

The YOUTH'S INSTRUCTOR

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Perry Pictures Company

From painting by Greuze

THE Pennsylvania Legislature has chosen the daisy for the State flower.

THE medical profession is considering the probability of cockroaches as cancer carriers.

SENATOR KENYON has introduced a bill to abolish the franking privilege, which costs the government millions of dollars a year.

EIGHT thousand new books came from the presses of this country in 1901; in 1910 thirteen thousand; and the prospect this year is for a much larger number.

ERNEST WIENCKE, of Steamburg, who is nine years of age, sold one hundred magazines in one week in Salamanca, New York, and received \$2.32 in donations.

THE law of Pennsylvania requires that ten verses of the Bible must be read daily in the public schools by the teachers to the pupils. Teachers refusing to comply with the law are subject to dismissal.

AMERICA, by its ruthless persistence in slaying its birds for mercenary purposes, has lost its passenger-pigeons. Not even one lone specimen is now known to have survived these ravages of the human hunter.

THE German war budget demands \$250,000,000 for army increase. This is to be raised by heavy taxation of rich and poor. Germany's richest man is assessed \$2,500,000 as his contribution toward an adequate war equipment; and the kaiser's share is nearly \$1,500,000.

THE burning of a \$40,000 Methodist church in Wales recently is charged to the suffragettes. They are also thought to have been the cause of the burning of Ballikinrain Castle, one of the largest in Scotland. It cost \$500,000 and had one hundred rooms. It was totally destroyed.

ANOTHER arctic expedition under command of Dr. Donald MacMillan sailed from New York recently. The object of the expedition is to explore the region known as Crocker Land, which the discoverer of the north pole believes to be a continent. Crocker Land is believed to extend partly around the pole, and to cover something like a million square miles.

FOR many years one man in New York City has paid the city \$91,000 a year for the privilege of sorting out the good from the bad in the refuse that is gathered up by the street cleaning department. Fifteen thousand loads of rubbish, ashes, and garbage were removed one day from the city, and fourteen thousand another day. This was at a time of special spring cleaning of the city.

AFTER twenty-one weeks of turmoil the silk-mill strike which was carried on at Paterson, New Jersey, under the leaders of the Industrial Workers of the World has come to an end. Practically all the strikers who had not already done so went back to work. Hundreds of arrests were made during the strike, and the courts were kept busy trying rioting. Everything considered, the strike cost over \$1,000,000.

THE daughter of a wealthy New York broker left home one morning recently to do some shopping. She has not been seen since. It is feared she has been kidnaped. Great effort is being made to find her; but if she has been kidnaped by white-slavers, she doubtless will never again see home and friends. Girls cannot be too wary of any and every suggestion made to them by strangers, or even by short acquaintances. Court and prize proper chaperonage. It is becoming more and more necessary.

PRES. YUAN SHI KAI, of China, has conferred on Mr. John Archibald, of Hankow, the agent of the National Bible Society of Scotland, the decoration of "Felicitous Grain," recently instituted by the Chinese Republic. This honor has been bestowed on no other missionary and on few foreigners. It seems a peculiarly felicitous mark of esteem for one engaged in scattering "the good seed of the kingdom."

SIXTY-FOUR thousand civil war veterans, it is claimed, met at Gettysburg from July 1-4 to celebrate the famous victory gained on that battle-field just fifty years ago. Nearly eight thousand tents were pitched for the accommodation of the old soldiers, and sixty miles of telephone-wire were put up, besides hospital tents and buildings. The oldest war veteran in attendance was one hundred and twelve years old. The government paid the fare of all civil war soldiers to this reunion.

THE Security Savings Trust Company of Kansas City, Missouri, failed in the panic of 1893. Mr. Willard P. Holmes, who was at the head of this bank, and his wife determined not to cease their efforts until they paid up every cent of indebtedness. Mr. Holmes felt this to be a duty, as he had been instrumental in organizing the institution. Recently, after a score of years of earnest endeavor, Mr. Holmes and his faithful wife rejoiced in meeting the very last payment due any of the bank's creditors.

ALEXANDER SCOTT, the editor of the *Weekly Issue* of Paterson, New Jersey, has been convicted of criminal "hostility to government" because he denounced the course of the police of Paterson toward the strikers in the recent silk strike of that city. His sentence is indeterminate at from one to fifteen years at hard labor, with a fine of \$250. This in the land of free speech! It is not at all to be wondered at that the press all over the country is aroused over the treatment meted out to a comrade. The case will be appealed to a higher court.

Phonographs in Japan

THE people of Japan have taken so kindly to phonographs that the Nipponphone Company has been able to place over 4,000 machines and 200,000 records a month recently. The company owns forty stores throughout Japan and Formosa, which are managed wholly by capable young Japanese. They are urging the educative value of the machines to families, and the phonographs are doing a wonderful amount of good in putting the people in touch with the music and spoken words of the world at large.

Phonograph manufacturing companies have been started by native Japanese in Tokio, but the ideas, one is sorry to say, have for the most part been appropriated without remuneration from inventors in other lands. The Nipponphone Company pays honest royalties.—*Selected.*

LIFE is only bright when it proceedeth
Toward a truer, deeper life above.
Human love is sweetest when it leadeth
To a more divine and perfect love.

—*Adelaide A. Proctor.*

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The Youth's Instructor

VOL. LXI

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Japanese Life in Town and Country

IRENE S. CURTISS

JAPAN is the delight of tourists; its art, its customs, its scenery, its people, have a charm to which all but the exceptionally unresponsive traveler yields. However, a traveler who decides to dwell in Japan may change his point of view, for Japan is strikingly unlike the West; and this really constitutes its charm to the tourist and its offense to the resident.

The new Japan is not picturesque, like the old; the foreign costume is still ill-made and awkwardly worn, the old castle walls have fallen into decay, the feudal mansions are replaced by ugly barracks, and the two-sworded gentlemen no longer swagger in the streets. In Tokio one meets these gentlemen chiefly as officials and in foreign dress and form. They have their clubs, somewhat dreary and unattractive, and European houses for state occasions, with the real home in Japanese style in the rear. The state dinners and state balls are in imitation of similar functions in other lands. Only on some rare occasion is the foreigner admitted to the inner life.

One sees little of the wives and women of the families. Marriage in Japan is not the union of two equal persons, nor are husband and wife the chief parties concerned. It is an affair of families, and it varies with their social standing. Among common people, coolies and the like, it is of little ceremony or none at all. In high stations it is an affair of go-betweens and negotiations. The marriages are arranged in infancy. Sometimes the bride elect goes to the ceremony wholly unacquainted with the face of the man who is to be her husband. The marriage ceremony follows a prescribed routine. First is the negotiation through the go-between, then the betrothal presents, which are binding and final, then the choice of a lucky day for the wedding. When it comes, the bride arrays herself in white and is taken to the bridegroom's house, where she drinks two tiny cups of wine with him, and then retires to her apartment, where her gown is removed and she is arrayed in clothes of his providing. Then she returns, drinks three more cups of wine with him, and the ceremony is complete. There is neither civil nor religious rite, though under the new code there must be a change of registration and a record of the event.

In most families the bride falls under the dominion of her mother-in-law. Nothing else, perhaps, is the cause of so much domestic unhappiness; so that the bride dreads not the unknown husband, but the unknown mother-in-law. To the latter the husband owes first allegiance, and he gives over his bride to her tender mercies, the newcomer being little better than a servant.

The wife waits on her husband and never eats with him; she is as a servant in his eyes, and he treats her on the same terms and with the same language as his other servants. She stays close at home, knows nothing of the world, does not participate in the thoughts and plans of her husband, nor dream of equality. But,

doubtless, her position is better than that of wives in many Eastern lands, and often there are mutual love and respect and happy life at home.

The life of the common people is much like the life of the peasantry in other lands. Next to the gentleman ranks the farmer, and some of these men are rich and live in abundance, and even in luxury. The tenants are at their mercy, as in some places they own only their cabins and the land on which their cabins stand, and not a foot besides. The rich farmer cannot turn them out of their houses, but he can deprive them of employment at his will. The custom as to tenant-right varies in different provinces. The farms of the peasants average one and one-quarter acres each, and four tenths of the products are paid for rent. It is plain that the support of a family on six tenths of the products of one and one-quarter acres is a matter of the greatest difficulty. The peasant farmer cannot eat the rice which he grows; he must sell it and buy cheaper food,—rye, wheat, and millet. In addition to the rice, he raises, on the borders of his fields and every scrap of otherwise unused land, vegetables, with which, and the cheapest of fish and the grains mentioned, he must be content. Only on high festivals, once or twice a year, can he indulge in the luxury of rice.

Clothing, of course, is of the simplest, and in hot weather is almost wholly wanting. The woman shares with her husband in all the labors of the field, as of the house, and has an independence unknown to her more favored sisters in the capital. The pleasures are found chiefly in connection with the neighboring temples and with journeys to remote shrines and places of note, for the common people in their poverty manage to travel.

The hard life with its limited interests and narrow outline has driven thousands of men in the last few years to the cities. The jinrikisha men in Tokio are largely recruited from the farmer class, as there they find liberty, larger pay, less constant toil, better things to eat, and the amusements of the city.

The Japanese have a passion for journeying and climbing, for visiting sacred peaks and shrines. The land itself invites excursions, and the Japanese respond to the invitation with avidity. Of late years the students in the colleges have taken up baseball, boat races, and athletic sports. Gambling is forbidden by law. Excess in drink is almost as rare as excess in eating. Opium is not used at all. On the other hand, tobacco smoking is almost universal with men, women, and children. The tobacco is mild, and is smoked in tiny pipes which hold only about three puffs.

Buddhism has covered Japan with its temples and fills the air with the melody of its sweet-toned bells; its influence has pervaded all society, and its impress on the national character remains. Besides the gods of Buddha, Brahma, and others, the people worship many native gods, such as heroes, foxes, ancient emperors, strange trees, curious stones, and divine mountains, with sun and moon and divinities of the kitchen.

Missionary Situation in Japan

LORA CLEMENT



EV. F. W. VECHELMAN, of Japan, recently said: "There never was a time in the history of our work when God had a better chance than now. The field is open. The people are interested. The officials are more than friendly. The newspapers are lending their columns to the publication in full of sermons by missionary pastors. Preaching services are well attended. Sunday-schools are filled with children. The young people are organizing for aggressive work. The men of the churches are beginning to realize their responsibility. Materialism, rationalism, and immorality are here, but the people are ready to be led to the cross. After all, Christ makes a living appeal to the young mind of Japan. Hard work awaits us. Difficult problems need solution, but *now* is the time when we must both sow and reap in this fertile field."

It is difficult to gain an idea of progress when our eyes are filled with the dust of the march. Let us pause a moment and take note of the direction and speed of the advancing hosts. The changes which have come about in Japan during the last fifty years are truly marvelous, and reveal progress in many ways. In commerce she has made rapid strides, and her splendid schools of today testify to newly discovered intellectual ability. She is proud of her military achievements and anxious to excel. A significant change has recently taken place in the attitude of the government toward Christianity. Not alone Japanese statesmen, but thinking men throughout the empire, express themselves as being convinced that their country must have a different basis for her spiritual and moral life.

There was a serious outbreak of bitter feeling in Japan toward the United States because of the Alien Land Holding Bill passed by the California Legislature. In the midst of expressions of hostility by many native newspapers and railings against all things foreign by the lower classes, Dr. John R. Mott, Hamilton Mabie, and Dr. Peabody were tendered a reception in Tokio by the former premier, Count Shigenobu Okuma. In his address the count, who is by no means a Christian, remarked that "diplomacy, the courts, and commercial interests were alike helpless to maintain peace on earth and good will toward men. The only hope, he said, is in the power of Christianity and the influence of Christians to maintain peace and righteousness in the spirit of brotherly love."

Some sixty years ago Japan was in heathen darkness. There was an official price upon the head of every Christian. The first Protestant missionaries entered the country when it was opened to foreigners in 1859, and now about one hundred thousand Japanese are professors of Christianity. Just recently religious leaders have undertaken to find the exact religious condition in the empire. Most thorough investigation has been made, and the *Missionary Review* of June, 1913, announces the result, which comes as a challenge to the Christian world. "Of the fifty million people in Japan, thirty-five million are entirely without gospel privileges. That means a greater population than is now found in all the States west of the Mississippi River."

Superstition has a remarkable hold upon all classes of the Japanese, and forms one of the greatest obstacles to the spread of Christianity. The goddess

of mercy, Kwannon, is especially revered, and many army officers of high rank, among them it is said the famous Admiral Togo, had images of this deity concealed in their clothes during the Russo-Japanese war, and to this attributed in a large measure their success in battle.

Bishop Tucker, of Tokio, voices the conviction of most missionary workers when he says that Japan can be won for Christ "only by Japanese working in the power of the Holy Spirit." The mission of the foreigner is to educate and train these native evangelists, for upon them ultimately "the burden of the real evangelization of Japan must fall." It cannot be doubted that the Oriental, filled with the spirit and power of Christ, can do more for the salvation of the Oriental world than can the foreigner. This has been proved times without number, and the urgency of evangelistic effort in Japan is emphasized by the relative position which she holds in the Oriental world. "She is the leader of the farther Oriental nations; she holds a most influential position in Korea; the awakening in China is unquestionably due more to the booming of the cannon and the shouts of victory of the Japanese army in her northern territory a few years ago than to any other visible cause. . . . Siam has sent her embassies to inquire concerning Japan's greatness, and unquestionably the unrest in India has much to do with the Oriental leadership which Japan knowingly and unknowingly is furnishing." What kind of leadership shall it be? With the opportunities for Christian effort which Japan presents today, it is undoubtedly the privilege and duty of the Christian church to determine this question.

"When one considers the fact that in Japan there is practically no Sabbath, that the chief currents of social and political life are quite antichristian, that there has been a distinct revival of Buddhism and ancestor-worship, and that five sevenths of the entire population are at this time without gospel privileges, the magnitude of the task before the Christian forces appears stupendous. It is not a task too great for God to win this empire by means of the Spirit-filled church."

The Kindness That Counts

WHILE seated at the window of a large medical institution one winter morning when the snow and ice lay on the ground, I saw a boy carrying a tray loaded with food start along the path leading to an adjacent cottage. When about half-way down the path, he slipped on the ice and the tray went crashing to the ground. Three doctors passed, one without even noticing the lad, one placed his hand upon the boy's shoulder and, perhaps, passed a word of cheer, but the third was a doctor whom we all loved. I was curious to see what he would do, and soon discovered the secret of his popularity. He stopped and helped the boy gather the dishes together and place them on the tray, then went with him to the tray-room to explain to the one in charge the cause of the accident. Here was the reason the nurses respected him. It is well to comfort those in trouble, but better also to aid when possible.

EDWARD QUINN, JR.

"THE parent's life is the child's copy-book."

What the Children Are to Do



E count on the children. We know we can, for we have tested them before. More than one thousand dollars was raised last year at the Harvest Ingathering services. We must raise twice that amount this year; and why not? Every year we ought to be able to double our efforts. Don't you think so, children?

Now when we can almost see heaven's door swing-

Besides, Miss Scott should have a home in connection with the school, so that she can have immediate care over the girls in the school outside of school hours.

Five hundred dollars is needed for this home. Shall we not raise this amount?—Of course we shall.

Miss Burroway's Letter

Miss Burroway's own description of the carriage and the Biblical charts needed will be of interest to you. She says:—

"Your letter telling of the plan by which we are to have help in the Karmatar Indian Mission has been read with the deepest gratitude and praise to God. The accompanying picture will show you the cart we have been using in our medical work, school work, and village work. Many a time when there would be a sudden call to visit the sick and our nurse felt she must go, I have not even had this cart for my school work, but have walked in that terrible heat three and four miles out and back again to visit my out-schools. We have five schools from one to five miles out, which I try to visit every week.

"With three of my teachers I hold Sabbath-schools in all these, which

means we are out almost all day Sabbath in the uncomfortable cart you see.

"Our nurse and I, in company with my Bible worker, left the mission one day in this cart. The nurse and I sat in the front of it with our feet crossed



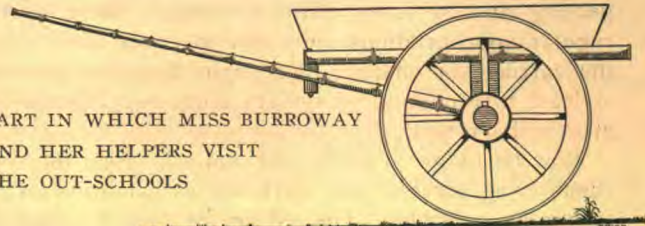
CHART USED IN TEACHING THE TRUTH TO THE HINDUS

ing open to allow the Saviour with all the angelic host to pass through as he starts to earth to receive his redeemed and faithful children, ought we not to be very much in earnest in doing what we can for the salvation of a lost world?

Horse and Carriage, Charts, and a Home Wanted

This year the Mission Board has said that if the children will earn the money, Miss Della Burroway, who has been in India eight or ten years, may have a much-needed carriage and horse, and fifty charts to help in her teaching work; and Miss May Scott, of Korea, may have a small house.

Miss Scott, who has done faithful work in Korea for a number of years, has had to live part of the time in a mud hut. While her sister, Mrs. Howard Lee, has a home there, Miss Scott cannot well be accommodated in her home, as there are but three rooms in Mr. Lee's house, and they have four in the family.



CART IN WHICH MISS BURROWAY AND HER HELPERS VISIT THE OUT-SCHOOLS

under us, and my Bible worker sat behind. We had gone about half a mile over the rough road when, looking behind, we saw nothing of our girl. We turned about, and as we neared the mission we saw her being helped into the house. She had fallen from the cart as we bumped over a rough place, and received injuries which kept her in bed several days. We then had a board nailed around what was before a flat floor.

"We have gone out in the hot season when I have been compelled to wet a heavy Turkish towel and put it over my head and shoulders, wear a topi, or sun hat, over that, and carry an umbrella, to protect myself from heat. Many times my clothing has been thoroughly soaked through during the heavy rains. It is evident that Karmatar needs a vehicle. Not for our comfort do we ask this, but that our lives may be prolonged to work for the Master. We need a two-seated carriage, made especially for the tropics, which will cost one hundred and twenty dollars. A good horse can be secured in India for one hundred dollars. The harness will cost thirty dollars. Two hundred and fifty dollars will supply the entire outfit.

"In India not one person in one hundred can read;



CHART DRAWS AN AUDIENCE

therefore our teaching must be very simple, so we use pictures and charts, such as you see in the illustration. We cannot buy anything in the way of pictures direct on the message, so I want to have a number of charts made. When we hang up such a chart, the villagers crowd about us to see and hear. We have no difficulty in getting an audience. These charts will cost from two to five dollars each."

What One Thousand Children Could Do

If one thousand children earned only twenty-five



MISS BURROWAY AND HER NATIVE HELPERS

cents each, Miss Burroway and her associate workers would have a comfortable carriage for use in their work. Isn't it too bad that she has not had it all these years? Surely it is enough to be compelled to stand the intense heat of tropical India, without having to endure the discomfort of such a rude conveyance as Miss Burroway describes?

The Mission Board has given us the privilege of securing these accommodations for our missionaries, expecting that by *extra* effort we supply these, as the regular appropriations were not to cover the cost of the carriage or charts. We ought therefore to raise at least fifteen hundred dollars from our Ingathering gifts and services.

Now let us go to work, one and all. Plan for your Ingathering service, and work for as generous an offering as possible. The editor of the INSTRUCTOR would be glad to have letters from the children telling how they earned the money.

Now a word to the one in charge of the children's work and program. The money raised goes through the regular channels, and is counted as a part of the twenty-cent-a-week plan, but should be *reported* to the INSTRUCTOR. Will not every leader see that the report comes to the editor very soon after the Ingathering service is held?

The leader's enthusiasm will react upon the children; and if the leader plans to accomplish much, much will be accomplished, and great blessings will follow the effort. Let us all go to work in earnest.

How Boys and Girls May Earn Missionary Money

I AM acquainted with a girl of thirteen years who lives in the sunny South. We shall call her Mary. Mary is a Seventh-day Adventist, as are all the other children I shall tell you about. She chopped cotton three days, receiving \$3.63 for her work. Later in the season she picked over a bale of cotton, earning seventeen dollars.

Eva B., who is Mary's age, earned eighteen dollars

driving a kindergarten wagon while the teacher was looking for a driver. She earned three dollars a week. Another time she and her sister made quite a profit on machine oil. They bought it at wholesale of their father, who kept a store, and sold it at private houses.

Leslie, who is a very little fellow, sold over ten dollars' worth of tomatoes and small truck, all of which he raised. Leslie's close friend, Johnnie, was a master hand with horses. He applied for a place as driver at a livery stable. After some discussion, he was given a "try," and he earned several dollars that summer, at one dollar a day.

Speaking of older children than the preceding, K. and M. pared peaches in the canning factory located near their home. Another time they pared apples on a ranch, at twenty cents a bushel. Patent parers were used, and from two to three dollars a day was not an unusual amount to earn. Hetty sold post-cards, making quite a good profit. Two other children sold home-made bread, delivering it in a child's express wagon. Their mother baked the bread, and allowed them a commission for selling. Louise picked pears on shares when they were selling for one dollar a bushel.

Now, I am going to tell you the best story. A young girl who was not able to do any very hard work decided to sell our denominational papers. One day she disposed of ninety-eight copies in four hours, and her profit was almost three dollars. Another time she and her sister sold seventeen dollars' worth in one week. Surely they were sowing seed to be reaped by and by.

If you will keep your eyes and ears open, I am sure



SOME KOREAN SCHOOLGIRLS

you will find many opportunities to earn money for missionary purposes.

LA VESTA BEULAH BLAKE.



Suggestive Program

OPENING SONG	
PRAYER	
A CATECHETICAL EXERCISE	.....<i>The Ingathering Service</i>
RECITATION	.....<i>Bringing Gifts to Jesus</i>
RECITATION	.....<i>A Heart Thanksgiving</i>
SPECIAL MUSIC	.....<i>Quartet or solo</i>
RECITATION	.....<i>First-Fruits</i>
AN EXERCISE	.....<i>What the Trees Teach</i>
RECITATION	.....<i>Where Is the Gratitude-Tree?</i>
SONG FOR TWO LITTLE GIRLS	... <i>Ask Jesus, He Will Help You</i>
RECITATION	.....<i>Not a Thought</i>
EXERCISE FOR FIVE	.....<i>What the Stamp Said</i>
CONCERT EXERCISE	.....<i>Seven Thoughts of Love</i>
RECITATION	.....<i>The Silver Sixpence</i>
CONCERT RECITATION	.....<i>A Motion Prayer</i>
SPECIAL MUSIC	
AN EXERCISE	.....<i>The Shepherd</i>
RECITATION	.....<i>What a Dollar Can Do</i>
RECITATION	.....<i>The Best Use of a Penny</i>
RECITATION	.....<i>Mites</i>
RECITATION	.....<i>He Is Counting on You</i>
MUSIC	
SHORT TALK	.....<i>Object of the Ingathering Offering</i>
RECITATION	.....<i>The Brightening of the Rainbow</i>
RECITATION	.....<i>Giving</i>
SONG BY A BOY	... <i>When the Offering Is Taken, I'll Be There</i>
OFFERING	
SONG	.....<i>A Prayer Song</i>
SONG BY CONGREGATION	
BENEDICTION	

The Ingathering Service

(Children from twelve to fifteen years of age may give this exercise, one to ask the questions, and the others to answer separately. It is also meant that these children sing the verses, with the chorus, referred to in "Christ in Song," page 42. The foregoing quotations are taken from "Patriarchs and Prophets," pages 540-542.)

1. *What ingathering service was held among God's people in ancient times?*

"In the seventh month came the feast of tabernacles, or of ingathering."

2. *Of what was this feast an acknowledgment?*

"This feast acknowledged God's bounty in the products of the orchard, the olive grove, and the vineyard. It was the crowning festal gathering of the year. The land had yielded its increase, the harvests had been gathered into the granaries, the fruits, the oil, and the wine had been stored, the first-fruits had been reserved, and now the people came with their tributes of thanksgiving to God, who had thus richly blessed them."

3. *What did this feast commemorate?*

"Like the Passover, the feast of tabernacles was commemorative. In memory of their pilgrim life in the wilderness, the people were now to leave their houses, and dwell in booths, or arbors, formed from the green branches of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook."

4. *What were the people to do upon this occasion?*

"This feast was to be preeminently an occasion of

rejoicing. It occurred just after the great day of atonement, when the assurance had been given that their iniquity should be remembered no more. At peace with God, they now come before him to acknowledge his goodness, and to praise him for his mercy. The labors of the harvest being ended, and the toils of the new year not yet begun, the people were free from care, and could give themselves up to the sacred, joyous influences of the hour. Though only the fathers and sons were commanded to appear at the feasts, yet, so far as possible, all the household were to attend them, and to their hospitality the servants, the Levites, the stranger, and the poor were made welcome."

5. *Should God's people now have similar occasions of thanksgiving?*

"Well would it be for the people of God at the present time to have a feast of tabernacles,— a joyous commemoration of the blessings of God to them. As the children of Israel celebrated the deliverance that God had wrought for their fathers, and his miraculous preservation of them during their journeyings from Egypt, so should we gratefully call to mind the various ways he has devised for bringing us out from the world and from the darkness of error into the precious light of his grace and truth."

6. *What should such an example of prayer and devotion emphasize?*

"This example of devotion to God should emphasize the importance of religious worship, and the necessity of subordinating our selfish, worldly interests to those that are spiritual and eternal. We sustain a loss when we neglect the privilege of associating together to strengthen and encourage one another in the service of God. The truths of his Word lose their vividness and importance in our minds. Our hearts cease to be enlightened and aroused by the sanctifying influence, and we decline in spirituality."

7. *Of what was this ancient feast of tabernacles, or ingathering, typical?*

"The feast of tabernacles was not only commemorative, but typical. It not only pointed back to the wilderness sojourn, but, as the feast of harvest, it celebrated the ingathering of the fruits of the earth, and pointed to the great day of final ingathering, when the Lord of the harvest shall send forth his reapers to gather the tares together in bundles for the fire, and to gather the wheat into his garner."

(All sing first stanza with chorus of hymn on page 42 of "Christ in Song")

"When Jesus shall gather the nations,
Before him at last to appear,
Then how shall we stand in the judgment,
When summoned our sentence to hear?"

8. *In what blessing of the gospel did they rejoice?*

"The people of Israel praised God at the feast of

tabernacles, as they called to mind his mercy in their deliverance from the bondage of Egypt and his tender care for them during their pilgrim life in the wilderness. They rejoiced also in the consciousness of pardon and acceptance, through the service of the day of atonement, just ended."

9. *What great gathering of God's people did the prophet see?*

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." Rev. 7:9.

10. *What was their song?*

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13.

11. *In what will they rejoice?*

"But when the ransomed of the Lord shall have been safely gathered into the heavenly Canaan,— forever delivered from the bondage of the curse, under which "the whole creation groaneth and travaileth in pain together until now," they will rejoice with joy unspeakable and full of glory. Christ's great work of atonement for men will then have been completed, and their sins will have been forever blotted out."

12. *What will then be no more?*

"Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head; they shall obtain gladness and joy; and sorrow and mourning shall flee away." Isa. 51:11.

(All sing following stanzas with chorus)

"He will smile when he looks on his children,
And sees on the ransomed his seal;
He will clothe them in heavenly beauty,
As low at his footstool they kneel.

"Thus living with hearts fixed on heaven,
In patience we wait for the time
When the days of our pilgrimage ended,
We'll bask in the presence divine."

DELIA A. THOMPSON.

What the Trees Teach

(Fourteen children can take part in this exercise, each one reciting two lines; or one pupil may recite them all. If fourteen should take part, each one should have a branch or picture of the tree of which he speaks. If only one takes part, he could show a mounted picture of each tree with good effect, as he speaks of that tree.)

I AM taught by the Oak to be rugged and strong
In defense of the right, in defiance of wrong.

I have learned from the Maple that beauty, to win
The love of all hearts, must have sweetness within.

The Beech, with its branches wide-spreading and low,
Awakes in my heart hospitality's glow.

The Pine tells of constancy. In its sweet voice
It whispers of hope till sad mortals rejoice.

The nut-bearing trees teach that 'neath manner gruff
May be found as "sweet kernels" as in their caskets rough.

The Birch, in its wrappings of silvery gray,
Shows that beauty needs not to make gorgeous display.

The Ash, having fibers tenacious and strong,
Teaches me firm resistance to battle with wrong.

The Aspen tells me, with its quivering leaves,
To be gentle to every sad creature that grieves.

The Lombardy Poplars point upward in praise;
My voice to kind Heaven they teach me to raise.

The Elm teaches me to be pliant yet true;
Though bowed by rude winds, it still rises anew.

I am taught generosity, boundless and free,
By the showers of fruit from the dear Apple-tree.

The Cherry-tree, blushing with fruit crimson red,
Tells of God's free abundance that all may be fed.

In the beautiful Linden, so fair to the sight,
This truth I discern: It is inwardly white.

The firm-rooted Cedars, like sentries of old,
Show that virtue deep-rooted may also be bold.

—Helen O. Hoyt, in "Teachers' World."

Bringing Gifts to Jesus

(To be recited by an intermediate or junior pupil who fully appreciates the sentiment)

IN her feast of tabernacles, in the days of long ago,
When the wooded heights of Judah were with autumn tints
aglow,

Israel came with joy and gladness, bringing offerings to God,
Laying gifts upon his altar, publishing his love abroad.

'Twas a service of thanksgiving for God's leading and his care,
For the blessings he had showered on their pathway every-
where.

And today, like ancient Israel, gathered in this sacred place,
We come bringing to his altar gifts that speak his love and
grace.

He has pardoned our transgressions; he has called us out
of sin,

Opened wide the gates of heaven, bidden us to enter in.
He has taught us of his purpose, given signs in earth and sky,
And we know by these sure tokens that his coming draweth
nigh.

Now the nations lie in darkness, and the message we must
give

So that they may know our Saviour, and repent, and turn,
and live.

On his altar we would lay them, all the gifts we bring today,
That God's message may go quickly in those lands so far
away.

God will bless these little pennies and these dollars which we
bring,

To the spreading of his message, to the service of our King.

C. M. SNOW.

A Heart Thanksgiving

We have walked upon thy carpets in the meadows;
We have looked into thy mirrors by the lake;
We have traced thy hand palm o'er us in the shadows;
We have tasted of the bread which thou didst break.

We have heard thy voice, O Lord, in waters singing;
In the bending of the grass thy passing by;
In the thunder of the clouds thy bells were ringing;
In the wrappings of the fog thou, Lord, wert nigh.

The great mountains are the gathering of thy glory;
The cool fountains are the flowing of thy grace;
The deep rock beds with their ripples are thy story;
The far setting of the sun reflects thy face.

I have marked thy beauty beaming in the dewdrops;
I have blessed thy covenant rainbow set for me;
I have listened to thy footsteps in the tree tops,
And in every place thou sayest, "I am with thee."

So our lips stammer thanks, O Father,
Scarce dutiful though we be;
But make thou our hearts the rather
A more beautiful offer to thee.

—Rev. Gerrit Verkuyl, in *Christian Endeavor World*.

First-Fruits

(For a very little child)

SELMA's father read to her the Jewish law about giving the first-fruits to God. She had a strawberry bed in her garden, and when the first berries were ripe her sister said, "O, that's so nice! Now you will have those sweet red berries to eat!"

"O, no!" Selma replied, "I don't eat the first-fruits; I shall give them to God."

"How can you give them to God?" her sister asked.
"There is poor old Mrs. Norden, who is so sick and

poor and never has anything nice; I shall carry them to her. Jesus says, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' That is the way to give him my first strawberries."—*Selected.*

Not a Thought

I KNOW a lady in this land
Who carries a Chinese fan in her hand;
But in her heart does she carry a thought
Of her Chinese sister who carefully wrought
The dainty, delicate, silken toy
For her to admire and for her to enjoy?

This lady has on her parlor floor
A lovely rug from Syrian shore;
Its figures were woven with curious art.
I wish that my lady had in her heart
One thought of love for those foreign homes
Where the light of the gospel never comes.

To shield my lady from chilling draft
Is a Japanese screen of curious craft.
She takes the comfort its presence gives,
But in her heart not one thought lives—
Not even one little thought, ah me!—
For the comfortless homes that lie over the sea.

My lady in a gown of silk is arrayed;
The fabric soft was in India made.
Will she think of the country whence it came?
Will she make an offering in His name
To send the perfect, heavenly dress,
The mantle of Christ's own righteousness,
To those who are poor and sad and forlorn,
To those who know not that Christ is born?

—*Woman's Work for Woman.*

Seven Thoughts of Love

FIRST CHILD:

"My little children, let us not love in word, neither in tongue; but in deed and in truth."

ALL SING:

"I love thee, I love thee, and that thou dost know;
But how much I love thee my actions will show."

SECOND CHILD:

"I love them that love me; and those that seek me early shall find me."

ALL SING:

"I will early seek the Saviour,
I will learn of him each day;
I will follow in his footsteps,
I will walk the narrow way;

"For he loves me, yes, he loves me,
Jesus loves me, this I know;
Jesus loves me, died to save me,
This is why I love him so."

THIRD CHILD:

"If ye love me, keep my commandments."

ALL SING:

"They shall walk the golden city,
Dwell upon the earth made new,
Who have kept the ten commandments,
Loving the dear Saviour, too.
Blessed are they, blessed are they,
Blessed are they that do,
Blessed are they that do his commandments.
Can it be said of you?"

FOURTH CHILD:

"This is my commandment, That ye love one another, as I have loved you."

ALL SING:

"'Tis love that makes us happy,
'Tis love that smooths the way;
It helps us mind, it makes us kind
To others every day."

"Angry words! O, let them never
From the tongue unbridled slip,
May the heart's best impulse ever
Check them ere they soil the lip.
Love one another, thus saith the Saviour,
Children obey your Father's blest command.
Love one another, thus saith the Saviour,
Children, obey his blest command."

FIFTH CHILD:

"I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee."

ALL SING:

"I will sing of Jesus' love,
Sing of him who first loved me;
For he left bright worlds above,
And died on Calvary.

"O, the depths of love divine!
Earth or heaven can never know.
Lord, I own my heart is won;
Help me, Lord, my love to show."

SIXTH CHILD:

"For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

ALL SING:

"I love to tell the story of unseen things above;
Of Jesus and his glory, of Jesus and his love;
I love to tell the story, because I know 'tis true,
It satisfies my longing as nothing else can do.
I love to tell the story; 'tis pleasant to repeat
What seems each time I tell it, more wonderfully sweet;
I love to tell the story, for some have never heard
The message of salvation from God's own Holy Word."

SEVENTH CHILD:

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

ALL SING:

"My Father is rich in houses and lands,
He holdeth the wealth of the world in his hands.
A tent or a cottage, O, why should I care?
They're building a palace for me over there.
I'm a child of the King, a child of the King!
With Jesus, my Saviour, I'm a child of the King."

—*Sabbath School Worker.*

What the Stamp Said

(For five children, each holding up a letter with appropriate stamp. Each child may be dressed to represent his country.)

INDIA

I AM a little postage-stamp.
I came across the sea,
And this is what the letter said
The people sent by me:

"We have the famine in our land,
The plague, and earthquakes, too,
And in the midst of all this woe
The Christians are so few.

"You have so much of Christ and love,
Your land is all so bright,
Can you not send us more of Christ?
O send us more of light!"

JAPAN

I am a little postage-stamp,
A message I have brought;
It tells of people who of Christ,
The Lord, have not been taught.

"O send us those who tell of Christ!
Send as many as you can!"
It begs for more of life and light;
The postmark is Japan.

CHINA

And I have brought a message, too,
From China, land so great;
There many, many human hearts
Sad in the darkness wait.

Can you who have the glorious light
Not hear their piteous cry?
Set self aside, and let the light
Shine on them ere they die.

AFRICA

I am a postage-stamp, by me
A message has been sent;
And people say that I came from
The darkest continent.

I do not know how dark it is
In other lands, but hark!
I bring a cry from Africa:
"More light! It is so dark!"

ISLANDS OF THE SEA

O listen while we little stamps
Repeat our message, too!
We are the Islands of the Sea
Who cry for help from you.

Our hills and vales are beautiful,
We have the sunshine bright,
But O! we lack the love of Christ.
Please send us gospel light.

—Selected.

The Silver Sixpence

(Easy style. Change the voice to represent the different speakers.)

It was only a silver sixpence,
Battered, and worn, and old,
But worth to the child that held it
As much as a piece of gold.

A poor little crossing sweeper,
In the wind and the rain all day,—
For one who gave her a penny
There were twenty who bade her nay.

But she carried the bit of silver—
A light in her steady face,
And her step on the crowded pavement
Was full of childish grace.

She went to the tender pastor;
And, "Send it," she said, "for me,
Dear sir, to the heathen children
On the other side of the sea.

"Let it help in telling the story
Of the love of the Lord most high,
Who came from a world of glory
For a sinful world to die."

"Send only half of it, Maggie,"
The good old minister said,
"And keep the rest for yourself, dear,
You need it for daily bread."

"Ah, sir," was the ready answer,
In the blessed Bible words,
"I would rather lend it to Jesus;
For the silver and gold are the Lord's,

"And the copper will do for Maggie."
I think if we all felt so,
The wonderful message of pardon
Would soon through the dark earth go.

Alas! do we not too often
Keep our silver and gold in store,
And grudgingly part with our copper,
Counting the pennies o'er,

And claiming in vain the blessing
That the Master gave to one
Who dropped her mites as the treasure
A whole day's toil had won?

—Margaret E. Sangster.

A Motion Prayer

WE fold our hands¹ that they may be
From all our play and work set free.

We bow our heads² as we draw near
The King of kings, our Father dear.

We close our eyes,³ that we may see
Nothing to take our thoughts from thee.

Into our hearts we pray⁴ thee come,
And may they each become thy home.

Cast out the sin, and make them free;
Pure, like the Christ-child, may we be.

This is the prayer we bring to thee;
Then raise our eyes⁵ thy works to see,

Lift up our hearts to praise thee still,
Open our hands⁶ to do thy will.

—Selected.

(¹ Hands folded. ² Head bowed. ³ Eyes closed. ⁴ Softly and reverently. ⁵ Eyes open. ⁶ Hands held out as if ready for work. An exercise for kindergarten children.)

The Shepherd

(An exercise for the older children)

THE shepherd appears alone.

Voice in the congregation: "Where is the flock that was given thee, thy beautiful flock?"

Shepherd: "And they were scattered, because there is no shepherd; and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them." "Come, ye children, harken unto me," says the Great Shepherd, "I will teach you the fear of the Lord."

(Children come forward from congregation)

First child: "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom."

Second child: "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."

Shepherd: "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us." (Turning to congregation) "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." "My sheep hear my voice," says the Saviour, "and I know them, and they follow me."

(Older ones come forward)

First speaker: "And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers."

Second speaker: "Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture."

Third speaker: "For he is our God: and we are the people of his pasture, and the sheep of his hand."

Shepherd: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." (Opening gate) "Enter ye in at the strait gate."

(All enter the fold, and the gate is left ajar)

Shepherd: "And other sheep I have, which are not of this fold: them also must I bring, and they shall hear my voice; and there shall be one fold, and one shepherd." "But go rather to the lost sheep of the house of Israel."

(Those who have entered, sing the second stanza of No. 18, "Christ in Song.")

Repeat in concert: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

Duet: "The Gate Ajar," by two without the fold.

(At the close of the song they approach the fold)

First: "I shall not die, but live, and declare the works of the Lord. The Lord hath chastened me sore: but he hath not given me over unto death. Open to me the gates of righteousness: I will go into them, and I will praise the Lord: this gate of the Lord, into which the righteous shall enter." (Both enter.)

Second: "I will praise thee: for thou hast heard me, and art become my salvation." "Thou art my God, and I will praise thee: thou art my God, I will exalt thee."

Shepherd: Again hear the words of the Great Shepherd, "Rejoice with me; for I have found my sheep which was lost."

All: "I say unto you, that likewise joy shall be in

heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."

(All sing second stanza of No. 171, "Christ in Song")

All: "O taste and see that the Lord is good: blessed is the man that trusteth in him."

Third child: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them."

Shepherd: "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

All: Twenty-third psalm.

Close by singing one stanza of No. 570, "Christ in Song."

(Have a gate made and decorated with evergreen to place on the rostrum just before this exercise. Leave it ajar. The shepherd might carry a shepherd's crook, and all participants be dressed in white. This exercise was sent to the editor some time ago, and since no name was attached to the paper, proper credit cannot be given.)

What a Dollar Can Do

A LITTLE boy wrote to a missionary relative to ask what a dollar would do in India. Here is the answer, giving twelve applications:—

1. Feed a starving child fifty days.
2. Feed and clothe an orphan twenty-five days.
3. Educate an orphan twenty-five days.
4. Feed a poor widow a month.
5. Furnish a teacher for untaught children for two weeks.
6. Send a Bible woman for two weeks to brighten fifty homes and two hundred souls, perhaps.
7. Send an evangelist for one week, who may reach fourteen villages and one thousand four hundred people.
8. Send out a colporteur for twelve days.
9. Buy fifty Gospels in any language.
10. Buy ten Testaments in any language.
11. Buy three Bibles in any language.
12. Set in motion incalculable influences.

— *The Missionary Visitor.*

The Brightening of the Rainbow

NEVER was a more beautiful thing than the rainbow. When does it come? When but after the old earth has been swept by a storm? Black, lonely, storm-swept day, but sundown brings enough to pay for it all. The clouds lift for a moment. From the lower edge glints the sunshine. Wonder of wonders! Quickly God hangs out his bow of promise, and the heart leaps with joy and gladness.

But how is it done? What really gives us the rainbow? Out of the west shoots a pencil of light. No sign of a rainbow here; just one long, straight beam of light. But it strikes the rain-drop, and like a flash it is torn into the glorious colors we love so well. Giving up self, separation, yielding, is what did it. As long as the sunbeam held fast together, no violet, no purple, no red, no green, came to our view. Giving is the secret of the rainbow's brightness.

What makes the life beautiful? Learn the secret of the rainbow, and you will see,—giving, sacrifice, putting down all that is mean and selfish, conquering everything that would draw the soul into itself, and dwarf and make it narrow. You never saw a man or woman who was making the world a better place to

live in that was not giving his or her life to be broken and used for others.

"But that means the altar," do you say? Never say it! Never even think it! Say, rather, it means letting God have the life to do with as he sees best. It means pure, loving, joyful service. It means all the glory of the rainbow, instead of the one lonely ray of sunlight. It means that God has touched the life and made it all-glorious,—glorious for time and for eternity.

It was a drop of rain that shattered the sunbeam. It may be a tear that will strike your life and bring out its real beauty. Will you say, "I cannot have it so"? Say, rather, "I would have it so, Father, if it seemeth best to thee."—*Edgar L. Vincent, in the Well-spring.*

The Best Use of a Penny

SHOULD you wish to be told the best use of a penny, I'll tell you a way that is better than any: Not on candy, or cakes, or playthings to spend it, But over the seas to the heathen to send it.

Come, listen to me, and I'll tell, if you please, Of some poor little children far over the seas; Their color is dark, for our God made them thus, But he made them with bodies and feelings like us:

A soul that needs saving to each has been given, And there's room for these children with Jesus in heaven. But who will now carry, to children like these, The news of salvation far over the seas?

Little children in this land are well off indeed: They have schools every day, where they sing, write, and read; To church they may go, and have pastors to teach The true way to heaven through Jesus to reach.

Yet, sad to remember, there are few of these For the poor little heathen far over the seas. O, think then of this when a penny is given: "I can help a poor child on his journey to heaven."

Then give it to Jesus, and he will approve, Nor scorn e'en the mite, if 'tis offered in love: The words of the Saviour we all must believe, That 'tis better to give than it is to receive.

— *Selected.*

Mites

ONLY a few little pennies! Shall I offer them to my Lord, When thousands of dollars are needed To scatter his blest Word abroad? But God took the few little pennies, And sent them, with blessing and love, To China to purchase a Bible, Which tells of his heaven above. It was placed in the hands of a woman Who lived in that dark, heathen land, And it led her to turn from her idols And follow the Saviour's command.

Only my heart! 'Tis so childish, Will he want to bother with me, While wise men of learning and culture Are coming and bending the knee? But the heart—O, the Lord is so anxious For children's pure hearts to be given! And says in his own blessed Bible: "Of such is the kingdom of heaven."

Only a small bit of service! Will this be of use to my King, When he needs such brave missionaries All nations and peoples to bring? But the service so small and so simple He blessed with his power from above, Until, through its influence, many Had yielded their lives to his love.

He who took the five loaves and two fishes, And with them the multitude fed, Can take the small mites that we offer And use them to send living Bread.

— *Sadie Louise Miller, in Children's Missionary Friend.*

The Little Harvester

"I HELP to gather in the wheat,"
The reaper's daughter said,
With dimpled smile and accent sweet,
And toss of golden head.

The child was young and very fair,
Her cheeks were all aglow;
Her eyes like purple pansies were,
Her teeth a shining row.

"You help to gather in the grain?
You are too young, my child!
You could not fill the creaking wain.
Why speak a thing so wild?"

"I am a harvester, I say,
And papa says so, too;
I bear his dinner every day
To yonder shady yew.

"And though I cannot cut the blade,
Nor fill the creaking wain,
I do my part," she gently said,
"Toward gathering in the grain."

To do her part — what more could she?
Could you or I do more?
The lesson still abides with me;
I con it o'er and o'er.

O rich would be the golden yield
If each would do his part
Upon the world's great harvest-field
With brave and earnest heart.

— Christian Intelligencer.

Where Is the Gratitude-Tree?

Do you ask, "Where is the Gratitude-tree?"
If you've not found it before,
Just look; if you live in the Fields of Grace,
It is planted beside your door.

And if it is stunted and almost dead,
A miracle you may see;
Begin to number the blessings you have,
And watch the growth of your tree.

Each blessing an added branch will be,
And then the fruit will grow;
And the fruit — why, that's thank-offerings!
It must be so, you know.

O, what a harvest if every one
Would gather and give today!
O, what a song of joy would rise
In the lands so far away!

— Selected.

He Is Counting on You

HE is counting on you!
On a love that will share
In his burden of prayer
For the souls he has bought
With his life-blood, and sought
Through his sorrow and pain
To win "home" yet again.
He is counting on you!
If you fail him —
What then?

He is counting on you!
O! the wonder and grace
To look Christ in the face
And not be ashamed!
For you gave what he claimed,
And you laid down your all
For his sake — at his call.
He had counted on you,
And you failed not.
What then?

— The Missionary Review of the World.

Giving

THE dewdrops give their freshness,
The sunbeams give their rays,
The flowers give their fragrance,
To fill with joy our days.

God gave us all things freely
To make our earth life sweet;
And Jesus gave himself for us,
God's purpose to complete.

And this is why 'tis better
To give than to receive.
'Tis sweet to share our blessings
And some one's want relieve.

So if you're fond of giving,
I say to you, Give more
To help the far-off heathen
And the needy at your door.

And if you have been thoughtless
And oft withheld your mite,
Won't you begin all over,
Right from this very night?

— Elizabeth Fry Page.

The Story of Nonibala

SOME years ago while visiting in the neighborhood of our Hindu girls' school, I met Nonibala, a young Hindu widow, living with her father and mother in the suburbs of Calcutta.

Nonibala's husband had died when she was a mere child, and fortunately for her she had been allowed to return to her father's home, although this is quite contrary to the usual custom. As a rule, the child widow must remain in the home of the father-in-law under the stern guardianship of a mother-in-law, who,

ASK JESUS, HE WILL HELP YOU.

MRS. J. L. McELHANY.

BARBARA M. KNOX.

1. Each lit - tle act of kind - ness, Each lit - tle vic - tory won. Fills my heart with
2. Each lit - tle mo - ment cho - sen To soothe an - oth - er's woe. Will like drops of
3. Each lit - tle word for Je - sus, To tell of his great love. Brings floods of, bright

glad - ness When the day is done. Each lit - tle cross word spo - ken.
wa - ter In - to riv - ers grow. Each lit - tle mo - ment wa - sted
sun - shine From the courts a - bove. Each lit - tle un - truth ut - tered

Each lit - tle naugh - ty deed. Leaves my heart most bro - ken. Sows a bit - ter seed.
Can on - ly sor - row bring. I - dle thoughts and harsh words. In - to dark deeds spring.
Brings the e - vil one near, Drives a - way all glad - ness. Fills my heart with fear.

REFRAIN.

Ask Je - sus, he will help you al - ways to be kind. Ask Je - sus, he will

help you some lov - ing work to find. Ask Je - sus, he will help you to

win some soul to him. Ask Je - sus, he will help you to tri - umph o - ver sin.

For the sixth line of the last stanza, substitute the words
"Brings quick the tempter near."

in common with all others, looks upon her as the cause of the beloved son's death, and so feels that any hardship inflicted upon her will tend to appease the anger of the gods who have punished her for her unknown sin by taking away her husband.

As I visited Nonibala's home from week to week, I could not fail to see that the Word was taking root in her heart; but I noticed that as Nonibala's interest in the gospel story increased, that of the other women of the family decreased, until finally none but Nonibala was present at the weekly Bible lesson.

One day as I was passing back of this house on my way to the school, Nonibala saw me, and managing to slip out without being observed, met me with the words, "O Mem Sahib, I want you to come at night and steal me away and let me live with you so that I can be a Christian." She then told me that her father had forbidden her to study the Bible any more, and that when she expressed her determination to become a Christian, her family would beat her and mistreat her in every way, threatening to kill her if she re-

nounced her belief in Hinduism. I encouraged her to remain steadfast, telling her that in his own way God would open a door of escape for her.

The next day being my appointed time for calling at this home, I went as usual, but found the door barred and could get no response to my knocking. Later in the afternoon when they were not expecting me, I called again, and finding the door unlocked, went in. Nonibala seemed very happy to see me again, and we had our regular study. The other women of the household, however, were very cold and distant, and seemed quite angry with Nonibala for having her lesson.

The following day as I was passing this house on my way to the school, suddenly the door flew open and Nonibala rushed out into the street into my very arms. She seemed to be much excited and was crying bitterly. I knew that something unusual must have happened as it was an unheard-of thing for a young Hindu woman to appear in this way in the open street; so not wishing to attract attention, I drew her into our schoolhouse, which was only a short distance away, and there heard her story.

It seems that when her father had returned home and learned that I had been there the day before and that Nonibala had had her lesson as usual, he was very angry, and all had united in abusing and mistreating her. After the father had gone to his work the following day, the women of the family continued this treatment, until Nonibala, in her suffering and desperation, forgetting all rules of custom and caste, had rushed out of the house into the street, and, in the loving providence of our Heavenly Father, I was passing the house at the very moment, knowing nothing of what was going on within.

Leaving Nonibala with our Christian teacher, I returned to the mission house to counsel with the other workers as to the best course to pursue. On my return to the school I found the building surrounded by a crowd of angry men and boys who were demanding that Nonibala be at once turned over to them. My language teacher, who at the time was very favorable to Christianity, had returned with me to the school, and by virtue of his high position as a Brahman he was able to control the mob. He explained to them that Nonibala wished to become a Christian, and as it was impossible for her to be a Christian and remain in her Hindu home, she had decided to leave it. As she was of age, the law would uphold her in her decision. So the best thing for them to do was to quietly submit and leave her to follow her convictions. Then they tried another plan. The father came forward and told how the old grandmother and mother and sisters were broken-hearted because of the heartless way they had treated Nonibala, now that they never expected to see her again, and that if she would only return home that night and remain with them, the next day he himself would bring her out and leave her free to become a Christian. To this Nonibala yielded and returned to her Hindu

A PRAYER SONG

ANITA ALDERSON.

BARBARA M. KNOX.

Dear Sa - viour, bless the chil - dren who are gath - ered here to - day. O,

send thy Ho - ly Spir - it and teach us how to pray! Dear

Lord, wilt thou not help us heed thy great com - - mand To

send thy bless - ed truth a - broad through ev - ery land? Lord,

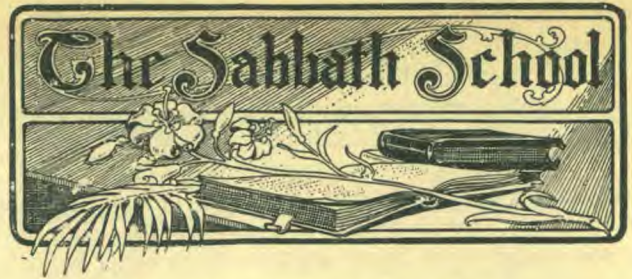
bless the work we do, and bless our gifts though small. And

hear our prayer, for Je - sus' sake, who died to save us all.

home, expecting to be brought over to the mission the following day.

The next day passed, but Nonibala did not appear. We waited another day, still she did not come. I then went to the house, but found the doors barred against me and all my work in that neighborhood closed. We wrote to the father, but received no response. In this way a week passed. At our Friday evening prayer-meeting the little company in Calcutta decided to make Nonibala's case a subject of special prayer, and so the evening was spent in pleading with the Lord to open a way of escape for her if she were still alive. The following night at one o'clock I was awakened by a loud rapping on my door. On opening it I found Nonibala, trembling with fear, accompanied by our Christian teacher. She had managed to escape from her home at midnight, and with the help of this teacher found her way to me. Quickly drawing her in and bolting the door, I learned her story, as follows:—

Instead of bringing her out as he had promised, her father had locked her up in the house, threatening to



VII — Israel's Journey to Egypt

(August 16)

LESSON SCRIPTURE: Gen. 46: 1-7, 27-34; 47: 1-12, 27-31.

LESSON HELPS: "Patriarchs and Prophets," pages 231-233.

MEMORY VERSE: "All things work together for good to them that love God." Rom. 8: 28.

Questions

1. As Jacob took his journey to Egypt, what did he



JOSEPH MEETING HIS FATHER ON HIS ARRIVAL IN EGYPT

kill her if she attempted to escape, or to kill any one who would attempt to release her. In this way the week had passed. On the Sabbath preceding her escape, some workmen had been repairing the house, and on leaving their work at night had left a ladder lying in the compound. In this ladder Nonibala saw God's answer to her unceasing prayers. In India the houses are built on the four sides of an open court, thus forming a complete enclosure. Rising at midnight when all were soundly sleeping, Nonibala managed to lift this heavy ladder to the side of the house, then climbing to the roof, jumped down from it into the street below. She quickly made her way to the schoolhouse where the Christian teacher lived; but here another difficulty would have met her had it not been for the loving forethought of our Heavenly Father. The windows of the room in which our teacher

(Concluded on last page)

do at Beersheba? Where was Beersheba? Gen. 46: 1; note 1.

2. What comforting words did God speak there unto Jacob in "visions of the night"? Verses 2-4.

3. What is said of the removal of Jacob and his family into Egypt? Verses 5-7.

4. How many were there of Jacob's children and grandchildren? Verse 27.

5. Where did Joseph meet his father as they came into Egypt? Verses 28, 29.

6. What did Jacob say after he had seen his long-lost son? Verse 30.

7. How did Joseph plan for his people to remain in Goshen? Verses 31-34; note 2.

8. How many of his brothers did Joseph take with him to counsel with Pharaoh in regard to where they should make their home in his dominion? Gen. 47: 1, 2.

9. How did the plans of Joseph succeed? What is the meaning of the word sojourn? Verses 3-6; note 3.

10. What work did Pharaoh suggest that some of them might do for him? Verse 6, last part.

11. Describe Jacob's meeting with the king. Verses 7-10.

12. What care did Joseph continue to have over his father's family? Verses 11, 12.

13. How long did Jacob live after he came to Egypt? How did the family prosper there in the country of Goshen? Verses 27, 28.

14. What promise did Jacob ask Joseph to make to him when the time came for him to die? Verses 29-31.

15. How do the prominent experiences in Jacob's life illustrate the truth of the memory verse?

Notes

1. Beersheba was the last town or place in Canaan before crossing the boundary into Egypt. Abraham had named the place because of an experience he had there (Gen. 21:31); and later Isaac, having had a similar experience (Gen. 26:33), called it by the same name, Beersheba. When we in the United States speak of the extent of our country, we often say, "From Maine to California." In like manner the people of Palestine said, "From Dan to Beersheba." Dan was on the northern boundary; Beersheba on the southern boundary. Since Abraham and Isaac had worshiped there, it was fitting that Jacob should offer sacrifices there also.

2. The "land of Goshen" was between the ancient delta of the Nile River and the southwestern border of Palestine. So it would be nearer to Jacob's old home than any other part of Egypt. Besides, it was a rich, fertile land, and so a good place for the flocks and herds, and the Israelites would there have a better chance to remain a distinct people, separated from the idolatry of Egypt.

3. The brothers were careful to tell the king that they were coming merely to sojourn in his territory. The famine was so severe in their own land that they had no pasture for their flocks. They did not want a permanent home. With this understanding they could be free to move out when they chose.

VII — The Apostle's Salutation; Qualifications of Church Elders

(August 16)

LESSON SCRIPTURE: Titus 1:1-9.

Introductory Note

"It is remarkable that Titus, of whom the apostle repeatedly speaks in terms of the highest approbation and most cordial affection in his epistles, is not once mentioned in the Acts of the Apostles. Nor is anything recorded concerning St. Paul's labors in Crete, now called Candia, a large island on the Mediterranean Sea. It is indeed probable that the gospel was made known there at an early period, as there were Cretes present on the day of Pentecost to witness the stupendous miracles of that day, and to hear the unanswerable sermon of St. Peter on that wonderful occasion. . . .

"This epistle seems to have been despatched from Ephesus at the moment when St. Paul was on the eve of departure on a westward journey, which was to take him as far as Nicopolis (in Epirus) before winter."—*Life and Epistles of Paul*, Conybeare and Howson, *People's Edition*, page 879.

Questions

1. In writing to Titus what does Paul declare himself to be? According to what was this declaration made? Titus 1:1; note 1.

2. What hope did Paul cherish? According to whose promise? When had this promise been made? How sure is the promise of God? Verse 2. Compare Heb. 6:18; Num. 23:19.

3. When and how has God manifested his word? To whom was this work committed? According to what commandment? Titus 1:3. Compare Matt. 28:19, 20.

4. By what endearing term does Paul address Titus? What heavenly benediction does he pronounce? Titus 1:4.

5. Why had Paul left Titus in Crete? Verse 5; note 2.

6. What had Paul himself done? Acts 14:23; note 3.

7. Where is Crete? How did representatives from that island have opportunity to hear the gospel? Acts 2:5, 11.

8. What experience did Paul have in and near Crete on his voyage to Rome? Acts 27:7, 12, 13, 21.

9. What necessary qualifications of an elder are mentioned? Titus 1:6.

10. What is the divine arrangement in regard to marriage? Matt. 19:5; Eph. 5:31.

11. How necessary is it that children should be of good behavior, especially those whose parents hold responsible positions in the church? 1 Tim. 3:4, 5.

12. What must the elder of a church be? What traits of character is he not to possess? Titus 1:7; note 4.

13. What should he love? What other traits of character are necessary? Verse 8.

14. What admonitions are given us concerning hospitality? Heb. 13:2; 1 Peter 4:9; Matt. 25:34-36.

15. To what should an elder, or overseer in the church, hold fast? For what purpose? Titus 1:9; note 5.

16. What will be the result of holding fast sound doctrine? 1 Tim. 4:16.

17. How will sound doctrine be received in the last days? 2 Tim. 4:3; 1 Tim. 4:1.

Notes

1. Paul was the servant of God and an apostle of Christ; the former was his general character, the latter his special employment. His apostolical office accorded with the faith of God's elect, and was intended to bring numbers to believe in Christ.

2. The marginal reading for "wanting," is "left undone." Rather than do anything prematurely himself, the apostle would prefer to leave important matters for others less competent, perhaps, than himself to perform. In this is an example worthy of imitation.

That the office of elder is the same as that of bishop may be seen by comparing 1 Tim. 3:1-7 with Titus 1:5-9. The correct meaning of the term bishop, may be seen by reference to the marginal reading of these passages as given in the Revised Version, where the word overseer is substituted for bishop. That the elder is an overseer is shown by 1 Peter 5:1, 2, where it is stated that he is to take the oversight of the flock, or church. The terms oversight and bishop are derived from the same word.

3. In a note on this verse Conybeare and Howson says, "Not simply 'set in order,' but 'set in order farther.'" Paul no doubt, so far as time had permitted, established order and system among the churches here, but desiring that this work should be perfected, left Titus to finish the work. It was the aim of the great apostle, not alone in Crete, but everywhere, to leave order and perfect organization behind him.

4. The definition of the Greek word here rendered striker is a "quarrelsome person; a disputer, fighter, railer." Rotherham renders the expression, no striker, "not ready to wound." It is thought by some to have reference to the matter of striking hands for debts, or becoming surety for other persons, as condemned by such passages as Prov. 17:18; 22:26.

5. The gainsayers, or, as most versions have it, the *contradictors*, or *opposers*. How necessary that those holding responsible positions in the church be able to show the difference between truth and error!

"The same principles of piety and justice that were to guide the rulers among God's people in the time of Moses and of David were also to be followed by those given the oversight of the newly organized church of God in the gospel dispensation. In the work of setting things in order in all the churches, and ordaining suitable men to act as officers, the apostles held to the high standards of leadership outlined in the Old Testament Scriptures. They maintained that he who is called to stand in a position of leading responsibility in the church, 'must be blameless, as the steward of God.'" —*Acts of the Apostles*, page 95.

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Missionary Volunteer Program, August 16

1. OPENING Exercises (twenty minutes).
2. Mission Study (fifteen minutes).
3. Bible Study (fifteen minutes).
4. Social Meeting (ten minutes).

Suggestions for the Program

1. Review Morning Watch texts; report of work; minutes; items of interest from our church paper. For this exercise have some one spend five minutes in giving briefly interesting facts drawn from the issues of the *Review and Herald* since July 19.

2. Japan. Have two papers or talks,—one on "Japanese Life in Town and Country," and the other on "The Missionary Situation in Japan." Consult any books on Japan. See also INSTRUCTOR for articles on these topics.

3. Success in the Christian Life, No. 15. We must shun idle words. It is the privilege of young people to be an example in word and conversation. 1 Tim. 4:12. Victory in the matter of words is most important. James 3:2; Matt. 12:35, 37. God knows our every word (Ps. 139:4), therefore we should not talk thoughtlessly. Eccl. 5:2. Most people talk too much (Eccl. 5:3; Prov. 10:19; 17:28), and on unprofitable subjects. 2 Tim. 2:16, 17; Mal. 2:17; 3:13, 14. Beware of slang and bywords (Matt. 5:34-37; James 5:12) and gossip. Ps. 15:3-5; Prov. 18:8. David's prayer. Ps. 19:14.

4. For suggestive topic see Ps. 141:3. This will be a good time for resolutions against slang, gossip, idle words, etc.

When the Offering Is Taken, I'll Be There

(With apologies to the author of "When the Roll Is Called Up Yonder")

At our Sabbath morning service, when we've sung a hymn or two,

And have had a Scripture reading and a prayer,
And they take the morning offering—as each Sabbath day they do—

For our weekly church expenses, I'll be there.

CHORUS:

When the offering is taken,
When the offering is taken,
When the offering is taken,
When the offering is taken,
I'll be there.

When I hear a talk on missions, and most earnestly am told
Of the heathen, for whose souls we all should care,
When the choir is softly singing, "Take my silver and my gold,"
And the offering is taken, I'll be there.

If with talk on education, once again my heart they touch,
And my part in that great work I long to bear;
So I try to give them something, even if it isn't much:
When the offering is taken, I'll be there.

O, it is a precious privilege to be allowed to give
To our Master's work, a joy beyond compare,
So whenever God permits me, just so long as I shall live,
When the offering is taken, I'll be there.

—Selected.

The Story of Nonibala

(Concluded from page fourteen)

slept were closed with heavy wooden shutters, shutting out all sound from the street. If these had been closed that night as they always were, it would have been impossible for Nonibala to attract the attention of those within without arousing their Hindu neighbors just across the narrow street; but wonderful to relate, as the teacher told me the next day, that night when they went to close the shutters as usual on retiring, for some reason one of them would not close so that it could be locked, so after repeated efforts they left it unfastened; and Nonibala, quietly walking up to it a few hours later, put her head in through the window and roused them without disturbing the neighbors. On learning of her escape, our teacher at once arose and accompanied her to the mission house, turning her over to me.

The following day we sent word to Nonibala's father telling him that she had come to us for protection, and that if he wished to see her he could call at the mission house, but would not be allowed to take her away unless she herself decided to return with him. He came and pleaded with Nonibala to go home with him, expressing great sorrow for the way he had treated her, and promising to buy back her caste at any sacrifice if she would only return, but in vain. According to Hindu caste rules, a person belonging to one caste cannot take food or drink from one of another caste, or even from one outside the pale of caste, such as Christians. It is possible, however, by the performance of certain rites and ceremonies and the payment of a large sum of money to buy back one's caste when it is thus broken. Nonibala by taking food in the mission house had of course broken her caste, for which reason her father offered to buy it back if she would return to her home.

Numberless efforts were made after this to get her back. Her aged grandmother and her mother even came to the house in a closed conveyance on the plea of visiting her, having men stationed at the gate to drag her into the carriage; but Nonibala eluded their efforts and made her escape from them.

After some further instruction, Nonibala was baptized, being the first convert from Hinduism in India to the third angel's message, and has ever since led a happy, consistent Christian life. She is now in this country preparing herself for medical work among the shut-in women of India. GEORGIA A. BURGESS.

Six Hundred Pounds of Chains

A CERTAIN Mohammedan in India, who had been very wicked and wished to give up his wickedness, thought to keep himself from evil by chaining himself so that he could not move freely. He loaded himself down with six hundred pounds of chains, and carried also large iron pins and a heavy iron mallet, so that he could be fastened to one spot. But still he sinned; and so he added chain to chain, and then, with his load upon him, set out to go on a pilgrimage to Mecca. When riding upon the train to Bombay, he was charged partly as a passenger and partly as freight. But the steamship company, of which he tried to engage passage from Bombay, refused altogether to take him. What has become of him we have not heard. I wonder if any one told him that "the blood of Jesus Christ . . . cleanseth us from all sin"?—*The King's Message*.