the world.

MORRIS LUKENS.

Sound Advice

Go to school, young man; go to school.

Education is better than wealth or pleasure.

If you don't get an education, it's because you don't want it.

The uneducated man is like yesterday's newspaper: he can not fill any very important place in affairs.

It doesn't matter what you expect to do in this world, you're a back number without an education.

Don't wait until all your wants are supplied. It is probable that the most of them are imaginary. Go to school with your old clothes if necessary. Poor folks are respected there as much as any one. Only two things count,—character, and a determination to get an education.

If you had only ten years in which to accomplish your life-work, it would pay you to take half of that time, if necessary, to prepare for it. Jesus spent thirty years in preparation for three and one-half years of labor. Moses was forty years in training for his work.

This year is the best time you will ever have to go to school. Every year that you wait, you will feel less inclined to go, and the difficulties will become greater.

Do you have hindrances to getting an education?—Of course you do; you always will have. Every one does. But pitch in; you can overcome the obstacles. It is remarkable how difficulties remove before a determined man.

There is no place in the world now for bunglers. The demand in every profession is for experts. No price is too high to pay for the services of a man who can do things better than any one else. The cause of God also demands skilled workers in every department. That is one of its greatest needs to-day. Why should you not be one of such workers?—*Catalogue of Cedar Lake Industrial Academy.*

THOUGHT *for* STUDENTS



True Christian Education

MANY who are seeking efficiency for the exalted work of God by perfecting their education in the schools of men, will find that they have failed of learning the more important lessons which the Lord would teach them. By neglecting to submit themselves to the impressions of the Holy Spirit, by not living in obedience to all God's requirements, their spiritual efficiency has become weakened; they have lost what ability they had to do successful work for the Lord. By absenting themselves from the school of Christ, they have forgotten the sound of the voice of the Teacher, and he can not direct their course. Men may acquire all the knowledge possible to be imparted by the human teacher; but there is still greater wisdom required of them by God. Like Moses, they must learn meekness, lowliness of heart, and distrust of self.

From the first opening of a book, the candidate for an education should recognize God as the one who imparts true wisdom. He should seek his counsel at every step along the way. No arrangement should be made to which God can not be made a party, no union formed of which he is not the approver. The Author of wisdom should be recognized as the Guide from first to last. In this manner the knowledge obtained from books will be bound off by a living faith in the infinite God.—*Mrs E. G. White.*

"In the Work" While at School

ARE you going to school to "prepare for the work"? Should you not also plan to be "in the work" while there? A young woman who writes of the missionary methods in Loma Linda is right when she says: "We are not to wait for a complete preparation before beginning to work for the Lord: if we do, we shall never be fully prepared; for the most important part of our education consists in actual experience in his service."

In the Loma Linda School, missionary endeavor is now a regular part of the school work, each person being given work suited to his age and experience. A committee of students has general charge of this work. The missionary efforts are steady rather than spasmodic; and this of course is much more satisfactory to the school, and makes a much better impression on the people.

In all our schools the students and teachers have put forth some kind of organized missionary effort, and some schools are perfecting plans for more work of this kind during the coming year.

When theory and practise go together, there is the joy of "something attempted, something done," as well as the pleasure of learning.

Dear young friends, are you planning on how much you can get out of the school this year? Plan how much you can put into it; how much you can help your teachers; how you can lead some souls to Christ, how you can bring the truth to the people around the school and in near-by cities.

Spend a year in this way, and you will indeed be gaining a preparation "for the joy of service in this world, and for the higher joy of wider service in the world to come."

M. E. KERN.

CHILDREN'S PAGE

Contentment

I WONDER which I'd rather be,
A yellow birdie in a tree
Or just a little boy like me?

It must be fun to fly and fly,
And touch the clouds as you go by,
Up in the middle of the sky!

But, O, the things you have to eat—
Just worms and crumbs instead of meat,
And never anything that's sweet!

I really think I'd rather be
An ordinary boy like me,
And have my bread and jam for tea.

—Cecil Trout Blancke, in the Sunbeam.

Anger Kills a Bird

I KNOW one of the best women in Massachusetts, near Boston, who had a canary bird which she dearly loved. She had never spoken to it an unkind word. One Sunday the church organist was absent, and she remained after service to play the organ for the Sunday-school. This made the family dinner an hour late, and her husband, when she came home, spoke impatiently. The dinner was put on, and they took seats in silence, and the little bird began to chirp at her as it always did.

To shame her husband for speaking as he had, she turned to the bird, and, for the first time in her life, spoke to it in a violent and angry tone, and then was silent. In less than five minutes there was a fluttering in the cage. She sprang to the cage. The bird was dead.

When I was at New Orleans, at the time of the International Exposition, Mrs. Hendricks, wife of the late vice-president of the United States, came there and told a friend of mine, who told me, that she once knew of a mocking-bird being killed in a similar way.—Selected.

Where Pussy Got Her Name

DID you ever think why we call the cat "puss"? A great many years ago the people of Egypt, who had many idols, worshiped the cat. They thought she was like the moon, because she was more active at night, and because her eyes changed, just as the moon changes, which is sometimes full, and sometimes only a bright little crescent, or half-moon, as we say. Did you ever notice your pussy's eyes to see how they change? These people made an idol with a cat's head, and named it Pasht, the same name they gave to the moon; for the word means the face of the moon.

The word has been changed to "pas," and "puss,"

and has come at last to be called "puss," the name which almost every one gives to the cat. "Puss" and "pussy cat" are pet names for kitty everywhere.—Selected.

Only a Boy

MORE than a half century ago, a faithful minister, coming early to the kirk, met one of his deacons, whose face wore a very resolute but distressed expression. "I came early to meet you," he said. "I have something on my conscience to say to you. Pastor, there must be something radically wrong in your preaching and work; there has been only one person added to the church in a whole year, and he is only a boy."

"I feel it all, brother; I feel it, but God knows that I have tried to do my duty, and I can trust him for the results," said the pastor, gently.

"Yes, yes," said the deacon, "but, 'By their fruits ye shall know them,' and one new member, and he only a boy, seems to me rather a slight evidence of true faith and zeal. I don't want to be hard, but I have this matter on my conscience, and I have but done my duty in speaking plainly."

"True," said the old man; "but 'charity suffereth long, and is kind; . . . beareth all things, . . . hopeth all things.' Aye, there you have it, 'hopeth all things.' I have great hopes of that one boy, Robert. Some seed that we sow bears fruit late, but that fruit is generally the most precious of all."

The old minister went to the pulpit that day with a grieved and heavy heart. He closed his discourse with dim and tearful eyes. He wished that his work was done forever, and that he was at rest among the graves under the blooming trees in the old kirkyard. He lingered in the dear old kirk after the rest were gone. He wished to be alone. The place was sacred and inexpressibly dear to him. It had been his spiritual home from his youth. Before this altar he had prayed over the dead forms of a bygone generation, and had welcomed the children of a new generation; and here, yes, here, he has been told, at last, that his work was no longer owned and blessed. All had left the church. "Only a boy" remained. The boy was Robert Moffat. He watched the trembling old man. His soul was filled with loving sympathy. He went to him, and laid his hand on his black gown. "Well, Robert?" said the minister.

"Do you think," said Robert, "if I were willing to work hard for an education, I could ever become a preacher,—perhaps a missionary?"



"I really think I'd rather be an ordinary boy like me"

There was a long pause, tears filled the eyes of the old minister. At length he said: "This heals the ache in my heart, Robert. I see the divine hand now. May God bless you, my boy. Yes, I think you will become a preacher."

Some years ago there returned to London, from Africa, an aged missionary. His name was spoken with reverence. When he went into an assembly, the people rose; when he spoke in public, there was deep silence. Princes stood uncovered before him; nobles invited him to their homes. He had added a province to the church of Christ on earth, had brought under the gospel influence the most savage of African chiefs, had given the translated Bible to strange tribes, had enriched with valuable knowledge the Royal Geographical Society, and had honored the humble place of his birth, the Scottish kirk. It is hard to trust, when no evidence of fruit appears; but the harvests of right intentions are sure. The old minister sleeps beneath the trees in the humble place of his labors, but men remember his work.—*Selected.*

Do and Trust

BE yourself. Study the Bible yourself. Don't be a parrot. What some men say may be correct, but make it a part of your own experience before you tell it to others. "Study to show *thyself* approved unto *God*." Christ put his mark of approval upon original research by his own manner of study. His teachings, while in harmony with the Scriptures, were entirely opposed to the system of popular school education in his day. When he was only twelve years of age, we are told that he sat in the midst of the old, experienced rabbis "both hearing them, and asking them questions. And all that heard him were amazed at his understanding and his answers."

Should you try to repeat the labored arguments of some learned theologian, you may regretfully feel as David did when he started out to fight Goliath with Saul's armor upon him. He had to lay it aside, and wear his simple shepherd's garb, with no visible protection from his boasting enemy. It was popular in army circles those days to duel with sword and spear. David's side looked rather weak beside his opponent's; but by the power of God he surprised the giant with an effective answer to his bold effrontery. And, too, David used only one of the smooth stones of the brook in silencing his opponent.

What a wonderful lesson to the young! When called in question concerning our truth, use your own simple arguments. Use those you have become accustomed to by experience. David learned how to use his sling while out tending sheep. Maybe while you are following the plow, or clerking in a store, you are getting a weapon that will undo some giant adversary. At least do with all your might what your hand finds to do, and God will see that your effort is properly directed.

CLAUDE E. HOLMES.

The Importance of Christian Education

WHEN this Western country was newer than it is to-day, a man from one of the Eastern States came out and settled in a small village, bought a few acres of ground, erected a humble dwelling, and secured employment as a bookkeeper with a local firm. But as time went on, and the country developed, the village grew into a city, and the city into a commercial center.

Around his humble home arose great commercial buildings and enterprises, and the tide of traffic surged back and forth about it. This young man grew to be old, his young wife to be an old woman. Firm after firm offered him fabulous sums for his little home, but he refused to sell. He continued to pick strawberries from land that was worth a thousand dollars a foot front. They said to him, "If you will sell this, you can build a mansion. You can put money in the bank sufficient to support you as long as you live." But he said, "I am able to work, and moreover, I love to work. And as for money, I have all I want, and my wife and I have become accustomed to this home and to these humble surroundings; we would feel out of place in a mansion." So he refused to sell, and people said he was insane.

Another man went to Florida, and bought fifty acres of land. He cleared up part of it, made a vegetable garden, and shipped his produce into the city. Rich people from the North and from other places in the South visited him, and fished in his river. They said to him, "How much land do you own?"

He replied, "I have fifty acres."

"How much of it are you cultivating?"

"Three acres."

"Why don't you cultivate more?"

"Why should I cultivate more?"

"If you were to cultivate the entire fifty acres, you would make thousands of dollars."

"But what do I want with thousands of dollars? I am interested in politics, I am interested in other things; and I have all the money I need. The three acres of land leave me time for reading and other desirable recreations. I am supremely happy. If I should cultivate the whole fifty acres, I should have neither time nor energy left for the enjoyment of life."

And people said this man was crazy.

These incidents illustrate the spirit of the age. It is commercial. The things that people are most interested in to-day are not science, nor literature, nor art, but money. To many, money is god. But, you say, what has that to do with Christian education?—The schools of this age, of any age, reflect the sentiment of the people. The schoolmaster says to the student, Get your lessons, that you may become a practical man, a successful man. And a successful man is he who has the most money. Therefore the standard of worldly education to-day is how much it will enable a man to make in dollars and cents. That is the incentive of a larger part of present-day education. The young man who goes through school with such an incentive is not the young man who is fitting himself for the kingdom of God, or for developing the kingdom of God in the earth. Therefore if the highest object, the chief end, of man in this life, is to glorify God, we must have a different system of education from that which the world offers.

What is the incentive that is held before our students in our system of Christian education? We want them to succeed, but what is success? Is it to get rich? When we put a student through a class in arithmetic, do we want him to learn to work those problems in order that he may know how to master the practical problems of life in order to gather in dollars?—No; it is to turn his ambition toward the great mission-fields of the world. It is to train the youth to become practical men and women, not in the worldly sense, but in a spiritual sense, and from the view-point of a missionary.

S. M. BUTLER.

Kilauea's Disturbances

LORRIN A. THURSTON, who has just returned from the volcano at Kilauea, Hawaii, says that the disturbance there is by far the greatest since 1894, when the bottom dropped out of the lake, forming the present pit. The pit of lava is boiling and bubbling at a terrific rate, and there are continual explosions at intervals of about a minute.

The light from the boiling pit can be seen thirty-five miles away. He says the lava lake is in the shape of a figure eight, about eight hundred feet long and averaging four hundred feet wide.

"Immediately after each explosion," said Thurston, "a tremendous suction draws the lava from a radius of one hundred feet into a vortex like that of a maelstrom, great cakes of lava fifteen and twenty feet in diameter being hurled into the air. Then they are sucked down into the vortex and disappear. This suction has been going on now for several weeks, the lake constantly enlarging, and the floor of the pit being raised by the overflows of lava.

"If the present rate of filling goes on, it should be running over by the end of the year. But it is impossible to tell whether it will continue at the present rate, increase in violence, or subside. It is the grandest natural phenomena now visible on the face of the earth."—*Popular Mechanics*.

The Time to Put in the Hard Work

"It begins to look as if I was doomed to fail, after all my earnest, hard work," said the young man, with the calmness of despair in his voice. The old man to whom he spoke—a kindly, old-time friend—looked into his face critically for a moment before he answered. Then he said slowly, yet with a certain earnest impressiveness that sent the words home to his discouraged listener: "I was readin' the other day that 'when things begin to look like ye was licked, then it's jest the time ye had oughter begin to work the hardest.' Maybe that is the case with you. Suppose you try it, and see how it works. And along with the work, just kind of mix in the idea that you are going to make it go—that there isn't any give up about it—that it is just a matter of keeping right along until you win."

The young man thought it over for a few minutes, silently, carefully. Then he threw up his head, and there was a new look in face and eyes.

"I'll begin to work my hardest, right off," he said, "and—thank you." And from that day he did work hard, and won success out of what had seemed to others, as well as to himself, certain failure. It had looked, indeed, as if he were "licked," but hard work won the victory for him in spite of all.

And so it will for others. Things are sure to look dark sometimes for some of us. It may seem almost folly to keep on trying against such great odds; yet, who can tell, unless they try and keep on trying, how near success lies for them, just on the other side of the cloud of apparent failure? Work your hardest then, even if defeat seems near, and see if it will not turn to victory.—*Young People*.

"TRUTHFULNESS is a corner-stone in character; and if it be not firmly laid in youth, there will ever after be a weak spot in the foundation."



M. E. KERN
MATILDA ERICKSON

Chairman
Secretary

Study of the Missionary Volunteer Society

Program

SONG: "Christ in Song," No. 553.

PRAYER.

BIBLE STUDY: The State and Religion.

LIMITS OF CIVIL AUTHORITY:—

State Rights and Man's Duty.

Examples of Conscientious Citizens.

Fundamental Principle of the Constitution.

Prohibition and Religious Legislation.

SELECTION: First Allegiance to God.

QUOTATIONS: Read by members.

POEM: Freedom.

SONG: "Christ in Song," No. 383.

The State and Religion

1. WHO is the source of all power? Rom. 13:1. Who ordained the powers that be? Same verse.
2. For what purpose do they exist? Rom. 13:4.
3. Of what would one be guilty who refused to recognize the rightfulness of this power to rule? Rom. 13:2.
4. What are civil rulers called in Rom. 13:4; Jer. 27:6; and Isa. 45:1?
5. In what are Christians commanded to show respect to the civil powers? Rom. 13:1, 5; Titus 3:1, 2; 1 Peter 2:13, 14, 17; 1 Tim. 2:1, 2.
6. What is the business of civil rulers? Rom. 13:3; 1 Peter 2:14.
7. What power is higher than the higher powers? Eccl. 5:8. What king is above all earthly kings? Dan. 4:37.
8. In what words did Christ draw a clear distinction between religion and civil government? Matt. 22:21.
9. In any conflict between the higher powers and the highest, whom should we obey? Acts 5:29.

Limits of Civil Authority

ALL the intolerance and persecution that have ever been experienced in the past have been because the church and the state have failed to recognize their proper spheres of action. There is no question that seems to be so little understood by both churchmen and statesmen as this one, notwithstanding the fact that the Bible has made the question very plain. Our blessed Lord clearly and concisely gave the limits of civil authority when he said, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." Mark 12:17.

State Rights and Man's Duty

From this it will be seen that the sphere of Cæsar's authority is confined to the realm of civil affairs, or, in other words, so to regulate society that every citizen may enjoy equal rights with every other citizen. In regulating society in such a manner as to guarantee to all of its citizens their equal rights it will of necessity be under obligation to punish those who commit acts of incivility, such as lying, stealing, murder, etc.

The inspired apostle, after naming certain duties that we owe to civil government, such as being subject to authorities, paying tribute (taxes), treating with respect and honor those in official positions, continues by saying, "Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself." Rom. 13:9. It will be observed that in these words the apostle confines his reference to the second table of the decalogue—the last six of the ten commandments—which regulates man's duty to his neighbor. It will be observed that in the commandments which have been mentioned, no reference is made to man's duty to God. Thus the apostle in defining the limits of civil authority adheres to the principle enunciated by Christ, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's."

Examples of Conscientious Citizens

The three Hebrews, Shadrach, Meshach, and Abednego, clearly understood this principle, notwithstanding the Lord had said that he would punish those who refused to obey King Nebuchadnezzar. Jer. 27:6-8. In the face of this plain instruction from the Lord, these men refused to bow down to the golden image, regardless of the king's commandment; for they knew that he had transcended his rightful authority in making such a decree. All are familiar with their wonderful deliverance from the fiery furnace, into which they were cast, because of their refusal to obey the king in this particular. Why did God so miraculously preserve these noble men? Was it not because of their loyalty to him in refusing to obey an earthly king, when he had stepped beyond his proper sphere into the realm of conscience? In doing this he was interfering with those duties existing between man and his Maker.

Daniel, too, demonstrated that he understood the limits of civil authority by refusing to obey the command of Darius, who forbade his subjects to pray to any other god for thirty days, save to the king.

Peter, who was loyal to civil authority until it sought to invade the rights of conscience, also gave evidence that he understood the limits of civil authority when he said, "We ought to obey God rather than men."

The millions who have suffered a martyr's death because of their unswerving loyalty to Christ also comprehended the fact that a government goes beyond its legitimate province when it punishes its subjects because they dare to worship God according to the dictates of their own consciences.

Fundamental Principle of the Constitution

The United States Constitution is in perfect accord with the principles of the Bible on the question of the limits of civil authority when it says, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

So long as this principle is maintained, there never could be any danger of a government's legislating upon religious questions. Therefore, with a clear view of the rightful sphere of both the church and the state, it will be easy to apply the principles when issues arise in the government which involve religious controversies. To illustrate: When the question of Sunday legislation, or of enforcing religious instruction in the public schools, and other similar questions arise, what attitude should the citizens sustain toward them?

Concerning the question of laws requiring Sabbath observance, we need only to ask the question, To whom does the Sabbath belong? Ex. 20:10. To whom should it be rendered? Christ returns the answer: Render "to God the things that are God's." Therefore, the Sabbath being God's, it should be rendered to him, and to him alone.

The same principle is true concerning the question of religious instruction in the public schools: religion is a question of the heart and conscience, and therefore a matter between God and the individual, and is a question with which the state can not rightfully deal. On this point U. S. Grant says: "Leave the matter of religion to the family altar, the church, and the private school, supported entirely by private contributions. Keep the state and the church forever separate."

Prohibition and Religious Legislation

When the principles which have been outlined in this article in reference to the realms that both the church and the state should occupy, have been applied to the question of the prohibition of the liquor traffic, it will enable the reader to see that laws against this traffic are not an infringement upon the liberty of those who are engaged in this business. There are those who are perplexed over the question. One of our daily newspapers in Washington recently criticized the position of Seventh-day Adventists, because the editor thought we were inconsistent in championing the cause of prohibition while at the same time opposing Sunday legislation. The paper said editorially in part as follows:—

"The prohibitionists have demanded that temperance be forced upon its opponents whether they like it or not. They have denied liberty of action to those who disagree with their views of right. They excuse this on the ground that prohibition is for the common good, and therefore, while distinctly inimical to civil liberty, must be endured by those who suffer under it. On the other hand, the Seventh-day Adventists are fighting for the right to act as their own conscience directs them, and not according to the conscience of somebody else. They resent being coerced by the views of right and wrong of other people. They demand liberty—liberty of conscience and the privilege of free action in matters of conscience. If a Sunday observance law be argued as 'for the common good,' they will rebel against sacrificing their own liberty of conscience for sake of 'the common good.' In other words, the principle behind their movement is exactly opposed to that behind the prohibition movement. Prohibition opposes personal liberty, and so does the Sunday observance law."

The position of Seventh-day Adventists might appear to be inconsistent to those who fail to discriminate between the different spheres that the church and the state can rightfully occupy. It is the right and duty of the state to prohibit the liquor traffic, because it is a menace to the life, property, liberty, and happiness of its citizens. Therefore, it is clear that the prohibition of the liquor traffic comes properly within the jurisdiction of civil government. On the other hand, so long as one's religious practises do not interfere with the natural rights of others, they are wholly outside the realm of civil government, and pertain alone to the individual's duty to his God. K. C. RUSSELL.

"HOLD up my goings in thy paths, that my footsteps slip not." Ps. 17:5.

First Allegiance to God

MAN is more than constitutions;
Better rot beneath the sod
Than be true to church and state,
While we're false to God.

We owe allegiance to the state,
But deeper, truer, more,
To the sympathies that God has set
Within our spirit's core.

Our country claims our fealty,
We grant it so; but then,
Before man made us citizens,
Great nature made us men.
— James Russell Lowell.

Quotations

To enact religion into law makes religion a machine, and worship in obedience thereto a mockery.— *Liberty*.

A free church in a free state is the only possible foundation of true freedom.— *Liberty, Vol. II, No. 2, page 32.*

God does not delegate to mortals the power to visit vengeance upon other mortals for refusing salvation.— *Liberty*.

Force convinces of nothing but its own existence. The religion of Jesus Christ mellows the heart and leads men to God.— *Liberty, Vol. II, No. 2, page 21.*



There is not a precept in the New Testament to compel by civil law any man who is not a Christian, to pay any regard to the Lord's day, any more than to any other day.— *Alexander Campbell, "Memoirs," Vol. I, page 528.*

The only freedom which deserves the name, is that of pursuing our own good in our own way, so long as we do not attempt to deprive others of theirs, or impede their efforts to obtain it.— *"Essay on Liberty," John Stuart Mill.*

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.*

Freedom

FREEDOM and reason make brave men:
Take them away, what are they then?—
Mere groveling brutes, and just as well
The beasts may think of heaven or hell.

'Tis man's free will if he believe:
'Tis God's free will him to receive.
To stubborn willers, this I'll tell,
'Tis all free grace and all free will.

Know, then, that every soul is free
To choose his life, and what he'll be;
For this eternal truth is given,—
That God will force no man to heaven.

He'll call, persuade, direct him right,
Bless him with wisdom, love, and light,
In nameless ways be good and kind,
But never force the human mind.

— *Old Hymn of Freedom.*

Questions and Answers on the Scholarship Fund

1. *What is the purpose of the Washington Foreign Mission Seminary Endowed Scholarship Fund?*

It is a fund to be lent to young people who have volunteered for foreign missions, but who have not the means to secure the necessary preparation at the Washington Foreign Mission Seminary.

2. *Will this be a continuous plan for raising money?*

No, we hope that this plan will not be in operation long. The plan is to raise an amount equal to one hundred scholarships, and then our young people can turn their attention to other enterprises. Those who use these scholarships will be expected to turn the money back into the fund, thus making it a permanent fund.

3. *Who will have control of this money?*

The trustees of the Washington Foreign Mission Seminary. They will counsel with the General Conference Committee and with the officers of the General Conference Missionary Volunteer Department in regard to its use.

4. *How much is required for one scholarship?*

One hundred fifty dollars.

5. *How is the money to be raised?*

A scholarship is divided into sixty shares, of \$2.50 each, and every one is asked to give or solicit one or more shares. Every one who does this will receive a certificate containing a picture of the Seminary, and showing the number of shares taken. Every Missionary Volunteer Society that can possibly do so ought to raise an amount equal to one share.

6. *How will the money be forwarded?*

The money will be sent in the regular way to the conference treasurer, with the names and addresses of those to whom certificates are to be issued, and the number of shares paid for by each. When the money reaches Washington, certificates will be issued and sent to these individuals.

7. *How will this work be fulfilling our aim?*

Carey said that India was a gold-mine, and that he would go down and dig; but those at home must hold the ropes. All are not called to the heathen, but all are called for the heathen. By helping others to get a preparation for foreign work, we are helping to send "the advent message to all the world in this generation."



THE INTERMEDIATE LESSON

XI — David and Jonathan

(September 12)

LESSON SCRIPTURE: I Sam. 18: 1-11; 19: 1-7.

MEMORY VERSE: "Be ye kindly affectioned one to another with brotherly love; in honor preferring one another." Rom. 12: 10.

Review

Who was Goliath? How long, and in what way, did he defy the armies of Israel? How did David conquer Goliath?

The Lesson Story

1. As David returned from the slaughter of the Philistine, Abner, who was the chief captain of Saul's army, brought him to the king. "And Saul took him that day, and would let him go no more home to his father's house."

2. God had taught David lessons of faith and trust while he was guarding the flocks. Now in his providence he brought him again to the court of Saul. Here he could gain a knowledge that would help him to rule the people wisely when he should become king.

3. Jonathan, the king's eldest son, was a brave, true-hearted young man. He was glad to have David at the court; for his presence cheered Saul. "And it came to pass, . . . that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul."

4. Though Jonathan understood that David would be king after his father, instead of himself, his love was so deep and true that he did not allow this thought to make him jealous or angry. Jonathan and David made a covenant to be united as brothers; and in order to honor David, the king's son stripped himself of his royal robe, and gave it to David, "and his garments, even to his sword, and to his bow, and to his girdle."

5. "And David went out whithersoever Saul sent him, and behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants."

6. "And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet King Saul, with tabrets, with joy, and with instruments of music. And the women answered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands."

7. "And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom? And Saul eyed David from that day and forward."

8. "And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house: and David played with his hand, as at other times: and there was a javelin in Saul's hand. And Saul cast the javelin; for he said, I will smite David even to the wall with it. And David avoided out of his presence twice."

9. "And David behaved himself wisely in all his ways; and the Lord was with him." All the people loved him, but Saul began to be afraid of this young man, and to hate him more and more. At first he tried to have David placed in positions of danger, that he might be killed; but the Lord helped him, and he was delivered. When Saul "saw and knew that the Lord was with David," he was the more afraid; "and Saul became David's enemy continually."

10. "And Saul spake to Jonathan his son, and to all his servants, that they should kill David. But Jonathan Saul's son delighted much in David: and Jonathan told David, saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret place, and hide thyself: and I will go out and stand beside my father in the field where thou art, and I will commune with my father of thee; and what I see, that I will tell thee."

11. "And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have been to theeward very good: for he did put his life in his hand, and slew the Philistine, and the Lord wrought a great salvation for all Israel: thou sawest it, and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay David without a cause?"

12. And Saul harkened unto the voice of Jonathan: and Saul sware, As the Lord liveth, he shall not be slain. And Jonathan called David, and Jonathan showed him all those things. And Jonathan brought David to Saul, and he was in his presence, as in times past."

13. But it was not long before the evil, jealous spirit came into Saul's heart again, and David had to flee for his life. In the dens and caves of the mountains he found a refuge from the treacherous king, and here a band of faithful men stayed with him. But David was not left long in any refuge. From one place to another Saul hunted him, as men hunt for wild beasts. Twice during these years, Saul was in David's power, but he refused to do anything to harm the Lord's anointed.

14. This time in David's life, while so dark, strengthened his faith in the Lord. Many of the psalms expressing sentiments of courage and dependence upon God in time of affliction were written during these years; and their words of faith and trust will lead the thoughts of men to their Helper and Saviour as long as time shall last.

15. Though so cruelly treated by Saul, other members of the royal family befriended him. His wife, who was a daughter of Saul, once helped him to escape from her father; and Jonathan also helped him in a time of special danger. At one time when David was in a wilderness, Jonathan visited him, and "strengthened his hand in God. And he said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel."

Questions

1. Who brought David to Saul, as he was returning from the battle with the Philistine? Who was Abner? What did Saul now decide to do with David?

2. What lessons had David learned in the fields and hills? How would his present experience in the court of the king help him in his future work?

3. Who was Jonathan? How did he regard David?

4. What did Jonathan understand? Did this make any difference in his love for David? What did David and Jonathan make? In what way did the young prince honor his shepherd friend?

5. How faithfully did David attend to his duties at the court? How did the people and the servants of the king's household regard David?

6. When David returned from the victory over the Philistines, what did the women of Israel do? As they sang and played, what did they say?

7. When Saul heard this, how did he feel? What did he say? What did he do from that time forward?

8. As David played before him the next day, what did he try to do? How did David escape?

9. What is said of David's behavior during his trying time? How was he regarded by all the people? As Saul came to know that the Lord was with David, how did he feel? What did he become?

10. What command did the king finally give? Who warned David of the king's design? What did Jonathan suggest? What did he say he would do?

11. What words of counsel did Jonathan give Saul?

12. What effect did they have upon the king? What did he say? After this, where did David again come?

13. What spirit soon rose again in Saul's heart? Where did David have to flee? Tell how Saul hunted David for many years.

14. How were these dark years a help to David? How has God made them a blessing to his people who have lived since that time?

15. Who once helped David to escape from the wrath of Saul? At another time of danger, who warned him, and helped him escape? Where did Jonathan once visit his friend? What did he do? What are some of his words to David? Repeat the memory verse, and note how its lesson is exemplified in the lives of David and Jonathan, and how it may be shown in our lives.

excluded from the house of God? Verse 2; note 1.

10. What was the result of the hearing of the word of God? Verse 3.

11. Who had charge of the chamber where the tithes and offerings were stored? Verse 4.

12. Where was Tobiah living? Verses 4, 5.

13. Where was Nehemiah while these changes were taking place? Verse 6; note 2.

14. How long was Nehemiah in Jerusalem before he returned to Babylon? Verse 6; Neh. 2:1.

15. What did Nehemiah do that showed his jealousy for the house of God? Neh. 13:8.

16. What commission was given in regard to the tithe chamber? Verse 9.

17. What did Nehemiah perceive concerning the tithe? Verse 10.

18. What did he do to correct this matter? Verse 11.

19. What was the result? Verse 12; note 3.

20. What provision was made for a proper and careful distribution of the tithe? Verse 13.

Notes

1. The Ammonites and Moabites were not excluded from the congregation because they belonged to those nations, but because of their evil characters. Tobiah retained the character of his ancestors who did evil in the sight of the Lord (Deut. 23:3, 4); but Ruth, the Moabitess, who loved the Lord and chose his service, was the honored great grandmother of David, and is reckoned in the genealogy of Christ.

2. After the wall was dedicated, and the various reforms in the temple service were introduced, it seems that Nehemiah fulfilled his promise to the king and queen, and returned to Babylon. Neh. 2:6. How long he remained in Babylon is not recorded.

3. The work of God, which should be going forward with tenfold its present strength and efficiency, is kept back, like a spring season held by the chilling blast of winter, because some of God's professed people are appropriating to themselves the means that should be dedicated to his service. Because Christ's self-sacrificing love is not interwoven in the life practises, the church is weak where it should be strong. By its own course it has put out its light, and robbed millions of the gospel of Christ.—*Review and Herald, Oct. 13, 1896.*

Truths of the Message Illustrated — No. 4

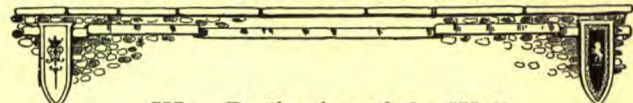
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reached; and although the distance is great, the prophetic train rolls in on time, amid a demonstration of great power and glory. Voices are to be heard in all directions heralding the message, "Time shall be no longer;" thousands are converted to God; mocking infidels are humbled under the mighty hand of God, and join in proclaiming the "everlasting gospel." At present some are attempting to convince us we are wrong; but the evidence that we are right can never be refuted. A few more years of faithful service and patient waiting, putting the world's allurements behind us, and we shall reach the terminus, to be welcomed by the heavenly hosts to our eternal rest. "Even so come, Lord Jesus, come quickly."

That the application of the day-for-a-year principle, by which the period of the twenty-three hundred days is interpreted, is not confined to the Bible, is constantly demonstrated by students of all schools in the study of geography, as each map has its scale of inches, the inch representing so many miles.

JOHN N. QUINN.

THE YOUTH'S LESSON



XI — Dedication of the Wall

(September 12)

MEMORY VERSE: "And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is at this day." Deut. 6:24.

Questions

1. What part did the Levites act in the dedication of the wall? Neh. 12:27.

2. Who else gathered themselves together for the dedication? Verses 28, 29.

3. How many companies were formed on the wall? Verse 31.

4. Who went before the company that went on the right hand upon the wall? Verse 36.

5. Who went with the other company? Verse 38.

6. Where did the two companies meet? Describe the service. Verses 40-43.

7. What provision was made properly to care for the tithe and offerings? Verses 44-47.

8. What did they learn from the reading of the law given on the day of the dedication? Neh. 13:1.

9. Why were the Ammonites and the Moabites

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At Least One Copy

HAVE you sent a copy of the Christian Education number of the INSTRUCTOR to some friend? Be sure to send at least one copy to some one not of our faith. It costs only five cents; but it may be the means, through the influence of one of our schools, of leading some one into the truth for this time. Don't fail to do this simple thing.

The True Test

A PERFECT test for diamonds is the radium light. Under it the real gem gives off a wonderful brilliance, while the imitation stone remains dull. Thus it is when the true Light shines upon a righteous character. However unpromising may be the physical appearance, the inner life reveals a beauty that far transcends that of one whose external appearance may be perfect, but whose heart is insincere and disloyal to right principles.

Where Students Work

THE Avondale School of Cooranbong, Australia, is making an unusual record, as far as student labor is concerned. A statement of the amount of credit earned by students during the past six years follows:—

	£	s.	d.
1902	364	4	11
1903	800	18	8
1904	1419	16	5
1905	2020	17	10
1906	2228	0	9
1907	2938	18	1

Reducing this amount to dollars, by multiplying by five, it will be found that in six years the students earned more than *forty-nine thousand dollars*,—a record not to be ashamed of.

Another Country Ready for the Truth

ELDER CLAUDE ACMOODY, gives in a recent letter, the following interesting word in regard to Turkey:—

"We are living in most interesting times, and especially is this so in the Turkish empire. Now is the time for young people to think of this part of the world as a field for future missionary effort. Recently the sultan granted a constitution, and the free-

dom of the press. In talking with the president of the American high school in this place day before yesterday, who has been a missionary to Turkey since the Russian-Turkish war, he said, 'We are living on the verge of most interesting times.' We have the sure word of prophecy that this gospel will go to all the world. It has looked dark in this field for years. No human eye could see just how the way would be opened up, but we see the dawn. Russia was opened to us two years ago, and now we believe the time has come when this empire is to be opened to us.

"Now is the time for work. The missionary's life is a very strenuous one, but a pleasant one. We need young people who will devote themselves to the proclamation of this message for the very truth's sake, who really believe that it devolves upon the present generation to finish the work."

An Example Worth Emulating

"I ONCE knew a little colored boy," said Frederick Douglass, "whose mother and father died when he was but six years old. He was a slave, and had no one to care for him. He slept on a dirt floor in a hovel, and in cold weather would crawl into a meal-bag head foremost, and leave his feet in the ashes to keep them warm. Often he would roast an ear of corn, and eat it to satisfy his hunger; and many times has he crawled under the barn or stable and secured eggs, which he would roast in the fire and eat. That boy did not wear trousers, as you do, but a tow-linen shirt. Schools were unknown to him, and he learned to spell from an old Webster's spelling-book, and to read and write from posters on cellar and barn doors, while boys and men would help him. He would then preach and speak, and soon became well-known. He became presidential elector, United States marshal, United States recorder, United States diplomat, and accumulated some wealth. He wore broadcloth, and didn't have to divide crumbs with the dogs under the table. That boy was Frederick Douglass. What was possible for me is possible for you. Don't think because you are colored, you can't accomplish anything. Strive earnestly to add to your knowledge. So long as you remain in ignorance, so long will you fail to command the respect of your fellow men."

Service in the Church

THERE are many young people who do not find the church to be what it would be to them if they were more active in its work. There are few young men and women who do not possess some talent which they could use for the Master. There are so many openings for our young people in the church. The church of today is just as eager for young men and women who are willing to give time and effort to do the Lord's service as the business world is for young men and women who are faithful, diligent, and honest in the capacity in which they are serving.

How gratifying it is to see young men and women in the church who are so filled with the Spirit of the Master that they will reach out a helping hand to those who are poor in spirit. And especially do we admire young people who manifest a deep interest in children, the boys and the girls who are to become future workers in the church. These young people possess those rare virtues which can not help making their lives blessed and happy.

W. D. MILLS.