

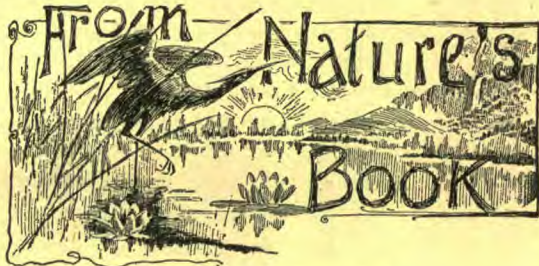
THE YOUTH'S INSTRUCTOR

REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH

Vol. L.

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No. 37.



The Glory Revealed

"SHOW me thy glory, I beseech, O God!
O let me see thy face, thou sovereign Lord!
Then shall all other gods forgotten be,
And I in truth shall worship only thee;
All alien lords that have usurped thy throne
Shall bow in dust before thee, stricken, prone."

THE MIRROR

While thus, with longing gaze upturned, I
prayed,
A gentle voice was heard: "Be not
afraid;
No mortal can approach unto the
light
In which I dwell, and still survive
the sight,
And yet my image you may clearly
see—
Earth is the mirror of divinity.

BEHOLD HIM!

And then I heard the burning seraphim,
Who ceaseless sing the everlasting
hymn:
"Thrice holy is the Lord of hosts,
and all
The spacious earth is of his glory
full!"
And from the sky, the mountains,
seas, and sod,
The mighty chorus swelled: "Behold
your God!"

HIS GLORY

The glorious sun and radiant silver
moon
Are servants at his gates, reflecting
down
Upon the waiting earth the faintest
gleams
Of the transcendent, uncreated
beams
Of righteousness, that from his be-
ing spring,
And healing splendor shed on every-
thing.

HIS BEAUTY

When thus the light of his sweet
face is shed
O'er all the earth, the things that
he has made,
Beholding and adoring, each must
take
Something of his fair likeness,—
earth to make
Like unto paradise, where all things fair
The beauty of his holiness declare.

HIS LIFE

The thrill of life in each created thing
Is the pulsation from his heart—the spring,
The secret center, and the soul of all—
From insect mote, to mighty, flaming ball.
"All are but parts of one stupendous whole
Whose body nature is, and God the soul."

HIS LAW

One law the boundless universe controls:
The lily grows, bird flies, and planet rolls,

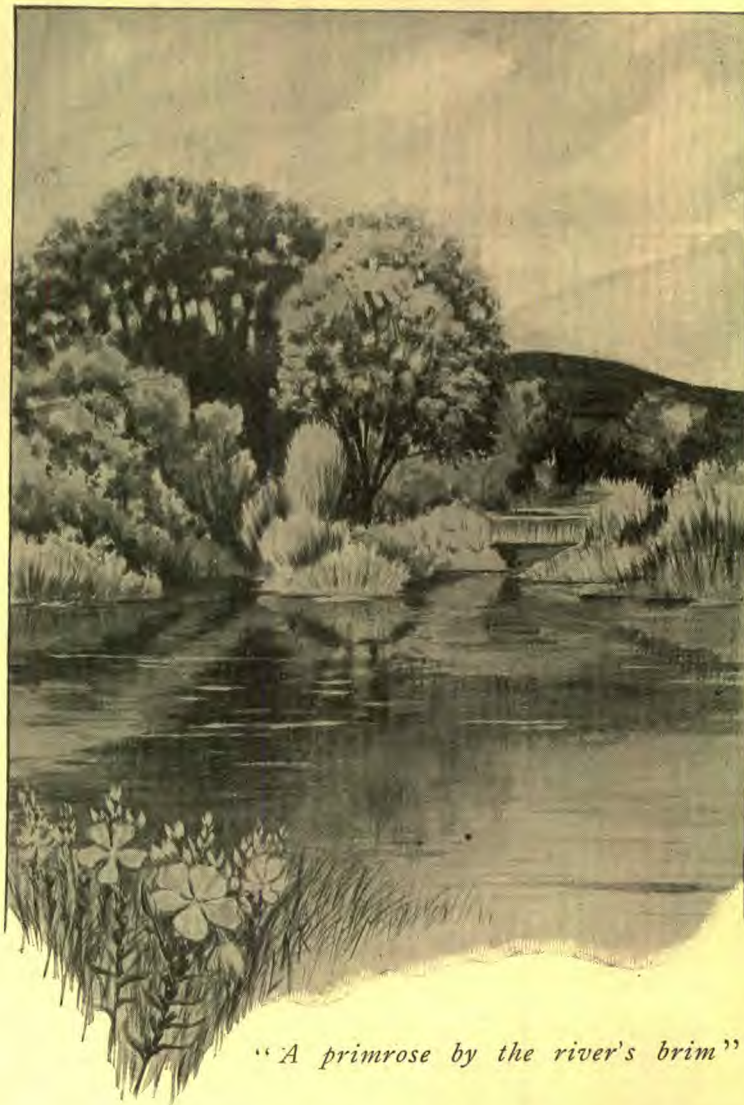
All governed by the same great law of love—
The Spirit of his life that bids them move
Guides each to its appointed destiny,
Keeps all in everlasting harmony.

HIS LOVE

The love of mother for her offspring dear
Is but a spark of the celestial fire,
The Light of life that glows in every breast;
He rocks each cradle, broods o'er every nest,
And, the fierce savage and wild beast among,
Yields milk of loving-kindness to their young.

HIS POWER

Girded with strength, he sets the mountains
fast;
Controls the raging seas; sends forth the blast
Out of his treasuries; speaks in the peals
Of mighty, rolling thunder; but reveals
Not less his power in the growing blade



"A primrose by the river's brim"

That silently through earth its way has made.

HIS FULLNESS

The fullness dwelling in him he outpours
In life's glad river, that o'erflows, and stores
The earth with plenty; clothes the fields with
corn;
Sends springs into the valleys, rushing on
To mighty rivers, that refresh the land,
And spread a common feast on every hand.

CONCLUSION

And so thy glory I have seen, O God!
Thy face shines forth from all, thou sovereign
Lord!

Now shall all other gods forgotten be,
For I in truth can worship only thee:
Like to the rapt, adoring seraphim
Who see his glory, and must speak of him.

EDITH E. ADAMS.

True Science Study

NATURE is in truth the word of God; but the one whose studies of nature have been confined to school-book work in zoology, botany, and the like, can not see much of its truth,—not because what he studies is of itself false, but simply because he supposes that his study takes hold of the real essentials of nature, and is therefore likely to be satisfied with less than he might have. The anatomical study of nature is only the road to certain things, not the things themselves; and he who thinks that the facts taught by our common text-books are the great and only things of science to be learned, has stopped too soon on the highway of knowledge.

I would not decry botanical study, if entered upon with the proper purpose and understanding. I would not discourage it, if rightly gone into, any more than I would discourage a child from learning his letters. But if the child should think that learning the forms and names of the letters was the sum and substance, the whole end, of his labors, I should do my best to show him that a great world of art, literature, and letters lay far out beyond the narrow threshold of the alphabet that he was about to learn. I would seek to show him that the A B C was only a door to knowledge; that learning his letters was much like opening this door; and that out beyond this portal of the alphabet lay the real world to which he was to come. Last of all, I would be compelled to say that this alphabetical door had no excuse for existence unless it opened to lead him to this; and that he had simply wasted his time if, having opened it, he did not go forth to the great world that lay beyond.

So I would say that the great facts of nature should be learned, that we should study them as much as we can. But let us insist from the very beginning, and all along up to the very last, that these facts are but the doors

through which we go to a higher and better knowledge. If these facts do not lead us to these higher things, they fail of their great purpose; and if we are content to learn only the facts, it is certain, to say the least, that we fail rightly to understand that purpose.

A man can become so wrapped up in the dry facts of botany that—

"A primrose by the river's brim
A diacotyledon is to him,
And it is nothing more."

But in every flower that blooms there flashes

forth a message from the great heart of Eternal Truth. A bunch of grapes contains a whole revelation. Every spear of grass, every leaf—in short, all that nature has and is—breathes forth the word of God, and re-echoes all that he has said in law and promise and prophecy.

Take, for instance, the lesson of some of our common weeds. They live through droughts and wet seasons, through cold weather and through hot. How are they able to accomplish this?—Let us examine some of them. In almost every dooryard thrives that pest of lawn and garden, the plantain. It adapts itself with ease to various and varied surroundings,—that is one secret of its success, and one of the great lessons that it has to teach. If it grows in the uncut grass



"IT HAS BROAD LEAVES"

and weeds, it puts its leaves high enough to get the sun and rain necessary for life; if it happens to be living on a closely cut lawn, its leaves hug the ground; and if the seed-stalk is repeatedly cut off, the plant puts up successively shorter ones, and sooner or later, if not uprooted, produces seed, so that next summer there may be several plantains where now is but one. Thus it increases.

Then, too, it has broad leaves; but broad and crinkled as they sometimes are, their surfaces slope toward the midrib. And the stalk of the leaf is made for all the world like a rain-trough. So, you see, if a drop of dew or rain falls upon the leaves, it stands a good chance to roll down to the middle of the leaf, follow along the hollow of the leaf and its rain-trough of a stem, and so reach the ground quite close to the root, there to freshen and strengthen the plant.

Thus the plantain lives and thrives when other plants shrivel up in the dry, hot days of midsummer. Further, there are many devices whereby the various weeds distribute their seeds. Some have little hooks, which stick into whatever touches them; others are tiny balloons, and soar away to some good growing spot. So it is that these plants flourish in the face of every difficulty, and increase in spite of every enemy.

As we study this persistency of the weeds, what is it that we are studying?—Why, it is but the persistency of that word which cursed the earth, thus giving to man his portion of sorrow and labor. That word decreed that in the sweat of his brow, man should eat bread. Now if man, by persistent or even herculean labor, could, once and for all, destroy every vestige of weeds upon the earth, he would have gone far toward defeating the purpose of God.

But only momentarily can man gain advantage over the weeds. Like an unconquered enemy,

they steadily return for another contest. They are never driven out for long; and as we study even a little into the secrets of their lives, we see that God has made so great provision for their existence that it is impossible ever entirely to conquer them. We acknowledge that God's will is greater than our will, and in the life of the weeds we see one means by which the divine will succeeds in the carrying out of its all-wise and persistent purpose. Thus this sort of study, though it be but a study of weeds, is, after all, a study of the will of God, and of the means by which that will operates.

Take another example. Many a time I have seen a corn-stalk tumbled over by the wind and rain, and never thought for an instant that it could in its downfall teach me any special lesson worth mentioning. But it can. In the accompanying picture, I have tried to show one of several stalks that are growing in my garden. When this stalk first fell down, it was straight throughout its course. But very shortly after it fell, the stalk began to bend, and push its tasseled top up into the air. You will notice that the stalk bends almost entirely at that part where the ear is situated; true, the stalk bends to some extent above it, but there is little or no bend below the ear. Now why did the corn curve thus? and why did it bend almost entirely at this one part of the stalk?

In answering this question, let me say, first of all, that out of the end of the ear project very many fine fibers, which we call the "silk." Each thread of this silk leads back to a kernel—or what is later to be a kernel—of corn. In order that a kernel shall develop, it is necessary that a particle of dust from the tassel, called "pollen," shall fall upon the silk. This particle of dust follows up through a tube, so to speak, in the silk, until it reaches the spot where the rudiment of the kernel lies, and there begins a growth that ends only with a ripened kernel of corn. And so the work goes on for each kernel.

Now the dust must reach the silk, or the kernels of corn can not develop. A stalk of corn standing among other corn might get pollen from the tassels of its neighbors, but nature provides for each stalk as if no other were near. Thus you see why the stalk of fallen corn bends until the tassel is just over the ear. When the tassel is ripe, and the pollen ready to fall, a gust of wind comes, or a bird jostles it as it attempts to alight, and the pollen falls upon the silk, and sets the kernels to growing within the ear.

This is the purpose of the bend in the corn-stalk. But *purpose* is always an attribute of mind. Even the little folks know the meaning of doing things "on purpose." A thing "done on purpose" means that some person has done the thing *knowingly*; that is, *intentionally*. But to *know*, to *intend*, to have a *purpose*, proves that it is a *mind* that thus knows, intends, and does what it does with a purpose.

Here is the corn plant. It has bent the tassel up above the ear *intentionally*,—yes, "on purpose." But the corn-stalk has no mind, yet it does what any good mind would have it do. In other words, there is a mind somewhere thinking for the corn, and causing it to do just what it would do if it had a mind of its own. What mind is this?—It is the mind of the Creator. God thinks for the corn, and causes the corn to do just the right thing. The corn has the full benefit of God's own mind.

But this is mind in nature. Yes; it is God in nature, of which you have heard so much. Here it is all clear and plain—God working in a common corn-stalk! It makes me stand in awe of it; not because the corn is so very much, of itself, but because I see that God is really working in it, though all these years I knew it not. Truly this world is the House of God, and all about us we find Gates to Heaven.

But that is what was said at the first. The facts of nature are but gates,—doors,—which we may open, and go forth to the great, true things of God.

This is true learning. This is true botany. This is true science. This is God in nature. And, acknowledged and confessed and lived out to its fullness, this is God in you, the everlasting gospel, the fullness of the word of God.

L. A. REED.



"A BIRD JOSTLES IT"

ing gospel,

Rain and Its Lesson

READ Ps. 65:9-13.

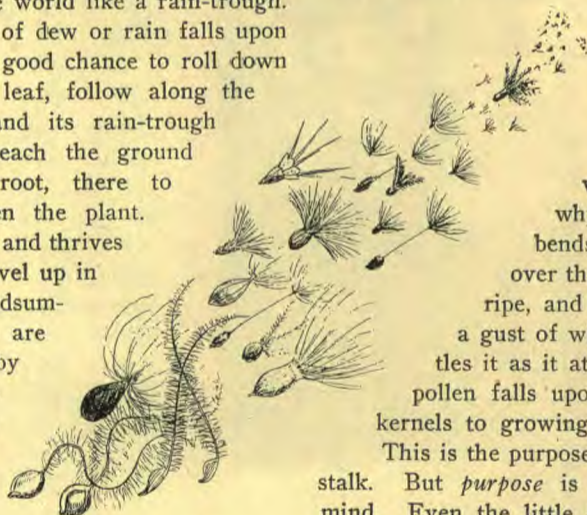
On the second day, God "divided the waters which were under the firmament from the waters which were above the firmament." Gen. 1:7. Later "there went up a mist from the earth, and watered the whole face of the ground" (Gen.

2:5); "for the Lord God had not caused it to rain upon the earth." Rain came when "God saw that the wickedness of man was great in the earth" (Gen. 6:5); "and the rain was upon the earth forty days and forty nights." Gen. 7:12. But we have his "token of a covenant," that the bow shall be seen in the cloud, and "the waters shall no more become a flood to destroy all flesh." Gen. 9:13-15.

God said to his children: "If ye shall harken diligently unto my commandments, . . . to love the Lord your God, and to serve him with all your heart, and with all your soul, that I will give you the rain of your land in his due sea-



Seeds of Sow Thistle.



BALLOONING SEEDS



THE BENT STALK

son, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil." Deut. 11:13, 14. We could have no harvest ingathering if "the Lord's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit." Verse 17. But in his loving-

kindness he "sendeth rain on the just and on the unjust" (Matt. 5:45), to teach all to love their enemies. Matt. 5:44.

"Who hath measured the waters in the hollow of his hand? . . . Behold, the nations are as a drop of a bucket." Isa. 40:12, 15. Yet "he shall come down like rain upon the mown grass: as showers that water the earth." Ps. 72:6. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:10, 11.

By faith and obedience we are baptized "with water unto repentance." Matt. 3:11. We learn the lesson of humility by obeying our Master's command, "Ye also ought to wash one another's feet." John 13:14. "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Matt. 10:42.

The second and third angels pouring their vials upon the sea and upon the rivers and fountains of waters (Rev. 16:3, 4) is terrible to contemplate; but in the earth made new what a blessed contrast: "I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing." Eze. 34:26.

Close with song, "There Shall Be Showers of Blessing."

JEAN PHILLIPS.

Harvest Hymn

Now to God we lift our voices,
For each thankful heart rejoices
That the reaping time has come!
Now the church her psalm raises,
To the Father singing praises
For the joys of harvest-home.

While the wintry winds are blowing,
Through the fields we went forth sowing,
Doubting what the year would bring;
But we tell another story,
Now the hills are crowned with glory,
And the valleys shout and sing.

All the harvest's treasures golden
Tell us of the promise olden
Which our future peace insures;
As it was, it will be ever,
Seed and harvest-time shall never
Cease as long as earth endures;

For the Lord who clothes the meadows
Will his flock through grateful shadows
And refreshing pastures lead;
He who from the highest heavens
Stoops to feed the hungry ravens
Will supply his children's need.

Though we sow the seed in sadness,
We shall come again with gladness
Bringing home the golden sheaves;
After nights of toil and sorrow
Dawns at last a bright to-morrow,
Which all former loss retrieves.

If we sow the seed from heaven,
Unto us there shall be given
Treasure in the world to come,
Where the silver bells are ringing,
And the angel reapers singing
Joyful songs of harvest-home.

—Ellen Thorneycroft Fowler.

The Feast of Tabernacles

[Address given at the ingathering service in Oakland, California, Nov. 30, 1901.]

THIS thanksgiving service is in remembrance of the great Feast of Tabernacles, or ingathering service, celebrated by God's ancient people. It followed closely after the day of atonement, when the sins of the people had been separated from

them. Hence it was very appropriate for them to rejoice. As an expression of this joy, they each brought to Jerusalem a thanksgiving token; therefore it was called an ingathering. The feast lasted seven days, and, in addition to being a harvest thanksgiving, it symbolized the deliverance from Egypt and the sojourn of Israel in the wilderness. The people lived in booths, or huts made of green branches, to bring to their minds more forcibly that journey when all Israel lived in tents.

So much for the custom. But we certainly have reasons vastly greater than any of these to make appropriate such a service as this. Custom belongs to the past, but we belong to the present.

It seems to me that this is a principle upon which we should dwell, and, to make it clear, even to the children, let us illustrate it by giving the experience, as represented by one man, of a class of people who attended one of the last of the great Feasts of Tabernacles. This man was not satisfied with the forms and ceremonies of the Jewish church, even as many of us are not satisfied with our present standing before God. He had faithfully attended the various feasts and services held at Jerusalem, but they did not feed his soul. However, this time he went up with a feeling of joyful expectation, as it had been rumored that the Man of power, the wonderful Teacher, might be there.

He found the usual multitudes in the city; he saw the beautiful decorations everywhere, the armies of priests slaying the flocks of sacrificial victims. At night he saw the two great standards in the temple court, each bearing aloft four powerful lamps. He knew this typified the pillar of fire which led the people of Israel in the wilderness; but he wanted light for his feet now; no past illumination interested him, however brilliant it might have been.

So the time passed. The last day had come, and still no sight of the great Teacher. The man grew weary and sad. He had searched carefully and faithfully for the Man of power, but had not found him. On this last morning he found himself carried along by the vast throngs toward the temple, where the special service commemorating the smiting of the rock in the wilderness would take place. He saw the priest dip up a flagon of water from the neighboring brook, and ascend the steps to the altar. He saw the water poured into a silver basin, with its hole in the bottom, through which the water was carried back to the brook, and lastly to the sea. He was unmoved. He knew it represented the fountain of water which had gushed forth from the rock in the wilderness, bringing life to his forefathers and their famishing flocks. He even heard the song, "Therefore with joy shall ye draw water out of the wells of salvation;" but it was only a song of words. His heart remained as destitute of the true water of life as the silver basin through which the water had just passed.

Again this day he is in the vicinity of the temple. He sees some one in the distance addressing the people. He gets nearer and still nearer, until a single sentence, spoken louder than the rest, greets his ears, "If any man thirst, let him come unto me and drink." Like a trumpet note that call thrills every fiber of his being. "If any man thirst," thought he to himself. "Have I not thirsted all these years for power over sin? Of a truth this is the Man of power, the great Teacher. O, that I may hear more!" So closer and closer he edged his way, till he heard every word. Soon was made that other statement, which has lighted so many souls out of the dark maze of sin, "I am the Light of the world."

His vision began to clear. He saw that the Christ who led in the wilderness was still leading, had led him that day; that the water which gushed forth from the rock was only a figure

of the ever-flowing Fountain from which he was invited to drink. He did drink, thank the Lord, and went his way, not only with his thirst slaked, but he himself had become a fountain to which other thirsting souls might "come and drink."

Brethren and sisters, the Lord is the same yesterday, to-day, and forever. If we have come here to-day with our hearts full of thanksgiving to him for his past blessings, and with our souls longing for power to overcome future temptations; if we have come, not because there will be a special program, but because we want the sweet presence of the Lord Jesus Christ in our lives, we shall not go away unsatisfied.

H. H. HALL.

Recitation

KIND friends, far and near, we welcome you here
Our Harvest Ingathering to share,
To join in our song, and our praises prolong
For our bountiful Father's care.

When far from his home our Saviour did come,
To rescue from sin and the tomb,
Grand lessons he drew, for me and for you,
From nature's decay and her bloom.

The mustard seed small to a spreading tree tall;
The caroling birds in the trees;
The sower that sowed; the reaper that mowed;
The soft, gently whispering breeze;

The stars shining bright; the sun's glorious light;
The seed planted deep in the soil,—
By him were all used, impressing grand truths
On those whom he met in their toil.

From woodland and dale, from hillside and vale,
We've gathered bright flowers and leaves,
And woven them here in garlands of cheer
Where Jesus his sweet Spirit breathes.

Glad praises we bring to Jesus our King,
For the beauties of nature we see;
To them now we turn a lesson to learn,
That more like our King we may be.

Our Father, in love look down from above
With smiles on our offering to-day.
May thy Spirit's power be felt here this hour,
And follow us each on our way.

MRS. IDA B. HIBBEN.

A Practical Thought

HAVE as many of the members of the Sabbath-school as possible go to the woods, and gather bunches of autumn leaves, vines, berries, grasses, flowers, etc. The children may make long strings of red haws, and wreaths of autumn leaves, to be used as festoons, with a marked prettiness of effect. An arch in the front of the room where the meeting is to be held, covered with nature's treasures, is a pleasing feature.

A prominent part of the decorations may be fruits and vegetables of the season, which should be distributed to the poor after the service. Do not have this done in a haphazard way; but before the service, let the poor and sick be sought out, and each gift brought intended for some specific purpose. Those who do not raise such products may provide sacks of flour or cans of fruit, or may bring potatoes, corn, etc. It is befitting at this time to remember the poor at home, as well as those we reach by the gifts to missions. Let the children feel that by distributing these things, they are doing missionary work for the Master. Do not make the mistake of having for decorations only that which is pleasing to the eye,— "nothing but leaves."

Some of the children may have missionary gardens, a portion of which is set apart for this purpose; or they may piece quilts to be sent to the Orphans' Home. The children of Elgin, Illinois, are working according to the parable of the talents,— to increase a penny given to each.

MINNIE A. PETERSON.

GIVE willingly. Remember that beyond the gift, God loves the "cheerful giver."



Is It I?

LABORERS wanted! The ripening grain
Waits to welcome the reaper's cry.
The Lord of the harvest calls again;
Who among us shall first reply,
"Who is wanted, Lord? Is it I?"

The Master calls, but the servants wait;
Fields gleam white 'neath a cloudless sky;
Will none seize the sickle before too late,
Ere the winter's winds come sweeping by?
"Who is delaying, Lord? Is it I?"

—Selected.

Three Times

Will not be too often to read the personal letter that Brother Warren has written to you at the close of the Bible study on Jesus' Second Coming, given on this page. Read it carefully, with a heart open to its suggestions, and a determination to do something in the work that will be accomplished in the earth before he comes. Take up the work in some simple way right where you are, and God will give results. Then tell your experience for the encouragement of others.

Battles between Truth and Falsehood

STUDY PREPARED FOR THE YOUNG PEOPLES' MEETINGS
Lesson XXI—Signs of Jesus' Coming
(September 21-27)

HOW TO STUDY THESE LESSONS.—(1) Read the lesson story; (2) try to recall or find scriptures in proof of each statement; (3) study the texts; (4) see how many missing links you can supply; (5) give the lesson to some one else. You will keep only what you give away.

Before Jesus went back to heaven, he told the disciples that he was going. He also told them of the fall of Jerusalem. They supposed that these two things would come at the same time. They wanted to know what sign would be given of the coming of Jesus, and of the end of the world.

As an answer, Jesus gave them a view of some of the great events from that time to the end of the world. He told them to watch, and that when they saw an army surround Jerusalem, they might know that the time of its overthrow had come. Then they were to flee out of it.

He then spoke of a terrible time of trouble that would come to God's people. He instructed those who believed to read and understand the book of Daniel. In Daniel we learn that this time of trouble would last for 1260 years. But if persecution should rage all these years, none of God's children would be left alive; therefore God would shorten the trouble.

After the trouble ceased, but before the days were over, the sun would be darkened, the moon also; and later the stars would fall. Some of the people who saw the last of these signs, would also see the Saviour come.

All these signs have been seen.

In A. D. 70 the Roman army surrounded the city of Jerusalem; the disciples saw it, and ran away. None of them perished in the ruin of the city.

The 1260 years of the Dark Ages began in 538, and ended in 1798.

Since the Reformation, the persecution grew less and less, and had wholly stopped in 1773.

Between 1773 and 1798 the sun and the moon were darkened. This was on May 19, 1780.

The stars fell on Nov. 13, 1833. The people who saw them fall will not all be dead when Jesus comes.

Outline

Jesus promised to return. John 14: 1-3.
The disciples asked for the sign of his coming. Matt. 24: 3.
He gave a sign of Jerusalem's fall. Luke 21: 20.
He said that those who read the book of Daniel should understand it. Matt. 24: 15.
He told of days of trouble. Verses 21, 22.
The days of that time would be shortened. Verse 22.
In the days, after the trouble, the sun and moon would be dark. Mark 13: 24; verse 29.
The stars would fall. Matt. 24: 29.
When all these things were seen, the disciples were to know that he is near. Verse 33, margin.
The generation that sees these signs will not pass away till he comes. Verse 34.

You

I want to ask you a question: How do you study these lessons? Do you study them according to the instruction given at the head of each lesson? How I would like to "look in" to each study-room, and see how you study! The lesson in the INSTRUCTOR is supposed to be only an outline to help us all to keep together.

Are you learning to study the Bible itself?

? ? ?

There is one more question in my mind.

What do you do with the lesson after it is studied? Do you give it away? I have not noticed any report on this point.

Will You?

If you have not given the lessons to some one, will you begin now?

There is so much to do.

So little time to do it.

So few who will help.

Jesus expects you to help somebody. DON'T DISAPPOINT HIM.

Is there some young person near you, who does not have the lesson? Begin with your little brother or sister if you can find no one else.

You will try it, won't you?

"His Glorious Appearing"

Do you have the little book called "His Glorious Appearing"? If not, you ought to get it. When you have read it, sell it to some one. Most of you could sell from five to twenty-five copies of this book among your neighbors. Jesus will give you success, if you ask him, and then work for it.

Report your experience.

Matthew, Mark, and Luke have each given us the story of the disciples' questions, and the answer of Jesus. We need all three of these accounts, in order to understand the whole subject. So be sure to study together Matthew 24, Mark 13, and Luke 21.

The disciples asked a threefold question. Jesus gave a threefold answer. Let us study till we can clearly show the answer to each question.

The destruction of Jerusalem was a type of the destruction of the world. This was one reason that the Saviour linked the two together.

The disciples were told constantly to pray that they should not be compelled to flee in the winter or on the Sabbath. This would keep them on the watch for the sign of Jerusalem's downfall. Their prayers were answered. They saw the sign, and fled. Not one Christian perished in the awful ruin that came upon the city. Not one Christian will perish in the ruin of the world. But the only safety is in constant prayer and watchfulness.

We would not know from the answer of Jesus that the days of trouble were to last 1260 years. But he told us to read and understand the prophet Daniel. In Daniel's prophecy we learn all about

this time of trouble. We shall study this part of the subject more fully in another lesson.

Every part of the wonderful book of Daniel is to be understood by the people of God, in these last days. I hope you are earnestly studying the Sabbath-school lessons in this book. But no one but the wise can understand the book. Dan. 12: 10. What does the margin of Dan. 12: 3 mean to you?

Notice in particular how wonderfully the Saviour has located the special signs of his coming. Matthew says, "Immediately after the tribulation of those days shall the sun be darkened." Verse 29. Mark tells us: "But in those days after that tribulation, the sun shall be darkened." Verse 24. So we know that the sun must be darkened before 1798, else it would not be "in" "those" days. It can not be until after 1773, because the persecution did not stop till about that time, and it must be "after that" tribulation.

In "His Glorious Appearing" you will find an account of the darkening of the sun and moon, and of the falling of the stars. This little book ought to be sold now by the tens of thousands. It is present truth indeed.

The last sign that Jesus gave was the falling of the stars. In Rev. 6: 13 John tells how they fell.

It has been nearly sixty-nine years since the stars fell. Nearly all the people who saw them fall are dead. All the old people who lived then, all the middle-aged people, and nearly all the young people have passed away. Only a few, of those who were children then, are living. And they are all over seventy years old. They are passing away every day. But they will not all die till Jesus comes. He said, "This generation shall not pass," and it will not. Men may try to explain these words; but they mean what they say, and they will not fail. The un-"faith"-ful servant may talk of delay. But Jesus will keep his word, and "there shall be delay no longer."

There is only one reason why Jesus has not come before now. You will find it in Matt. 24: 14. The "gospel of the kingdom" must first go to "all the world." He will not come till this is done. Therefore this is our battle-cry, "The Advent Message to all the World in This Generation."

What are you doing to help in this glorious work, to hasten the coming of our King?

LUTHER WARREN.

400 West 57th Street, New York City.

"It Can't Equal Ours"

IN speaking of the wonderful adaptation of the Bible to translation, the author of the book "Wonderful" says: "A Zulu Kafir once said to me, 'White men are especially favored. They have railroads, telegraphs, breech-loading rifles, fine clothes, wisdom, and wealth; but they lack one advantage which we enjoy; namely, the gospel in the Zulu language.' I replied, 'Our translation is splendid; it is next to the Greek.' The Zulu shook his head, and said, 'It can't equal ours.' I thought no more of it until a Malay said to me: 'The Malay language is the most eloquent in the world. Look at our translation of the Scriptures.' This set me thinking. Now, Chinese is one of the most horrible languages conceivable—I can not speak it, but I am quoting the opinion of experts. A Chinese Christian to my face deplored the privation that Europeans endure in not having access to the Chinese version of the Scriptures. This gave me further light. I am now convinced that Scripture is unique, in that it will bear translation into any language, without losing one item of its force. The Bible seems to be the only book that is capable of being thoroughly rendered into any and all languages."



CHILDREN'S PAGE



Nettie's Free-Will Offering

"AND now, children," said Mrs. Randolph, after she had explained all about the Feast of Tabernacles to her Sabbath-school class, "it is proposed that our little school shall set apart some day next autumn, and bring an offering to God of the fruit of our toil — something we have grown in the field or garden, or something our



"IT WAS EARLY SPRINGTIME"

hands have made; or if we can sell the product of our efforts, to bring the price, and give that." Then she gave some suggestions as to what the children could best grow and make for sale.

The idea that *she* could bring a gift that would be acceptable to the great God who had made all things "by the word of his power," brought a new and sacred joy to Nettie Hamilton.

What would it be? It was early springtime, and her teacher had spoken of their raising flowers and vegetables. This seemed promising to Nettie, and more as the people did in olden times than some other ways mentioned.

Nettie was thirteen years old, and lived in the mountainous region of Tennessee. Since her mother's death a few months before, she and her father had lived together in a log cabin on a few acres which he had cleared of the heavy forest, and was farming in a very primitive way. Mrs. Hamilton had been ailing all the year before her death; and Nettie, who was strong and willing, had cared for her, and learned to keep the little home clean, and to prepare their simple meals; and although she now was often sad and lonely, she found little time to nurse her grief. She must make their home a cheerful place for her father, who was a quiet and at times a surly man. The latter mood Nettie found to be connected with a large black bottle which always stood in a corner of the cupboard, and which she had been forbidden to touch.

A tent had been pitched in their neighborhood the year before, and Mr. Hamilton had accompanied his wife and little daughter to the meetings held there every night. The ministers had since gone, leaving a few earnest converts, who met each week to study the word; and although her father appreciated Nettie's faithfulness, and was seldom unkind to her, he did not go with her to Sabbath-school; and when she told him of the ingathering offering, and her wish to raise a missionary garden, he said, "We're too poor, child. It's all I can do to get a living out of this bit of land with my hoe. I haven't a foot of ground to spare for stuff to give away."

This was discouraging indeed, and Nettie quietly walked across the road, and through a narrow strip of timber to the edge of a little clearing, where she often went to open her heart

to God. Jessie Gray intended to crochet some lace for sale, but Nettie could not do needlework. Sarah Carson was to set a hen; but Nettie had none to set, and could not ask her father now. She was too far from town to sell papers. What could she do? She knew that the only thing was to ask the guidance of her Heavenly Father; so she knelt beside a log, and cast her burden on the Lord.

Crack! crack! went the underbrush, and Mr. Brown, the owner of the woodland, preceded by a pair of hounds, came out into the open spot beside the sorry, startled little girl.

"Well, well! Is that you, Nettie? What's the matter now?" And almost before she knew it, she had poured out her story to the kind, old man.

"So you want to raise a garden for the Lord, and haven't any ground? If that's all, you may farm right here among these stumps, and welcome. So cheer up."

Nettie thanked him heartily; and before they parted, he said he believed he would put in an acre of cotton down on his river farm for the same purpose; "for I don't mind telling you, Nettie," he said, "that I believe the Adventists preached the truth in that tent, and some day I'm a-going — O, well, good morning, little girl."



"YOU MAY FARM RIGHT HERE"

A light hoe was the only garden tool which Nettie possessed; but it was soon on the ground, and while the birds sang, she did quite effective work in clearing away the loose leaves, and breaking up the mellow soil, rich with leaf-mold. Suddenly she stopped, and again a look of perplexity clouded her sweet face. She hadn't a seed to plant, except a few old-fashioned flowers, that every one thereabouts raised every year. "O, dear! And it's time to get supper, too." But before she left the place, she knelt a second time beside the mossy log, and told her Friend and Helper of her perplexity.

After supper Nettie was sent to a colored auntie's near by on an errand. As she approached, the old woman stood in the door holding a willow basket filled with what looked like small white onions, and Nettie's eyes grew large as she heard her say, "Here, you, Sol'mon Isaac, tek out these here 'shillots,' and give 'em to dat pig. I'se planted all I wants, an' mo' too, an'



"HERE YOU, SOL'MON ISAAC"

I'se got mo' left than we'll eat till they grows." "O Aunt Debby! please could I have them?" asked Nettie, "I'll give you — something — my beads if you want them," as she unfastened a necklace of braided strands of small steel beads. "Will you, Aunt Debby?"

"Why, honey, you mos' 'stonishes me. 'Cos yo' kin have them 'shillots.' An' yo' keep yo' beads; I ain't needin' beads very bad jes' now, chile," and her ponderous body shook with the ripple occasioned by her little joke.

Nettie's errand done, Sol'mon Isaac helped "tote" the treasure to the planting-ground, and Nettie could scarcely sleep that night, so anxious was she to set the little bulbs, and have them growing. This pleasant task was accomplished the following day, and the bright green spikes came up quickly, and stood in stiff little bunches along the rows,

and marshaled around the stumps, in fine order.

She told her teacher of what she had planted, and Mrs. Randolph said that other forms of the word "shallot" were "eschallot" and "scallion," and that they were originally brought from Ascalon into Europe by the Crusaders. Mr. Hamilton said he didn't think any one would want to buy them, but Nettie said, "I'll do my best and see." The little plot was well cared for; and often when warm and tired, Nettie would sit on the log and look up into the sky or the cool, green woods about her, and the Lord, "who looketh upon all the inhabitants of the earth," impressed her heart with lessons from his great book of nature.

Autumn was almost here, and the little garden was brown long ago; and as Nettie gathered her crop, she found that each little bulb had produced four, five, or six, and when they were measured, she had two and one-half bushels. Early one fine morning she started off on foot to Belmont, four miles distant, with a quart of shallots as a sample. She had not forgotten to ask the blessing and guidance of God, and she tripped along with a light heart.

The day grew warmer, and the dusty road was long; and as Nettie went from door to door, and met one refusal after another, she became less cheerful. But not until every house in the village had been visited, did she give way to discouragement. She slowly walked out of Belmont, and sank down beside a little spring that welled up near the roadside. Refreshed by the cool water and the lunch that she had brought with her, her morning prayer



"WHEN WARM AND TIRED"

was repeated, and hope revived in her heart.

There was a large hotel on the mountainside near the village, at which many tourists from the North spent the cold winter months; and as Nettie sat admiring the great white house, with its wide "galleries," fancy windows, and beautiful grounds, she suddenly resolved to try to make a sale there. Although she was somewhat overawed by the rare grandeur of the place, she climbed the rocky road, and stepped quickly along on the gravel walk and around to a side-door, where she was met by the cook, who, in his white cap, coat, and apron, bowed with French politeness to "ma'amselle," and looked into the now soiled paper bag of shallots.

"O, ah, yez, I zee, escolotte, for zee soup." "Buy, monsieur, buy?" as he turned to the steward, who was passing.

"Get what you'll need," was his reply.

"How many you have? How much I pay?"

"Two and a half bushels at five cents a quart," replied Nettie.

"Fi' cent zee quart, very good. I buy two bushels. You bring to me soon. *Au revoir*, ma'amselle."

Nettie was so delighted that when she reached the gate, she scarcely noticed a passing carriage until Mr. Brown called to her to climb in and ride, as he was going her way. She told him of her efforts and success in disposing of her crop. The old farmer was much pleased, and offered to have his man deliver them for her the next day.

On the Sabbath of ingathering, Nettie's morning work was done earlier than usual, and she looked very neat in her blue calico, which Aunt Debby had made extra stiff for the occasion. She was almost ready to start to Sabbath-school when her father said, "If you'll wait a bit, daughter, I'll get ready, and go along." He had bought the half bushel of shallots, that she might have an abundance of seed for the next year; and four shining silver dollars, carefully wrapped in her handkerchief, were carried by the little girl—a free-will offering indeed.

The little church was adorned with autumn treasures from forest and field, and happy children, young people and older ones as well, each brought a willing gift, and told in simple confidence of the blessings received in labor for the Master.

Aunt Debby, who had never been there before, occupied a back seat, and gave a half dollar she had earned doing laundry work: "'Cos Miss Nettie was dat stirred up a workin' for de Lord, it done stir me up, too," she explained.

LOUISE M. STORMONTH.

The Object of Decorations

THE object of decorations should not be simply for ornament, but to illustrate some truth: in other words, the decorations should be an object-lesson. That being true, much care and tact must be exercised in order to bring about the best results. Decorations need not be expensive; they may be elaborate, yet inexpensive.

The initial step is to fix upon a design, the point of truth to be illustrated, and then plan the design and decoration accordingly. In the main, nature should supply the material for ornamentation. It is not profaning the house of God to bring into it boughs and branches of trees and foliage. As the ingathering service is held after the harvest has been gathered, and the forest leaves have become tinted, it is easy to secure a variety of colors and forms of leaves.

On one occasion while studying the subject of the Sanctuary, we made a tabernacle representing each article of furniture which the ancient tabernacle contained, surrounded by the court. This was, of course, on a small scale, proportionate to the building in which it was made. A framework was made for the tabernacle, and covered with lace and other curtains to repre-

sent the different coverings of the ancient tabernacle. The court wall about the sanctuary was also represented, and the tip ends of pop-corn ears were made to represent the heads of the posts supporting the outer curtains.

As before stated each article of furniture was represented both before and within the tabernacle. Gilt paper serves nicely to cover the furniture that was overlaid with gold.

Jacob's ladder is another design that can be easily represented, the ladder being covered the entire length with leaves of different colors. House plants are always effective in decorations.

The garden of Eden can be easily represented. Outline the banks of the river with moss or other green material. House plants may be used to represent the different trees; or, better still, boughs of the trees themselves. Different varieties of fruit may be suspended from the little branches, showing at least some of the varieties of fruits which the garden of Eden contained. Of course these thoughts are only suggestive. The large boughs may be kept in position by setting them in blocks covered with grass or other material so that they will not be out of harmony with the rest of the background.

The general decorations need not necessarily be different for this design than for others. As the people anciently dwelt in booths during this great event, and brought of the fruit of the earth,—the harvest,—the truth was impressed upon their minds that when the earth should be restored, and the kingdom restored to the seed of David, the faithful of all ages would be gathered into the home prepared for the just. So we should keep in mind the object of this service—to vivify OUR minds, and implant seeds of the kingdom within the minds of those who may be induced to attend the service. This is one of the objects of the service. In this way seed may be sown in a heart that could not be approached in the ordinary way.

Let us study our plans, and so weave the word of God into our programs that the truth will shine out in its fullness; and as a result of the effort, some precious souls will become enlightened.

C. H. CASTLE.

A Harvest Ingathering Exercise

THE following exercise, appropriate for the harvest-ingathering service, was written by Mrs. E. A. Otis, and printed in the *Signs of the Times* a few months ago. We are glad to give it again here:—

Life's Harvest

BOYS:

Here we sow life's precious seed,
Day by day in word and deed,
In the harvest-field of life,
Where temptations oft are rife.
Sleep not while the day is here;
For the enemy is near,
Watching that his hand may cast—
Sowing thick and sowing fast—
Tares among the precious wheat
Springing up about his feet.

GIRLS:

Tell us, friends, O tell us who
Is this enemy that you
Fear 'mid your good seed may cast
Seeds of evil, tares that fast
Shall upspring and choke the wheat,
Growing while we wait and sleep?

BOYS:

'Tis the evil one, who waits
Ever at Life's harvest-gates;
We may see him not, but he
Ever standeth watchfully,
Never sleeping night or day,
Seeking always if he may
Cast the seed of evil in,
From which spring the tares of sin.

GIRLS:

O, the blessed Master's hand
Sowed the field whereon we stand;
Made the world, his harvest-field,
Precious grain, not tares, to yield.

To the golden field of wheat,
Let us haste with willing feet,
Haste to see if there we find
Evil growth of any kind.

[They move on to the field, where the householder is standing, and find tares growing among the wheat.]

GIRLS:

Sir, what meaneth this we see
In this field of harvestry?
In thy field thy hand did sow
Only good seed, this we know;
Whence these tares, then, that we see,
Where but golden grain should be?

HOUSEHOLDER:

An enemy hath done this.

SERVANTS:

Wouldst thou, then, that we should go,
And uproot the tares that grow?

HOUSEHOLDER:

Nay, leave them there among the wheat
Till the harvest-time; 'tis meet
Thus to leave them, lest ye should
With the tares uproot the good.
Let them grow together there—
Golden wheat and evil tare.
Then when comes the harvest-day,
I will to the reapers say:
"First the tares together bind,
And their bundles burn, then mind
That the precious wheat shall be
Gathered into barns for me."

SERVANTS:

Of this parable would we
All the hidden meaning see.

HOUSEHOLDER:

List, and I will make it plain:
Good seed is not sowed in vain.
Children of the kingdom, see,
Are the good seed sown by me;
Children of the evil one
Are the tares which there have sprung,
And amid the wheat we see
Growing till the end shall be.

SERVANTS:

And what the harvest-time when they
Shall be gathered, tell us pray?
Who the reapers that shall come
To bear the golden harvest home?

HOUSEHOLDER:

The reapers are the angels blest,
Who gather saints unto their rest;
The harvest is that wondrous day
When earth and time shall pass away.

BOYS:

When should the precious seed be sown?

HOUSEHOLDER:

Ere the morning hours have flown.

SOWERS SING:

(Tune, Hymn No. 769)

Precious seed we hither bring,
Cast it where the harvests spring,
Golden in the light of love,
Ripening for our home above.
Sow it in the morning light,
In the golden sunrise bright,
Then the blessed eve shall see
A rich wealth of harvestry.

REAPERS SING:

(Tune, Hymn No. 1053)

Thrust in the ready sickle,
And gather in the sheaves;
For the harvest now is waiting,
And golden are its leaves.

O, angel forms are bending
With benedictions down,
And for each faithful sower
God hath prepared a crown.

ALL TOGETHER SING:

We sing the harvest ended,
We sing of time no more;
For heaven and earth are blended,
Upon that happy shore
Where Jesus reigns forever,
And we may sing his praise,
And sin and sorrow never
Again shall cloud our days.

Tune ye your harps, O angels!
And sing of Jesus' love,
And of the harvest gathered,
For our bright home above.

(Repeat last lines)



THE INTERMEDIATE LESSON

XIII — Review

(September 27)

LESSON SCRIPTURE: Heb. 11:4-12; 17-19.

MEMORY VERSE: "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11.

In this quarter's lessons, we have passed through so many chapters that it seems as if the review might be long and hard. But God has himself given us in his word a very short review lesson of these chapters. We find it in the eleventh chapter of Hebrews. It speaks of the most important events in the lives of the men we have been learning about, and shows their place in God's plan. It also shows how they got such a good report: it was faith that made it possible for them to please God.

The review in this chapter is given to teach us to look, as they did, unto Jesus, the Author and Finisher of faith, that we, too, may obtain a good report, and receive the promises of which we have been learning.

Questions

1. Who were the two children first born into this world? What was the great difference between these two boys? How was it shown? What did the child of the wicked one do to the child of God? Why?

2. Tell the names of Adam's descendants down to the tenth generation. Can you tell the number of years that each lived? Who was the seventh? How was he distinguished from the others? What is remarkable about Enoch's son? Who was Methuselah's grandson? What kind of man was he?

3. What was the state of the world in Noah's day? What did God do because of this? How long were the people warned of what was coming? What was a witness to them during all the time that Noah was preaching? How many people were saved in the ark? What went into it also? How long were the waters of the flood upon the earth?

4. Tell some of the changes that took place in the earth at the time of the flood. How do we know that there will never be another? With what are the earth and heavens now stored? When will God make use of this fire, and for what purpose? What will he bring forth from the cleansing fires?

5. What is the token that God will not again send a flood of waters on the earth? Where is God's bow seen? Were there any clouds before the flood? Of what is the rainbow the reflection? Whose glory do we see in it? What is the glory of God? Ex. 13:18, 19. Then of what does the rainbow tell us?

6. What did men build after the flood? What did they hope to do by this? Why did not God let them go on with their work? How did he put a stop to it? Will there ever again be only one nation and one language? When?

7. Whom did God call out from the nations? What purpose did he have in this? What did he promise Abraham? How much of the earth did he promise him? What did Abraham therefore look for? What will be done to the earth before it is given to him? Who is the Seed that was promised to Abraham?

8. When Abraham had waited ten years for the son God promised, what did Sarah do? Who was born to Hagar? Was Ishmael the child of the promise?

9. Who came out with Abraham when he left his home? Why did Abraham and Lot afterward separate? Where did Lot go, and why? What sort of people were the men of Sodom? What did God do to Sodom and Gomorrah because of their wickedness? Who only were saved? What happened to Lot's wife? What did God turn these wicked cities into? To whom are they an example?

10. How long was it from the time God first made the promise till Isaac was born? What was done with Hagar and Ishmael after his birth? Why were they sent away? Tell how God took care of them in the wilderness. What did Ishmael become?

11. How did God try Abraham's faith when Isaac was grown up? How was he able to en-

sure the trial? What did he believe that God would do? Tell how Isaac was saved. Who is the great Sacrifice?

12. After Sarah died, what did Abraham do for Isaac? Why did he not let Isaac go back to his kindred? Who chose Isaac's wife? How did God show Abraham's servant the woman that he had chosen?

13. What great lesson may we learn from the lives of these men? Heb. 12:1, 2.



XIII — The Third Angel's Message

(September 27)

MEMORY VERSE: "Here is the *patience* of the saints: here are they that *keep the commandments* of God, and the *faith* of Jesus." Rev. 14:12.

Synopsis

Our last week's lesson developed the truth that the forgiveness of sins makes God's kingdom sure; for he that "hath given himself for us" (Eph. 5:2) has given righteousness for sin; and he that worketh righteousness shall never be moved (Ps. 15:2, 5): he is an everlasting foundation (Prov. 10:25); for he is built upon the Rock—Christ. 1 Cor. 3:11; Isa. 28:16.

This divine transfer of good for evil is seen in all God's work. We bury in the earth all kinds of vegetables and seeds; they die, but in their place spring forth living things, teeming with life from God. As the blood courses through the body, what does it carry?—Life; all the little red cells are full of God's fresh air, which they give to the tissues in return for their impurities. A divine exchange! and whenever we see God working, we are to know that he is doing just this kind of work, and is waiting to come into our heart and do the same thing.

The Seed of the universe has died, and has risen again to bring forth much fruit. John 12:24. "When thou shalt make his soul [life] an offering for sin, he shall see his seed, he shall prolong his days. . . . By his knowledge [of which faith is the basis, 2 Peter 1:5] shall my righteous servant justify many; for he shall bear their iniquities." Isa. 53:10, 11.

All this is embodied in the message which is preparing the world (Rev. 14:6, last part) for the coming of the Seed. Verse 14. This message brings out a people who have patience, who keep God's commandments, and who keep the faith of Jesus. Rev. 14:12.

Now one can not have patience without faith; for to faith it must be added. 2 Peter 1:5, 6. Neither can one keep the commandments without it; for "without faith it is impossible to please him." Heb. 11:6. The third angel's message, then, is to develop faith, and that at a time when it is scarcely found in the earth.

As the prophet Malachi looked into our time, he exclaimed, "Who shall stand when he appeareth?" (Mal. 3:2); when John caught a glimpse of the same scene, he cried, "Who shall be able to stand?" Rev. 6:17. "The ungodly shall not stand in the judgment" (Ps. 1:5), but the "house of the righteous shall stand." Prov. 12:7. Moreover, the "everlasting gospel," which is being preached at this time (Rev. 14:6), is God's provision to make us stand. 1 Cor. 15:1, 2. Shall we not accept it?

Questions

1. What truth makes God's kingdom sure?
2. What evidences do we see in nature that our God returns good for evil?
3. What return is he waiting to make to us?
4. Whose death makes this possible?
5. What offering must we accept in order to become the fruit of the divine Seed?
6. What will this prolong?
7. What will his knowledge do for us?
8. Have you accepted this offering?
9. What message prepares for the coming of the Seed?
10. Who is to be prepared?
11. What are the characteristics of the people whom this message prepares?
12. What do these characteristics show that the message develops in them?
13. What does Christ say of the scarcity of faith at this time?
14. How did the prophet Malachi and the apostle John feel over this present situation?
15. Who will not stand in the judgment?
16. Who will?
17. What provision has God made to help us stand?

(Continued from page 8)

13. GOSPEL FARMING. This exercise may be given by nine boys, each of whom will repeat, in order, one of the following texts: (1) Hosea 10:12, beginning with, "Break up," to the end of the verse; (2) 1 Cor. 9:10: "He that ploweth should plow in hope;" (3) Ps. 126:6; (4) Eccl. 11:6; (5) Eccl. 11:4; (6) 2 Cor. 9:6; (7) Zech. 10:1; (8) James 5:7, 8; (9) Gal. 6:9.

14. SONG.—No. 447, "Christ in Song."

15. ANNOUNCEMENT of amount of collections and number of fields remembered.

16. CLOSING SONG.—No. 448, "Christ in Song."

Note to the Superintendent

Distribute your texts so that all will have a part, both old and young. Give twenty or thirty minutes to the nature lessons. Select some one for this work who is especially adapted to interest children.

In the first two exercises the answers are quotations from the writings of Mrs. E. G. White. It will be well to suggest that the donors write upon their envelopes the way their gifts were earned, as well as the field to which they shall go.

IDA B. HIBBEN.

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This Number

Of the INSTRUCTOR is largely filled with matter suitable to the season of harvest ingathering. No special date for holding the ingathering service is set, as it will of necessity be held at different times, according to the locality.

The program, on this page, has been carefully prepared, but it is only suggestive, and may be varied to fit the needs of different schools. The article on "True Science Study" will give suggestions for appropriate nature lessons; and the opening poem will make an excellent recitation. Other timely suggestions as to a proper understanding of the object of the ingathering, utility, decorations, etc., etc., will be a help to those who have a part in conducting such a service.

Our thanks are due to those who have worked so faithfully to make this special number a success; and we send it forth with the hope that it will indeed prove a blessing to all our Sabbath-schools as well as to the individual readers.

Understand the Way

THE old proverb, "All's well that ends well," is a good motto after the work is finished; but, "Well begun is half done," is a far better one in the beginning of a work. Solomon bears testimony to this fact when he says: "The wisdom of the prudent is to understand his way."

As the harvest ingathering service comes more prominently before the people, some queries arise in the minds of those who are most deeply interested in it, that deserve careful consideration at this time, in order that we may understand the way, and may have the work "well begun." Then the service will prove a blessing to the cause in general, and to the youth and children in particular.

One of these queries is: Could we not increase the interest in the service by having all the gifts turned into one channel, the relief of the schools, for instance, thus giving the children a definite end to work to? The name of the service indicates what it is—simply a *gathering in* of the harvest. We reap what we sow. He who sows best, and cultivates most carefully, will reap the largest harvest. If the field is left free for all to sow and cultivate, then each has an equal showing; but if the field is devoted to one enterprise alone, then he who has the largest amount of capital (influence) gets control of the field, and monopolizes it. When this is done, the one of small capital (influence) has no chance whatever. It does not lie in the province of the service to say where the offerings shall go; it is simply the time for gathering in the offerings to each and every enterprise for the furtherance of the gospel of the kingdom. Let each church be free to interest its children in that branch of the work most dear to the hearts

of its members, and each enterprise be free to sow in the hearts of the people; and He who has promised that while the earth remains, seed-time and harvest shall remain, will bless both the sowing and the reaping.

Another query: Shall we appoint a definite day for the service? We believe that the results will prove more satisfactory by allowing each church to appoint its own harvest day, for this reason: Each one knows the most fitting time to gather in the fruit of its labor. If this is allowed, each church may call to its aid a sister church, and thus in some localities the children may enjoy several ingathering services.

Let me emphasize one thought in closing, and that is that we carefully guard against making a display of the musical or elocutionary ability of the children. May God's people so be led of him that the coming ingathering may prove a blessing in many ways. IDA B. HIBBEN.

Suggestive Program

1. SONG.—No. 208, "Christ in Song."
2. PRAYER.
3. OPENING EXERCISE, by leader and eight children.

Leader: Children, what is this day called?
Answer: Harvest Ingathering.

Leader: How did God's people anciently celebrate it?

Answer: With sacred songs and thanksgiving.

Leader: How did they prepare for it?

Answer: Everything that could please the eye, and give expression to the universal joy, was brought from the woods.

Leader: How did the city appear?

Answer: The city bore the appearance of a beautiful forest.

Leader: What was the center of attraction?

Answer: The temple was the center of the universal joy.

Leader: What did the people bring in their hands?

Answer: From far and near the people came bringing in their hands a token of rejoicing.

Leader: What else did they bring?

Answer: Old and young, rich and poor, all brought some *gift*, as a tribute of thanksgiving.

Leader: Why do we observe this service?

Answer: Because the Lord has told us it would be well for the people of God at this time to do so.

4. SONG.—No. 201, "Christ in Song."

5. CLASS EXERCISE, by a teacher and a number of members of the school.

Teacher: What are we here for?

First Voice: To joyfully commemorate the blessings of God to us.

Second Voice: To celebrate the ingathering of the harvest of the earth.

Third Voice: To bring some gift as a tribute of thanksgiving to Him who has crowned the year with his goodness.

Fourth Voice: To point forward to the great day of final ingathering, when the Lord of the harvest shall have safely gathered the ransomed of the Lord into the heavenly Canaan.

Teacher: What is promised to the sowers?

Fifth Voice: "He that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together."

Teacher: Is this time near?

Sixth Voice: "Lift up your eyes, and look on the fields; for they are white already to harvest."

Teacher: Before the harvest, is there to be a time of trouble and trial?

Seventh Voice: "There shall be a time of

trouble, such as never was." We must through much tribulation enter the kingdom.

Teacher: Will the Lord forget his people in this trying hour?

First Voice: Did he forget faithful Noah when judgments were visited upon the antediluvian world?

Second Voice: Did he forget Lot when fire came down from heaven to consume the cities of the plain?

Third Voice: Did he forget Elijah when the oath of Jezebel threatened him with the fate of the prophets of Baal?

Fourth Voice: Did he forget Joseph surrounded by idolaters in Egypt?

Fifth Voice: Did he forget Jeremiah in the dark and dismal pit of his prison-house?

Sixth Voice: Did he forget the three worthies in the fiery furnace, or Daniel in the lions' den?

In Concert: "Can a woman forget her sucking child? . . . yea, they may forget, yet will not I forget thee."

Teacher: The people of God will not be left to perish. . . . There is a mighty earthquake, and God's people are set free. . . . Soon the King of kings descends upon the cloud. He looks upon the graves of the righteous; then raising his hands to heaven, cries: Awake! Awake! Awake, ye that sleep in the dust of the earth, and arise! From the prison-house of death they come. Little children are borne by the angels to their mothers' arms. Friends long separated by death are united, nevermore to part, and with songs of gladness ascend together to the city of God. . . . Jesus opens wide the pearly gates, and the nations that have kept the truth enter in. As they gather about the great white throne, gladness unspeakable will fill their hearts when they behold those whom they have won for Christ brought into the haven of rest to praise Jesus through the endless ages of eternity.

6. SONG.—No. 441, "Christ in Song."

7. NATURE LESSONS.

8. SONG, appropriate for the lesson given.

9. EXERCISE for a number of the school.

Leader: What kind of home did God give to man?

Answer: "And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed."

Leader: What grew in this garden?

Answer: "And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil."

(Describe a tree, using Bible texts. As the verses are recited, the leader will note the parts of the tree named, and write them on the blackboard; as, branches, roots, leaves, etc., also the different kinds of trees, fruits, and flowers in the same way. Following are appropriate texts: Matt. 24:32; Matt. 3:10; Song of Solomon 2:3; Ps. 52:8; Luke 17:6; Num. 24:6; Isa. 44:14; Song of Solomon 6:11; Num. 13:23; Isa. 17:6; Isa. 35:1; Matt. 6:28, 29.)

Leader: What has come in among the flowers and fruit because of sin?

Answer: Repeat, in concert, Isa. 34:13 and Matt. 7:16.

10. SONG.—No. 456, "Christ in Song."

11. THE LEADER will repeat Exodus 25:2 and Proverbs 11:25.

12. COLLECTION OF OFFERINGS.

(Concluded on page 7)