

INGATHERING NUMBER

# The YOUTH'S INSTRUCTOR

Vol. LVII

August 24, 1909

No. 34







"WHOSO keepeth his mouth and his tongue keepeth his soul from troubles." Prov. 21: 23.

"A CUBAN has invented a method of manufacturing a fine grade of muslin cloth from the fibers of the banana tree."

"BANANAS were introduced into the United States as an article of food in 1804, according to the records of the Agricultural Department."

"DIFFICULTIES are God's errands; and when we are sent upon them, we should esteem it a proof of God's confidence,—as a compliment from God."

"A BATTLE-SHIP costs more than a college. Any of the leading nations spends ten times as much in time of peace for war preparations as the entire world spends for missions."

THE superintendent of the United States Life Saving Corps says in his report that there were eleven hundred twenty-six drownings in the United States in the month of June, and one hundred six in Canada.

A DEVICE for facilitating the rural delivery of mail has been invented. By it, the inventor claims, houses a mile from the road can receive their mail very much after the order that a clerk in a large department store sends your cash to the cash counter and receives the necessary change.

"INVESTIGATION in New York City seems to prove the ordinary house-fly guilty of causing annually about six hundred fifty deaths from typhoid fever and about seven thousand deaths from other intestinal diseases. The fly must label his trunk for the place where the mosquito is going."

"At the suggestion of the Peruvian minister at Panama, the President has ordered that the Pacific mouth of the canal shall be named for Balboa, the discoverer of the Pacific. The Atlantic entrance is already named for Columbus. The suggestion was made on the ground that Peru profited more than any other country by Balboa's discovery."

A TON of flies was shipped from Brazil, where they are plentiful, to London, where they are highly prized for chickens, captive birds, and fishes. The favorite hunting-place is the Amazon River. All the fly-hunters need to do is to float with the stream and scoop the insects out of the air. The fly market is quite active, a strong demand having trebled the prices.—*Round Table.*

"A DENVER (Colo.) inventor has perfected a phonographic lock for safes, which he claims can be unlocked only by the owner of the safe, who must speak into the phonographic apparatus. In the test a dozen men spoke into the apparatus the word which the inventor used, but it would respond only to his voice. The one who speaks the word on which the safe is locked, must himself speak that word to unlock it."

"Give what you have. To some one it may appear better than you dare to think."

### The District Licenses

ACCORDING to the *Washington Post*, the capital city issued, during the last fiscal year, 10,999 dog licenses, at the uniform cost of two dollars each. Four hundred sixty-eight duplicate tags were given, making the total expenditure for dog licenses \$22,115. The licenses on automobiles and motor-cycles amounted to \$7,980; and the tax on theaters to \$2,800.

The cost of obtaining and maintaining these licensed pleasure luxuries is estimated to be not less than \$3,000,000 annually. If this vast sum were profitably invested, and the profits used to better the condition of the poorer part of the city, great good could be accomplished.

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Go, make thy garden fair as thou canst,  
Thou workest never alone;  
Perchance he whose plot is next to thine  
Will see it, and mend his own.

—Robert Collyer.

### Temperance Notes

IN the District of Columbia the Commissioners have refused to renew the licenses of excursion steamers on the Potomac to sell liquors within the District.

"Near-beer" drinks are getting thoroughly under the ban, numerous towns agitating crusades against them. The city council of Greensboro, North Carolina, has put them under a five-hundred-dollar tax.

Tumbling Run, a Pennsylvania summer resort, is much cleaner than most towns of its kind. The Eastern Pennsylvania Railway has surrendered to the court the license for the only saloon in the place, and the Reading Coal and Iron Company, which owns nearly all the land on which cottages are built, will not lease property to tenants who permit drinking on the premises. The Girard estate has land there, and the administrators have taken a similar attitude.

State-wide prohibition went into effect in Tennessee on July 1, and Chattanooga wholesale liquor dealers are closing up business, and leaving for Northern cities which will permit them to continue their death-dealing vocation.

The Nurses' Associated Alumnae of the United States and the Society of Nurse Training Schools held their annual meeting recently in St. Paul, and adopted the most radical and gratifying resolutions against alcohol and narcotic drugs.

In the coming local-option campaign in Nebraska, Mr. Bryan will earnestly espouse the cause of prohibition.

The temperance people of Genoa, Italy, have a permanent antialcohol exhibit which has an average of more than seventeen hundred Sunday visitors.

Attorney-General Caldwell, of Oklahoma, tells the clamorers for a change in the constitution, which would make high license or local option possible, that any such "tuckering" would involve the loss to the State of over one hundred fifty million dollars in school lands. It seems the State pledged the federal government that prohibition would be irrevocable.

Indiana has only twelve "wet" counties in a total of eighty-two.

A saloon-keeper found a place in the Cumberland Mountains, eighteen miles from McMinnville, which has no schoolhouse within four miles. Here he is said to have bought the land for the legal distance in each direction, and entrenched himself behind a bar that he thinks can not be disturbed. But the temperance people are inclined not to agree with him.



# The Youth's Instructor

VOL. LVII

TAKOMA PARK STATION, WASHINGTON, D. C., AUGUST 24, 1909

No. 34

## Earthquake Experiences in Mexico

BY G. W. REASER

**D**URING a period of thirty-six hours, covering a portion of July 30 and 31, the southern part of the republic of Mexico has been "reeling to and fro as a drunkard," in consequence of earthquakes, which have shaken this portion of the continent from the Gulf of Mexico to the Pacific Ocean. Seven shocks have been recorded in Mexico City and seventy-two at Acapulco, the latter place being apparently near the center of seismic disturbances. Three of the shocks which visited the capital are said to have been as severe as any heretofore experienced, at least since the year 1845. Comparatively little damage resulted in the Federal District, only a few buildings of weak construction having collapsed, with a total loss of eleven lives.

Acapulco and two or three neighboring cities are said to be almost in ruins, and the people who survived the calamity are living in the open. Full reports of the loss of life have not yet reached the capital, telegraphic communication having been destroyed by the contortion of the earth.

Having felt numerous seismic disturbances in California, I was prepared to contrast the difference in sensation between earthquakes there and those of Mexico City. The capital of this republic is built at an elevation of about a mile and a half above sea-level, in an extensive valley, which is surrounded by a lofty mountain wall, giving the valley the appearance of a vast volcanic crater. In fact, it is claimed by the press here that we are living in the very center of a great crater. However this may be, it is certain that there are numerous smaller craters in full view of Mexico City.

The *Mexican Herald* gives us the not altogether comfortable assurance that the lid of the crater which forms the foundation of the capital "may at any time blow off."

There is here one condition of safety from ordinary *temblors* in the fact that the so-called crater in which we are living, has for ages received the floods and silt from the surrounding mountains; and, there being no outlet for this vast accumulation of debris, until the government in the past few years cut a tunnel to drain Mexico City, it has become to a large extent a great bog or marsh, thus supplying a cushion of great depth to modify the force of the direct shocks produced by the subterranean disturbances. I was therefore surprised to note that instead of direct jars or shocks, the *temblors* gave one the feeling of being in a house perched upon poles, with a giant hand swinging the structure, round and round, and back and forth. Because of this condition, the City of Mexico was saved from terrible destruction.

Segregating the three severe shocks of the past few hours from the four lighter ones, the first lasted fifty-five seconds, the second one hundred, and the third sixty-four seconds, the shortest continuing about twice

as long as the notable one in California, of April 18, 1906.

A condition which the writer never experienced before was the fact that the southern heavens was illuminated with vivid flashes of light during the shaking of the earth and for some minutes thereafter.

Two of the shocks came during the night, causing almost the entire population to flee to the streets and parks, where they remained till daylight. The last of the three came just at the moment when we had stepped out into the street after having finished our Sabbath meeting. The sight in the street was one never to be forgotten. All traffic, including the running of the street-cars, instantly ceased, and breathless silence reigned, except for the muttered prayers of the Catholic population, who suddenly dropped to their knees, removed their hats, and invoked their patron saints for protection.

The writer had spoken to some extent on the event of our Saviour's advent, and the great earthquakes that would precede it. It seemed almost providential that the reeling of the earth did not take place during the meeting, and perhaps cause consternation, but following immediately at the close, it certainly helped to deepen the impression.

In all calamities that come, how important to have in our hearts the peace of God that passeth all understanding.

### The Fight Is On

LIFE is a warfare. *Failing to fight, we die.* It is our lot to be in the midst of the conflict between truth and error. To battle bravely and successfully, we must unite; *we must stand together.* To gain the victory is to *strive* so that dying lips may say: "I have *fought* a good fight. . . . I have *kept* the faith." The fight is on! Everywhere the enemy is pressing our comrades hard for a surrender. Our safety depends upon our resistance. "Resist the devil, and he will flee from you." Can we do it? "I can do all things through Christ which strengtheneth me." But such a spirit can not be maintained except there be a *personal devotion to the King.* The mind, the heart, and the affections are to be thoroughly enlisted for the triumph of the right. This is no time for slothful spirits. The battle waxes hot. The devil is in earnest, seeking to counteract the efforts of the Spirit to awaken a slumbering world. Angels are in earnest as they pursue their beautiful ministrations.

God is in earnest as he carries on his wonderful plans. He waits for a display of devoted earnestness on the part of the Missionary Volunteers. Will he wait much longer? Is there a straggler in your company, or one who hesitates to take the field? Arouse him! Let us brace ourselves with counsel and prayer, and go forth to victory. "The triumph of the right will soon appear." Soldier in the Voluntary battalion,

"'Tis not thy work the Master needs, but thee,—the obedient spirit, the believing heart."



are you up on the firing line, doing valiant service for the King? or have you drifted back among the stragglers and hinderers? There is need of you at the front.

*Courage, man!* Listen to the Captain: "Go in this thy might. . . . Surely I will be with thee." Yours is a holy commission. Would that every member might see the true meaning of the Volunteer movement! May the Lord of hosts give us each a great conception of what it means to enlist under the banner of the cross. Let us learn to endure hardships as good soldiers of Jesus Christ, and by God's blessing we shall go on "from strength to strength," from victory to victory, till at last we drop the armor for the robe, the helmet for the crown, the sword for the palm branch, and an eternity of glory shall be our portion and our joy.

"The fight is on, O Christian soldier,  
And face to face in stern array,  
With armor gleaming, and colors streaming,  
The right and wrong engage to-day;  
The fight is on, but be not weary,  
Be strong and in his might hold fast;  
If God be for us, his banner o'er us,  
We'll sing the victor's song at last."

ERNEST LLOYD.

## THOUGHT *for* STUDENTS



### Consecration

READY to go, ready to wait,  
Ready a gap to fill;  
Ready for service small or great,  
Ready to do His will.

—Phillips Brooks.

### Questions for Our Young People

- WHAT is my life purpose?  
Is each year making me a more efficient worker for the Lord?  
Have I all the education I need?  
Am I doing all I can to secure it?  
Am I planning to spend the coming winter profitably?  
Am I saving my money for a Christian education?  
Have I made an earnest attempt to earn a scholarship by canvassing?  
Could I not get into one of our schools even this fall if I made sufficient effort? O. J. GRAF.

### A Deadening Habit

A FAULTFINDING, criticizing habit, says *Success*, is fatal to excellence. Nothing will strangle growth quicker than a tendency to hunt for flaws, to rejoice in the unlovely, like a hog, which always has his nose in the mud, and rarely looks up. The direction in which we look indicates the life aim, and people who are always looking for something to criticize, for the crooked and the ugly, who are always suspicious, who invariably look at the worst side of others, are but giving the world a picture of themselves.

The disposition to see the worst instead of the best grows on one very rapidly, until it ultimately strangles all that is beautiful, and crushes out all that is good in himself. No matter how many times your confidence has been betrayed, do not allow yourself to sour, do not lose your faith in people. The bad are the exceptions; most people are honest and true and mean to do what is right.—*Young People's Weekly*.

The highest results of a true education are convictions and ideals.—Henry C. King.

Study only the best, for life is too short to study everything.—Bach.

### The Way to Rise

THE way for a young man to rise is to improve himself in every way he can, never suspecting that anybody wishes to hinder him. . . . Suspicion and jealousy never did help any man in any situation. There may sometimes be ungenerous attempts to keep a young man down; and they will succeed, too, if he allows his mind to be diverted from its true channel to brood over the attempted injury. Cast about, and see if this feeling has not injured every person you have ever known to fall into it.—*Abraham Lincoln*.

### The Habit of Hesitancy

THE habit of hesitancy is about the most fatal that young people can acquire. Hesitation and deliberation are far removed in their fundamental characteristics. One implies consideration of all the factors which aid in making up the mind; the other implies inability to make up the mind, when all the factors are presented. One is practising the strokes in swimming; the other is sitting on the bank shivering.

A delightfully imaginative story by an American writer contained a grotesque character known as the Discourager of Hesitancy, and every one of us needs something within to carry out that office. Think as long as there is need of thinking; deliberate while a stone remains unturned; but refuse to allow yourself to hesitate.—*Young People's Weekly*.

### The Source of Safety

WHEN I was in England, during one of the conferences, a lady said she was once awakened by a very strange noise of pecking, or something of the kind, and when she got up, she saw a butterfly flying backward and forward inside the window-pane in a great fright, and outside a sparrow pecking and trying to get in. The butterfly did not see the glass, and expected every minute to be caught, and the sparrow did not see the glass, and expected every minute to get the butterfly, yet all the while that butterfly was as safe as if it had been millions of miles away, because of the glass between it and the sparrow. So it is with Christians. Satan can not touch the soul that has the Lord Jesus Christ between itself and him.—*Pearsall Smith, in The Free Methodist Magazine*.

### His Favorite

SOME one asked a famous musician, "What is your favorite composition?" The answer was, "Whatever I am playing."

That is the feeling that will cause a musician to throw his whole soul into his playing, and a workman to do his very best work.

We have to like our work, or we shall not do our best at it.

It may be that our present task is disagreeable, but it is possible to take a deep pride in doing it thoroughly, and in leaving no rough odds and ends to worry others.

To slight the music one is playing is a poor preparation for further music. If a person makes up his mind that, whatever be the composition, he will handle the keys like a master, many things are possible to him.

Promotion nowadays comes to few men unless they like the present job well enough to do their work as masters.—*East and West*.





### Suggestions for Ingathering Program<sup>1</sup> Program

#### MUSIC:—

- Congregational singing.
- Songs by children.
- Solos, duets, or quartets.

#### SCRIPTURE EXERCISE:—

- The Word of God.

#### FIVE-MINUTE TALKS:—

- Meaning of the Ingathering Service.
- Progress of the Work of God:
  - Looking Backward.
  - Looking Forward.

#### RECITATIONS:—

- Sowing and Reaping.
- Counting Our Blessings.
- The Corn and the Lilies.
- What if the Light Goes Out?
- Harvest.
- I'll Live My Thanks.

#### GROUP EXERCISES:—

- Put Ye on the Lord Jesus Christ.
- Exercise for Four Voices.
- Acrostic on Missions.
- Nature Exercise.
- Glad Tidings for All Nations.

#### OFFERING AND PRAYER.

#### BENEDICTION.

### The Wonderful Word

[NOTE.—Twelve boys and girls should be chosen for this exercise. Each should display his letter as he recites the appropriate text. The recitation of the "Memory Gems" in order follows, and then all twelve join together in singing the song, "Give Me the Bible," "Christ in Song," page 382.]

**T**hy word is very pure: therefore thy servant loveth it." Ps. 119: 140.

**H**ow precious also are thy thoughts unto me, O God! how great is the sum of them!" Ps. 139: 17.

**E**very one of thy righteous judgments endureth forever." Ps. 119: 160.

**H**ow sweet are thy words unto my taste! yea, sweeter than honey to my mouth!" Ps. 119: 103.

**O**pen thou mine eyes, that I may behold wondrous things out of thy law." "Order my steps in thy word." Ps. 119: 18, 133.

**L**et thy mercies come also unto me, O Lord, even thy salvation, according to thy word." Ps. 119: 41.

**Y**et he hath made with me an everlasting covenant, ordered in all things, and sure." 2 Sam. 23: 5.

<sup>1</sup> No attempt has been made to arrange a program. The various exercises of a given kind are grouped together merely for the convenience of the one who has the Ingathering service in charge.

**B**ehold, I have longed after thy precepts: quicken me in thy righteousness." Ps. 119: 40.

**I**f ye fulfil the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well." James 2: 8.

**B**ut let thine heart keep my commandments: for length of days, and long life, and peace, shall they add to thee." Prov. 3: 1, 2.

**L**et the word of Christ dwell in you richly in all wisdom." Col. 3: 16.

**E**very word of God is pure: he is a shield unto them that put their trust in him." Prov. 30: 5.

#### Memory Gems

THE poet William Cowper wrote:—

"A glory gilds the sacred page,  
Majestic, like the sun;  
It gives a light to every age,  
It gives, but borrows none."

MATTHEW HENRY said: "There is in the Bible a word for every trouble and every need. Not one could be spared."

It has been said that if there were but one Bible in the world, there would not be wealth enough to buy it.

BEDDOME prayed:—

"O grant us grace, almighty Lord,  
To read and mark thy Holy Word;  
Its truth with meekness to receive,  
And by its holy precepts live."

FRANCES RIDLEY HAVERGAL said: "Perhaps nobody knows the Bible well enough to know the full meaning of the wonderful saying, 'Be it unto me according to thy word.'"

"THIS precious Book I'd rather own  
Than all the gold and gems  
That e'er in monarchs' coffers shone,  
Than all their diadems.  
Nay, were the sea one chrysolite,  
The earth a golden ball,  
And diamonds all the stars of light,  
This Book were worth them all."

MR. F. B. MEYER wrote: "Read your Bibles if you would be strong. There is no way of getting God's strength so good as being diligent students of his Word."

"THE Bible, that's the Book, the Book indeed,  
The Book of books,  
Whereon who looks,  
As he should do aright, will never need  
Wish for a brighter light  
To guide him in the night.

"And thou shalt observe the feast of weeks, of the first-fruits of wheat harvest, and the feast of ingathering at the year's end" Ex. 23: 22



"It is the index of eternity;  
He can not miss  
Of endless bliss  
Who takes this chart to steer his voyage by;  
He can not be mistook  
That speaketh by this Book."

"THE Bible is like a wide and beautiful landscape seen afar off, dim and confused; but a good telescope will bring it near, and spread out all its trees and winding rivers at one's feet. That telescope is the Holy Spirit."

"THE promises are like a garden of flowers for the children to gather. There is never a promise in the Word but the child of God may take it, saying, 'It is mine.'"

"WHEN thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee." Prov. 6:22.

HE who with sincere and teachable spirit studies God's Word, seeking to comprehend its truths, will be brought in touch with its author; and, except by his own choice, there is no limit to the possibilities of his development.—"Education."

#### Counting Our Blessings

FOR morning and the hopes of day;  
For hours to work and hours to play;  
For courage and contentment here;  
For trust to strengthen, joy to cheer,—  
We praise thee, Lord!

For evening and the duties done;  
For every strife of conscience won;  
For hours to dream and hours to rest;  
For all thy love made manifest,—  
We bless thee, Lord!

For home and those who love us there;  
For friends and kindred everywhere;  
For life and for the life to be,  
Eternal fellowship with thee,—  
We thank thee, Lord!

—Selected.

#### Harvest

UP from the golden autumn fields,  
Up from the garner's heaped with grain,  
Earth her praise to the Giver yields  
For spring and summer, and sun and rain:  
We, who kneel in his house once more,  
Deeper thanks to his love uplift,  
Not alone for the harvest store,  
But for the struggle that won the gift.

Bounty of wheat, and blessing of corn,  
Blush of fruit on the apple bough,  
These from the toiler's faith were born,  
With strain of muscle and sweat of brow;  
Gifts of God to a world of men,  
Wrought by miracle from the dust,  
Gifts of man to his God again,  
Crowned with patience, and toil, and trust.

Not alone for the wealth outpoured,  
Not alone for the ripened grain,  
Give we thanks to thy mercy, Lord;  
Nay, for the labor and sweat and strain!  
Nay, for the courage that went before,  
Breaking the stubborn, stony clod,  
Splendor of patience that toiled and bore,  
Keeping faith with the tryst of God.

Under the sod the wheat-grain dies,  
Raised again to a glorious birth;  
Out of struggle and sacrifice  
Springs the fruit of the best on earth.  
Thanks to God for the ripened sheaf,  
And the strength made sturdy by toil and smart;  
Thanks to God for the harvest morn,  
And the winnowed wealth of the toiler's heart!

—Mabel Earle.

#### Exercise for Four Persons

IN fair Japan a thousand flowers  
Wear lovelier forms and hues than ours;  
But saintly pale and pure as snow  
Our Easter lilies bloom, to show  
How One has risen to realms of light  
Whose love can make our souls as white.

In the soft southern skies afar  
Beams many a strange and glorious star,  
Planets to northern heavens unknown;  
But we, more blest, can call our own  
The radiant Star of Bethlehem,  
Brighter than Orient's richest gem.

On India's dusky children shine  
Jewels from many a priceless mine;  
But we can never envy them  
Ruby or diamond diadem;  
For through God's love we may behold  
The gates of pearl, the streets of gold.

The bulbul sings in Cashmere's groves,  
Close hid beside the rose he loves;  
But sweeter music we can hear  
When all around us, ringing clear,  
The sacred chime of Sabbath bells  
Upon the air of freedom swells.

#### All

Thus flower and star and gem and song  
Unto the Christian faith belong.  
Send forth the Word to other climes  
That never heard our Sabbath chimes!  
The banner of the Cross unfurled  
Brings happiness to all the world.

—Selected.

#### Nature Exercise

[NOTE.—Let those who take part in this exercise sing at the close, "Our God Is a God of Love," in "Christ in Song."]

Single Voice —

What do the flowers say? Listen!  
They speak so low and so sweet:

Group — [From opposite side of platform.]

To make the world glad is our mission;  
Just hear us in chorus repeat,—  
Roses and poppies, marigolds, pinks,  
Tulips, and lilies fair,  
"We work with a will, all earth-land to fill  
With beauty and bloom everywhere!"

Single Voice —

What do the birds say? Listen!  
Their songs are tuneful and sweet:

Group —

To make the world glad is our mission;  
Just hear us in chorus repeat,—  
Robins and nightingales, mocking-birds, too,  
And larks rising high in the air,  
"We work with a will, all earth-land to fill  
With beauty and song everywhere!"

Single Voice —

What do the fields say? Listen!  
Corn fields and nodding wheat:

Group —

To make the world glad is our mission;  
Just hear us in chorus repeat,—  
Meadow-grass, sparkling with dewdrops,  
Corn field, and wheat field declare,  
"We work with a will, all earth-land to fill  
With beauty and use everywhere!"

Single Voice —

Thus field-song, and bird-song, and flower-song, too,  
In musical cadences sweet,  
Tell the children that each has a mission;  
Now hear them in chorus repeat,—

Group —

We all have a place in God's kingdom,  
All nature is under his care;  
So, we work with a will, all earth-land to fill  
With joy, beauty, and use everywhere!

—From "Sunshine Songs."

"If we would but think of God as often as we have evidence of his care for us, we should keep him ever in our thoughts, and should delight to talk of him and to praise him."



**I'll Live My Thanks**

A DAY for giving thanks, and though I come,  
The year's good seems so great it leaves me dumb.  
I on the by-gone days; in each I see  
So much more joy than ill that came to me;

So many loving pressures to Thy heart,  
And sudden dear reminders that thou art  
Not far from any one of us; such sweet  
Surprises dropped from heaven at my feet.

Then, as a little child seeks out the place  
Where mother sits, and smiles into her face  
The loving thanks it has no words to say,  
I come to thee on this Thanksgiving day.

I gaze into thine eyes and see them shine,  
I meet the yearning love they speak to mine;  
This only can I say: "In days to be,  
O loving Christ! I'll live my thanks to thee."

— *Bertha Gerneaux Woods.*

**Song: "Where Are the Reapers?"**

(Air: "Stand Up, Stand Up for Jesus.")

THE earth is white for harvest,  
The sickles strong and keen;  
The Saviour's call is earnest,  
What do the reapers mean?  
The Lord is with his army;  
His presence leads them on.  
"Lo, I am with you always,"  
He says to every one.

Why is it that they tarry,  
And press not to the van?  
Behind, the cross of Calvary;  
Before, the dying man.  
How many might be saved,  
Had we our duty done!  
Of those who fail in service,  
Shall you or I be one?

— *Selected.*

**Sowing and Reaping**

BEHOLD a young sower went forth to the field  
In the early morn to sow;  
And he scattered the grain with a glad refrain,  
Till the sun of the day was low:  
O, it's heed, heed where the seed shall fall,  
And heed what the seed may be,  
For the sun and the rain shall ripen all,  
And the harvest is ever beyond recall,  
It shall stand to eternity.

**CHORUS:**

Then sow, sow the good seeds of truth  
Till the evening shadows fall;  
For the reapers of God are an angel band,  
And they reap the sowings of each one's hand,  
And they faithfully harvest all—  
They faithfully harvest all.

I looked on the sower at harvest-time,  
When the waving fields are white;  
And his face was lit with the light of joy,  
And his harvest hopes were bright.  
He had sowed, sowed through that shining day  
The grains of eternal truth,  
And the seeds sprang forth with no delay  
In the soil of the heart where each one lay,  
In the bosom of age and youth.

I saw a wide field at evening time,  
In the glow of the setting sun;  
But no plant was there save the weed and tare,  
And a sower's work was done.  
He had sowed, sowed through the shining day  
The seeds of sinful thought;  
And now o'er the great white field there lay  
The fruit of his sowing in that wide way  
Where the pleasures of sin were sought.

The summer is ended, I hear him say,  
I am reaping but weeds of woe;  
The harvest is past, and I am not saved;  
Ah, why did I careless sow?  
O, I sowed, sowed, and I'm reaping now!  
The harvest of God is here.  
With empty hands I bow, I bow,  
And how shall I answer him, how, O, how!  
When his awful voice I hear?

C. M. SNOW.

"We ought every one of us to be temples of God's praise, and not graves of God's benefits."

A grateful mind is a great mind.— *Secker.*

**The Corn and the Lilies**

[NOTE.—This recitation should be given by one of the younger children; then just as the speaker finishes the recitation, let all the children of the school, without any announcement, sing, "We Must Be Like the Lilies."]

SAID the corn to the lilies:  
"Press not near my feet.  
You are only idlers,  
Neither corn nor wheat.  
Does one earn his living  
Just by being sweet?"

Naught answered the lilies,  
Neither yea nor nay,  
Only they grew sweeter  
All the livelong day,  
And at last the Teacher  
Chanced to come that way.

While his tired disciples  
Rested at his feet,  
And the proud corn rustled,  
Bidding them to eat,  
"Children," said the Teacher,  
"The life is more than meat.

"Consider the lilies,  
How beautiful they grow;  
Never had king such glory,  
Yet no toil they know."  
O, happy were the lilies,  
That he loved them so!

— *Sunday School Advocate.*

**Glad Tidings for All Nations**

[Characters: four children who sing; the missionary, a young lady dressed in white, with a wreath of flowers in her hair; and eight children in costume to represent eight different nationalities. Where costuming is impracticable, the eight children may have scarfs draped around them upon which are pasted paper letters spelling the countries which they each suggest. Let the colors of the scarfs and letters be suggestive of the flags of the various nations.]

**Missionary—**

Dear children, are you really sure that little song is true?  
May it not be some fairy tale that has been told to you?—  
About the Saviour's coming soon with angels clothed in light,  
To take his faithful children home to mansions pure and bright?

**First Child—**

Yes, missionary, we are sure; and this is how we know,  
It is because God's holy Book has plainly told us so.

**Second Child—**

Earth's history was written out by holy men of old,  
And in God's sacred Book of truth the future has been told.  
Earth's great events stand clearly out like mile-posts by the way;

**Third Child—**

And many signs in earth and sky foretell the glorious day.  
These signs are nearly all fulfilled, and so we all may know  
That Jesus very soon will come to banish sin and woe.

**Fourth Child—**

He'll make this earth all bright again, and beautiful and new.  
I think that every one should be so glad to know, don't you?

**Missionary—**

But there are many boys and girls who never, never heard  
That Jesus soon is coming, for they do not read his Word.

**Four Children Together—**

Not know that Christ is coming soon! O, is it really true?

**Missionary—**

If you will wait, some of these children I will bring to you.  
(Missionary goes out and returns with the eight children in costume.)

**Four Children Together—**

O, is it true you do not know about the Saviour dear?  
Have you not heard the tidings that his coming now is near?

**African Boy—**

My native land is Africa, and there I never heard  
About this Jesus whom you love, nor of his holy Word.  
We bow to hateful idols that are made of stone or wood.  
Will you not tell us of your Jesus, who is kind and good?



Tell us about his coming soon, for if 'tis really true,  
We little children want to learn to love and serve him, too.

*Japanese Girl*—

Upon a chain of islands in the sunny Eastern sea,  
The little Japanese folks live, as happy as can be.  
We bow to brazen images that neither see nor hear,  
And worship sun and moon and stars, and little dogs revere.  
We do not know of Jesus Christ. Alas, can not you send  
Some one to tell us of your God, who is the children's Friend?

*Chinese Boy*—

I came from distant Chinaland; and there we're taught to  
pray  
To our dead ancestors that they may keep us night and day.  
We dread the ugly images that sit so cold and still,  
And fear the evil spirits there that seek to work our ill.  
We try our parents to obey; but yet we do not know  
About your Jesus, kind and good, who loves his children so.

*Hindu Girl*—

I am a little Hindu girl, and once I was a wife.  
My husband died, and so I must be punished all my life.  
Some sin of mine had caused his death,—ah, that is what  
I'm told,  
Although I always thought he died because he was so old.  
This world is sad and lonely, for there's none to love me here.  
O, tell me of your Jesus, and his coming now so near!

*Eskimo Boy*—

My home is far up in the North where lives the Eskimo.  
Our house is built of walrus skins, or out of blocks of snow.  
The aurora borealis we often see at night,  
As streaming from the northern pole, it fills the sky with  
light.  
We've often heard the name of Christ, the Saviour you  
adore—  
I wish you'd send some teachers there that they might tell  
us more.

*Mexican Girl*—

Way down in sunny Mexico, in a little hut I live.  
We're taught to tell the priest our sins, and ask him to  
forgive,  
Because we dare not speak of God, he is so far away.  
We bow to images of saints, and to the Virgin pray.  
When Jesus comes with angels bright adown the flaming sky,  
O, do you think he'll notice such a little girl as I?

*Arabian Girl*—

My home is in Arabia, and there they never tell  
About the Saviour, kind and good, who loves us all so well.  
We wander o'er the desert wild; our home is but a tent.  
We pray to holy Allah and Mohammed, whom he sent.  
We love our wild nomadic life, but we would like to hear  
About the blessed Son of God, whose coming is so near.

*Poor City Girl*—

I am a little city girl, my home is cold and bare;  
For father is a drunkard, and we have no mother there.  
Sometimes I go to Sunday-school, and then I hear them tell  
How God's own Son came down from heaven, upon this  
earth to dwell.  
But nobody has told me yet about the glorious day  
When he shall come again to take his little ones away.

*Four Children Together*—

And are these all who have not heard the message true and  
grand?  
Have these glad tidings been proclaimed in every other land?

*Missionary*—

The message fast is speeding on to every distant shore.  
A few have heard the tidings sweet, but there are millions  
more  
In Asia and Africa, and islands of the sea,  
In Spain and South America, in France and Germany.  
Can you not hear them pleading now, and asking you to bring  
The message of the glad new earth and their soon-coming  
King?

—E. M. R., in "Selections for Our Little Folks."

**A Benediction**

(Tune: "What a Friend We Have in Jesus.")

All the Children (with bowed heads)—

"FATHER, help us to remember  
These sweet lessons from thy Word;  
Write upon our hearts forever  
Truths that we this day have heard."

"When thou hast thanked thy God for every blessing sent, what time will then remain for murmurs  
or lament?"

**"Put Ye On the Lord Jesus Christ"**

*First Child*—

Put on Jesus! And how shall we  
Put on his countenance, fair to see?

*Second Child*—

Just by loving in earnest wise,  
And letting our love shine through our eyes.

*First Child*—

And how shall we put on his gracious word,  
Tones the sweetest that ever were heard?

*Second Child*—

Just by listening day by day,  
And saying the words that he bids us say.

*First Child*—

And how those wonderful hands shall we gain,  
Masters of demons and storm and pain?

*Second Child*—

By doing kindly, the long days through,  
The loving deeds that he bids us do.

*First Child*—

How shall we put on the marvelous feet,  
That walked the waves like a solid street?

*Second Child*—

By going courageously where we know  
The beckoning Saviour would have us go.

*First Child*—

How shall we win the crowning part,  
Our precious Redeemer's loving heart?

*Second Child*—

Just by opening wide the door,  
And he will dwell with us evermore.

—Amos R. Wells, in *Young People's Weekly*.

**What if the Light Goes Out?**

WHAT if the man who watches the light  
'Way up in the lighthouse tower  
Should say: "I'm tired of the dull routine  
Of tending the lamps each hour.

"A little dust on the glass won't hurt;  
The wicks don't need trimming to-day;  
Though I know the oil won't burn all night,  
I'll just hope no ship goes astray?"

And the ship which was nearing its harbor safe  
Was dashed on the rocky coast;  
Just because no light shone out in the night  
The lives of the crew were lost.

What if a child who had promised to shine  
As a light in this world of sin  
Should tire of the light-bearer's task and say,  
"To live for myself I'll begin"?

Her mite-box lies empty upon the shelf,  
To borrow from it was no theft.  
A vacant chair in the mission band  
Is all of that light-bearer left.

And out in India a little girl  
From the mission school is sent  
To the awful dark of a heathen home,  
For the light-bearer's light was spent.

—*Junior Missionary Magazine*.

**Acrostic on "Missions"**

[Exercise for eighth little people]

MILLIONS there are in this world of ours  
Ignorant still of our blessed Lord.  
Shall we who live in the light of his gospel  
Spare time or money to send them the Word?  
If in the past we've been careless, indifferent,  
O let us pray, on bended knee,  
Now fill our hearts with infinite longing,  
Saviour, to send them glad tidings of thee."

—Mrs. R. M. Lightfoot.





## A Child's Faith in the Lord's Prayer

**A**BOUT the thirtieth of July, 1864, the beautiful village of Chambersburgh was invaded and pillaged by the Confederate army. A superintendent of a Sunday-school, formerly resident in the South, but who had been obliged to flee to the North because of his known faithfulness to the national government, resided there. Knowing that if discovered by the Confederate soldiers, his life and property would be imperiled, in the gray dawn of that memorable day, with his wife and two little girls, again on foot, he fled to the chain of mountains northwest of the doomed village.

After remaining out some days and nights, with no

time; that we shall not be permitted to starve; that God will surely send us relief; but do let me read." Then opening her dear little volume, at the ninth verse of the sixth chapter of Matthew, she read as follows:—

"Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread.' O father, to think that our dear Saviour himself taught his disciples to pray for their daily bread! These are his own words. It is not possible, therefore, that he will allow any person to starve, who, in his own appointed language, asks him for food. He will hear our prayers for bread."

At once and forever the scales fell from the eyes



"YES, I SHALL HAVE SOMETHING FOR MY MISSIONARY BOX. YOU SEE IF I DON'T"

shelter but such as was afforded by the friendly boughs of large forest trees, and without food, they became nearly famished. At last the head of the family, unable to endure the agony of beholding his wife and children starving to death before his face, and not able to render the needed relief, withdrew to a place by himself, that he might not witness the suffering of his loved ones. With his back against a large oak, he had been seated only a short time when his eldest daughter, not quite ten years old, came to him and exclaimed: "Father, father, I have found such a precious text in my little Testament, which I brought to the mountain with me. For very joy I could not stop to read it to mother, but hastened to you with it. Please listen while I read." To which he said:—

"Yes, my child, read it. There is comfort in the Scriptures. We shall not long be together on the earth, and there could be no better way of spending our last mortal hours." To which she replied:—

"O father, I believe that we shall not die at this

of that parent. With tears streaming down his cheeks, he clasped his child to his bosom, and earnestly repeated the Lord's prayer. He had scarcely finished it when a small dog ran to where he and his daughter were upon their knees, and barked so fiercely, as to attract to the spot its owner, a wealthy Pennsylvania farmer, who was upon the mountain in search of cattle that he had lost for several days. The kind-hearted tiller of the soil immediately piloted the suffering family to his comfortable home, and properly provided for their wants.—*Selected.*

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## Two Blots of Ink

THIS is a story of two blots of ink and what became of them. The blots were on one of the pretty pages of Marian's beautiful gold-and-blue birthday book. They did not belong there, of course, any more than frowns belong on the faces of little children. But there were frowns on Marian's face when she saw

These are three tests of wise work: that it must be honest, useful, and cheerful.—*Ruskin.*



the ugly blots, and there were tears in her eyes, too. But no one could blame Marian very much either for frowns or tears, for she did love her beautiful book. Poor little Dick, who had spilled the ink, felt almost worse than Marian did. After a bit, seeing that Dick was just about heart-broken, Marian sobbed out, "N-never mind, Dickie, I know you didn't mean to;" and then Dick, who was only four years old, began to cry also, for somehow he felt worse when Marian forgave him than he did when she was angry.

Uncle Jim heard the commotion, and ran down-stairs to the nursery, two steps at a time; for he dearly loved his little niece and nephew, and he never liked to hear them cry. Besides, he had a wonderful way of chasing away frowns and turning tears into smiles.

"I'm afraid you can't help us this time, Uncle Jim," said little Marian, while Dick added, hopefully and with a most pleading look, "Well, maybe he can, Marian."

Uncle Jim picked up the birthday book, and saw at a glance what had happened. No need to ask who spilled the ink, and no need to ask whose book was spoiled. Somehow, Uncle Jim knew things without asking.

"Come up to the studio," he said so cheerfully that all the tears stopped at once. Uncle Jim was an artist, and there was nothing the children liked better than to be allowed to enter this big, bright room. In less time than it takes to tell the story, he had taken his paint brushes and changed the biggest blot into a pretty hat with a cunning little girl face peeping beneath its wide brim. Then he put what Dickie calls a "lot of curlicues" on the small blot, and there were neither frowns nor tears to be seen when the children ran down-stairs again; and the artist smiled as he heard Dickie saying, happily: "I just knew Uncle Jim could think of something."—*Picture Lesson Paper.*

#### Carrie Scott's Blue Calico

A WRITER in the *Congregationalist* tells a pleasant story of Carrie Scott when she was a schoolgirl in the Miami Seminary, at Oxford, Ohio, of which her father was president.

One day Carrie found a poor classmate in tears, and upon inquiring the reason, found that the girl could not afford a new dress to wear on graduation day. "I know that I am foolish to care," she sobbed, "but I can not help it." Miss Scott was full of sympathy, and offered to lend her a dress from her own wardrobe. But the offer was declined, and she then set her wits to work to help her friend without wounding her self-respect. The president's daughter was a great favorite in the class, and calling her mates together a few days later, she proposed that they should all dress alike graduation day. The girls readily agreed, and allowed her to choose the material. She chose a blue calico covered with little white sprigs. This was within the means of the poorest.

The same thoughtfulness for others has always been a leading trait of her character, and it is not strange that a man like Benjamin Harrison, when looking about for a good wife, should select such a sensible and thoughtful girl; and so it came to pass that the girl who picked out the blue calico dress, came to be the mistress of the White House at Washington, and the wife of the president of the United States.—*Selected.*

"The alabaster vase must be broken, that the ointment may flow out to fill the house. The grapes must be crushed, that there may be wine to drink."



"THE thing that goes the farthest toward making life worth the while, That costs the least and does the most, is just a pleasant smile."

#### Some Darkness Needed

"THE Arabs have a saying that all sunshine makes the desert. Men often sigh for entire exemption from care and sorrow. If this prayer were answered, they would not be the men they are. In silent, dark hours, character of a certain sweet, tender type is matured. God sends all kinds of weather to the souls which he would develop in his likeness."

#### Leave Out the Lions

A MOTHER had been telling her child the story of Daniel in the evening, when she suddenly realized it might disturb her little daughter's dreams. "I am afraid you will dream of Daniel in the den of lions," she said; but her child replied, naively, "If I dream about him, mother, I shall leave out the lions." The story has a lesson for the overanxious. It would be a good thing if they would decide to "leave out the lions" in their imaginings. God can, as in the case of Daniel, set a watch over the lions, and preserve his servants from disaster. Let us "leave out the lions" in our anticipations of the future.—*Selected.*

#### Influence for Good

It was said of one of the best men of our generation, "Whenever he entered a room of any kind, the conversation that was going on, and the discussion, immediately sprang up to a far higher level than it was before." And to this is added, "Men thought their best and spoke their best in his presence." What worthier commendation could any man have? The only goodness that counts is the goodness which makes itself felt, and real goodness which is of the daily habit and inner life of a man always does make itself felt. And here is the other side of the same noble influence, for influence which makes for good always casts out evil. "He habitually lived in an atmosphere in which every mean and unworthy thought was asphyxiated."—*Great Thoughts.*

#### Crepe or Sunshine Factories — Which?

"I HAVE caused no one to wear crepe," said Pericles, as he neared his end. It is a negative virtue, to be sure, but a good one.

To take the brightness out of human lives is a kind of manslaughter, yet we do it by our ugly retorts, our morning moroseness, and our midday boorishness. To kill happiness in another is a species of assassination.

"Whosoever hateth his brother is a murderer."

Close down your crepe factory, and start up a plant for the manufacture of shining garments of joy woven from heaven's sunshine! —*Christian Endeavor World.*





M. E. KERN  
MATILDA ERICKSON

Chairman  
Secretary

## Study for the Missionary Volunteer Society Booker T. Washington — No. 2

NOTE.—Booker T. Washington's book, "Working With the Hand," will give the reader a good conception of his practical ideas of manual training as developed in Tuskegee. Those who have not read the article referred to in the note last week, will be interested in a few items concerning Mrs. Washington. She was reared in a Quaker home. At fourteen she began to teach. Later we find her as a student in the Fisk University at Nashville, Tennessee. She met her expenses there by working some in the college, and by teaching during vacations. After graduation, she took up work in Tuskegee. Aside from her immediate duties there, she has done much to elevate home life among her people. She is president of the Southern Federation of Colored Women's Clubs, and is also editor of a woman's paper.

### His Life-Work Begins

AFTER teaching school in West Virginia for two years, Mr. Washington was, in 1880, given a position as teacher in Hampton Institute. In May, 1881, General Armstrong was asked by some of the citizens of Alabama to select a teacher to act as principal of a



BOOKER T. WASHINGTON

colored normal in their State. Booker Washington was General Armstrong's choice.

"Before going to Tuskegee," Mr. Washington writes, "I had expected to find there a building and all the necessary apparatus ready to begin teaching. To my disappointment, I found nothing of the kind. I did find, though, hundreds of earnest souls who wanted to secure knowledge."

Mr. Washington spent a month visiting the people in their homes, searching for a school site, and advertising the school. He found most of the people living in one-room cabins, on a diet of fat pork and corn bread,—the meat, and the meal of which the bread was made, having been bought at a high price at a store in town, notwithstanding the fact that the land all about the cabin homes could easily have been made to produce many kinds of garden vegetables. Their one object seemed to be to plant cotton.

### Decides to Make Tuskegee an Industrial School

"After spending this month in seeing the actual life of the colored people, I felt more strongly convinced than ever that in order to lift them up, something must be done more than merely to imitate New England education as it then existed. I saw more clearly than ever the wisdom of the system that General Armstrong had inaugurated at Hampton. To take the children of such people as I had been among for a month, and each day give them a few hours of mere book education, I felt would be almost a waste of time."

"The wheat must be bruised before it can become bread to feed hunger. It is so in life. Whole, unbruised, unbroken men are of but little use."

After teaching for a few months in a shanty in Tuskegee, Booker Washington was joined by Miss Davidson, later Mrs. Washington, a graduate of Hampton and of a Massachusetts State normal. "We wanted to teach the students what to eat and how to eat it properly, and how to care for their rooms. Aside from this, we wanted to give them such a practical knowledge of some one industry, together with the spirit of industry and thrift and economy, that they would be sure of knowing how to make a living after they left us. We wanted to teach them to study actual things instead of books alone." Experience has proved the wisdom of this plan.



MRS. WASHINGTON

### Tuskegee Institute Becomes an Agricultural School

"We learned that about eighty-five per cent of the colored people in the Gulf States depended upon agriculture for a living. Since this was true, we wanted to be careful not to educate our students out of sympathy with agricultural life, so that they would be attracted from the country to the cities. We wanted to give them such an education as would fit a large proportion of them to be teachers, and at the same time cause them to return to the plantation districts and show the people there how to put new energy and new ideas into farming, as well as into the intellectual and moral and religious life of the people."

An opportunity presented itself to purchase an old, abandoned farm of one hundred acres one mile from Tuskegee. The price was five hundred dollars,—cheap for even that land,—but the teachers had no money.

The first two hundred fifty dollars was lent by an instructor at Hampton. The school was moved to the farm, and the first classes were held in the barn and in an old chicken-house.

Some reluctance was shown when Mr. Washington suggested that students help clear the land for the first crops, but it disappeared when, each afternoon after school hours, he took his ax and led the way to the woods.

"Our next effort, after raising the five hundred dollars to pay for the farm, was in the direction of increasing the cultivation of the land, so as to secure some returns from it, and at the same time give the students a training in agriculture. All the industries at Tuskegee have been started in natural and logical order, growing out of the needs of a community settlement.

"Many of the students also, were able to remain in school but a few weeks at a time because they had so little money. Thus another object that made it advisable to get an industrial system started was in order to make it available as a means of helping the students earn enough to remain in school during the nine months' session."

### Building With Student Labor

Limited space forbids relating incidents of thrilling interest concerning the raising of money for buildings, and the difficulties overcome in the erection of buildings with student labor. Mr. Washington says: "From



the very beginning at Tuskegee, I was determined to have the students not only do the agricultural and domestic work, but erect their own buildings. I told those who doubted the wisdom of this plan, that the majority of our students came from the cabins of the cotton, sugar, and rice plantations of the South, and that while I knew it would please the students very much to place them at once in finely constructed buildings, I felt that it would be following a more natural process of development to teach them how to construct their own buildings. Mistakes would be made, but these would teach us valuable lessons for the future."

#### Tuskegee as It Is To-day

From the one little cabin, Tuskegee has become a large institution. Dr. Washington says: "We now have ninety-six buildings, large and small, and all except four have been almost wholly built by the labor of the students. A very large proportion of these students could never have remained there long enough to finish a course except for the chance to help themselves through these industrial opportunities given upon the grounds."

Tuskegee now enrolls about fifteen hundred students, some of whom pay all or part of their way in cash, but all work some, and many work their entire way. For the latter, night classes are conducted.

Tuskegee students not only build houses, but they make the brick out of which the houses are constructed. In their shops they make their own carriages, wagons, and harness, the furniture for the buildings, and nearly everything used about the place. On the farm and in the orchards they raise practically all they eat. When the story of their work is written, it can be put before the public by their own printing plant.

It is Mr. Washington's purpose to send forth from his school students proficient in some trade, to make the negro master of the industries, to encourage him to work the land and to own a comfortable country home. As a result of his labors, over six thousand students have been graduated from Tuskegee.

#### What Some Tuskegee Students Have Done

Mr. Washington tells of one girl from Tuskegee who began teaching a school at eleven dollars a month for three months in the year. In that community to-day you will find a complete revolution. "When I was there last, I saw that girl close her school at two o'clock in the afternoon. I saw her take her hoe and lead her boys and girls into a field about the schoolhouse. I saw her work four acres of land, and at the end of the year she produced two bales of cotton, which she sold, that the school term might last nine months a year. The people in that community are now owning their farms, and living in neat, well-kept houses."

"A short time ago one of our men at Tuskegee tried to find how many bushels of sweet potatoes he could produce on an acre of land. He got a yield last year of two hundred sixty-six bushels. The average production in that community had been forty-nine bushels an acre." M. BESSIE DEGRAU.

LET it not be in any man's power to say truly of thee that thou art not simple, or that thou art not good; but let him be a liar whoever shall think anything of this kind about thee; and this is altogether in thy power. For who is he that shall hinder thee from being good and simple?—*Marcus Antoninus.*

"Nobody has any right to find life uninteresting or unrewarding who sees within the sphere of his own activity a wrong he can help remedy, or within himself an evil he can hope to overcome."

### Plans for Progress — No. 3

#### Personal Work

THE third resolution reads as follows:—

"*Resolved*, That in planning work for our young people, we emphasize personal work as fundamental and the basis of all lines of Christian work; and that, to this end, we encourage the formation of small bands for prayer and definite effort."

"There are many worthy pursuits in life. There are many desires to which we may rightly cling, but there is only one passion for a blood-bought heart; that is, the all-controlling purpose which brought the Son of God from the skies and drove him to the cross—the *passion for the salvation of men.*"—*Hallenbeck.*

From childhood Jesus "lived to bless others." This spirit, and its manifestation in personal service, is and must be fundamental in our Missionary Volunteer work. The following are some of the remarks made on this resolution:—

E. E. FARNSWORTH: The real work of the society seems to be done in the prayer bands.

F. T. WALES: When I was a boy, I was drawn nearest to those who took interest enough in me to take me away and have a season of prayer with me. I was, not long ago, visiting a family where there was a boy who had the name of being one of the worst boys in the neighborhood. The father began to tell me what a bad boy he was. But I told the boy how much the Lord loved him, and asked him if he did not want to receive Jesus into his heart. He began to weep, and we knelt down there and he gave his heart to the Lord.

CHANCY WOOD: I never had any success in my work simply from sermonizing. My real success has always been in the house-to-house work. I am glad that we have our society organization, but there is another step, the organization of these praying bands. They are arms extended out from the body to bring in those with whom they come in contact.

LELA HOOVER: We have had a demonstration of what a prayer band will do. A leader wrote me that they had a number of young people in the church, but there was such a lack of spirituality that they could not have a society. I suggested that they have a prayer band. I think at first there were three in this band. As they prayed, others were united, and as a result all the young people united in this prayer band, and they have one of the most spiritual societies in our field.

J. E. FULTON: In Avondale a very rough sort of boy was converted. He invited another boy to join him in prayer, and they prayed together for another boy whom they wanted to see converted, and he joined the band. When I knew of the band last, there were about twelve boys meeting together. They endeavored to be helpful in their homes and in the school, and that little band was recognized as a power in that place.

I. C. COLCORD: I have in mind a Chinese boy, who, when he entered school in the West, started a prayer band and gathered a few boys in to pray with him. They also took up the Reading Course. There was one boy in the school who was very wild—he wanted to sow his wild oats, and was determined to become a sailor. The boys invited him to meet with them, and they prayed with and for him. Now his mind is turned toward the foreign fields. I once attended this little meeting, and thirteen out of the fourteen present joined in prayer. M. E. KERN.



### Word From Lodi, California

THE Volunteer Missionary band at the Western Normal Institute has not been heard from in this paper as yet, but we are thankful to say that the cause of our silence is not because we have not been receiving rich blessings from Heaven's storehouse.

School duties have kept us from accomplishing as much as we hoped to do among the outside people, but these did not stand in the way of home missionary work. Believing that only prayerful, consecrated, Christian effort will enable our young people successfully to carry out their mission in the world, we have first turned every effort toward leading the students to Christ. Practically every student responded to the appeal, and fifteen were converted at one time. No minister came here to hold revival meetings, but it was simply the sweet Spirit of God working on the hearts of the young people as they were assembled for their evening and morning worship.

The entire school was organized early in the year after the plan recommended by the Mount Vernon convention. The society is divided into sections, ladies in one and gentlemen in the other, each having its president. Each section is divided into groups of four. The entire society meets twice a week, each section and group meeting at the call of its leader. These groups, or bands, have a stated hour each week in which to meet for prayer and Bible study. These band meetings afford opportunity for special prayer for students who are away from Christ. It makes us happy, indeed, to say that practically every student has taken part in our devotional meetings, where all are assembled, and all but a few have received baptism. Marvelous changes have been wrought

in some, which could only be effected by constant, prayerful, daily walks with God.

We have had one field day for the entire school, which was spent in working with the *Signs* and the *Review* in Stockton. This effort seemed to be an inspiration to those who had never before engaged in missionary labor, and caused some to decide to spend the summer in canvassing. A second successful day selling the *Signs* was spent by a portion of the students.

Among other missionary activities engaged in are distribution of tracts in Lodi and adjoining towns, giving of Bible readings, delivering of sermons in near-by towns by students of the ministerial class, mailing of papers, missionary letters. We were thankful for the privilege of sending twenty-five dollars to Elder Rogers after the fire in Vicksburg, and now we have a box of clothing to send.

To every Missionary Volunteer we would say, Do not be slack and backward, but increase in courage and service as the end draws nearer. Exert every effort to swell the ranks of that great army that will stand faultless before the throne, and enjoy the blessings and pleasures of heaven and the presence of our dear Redeemer throughout the ceaseless ages of eternity. Gird up your armor, and allow the enemy no opening for an attack. Temptations are thick, but our armor is strong. The shield of faith will turn all the darts of the evil one back upon himself. And when you gain a slight victory, keep him going and use your sword diligently. God has a mighty work for us to do, and with his help we shall rise above difficulty and come off victorious.

WESTERN NORMAL INSTITUTE.

### Missionary Volunteer Rally Song.

MATILDA ERICKSON.  
*f Alla marcia.*

GERARD GERRITSEN.

1. The last great conflict now is on, The unfurled banners float; Our royal Prince Im-  
2. We hear our Captain's urgent call, We'll follow Him in war, We'll serve our Prince Im-  
3. "The love of Christ constrain-eth us," We yield to Him our all, To serve in home or  
man - u - el Now sounds the bu - gle note. Earth's plea - sure cup is al - most drained, Her  
man - u - el Till e - vil is no more. God grant no sword nor pris - on wall, Nor  
hea - then land, Wher - e'er the Lord may call; And ere this gen - er - a - tion pass, Earth's  
dy - ing groan we hear; Who'll speed to her the gos - pel truth? Who'll be God's vol - un - teer?  
i - dle words of men, Cause us to halt or slack - en pace Till Christ shall come a - gain.  
dark - est isle shall hear The mes - sage due to all the earth, - The com - ing King is near.

Copyright, 1909, by Gerard Gerritsen.

Every man's task is his life-preserver. The conviction that his work is dear to God, and can not be spared, defends him.—Emerson.





# THE INTERMEDIATE LESSON

## X — Healing of Blind and Dumb Demoniac; Seeking a Sign; True Kinship

(September 4)

LESSON SCRIPTURE: Matt. 12: 22-50.

PARALLEL TEXT: Mark 3: 31-35.

MEMORY VERSE: "Every idle word that men shall speak, they shall give account thereof in the day of Judgment." Matt. 12: 36.

### The Lesson Story

1. "Then was brought unto him [Jesus] one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed, and said, Is not this the son of David? But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub [Satan] the prince of the devils.

2. "And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?" In this way Jesus showed them that Satan would not work against himself.

3. Jesus then asked this question: "Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house." By the "strong man" Jesus meant Satan. He came to bind him and to spoil his house. Jesus could not rescue the captives of Satan unless he was stronger than Satan. He came to fight the battle with sin that we must fight, and he gained the victory for us, and Satan will finally be bound for one thousand years in the place he claims as his own, and after that destroyed. See Rev. 20: 1-3, 7-9.

4. Jesus taught that we can never belong partly to him and partly to the world, by saying: "He that is not with me is against me; and he that gathereth not with me scattereth abroad." If we are not wholly the Lord's, we do not belong to him at all. "Either make the tree good, and his fruit good," said Jesus, "or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit."

5. "A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." If we find ourselves using words that are wrong, or saying things we should not, we may know the heart is not right with God.

6. Jesus then said: "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of Judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." The words show what is in the heart, and for this reason we are judged by what we say. Our prayer each day should be that of David, the psalmist: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." "Set a watch, O Lord, before my mouth; keep the door of my lips."

7. The people who saw Jesus and heard his teaching had greater light than any who had ever lived before

them, yet the hearts of some were so hard that they would not believe. We, too, live in a generation that has received great light, for which we must give account to God. At another time, Jesus said, "Walk while ye have the light, lest darkness come upon you."

8. "While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

### Questions

1. Who was brought to Jesus to be healed? How completely was he cured? How did the people feel when they saw this miracle? What question did they ask? Through whose power did the Pharisees say he cast out devils? Who is the "prince of the devils"? Matt. 12: 22-24.

2. What did Jesus know concerning the Pharisees? What did he say about a kingdom, or city, or house? What question did he ask about Satan's kingdom? Against whom will Satan not work? Verses 25, 26.

3. What question did Jesus then ask? Whom did he mean by the "strong man"? For what purpose had Jesus come? What battle did he fight? With what result? Verse 29. How long will Satan finally be bound? What place will be his prison? How will he finally be overcome? See Rev. 20: 1-3, 7-9.

4. How did Jesus teach that we can not belong partly to Christ and partly to Satan? How did Jesus illustrate the same truth? How is any tree known? Matt. 12: 30, 33.

5. Out of what does a good man bring forth good things? An evil man evil things? If we are using wrong words, what may we know? Verse 35.

6. For what must we give account in the Judgment? What is meant by "idle words"? By what shall we be justified? What will condemn us? Verses 36, 37. What should be our prayer each day? Ps. 19: 14; 141: 3.

7. In what way were the people who saw and heard Jesus, blessed above those who had lived before them? Yet what would some not do? What other people have had great light? What admonition did Jesus give to all? John 12: 35.

8. While Jesus was teaching, who stood outside? What did they desire? What did one say to Jesus? What questions did the Saviour ask? To whom did he point? What did he say of them? Who are related to Jesus? Matt. 12: 46-50.

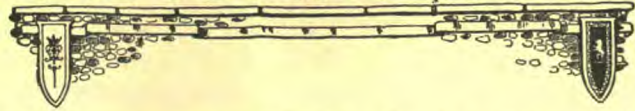
### Difficulties Overcome

J. ALBERT PIERCE, son of a prominent Colorado stockman, was graduated from the State University, receiving the degree of B. A., and a diploma from the department of pharmacy, having accomplished his course of study under difficulties which make his record remarkable. For the last eleven years he has been totally deaf. At the same time he completed courses which usually require six years, in four. He states that he owes much to Miss Sale, of North Hampton, Massachusetts, who is considered to be the most proficient "lip-reading teacher" in the United States.—*Young People's Weekly*.

"The lip of truth shall be established forever: but a lying tongue is but for a moment."—Proverbs.



# THE YOUTH'S LESSON



## X — Second Visit to Galilee; Healing of the Blind and Dumb Demoniac; Seeking a Sign; True Kinship

(September 4)

LESSON SCRIPTURES: Luke 8: 1-3; Matt. 12: 22-50.

RELATED SCRIPTURES: Mark 3: 30-35; Luke 11: 14-36; 8: 19-21.

LESSON HELP: "Desire of Ages," chapter 33.

MEMORY VERSE: Matt. 12: 36.

### Questions

1. Where did Jesus go soon after the events recorded in the last lesson? What did he do? Who ministered unto him? Luke 8: 1-3.

#### Healing the Demoniac

2. What noted miracle was wrought? How did it affect the people? Matt. 12: 22, 23.

3. What did the Pharisees say? Verse 24.

4. How did Jesus answer their very thoughts? Verses 25-29; note 1.

5. How did he press home his lesson? Verse 30.

6. What did he say concerning sins which could not be forgiven? Verses 31, 32; note 2.

7. What revealed the inner life? By what is a tree known? What do our words reveal? Verses 33-35.

8. Of what must we give account in the day of judgment? Verses 36, 37; note 3.

#### Seeking a Sign

9. For what did certain of the scribes and Pharisees ask Jesus? What was his reply? Verses 38, 39.

10. By the application of what historical facts did he show their unbelief? Verses 40-42; note 4.

11. By what illustration did he show them their danger? Verses 43-45; note 5.

#### True Kinship

12. While Jesus was talking, who came to see him? Verse 46.

13. As he continued talking, what did one say? Verse 47.

14. What question did he ask? Verse 48.

15. What answer did he give to the question? Who truly come into the closest relationship to him? Verses 49, 50; Heb. 2: 11; note 6.

### Notes

1. How clear, how simple, how mighty was his argument! It appealed to common sense, and to the practise of their own disciples. Admitting that he must cast out demons by the Spirit of God, as every consideration proved, then the kingdom of God had come nigh unto them. Why would they not enter in? He was demonstrating to them that he was stronger than Satan. He had entered Satan's own domain, and had released his captives. The Jews were taking their stand against Christ, and at the same time they were taking their stand with Satan. The term "devils" in the plural ought always to be demons. There is but one devil, namely, Satan, the prince of the demons, or evil angels.

2. The unforgivable sins are the unrepented sins. The Holy Spirit is the great operative agency in God's work, in creation (Gen. 1: 2; Job 26: 13) and in the regeneration (John 3: 3-5). By the Spirit men are convicted of sin. John 16: 8-11. If men, with sin-

benumbed faculties, ascribe the work of the Spirit of God to Satan, God has no other agency by which to soften their hearts. When the heart comes to that condition where the beneficent operations of the infinite power of the Spirit are counted unholy, the heart becomes hardened and unimpressible, and its sins unrepentable. So the Jews came to that awful place where they could say that Jesus, who was doing only good, had an unclean spirit. Mark 3: 30. "The most common manifestation of the sin against the Holy Ghost is in persistently slighting heaven's invitation to repent. Every step in the rejection of Christ is a step toward the rejection of salvation, and toward the sin against the Holy Ghost. In rejecting Christ the Jewish people committed the unpardonable sin; and by refusing the invitation of mercy, we may commit the same error."—"Desire of Ages."

3. O, the idle words; the cheap, trashy, foolish words; the silly, senseless words; the vapid, empty words; the low, base words,—away with them all! Let Jesus Christ come into the heart and fill it. Then out of the abundance of the heart let the mouth speak. Mark well the great and solemn truth expressed in these verses,—the decision of eternity turns on our words.

4. Professed scientists and higher critics regard as untrue the account of Jonah and the whale. But the Saviour, in replying to the cavils of unbelievers in his day, indorsed this story. He said that "Jonah was three days and three nights in the whale's belly." No one can discredit the divine narrative given in the book of Jonah without rejecting the words of Christ.

5. God may have accepted us as his people; he may have cast out the unclean spirit. We can not pause then. If we cherish self; if we consult selfish ease, pleasure, profit; if we refuse to let reign the great, active principles of God's life, the spirit which once sapped our vitality will return to the empty, negative heart, and will bring a brood of even more wicked ones to enter and dwell there. It was the privilege of the Jews to accept of Jesus and let him fill with life the empty house. They would not admit him, but they admitted the demons of destruction. "Sinners, when awakened, if they grieve away the Spirit of God, become worse than before. They are never as they were before. Their hearts are harder, their consciences are more seared, they have a more bitter hatred of religious men, and they plunge deeper and deeper into sin. Seven devils often dwell where one did, and God gives the man over to blindness of mind and hardness of heart. This shows, also, the great guilt and danger of grieving the Holy Ghost."—Barnes.

6. Christ loves the heavenly beings that surround his throne; but what shall account for the great love wherewith he has loved us? We can not understand it, but we can know that it is true in our own experience. And if we do hold the relation of kinship to him, with what tenderness should we regard those who are brethren and sisters of our Lord. Should we not be quick to recognize the claims of our divine relationship? Adopted into the family of God, should we not honor our Father and our kindred?—"Desire of Ages," page 327.

### A Prayer

"HELP, Lord; for the godly man ceaseth; for the faithful fail from among the children of men."—David.

"The hand of the diligent shall bear rule: but the slothful shall be under tribute."—Proverbs.



# The Youth's Instructor

ISSUED TUESDAYS BY THE

REVIEW AND HERALD PUBLISHING ASSN.

TAKOMA PARK STATION, WASHINGTON, D. C.

FANNIE DICKERSON CHASE - - - EDITOR

## Subscription Rates

YEARLY SUBSCRIPTION	\$1.00
SIX MONTHS	.50
TO FOREIGN COUNTRIES	1.50
<b>CLUB RATE</b>	
Five or more to one address, each	\$.65

Entered as second-class matter, August 14, 1903, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.

## Missionary Volunteer Song

ON page thirteen of this number of the INSTRUCTOR appears our Missionary Volunteer song. This could be used very acceptably as a part of the Ingathering program. Copies of this song of proper size to fit in "Christ in Song" can be procured from the Missionary Volunteer Department for one cent each; twenty or more, one-fourth cent each.

## The Christian's Mosaic

ONE of the most attractive decorations of the Congressional Library at Washington, D. C., is the marble mosaic of Minerva, the goddess of wisdom. It is an arched panel, fifteen and one-half feet high and nine feet wide, made of thousands of tiny stones, the whole revealing an exquisite blending of delicate colors. It is a marvel of beauty and skilful workmanship.

A leader of a recent prayer-meeting referred to this mosaic as a fitting illustration of a Christian service, in which the various prayers and testimonies of those present construct a pleasing mosaic, its beauty depending upon whether the Spirit of God, the Master Artist, has complete control of the arrangement. If every one present is fully responsive to the Holy Spirit, a pleasing mosaic results.

Many otherwise sublimely beautiful productions are marred by the irresponsiveness of a few who fail to add their testimony at the opportune moment, or to join in seeking him from whom comes every good and perfect gift.

"Whoso offereth praise glorifieth me." We honor the Master Artist by following implicitly his directions; we strengthen our own experience, and inspire others to faithfulness. Let us remember that our delay, our backwardness, may give much pain to Him who is seeking to construct a picture worthy of a place in the books of heaven. Let us rather be ready to be used in every service wherever and whenever the Spirit of God directs.

## Ida's Perversity

ON a wide Western prairie, in a ten-by-twelve schoolroom, were gathered a score of pupils, all creditably busy save one. She was a sweet-faced child but for the look of settled obstinacy, which had drawn the lines about the mouth into an unmistakable "I won't," and puckered the fair brow into a frown.

The teacher, herself not many removes from childhood, had exhausted the ways and means at her com-

mand; and still the little girl's perversity showed no signs of relenting. No word of command, device, or strategy would unlock the sullen lips and induce her to utter a letter or a syllable when asked to read.

She had been sentenced to sit in a far corner to "think on her ways," to stand before the school in disgrace, or to listen to kindly remonstrance, all to no purpose. The sad-eyed reproach and wonder in the faces of more tractable scholars set the seal more tightly, it seemed; and the silence grew painful.

A stalwart offender would nerve one to sterner measures; but so puny an arm resisting law and order, the very pity of it touched the teacher's heart to tenderness. At length a look of puzzled indecision and utter sadness came into her face; her eyes grew misty; and, swayed by a sudden impulse, she bent over the wee rebel and kissed her.

In a trice the tense muscles relaxed, and the child threw her arms about her teacher's neck in a burst of tears and sobs that shook the last vestige of rebellion from the penitent heart.

Ah! little girl, we can stand out against offended justice, bear blame and punishment; but love will melt very Gibaltars.—*Christian Endeavor World.*

## What Jesus Would Do

A MISSIONARY in China once heard a group of Chinamen discussing the various religions in China. At last one of the group said, "It is just as if a Chinaman were down in a pit, and wanted help to get out. Confucius came along and said, 'If you had only kept my precepts, you would not have fallen into this pit.' Buddha also came to the mouth of the pit, saying, 'Ah! poor Chinaman, if you were only up where I am, I would make you all right.' The Chinaman replied, 'If I were where you are, I would not want help.' But Jesus Christ came along with tears in his eyes, and he jumped right into the pit and lifted the poor man out of it." This is the love which wins our hearts.—*Selected.*

## Progress Amid Trial

"You need not pray; your God will not hear you." These were the scoffing words oft repeated by the keeper of a Crimean jail to our first missionaries sent to Russia in 1886. Almost immediately they had landed in jail, accused of preaching heresy. In the old Russia this was a charge equivalent to a sentence to Siberia, and the jailer assured them that this was the road they would soon be marching over. But when, after forty days, by intervention of the United States minister, orders for the release of our two brethren were wired from St. Petersburg, the jailer, who himself delivered the message, said, "Your God has heard you."

In the years that followed, the message spread far and wide in Russia. Often the workers were imprisoned; the believers were exiled. Others took joyfully the spoiling of their goods to pay fines levied for attending sectarian meetings. "Brother John Perk and others," says Elder H. J. Loeb sack, writing of the former days, "often escaped death only through the use of the rustic costumes of the Russians. Under such circumstances," he says, "the Lord has blessed the work, and spread the truth through the whole of European Russia, and now the message has advanced even into Siberia, and on to the Chinese frontier."—*Selected.*

"We never injure our own character so much as when we attack that of another."