

# THE YOUTH'S INSTRUCTOR

REMEMBER NOW  
THY CREATOR IN THE DAYS OF THY YOUTH

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## SOWING (AND) REAPING



**T**O all sowing there is a certain definite reaping. This is but another phrasing of

the great principle of cause and effect. It is but an expression of the one eternal law of continuity.

No one thing or event stands out by itself. No one thing can come into being of itself, neither can it sustain itself alone; and further, it must in turn impress other things. Call to mind anything you please,—you will find it but a link in one or many chains. Link by link you can follow the chain back far into the distant past.

I see a mullein, perhaps, growing by the roadside. I know that it did not come there of itself. It grows there because, some time before, a seed fell in that spot,—a seed from some other mullein that grew and thrived as it now grows. And that other mullein came from still another mullein plant, that grew in days still earlier. Thus we may trace it back, but always there is something before it until we come to the great cause of all earthly things, the creation of the world.

In a similar manner what I do to-day is not to be set aside as a thing which has nothing to do with the events of the past. For every event of your life or mine, there is a good and sufficient cause,—a cause that is sometimes made up of many factors, all born of the days now gone. What happens now is but the result of yesterday and the days before; it is the harvest of the past sowing.

But you may think that, if this is so, we are held in the grim embrace of fate, and that we are thus to-day only the creatures of those circumstances that have bound us about. But remember, what I am to-day is my harvest from the sowing of the past; and as I sowed then to produce this, so I may sow now to produce a better.

In a moment I may will a decision that shall change events and modify all results, but even so, in the new result will still be seen some impress from the things of the past. When the tribe of Levi sinned against God, he declared that they should have no inheritance in Israel. Nothing

they might ever do could reverse that decree. They should have no inheritance in Israel. This was their harvest for their evil sowing. But later, by steadfast loyalty in the midst of universal apostasy, they sowed for another harvest. God still said, "They shall have no inheritance in Israel," but he now also said, "I am their inheritance." Though they were forever shut out of the first, they were now most gloriously ushered into the second and better. They were to become the priests of God. They were in an especial manner to be representatives. The sowing of the good seed could not reverse the decree, but it could lead to something better and higher than any-

the harvest in quantity and quality depends upon the essential nature of the seed itself. Some seeds, under like good conditions, will yield far more heavily than others. For instance, wheat may yield a crop of twenty bushels to the acre in Illinois, but corn under no better conditions will yield perhaps fifty or sixty bushels an acre. But the wheat makes up in quality what it lacks in bulk, and each is profitable in the markets when the price is normal. The Canada thistle will produce a larger crop than will some less harmful plants.

But there is always more than we plant. Plant a handful, reap a sackful. Sow to the wind, reap the whirlwind. The wicked are forever being surprised because so much comes of what they do. They can not think that what they did, that little

act, could possibly produce all the evil that has come. It seems all out of proportion that the momentary act of a mad assassin should produce a crop that would cause the whole world to stand aghast. But it is always so. A few words may ruin a whole church, and throw souls into a hopeless condition. You never know, when you sow evil seed, what harvest it will produce.

And so, too, the righteous are forever being surprised that the little good they do should so prosper and gladden all within the radius of its influence. A single seed may produce all the wheat in all the fields of the world, if given time and the right conditions. It was one mad act in Eden that brought the harvest of seven thousand years of sin and pain; and it is the one act of Another in another garden that will yet bring the brighter, better harvest that will save the world.

### POWER OF CONDITIONS

Secondly, conditions are a potent factor in determining the size of the harvest. For instance, the germs of disease are so small that it requires a powerful microscope to reveal them. And yet from any one of these germs, if all the circumstances were favorable, within five days the product, or harvest, might fill all the seas of the globe! But the conditions are not favorable, else all the waters of the earth would soon be reeking

with the terrible germs of typhoid fever or something worse.

There are two mullein plants growing in our country, but they do not look very much alike. Yet the seeds are so similar that I doubt if any one can tell them apart. The common mullein produces many times more seeds than the moth-mullein. You will find several hundred seeds in



READY FOR THE REAPER

thing they had known or hoped for before.

You and I can not get away from the results of our past lives, but by the proper sowing we can change and modify results; and this is far better than to obliterate the past.

### WHAT SHALL THE HARVEST BE?

And then the harvest. It depends for quality and quantity on a number of things. First of all,

each nutlet of the common mullein, with several hundred nutlets in a single plant. To know the number of seeds, you must multiply hundreds by hundreds, which gives ten thousands as the number on a single plant. But these seeds are destroyed by the hundreds and the thousands; many are eaten by grubs, which live in the nutlets, and comparatively few come to maturity. But all of those of the moth-mullein ripen unmolested. There are fewer seeds to begin with, but it fares as well in the end.

How often it is so in life. Some seem to have better promise of a magnificent harvest. There are glorious possibilities, but there are the moth and the rust and the canker, the blasting and the mildew; and lo! the glorious promise fades into night. Others did not promise so well, but they have sowed rightly, and their harvest is greater, not because of a better beginning, but because there has been no loss. The sowing was wiser, the seed was better chosen, the soil was more carefully tended, and the harvest was all carefully treasured.

#### SOIL FOR THE SEED

And then, last of all, the harvest depends so much upon the soil. How plainly this is brought out in the parable of the sower. Some seed fell by the wayside, and the fowls came and devoured it—the seed found no soil. Some fell upon stony places, sprang up, and then withered away, because it had no soil. Some fell among thorns, and was choked, for the thorns refused it soil. But some fell into good ground, and bore an abundant harvest.

The seed of this parable represents the word of God, and the soil it seeks is your heart and mine. If that seed can not get into some human heart, it positively can not grow. And this is but saying that God can not work in the world unless he can find those who will act as his agents. When you and I refuse to do his will, we cut off the hands by which he would work in the world, we cut off the feet by which he would carry his messages to the burdened hearts of men.

What a wonderful privilege to be used of God! What an awful thing to shut him out of the world! Either is ours to do. It will be as we choose.

And all the time God is at work casting the seed. He is the Master Sower. He tells us to sow, but already he has set us the example. And like the patient husbandman or farmer, he waits for the early and the latter rain, which will ripen the wheat. All through the years he has cast the seed. True, some has fallen by the wayside; some has dropped on the flinty ground; some has been choked by the thorns and briars; but some, thank God, has fallen in good soil, and in the great harvest day we shall find God's granaries all filled to overflowing. For though he will burn the chaff with unquenchable fire, he will gather all the wheat in his garner.

L. A. REED.

#### THE HARVEST INGATHERING

At a time when my mind was deeply exercised over the statement that "too little attention was being paid to our children and youth," an article appeared in the *Signs of the Times* descriptive of the Feast of Tabernacles, from the pen of Mrs. E. G. White. In it occurred the following paragraph: "From far and near the people came, bringing in their hand a token of rejoicing. Old and young, rich and poor, all brought some gift as a tribute of thanksgiving to Him who had crowned the year with his goodness, and made his paths drop fatness. Everything that could please the eye, and give expression to the universal joy, was brought from the woods; the city bore the appearance of a beautiful forest."

As, in imagination, I lived with the people of that long-ago time, and witnessed the rapture of those children as they wandered through the woods in search of something "pleasing to the eye," afterward bringing it in their little hands as a "token of rejoicing" to add to the "uni-

versal joy" of the occasion, my heart longed to have the scene re-enacted in this time. Taking my Bible, I began searching for the meaning of this feast, and turning to Neh. 8: 15, 16, I learned that after the captivity of the children of Israel they were told to "go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees to make booths, as it is written. So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God," etc. Reasoning that if it was pleasing to the Lord then to have his people bring boughs into the "courts of the house of God,"—the place where the people worshiped,—it would not be displeasing to him today to decorate the place of worship with some of his beautiful handiwork; and wishing to be sure such a move would meet the approval of Heaven, we searched everything we could find on the subject. You can faintly imagine our joy when, on pages 540-546 of "Patriarchs and Prophets," our eyes rested on the following words: "Well would it be for the people of God at the present time to have a Feast of Tabernacles,—a joyous commemoration of the blessings of God to them." A little farther down the page we read: "The Feast of Tabernacles was not only commemorative but typical. It not only pointed back to the wilderness sojourn, but, as the feast of harvest, it celebrated the ingathering of the fruits of the earth, and pointed forward to the great day of final ingathering, when the Lord of the harvest shall send forth his reapers to gather the tares together in bundles for the fire, and to gather the wheat into his garner."

Since a type is never done away until it meets its antitype, we were fully satisfied that a service of this nature would be pleasing to the Lord in this time; so according to the best light we had, we moved forward, and for the past three years such a service has been held in the little church at Sheridan, Ill., with excellent results.

The foregoing quotations are sufficient reasons for the holding of the Harvest Ingathering exercises. A few suggestions as to the nature of the services may not be out of place. Turning to page 541 of "Patriarchs and Prophets," we read: "As the children of Israel celebrated the deliverance that God had wrought for their fathers, and his miraculous preservation of them during their journeyings from Egypt, so should we gratefully call to mind the various ways he has devised for bringing us out from the world and from the darkness of error into the precious light of his grace and truth." From this we learn that the rehearsal of how we were brought to the light of truth is an appropriate part of the service,—not long, dry speeches, but fresh, rich experiences.

On pages 448 and 449 of "Desire of Ages" we are told that the most impressive part of the ceremony at the Feast of Tabernacles was the one performed by the priests with the two flagons, one of water and one of wine, which pointed back to the smitten rock as typical of Christ. So may we illustrate spiritual truths by the beautiful things from nature which have been brought for decorations. In fact, the larger portion of the time should be occupied in this way.

Since the whole service points forward to the harvest of the earth, or great ingathering of souls, this should be considered in the program.

Another thing to be emphasized is the fact that "young and old, rich and poor, each brought a gift as a tribute of thanksgiving." If a harvest of these gifts is desired, let it be remembered that there can be no harvest without a seedtime. Those who have charge of the Sabbath-schools should see to it that plans are laid whereby the children may earn something for offerings, and also gather grains and grasses for decorations,

thus turning their attention to nature. From time to time call attention to the needs of different branches of the work, and then let each one be free to work for, and give to, the cause nearest his heart, and you will be surprised how many different branches will be remembered.

The great reason why the occasion was one of rejoicing was that it occurred just five days after the day of atonement "when the assurance had been given the people that their iniquities should be remembered no more." No wonder they rejoiced! At peace with God, the occasion could not but be one of great joy.

Let nothing of the common enter into the services; let it not partake of the nature of a literary entertainment or social gathering. Such a course would make it a curse instead of a blessing. May the Spirit of God guide all who engage in the Harvest Ingathering service this fall.

IDA B. HIBBEN.

#### HARVEST INGATHERING IN THE CITIES

THERE IS NO reason why the Harvest Ingathering service may not be as successfully carried out in the cities as in country places. The adage, "Where there's a will, there's a way," applies as well to this subject as to any other. True, we do not have access to the abundance of nature's products that those have who live in the country; but there are to be found in every city some things that may be gathered from time to time for the purpose; also ways and means can be devised for collecting, from the suburbs, things that can not be obtained in the densely populated districts.

Those who have never interested themselves in the work would be surprised at the amount and variety of collections of grasses, wild oats and wheat, millet, etc., that may be found growing along the streets and back of the parks in the large cities. It is refreshing indeed to the tired bodies and souls returning from hard labor, to tarry by the wayside to gather these things of nature, and to study their varieties and beauties. I write from experience. The past summer my companion and I have gathered no fewer than eighteen different kinds of grasses in the city of Chicago, besides those named above; and what has been done here can surely be done in any city of its size.

We have also, during our week's vacation in the country, and while at camp-meeting, gathered wheat, oats, corn, cat-tail flags, and broom-corn to be used in decorating the house of worship.

Ways may also be devised for city children to earn their own money for offerings. The Lord has said: "If they were encouraged to do so, the children would earn means to devote to benevolent purposes, and to the advancement of the cause of God; and their interest would be increased by the fact that they had invested something in these enterprises. . . . Through their diligence and self-denial they would gain a valuable experience, which would help them in making a success of this life as well as in securing the life to come." This is applicable to all children, wherever they may be found.

The children of two Chicago schools have earned this summer, for one enterprise alone, nearly twenty dollars, besides much more they have given in Sabbath-school offerings, and laid aside till the day for offerings.

One Sabbath-school superintendent rented some vacant lots remarkably cheap, and by helping the children plant and cultivate a garden, successfully encouraged them to earn money for missionary purposes. He has also demonstrated that a missionary garden can be raised in Chicago. Others have sold our religious papers, especially the *Life Boat*, and books, lamp-mats, bottles, rubber, iron, and zinc, and in various ways of their own devising have earned missionary money. A great blessing to them has been the result. We

sincerely desire that others may be induced to share with us these blessings, that God alone may be glorified, and that finally we may all together unite in praising him for the ingathering harvest of the earth, and enjoy the beauties of the new earth, world without end. ANNA HIBBEN.

### THE QUESTION

#### I

THE question is not whether you believe that sin hath torment in his train. The devils believe, and — tremble.

The question is whether you *live* as if aware that the wages of sin is death, that the wicked will be eternally lost, and that the blood of Jesus Christ alone, God's Son, cleanseth from all sin.

#### II

THE question is not whether you believe that we shall all stand before the judgment-seat of Christ. The devils believe, and — tremble.

The question is whether you *live* as if every thoughtless deed of your hand, every idle word of your mouth, every unloving glance of your eye, every evil thought of your heart, shall be made manifest in the great and dreadful day of the Lord.

#### III

THE question is not whether you believe that the Holy Writ is the word of God. The devils believe, and — tremble.

The question is whether you *live* as if you did use it for a lamp unto your feet, and a light unto your path.

#### IV

THE question is not whether you believe that Jesus Christ is the Son of God. The devils believe, and — tremble.

The question is whether you *live* as if his word was surer unto you than the word of the mightiest prince of earth, as if his promises were more trustworthy to you than the promises of the richest banker on earth.

#### V

THE question is not whether you believe that the Lord Jesus Christ will come again — sometime. The devils believe, and — tremble.

The question is whether you *live* as if you believe his coming to be — as it indeed is — “near, even at the doors.” — *Selected.*

### ONE HUNDRED PER CENT

“I SHOULD like to be rich,” said young Tom, with a sigh;

“There are so many things I am aching to buy! O would I had money, and would it were lent To good, steady payers at fifteen per cent!”

Now it chanced that a wise man, in passing, had heard

Tom's sighs and repining, each covetous word; So he took the young fellow astride of his knee, And taught him to grow just as rich as could be.

And this way 'twas done: Every once in a while Tom would lend to some neighbor — a sunshiny smile;

And every time for the smile he had lent Tom got two in return. That's one hundred per cent.

Bright greetings, warm kisses, kind deeds on the sly,

All bring him an interest equally high. And before many days, I am bold to declare, You will find that young Tom is a true millionaire.

— *Selected.*

### THE VINE



HERE is perhaps no other object in nature that can teach us so many deep spiritual lessons as the vine. To make a proper study of it, one should go to the arbor with his Bible open at the fifteenth chapter of

John. Then with the symbol which God himself gave, and with the divine commentary which Christ has uttered, he will find much that is helpful and blessed.

“I am the true vine,” says Christ, “and my Father is the husbandman;” “ye are the branches.” Here is at once a picture of the relations which exist between all the ones concerned. We in Christ, and both Christ and we in the tender care of the owner and dresser of the vineyard.

“My Father is the husbandman.” Many plants do not need the care that the vine requires. It has no sturdy trunk; it climbs by tendrils, and the husbandman must provide the trellis or the stakes that are to support it. The vine can not do this, but when once the support has been provided, it can take hold with its tendrils, and is thus secure. And, of course, the vine always takes hold; but we,—how often we fail to use the support that God provides, thereby failing to



THE SUPPORT OF THE VINE

ascend, and becoming weakened and liable to die! But the husbandman lifts the vine up to the support, and leaves it there a day or two until it may have time to grasp and hold itself. So the Father is patient with us. Like a shepherd who carries the lamb in his bosom, he lifts us over the difficult places. He gives us time to grow and take hold.

Probably no other plant is so capable of response to the hand of the intelligent gardener as the vine. It must be cultivated if it is to be of any value. The oak needs no care; it grows in stately grandeur, and bears its fruit. But the vine must be pruned and trained and cleansed, and then it will grow and bear abundant fruit. It is capable of great things when directed by the dresser; it is an utter failure without proper care. Is not this a faithful picture of human lives? Under the direction of God, there is no limit to our growth and



progress; without it, we are absolute failures.

But we do not raise the vine merely for its shade. It is the fruit that makes it so desirable.



“MUCH FRUIT”

For this the keeper prunes, and trains, and guards the vine so faithfully. So with us. The one object of our having a place in God's garden is that we may yield him an increase of fruit; for “herein,” said Jesus, “is my Father glorified.”

But to bear fruit the branch must be united to the vine. So, says Christ, abide in me; “for without me ye can do nothing.” More than that, if we do not abide in him, we wither, and are cast forth, and are gathered as fuel to be burned.

But, mind you, the vine does not bear fruit save through the branches. Examine the vine; you will find it so. And similarly, Christ can bear no fruit in his life, save as he bears it through human instrumentalities. It is a marvelous thing that God thus leaves himself utterly dependent for results upon the work of human hearts and hands.

The branches are much like the vine; they are formed upon the same pattern. Thus, too, we are to be in the likeness and image of Christ.

If the branch fails to bear fruit, the keeper purges it. But in doing this he chooses always those branches that are united to the vine. It is useless to cultivate a dead branch, a branch that has been separated from the main trunk. And yet we hear much about cultivation, or “culture,” these days. Let me tell you that culture will amount to little to us unless we remain united to Christ. Cultivation of the branch, to be of any avail, must be while the branch is alive, and can thus respond to the efforts put forth in its behalf. The dead branch makes no response. We may cleanse it, prune it, tie it to the trellis, ever so carefully. It may look better for a little time; but sooner or later it will perish. Let us be sure we do not cultivate a dead branch.

And the proof that we are in Christ is that we shall respond to the cultivation. And this union is shown at last in all its fullness when the branch puts forth its ripened purple fruit. So if we are united to Christ, there will be seen a steady progress, and, sooner or later, a certain wonderful yield of the fruit of the True Vine. Gal. 5: 22, 23.

“If ye abide in me,” says Christ, “and my words abide in you, ye shall ask what ye will, and it shall be done unto you.” L. A. REED.

“IN due time we shall reap if we faint not.”



## REST A WHILE

COME ye apart from off the toilsome road,  
And spend a quiet hour, alone with God.

Put off the troubled thought, the weight of care;  
Let the soul's peace be your unspoken prayer.

A couch of heather for your sleep is spread;  
A scented pillow for the weary head.

Lie down and slumber; let the world go on  
A while without you as it oft has gone.

Take time for meditation, time for dreams;  
See how clouds travel, how the river gleams,

How the flowers worship, and the golden corn  
Whispers God's praises eventide and morn.

To work for God is good, but not the best;  
Hearts grow most strong in him through love  
and rest.

—Marianne Farningham.

## WHAT OUR YOUNG PEOPLE ARE DOING

It is very encouraging to read the letters that are received concerning the Young People's work. In many places the members are not only few in numbers, but widely scattered; yet such are not behind those more favorably situated in their interest in this work. We shall be glad if the following extracts from some of these letters encourage you to write concerning what is being done in your own church or company. Address all such reports to the Secretary of the Sabbath-school Department, Mrs. L. Flora Plummer, 705 Northwestern Building, Minneapolis, Minn.:—

The secretary of the Young People's company at Arcadia, Neb., writes as follows: "I will write you in regard to the Young People's work here. We have organized a little company of thirteen members, with a president, a secretary, and a vigilance committee. We have been holding meetings ever since last winter, and have been using the lessons in the INSTRUCTOR since they began. The whole church is interested, and some of the young people attend regularly. We hope that through this effort more will turn to the Lord, who so richly blesses us in all our efforts."

The corresponding secretary of the Oklahoma Conference, speaking of the Young People's work in Oklahoma City, says: "We hold our Young People's meetings regularly on Sabbath afternoon—hold them one hour. After the usual opening exercises, we take up the study of the regular lesson, under the direction of the leader. So far we have no committees. We are doing some work, part of it being to supply the reading-racks in the depots. Those who attend are much interested, and we hope for a better attendance shortly. We feel confident that this work will move forward successfully."

From Duenweg, Mo., the following encouraging report, written by Brother I. W. Lewis, has been received: "We are holding Young People's meetings at our church every Sabbath morning, using the Bible studies published in the INSTRUCTOR. Our number consists of about twenty young people, seven or eight of these being children between the ages of six and twelve years. As only about six of us belong to the church, it is hardly necessary to appoint committees, and so far we have appointed no officers but a leader. We are especially interested in missionary work. One of our number, a young man who has only recently accepted our faith, is canvassing in Jop-

lin; another, a young lady, is selling the *Signs of the Times*; and I myself am distributing and loaning books, tracts, and papers in connection with doing chores on the farm and studying preparatory to entering school. Considering our numbers, we are getting along nicely. Our church officers are interested in our work, and are doing all they can for us."

## WHO IS MY NEIGHBOR?

(October 13-20)

TEXTS showing who may be regarded as neighbors—

The poor. Prov. 14:20.

The rich. Luke 14:12.

Those who serve. Jer. 22:13.

Jesus our example in neighborly ministry.  
Luke 19:10.

Established the principle by bringing salvation to—

The poor, the broken-hearted, the sick, and the imprisoned. Luke 4:18.

Aliens and strangers. Eph. 2:12, 13.

Enemies. Rom. 5:10.

By the parable of the Good Samaritan, which plainly shows—

That any to whom we may show kindness is our neighbor. Luke 10:37.

Our duty to minister to our neighbors. *Id.*;  
see also Notes 1, 2.

This ministry will—

Relieve physical pain and need. V. 34.

Soothe heart hunger and loneliness. Note 3.

Bring life to the soul. Note 6.

It will require our—

Time and money and goods. Vs. 34, 35.

Personal attention, loving care, and the "tongue of the learned." Notes 4, 5;

Isa. 50:4.

## SUGGESTIONS

In connection with this study, read the article by Prof. W. W. Prescott in the *Review* of October 8.

In studying this subject, notice that, in the case of the man mentioned in the parable, it was not a certain Jew, nor a certain Roman, nor a certain Samaritan, but a "certain man," whom Jesus mentioned, thus showing that no question of creed or color or nationality or condition is to be for a moment considered in determining who is our neighbor.

Notice also that the man who showed himself a neighbor to him who fell among thieves—  
Regarded him with compassion—not a mere sentimental pity.

His sympathies were stirred to the point of action. He did not stop with words.

He delayed his journey in order to care for the wounded stranger.

He ministered to him in the office of a servant.

Stayed with him through the night, and made provision for his care till he should recover.

It is of no use simply to see our duty. The priest, serving in holy office, and the Levite, also connected with the temple service, both saw the wounded man; but they both passed by on the other side. The blessing is given to those who, seeing their duty, make haste to perform it.

## NOTES FOR STUDY IN CONNECTION WITH THE TOPIC

1. "Our neighbor is every person who needs our help. Our neighbor is every soul who is wounded and bruised by the adversary. Our neighbor is every one who is the property of God."—*"Desire of Ages,"* page 503.

2. "The man who was wounded and robbed represents those who are subjects of our interest, sympathy, and charity. If we neglect the cases of the needy and the unfortunate, that are brought under our notice, no matter who they may be, we have no assurance of eternal life, for we do not

answer the claims that God has upon us."—*"Testimonies for the Church,"* Vol. III, page 524.

3. "All around you there are those who have soul hunger, and who long for love expressed in words and deeds. Friendly sympathy and real feelings of tender interest for others would bring to your souls blessings that you have never yet experienced, and would bring you into close relation to our Redeemer, whose advent to the world was for the purpose of doing good, and whose life we are to copy."—*Id.*, page 527.

4. "We shall find the footprints of Jesus by the sick bed, by the side of suffering humanity, in the hovels of the poverty stricken and distressed. We may walk in his footsteps, comforting the suffering, speaking words of hope and comfort to the desponding. Doing as Jesus did when he was upon earth, we shall walk in his blessed steps."—*Review and Herald*, 1896, No. 23.

5. "When the sick and wretched applied to the Saviour for help, he first relieved the poor, suffering body before he attempted to administer to the darkened mind. When the present misery of the supplicant was removed, his thoughts could better be directed into the channels of light and truth."—*Signs of the Times*, 1889, No. 2.

6. "The power of the Lord is magnified when the human heart is tender and sensitive to another's woe, and pitiful for his suffering. Angels of God are ready to co-operate with human instrumentalities in ministering to souls. When the Holy Spirit works upon the hearts and minds, we shall not shun duty and responsibility, and pass by on the other side, leaving the wounded, helpless soul to its misery."—*From "Testimonies for the Church,"* Vol. VI.

## ARE YOU LOOKING OUT FOR NUMBER ONE?

A FEW years ago a professed Christian woman and a missionary worker were having a conversation in regard to looking after one's own interests and looking after the interests of others. The Christian worker was emphasizing the blessedness that is the natural result of a life of unselfish devotion, when the other remarked, "You may do as you please, but I have learned from experience that if I don't look out for number one, nobody else will."

This statement, when viewed from a human point of view, appears very plausible, while in reality, it is precisely the other way. The person whose mind is most thoroughly absorbed in looking after the welfare of others will soon discover that the Lord, who is the source of all blessings, is devoting his attention to looking after his personal interests; and he who has had a trial experience of both ways must have been thoroughly impressed with the fact that his interests are much safer when God is looking after them than when he himself is devoting his whole time and attention to this work.

"He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he [God] pay him again." Even the most shrewd business man sometimes fails to collect his debts, but the sincere Christian worker who, from a genuine pity for the condition of the unfortunate, is imparting of his blessings to them, is lending that which will as certainly be repaid to him as God's word is true. Consequently, it is perfectly safe to carry out the divine instruction, "Give to every man that asketh of thee." We are not necessarily to give the particular thing that is asked for. Even God himself does not always give us the things we pray for; but he does give us what we most need. So we are to give to the unfortunate that which he most needs. Frequently a word of advice will be worth far more to him than money. Let us ever remember the wonderful principle, "With what measure ye mete, it shall be measured to you again."

DAVID PAULSON, M. D.



# CHILDREN'S PAGE

## WHAT MEAN THESE STONES?

"WHAT mean these stones?" the children cried,  
As they paused in their eager play;  
"And why in regular order laid?  
Can you tell us, father, pray?"

"Oh, they're to show that wondrous work  
Our God performed for us,  
When Israel came to this surging stream,  
Which the Lord had bidden us cross.

"When our feet came down to the river's brink,  
The waters parted wide,  
And stood in a heap like a wall of ice,  
Till we crossed to the other side.

"Then were we bidden to take these stones,—  
Each tribe a stone, you see,—  
And place in a heap, that in years to come  
A memorial they should be.

"So never forget, my children dear,  
Our God is a God who saves;  
And the wrath of him he can subdue,  
As well as the roaring waves."  
MRS. M. EUGENIA MCKEE.

## HALF-WAY TOWN

AN easy road runs smoothly down  
To Half-Way Town;  
For everything that's but begun,  
And everything that's never done,  
Just rolls aside, one by one,  
Goes into Half-Way Town.

Half-finished walls are tumbling  
down  
In Half-Way Town.  
Half-finished streets are always  
lined  
With half-done work of every  
kind;  
And all the world just lags behind  
In dreary Half-Way Town.

Keep straight along, and don't look  
down  
Toward Half-Way Town.  
They say, if every one should try  
To keep on moving, brisk and spry,  
We should discover, by and by,  
There'd be no Half-Way Town.  
—Frank Walcott Hutt.

## HELPING TO REMEMBER

"LURA, why have you that red  
cord tied around your finger?"

"Oh, Lila wants me to bring my  
Nature Book to school to-morrow,  
and she was afraid I would forget  
it, so she tied this string around  
my finger to help me remember."

"Do you think it will help you?"

"I'm sure it will, for every time I look at my  
hand, I think of Lila, and what she wants me to  
do."

"Lila's plan reminds me of some of the ways  
our Heavenly Father has taken to keep us from  
forgetting the wonderful things he has done and  
will do for us. Can you think of anything God  
has told us to remember?"

"Remember the Sabbath day, to keep it holy,"  
said Lura.

"Yes, and why does he want us to remember  
it?"

"Because, mama, he doesn't want us to forget  
that he made this great world and everything in  
it, and he did it without anything to make it of,  
or any tools to make it with, and then we'll rest  
in him to make us what he wants us to be."

"Very good; and just as the red cord on your  
finger makes you think of what Lila wants you

to do, so the Sabbath makes us think of what  
God wants us to do, and of his power to help us.

"Do you remember anything he did on purpose  
to make the children ask questions, and thus  
find out some great work of his?"

"Since you have never heard of it, I will have  
to tell you about it. When the Lord caused the  
waters of the River Jordan to wall up so his peo-  
ple could pass over on dry ground, he told twelve  
men to each pick up a stone from the bed of the  
river, and when they had reached the other side,  
to put the twelve stones all in a pile on the bank."

"What for, mama?"

"So when the children passed by, they would  
ask, 'What mean these stones?' and then their  
fathers would tell them how the Lord had led  
his people through the River Jordan.

forgetting his harvest, which is the end of the  
world, he wants us each year after we have har-  
vested, or gathered in, our grains and fruits, to  
decorate our place of worship with beautiful  
things from the woods and fields, and then sing  
and talk about his goodness in giving us such a  
bountiful harvest. He wants each one of us to  
bring him an offering, too, to show how much  
we love him. He knows that if we will do this,  
it will make us think of his harvest time, and  
we shall all want to do something to hasten its  
coming. Isn't that much nicer than red cords or  
stones to remember by?

"Now the Sabbath-school is going to have such  
a meeting, called the Harvest Ingathering service,  
and I have wondered if you and Lila could not  
bring some pretty leaves from the woods, or  
grasses from the fields, to make  
the church look pretty. I know  
you will not forget an offering for  
the Lord, to help in his great har-  
vest work. You can tell Lila about  
it to-morrow. Some day we will  
have another talk about helping to  
remember, but I will not keep you  
any longer at this time."

IDA HIBBEN.



FOR THE HARVEST INGATHERING

"Now I want to tell you  
about something the Lord  
wants the children of to-  
day to remember, and his  
plan to help them.

"When Adam and Eve  
disobeyed God in the garden of Eden, he came  
to talk with them, and to tell them about Jesus,  
whom he called 'the Seed.'

"He told them that Jesus would come to this  
world, be killed, and be buried in the grave, like  
seed; and because he was willing to do this for  
poor sinners, very many of them would love him,  
and be saved in the kingdom of heaven.

"Jesus came long ago, as God promised, and  
became the seed of a great harvest, which will  
be gathered when God sends the angels (his  
reapers) to gather the faithful (his sheaves)  
into heaven (his granary). How much like a  
real harvest it is, isn't it? So to keep us from

## TOGGLES AND THE BEES

IN the beginning Toggles had  
been very much afraid of them,  
and when he heard a "buzz-buzz"  
coming nearer and nearer to his  
head, he had wanted to strike with  
his hat, or run away into the house.  
But that was when he first came to  
the farm. Grandpa explained to  
him that the bees *could* hurt him,  
of course, but they did not want  
to. They were only very busy at  
this time of the year, and did not  
like to be interfered with; and  
when once Toggles had learned  
that, he and the bees became great  
friends.

They usually went to work be-  
fore he was up, but sometimes he  
was awake early enough to see  
the last of them setting off; and  
however far he might wander dur-  
ing the day, he was almost certain  
to meet some of them flying home  
with their loads or balancing upon  
the clover blossoms, which grandpa  
told him they "tapped" in some-  
thing the same way that people tap  
the maple-trees in the early spring.

After tea, when their busy day  
was over, Toggles would walk  
down among the hives, all so quiet  
now, with not a worker in sight  
except the little bee sentry pacing

back and forth in front of the entrance, and it  
was as interesting as anything he had ever seen.

He was not afraid of them any more. Except  
when he was helping grandpa, he never wore a  
"bee veil," and even then his hands were always  
bare. Grandpa would open the hives and show  
him about them, until he could tell what was  
honeycomb and what "brood" comb; knew "bee-  
bread;" and could pick out at a glance the queen  
with her little train of attendants, who never left  
her, and the great lazy drones, who did no work  
at all, and ate just as much as any other bees.

When grandpa was somewhere else, he would  
hammer together the little honey-boxes, which

grandpa paid him ten cents a hundred for making. That was fun; but when the day was warm, and grandpa was not watching, it was work, too; and to make a hundred boxes took a good while, no matter how industriously he worked.

But Toggles was learning much those days, so much that when grandpa went away to the city, he left the bees partly in charge of the hired man and partly in charge of Toggles, and that is how there came to be a story for me to tell you.

They had been cutting some bits of comb from the bottom and sides of the hives, where bees ought not to put honey, and the hired man said, "What does he do with these?"

Toggles thought, but could not remember.

"Let's put them down in front of the hives," he suggested. "Then the bees can take the honey in, and put it somewhere else."

They did so, and the bees went to work at once.

The next day, after dinner, Toggles went down among the hives, and the very first thing a bee flew straight in his face, and stung him right on the end of his nose. He had out the stinger in a second, and rubbed on some ammonia; but it seemed such an outrageous thing for a bee to do that he put on his veil, and went back to see, if he could, what was the matter.

A bit of honey in front of one of the hives was covered with bees, and all around it were bees struggling and fighting, locked together, and rolling over and over in the grass. Around at the back some others seemed to be trying to get in where the cover fitted loosely, and inside the buzzing was an angry roar. Toggles went from hive to hive, and in several there seemed to be trouble. What it all meant he could not guess.

Grandpa came at two o'clock, and driving up from the depot Toggles told him all about it. Grandpa did not say much, but as soon as he reached home, he changed his clothes, and they went out to the bee-yard. Toggles watched him while he scraped the honey from in front of the hives, stopped

up the cracks with bits of rags, moved the blocks in front to make the entrances smaller, and quite closed some of the hives. Then they walked over to the honey-house together.

"What was the matter, grandpa?" asked Toggles.

"They were stealing from one another."

"But what made them steal?" said Toggles.

Grandpa sat down upon a pile of "supers," and lifted Toggles to his knee.

"I think," he said, "that some little boy put some honey down in front of a hive, and the bees came out to get it, and then the bees from another hive came to get it, and the bees from the other hive went inside to get more, and then other bees did the same thing, and by and by they were all stealing and fighting."

"But, grandpa," exclaimed Toggles, "I only did it to help them! I thought it would be easier for them."

"Yes," said grandpa, "so it was. But I'll tell you something worth while to remember. It isn't a good thing for bees or for boys to have things too easy. Now some boys, when they want money, think the best way is to go to their mamas or their grandpas and ask for it. Now I think it's a great deal better for them to earn it."

"Yes," said Toggles; "so do I."—*Selected.*

#### BIRD FRIENDS

I HAVE been very much interested in the bird stories that have been coming in our good paper; and as I read about the wrens a few weeks ago, I thought of a pair of these dear little birds which once made their nest close by my kitchen door, in the pocket of an old army overcoat, which hung on a post in the wood-house, where I almost brushed it every time I opened the door. It was the dearest little nest—sticks at the bottom, finer material at the top, and softly lined. They were the happiest of birds. I feared lest some cat should discover their home, but none did, and in a few weeks they had reared their little family, and were gone.

In that same home, where I lived several years, I learned many things about the affection and

love of these little feathered minstrels. In a summer arbor covered with vines a pair of robins built their nest one season. While the mother bird sat on her nest, her mate was always busy bringing her food, singing, or flitting among the trees of the yard. One morning I heard a most pitiful scream from the birds, and hastening out, found that the mother bird had been killed by a cat. Her mate was as near as he dared come, and was uttering the most pitiful cries. I took the dead bird from the cat, and laying it on the grass, went into the house. When I returned, its mate was lying beside it—quite dead. It had died of a broken heart.

One winter when the ground was covered with snow, sev-

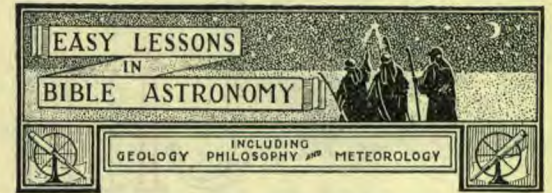
eral bluejays came regularly to my pantry window to be fed. Sometimes I would hang a doughnut on a limb of a tree near by, and that seemed to please them best of all. They would pick off all the outside of the cake first.

I love all the little feathered creatures, and it pains me deeply ever to see one worn on a hat.

GRANDMA ALDERMAN.

"HONOR thy father and mother;  
Love little sister and brother;  
Ever be kind to each other,—  
This is what Jesus has said."

MORE honey is produced in the United States than in any other nation. Iowa produces nine million pounds annually, a great deal of which is sent to England.



#### CONCLUSION OF CHAPTER V

##### Our Earth Before the Flood

§50. THE Garden of Eden, which God placed on this earth at the time of creation, and upon which the curse never fell, was transported bodily to heaven; for Paul speaks, in 2 Cor. 12:4, of being "caught up to the third heaven." Some consider this merely a half-way place toward heaven; but in Rev. 2:7 the Saviour says, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." And in Rev. 22:1, 2, we are told of that "pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bear twelve manner of fruits, and yielded her fruit every month." This paradise of God, then, with the tree of life "in the midst" thereof, is in heaven, before the throne of God; for that is where the throne of God is situated. Ps. 11:4.

§51. "The Garden of Eden remained upon the earth long after man had become an outcast from its pleasant paths. The fallen race were long permitted to gaze upon the home of innocence, their entrance barred only by the watching angels. At the cherubim-guarded gate of paradise the divine glory was revealed. Hither came Adam and his sons to worship God. Here they renewed their vows of obedience to that law the transgression of which had banished them from Eden.

"When the tide of iniquity overspread this world, and the wickedness of man determined their destruction by a flood of waters, the hand that had planted Eden withdrew it from the earth. But in the final restitution, when there shall be 'a new heaven and a new earth,' it is to be restored, more gloriously adorned than at the beginning. Then they that have kept God's commandments shall breathe in immortal vigor beneath the tree of life; and through unending ages the inhabitants of sinless worlds shall behold, in that garden of delight, a sample of the perfect work of God's creation, untouched by the curse of sin,—a sample of what the whole earth would have become had man but fulfilled the Creator's glorious plan."—*"Patriarchs and Prophets,"* page 62.

§52. "The earth came forth from the hand of the Creator exceedingly beautiful. There were mountains, and hills, and plains; and interspersed among them were rivers and bodies of water. The earth was not one extensive plain, but the monotony of the scenery was broken by hills and mountains, not high and ragged as they now are, but regular and beautiful in shape. The bare, high rocks were never seen upon them, but lay beneath the surface, answering as bones to the earth. The waters were regularly dispersed. The hills, mountains, and very beautiful plains were adorned with plants and flowers, and tall, majestic trees of every description, which were many times larger, and much more beautiful, than trees are now. The air was pure and healthful, and the earth seemed like a noble palace. Angels beheld, and rejoiced at the wonderful and beautiful works of God.

"After the earth was created, and the beasts upon it, the Father and the Son carried out their

NOTE.—These lessons, comprising a brief study of Geology, Philosophy, Meteorology, and Astronomy have been prepared in response to the many calls that have come for a simple treatise on these subjects, that shall be free from the many infidel theories and deductions that are unscriptural and untrue. They have been written with special reference to the fireside, and the home- and church-school. The author would be pleased to receive, by correspondence, any criticisms or suggestions that will help to make them better adapted to this field of usefulness.



FOR THE HARVEST INGATHERING

purpose, which was designed before the fall of Satan, to make man in their own image. They had wrought together in the creation of the earth and every living thing upon it. And now God says to his Son, 'Let us make man in our image.' As Adam came forth from the hand of his Creator, he was of noble height, and of beautiful symmetry."—*"Spirit of Prophecy," Vol. I, page 24.*

‡53. Imbedded within the coal-mines and peatbeds of to-day are the imprints and remains of vast trees, plants, ferns, and flowers that far surpass, in size and beauty, anything the world now knows. The giant redwood trees of California give us, perhaps, a fair sample of the size attained by trees before the third and final curse of the flood rested upon the earth.

‡54. When we saw the skeleton of Barnum's "Jumbo," the largest elephant that ever visited this continent, standing side by side with the remains of a mammoth that had been brought from his now frozen home in the arctic regions, we realized, as never before, how very inferior in size are our largest animals of to-day as compared with those mighty monsters that roamed through the gigantic forests in the days that were before the flood.

A mastodon, whose remains we examined shortly after they were exhumed from a swamp near Bellevue, Mich., was certainly a monster, such as this present world knows no more. God must in mercy have caused these creatures of both land and sea to become extinct; for how could our race, weakened and degenerated by sin, have ever stood before these terrible monsters?

‡55. Man was not always so small of stature as he now is. The writer was present at the opening of a mound-builder's cemetery in Indiana some years ago, and measured the skeletons of men whose height could not have been less than eight and nine feet. In a collection of casts exhibited in New Orleans, we noted not only the same vast proportions as compared with what men now are; but we also found them to have been intelligent, having large reasoning and reflective faculties, also being domestic and unwarlike in their habits. When we pause to consider that these remains belonged to a race who inhabited this continent some centuries this side of the flood, and that, too, at the very time when man's life was being rapidly cut down from eight hundred and nine hundred years to that of three-score and ten, we do not wonder that Moses, in describing the mighty race that inhabited this earth before the flood, says that "there were giants in the earth in those days." Gen. 6:4.

‡56. Sin alone has brought about this weakness, degeneracy, and decay. That powerful race gave itself up to luxury and vice of every kind. They became so engrossed in their departure from God that the whole imagination of their thoughts and the purposes and desires of their hearts were only evil continually. Gen. 6:5, margin. We see about us to-day something of the iniquity that existed then; "for as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be."

#### QUESTIONS

Where now is the Garden of Eden? Prove that it is really in heaven. How long did it remain here on earth after the fall? Where did Adam and his faithful children come to worship? Why? What parallel can you draw between this and the worship during the Jewish age? Describe the earth before the flood. Tell what you can of its landscape; its atmosphere; its vegetation; its animals and its people. In point of time, what relation did the creation of this earth bear to the fall of Satan? What was the moral condition of the people just prior to the flood? To what other time in our world's history is that age compared?

DR. O. C. GODSMARK.



#### SOWING SEED

(October 19)

MEMORY VERSE.—Luke 8:18.

REFERENCES.—Matt. 13:4-8; Mark 4:4-8; Luke 8:5-8; "Christ's Object Lessons," pages 43-50.

1. As the sower sowed, by what place did some of the seed fall?
2. Why did it not take root and grow?
3. What finally became of it?
4. When the sower sowed, upon what places did seed fall? Which Gospel says upon?
5. Why was it that the seed sprang up so quickly in stony ground?
6. What part of the plant did not grow?
7. What became of the plant?
8. What two reasons are given in our lesson why this seed withered?
9. Then of what use is the root to a plant?
10. Among what did some of the seed fall?
11. Did this seed grow any?
12. Why did it not bear fruit?
13. Into what ground did other seed fall? Which Gospel says into?
14. What was the result?
15. What kind of fruit was yielded?
16. How much was the increase?

#### QUESTIONS FOR FURTHER STUDY

1. The seed that was trodden down was finally eaten by the fowls. Have the Lord's children ever been compelled to eat such food? Eze. 34:19. Read this whole chapter and see how the Lord feels when his flock feed by the wayside. Where are you feeding?
2. Make a diagram to show the four different kinds of ground and the results of sowing in them.
3. Stony ground is a poor place for seed so long as the stones are left in. In what place in the Bible does the Lord tell us to "gather out" the stones? What can he do for a stony heart?
4. What instruction is given in Jeremiah 4 concerning the sowing among thorns? What good promise is given in Isaiah 55 about the thorn?
5. Which is better, that the good seed fall by the heart, upon it, or into it?

#### SUGGESTIVE PROGRAM FOR HARVEST INGATHERING

1. Song.—"Wake the Song of Joy and Gladness."
2. Scripture Lesson by Leader.—Ps. 65:1; Ps. 65:9-13; Ps. 66:1-5, first clause; Ps. 66:8; Ps. 67:3.
3. Response from Audience.—Ps. 75:1.
4. Song.—"O, List to the Songs That Are Swelling."
5. Children's Exercise from Psalm 136.—Let the first clause of each verse be repeated by different children, and the last clause by a chorus of voices. (If the class is small, select only a few of the verses.)
6. Song.—"Count Your Many Blessings."

#### 7. SCRIPTURE DIALOGUE

QUESTION	ANSWER
Who is the Lord?	Isa. 43:10.
Who is on the Lord's side?	Isa. 45:18.
Can a man be profitable to God?	Isa. 43:11.
What can the righteous do?	Ps. 116:16.
How can we know the way?	Isa. 13:12.
Can God furnish a table?	Mark 16:15.
Can he give bread also?	Ps. 32:8.
	Ps. 23:5, first clause.
	Isa. 33:16.

Wherewithal shall we be clothed? Matt. 6:30.  
Is any sick? Who can heal? Ex. 15:26.  
Who is sufficient for these things? 2 Cor. 3:5.  
When God calls for laborers, how shall we respond? Isa. 6:8.  
8. Song.—"Here Am I, Send Me."

9. Lessons from Nature.—Let twenty or thirty minutes be spent in drawing interesting spiritual lessons from the beauties of nature. The decorations will furnish the basis for many such.

10. Song.—"He Loves Me, Too."

11. Sowing and Reaping Exercise.—Eccl. 11:6; Ps. 126:5, 6; Matt. 13:24-30, 38, 39; Joel 3:13; Matt. 9:37, 38; Prov. 10:5; Rev. 14:15, 16.

12. Song.—"Ho, Reapers of Life's Harvest."

13. Texts on Giving.—Ps. 76:11; Deut. 16:17.

14. Collection of Offerings.

15. Reading Result of Offerings.

16. Reading by Elder of Church.—1 Chron. 29:17, 14.

17. Reading by Leaders.—2 Chron. 29:29.

18. Prayer.

#### SUGGESTIONS

The Scripture exercises are so arranged that each member may take a part. Let twenty-four from the audience take part in the dialogue. Be sure that each knows just when to read, that no delay may occur. At close of dialogue arrange to have school burst forth into song immediately.

After the collection is taken, let two persons be chosen to call off the various amounts, with the fields to which each offering is to go; also others, to take the amount of the offerings, and the number of different fields to which they go. During the final summing up, sing the last song. Announce the whole amount given, and the number of fields contributed to. Then let the elder read his text.

IDA HIBBEN.

THE Bible gives us a glimpse of the wonderfully close relationship we have with the divine Creator, even here in our earthly existence. In him it is we live, move, and exist. Consequently, "he is not far from every one of us." Christ is not only all, but in all; and since it is God who worketh all in all men (1 Cor. 12:6, Syriac translation), every function of the body is a continual manifestation of present creative power. Isa. 48:7. As, little by little, the thought of this immediate presence grows upon us, it becomes more and more easy to exercise a childlike trust and confidence in that God who, although he fills all things, was yet represented in supreme tenderness and love in the earthly life of Christ, and longs to reproduce that same character in us, even here in our earthly existence.

DAVID PAULSON, M. D.

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## GRAND TRUNK R.Y. SYSTEM.

Taking Effect June 2, 1901.

Trains leave Battle Creek.

#### WEST-BOUND.

No. 9, Mail and Express, to Chicago.....	12.15 P. M.
No. 7, Limited Express, to Chicago.....	7.00 A. M.
No. 1, Chicago Express, to Chicago.....	9.23 A. M.
No. 3, Lehigh Valley Express, to Chicago.....	3.50 P. M.
No. 5, International Express.....	2.17 A. M.
No. 75, Mixed, to South Bend.....	7.30 A. M.
Nos. 9 and 75, daily, except Sunday.	
Nos. 1, 3, 5, and 7, daily.	

#### EAST-BOUND.

No. 10, Mail and Express, East and Detroit.....	3.45 P. M.
No. 8, Limited Express, East and Detroit.....	4.50 P. M.
No. 4, Lehigh Express, East and Canada.....	8.22 P. M.
No. 6, Atlantic Express, East and Detroit.....	2.10 A. M.
No. 2, Express, East and Detroit.....	7.00 A. M.
No. 74, Mixed (starts from Nichols yard).....	7.15 A. M.
Nos. 10 and 74, daily, except Sunday.	
Nos. 4, 6, 8, and 2, daily.	

W. C. CUNLIFFE, Agent,  
BATTLE CREEK.



### HEALING THE PARALYTIC INTRODUCTORY

*Preceding Events.*—It would appear that Christ's work was temporarily hindered by the misdirected zeal of the leper who was cleansed. The record says he "could no more openly enter into the city, but was without in desert places." Mark 1:45. After some time spent in thus teaching the people who came to him, it seems that he returned to his own city, Capernaum, by way of boat. Matt. 9:1. Soon after his return to Capernaum this, the seventh miracle, was performed.

*Main Reference.*—Luke 5:17-26.

*Other References.*—Matt. 9:2-8; Mark 2:1-12.

*The Bible Story of the Miracle.*—"And it came to pass on one of those days, that he was teaching; and there were Pharisees and doctors of the law sitting by, who were come out of every village of Galilee and Judea and Jerusalem; and the power of the Lord was with him to heal. And he entered into a boat, and crossed over, and came into his own city. And when he entered again into Capernaum, after some days, it was noised that he was in the house. And many were gathered together, so that there was no longer room for them, no, not even about the door; and he spake the word unto them. And behold they come, bringing unto him a man sick of the palsy, lying on a bed, borne of four; and they sought to bring him in and lay him before him. And not finding by what way they might bring him in because of the multitude, they went up to the housetop, and uncovered the roof where he was; and when they had broken it up, they let him down through the tiles with his couch, into the midst before Jesus. And Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer; thy sins are forgiven thee. But there were certain of the scribes and the Pharisees sitting there who began reasoning in their hearts, saying within themselves, Who is this that speaketh blasphemies? Why doth this man thus speak? He blasphemeth; who can forgive sins but one, even God? And straightway, Jesus, knowing their thoughts, and perceiving in his spirit that they so reasoned within themselves, saith unto them, Wherefore think ye evil in your hearts? Why reason ye these things in your hearts; for whether is easier, to say to the sick of the palsy, Thy sins are forgiven thee, or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath authority on earth to forgive sins, I say unto thee, Arise, and take up thy bed, and go unto thy house. And immediately he rose up before them, and straightway took up the bed whereon he lay, and went forth before them all, and departed to his house, glorifying God. But when the multitudes saw it, they were afraid, and amazement took hold on all, and they glorified God, who had given such authority unto men, saying, We never saw it on this fashion. And they were filled with fear, saying, We have seen strange things to-day." (The foregoing is an interwoven story of the miracle, gathered from Luke 5:17-26; Matt. 9:2-8; and Mark 2:1-12, but told in the language of the Bible.)

*Place.*—Capernaum.

*Circumstances.*—Christ's first tour of Galilee was apparently cut short by the leper's disobedience. He returned by boat to Capernaum. It soon became known that he was in the city, and vast throngs gathered about the house, to listen to his gracious words. It was during such a

meeting that the paralytic, the subject of this miracle, was brought to the Saviour by four friends. When they could not readily bring him to the Master's notice, owing to the crowd, they ascended to the top of the house, and tearing up the roof, let the afflicted man down into the immediate presence of Jesus. In healing the paralytic, Christ spoke the simple sentence: "Son, thy sins are forgiven." Afterward he instructed the man to take up his bed and go home.

*Great Lesson.*—The great lesson taught by this miracle is Christ's power and right to forgive sin. The readiness with which he took hold of this man's case shows his willingness to forgive sin. His words addressed to the scribes establish his right to forgive sin. And the miracle itself demonstrates his power to forgive sin. The same power that can heal the physical paralytic can also heal the spiritual paralytic—the one who is even dead in trespasses and sins.

#### STUDY OF THE MIRACLE

*Pharisees and Doctors of the Law Sitting By.*—It was written of the Pharisees and scribes that they were sitting by. They were curious to know what Jesus was doing; but while they were thus seeking to satisfy their curiosity, they were incurring responsibilities of the most solemn sort; and, failing to walk in the light which they could not but see, they eventually hardened their hearts to the extent that they became the willing murderers of the Son of God.

*The Power of the Lord Was Present to Heal.*—It will be observed that this occasion, when the power of the Lord was present to heal the people, was immediately preceded by a time of teaching; for it is written that "Jesus was in a certain place teaching," etc. It was while the waters were stirred, so to speak, that the friends of the sick recognized the opportunity of leading them to Christ. The power of the Lord is present to heal all the time. Divine power is healing power. Wherever God is, there is a healing, life-giving influence. The power of God is present in man as a healing force. When the sick recover, it is because the power of God has been present to heal them. By the intelligent use of water, air, exercise, and diet, we may greatly influence and co-operate with this healing power within the body. The power of God was present to heal on this occasion, but the Pharisees were not healed. So the mighty healing power within soul and body will avail us nothing unless we yield prompt and willing obedience to the precepts of spiritual and physical law, and thus intelligently co-operate with the divine power and intelligence according to the light we have received.

W. S. SADLER.

#### THE HARVEST INGATHERING SERVICE LAST YEAR

A NUMBER of Sabbath-schools in Illinois held such services last fall. A few quotations from one of their reports may be helpful:—

*Elgin.*—Sabbath, October 13, the Elgin Sabbath-school and church celebrated the Harvest Ingathering. It was encouraging to see the interest manifested, and the hearty co-operation of all to make it a success, and what God would have it. A real blessing was enjoyed, not only during the exercises but in preparation for them. As an expression of their gratitude, nineteen dollars was given to help carry the gospel to ten different fields.

*Sheridan.*—Sabbath, October 20, was the day appointed for this exercise; and the preceding Thursday we decorated our little church with beautifully tinted leaves gathered from the forest; branches of the different varieties of trees were also used, mostly evergreen. A ladder was made of the leaves, and was also decorated with ears of corn; this, with the addition of house plants, some of which were in bloom, presented a very attractive appearance. The exercises con-

sisted of singing, Scripture reading, repeating of Scripture verses, and a lesson from nature conducted by Brother Cottrell.

*Kankakee.*—The church was beautifully decorated with corn, oats, autumn-tinted branches of trees, ferns, palms, etc. Thorns were also used, not for beauty, but to enforce a lesson. Our hearts were made to rejoice as we heard from the children the praises of God. Each brought an offering, which went to the different fields.

*Decatur.*—A successful service was held. The church was decorated with forest leaves, vines, asparagus sprays, cut flowers, and palms, which gave it a very neat and pretty appearance. The suggested program was carried out.

*Chicago, West Side Church.*—Our little church was beautifully decorated with boughs, vines, leaves, and flowers. Care was taken to keep the work of man out of sight, and nothing artificial was used in ornamentation. An interesting program, arranged by Sister Anna Hibben, was carried out by the members of the school. It consisted of songs, recitations, repeating of texts of Scripture, lessons from nature, and other beautiful features. An offering amounting to nearly forty dollars was divided among fifteen different fields.

*Chicago.*—The Danish-Norwegian school held a very successful service, collecting a little over forty dollars. In this school the children were urged to prepare for the services during the summer, and save up their money for the offering. The meeting-places were decorated, and a good program was carried out.

#### A SPECIAL NUMBER

THIS number of the INSTRUCTOR is a special Harvest Ingathering number. A few weeks ago Dr. L. A. Reed, whose Bird Studies and other writings have made him an old acquaintance to readers of this paper, kindly offered to make a number of drawings, and furnish other matter for such a number, and it is owing to his efforts that we are able to present this subject so attractively. Our thanks are also due to Sisters Ida and Anna Hibben for their kind interest and help in preparing this number of the INSTRUCTOR.

This Harvest Ingathering service is a comparatively new one among us, but there seems to be no good reason why our Sabbath-schools everywhere should not, in the simple manner described, have a special service of praise and thanksgiving, and bring an offering to the Lord of the harvest.

#### GUARD AGAINST IT

PRIDE, self-esteem, and boldness are marked characteristics of the children of this day, and they are the curse of the age. When I see this unchristlike, unloving manifestation on every side, and then see parents and teachers seeking to display the ability and proficiency of their children and scholars, I am pained to the heart; for I know that it is exactly the opposite course from the one that should be pursued.—*Selected.*

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