

**Swedish History Sketches—No. 1**

OBLIVION rests upon the early history of Sweden. As men passing through fog assume gigantic proportions to the onlooker, so loom forth out of Sweden's shadowy past the adumbrated forms of the Kämpers—heroes, about whose memories the Skalds have woven immortal garlands of song. And, accepting Carlyle's hypothesis, even the divinities of the Scandinavian pantheon—Odin, Thor, Balder, Frigga, Freya, Iduna, etc.—were members of the humankind whose deeds had won for them so high a place in the popular mind that they, after the passing of centuries, were worshiped as gods. That the Swede of old time was an ultra-belligerent individual is not strange when we remember that according to the ancient pagan cult, only those who died in battle were entitled to any degree of happiness in the hereafter. Women followed the profession of arms in those days, the shield-maiden being an important adjunct. After death the shield-maiden was supposed to become a *valkyr*, a chooser of the slain. In the popular belief, valkyries hovered over every battle-field, and carried to Valhalla the spirits of the departed heroes.

Then, and in later times, Swedish women fought to protect their homes. In the bailiwick of Wärends, a district of Smoland, as a reward for their having repelled an invasion while the men were absent, the women have a "right to inherit property like the men, to wear the warrior's belt, and to cause the drum to beat before them as they go to the church as brides."

The aborigines of Sweden were people of the yellow race, whose descendants we call Lapps. It is probable that the Swedes entered the peninsula from the south, driving the inferior race to the northward as they advanced. In the traditions, frequent mention is made of the Goths in southern Sweden. It is conjectured that they entered Sweden at a later date than the Swedes, compelling the last-named people to evacuate the southern provinces. These people may or may not have been bona fide Goths, but it is probable that they were inhabitants of the islands and coasts of the south Baltic who had become Gothicized. That the Swedes were able to cope successfully, many times, with the Goths is evidenced by the half-mythical story of the Volsungs. Of this warlike family, Sigurd Volsung stands out as the ablest champion of the Swedes.

To fix even an approximate date for these events is impossible. Says Fredrika Bremer, "Along the level coasts stand most ancient towns. . . . The age of them no one knows, and the Danish rhymed chronicle says:—

"When Christ had willed to be born  
 Stood Lund, and Skanör in the corn."

Passing from the realm of tradition to the domain of history, we find that the first king to conquer and unite under one rule the whole of Sweden, was Eric Edmundson. This occurred at the time Alfred reigned in England, or about the end of the ninth century.

During the succeeding century, the Swedes, as we now call all the inhabitants of Sweden, seem

tically extinct. Of course, this was not accomplished without much shedding of blood.

The assassination of King Eric in 1161 marked the beginning of a period of civil wars, lasting almost two hundred years. At length the *jarls*, or nobles, offered the throne to Margaret, Queen of Denmark and Norway. As she accepted the crown, the three Scandinavian countries were united under one sovereign in 1397. This is known as the Union of Calmar.

J. FRED SANTEE.

**Jewels**

Mal. 3: 17

In the sea and in the mountains,  
 Deep beneath the waves,  
 There are jewels, costly, precious,  
 Hidden in the caves.  
 In the depths the charcoal changeth  
 Into diamonds bright,  
 Flashing forth a wealth of beauty  
 When it comes to light.

In the lapidary's sanctum,  
 Dull, dark stones are found  
 Which oft flush and blush in splendor  
 When they're split and ground;  
 So in earth, amid the blackness  
 Of man's awful sin,  
 There are gems of God to polish,  
 Souls to save and win.

Amethyst and gleaming topaz,  
 Not alike to view,  
 But in God's own crown of jewels  
 Will be every hue.  
 Sorrow's wheel is grinding roughly,  
 Crystallizing tears,  
 But the pressure is refining  
 Through the long, sad years.

In the flame and in the furnace  
 Wondrous changes wrought,  
 In the presence of the Saviour  
 Jewels long, long sought.  
 They'll be his, and his forever,  
 Set in bright array,  
 Glorified and made resplendent  
 In the crowning day.

ELIZA H. MORTON.

**Importance of Immediate Preparation for Service**

Now, as never before, the great and wonderful work of this message is to be carried on. Our periodicals are to be distributed by men and women in all stations and walks in life. *Young and old are to act a part.* We have, as it were, been asleep regarding this matter. Let every one professing the name of Christ act a part in sending forth the message, "The end of all things is at hand, prepare to meet thy God." Our publications should go everywhere. The circulation of our periodicals should be greatly increased.

It is our duty now to employ every possible means to help in the proclamation of the truth. We are to work as we have never worked before. *The Lord is coming very soon, and we are entering into scenes of calamity.* Satanic agencies, though unseen, are working to destroy human life. Now is our time to work with vigilance. Our books and papers are to be brought to the notice of the people; *the gospel of present truth is to be given to our cities without delay.* We need to arouse to our duties.

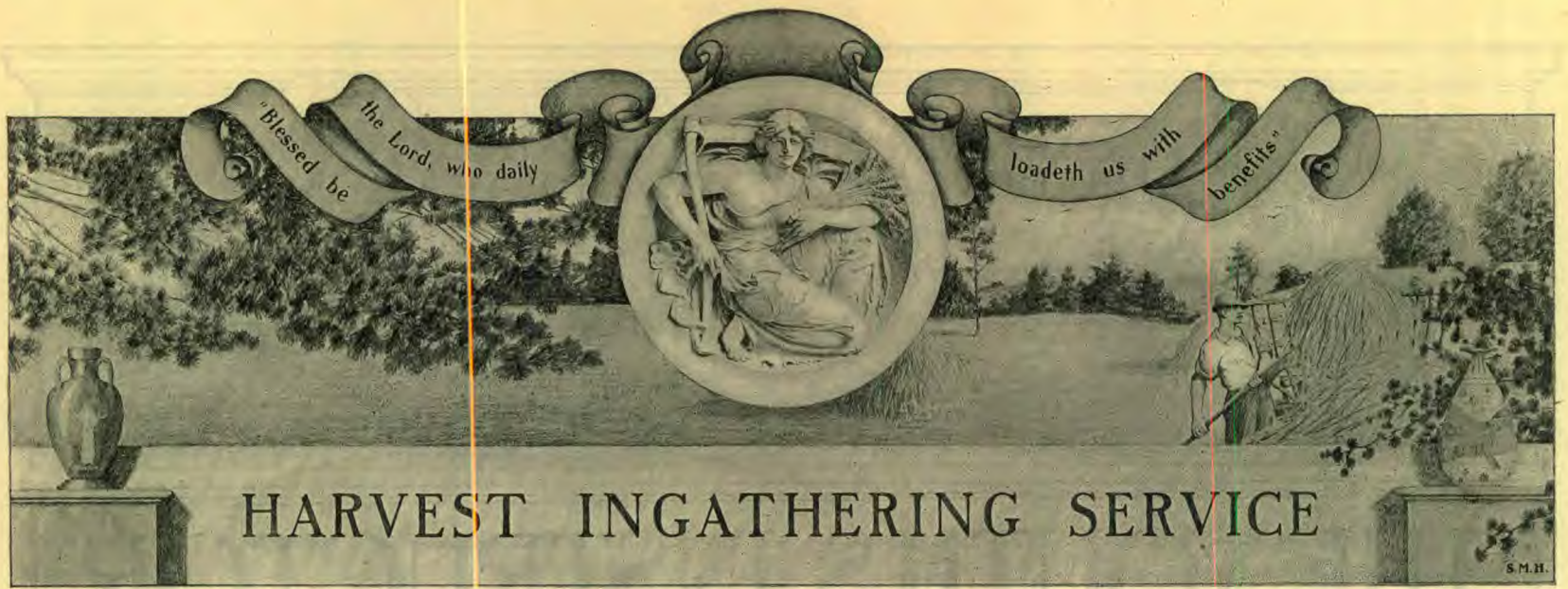
Just now, when people are thinking seriously, literature on the meaning of the signs of the times, wisely circulated, will have a telling effect in behalf of the truth. God's judgments are abroad in the land. Now is our opportunity to make known the truth to them.

The Lord is soon coming. In fire, in flood and earthquake, he is warning the inhabitants of this earth of his soon approach. *We have no time to lose.* We must make more determined efforts to lead the people of the world to see that the time of judgment is near at hand. Carefully prepared literature on the significance of the scenes we are now witnessing is to be circulated everywhere.

O, if our people would feel as they should the responsibility resting upon them to give the last message of mercy to the world, what a wonderful work would be done! *A thousand times more work for God might be accomplished if all his children would fully consecrate themselves to him, using their talents aright.*—Mrs. E. G. White.

to have been generally engaged in fighting Norway and Denmark, and plundering cities of the Baltic coast. It is reasonably certain that one of their nobles, Ruric, was the first ruler of united Russia. Having been called upon by certain of the Slavic tribes for assistance in war, Ruric was acknowledged as their sovereign, and became the founder of a dynasty.

Meanwhile, Roman propagandists were busily at work, and in the year 1000 A. D. paganism suffered a mortal blow upon the conversion of King Olaf Schooszkönig. By the end of the eleventh century, Christianity had been everywhere adopted, and the old religion was prac-



### Exercises for Ingathering Program\*

#### MUSIC:—

Congregational Singing.  
Songs by Children.  
Solos, Duets, or Quartets.

#### SCRIPTURE EXERCISES:—

Exercise No. 1.  
Exercise No. 2.

#### THANKSGIVING EXERCISES:—

Exercise for Members of Youth's Class.  
Thanksgiving Recitations—Nos. 1 and 2.  
The Gift and the Giver.

#### NATURE EXERCISES:—

Teachings of the Trees.  
Teachings of the Flowers.  
God Will Understand.

#### MISSIONARY EXERCISES:—

The Little Widows.  
Two Pictures.  
Small Service.  
Missionary Exercise for Little Folk. (Fifth page.)  
What One Can Do. (Fifth page.)  
Giving for Missions. (Fifth page.)  
All I Have.

#### OFFERING.

#### CLOSING HYMN.

\* There has been no attempt to arrange a program for the service. The various exercises are grouped together for the convenience of those who arrange for the service in the various churches.

### The Offering

THREE or four children may be chosen to pass the baskets or boxes for the offering. Little boxes made of colored cardboard, and tied with ribbon, may be provided for those who are appointed to collect the offering. After they have passed down each aisle, let them pass to the front and stand in line, keeping their faces toward the pulpit, while the one in charge offers a word of prayer or thanksgiving before receiving the offering. Or if the leader prefers, another child may be at the front, and as those with the boxes arrange themselves in line before this child, he prays, while all bow the head, the following prayer:—

"Lord, when to thee a little lad  
Brought the small loaves of bread,  
Thy touch enlarged the gift until  
Five thousand men were fed.  
So wilt thou use our little gifts  
Of time and work and love  
To bring to many a suffering child  
Sweet comfort from above."

Then the children pass the boxes containing the gifts to the one who offered prayer, and pass to their seats.

### Scripture Exercise—No. 1 Statement

1. "The Lord is good to all: and his tender mercies are over all his works."

2. "He maketh peace in thy borders, and filleth thee with the finest of the wheat."

3. He "covereth the heaven with clouds, who prepareth rain for the earth, who maketh the grass to grow upon the mountains."

4. "He hath given meat unto them that fear him: he will ever be mindful of his covenant."

5. "He sent redemption unto his people; he hath commanded his covenant forever."

CONCERT SONG: "We praise thee, O God, for the son of thy love."

6. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

7. "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they?"

8. "The Lord lifteth up the meek: he casteth the wicked down to the ground." "He healeth the broken in heart, and bindeth up their wounds."  
CONCERT SONG.

#### Response

1. "Great is the Lord, and greatly to be praised."

2. "They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness."

3. "Blessed be the name of the Lord, from this time forth and forever."

4. "Give unto the Lord the glory due unto his name."

5. "Beloved, if God so loved us, we ought also to love one another."

CONCERT SONG: "We praise thee, O God, for the Son of thy love."

6. "I will be glad, and rejoice in thee. I will praise thee, O Lord, with my whole heart."

7. "For thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created." "The earth is the Lord's, and the fulness thereof; the world and they that dwell therein." "Praise ye the Lord."

8. "The Lord taketh pleasure in them that fear him, in those that hope in his mercy." "Praise the Lord, O Jerusalem; praise thy God, O Zion."

CONCERT SONG: Second and fourth stanzas.

#### Note

The first statement should be followed immediately by the first response, the second statement by the second response, etc.

### Scripture Exercise—No. 2

FIRST CHILD RECITES:—

"They shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." "Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God."

ALL SING:—

"When he cometh, when he cometh  
To make up his jewels,  
All his jewels, precious jewels,  
His loved and his own,  
Like the stars of the morning,  
His bright crown adorning,  
They shall shine in their beauty,  
Bright gems for his crown."

SECOND CHILD RECITES:—

"He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

ALL SING:—

"He will gather, he will gather  
The gems for his kingdom;  
All the pure ones, all the bright ones,  
His loved and his own.  
Like the stars of the morning,  
His bright crown adorning,  
They shall shine in their beauty,  
Bright gems for his crown."

THIRD CHILD RECITES:—

"They brought young children to him, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them."

ALL SING:—

"Little children, little children  
Who love their Redeemer,  
Are the jewels, precious jewels,  
His loved and his own.  
Like the stars of the morning,  
His bright crown adorning,  
They shall shine in their beauty,  
Bright gems for his crown."

ELIZABETH ROSSER.

### An Exercise for Members of the Youth's Class

THE following exercise is for four or five persons, each one of whom will recite a paragraph in turn, until the nine parts of the exercise are given. Then let them sing together, "In the glad time of the harvest," "Christ in Song," page 675. If it is preferred, the congregation may join in the hymn. They should at least do so when the last stanza is being sung.

I

"In olden time God's chosen people held three annual seasons of thanksgiving; three times during the year they met for special seasons of rejoicing: first, when the cold of winter was past, the latter rain had ended, and all nature rejoiced

in the freshness and beauty of springtime. The grass was green on the hills and valleys, and wild flowers everywhere brightened the fields. The moon, now at the full, made the evenings delightful. It was the season so beautifully pictured by the sacred singer: 'The winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come.' Nature's gladness awakened joy in the hearts of Israel, and gratitude to the Giver of all good. This was the time of seed-sowing."

## II

Another thanksgiving service was held at harvest-time. "The land had yielded its increase, and the harvests had been gathered into granaries; the fruit, the oil, and the wine had been stored; the first-fruits had been reserved; and now the people came with their tribute of thanksgiving to God, who had thus richly blessed them."

In "Patriarchs and Prophets" we read this: "Well would it be for the people of God at the present time to have a joyous commemoration of the blessings of God to them."

Song, "Thanksgiving to the Lord belongs," page 201.

## III

"In everything that tends to the sustenance of man is seen the concurrence of divine and human effort. There can be no reaping unless the human hand acts its part in the sowing of the seed. But without the agencies which God provides in giving sunshine and showers, dew and clouds, there would be no increase. Thus it is in every business pursuit, in every department of study and science. Thus it is in spiritual things, in the formation of character, and in every line of Christian work. We have a part to act, but we must have the power of divinity to unite with us, or our efforts will be in vain."

## IV

"In the laws of God in nature, effect follows cause with unerring certainty. The reaping will testify as to what the sowing has been. Every seed sown produces a harvest of its kind. So it is in the human life. We all need to sow the seeds of compassion, sympathy, and love, for we shall reap what we sow. Every characteristic of selfishness, self-love, self-esteem, every act of self-indulgence, will bring forth a like harvest."

## V

"Every one who stifles the admonitions of conscience is sowing the seeds of unbelief, and these will produce a sure harvest. By rejecting the first warning from God, Pharaoh of old sowed the seeds of obstinacy, and he reaped obstinacy. God did not compel him to disbelieve. The seed which he sowed produced a harvest of its kind. Thus his resistance continued until he looked upon his devastated land, upon the cold, dead form of his first-born, and the first-born of all his house and of all the families of his kingdom, until the waters of the sea closed over his horses and his chariots and his men of war. His history is a painful illustration of the truth of the words that 'whatsoever a man soweth, that shall he also reap.' Did men but realize this, they would be careful what seed they sow."

## VI

"As the seed sown produces a harvest, and this in turn is sown, the harvest is multiplied. In our relation with others, this law holds true. Every act, every word, is seed that will bear fruit. Every deed of thoughtful kindness, of obedience, or self-denial will reproduce itself in others, and through them in still others. So every act of envy, malice, or dissension, is a seed sown that will spring up in a 'root of bitterness' whereby many shall be defiled. And how much larger numbers will the 'many' poison. Thus the sowing of good and evil goes on for time and for eternity."

## VII

"Liberality, both in spiritual and in temporal things, is taught in the lesson of seed-sowing.

The Lord says: 'Blessed are ye that sow beside all waters.' 'This I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.'

"To sow beside all waters means a continual imparting of God's gifts. It means giving wherever the cause of God or the needs of humanity demand our aid. This will not tend to poverty. The sower multiplies his seed by casting it away. So it is with those who are faithful in distributing God's gifts. By imparting they increase their blessings. God has promised them a sufficiency that they may continue to give."

"From India, from Africa, from China, from the islands of the sea, from the down-trodden millions of so-called Christian lands, the cry of human woe is ascending to God."

## VIII

"There's a cry in the wind to-day  
From the lands where the Lord is unknown,  
While the Shepherd above, in his pitiful love,  
Intercedes at his father's throne.

"There's a call from the dark to-day  
That haunts the lighted room,  
From his 'other sheep,' on the broken steep,  
At the edge of eternal doom.

"There's a pain at my heart to-day,—  
From the heart of God it came,—  
For I can not forget that he loves them yet,  
And they've never heard of his name.

"There's a sob in my prayer to-day,  
When I think of the million homes  
Where never a word for the Lord is heard,  
Nor a message from Jesus comes."

## IX

"The sunset burns across the sky;  
Upon the air its warning cry  
The curfew tolls, from tower to tower;  
O children, 'tis the last, last hour!

"The work that centuries might have done  
Must crowd the hour of setting sun,  
And through all lands the saving Name  
Ye must in fervent haste proclaim.

"Ere yet the vintage shout begin,  
O laborers, press in, press in!  
And fill unto its utmost coasts  
The vineyard of the Lord of hosts.

"The fields are white to harvest. Weep,  
O tardy workers! as ye reap,  
For wasted hours that might have won  
Rich harvests ere the set of sun.

"We hear his footsteps on the way!  
O work while it is called to-day,  
Constrained by love, endowed with power,  
O children, in this last, last hour!"

CONCERT SONG.

MRS. FLORA V. DORCAS.

## Thanksgiving — No. 1

OVER and over and over again  
God's harvests fall in the hands of men,  
And never weary our Father is  
Of feeding these clamorous children of his;  
Of ripening the grain and painting the fruit,  
And giving the oak its sturdier root;  
Of wrapping the corn in its husk away;  
Of hiding the seed for the wand of May.  
Over and over and over he pours  
Into our bins the bounteous stores.

Over and over and over again  
God sets his hope in the souls of men;  
The joy in the joy, the gift in the gift,  
The light that enters through sorrow's rift,  
The swifter days and the starrer eyes,  
The strange, deep peace in the heart that sighs;  
The thrill that says, "He is very near,"  
The trust that owns, "He is now and here;"  
Over and over, in all our living,  
His mercies come, and we keep Thanksgiving.  
— Olive E. Dana.

## Thanksgiving — No. 2

LORD, we thank thee for the air,  
For breath of life, for water fair,  
For morning burst, for noonday light,  
For alteration of the night,  
For place in thy infinity;  
Lord, we are thankful unto thee!

For years and seasons as they run,  
For wintry cold and summer sun,  
For seed-time and the autumn store  
In due succession evermore,  
For flowers and fruit, for herb and tree,  
Lord, we are thankful unto thee!

For beauty and delight of sound  
That float the universe around,—  
For carol of the happy birds,  
For fall of stream, for gush of words,  
For music of the earth and sea,—  
Lord, we are thankful unto thee!

For daily toil that we endure,  
For labor's recompense secure,  
For wholesome zest of appetite,  
For food and drink, and slumbers light,  
For vigorous health and pulses free,  
Lord, we are thankful unto thee!

For fellowship with humankind,  
For pure emotions of the mind,  
For joy that was not joy sincere  
Unless for sorrow's previous tear,  
For hope and love and sympathy,  
Lord, we are thankful unto thee!

— Selected.

## The Gift and the Giver

OUT of the field and the forest,  
Out of the stream and the sea,  
Out of the orchard and garden,  
Thy people are bringing to Thee —  
Bringing thine own — for the blessing  
That comes from thee, Saviour divine,  
Though thy people in bringing, are bringing  
Thee fruits that already are thine.

'Tis not of the myrrh and the spikenard  
We bring to thy storehouse to-day,  
But the fruit of our own weak endeavor  
That here on thine altar we lay.  
Out of thine own have we given,  
Garnered from fields that are thine;  
Take thou the gift and the givers  
Into thy storehouse divine.

Through all the year thou hast given  
Food for the body and soul,  
Life with its blessed provisions,  
Hope for a glorious goal.  
Strewn is our pathway with blessings,  
Bright is the way thou hast shown,  
Trodden by thee in thy goings  
In sorrow and sadness alone.

Thou art the Gift and the Giver,  
Thou our example complete,  
Giving thyself in the giving,  
Treading a path for our feet.  
Thou art our Pilot and Haven;  
Our anchor of hope is in thee;  
Thou givest us peace for our turmoil,  
And calmest the waves of our sea.

So here our gift of thanksgiving  
We bring thee in gladness to-day,  
And mingle we with it these givings  
That now on thine altar we lay.  
Take, then, the gifts and the givers,  
And use, though so little of worth,  
Till the day when thy swift-reaping angels  
Shall harvest the wheat of the earth.

C. M. SNOW.

## The Teachings of the Trees

FOR A GROUP OF YOUTH

"THE evergreen has its message — keep always fresh and young. Don't get rusty. Don't lose your sympathy with youth and the world. Keep young. Be an evergreen Christian."

"The trees look up and reach upward. They get all the sunlight they can. They are optimists, seeking to live where the air is clearest and the conditions best. The largest apples grow in the top of the tree. The lives that bear the best fruit for God are those that reach up into the light, that look into his face."

"Every healthy tree has as much root as top. That gives stability when storms come. Some of us would withstand temptations and discouragements better if we were rooted in the Word of God. After a recent heavy gale we saw hundreds of telegraph-poles blown down, but scarcely a tree."

ALL.—“*And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.*” Ps. 1: 3.

Scotch firs lift massive, corrugated boles, and thrust out wide, gnarled branches clothed in steadfast green, and look as if they could face any tempest, but their roots run laterally among the surface gravel, and therefore they go down before blasts which feeble saplings, that strike their roots vertically, meet unharmed.—*Alexander McLaren.*

“The force expended in the growth of a single tree is greater, it is said, than the force expended in the charge of a great cannon. The power of God is the power of a silent love.”

It is a peculiarity of the scrub-oak that its tough, leathery leaves do not fall off in the autumn, but may be seen withered, curled up, and clinging to the boughs all through the winter, and they can not be torn away even by the boisterous winds of March. But when the sap begins to flow in the spring, the new leaf-bud emerges from its hiding-place and pushes off the old leaf. It is so with our old sinful habits. We do not succeed in tearing them off from us by strong resolutions. It is only when there is a new life within that, by virtue of the activities of the Christian life, we slough off the old evil habits.—*Edward Judson.*

“Man may cultivate and train some trees, but only God gives them life, and the mightiest trees are of his planting. Culture and training of our powers are to be valued and sought, but the noblest traits of character must be gained by direct communion with God.”

“Every breath of air may stir the leaves, but a tree itself that is firmly rooted is unmoved by the fiercest storms. The only life that can hold up steadfastly against all trials and temptations is one whose roots take hold on eternal truths that can not be shaken.”

“Thousands of the trees that are most carefully tended would hardly receive a moment's thought, were it not for their fruit. It is the fruit that decides whether the tree is good or bad, worth keeping or fit only for fire-wood. The test is the same for those that own the trees or that look at them; it is for their fruit that life is given to them; it is by their fruit that they are judged.”

“It takes not only a fruit-tree, but a tree with an unfading leaf, to picture a Christian. He is always flourishing. Sorrows, afflictions, what are commonly thought to be misfortunes, may befall him often; but he has success so genuine that it can not be marred by any or all of these.”

ALL.—“*For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.*” Jer. 17: 8.

When the larches were introduced into England from southern Europe, the gardeners took it for granted that they needed warmth to cause them to grow; so they were placed in the hot-houses, and at once began to wither and droop. The gardeners became disgusted, and threw them out of doors. They at once began to grow, and became trees of great beauty. So it oftentimes becomes necessary for Christ to throw us out of doors into the cold of reverses, disappointments, sorrow, and pain, that our Christian characters may be developed.—*C. W. Bibb.*

“Another lesson which the trees teach us is the need of secret and hidden nourishment. Take a palm-tree, for instance. It flourishes often right amid the desert sands where one would think a tree could never grow, bringing forth its fruit and casting abroad its grateful shade. How is the tree able to do this? It has a strong, great tap-

root which it sends running through the sands until it finds and touches some subterranean spring, and, getting hidden nourishment and constant refreshment from that, the brave tree can grow even in the apparently most hostile circumstances. Sometimes we think our place a hard place in which to be a Christian. What we need in order that the hard places do not master and shrivel us, is the hidden nourishment of the daily secret prayer behind the shut door of the inner chamber.”

ALL.—“*The righteous shall flourish like the palm-tree: he shall grow like a cedar in Lebanon.*” Ps. 92: 12.

“But another lesson from the trees we may not forget is the tree's faithfulness to its main mission. What is that?—That it bring forth its fruit. To that end all energies of the tree are consecrated. Let the trees reiterate to us our Lord's teaching in the fifteenth chapter of John.”

ALL.—“*Herein is my Father glorified, that ye bear much fruit.*”

### Flower Exercise

FOR A GROUP OF GIRLS

1. JESUS said, “Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.” One morning while Jesus was a youth living in Nazareth, he arose early, and together with a number of his neighbor boys and girls went up on one of the hills near his home. The grass and flowers were still wet with dew, and the morning sun was shedding its glory over all, a symbol of the sunlight of God's love which was lighting up the face of Jesus. He plucked the beautiful lily from the hillside, and placed it in the hands of the children and youth, saying, “Consider the lilies, . . . how they grow.” Then he taught them how to trust and obey the Lord.

2. “Every wayside blossom owes its being to the same power that set the starry worlds on high. Why has he given us the singing birds and the gentle blossoms? He has filled earth and air and sky with glimpses of beauty to tell us of his *loving thought* for us.”

ALL SING.

“God is love, the gentle breeze  
Whispers through the leafy trees,  
‘God is love,’ the pretty flow'rs  
Murmur in the fragrant bow'rs.”

CHORUS

God is love, God is love,  
All things tell his love so free,  
God is love, God is love,  
And he loveth even me.

“*Gospel Song Sheaf,*” page 11.

3. “Every flower that opens its petals to the sunshine, obeys the same great laws that guide the stars; and how simple and beautiful and how sweet its life! Through the flowers God would call attention to the loveliness of Christlike character. He who has given such beauty to the blossoms desires far more that the soul should be clothed with the beauty of the character of Christ.”

ALL SING.

The second and third stanzas of “Beautiful Flowers,” in “Christ in Song,” page 456, may be sung.

4. “It is the word of God that creates the flowers, and the same word will produce in us the graces of his Spirit. He has surrounded us with beauty, to teach us that we are not placed on earth to dig and build, to toil and spin, but to make life bright and joyous and beautiful with the life of Christ,—like the flowers, to gladden other lives by the ministry of love.”

ALL SING.

The last stanza of “Beautiful Flowers” should be sung to close the exercise.

Let each child carry in her hand one or two blossoms appropriate to her part in the exercise.

### God Will Understand

THEY brought their flowers to the altar,  
Blossoms of white and red;  
Lilies and violets and roses  
The sweetest of perfume shed;  
And none of the rich and mighty,  
Who lavished their gifts that day,  
Took heed of a child among them,  
Who timidly pressed her way.

She crept up close to the altar,  
And there 'neath a lily's crown,  
With tender, reverent fingers,  
She laid her offering down,  
And said with a loving accent,  
As the flower dropped from her hand,  
“It is only a little daisy.  
But God will understand.”

Sweet, childish faith! O, teach us  
Our little best to give,  
Though the works of others are greater  
Than the humble life we live,  
And to offer our grateful service  
Forever with loving hand,  
Safe in the blessed assurance  
That God will understand!

—Selected.

### The Little Widows

THERE'S a little girl over in India,  
No bigger nor older than I,  
Who never laughs nor smiles at all;  
I'm sure you wonder why.

But this little girl, no bigger than I,  
So sad across the sea,  
Is a widow already—'tis true, they say—  
How strange it seems to me!

I can't understand it myself, at all;  
A widow's an outcast, they say:  
No home, no friend, no one to love,  
Just hated, and in the way.

She didn't choose to be widow, or wife,  
Or betrothed, our dear teacher said,  
But a widow's a widow indeed, over there,  
If husband or lover is dead.

This little girl, no bigger than I,  
Is not alone in her grief;  
For *twenty millions* like her wait to die,  
As their only hope of relief.

Unloved, unloving, they pine in their pain,  
No hope when they go to their grave;  
So strange, don't you think, that this could be,  
Since Jesus has died to save?

But the beautiful story of Jesus' love  
They're just beginning to tell  
In India's darkened, sin-blighted land,  
Where the little widows dwell.

I sometimes wonder, though I'm very small,  
If, perhaps, in a long, long while,  
God will want me to go and try to help  
The little widows to smile.

—Selected.

### Two Pictures

In a warm and dainty cradle  
Lay a baby, sweet and fair,  
And the tender parents watching,  
Guarding her with zealous care.  
Loved and shielded was the maiden  
As she grew to womanhood;  
By all love and care surrounded,  
What knew she of aught but good?  
Happy wife and loving mother,  
Richest blessing on her shed;  
Loved, respected, honored, cherished,  
Into peace and comfort led.

In a hut a heathen mother  
Wept beside a sleeping child,  
And, with bitter sobs and wailings,  
Cried in lamentation wild:  
“O, my baby!” moaned the mother,  
While her tears fell fast and hot,  
“Well I know the cruel sorrows  
That await a woman's lot;  
Scorned, neglected, shamed, degraded,  
Love and pity finds she none;  
At the mercy of a tyrant,  
Hopeless, helpless, sad, alone.”

'Tis the Saviour's blessed gospel  
That makes one so glad and free;  
(Concluded on page six)



# CHILDREN'S PAGE



## Missionary Exercise for Little Folk

ONLY a pair of sparkling eyes,  
How can they serve our King?  
By pleasant, gentle looks, as sweet  
As sunshine in the spring.

Only a pair of childish lips,  
How can they serve our King?  
O, lips can smile and speak kind words,  
And pray to God, and sing!

Only a pair of dimpled hands,  
How can they serve our King?  
Some way of helping others find,  
And little love-gifts bring.

Only a pair of little ears,  
How can they serve our King?  
By listening well when good is taught,  
And heeding everything.

Only a pair of busy feet,  
How can they serve our King?  
By running errands cheerfully  
As birdies on the wing.

Only a little, loving heart,  
How can it serve our King?  
O, when that heart asks Jesus in,  
The angel harps will ring!  
— *Selected.*

### Note

This poem may be recited in concert by several members of the kindergarten or primary class. If the little people are trained to make the appropriate motion for each stanza, the exercise will be interesting.

## What One Can Do

ONE little sunbeam,  
Gleam of glory flinging,  
Could not chase the night away  
And set the robins singing;  
Yet the whole great earth is bright  
In merry summer weather,  
With a million sunbeams  
Shining all together.

One little daisy,  
Heart of gold displaying,  
Could not gladden all the fields  
With its lightsome swaying;  
Yet the meads are all alight  
In merry summer weather,  
With a million daisies  
Blooming all together.

One sunny child,  
In a world of sorrow,  
Could not melt the clouds of grief  
And bring a brighter morrow;  
Yet the world would blossom bright  
As fields in summer weather,  
With a million loving hearts  
Working all together.  
— *A. M. Eddy.*

## Giving for Missions

I S'POSE I must give to the heathen  
A part of my money,— O dear!  
My Hildah's best dress is so faded,  
Her hair looks old-fashioned and queer.

'Tis strange how that somebody always  
Needs something I wanted myself.  
I think I will hide my dear dolly  
Away on the uppermost shelf.

That's just what I thought, little sister,  
Till mama was saying one day  
That children, as well as the big folks,  
Must give just as well as to pray.

But if they begrudged every penny,  
The Lord for their gifts would not care.  
I'll wait for my bicycle longer;  
Can't Hildah her faded dress wear?

### IN CONCERT

Our hearts we will give to the Saviour,  
Our feet all his errands to do,  
Our voices, our hands, and our pennies,  
That others may come to him, too.  
— *Selected.*

## The Price of a Soul

"WHICH should I choose?" asked Violet of herself as she walked slowly down the street. She passed the jeweler's store, and in the window she saw a beautiful diamond necklace that she and her friends had so often admired, and which each one had secretly wished was her own personal property.

Violet went on until she reached the store where she was to do a little shopping. After making her purchase, she started to go, but meeting her friend Norma Burt, she talked awhile, and then they both went out together.

"I suppose," said Norma after a pause, "that you are going to take that offer you have?"

"I don't know," answered Violet, "whether I want it or not. You see I have another offer, too."

"O, you have?" replied Norma. "But it surely isn't so good as the other one."

"Well, I don't know. It might be as good. It



makes me rather undecided, to say the least."

Norma knew by her tone that her answer was an evasive one, so she only said as they parted, "You had better take that first offer, for you will never get a better one."

Violet went up the stone steps to her beautiful home in silence. "You will never get a better offer," kept ringing in her ears.

Violet Marshall was the only child of a wealthy widow. She had been reared in luxury, and had never known a care. She had a remarkable voice, and her mother had spent large sums of money that she might receive the training she needed. Now a time had come when Violet was to take her choice of two offers.

One was from a noted concert company with whom she was to sing on a certain occasion. It was a great offer, and would likely give her fame as a singer.

The other offer was from a missionary in the lower part of the city to come and sing in their large tent-meeting. They wrote her that they believed the power of music would win the victory they had striven so hard to obtain. The first offer, if she were successful, would entitle her to a trip to Europe, while the other would give her a faith, a hope in God, and a home eternal.

Violet had met the missionary and his wife several times, and had once expressed a desire to her mother to help them; but to this her mother was so indifferent that she dropped the subject.

Violet went to her mother's room in the evening. Her mother looked up as she entered. "Well, Violet, have you decided what to do yet?" she asked.

"No, not yet," replied Violet, "but I suppose it is time I am doing something. Mother, what do you think about the mission?"

"Well," said her mother, "I think you would be foolish to take that when you have a better place. I never could bear to see you go there into those slums and waste your talent. It isn't the place for a girl like you."

"Alas! If she could only have lifted the veil from the future and have seen what was in store for them, how different would have been her words. But the future is not to be revealed to man. "I'll tell you what I'll do," said Mrs. Marshall after a pause. "You accept that concert offer, and I'll get you that diamond necklace."

The temptation was too great for a girl in Violet's position, and she yielded. With a heavy heart she sent the answers to the respective places.

Day after day Violet practised for the concert. At last the time came for the grand event. Violet moved through the great throng of people with a queenly bearing. Around her throat was the diamond necklace. How beautiful she looked in her white costume, and how grandly her voice floated through the large building crowded with pleasure-loving people. It proved a success, and ere many months had elapsed Violet was sailing over the mighty deep for a year of pleasure in European courts.

After some time we find her at Marseilles, France, stricken with fever. "A very extraordinary case," the most noted doctors had said.

A cablegram had been sent to her mother. "Will she ever come?" were the words that fell from Violet's white, parched lips. Yes, she came at last, and straight to Violet's room she went with outstretched arms, while she clasped the frail form to her bosom.

Her mother watched over her with tender care for weeks. One day Violet was weaker than ever before. "Mother," she said, "I fear the end will soon come. I know I can never get well, and the way seems so dark."

The mother looked at her daughter with swelling heart. "Pray, darling, pray! Can't you pray?" she asked in broken tones.

"But mother, when I wanted to do differently, you objected, and now all is lost—all is lost."

The mother's heart was breaking. Could it be true?—Yes, nothing could be truer.

"Mama dear, bring me that diamond collar, please," said Violet a little later. The mother did as requested. Taking it in one hand, Violet held it up, saying in melting tones, "Mother, that is the price of my soul."

With these words she passed away. Her mother fell back unconscious. Kind hands removed her to another room. Over and over she would repeat. "The price of her soul, the price of my darling's soul."—*Kathryn Bowman, in Our Boys and Girls.*

"BUILD a little fence of trust  
Around to-day;  
Fill the space with loving work,  
And therein stay."

Two Pictures

(Concluded from page four)

And without it must the other  
Live in sad captivity;  
Yet God looks on all as equal.  
Ah! it rests with you and me  
To make glad our heathen sisters  
Far away across the sea.  
Shall we sit at ease, unheeding,  
While our sisters suffer, die —  
No kind hand to soothe their anguish,  
And no loving helper nigh?

They are calling! let us heed them;  
Send the good news far and wide;  
There is light for those in darkness,  
'Twas for them the dear Christ died  
There is hope and peace and comfort  
In the place of wild despair,  
And the love of God, our Father,  
They with us may gladly share.  
Let us help them. Over yonder,  
When the great white throne we see,  
We shall hear the Master saying,  
"Ye have done it unto me."

— The Helping Hand.

All I Have

FOR A LITTLE BOY

IF I had a lot of money,  
I will tell you what I'd do;  
I would pay it out for teachers  
For the heathen; wouldn't you?

But I have only a little —  
Just a nickel, new and bright,  
And a dozen copper pennies —  
Isn't that a sorry plight?

But I'm thinking of a story —  
Mama read to us one day —  
How a crowd of hungry people  
Followed Jesus in the way,

And a little boy among them  
Had some tiny loaves of bread  
He had brought to eat when hungry,  
And two fishes, some one said;

And he gave them all to Jesus,  
And the Saviour multiplied  
Them until they fed the people,  
And much food was left beside.

Maybe if I give my pennies  
And my nickel for his sake,  
Out of them a lot of dollars  
For the heathen he might make.

But supposing that he shouldn't —  
I will give them, anyway.  
They will surely help a little;  
Maybe I'll do more some day.

— Ida M. Budd.

Small Service

FOR A LITTLE GIRL

I MAY not do great things for God,  
But, day by day, I know  
There waits some little service, sweet,  
Which I for him may do.  
The little deeds, if nobly done,  
The little victories, bravely won,  
For Christ as truly blest will prove  
As wondrous deeds of power and might  
That crown a name with glory bright.  
For little deeds are done for love,  
No service is more sweet and true  
Than lowly things we each may do  
For Jesus' sake.

The humble service, then, to me  
Through all the way shall blessed be;  
And he will make  
Each day all glorious with his love.  
If I a faithful servant prove.

— Ida L. Reed.

A Song of Praise

FOR the days, for the nights,  
For our homes and their delights,  
For thy guidance all the way,  
Lord, we give thee thanks to-day!

For the message of thy Word,  
For the love of Christ our Lord,  
For thy gracious Spirit's sway,  
Hear, O God, our praise to-day!

— Selected.

CLOSING HYMN.

1. { Father, give us now thy blessing, Take us, Lord, beneath thy care,  
May we all en-joy thy presence, Omit. . . . . And thy tender mercies share.

2. { Guard us thro' this night from danger, Keep us in thy heavenly love,  
Thro' our life wilt thou be near us, Omit. . . . . Then receive us all a-bove.

Memory Text

"Sing unto the Lord, all the earth; show forth from day to day his salvation. Declare his glory among the heathen; his marvelous works among all nations." 1 Chron. 16: 23, 24.

Religious Liberty Department

PROF. P. T. MAGAN, in a personal letter, says: "Just at present there seems to be an epidemic of Sunday persecutions in this State. Five of our brethren, including one of our students, have been arrested or indicted under one kind of proceedings or another during the last three weeks. These things impress upon us more and more that the end is very near, and especially near in the South. While the great mission fields seem to be opening the world over, there is no question but that it is closing here rapidly."

A College President's Trial

BEFORE the end of his term, Harvard's first president, Dunster, although very successful in his administration, caused great excitement by openly opposing infant baptism, having fallen "into the briars of Antipedobaptism." He was indicted by the grand jury, convicted, sentenced to a public admonition on lecture day, and required to give bonds for his good behavior. Political feeling ran so high that in October, 1654, he was compelled to resign in order to forestall his dismissal by the general court.

On Nov. 10, 1654, the venerable minister asked permission to occupy the president's house till spring, and submitted to the legislature pathetic "considerations" why, for the convenience of his successor, he should not be compelled at once to quit the president's house in the middle of winter, when his wife and youngest child were very sick. He showed that he himself had built the house partly with his own money, and partly with money he had solicited, and that he had no other house to which he could move. Yet the theological and political feeling was so strong that it was with the greatest reluctance that the legislature allowed him to remain a resident in the president's house until the following March. — From *Individual Training in Our Colleges*, by Clarence F. Birdseye.

Sunday Baseball Forbidden

THE authorities of Campbell County, Virginia, recently issued the following notice: "No Sunday baseball in this county." Why? "Complaint having been made to the authorities, . . . the edict has gone forth that the practise must stop, or the players will have to take the consequences. Offenders will be punished to the full extent of the law." Sunday quiet is to be the sign, or mark, of the religion of Campbell County, which is but an outward sign of a false religion. Christianity is a willing, loving obedience to the law of Christ, which says, "The seventh day is the Sabbath of the Lord thy God;" and further, Christ said, "If ye love me, ye will keep my commandments." Ex. 20:8-11; John 14:15, A. R. V. No loving child has to be compelled to obey his parents. Christianity, being a service of the will enlightened by faith, can never be coerced; for said Christ, "If any man hear my sayings, and

keep them not, I judge him not [and why?]: for I came not to judge the world, but to save the world." John 12:47. His way of saving the world was by persuasion, entreaty, and invitation, but never by force. Seeing Christ never judged any man for not being religious, why should any man judge another man for the same reason, unless he thinks himself wiser than the Saviour? The more humble position to take is to learn of Jesus, for he says, "Learn of me; for I am meek and lowly in heart: and ye shall find rest to your souls. For my yoke is easy, and my burden is light." Matt. 11: 29, 30.

H. J. FARMAN.

**YOUNG PEOPLES WORK**

MOTTO: "FOR THE LOVE OF CHRIST CONSTRAINETH US."  
AIM: The Advent Message to All the World in this Generation.

Lesson Study for the Young People's Society Program

OPENING EXERCISES: —

- Music.
- Scripture Reading: Psalm 19.
- Sentence prayers.

BIBLE STUDY: "Nature an Expression of God's Thoughts."

BOOK STUDY: "Ministry of Healing," pages 261-268.

Bible Study

Whom do the wonders of nature praise? Jer. 51: 15.

To whom did they lead David's thoughts? Ps. 104: 24.

How was nature created? Ps. 33: 9.

What is the law of gravitation? Heb. 1: 3; Col. 1: 17.

Who set the boundaries of the sea? Job 38: 11.

Of whose power do volcanoes and earthquakes speak? Ps. 104: 32.

How is the earth clothed with snow in the winter, and what power melts it in the spring? Ps. 147: 16-18.

Who sends the rain to quench the thirsty earth? Amos 5: 8; Eccl. 1: 17.

Who provides the grass and water for the cattle? Ps. 104: 10-14.

From whom do the animals in the deep obtain food? Ps. 104: 25-27.

How does he who controls nature, regard our individual needs? Matt. 6: 26-32.

Book Study

IN CONTACT WITH NATURE: — Describe briefly the home of our first parents. Page 261, paragraphs 1 and 2.

Whose association were they privileged to enjoy? Paragraphs 1 and 3.

What blessings did Adam and Eve reap from doing the work given them by God? Paragraph 3.

What may those who follow this plan of life expect? Paragraph 4.

Give several reasons why city life is a hindrance to the restoration of health. Page 362, paragraph 1.

## THE INTERMEDIATE LESSON

### IX — Jacob in Haran

(August 31)

LESSON SCRIPTURE: Gen. 29: 1-20.

MEMORY VERSE: "With what measure ye mete, it shall be measured to you again." Matt. 7: 2.

#### Review

Who was Abraham? What land did the Lord promise to give to his heirs? Who was Isaac? How many sons had he? Why did Jacob go away from home? How did the Lord speak to Jacob on his journey? What did the Lord promise Jacob? What vow did Jacob make?

#### Lesson Story

1. After Jacob had set up the stone at Bethel for a pillar, he started on his journey again, and kept on till he came into Mesopotamia, the land of the people of the East.

2. "And he looked, and behold a well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the well's mouth. And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.

3. "And Jacob said unto them, My brethren, whence be ye? And they said, Of Haran are we. And he said unto them, Know ye Laban the son of Nahor? And they said, We know him.

4. "And he said unto them, Is he well? And they said, He is well: and, behold, Rachel his daughter cometh with the sheep. . . .

5. "And while he yet spake with them, Rachel came with her father's sheep: for she kept them.

6. "And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother. And Jacob kissed Rachel, and lifted up his voice, and wept."

7. And Jacob told Rachel that he was the son of her father's sister, Rebekah; and she ran and told her father.

8. "And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house."

9. Jacob told his uncle Laban all that had happened to him; and Laban invited him to stay at his home. But Jacob did not sit down in idleness and expect his uncle to take care of him. At the end of a month Laban was so pleased with Jacob's service that he asked him, "What shall thy wages be?"

10. Now Jacob loved Rachel, the daughter of Laban, and he answered, "I will serve thee seven years for Rachel thy younger daughter." The years seemed only a few days to Jacob, the Bible tells us, because he loved Rachel so much. But when Jacob had worked faithfully for seven years, Laban deceived him, and gave him Leah, his elder daughter, for a wife.

11. Jacob had deceived his father, and now he learned by a sad experience how one suffers who is wronged in this way. The Word of God tells us plainly, "With what measure ye mete, it shall be measured to you again." Often people will not learn in any other way the lesson of the golden rule, "Whatsoever ye would that men should do to you, do ye even so to them."

12. Afterward Jacob served Laban seven more years for Rachel.

#### Questions

- To what land did Jacob come, as he journeyed?
- What did he see in a field? How many flocks were near? What lay on the well's mouth? What was done when the shepherds wished to water their sheep?

3. What did Jacob ask the young men who were near the well? To what city did they say they belonged? For whom did Jacob then inquire? Did the young men know Laban?

4. What did Jacob ask about Laban's health? How did the men answer? Whom did they say was then coming?

5. While Jacob was still talking with the young men, who came near with her father's sheep?

6. What kindness did Jacob show to Rachel? After he had watered her flock, what did he do?

7. What did Jacob tell Rachel? What did she immediately do?

8. When Laban heard these things, where did he go? How did he welcome Jacob? Where did he bring him?

9. What did Jacob tell Laban? What did Jacob do while he was in his uncle's house? At the end of a month, what question did Laban ask Jacob?

10. What wages did Jacob ask? When the seven years were passed, how did Laban deceive Jacob?

11. What lesson did Jacob learn by this experience? With what measure do we receive either kindness or unkindness in this life? Memory Verse. What rule should always guide us in our treatment of one another?

12. After this, what did Jacob do?

## THE YOUTH'S LESSON

### IX—The Covenant of Bondage (Concluded)

(August 31)

MEMORY VERSE: "Whosoever believeth on him shall not be ashamed." Rom. 10: 11.

#### Questions

1. What other illustration was used by Paul to represent the two covenants?—Jerusalem and its people. Gal. 4: 25, 26.

2. What was the spiritual condition of the Jews in Paul's day? Rom. 9: 31.

3. Why could they not attain righteousness? Verse 32.

4. Was it because they were not in earnest? Rom. 10: 2.

5. What did they lack? Verse 2.

6. Of what were they ignorant? Verse 3.

7. What were they really trying to do? Verse 3.

8. At what did they stumble? Why? Rom. 9: 32, 33; note 1.

9. What was wrong with Cain's offering? How did it differ from the one brought to the Lord by Abel? Heb. 11: 4; note 2.

10. When one endeavors to gain salvation by one's own works, what does one forfeit? Gal. 5: 4, 2.

11. Who then are under the covenant of bondage?—All who are not justified by faith in Jesus.

12. When does the covenant of bondage pass away? 2 Cor. 3: 16, 17.

13. What are all urged to do who have escaped from the covenant of bondage? Gal. 5: 1.

#### Notes

1. The Jews were trying, by their own works, to establish their own righteousness, and like all others who trust in morality for justification, they were too proud to acknowledge their own helplessness, and to submit to receiving righteousness by simple faith in Jesus, and so they stumbled.

2. In Cain and Abel we have the first recorded illustration of the two covenants. Both brought an offering. One, a tiller of the soil, brought the fruits of his labor. The other brought an offering in faith. The results show that while man's work left Cain in bondage of sin, faith gave Abel liberty. And so it is to-day: the child of bondage hated the child of liberty, and slew him. Would you know why? Read 1 John 3: 12.

Contrast the influence of the surroundings of the city and of nature upon the morals. Page 263, paragraph 1.

What is nature termed in paragraph 2? Why? See also page 264, paragraphs 1 and 2.

Suggest plans for keeping patients out of doors. Paragraph 4, page 265.

What results will the outdoor exercise yield? Paragraphs 1 and 2.

Give one reason for this result. Paragraph 3. What opportunity does the contact with nature bring to the nurse? Page 266, paragraphs 1 and 2.

How should it be improved? Why? Page 267, paragraphs 1-3.

#### Notes

Elihu H. Burritt, A. M., says: "However vast the universe now appears, however numerous the worlds that may exist within its boundless range, the language of Scripture and Scripture alone, is sufficiently comprehensive and sublime to express all the emotions which naturally arise in the mind contemplating its structure."—*Thought: Its Origin and Power*, page 68.

"As we look at the changing scenes painted on the canvas of the world by the master's own hand, and compare them with the word-pictures of the Bible, we can but exclaim, as did the child of a renowned artist, when displaying the works in her father's studio: 'My father made them all!'"—*Ibid.*, page 69.

"A certain devout astronomer, viewing the heavens through a telescope, exclaimed, 'I think thy thoughts, O God!' Another writer says, 'All created things, in their original perfection, were an expression of God's thought.'"—*Ibid.*, page 70.

"Ye curious minds who roam abroad  
And trace creation's wonders o'er,  
Confess the footsteps of your God,  
Bow down before him, and adore."

—*Ibid.*, page 88.



LAKESIDE, WASH., Feb. 20, 1907.

DEAR EDITOR: I have never written to the YOUTH'S INSTRUCTOR before, and I hope this letter will be printed. I go to church-school and to Sabbath-school. I am thirteen years old, and am in the eighth grade at school. I also wish to join the Reading Circle for 1907. I have selected the Bible as my first book to read. There is a church at Chelan, three and one-half miles from here. I like the INSTRUCTOR very much.

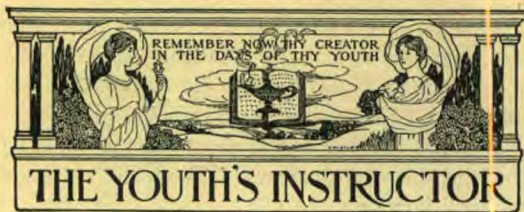
WILLIS WRIGHT.

DUQUOIN, ILL., July 20, 1907.

DEAR EDITOR: I like to read the INSTRUCTOR, especially the stories about birds. When we were coming along a country road a few days ago, we saw two large birds, a papa and mama snipe. They are almost as large as a leghorn hen. They have large feet, bills as long as my finger. They are brown. They had a number of little baby birds with them. I picked up three of the little ones, and the old birds followed me and called and begged for them, so I gave them one. Then one of the old birds followed, and when I gave it another, they seemed satisfied, so I took one home. I kept it overnight, but it would not eat. It would lie down in my hand and act as if it were dead, so I took it back to the road where I found it. Then birdie was all life, and ran away from me as fast as it could. I guess it thought if it acted as if it were dead, I would let it go. As it was not happy in a house the Lord hadn't made it to live in, I didn't want to keep it.

I am ten years old. I want a home in the new earth, where the birds will not be afraid of us, for no one will hurt them there, but we can play with them.

LULU TAGGART.



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FANNIE DICKERSON CHASE - - - - EDITOR

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### Accidental Discoveries and Inventions — No. 3

#### Lead Rain

THE present method of manufacturing shot came as the result of a dream. A Mr. Watts, of Bristol, England, one night dreamed that he was caught in a shower, the drops of which were leaden pellets. He knew that all liquid bodies in falling tend to assume the spherical shape, and the more he thought of his dream, the more it seemed possible of realization, though he was not anxious himself to be caught in the shower. Then resorting to experimentation, he found that by pouring melted lead from the tower of a church into water his idea was a possible one. Further investigation led to the present method of making shot in specially constructed towers, a method far removed in efficiency from the old one in which the sheet lead was first cut into strips of a width and thickness equal to the desired diameter of the shot, and the strips then cut into cubes, which were thrown into revolving cylinders and left there until friction and attrition had worn them roughly into the form of spheres.

#### The Howe Sewing-Machine

The sewing-machine invented by Elias Howe really was born of an accidental circumstance, for Mr. Howe says that the idea of sewing by the aid of a machine had never occurred to him until the day of that incident. Various attempts, however, to perfect a sewing-machine had been made previously by men of England and America. The *Atlantic Monthly*, May, 1867, tells the story: "In the year 1839 two men in Boston, one a mechanic and the other a capitalist, were striving to produce a knitting-machine, which proved to be a task beyond their strength. When the inventor was at his wits' end, the capitalist brought the machine to Ari Davis, to see if that eccentric genius could suggest the desired solution. The shop, resolving itself into a committee of the whole, gathered about the knitting-machine and its proprietor, and were listening to an explanation of its principle when Davis, in his wild, extravagant way, broke in with these words: 'Why are you bothering yourselves with a knitting-machine? Why don't you make a sewing-machine?' 'I wish I could,' said the capitalist, 'but it can not be done.' 'O yes, it can,' said Davis. 'I can make a sewing-machine myself.' 'Well, you do it,' said the capitalist, 'and I insure you a fortune.' There the conversation dropped, also the interest of both men in the idea suggested; but Elias Howe, a young man twenty years old, who stood by, had caught a new idea — an idea destined to bring an incalculable blessing to the home, and an independent fortune to himself."

The location of the eye of the machine needle puzzled Mr. Howe for a long time, and he finally

secured the solution through a dream. He was commanded in a dream by a savage king, in whose country he found himself, to make for the royal household a sewing-machine in twenty-four hours. Mr. Howe pleaded for more time; but the cruel king only laughed at him and repeated his command, assuring Mr. Howe that the work must be completed in the time set, else his life would pay the forfeit.

Mr. Howe worked assiduously, and made marvelous progress until he came to locating the eye of the needle. The failure to effectively solve this problem caused a delay that led the king to order his immediate execution. On the way to the place of execution he observed that the warriors carried spears that were pierced near the point. In a moment the needle problem was solved, and it gave him such joy that he awoke from his dream, clapping his hands, and shouting, "I have it! I have it!" He immediately arose, dressed himself, and went to his workshop and constructed the first needle with the eye at the point.

#### California Gold

The discovery of gold in California in the year 1848 came as it were by chance. James Marshall was sauntering along the tail-race, inspecting the work, when he observed some yellow particles mingled with the excavated earth, which had been washed by the recent rains. At first he gave it little heed; but finding still more as he walked, the thought came that it might be gold. He thereupon sent an Indian to his cabin for a tin plate, in which he washed the dirt from the yellow particles. By this and subsequent observations he satisfied himself that it must be gold. Thus was revealed the mighty secret of the Sierras.

#### Vaccination

Edward Jenner heard a young woman remark that she could not take smallpox because she had had cowpox, and he found upon inquiry that an eruption on the udder of a cow would infect the milker and secure immunity from smallpox. He inoculated several persons from a cow, and took the matter produced in human vesicles and inoculated others. He afterward inoculated for smallpox those he had vaccinated for cowpox. He thus discovered that vaccination secures against smallpox. For its discovery Parliament gave him fifty thousand dollars.

#### Cutting Glass

One of the most ingenious and practical means of cutting glass — the sand blast — was the result of an accidental discovery made by two young men who were resting in the shade in the famous Garden of the Gods, in Colorado. They were endeavoring to account for the eccentric shapes of the sandstone rocks around them; and observing that they seemed to be sculptured only where the wind blew, they concluded that the wind-blown sand had done the work. On returning to their home they placed a pane of glass under the window one night and caused a stream of sand to trickle upon it. To their surprise, they found that the sand had ground the general surface of the glass, but had left the unaffected spots where their greasy fingers had rested. This suggested the sand blast. So they drew a pattern on glass with wax, directed a stream against it, then removed the wax, and found the pattern beautifully outlined, while the uncovered glass was ground.

F. D. C.

"LORD of the harvest! All is thine,  
 The rains that fall, the suns that shine,  
 The seeds once hidden in the ground,  
 The skill that makes our fruits abound;  
 New every year, thy gifts appear;  
 New praises from our lips shall sound."

THE Union College Calendar is now being mailed. There was some delay in getting it out on account of its size. It makes a book of two

hundred and thirty pages, and is the most complete description of the work of Union College ever published. It has been almost entirely rewritten. The historical sketch contains new and valuable information. Full descriptions with courses of study are given of the departments of the college, the academy, the ministerial course, the preparatory medical course, the business course, the shorthand course, the German department, the Swedish department, the Danish-Norwegian department, the normal school, the school of music. All who are interested in these departments and desire a copy of the calendar, should at once address the President, C. C. Lewis, College View, Nebraska.

Our schools are the Lord's special instrumentality to fit children and youth for missionary work.— Mrs. E. G. White.



THERE is estimated to be in this country one million opium slaves.

TROLLEY sleeping-cars are now in regular service on interurban lines in the State of Illinois.

NINE women have recently been elected members of the Finnish Diet.

NEARLY three million packages of toasted corn flakes were sold during one month of 1907.

THE kaiser of Germany insists upon absolute abstinence from alcoholic drinks on the part of chauffeurs hired to drive his large automobiles.

ONE million five hundred thousand trees have been planted by the Pennsylvania Railroad along its route during the last five years.

CELLULOID is now being supplanted by milk stone, a substance manufactured from skim milk. It is cheaper than celluloid, and is non-inflammable.

NINETEEN hundred and six was the greatest year on record for inventions. The inventors have given their attention chiefly to devising improvements in automobiles, air and gas engines, electrical apparatus, and wireless telegraphy.

CAPTAIN OLDRIVE received five thousand dollars for successfully performing the feat of walking on the water from Cincinnati to New Orleans in forty-five days. He used cedar shoes four feet long by five inches wide, fitted with hinged webs like a duck's foot.

MR. JAMES, an American photographer, is now in the Hawaiian Islands waiting for an opportunity to photograph the moving lava as it overflows the immense crater of the Kilauea. The lava is now boiling and bubbling in the pit, sometimes shooting upward to the height of one hundred fifty feet. Mr. James has his moving picture machine near the crater, and he hopes to get a realistic and thrilling view, one that will possess great educational value, when the eruption that is inevitable finally comes.

THE emperor of Korea sent delegates to The Hague Peace Conference to complain to the powers of Japanese oppression in Korea. This greatly aroused the Japanese government, and as a result of the mikado's order, the emperor has been deposed, and a new emperor appointed by Japan has taken his place.

The present emperor is not a man of strength, so it is rumored that he will doubtless give place soon to the deposed emperor's second son, Prince Huiwah Yu. Huiwah Yu was educated at Roanoke, Virginia, and is well known in New York. One of his visits to Coney Island cost Korea thirty thousand dollars.