

The YOUTH'S INSTRUCTOR

Vol. LIX

August 15, 1911

No. 33

Where Are the Reapers?

x x x x

"Where are the reapers?" how oft we sing,
And the chorus, "O who will come?"
Then in a moment the words forget,
Thinking not of the "harvest-home."

Ready to harvest the fields all stand,
But the reapers are few we know;
Yet we linger with idle hands,
Waiting for others the work to do.

Oft have we read the words of Paul,
As he journeyed on slaughter bent,
When 'neath the flash of light from heaven,
He fell down in astonishment.

"What wouldst thou have me to do?" he said,
"Not another, but me," his cry;
Yet we are waiting for some one else,
While the sickles around us lie.

"Why stand ye idle?" the Master said,
While the clock chimes the hour "eleven;"
Go reap ye the harvest, and what is right
Unto you shall surely be given.

Take up your sickle, go forth to-day,
Wait not till another come.
You in the labor must have a part
If you'd share in the "harvest-home."

— Selected.

Reading Course Certificates

THE Missionary Volunteer Reading Course certificates are going rapidly. Do you know where they are going? They seem to gravitate toward the South and the Mississippi Valley. Still, a comparatively large number have found their way to the Rockies; some have been drawn across the range, and quite a few are claimed by the Northern States.

Here is the story the office records tell us: The Atlantic Union has received thirty-seven Missionary Volunteer Reading Course certificates. Ten of these have been sent to Massachusetts, three to Northern New England, fifteen to Southern New England, five to New York, and four to Western New York. The Central Union holds ninety-nine. Colorado sixteen; Kansas fifty, Nebraska four; South Missouri seven, Western Colorado twenty-four, and Wyoming one. To the Columbia Union thirty-nine have been sent. Of these Chesapeake claims one; District of Columbia, Eastern Pennsylvania, and Virginia each three; New Jersey six, Ohio twenty-one, and West Pennsylvania two. Thirty-nine have been sent to the Lake Union. East Michigan has nine of them; Indiana seven, Wisconsin seven, North Michigan ten, and Illinois and West Michigan three each. Of the twenty-seven sent to the Northern Union, Iowa holds fourteen; Minnesota twelve, and North Dakota one. Thirty have traveled across the continent to the North Pacific Union. Of this number Montana has one, Southern Idaho three, Upper Columbia twelve, Western Oregon three, and Western Washington eleven. Turning to the Pacific Union, we find seven lonely rep-

resentatives in the genial clime of California. Next let us return by way of the Southwestern Union. Of the sixty-three which that union holds, Arkansas claims twelve, Oklahoma nine, and Texas fifty-five. In the Southern Union there are thirty-five. Alabama has fifteen, Louisiana seventeen, and Mississippi three. The Southeastern Union has twenty-eight, and of these Cumberland holds eleven, Florida thirteen, Georgia two, and North Carolina two. Of the certificates that have crossed the borders into Canada, seven have gone to British Columbia and eight to Ontario.

Now these records are encouraging, but there is still room for many more certificates in your conference. Have you received one for this year? If not, will you not come now and join the honor roll? The reading is worth your while. Perseverance is a lesson all should learn.

Here are the names of several young persons to whom certificates have recently been sent: W. I. Morey, of Arkansas; Miss Esther Mikkelsen, Miss Theodora Sterns, and Mrs. LeRoy T. Crisler, of Florida; George A. Garrison, Christie Casperson, Lina Edwards, John Goodhue, Esther Weir, Ruth Weir, Lilian Johnson, Ruby Cook, Jennie Krakenburg, and Sophie Kloppenburg, of the Upper Columbia Conference.

THE Hillcrest School Farm of Nashville, Tennessee, is a training-school for colored workers, where special attention is given to the training of those who go out as self-supporting missionaries. For further information address the principal, Mr. Floyd Bralliar, R. F. D. 3, Northeast Station, Nashville, Tennessee.

"World-Wide Symposium" Number of **LIBERTY** NOW READY

Profusely Illustrated; Discusses 26 Subjects of Interest to
Every Lover of Freedom

Religious liberty conditions vividly described by our correspondents in England, Germany, Switzerland, Italy, Argentina, Austria, Portugal, Finland, China, Russia, and Sweden. These eleven articles are well worth one dollar. In fact, the speech of Mayor Nathan, of Rome, Italy, the Pope's reply, and his reply to the Pope's rejoinder, is regularly sold at fifty cents a copy. Present status of the Johnston Sunday Bill, now before Congress — an article of vital importance to every loyal American citizen.

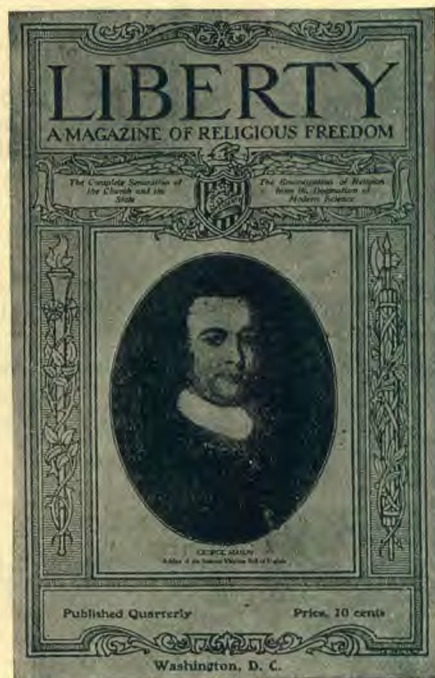
"Liberty" Agents Wanted Everywhere!

Since 1908, our army of "Liberty" agents has been increased to 1,242. More recruits are wanted everywhere! This magazine sells well. It appeals to the common people as well as to the professional classes. One of our lady agents in California sold 333 copies in one day, as follows: 140 in Grass Valley; 150 in Nevada City (in 2 1-2 hours); 42 in Colfax. She would have sold more had she not been obliged to travel so much. On four different days she sold 223, 269, and 333 copies respectively — a total of 1,082 copies. During another period of seven days she sold 1,150 copies, at a net profit of \$64.92, or \$9.27 a day.

Send \$1.00 for 20 — To get money back, sell 10 — Profit on 20, \$ 1.00
Send \$2.00 for 50 — To get money back, sell 20 — Profit on 50, \$ 3.00
Send \$4.00 for 100 — To get money back, sell 40 — Profit on 100, \$ 6.00

One year, 25 cents; single copy, 10 cents; 5 to 40 copies, 5 cents a copy; 50 or more copies, 4 cents a copy.

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Cover design beautifully printed in two colors

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The Youth's Instructor

VOL. LIX

TAKOMA PARK STATION, WASHINGTON, D. C., AUGUST 15, 1911

No. 33

"Feed My Sheep"

C. M. SNOW

ERE the sun had kissed the ripples
Of a far-off Eastern sea,
On its shore the night-long fishers
Saw the Man of Calvary.
He had borne the taunts and jeering,
Borne the cross and thorny crown,
Borne the angry oaths and mockings,
Borne the sins that crushed him down.

Now the grave had opened for him;
All death's shackles shattered lay;
Stood he there the Godhead emblem
Of the resurrection day.
Loved disciples gathered round him,
Listening to each word that fell—
Glad for e'en a broken whisper
From the lips they loved so well.

"In the courts of highest heaven,
Glories, riches, and renown,
All were given, freely given;
In the grave I laid them down.
Now my hungry flock is straying
O'er the mountains wild and steep;
Tell me, Peter, dost thou love me?"
"Yea, thou knowest." "Feed my sheep.

"Feed them with the bread I give thee,
Feed them with a tender care;
Call upon me in thy trouble,
I will hear—I'll meet thee there.
Feed them not on honeyed fables,
Earthly pleasures, husks, and shams;
I have ransomed e'en the weakest.
Dost thou love me? Feed my lambs."

Standing by the Minister

ERNEST LLOYD



SOON after the death of a hard-working, unselfish minister, some friends called upon the bereaved widow to express their sympathy. They spoke warmly of the loving deeds performed by the pastor, and tried to tell how much he would be missed. Sobbing through her tears, the good woman thanked them, and then exclaimed, "O, why did you not tell him these things while he was alive!" Ah, yes, how slow we are to speak out the word of approval and encouragement! We seem to forget that our ministers and workers need and appreciate words of sincere commendation; *and more than mere words, — some one to come along and help them lift a bit; some one who can help do things.*

Permit me to emphasize some of the things we can all do to assist our ministers, and thus cooperate with the leading influences in building up the church of God. We can all *help our pastors by not criticizing them.* The other day I came across this statement: "We would not think of going to others with criticisms of our parents or brothers and sisters. If there is anything we dislike in those we love, we may tell them so, if it will help them; but we never tell any one else; and the same rule of family honor ought to include our ministers." We should never listen to or repeat one word of gossip or criticism regarding them.

We can *pray for the minister* in his work, in the presentation of his sermons while he is preaching to us, in his special public efforts, in his work among the homes, in his own discovery of truth, for his own soul and for ours. We can render him invaluable help by prayer, even if by reason of sickness or inability we can do nothing else to help him, we can in this way do more, perhaps, than in any other way.

We can *help to prepare people to be won* to Christ and his service. We can talk with them and get them ready for the minister's message and appeals. We can provide them with our God-given literature. The

influence of the silent messengers can not be over-estimated. Perhaps, by God's grace, we can win individuals to the Master, and bring them to our minister for reception into the church. Be assured that in so doing we shall share the minister's reward. Remember the pastor is not to be the only Christian worker in the church. He is the leader of others in the work of soul-winning; but we are "*workers together.*"

We can *be on hand promptly*, with as many others as we can bring to the church services and prayer-meetings. Being there in the spirit of love and prayer is in itself a great work. It is the accomplishment of something. It is a positive cooperation. Whoever brings a true and open soul to a gathering of Christians, helps them all to see the truth more clearly, and to draw nearer to the minister.

We can *help by never refusing to do* what we are asked to do, and by not waiting to do what we ought to do, and what we can at least help in doing. If we are called upon for any service, we can help by saying at once, "Of course, I shall be glad to do it."

We can *help by giving what we can* to the work of the church. It may not be much, but it can not be less than a little; and it is the collection of the many littles that makes the much. The church is accomplishing great things to-day, not through the large gifts of the few, but through the moderate gifts of the many. Let no one lightly esteem the influence of small means. Every stone is essential to the strength and symmetry of the bridge. Some of the most important stones in a structure are often quite out of sight. Thus many obscure members are the real strength and power of a church. Let us fill our niche faithfully and gladly, no matter how small or obscure that niche may be. "I am only one, but I am one. I can not do much, but I can do something." Whoever will say that and act upon it, will be a real assistant to the minister, and a builder of the kingdom.

EXPERIENCES ON A LINER



(Concluded)

BY A. GREENE HORNE



At luncheon to-day some one saw a steamer through one of the port-holes, and immediately a large number of passengers were standing, especially at the tables near the side of the vessel, crowding toward the port-holes to obtain a glimpse of the steamer—another tramp! And why this lack of formality, this disregard for ordinary decorum?—It is because we are aboard steamer, and everything goes here. It is surprising how a change in conditions causes a change in the estimate placed upon decorum; and yet, I take it, those who are “to the manner born,” those who have from childhood formed a fixed habit of being courteous and polite, and yet dignified, will not be easily thrown off their guard, even under such circumstances. Shake oil and water thoroughly, and the oil will rise on top.

In the companionway hangs a chart of the Atlantic Ocean. Every noon the location of the vessel is marked with the cruise for the last twenty-four hours, and the distance traveled. At noon to-day, Wednesday, we were four days out, and had made a total of one thousand five hundred fifty-eight miles, an average of three hundred eighty-nine miles a day, or sixteen miles an hour. For three days we traveled nearly directly east, and then the course was turned to the northeast. The record shows, for Sunday, slight easterly breeze and moderate sea; for Monday, slight northerly breeze and smooth sea; for Tuesday, slight northeasterly breeze and moderate sea. We are now (Wednesday noon) about half-way in a direct line between Newfoundland and the Azores, and we are due to be in Queenstown Saturday night, and in Liverpool Sunday morning.

There are 385 first-cabin passengers, 417 second-cabin, and 1,026 steerage, making a total of 1,828, and the crew numbers 480; so our boat carries more than 2,300 persons, the expense for our return voyage being about twenty thousand dollars. The cost of a passage across the Atlantic now is about three times what it was fifteen years ago.

To-day we formed a party to go below and see the engines. We were taken through a door labeled “Second-Class Passengers Not Allowed Forward of This Door.” After winding through a number of passages, we came to a door opening into the great engine-room, where the two compound engines are at work; and the engineer, after handing each one a piece of cotton-

waste, led us down three steep iron ladders to the bottom of the pit, twenty-four feet below the water-level. There we inspected the ponderous engines whose pulsations, at the rate of eighty a minute, send the twenty-three-thousand-ton monster through the water seventeen feet each pulsation, or sixteen miles an hour. There are two engines, each turning an immense shaft about eighteen inches in diameter and perhaps one hundred fifty or two hundred feet long, which turn the giant iron screw propellers.

Then we were escorted forward to the fire-room, with its battery of furnaces and boilers reaching the width of the boat. We saw the men shoveling coal into the furnaces, and the women of the party were given an opportunity to shovel coal into the furnaces. As we left the room, several of the stokers came up for the inevitable “tip,” one saying, “Are you going to remember the men who do the firing for you?” Some were remembered. We inspected the electric-light and power plant, and the plant with which they distil salt-water if it is ever necessary. We are informed that it takes a day and a half to take on the necessary water before the voyage. As we left the engine-room, the men “remembered” the man who showed us through, and then somehow we lost our way and got into the quarters where the crew eat, and also into the steerage quarters. We did not regret losing our way, as it is not easy to get permission to visit the steerage.

Shortly after our visit to the engine-room and the steerage, I decided to exchange my American money for English money. I had a \$5 bill. I was told they would exchange it at the rate of \$4.95 for the pound. It was necessary to go to the purser for change, in the first cabin, so wife and I again went through that door with the warning to second-class passengers, and after going through a long passageway and getting into a number of wrong places, we finally found the purser’s office; and as there were several persons ahead of us, we took the time to examine the arrangement of the first-class dining-room, kitchen, promenades, etc. Coming back to the purser’s window, I received a handful of silver, which he said was a sovereign, and three brass pieces, which I learned together made twopence halfpenny (pronounced *tup-pence hay’p’ny*), which is the English for 2½ pence, equivalent to a nickel in American money; that is, I get practically a nickel more than a sovereign for my

\$5 bill. Will some one good in arithmetic tell whether I would have made more to take the change (5 cents) in American money?

I stood at the window, bewildered and almost helpless. I tried to count that silver. There were 4 half-crowns (2½ shillings each) and 5 florins (2 shillings each). Finally I was assured that I had the equivalent of 20 shillings, and went over to another window to buy some postage-stamps. There I put down a florin and received two strips of penny stamps—24 stamps. The cards of stamps here are in strips of twelve, instead of ten as in America, costing a shilling a strip. A twenty-strip square would be worth a sovereign. The 10 x 10 of our stamps would not fit their money. We have an inconvenience with our 25-cent piece in that it necessitates buying a one-cent stamp, or else receiving a cent in change. With the English, the shilling buys one whole strip of stamps.

Now as to the coins. The shilling is practically equivalent in size and value to our 25-cent piece, the florin to our 50-cent piece. The half-crown is worth about 62 cents. There is a double-florin, or 4-shilling piece, equivalent to our dollar; and a crown, or 5-shilling piece, worth about \$1.25. These larger coins, I am thankful to say, are not in common use. The smaller coins are confusing enough, though an Englishman readily distinguishes between the florin and the half-crown, and, looking at a pile containing a half-crown, a florin, a shilling, a penny, and a half-penny, he will say, "Five and seven and ha'penny," which is written 5/7½ (5 shillings, 7½ pence). There are smaller silver coins—the sixpence (12 cents) and the "thrippence" (6 cents). The most common gold coin is the sovereign, nearly equivalent in size and value to our \$5 piece. The copper coins are the penny (2 cents), nearly as large as a half-dollar, and the "ha'penny," equivalent to our cent.

Unfortunately they do not have small denominations in paper. The smallest Bank-of-England note

THE MASTER'S HARVEST

Words by Worthie Harris Holden

Music by Alice E. R. Starr

The day is far spent, and the reap - ers Are hastening their work to com - plete,
 With drafts from the near liv - ing fountain, And bread that from heaven came down.

Lest night shall o'er-take ere they fin - ish Their task of in-gather - ing the wheat..
 Their strength they re - new, looking for - ward To rest just be - yond, and a crown.

Tho' some since the day-break have labored, Their zeal yet remains, for there stands
 Toil on in the field, fel - low laborer, The sheaves will be garnered ere - long:

The Lord in their midst, and his presence Doth cheer while they do his com - mands..
 And thou, faithful servant, re - joi - cing, Shall en - ter thy home with a song.

CHORUS:
 Then haste, Haste a - way, Go forth to - day;
 ye a - way to the fields, Go forth to the vineyards to - day.

The Master. is there your la - bors to share. Then haste ye, O haste ye a - way (away)!

(the paper currency of the realm) is the five-pound note (twenty-five dollars).

Some readers may wonder why I had only five dollars to change into English money. The reason was, I had already purchased travelers' checks, and had orders on London for money. If the editor of the INSTRUCTOR permits, I will sometime tell more about travelers' checks, letters of credit, etc.

GREAT accomplishments do not depend so much upon great talents as upon bringing into exercise the little ability that one possesses.



HARVEST INGATHERING SERVICE

The Ingathering Program



HE program that appears in this number was prepared by Mrs. Alice E. R. Starr, of Granger, Washington, and all original contributions not otherwise credited that form a part of the program are by Mrs. Starr. We believe this program will form the basis of an excellent Ingathering service in every church where a competent leader is early appointed to arrange for such a meeting. The note on the last page entitled "Disappointed Missionaries" is one of hundreds, if not thousands, of appeals that might be sent in by our foreign missionaries.

Let us all work to secure a generous offering for missions as the result of the Ingathering services, that these disappointments and unnecessary curtailments of the work in foreign lands may be greatly lessened if not altogether eliminated.

Some parts of the program are on pages three, five, and sixteen.

Suggestive Program

CHORUS	<i>Reapers</i>
PRAYER	
REMARKS	
RECITATION	<i>Come, Ye Reapers</i>
DOUBLE QUARTET	<i>To Be Supplied</i>
RECITATION	<i>The Coming of Christ</i>
ACROSTIC	<i>Harvest</i>
RECITATION	<i>Feed My Sheep</i>
DECLAMATION	<i>What Boys Can Do</i>
MALE QUARTET	<i>To Be Supplied</i>
SPEECH	<i>Do Something for Somebody Quick</i>
RECITATION	<i>China's Pleadings</i>
RECITATION	<i>Consecration</i>
SOLO	<i>To Be Supplied</i>
DIALOGUE	<i>The Party or the Missionary Meeting</i>
RECITATION	<i>Testimony</i>
EXERCISE	<i>Lights for Jesus</i>
RECITATION	<i>The Shipwreck</i>
RECITATION ...	<i>Why Stand Ye Here All the Day Idle?</i>
QUARTET	<i>The Master's Harvest</i>
RECITATION	<i>Let Us Smile</i>
EXERCISE	<i>Cast Thy Bread Upon the Waters</i>
OFFERING	<i>All for Him</i>
REMARKS by appropriate person, who announces the amount of offering.	
BENEDICTION	

If possible, have programs printed and distributed among the audience. Make beautiful decorations of fruits, vegetables, leaves, and flowers. Appropriate mottoes are very good, and help to preach a sermon.

The Coming of Christ

O SADDENED heart, cling still to your believing!
While crimson sunsets burn,
There is a solace that so soothes our grieving,
A lesson that we learn
That cheers the soul, the burdened mind relieving;
'Tis the hope of Christ's return.

"The Lord will come;" these are not idle phrases
That to the world are given.
Beyond the present with its winding mazes
Where ties of love are riven,
Lies the glad future, where with endless praises
You'll share the bliss of heaven.

Trust, then, dear soul; believe your Lord forever,
And in your trusting, cling;
To be like him, your earnest life's endeavor,—
Each thought and word like him,—
And when he comes, you'll be with him forever;
This sweet reward he'll bring.

Then, heart of faith, look up, nor yield to sorrow;
Watch for him, wait and yearn.
Work in his vineyard till the glorious morrow,
When Jesus shall return;
And from the skies the faithful ones will borrow
The joy for which they yearn.

— L. D. Santee.

Harvest

AN ACROSTIC

(The song on page ten forms a part of this exercise)

H is for harvest, all golden and white,
Waiting the sickle, so sharp and so bright.

A is for angels, the reapers so fair,
Quickly they gather life's jewels so rare.

R is for righteousness, spotless and white,
That we must have on if we'd stand in His sight.

V is for victory over all sin
Which we must obtain if we'd enter therein.

E is for enemy, who scattered the tares;
Often he lures us into his snares.

S is for sin that blighted our earth;
Gladly we'll tell of a Saviour's birth.

T is for telling the world of his love;
Get ready to enter the mansions above.

ALICE E. R. STARR.

What Boys Can Do

(For a small boy)

GREAT deeds are not in reach of all,
Yet this at least is true:
Each boy to-day
In many a way
A little good can do,—

O'er some rough place can help a friend,
With loyal hand and heart;
Can lighten care,
And always bear
A noble, manly part.

— Eugene C. Dolson.

China's Pleadings, or a Mother's Sacrifice

FROM the ancient land of Sinim
Comes a picture sad, but true,
Of a mother and her baby
(Who was scarcely more than two),
Such a dear and cunning toddler,
With her eyes as black as jet,
Hair to match, all neatly braided,
And her hat with beads bedecked.

On a bed the father languished,
By a fever stricken down;
While their friends had left the dwelling,
And had wandered into town.
But the mother worshiped *pu sa* (idols)
And had not the demons come
Without bidding to their compound
Ere the rising of the sun?

How could she best please the demons,
And their anger pacify,
That the father might recover,—
He must not be left to die.
Just one great and precious treasure
Held this heathen mother's heart;
Could she sacrifice her darling?
See! the shining tear-drops start.

But she must not postpone action,
For the father's very ill;
So she quickly dressed her darling
In her very prettiest silk,
Took her to the leading temple,
Where were gods both great and small,
Entered her among the offerings
For the gods' processional.

So they took her only baby,
Bound her tightly to a pole,
High into the air they hoist her,
Dressed as gay as can be told.
Up and down the streets they marched her,
Just before the idol train;
While the burning sun above them
Made her poor head throb with pain.

What cared priests or spectators
If the child cried loud and long?
They were bent on pleasing *pu sa*
By the shouting, cheering throngs;
Till at last from sheer exhaustion,
And the sun's hot, burning rays,
The child fainted: on they bore her,
Till the evening sang its lays.

Then returned they to her mother.
But alas! it was too late;
For she ne'er again awakened
From that drowsy, languid state.
Soon the wife was left a widow,
Childless; all life's joy was gone.
For her beamed no bright to-morrow;
She heard not the glad birds' song.

In this great and trying hour,
She had not the Christian's grace
To buoy up her drooping spirits,
And to wipe her tear-stained face.
All her friends could say to make her
Feel resigned to her sad fate
Was that she had "stored up merit,"
And the gods would call her great.

Fathers, mothers, in the home land,
With your children 'bout your knee,
In whom much of life's joys center,
Listen to the heathen's plea:
"Send us Bibles; send us preachers;
And send men to heal our sick;
Send us money to build chapels,
Hospitals; and send it quick;

"For our millions yearly dying
Without hope, without a God,
Mutely plead to light the living
Ere they pass beneath the sod.
And in heaven above we'll meet you,
On that other, better shore,
Where the childless and the widow,
Glad and blithesome, weep no more."

MYRTIE B. COTTRELL.

Consecration

(For a small child)

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

— Phillips Brooks.

Do Something for Somebody Quick

(For a small child)

"Are you almost disgusted with life, little man?
I'll tell you a wonderful trick,
That will bring you contentment if anything can —
Do something for somebody quick.

"Are you awfully tired with play, little girl —
Weary, discouraged, and sick?
I'll tell you the loveliest game in the world —
Do something for somebody quick."

Cast Thy Bread Upon the Waters

CAST thy bread upon the waters
You who have but scant supply.
Angel eyes will watch above it,
You will find it by and by.
He who in His righteous balance
Doth each human action weigh,
Will your sacrifice remember,
Will your loving deeds repay.

Cast thy bread upon the waters,
Far and near your treasures strew,
Scatter them with willing fingers,
Laugh for joy to see them go;
For if you too closely keep it,
It will only drag you down;
If you love it more than Jesus,
It will keep you from your crown.

Cast thy bread upon the waters,
You who have abundant store.
It may float on many a billow,
It may strand on many a shore.
You may think it lost forever;
But as sure as God is true,
In this world or in the other
It will yet return to you.

Cast thy bread upon the waters,
Waft it on with praying breath;
In some distant, doubtful moment
It may save some soul from death.
When you sleep in solemn silence
'Neath the morn and evening dew,
Stranger hands which you have strengthened,
May strew lilies over you.

— Selected.

Come, Ye Reapers

THE time is come — the harvest-time —
To gather in the grain,
From every hedge and highway,
From every hill and plain.

The bugle-call is sounding,
Ho, reapers, speed away!
The night is fast approaching,
And soon will come the day.

Gird on the Christian armor,—
A soldier for the right,
A reaper in his vineyard,
Where, lo, the fields are white!

O come, young men and maidens,
The Spirit calls to-day!
The harvest-fields are waiting,
Why linger, why delay?

Like stars, forever shining,
A crown will grace each brow;
The Spirit's invitation is,
Come, ye reapers, now!

The harvest-time is now; for soon
The Master calls no more,
And sheaves will all be gathered in,
And harvest-time be o'er.

— Mrs. M. Sollars.

The Shipwreck

I stood on the shore of the ocean,
In the blackness of Egypt's night,
Save when the jagged lightning
Lit up the fearful sight.

'The storm beat and surged about me,
The waves ran mountain high;
While over the angry billows
Came a faint and piteous cry.

Around me were men and women
Sobbing and wringing their hands,
Or crying and praying to heaven,
As they knelt in the cold, wet sands;

For, out in those angry waters
Was a stately, gallant ship,
Freighted with human beings
On their home-returning trip.

It had struck a rock in the darkness,
Only a fathom from shore,
And was steadily going to pieces,
As so many had done before.

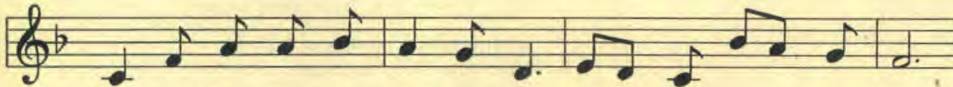
We knew on that ship were children,
And mothers, and fathers brave,
And tender, helpless babies,—
All doomed to a watery grave.

"LIGHTS FOR JESUS"

Words and Melody by Alice E. R. Starr.



We would be lit - tle lights for him, Light - ing all the way.



We would be lit - tle songs for him, Sing - ing ev - 'ry day.



We would give our hearts to him, Nev - er to grieve him more.



We would gath - er bright gold - en sheaves, To shine on the beau - ti - ful shore.

(This little song should be sung without an accompanying instrument. Drill the children to start on the right tone (middle C), the "talking tone." The child carrying the candle should lead the way as they take their seats.)

We knew 'twas a question of moments
When the good ship would go down;
And all of those hapless victims
Before our eyes would drown.

Why doesn't some one man the life-boat?
Or some one throw them a rope?
Could we use the life-saving devices,
There might yet be a little hope.

Alas for our helpless condition
Because we the training lack!
We can only turn away heart-sick,—
We are powerless to act.

But a wilder storm is raging,
And a darker night draws near,
And souls are in greater peril
Than those I have pictured here.

That night is the doom of our cities,
That storm is the wrath of God;
Destruction by fire and tempest
O'er all the land is abroad!

Think of the drunkards and harlots
In the haunts of sin and shame,
The criminals, paupers, and heathen,
To save whom Jesus came!

'Tis only a question of moments,
For every passing hour
Hundreds, yea, even thousands,
Fall under the demon's power.

The terror of sin is upon them;
And is there none to save?
To rescue the lost and fallen
Will no one the danger brave?

Shall we not give our lives for them?
Many will gladly respond,
"Here am I, Master, send me
To home lands or regions beyond."

But unless we have the Spirit,
Unless we know what to do,
We are as powerless to help them
As we were the shipwrecked crew.

ALBERTA L. LITTLE.

"Lights for Jesus"

(For three children; the first carries a candle; the second a "Christ in Song;" the third places right hand over heart. All sing "Lights for Jesus," after reciting the stanzas.)

God gave me a little light
To carry as I go;

Bade me keep it clear and bright,
Shining high and low;
Bear it steadfast without fear,
Shed its radiance far and near,
Make the path before me clear
With its friendly glow.

God gave me a little song
To sing upon my way;
Rough may be the road and long;
Dark may be the day;
Yet a little bird can wing,
Yet a little flower can spring,
Yet a little child can sing,—
Make the world so gay.

God gave me a little heart
To love whate'er he made;
Gave me strength to bear my part,
Gladly and unafraid.
Through thy world so fair, so bright,
Father, guide my steps aright!
Thou my song and thou my light,
So my trust is stayed.

— Selected.

When the Sheaves Are Gathered In

(For the dialogue)

ARE YOU working for the Master?
Are you faithful day by day?
Are you giving, are you praying
For those fallen by the way?
Are you bringing souls to Jesus?

Are you working now to win
A free entrance into heaven
When the sheaves are gathered in?

Are you sending up material
For your mansion by and by?
Are you laying up your treasures
In that home beyond the sky?
Hasten now; for, lo, the sunset
Soon will close earth's noise and din—
Haste that you may have some garnered
When the sheaves are gathered in.

Though you may not go and gather
With the reapers on the plain,
In the corners and the hedges
There are golden bits of grain.
Though so few, and almost hidden
By the weeds and thorns of sin,
Though by reapers they're unnoticed,
You these sheaves may gather in.

Who would spend on things earthly,
Caring for this world alone,
When the Master offers mansions
With him 'round God's glorious throne!
There, through all the countless ages,
With our loved ones we shall reign,—
O, we surely must be ready
When the sheaves are gathered in!

— Jessie D. Belknap.

"All for Him"

(Exercise for nine children)

FIRST VOICE:

WHEN I think of the millions for whom Christ died,
The millions across the sea,
Who have never heard of a Saviour divine,
Who suffered on Calvary,

I feel that I want to do something to help
Spread the news of a Saviour true;
But I'm only a little girl, you know,
And what could a little girl do?

SECOND VOICE:

One little girl could do her part,
And another could help her, too;
I'm ready and willing to do what I can,
And work till the task is through.

THIRD VOICE:

I'm anxious to do whatever I can
To help you two in the work.
I'll be faithful in every duty given,
And promise I never will shirk.

FIRST VOICE:

That makes three, but what are three?
I wish 'twere a hundred more;
For the time is so short, and the work is so great,
Ere we reach the golden shore.

FOURTH VOICE:

I'm only one, but every one counts;
So I'll offer my service to-day;
I'm willing and ready to do any task,
And work without any pay.

FIFTH VOICE:

Here is one more to swell the ranks
Of harvest workers, you see.
I gladly will do whatever I can,
And always faithful will be.

SIXTH VOICE (a boy):

I have two nickels that I will give,
And I offer myself beside.
They say it takes money and men for the work,
And I bring both with pride.
[Lays the money upon a low altar in the front of platform.]

FIRST VOICE:

That makes six; it is better than three,
But are there not more to come?
For Jesus has left us this work to do
Before we go to his home.

SEVENTH VOICE:

Yes, I will come, and I bring one more
Who is asking for something to do;
For all are called, and the willing ones
May even come by two.

FIRST VOICE:

Yes, Jesus is calling for all to come;
The harvest is ready to-day.
And all who will help in this closing work
Will soon with glad hearts say,

"The harvest is gathered, the work is done,
We are joyfully going home.
In this generation the gospel was given,
And we shall nevermore roam."

EIGHTH VOICE:

Yes, I would like some work to do,
But what can I do for others?
Does He want *me* in fields so far away,
Or to work for my sisters and brothers?

FIRST VOICE:

Take up the work that lies at your door,
But do not stop there, I pray!
For many millions far over the sea
Need our prayers and help to-day.

NINTH VOICE:

I bring my pennies [shakes a box of pennies], a whole box-ful;
They are needed I know in the field,
And I ask each of you to give all you can [turns to audience],
'Twill a bountiful harvest yield. [Lays box of money on the altar.]

ALL (in concert with extended hands):

Give much we pray at the altar to-night;
O cast thy bread away!
'Twill return to you a hundredfold
In the glorious gathering day.

ALICE E. R. STARR.

(The different speakers should come upon the platform as they say their parts, except the seventh and eighth, who come together. The seventh child leads the eighth by the hand. Each, when through reciting, moves into line. At the close, all turn at a chord signal given by the organist, and march in perfect order to their seats to the music of some familiar hymn, such as, "Who Will Volunteer?" in "Christ in Song.")

Let Us Smile

(For a small boy)

THE thing that goes the farthest toward making things worth while,
That costs the least and does the most, is just a pleasant smile.
The smile that bubbles from a heart that loves its fellow men
Will drive away the cloud of gloom and coax the sun again.
It's full of worth and goodness, too, with manly kindness blent—
It's worth a million dollars, and doesn't cost a cent.

— *The Bookkeeper.*

Why Stand Ye Here All the Day Idle?

WHY stand ye here all the day idle?

The sun is fast gilding the west,
The fields are all white unto harvest,
The reapers should soon be at rest.
Can you turn a deaf ear to the pleadings you hear,
Pouring in from the sin-smitten fields far and near?

O stand not here all the day idle

And squander the hours of thy youth,
While nations who know not the gospel
Are calling on you for the truth!
From the jungle and plain we hear it again;
"Come over and help us," they shout the refrain.

Why stand ye here all the day idle,

While millions are dying to-day
Who never have heard of the gospel,
And never were taught how to pray?
But the sin-darkened race now the Saviour embrace;
It is not a fit time to retrench or retrace.

O stand not here all the day idle!

The third angel's message is due.
A call is now heard from the Master;
That call is intended for you.
Hasten into the field, truth's sharp sickle to wield,
That same precious truth his blest Word has revealed.

Then hasten to work in his vineyard,

The end of all things is at hand,
The Lord of the harvest is coming,
When labor will cease in the land.
Can you turn a deaf ear to the pleadings you hear,
Pouring in from the sin-smitten fields far and near?

WILLIAM BRICKEY.

Consecrated Service

O JESUS, Prince of life and truth,
Beneath thy banner bright
We dedicate our strength and youth
To battle for the right;
We give our lives with glad intent
To serve the world and thee,
To die, to suffer and be spent,
To set our brothers free.

In serried ranks, with fearless tread,

O Captain of us all,
Thy glory on our banners shed,
We answer to thy call;
And where the fiercest battles press
Against the hosts of sin,
To rescue those in dire distress
We gladly enter in.

O Jesus, once, like us, a boy,

And tempted like as we,
All inward foes help us destroy
And spotless all to be.
We trust thee for the grace to win
The high, victorious goal
Where purity shall conquer sin,
In Christlike self-control.

— *George E. Day.*

WE ARE LITTLE REAPERS

Words and Music by Alice E. R. Starr

We are little reapers, Working for our King, Gladly are we serving him, and

while we work we sing. Come and work for Jesus, He's calling you to - day.

Come and join our lit - tle band, And list to hear him say---

REFRAIN

"Go work to-day in my vineyard," The Master calls to you: "The harvest-fields are waiting,"

But the la-bor-ers are few. Go, work to-day in my vineyard," I hear the Master

say. So I will quickly follow him, and go to work to - day.

March

PREFERRED

(This song forms a part of the Harvest acrostic exercise, on page six, being sung immediately after the last letter is shown. * The children should raise the first finger of the left hand to the left ear, as if listening, at the words, "I hear the Master say." At the word "quickly" they should turn; at the word "go" each right foot should move forward, and the class march off the platform. The march should be played briskly, so as to bring two beats in a measure, and all the class should sit at the last chord of the march. This will be effective if properly performed. Drill. Make the letters brilliant with cotton batting and tinsel. Let each child raise his letter high as he begins to speak.)

UP, YE SERVANTS OF THE MASTER

Words by Elizabeth Hyatt

Music by Alice E. R. Starr

Up, ye servants of the Master, Get you to the harvest - field. See ye not the sickle waiting And the glorious golden yield?
Linger not for ease or pleasure, Or some idol hard to yield: If thou lovest well the Master, Go ye forth in - to the field.

Stand not by and i - dly murmur That some tares have ripened, too. 'Tis the reaper's work to gather, 'Tis the Master's call to you.
Time is fleeting, life is passing, Labor while the day shall last: Give to God the morning hours: Gather ere the noon be past.

REFRAIN

All for God — how sweet the service In this toil - some upward strife! Wait in patience for the hire,
All for God

Thy re - ward Thy reward e - ter - nal life.

The Party or the Missionary Meeting?

CHARACTERS: Minnie and Cora Stone, Raymond and Bernice Shirley, Harold and Helen Wilson, Gertrude Watson, and Grace Moore.

SCENE: Sitting-room at the home of the Stone girls,—Minnie, sitting upon the sofa and reading the INSTRUCTOR; Cora, looking in a mirror and fixing a bow on her hair.

CORA: Minnie, are you going to the missionary meeting to-night, or to the party?

MINNIE: [laying aside paper] I would like very much to go to the party, but I am on the program for the missionary meeting. O dear! why didn't I tell them I would not sing? I do want to go to that party so much.

CORA: Well, let the song go. They will get along all right without it; Raymond, Harold, and Gertrude can sing a trio.

MINNIE: If I thought it would be all right, but—I believe I will.

CORA: Do! We shall have such a good time! I wonder who will be there?

MINNIE: O, all the down-town boys and girls, I suppose! O dear! I don't know whether to go or not. I wonder if mother would care.

CORA: Well, if mother were here, I do not suppose she would let us go. I am glad she went away for a few days. I know by the way auntie spoke that *she* wanted us to go to the party.

MINNIE: O yes, of course, but auntie is very worldly, and I think even frivolous. Well, I am not going to think of mother, or the missionary meeting, or the song; I've made up my mind to go to the party.

CORA: Good! I am so glad. I would not go unless you did, but I want to go very much. We can walk down with the Williams girls. They said they would stop for us.

[A knock. Cora opens the door and admits Raymond and Bernice Shirley.]

CORA: Good evening, Raymond and Bernice! How glad we are to see you!

MINNIE: [cordially] Good evening! you are just in time. Sit down, please.

BERNICE: Are you ready to go to the Volunteer society?

CORA: Well—a—the fact is, we have just decided to go to the party instead.

RAYMOND: [in astonishment] To the party! [to Minnie] and you on the program for a song!—but then if you don't sing, that will excuse me, and I would rather be excused than not.

MINNIE: You two would better come to the party with us. You know we were all invited.

BERNICE: No, no; it would not be right to leave the missionary meeting to go to a party. Mother always says that we should do our duty no matter what comes, and I feel that it is our duty to go to the society.

CORA: O come on! There will be plenty of missionary meetings when the party is over, and you know we seldom get a chance to go to such a nice party. Why not go with us? My aunt says she does not believe in foreign missions anyway.

BERNICE: Doesn't believe in foreign missions! People who don't believe in foreign missions do not believe in very much outside of themselves and their own circle, as a general rule. But about going to the party, it will be just as Raymond says. Shall we go, Raymond?

RAYMOND: It is just as you say, Bernice, you are

older; for my part, I should like to go to the party. I wouldn't have to sing then, you see?

CORA: It will be just as I say—and I say, Go to the party.

RAYMOND: All right! Hurrah for the party!

BERNICE: I wish I had worn my other dress.

MINNIE: O that one is good enough!

[A knock. Harold and Helen Wilson enter. Very cordial greetings, in which all take part.]

HAROLD: Are you all ready to go to the missionary meeting? [Silence prevails, while each looks at the others.]

HAROLD: [Looking at all] What is the matter?

RAYMOND: [To Harold] Say, partner, this bunch is all going to the party; now you come along and go with the crowd.

HAROLD: Now see here, Raymond, it will not take me long to decide that question. Helen and I are going to the missionary meeting. But you are joking!

MINNIE: No, we aren't. We are all going to the party. [Stepping forward and taking Helen by the hand] Don't you want to go to the party with us, Helen?

HELEN: No, I would rather go to the Volunteer society. I have a piece to speak, you know.

BERNICE: O, have you? Speak it for us, please; we shall get that much of the program.

OTHERS: O, yes, do, Helen!

HELEN: I will if you really want me to. [Here she lays off her wraps, handing them to her brother Harold to hold. Minnie relieves Harold and puts things away. All who are standing sit down while Helen speaks "When the Sheaves Are Gathered In."]

BERNICE: Isn't that splendid?

[Others make remarks of commendation. A knock is heard. Cora asks Minnie to go to the door. She opens it and admits Gertrude Watson and Grace Moore. Very cordial greetings.]

GRACE: How nice that we are all here! We can go to the Y. P. M. V. S. together.

GERTRUDE: Yes, isn't it nice?

HELEN: [Comes forward to Grace and speaks in a confidential manner, but loud enough to be heard by all] Isn't it too bad? They are all going to the party?

GRACE: To the party! O, it can not be! [Turning to Cora and Minnie] Girls, you do not mean to leave our good missionary meeting for a party, even once? Don't you remember how earnestly our leader spoke to us, only last week, about being faithful in attending our missionary meetings, and how if we allow ourselves to become careless in attending them, we shall soon lose all interest in Christian work?

BERNICE: I have felt all the time that we were not doing right in going to the party instead of the meeting.

HAROLD: I would rather go to a good missionary meeting any time than to the best party you could scare up. And I say, why not cut out parties altogether? I believe their influence is on the wrong side.

GERTRUDE: You are right, Harold; and just think, girls, not one of us has been absent from a meeting since we joined the Foreign Mission Band, and here we are preparing to be foreign missionaries and going to a party in preference to a missionary meeting!

GRACE: Let me recite a little poem I learned the other day. It made a strong impression upon me.

[All who are standing sit while Grace recites "Where Are the Reapers?" See first page.]

CORA: I for one have lost my desire to go to the party.

MINNIE: Let us all go to the meeting.

BERNICE: I say so, too.

RAYMOND: Ditto here.

CORA: Girls, I am so glad you came! We shall get more real pleasure, I know, from the meeting than we could possibly from the party.

BERNICE: We always do get more enjoyment when following the path of right.

RAYMOND: Well, I am glad we have decided to go to the meeting. It certainly is the right thing to do, and I even feel willing to sing that song. But I would like to practise it over once.

GERTRUDE: [Looking at her watch] We shall have just enough time to sing it once.

MINNIE: Well, let us sing. How did we stand?

[They arrange themselves and sing "Up, Ye Servants of the Master," Minnie and Gertrude singing soprano, Harold and Raymond singing alto to chorus.]

If a curtain is used, it can be drawn while the platform is being prepared for the dialogue. Have a musical number while preparing the platform. When curtain is drawn aside, Cora and Minnie are present. The curtain need not be drawn at the close, but all may quietly take their seats after the song.

This dialogue will help to break the monotony of too many songs and recitations following one another. It presents in an interesting way the truth too often forced upon us of the mischief one wrong spirit will do by its influence over companions. It also shows the great things that may be done for Christ if one stands stanchly for the right. Let the children and youth taking part in this realize that they are preaching a sermon rather than acting.



M. E. KERN Secretary
MATILDA ERICKSON Corresponding Secretary

Study for Sabbath, September 2

LEADER'S NOTE.—You who are provided with Searchlight—and almost all are—have probably already laid your own plans for this meeting. Each society provides its own program for September 2, but can not all plan to study a little further the importance of obtaining an education? Get your members to express their desires and determinations. Speaking of their determination strengthens them.

September 16 will be Reading Course day. Have you a good enthusiastic Educational secretary? If not, get one at once. Have you copies of the Reading Course Leaflet for this year? Have you enrolment blanks? The leaflets and blanks are free. Get them from your conference Missionary Volunteer secretary. Leaflets Nos. 2 and 13 of Missionary Volunteer series will be needed in the program. These may be obtained by sending four cents to the Missionary Volunteer Department, Takoma Park, Washington, D. C. If you have not the books to be used in the Reading Courses, get at least the first book in each course. The first in the Senior Course is "Price of Africa;" paper, thirty-five cents; cloth, fifty cents. The first in the Junior is "Uganda's White Man of Work;" paper, thirty-five cents; cloth, fifty cents. Order of Review and Herald Publishing Association, Takoma Park, D. C., or of your tract society. Do not fail to read everything that will appear in any of our papers about the courses. This will help you to be prepared to interest your society in this important phase of the work.

Honor Roll

Do you remember the story of Napoleon? His army had lost the battle, but he did not despair. Taking his watch from his pocket, he turned to his men and said, "Boys, it's only two o'clock; we have time to fight and win another." And now you who think you have failed, do not despair. You may still be successful if you will. All who will persevere will be winners in this race. Do not put your Reading Course books away until you have finished the reading and joined the Honor Roll. Do not peter. Here are other young people who have finished one or both of the Reading Courses: F. V. Graves, Tressa Smith, Flora Moffitt, Theodore Boston, Lenoa Huguly, Mrs. G. F. Watson, Worth Moffitt, Herbert Huguly, Fred E. Kaupke, Clinton Patterson, and Mrs. W. J. Huguly. All of these names come from Texas.

Morning Watch: Baptism

THE texts for this week show the importance of baptism, and that after baptism one should walk in newness of life. Now comes the question, "How shall I do this?"

"By *faith* you become Christ's, and by *faith* you are to grow up in him,—by giving and taking. You are to *give* all,— your heart, your will, your service,— give yourself to him to obey all his requirements; and you must *take* all,— Christ, the fulness of all blessing, to abide in your heart, to be your strength, your righteousness, your everlasting helper,— to give you power to obey.

"Consecrate yourself to God in the morning; make this your very first work. Let your prayer be, 'Take me, O Lord, as wholly thine. I lay all my plans at thy feet. Use me to-day in thy service. Abide with me, and let all my work be wrought in thee.' This is a daily matter. Each morning consecrate yourself to God for that day. Surrender all your plans to him, (Concluded on page fifteen)

Reapers.

THORO HARRIS. WILL O. JONES.

1. { Reap-ers, reap-ers, hear the call re- sounding far and wide; God demands your
Shadows dark are gath- ring round, and soon

2. { Reap-ers, reap-ers, heed the call! the har- vest still doth wait; Thrust ye in the
From the hills and val-leys come, the sheaves

service for the world's great harvest tide; will fall the night: Look again, the
sick - le, for the hour is grow- ing late; to gar- ner in— Sheaves of golden

FULL CHORUS.

harvest fields are white. (why tar - 17?)
grain from fields of sin. (God calls you.) Look up-on the rip'ning grain, Work for

Je- sus to - day; Hark-on to the Master's call, Bear the sheaves a-way.

{ Lo, the fields are rip'ning fast, } Labor on till angels shout the harvest home.
{ And the day will soon be past: }



THE INTERMEDIATE LESSON

IX — Paul Begins His Third Missionary Journey; Paul and Apollos at Ephesus

(August 26)

LESSON SCRIPTURE: Acts 18: 23 to 19: 20.

MEMORY VERSE: "Fear fell on them all, and the name of the Lord Jesus was magnified." Acts 19: 17.

Questions

1. In starting on his third missionary tour, through what provinces did Paul pass? When did Paul first visit Ephesus? For what was the city famous? Acts 18: 2, 3; note 1.

2. Who came to Ephesus? Describe Apollos. In what was he instructed? What did he do? Whose preaching had he heard? (See Matt. 3: 1, 2.) Verses 24, 25.

3. Where did Apollos preach? Who heard him? What did Aquila and Priscilla do for him? What must they have taught him about Jesus? Verse 26; note 2.

4. To what place did Apollos then go? How did the brethren at Ephesus recommend him to the disciples in Achaia? How did Apollos help them, when he had come? Of what did he convince the Jews? Verses 27, 28. How did Paul afterward refer to this work? 1 Cor. 3: 6.

5. Review the travels of Paul, tracing his route on the map. Note 3.

6. While Apollos was at Corinth, who came to Ephesus? What question did Paul ask the believers? How did they reply? Acts 19: 1, 2.

7. What question did Paul ask concerning their baptism? What did they say? What did Paul say of John's work? In whose name did they then receive baptism? Verses 3-5.

8. What took place when Paul laid his hands upon those that were baptized? How many obtained this experience? Verses 6, 7.

9. How long did Paul teach in the synagogue at Ephesus? Concerning what did he dispute and persuade? When some were hardened, and spoke evil of the truth, what did Paul do? In whose school did he teach? For how long did he teach daily in this school? How many heard the word of the Lord Jesus? Verses 8-10.

10. What was the school of Tyrannus? Describe Paul's manner of working at Ephesus. Note 4.

11. What special power did God manifest through Paul? Verses 11, 12.

12. For what worship and what practise was Ephesus famed? What noted temple was located here? From where was the goddess Diana said to have fallen? What symbols did the idol bear? How powerful were these symbols said to be when pronounced? when written? How did these people regard the miracles performed by Paul? What did some of the people try to do? Note 5.

13. What did some of the Jews professing to be magicians try to do? Believing that the name of Jesus acted as a charm, how did they address the evil spirits? Who are especially mentioned in this connection? Verses 13, 14.

14. What did the evil spirit answer when so addressed? What did the man in whom was the evil spirit then do? Verses 15, 16.

15. Who heard of this? What effect did it have? What did many of those who believed do? What books did some bring? What was done with these books? At what price were they valued? Verses 17-19.

16. What effect did this have upon the work of God? Verse 20.

Notes

1. Paul first visited Ephesus as recorded in Acts 18: 19. It was the capital of the Roman province of Asia, had a harbor, and carried on considerable commerce. It was celebrated for the temple and worship of Diana, the temple being one of the seven wonders of the world.

2. Aquila and Priscilla must have taught Apollos that Jesus had come, as John the Baptist had foretold, and that he had been put to death, and had risen again.

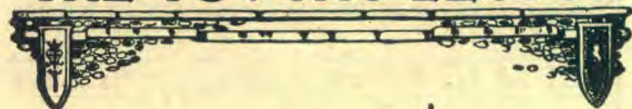
3. Do not lose the connection in Paul's travels. After leaving Ephesus (Acts 18: 21), he landed at Caesarea, went to Jerusalem and greeted the church there, then returned to Antioch and remained some time. Acts 18: 22.

For the last time Paul started forth from Antioch on this, his third missionary tour. Passing through Tarsus, he revisited in order the churches he had founded,—Derbe, Lystra, Iconium, and Antioch in Pisidia, "strengthening all the disciples." Paul then continued his journey to Ephesus.

4. Nothing is positively known of Tyrannus. This school was probably a lecture-room used by professors of rhetoric and philosophy a part of the day and by Paul at other hours. "Doubtless he began to work (Acts 20: 34; 1 Cor. 4: 12) before sunrise, and continued at his trade till closing time, an hour before noon. His hours of work are defined by himself. 1 Thess. 2: 9. His rule at Thessalonica may be extended to Ephesus. Public life in the Ionian cities ended regularly at the fifth hour. . . . Thus Paul himself would be free, and the lecture-room would be disengaged after the fifth hour (eleven o'clock); and the time which was devoted generally to home life and rest was applied by him to mission work."—*St. Paul the Traveler*, pages 270, 271, abbreviated. Read Paul's own account of his labors at Ephesus. Acts 20: 17-38.

5. Ephesus was famed for the worship of the goddess Diana and for the practise of magic. Here was the temple of Diana, one of the wonders of the world. The uncouth idol itself, said to have fallen from the sky, bore mystic symbols which were believed to possess great power. When pronounced, they were said to accomplish wonders; when written, to guard against robbery, disease, or death. Since the people believed in sorcery, the miracles performed by Paul made a deep impression on them. None could imitate them, although some tried to do so.

THE YOUTH'S LESSON



IX — Paul Begins His Third Missionary Journey; Paul and Apollos at Ephesus

(August 26)

LESSON SCRIPTURE: Acts 18: 23 to 19: 20.

LESSON HELPS: *The Sabbath School Worker*.

PLACES: Galatia; Phrygia; Corinth; Ephesus.

PERSONS: Paul; Apollos; Aquila and Priscilla; twelve disciples; Tyrannus; vagabond Jews; seven sons of Sceva.

MEMORY VERSE: Acts 19: 17.

GENERAL NOTE.—In this lesson we begin a study of Paul's third missionary journey, which covered about four years, A. D. 54 to 58. Some of the early churches were visited. This journey covered "a long residence at Ephesus, where he had spent a brief time on his return from the second journey; probably missionary expeditions from this center into the province of Asia, founding the seven churches of Asia, mentioned in Revelation, and Colossæ, up the valley of the Lycus. He also revisited Corinth and the churches of Macedonia during the last year, touching at Miletus as he sailed for Palestine and Jerusalem. His arrest at Jerusalem prevented his returning to the point of his departure,—Antioch in Syria.

"During this journey were written: 1 Corinthians, from Ephesus, A. D. 57; 2 Corinthians, probably from Philippi, A. D. 58; Galatians, from Corinth, A. D. 58; and Romans, from Corinth, A. D. 58."—*Peloubet's Notes*, 1897.

Questions

1. Leaving Antioch upon his third missionary tour, what countries did Paul revisit? Who came to Ephesus after Paul's short visit there? Where was Apollos born? What is said of his understanding of the Scriptures? Acts 18: 23, 24.
2. What did he do? What lack is mentioned in his knowledge of the gospel? Verse 25; note 1.
3. Who were among his hearers as he taught in the synagogue? How was his knowledge of the gospel perfected? Verse 26.
4. Where did Apollos go? How did the brethren show their confidence in him? What was the result of his work? Verses 27, 28; note 2.
5. What dangers threatened the work at Corinth from the difference in manner of Paul and Apollos? Compare Acts 18: 24; 1 Cor. 2: 1-5; 3: 1-6; note 3.
6. When Paul came to Ephesus, whom did he find? What question did he ask? How did the disciples answer him? Acts 19: 1, 2.
7. What further question did the apostle ask? How did they reply? Verse 3.
8. What instruction did Paul give them concerning John's baptism? When they heard this, what did they do? Verses 4, 5; note 4.
9. How did the Lord show his approval of their loyalty? How many men had this experience? Verses 6, 7.
10. How long did Paul labor at Ephesus? In what work did he engage? Verse 8.
11. How did his preaching affect some? What did he therefore do? How long did he continue this work? State the result. Verses 9, 10; note 5.
12. How did God manifest his power through the great apostle? Verses 11, 12; note 6.
13. How did the enemy seek to bring reproach upon the name of Jesus? How did these persons proceed? How far was it known? How was the truth advanced? What was the result? Verses 13-17; note 7.
14. What shows that the power of the gospel took fast hold on the lives of these converts? To what had they been addicted? What did they do? What was the value of the books destroyed? Verses 18, 19; note 8.
15. What power was it that effected this wonderful change? Verse 20.
16. How did Paul regard the opposition which he encountered at Ephesus? 1 Cor. 16: 8, 9.

Notes

1. "It was at this time that Apollos, an Alexandrian Jew, visited Ephesus. He had received the highest Grecian culture, and was a scholar and orator. He had heard the teachings of John the Baptist, had received the baptism of repentance, and was a living witness that the work of the prophet was not in vain. Apollos was a thorough student of the prophecies, and an able expounder of the Scriptures, publicly proclaiming his faith in Christ, as far as he himself had received the light.

"Aquila and Priscilla listened to him, and saw that his teachings were defective. He had not a thorough knowledge of the mission of Christ, his resurrection and ascension, and of the work of his Spirit, the Comforter which he sent down to remain with his people during his absence. They accordingly sent for Apollos, and the educated orator received instruction from them with grateful surprise and joy. Through their teachings he obtained a clearer understanding of the Scriptures, and became one of the ablest defenders of the Christian church."—*Sketches From the Life of Paul* (Mrs. E. G. White), page 119.

2. "This providential meeting with Aquila and Priscilla in Asia became the means of promoting the spread of the gospel in Achaia. Now that Apollos was made fully acquainted with the Christian doctrine, his zeal urged him to go where it had been firmly established by an apostle. . . . The Christians of Ephesus encouraged him in this intention, and gave him 'letters of commendation' to their brethren across the Ægean. On his arrival at Corinth, he threw himself at once among those Jews who had rejected Paul, and argued with them publicly

and zealously on the ground of their Scriptures, and thus became 'a valuable support to those who had already believed through the grace of God;' for he proved with power that Jesus, who had been crucified at Jerusalem, and whom Paul was proclaiming throughout the world, was indeed the Christ."—*Life and Epistles of the Apostle Paul* (Conybeare and Howson), page 388.

3. "His success in preaching the gospel led some of the church to exalt his labors above those of Paul, while he himself was working in harmony with Paul for the advancement of the cause. This rival spirit threatened to greatly hinder the progress of truth. Paul had purposely presented the gospel to the Corinthians in its veriest simplicity. Disappointed with the result of his labors at Athens, where he had brought his learning and eloquence to bear upon his hearers, he determined to pursue an entirely different course at Corinth. He presented there the plain, simple truth, unadorned with worldly wisdom, and studiously dwelt upon Christ, and his mission to the world. The eloquent discourses of Apollos, and his manifest learning, were contrasted by his hearers with the purposely simple and unadorned preaching of Paul."—*Sketches From the Life of Paul*, page 120.

4. "There are many at the present day who have unwittingly violated one of the precepts of God's law. When the understanding is enlightened, and the claims of the fourth commandment are urged upon the conscience, they see themselves sinners in the sight of God. 'Sin is the transgression of the law,' and 'he that shall offend in one point is guilty of all.' The honest seeker after truth will not plead ignorance of the law as an excuse for transgression. Light was within his reach. God's Word is plain, and Christ has bidden him search the Scriptures. He reveres God's law as holy, just, and good, and he repents of his transgression. By faith he pleads the atoning blood of Christ, and grasps the promise of pardon. His former baptism does not satisfy him now. He has seen himself a sinner, condemned by the law of God. He has experienced anew a death to sin, and he desires again to be buried with Christ by baptism, that he may rise to walk in newness of life. Such a course is in harmony with the example of Paul in baptizing the Jewish converts. That incident is recorded by the Holy Spirit as an instructive lesson for the church."—*Id.*, page 133.

5. "This school 'was probably a lecture-room, which, as the private property of the owner, was lent or let to the apostle.' Ramsay suggests that it was the lecture-room used by the professors of rhetoric and philosophy a part of the day, and Paul at other hours."—*Peloubet's Notes*, 1909.

6. "The manifestations of supernatural power which accompanied the apostle's work, were calculated to make a deep impression upon a people given to sorcery, and priding themselves upon their intercourse with invisible beings. The miracles of Paul were far more potent than had ever before been witnessed in Ephesus, and were of such a character that they could not be imitated by the juggler or the enchantments of the sorcerer. Thus the Lord exalted his servant, even in the estimation of the idolaters themselves, immeasurably above the most favored and powerful of the magicians."—*Sketches From the Life of Paul*, pages 135, 136.

7. "The discomfiture and humiliation of those who had profaned the name of Jesus, soon became known throughout Ephesus, by Jews and Gentiles. Unmistakable proof had been given of the sacredness of that name, and the peril which they incurred who should invoke it while they had no faith in Christ's divine mission. Terror seized the minds of many, and the work of the gospel was regarded by all with awe and reverence."—*Id.*, pages 136, 137.

8. "They did not sell them [the books] for others to use, as they might have done, but destroyed the instruments of evil at a great cost, reckoned at fifty thousand pieces of silver, Latin, *denarii*, Greek *drachmas*, worth about 16 cents each, or \$8,000 in all. But in those days a drachma was equivalent to a day's wage, so that the sum was equivalent to \$50,000 to \$100,000 in our time."—*Peloubet's Notes*, 1909.

Morning Watch: Baptism

(Concluded from page thirteen)

to be carried out or given up as his providence shall indicate. Thus day by day you may be giving your life into the hands of God, and thus your life will be molded more and more after the life of Christ.

"A life in Christ is a life of restfulness. There may be no ecstasy of feeling, but there should be an abiding, peaceful trust. Your hope is not in yourself; it is in Christ. Your weakness is united to his strength, your ignorance to his wisdom, your frailty to his enduring might. So you are not to look to yourself, not to let the mind dwell on self, but look to Christ. Let the mind dwell upon his love, upon the beauty, the perfection, of his character."—*Steps to Christ*."

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A Good Record

A YOUNG man who began selling our denominational books in February of 1908 writes that during this time he has not lost one day on account of sickness, and only four or five days for other necessary reasons. During this time he has sold 12 copies of "Home and Health," 200 copies of "Daniel and the Revelation," 2,674 copies of "Coming King," 500 copies of "Great Controversy," and 2,000 small books, as "Gospel Primer" and "His Glorious Appearing."

In doing this work he has met hundreds of Catholics, and reports that the *INSTRUCTOR* is one of the best papers to sell to that class. He sells about eighty copies of our papers each month in connection with his book work.

Mother's Day

MISS ANNA M. JARVIS, of Philadelphia, has the honor of being the founder of Mother's day, which is observed on the second Sunday in May. The response of the American people of all classes to Miss Jarvis's appeal for the observance of this day has been gratifying. Though the idea was given to the country only three years ago, the day was observed in forty-four States of the Union in 1911. It is fast becoming an international festival, being observed in Germany, China, Japan, Africa, and the Philippines.

In addition to the general distribution of white carnations, Miss Jarvis has urged the personal observance of the day through some distinct kindness — as shown by a little gift, a message of comfort, a visit, or a letter; and the carrying out of this idea of service has brought practical happiness to thousands of homes.

In accordance with this idea some Christian Endeavorers of Oklahoma City visited their county jail and carried with them white carnations for the prisoners whose mothers are living, and pink ones for those whose mothers are dead. With each flower was given a card bearing a verse of Scripture. As the flowers were distributed and the message given in the name of "mother," strong men who had not cried since childhood, broke down and wept bitterly. Some of the prisoners whose mothers were uninformed as to their whereabouts asked for paper and pencil, and wrote home. Such events present possibilities of great good.

Disappointed Missionaries

THE following word from Brother E. C. Silsbee, of Kimberley, South Africa, shows the disappointment that comes to our missionaries in other lands when we in the home land allow our mission fund to become so small that the work has to be curtailed in foreign countries. Elder Silsbee says:—

"You will no doubt remember the financial strait the foreign Mission Board there at Washington were in some months ago. We felt that shortage of funds most keenly at the mission in Barotseland, north of the Zambesi River. We had laid definite plans to plant new mission stations still farther into the interior, and Mrs. Silsbee and I were expecting to go in a few weeks, when the news came that there was no money in the treasury for us, then later that we must leave the mission field for a time and take up sanitarium work again. So with a sorrowful heart, exceeding heavy with disappointment, we retraced our steps over a thousand miles to civilization again. Shortly after the news came, I had an attack of the fever for two weeks, but the Lord was good to us, and I came out all right. Praise to him for his loving kindness to us.

"The Lord is blessing us here at Kimberley, as we labor to help the sick and afflicted, but we are anxious to get back to the mission work where the need is so great, and the laborers are so very few. Pray for us."

Testimony

(Let the one who recites the following poem at the Ingathering service wear the native costume of India, China, Korea, or Arabia.)

"Go, tell thy friends," the Master said;
My longing was to stay
In the new heaven of his peace,
And watch my Lord alway;
But he commands me to proclaim
A gospel of glad news;
To my own people am I sent,
And how could love refuse?

And this is what the Lord has done
In his strange love for me:
The evil spirits he cast out,
He healed me, set me free;
He touched my heart and made it strong,
With rhythmic joy to beat;
He laid his hand upon my head,
And all my thoughts grew sweet.

This, too, is what my Lord has done:
He saw my mad, fierce sin,
And cleansed me from it wondrously,
Making me clean within.
I am a child, born to new life,
Redeemed, restored, forgiven;
Henceforth I walk through ways of peace
To light, and home, and heaven;

For I have seen the Lord. My eyes
Have gazed into his face.
And O my people! if you knew
The wonder of his grace!
Who has once felt his touch of love
Can never be the same;
Life broadens into perfectness
By power of his great name.

O, let me take you to my Lord!
The way is never long.
The very skies look down and smile,
The winds sing hope's glad song;
And when he looks at you and speaks,
Sorrow is not, nor care;
All the world's sin is borne away,
And heaven is everywhere.

— Marianne Farningham.