

# THE YOUTH'S INSTRUCTOR

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Photo by Underwood & Underwood, New York

LI YUAN-HUNG, NEW PRESIDENT OF CHINA

The new president is popular with both the conservative and progressive parties, and under his leadership China can work in harmony for her salvation. President Li is a military leader and has the support of the army, the loyalty of which gave the late President Yuan an impregnable position, in spite of all opposition. In the revolution of 1911 Li Yuan-hung was the commander of the republican forces which overthrew the Manchus. For his services and patriotism he was elected vice-president. President Li is held in high esteem by all his countrymen, and is known as the "Savior of China."



ON June 2 Congress passed the naval appropriation bill of \$270,000,000.

GERMANY has appointed a food dictator. His task is to assure a supply of food for 70,000,000 people. His first step has been to place Germany upon a practically vegetarian diet.

BULGARIA, with a population less than that of Massachusetts, has over three hundred aeroplanes, but our army is said to have less than two dozen machines in all, and less than one dozen available for war service.

INSCRIBED on Robert Louis Stevenson's tomb on Mt. Vaea, Samoa, is the text: "Whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried."

MOST white people think that the Indian word of greeting, "How," is merely the abbreviation of the question, "How are you?" But that is not so. The word is really "aou," which means "brother" or "friend." So when he comes up and growls out his seemingly inquisitive, "How," he is not asking after your health, but telling you that he is a friend.

THE first actually successful commercial electric railway, that is, the first electric operation of the complete street railway lines of a city, was established in 1887 in Richmond, Virginia. The road began operating in February, 1888, and was essentially the overhead trolley system now used, comprised eleven miles of track, had thirty cars operating in July, 1888, and has been in continuous and successful operation ever since.

HENRY MORGENTHAU, our late ambassador to Turkey, has said that one of the main reasons for his recent resignation was his "great desire to make known to the people of the United States some of the conditions in the Turkish Empire, especially as those conditions affect the Armenians." Mr. Morgenthau, after setting forth the suffering condition of the starving Armenians, many of whom heroically choose death by starvation rather than renounce Christianity for Mohammedanism, pleads for a gift of \$500,000,000 from this country.

"THE dog may be of major importance as a carrier of parasites dangerous to man and the domestic animals. A zoologist in the Bureau of Animal Industry has compiled the list of important diseases and parasites which are conveyed by the dog to man and the domestic animals, and which are present in this country: Rabies in man and stock; hydatid in man and stock; gid in stock (and possibly also in man); muscular cysticercosis, or so-called 'measles,' in sheep; muscular cysticercosis, or 'measles,' in reindeer; cysticercosis of the liver and mesenteries in stock; tapeworm in man, especially in children; roundworm in man; tongue worm in man and stock; and fleas and ticks which transfer from dog to man and which may in this way transmit disease and parasites. Furthermore, in the recent outbreak of foot-and-mouth disease, it was determined beyond any reasonable doubt that dogs were responsible in some instances for the spread of disease, not only from one farm to another, but also from one State to another."

THE Gilbert Islands are the remotest of the London Missionary Society's stations. Lying on the equator in the Pacific, "they are farthest away from anywhere of all island mission fields. It takes from ten weeks to four months for word to get from there to London."

THE girl graduates of the Washington Foreign Missionary College, 1916 class, were graduated in simple gowns, valued at \$1.25 each. This seemed an unusually wise course; but the graduates of this year's class at Radcliffe College, known as the Harvard Annex, were graduated in dresses that were all alike, that the members made themselves, and that cost only about a dollar apiece. Commenting on this fact, the *Youth's Companion* says: "There is no more hopeful sign in American life today than the seriousness with which college girls are studying social problems, and the sensible way in which they are trying to solve them."

### Nurse to Leave for Island; May be Queen

MISS EMILY MCCOY, for eight years a prominent graduate nurse of Bridgeport, Connecticut, will leave within a few weeks for Pitcairn Island, Pacific Ocean, where she was born, and where she probably soon will be elected queen to succeed her father, who for many years has been ruler of the 195 inhabitants of the little kingdom.

With her return, for the first time in the 129 years since the island was first settled by mutiny, medical aid will be insured to the inhabitants. Miss McCoy, at the death of her mother in agony from lack of medical aid, pledged herself to learn the physician's art, and left on a missionary boat that touched on the island.

For fifteen years she has studied nursing, medicine, and dentistry, and has visited various parts of this country with the purpose of fitting herself to minister to her people.

She purchased a piano in Bridgeport, which she hopes will safely travel 6,000 miles to the little island, where, with the exception of an organ presented the inhabitants in 1870 by Queen Victoria, it will be the only such musical instrument.

The inhabitants of the island are closely intermarried, having only five family names. All speak and write the English language fluently and all are Seventh-day Adventists. No money is circulated, and men and women seventeen years of age have equal rights of franchise.

The ruler is chosen by direct election. Intoxication is unknown. So seldom do ships touch at the island that Miss McCoy has been trying for eight years to get home. The opening of the Panama Canal, has, however, placed them in the direct route to the Samoan Islands and she expects to be able to begin her journey shortly.—*Illinois State Journal*.

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# The Youth's Instructor

LXIV

TAKOMA PARK STATION, WASHINGTON, D. C., JULY 11, 1916

No. 28

## The New Hand and White Paper

**T**HE young printer had answered a city advertisement and found a job. When he arrived, he found that he was to set type for a jobber who was by no means considerate of his workmen. The quarter of the city was crowded and dirty, but the inside of the printing shop was worse. In a narrow alley a score of men stood back to back, and set type for ten long hours a day. In this alley a man had stepped out, and the new recruit was installed in his place.

The general condition of the place was bad enough; but the newcomer soon found that the men themselves made things worse, for all had contracted the habit of chewing tobacco, and were careless where they expectorated. As a result, before the day was well advanced the condition of the place was simply revolting to the young man. He knew that he was young, that he was new in the city, and that it did not help any man to gain the reputation of being a "kicker;" but he was equally determined not to put up with conditions that could be remedied.

There was one printer older than the rest and with a kindly face, and to him the young man spoke.

"Are you satisfied with things in the alley?" he asked.

"Good enough for a printer," said the other.

"But they are not clean, not fit for a pigsty," protested the young man.

"Oh, you'll get used to it and never mind it," he replied consolingly. "I didn't like it myself when I first hit the ranch; but I learned to chew too, and I don't mind things now."

The young man thought very hard. He was determined not to put up with such things if he could help it, and he did not appreciate the alluring picture of seeing himself a filthy tobacco chewer and a party to making his workshop something in the nature of a general cuspidor.

But what could he do? His friend had volunteered the information that the managers were skinflints. They would not let the men smoke if they wanted to, and would not even supply cuspidors when they took to chewing. They didn't even press the janitor to clean things out more than once a week. It was simply no use trying to improve matters.

In his evening reading the young printer read about Daniel, and he was more than ever determined to make some effort; but again he faced the question, What could he do? In his further reading before he went to rest he took up his well-worn Browning, and the book opened at "Pippa Passes." He read the first part and her song. The thought of the sweet innocent one and her song thrilled him, as it always did. Purity in its very appearance carries its message. In his delight, as he thought over his trials, the young man said, "I have it."

The next morning he was early at the shop. In the small space that he could justly claim as his own he placed a large sheet of white paper. On this he stood, and began his day's work.

Every man in the alley saw it, and had something uncomplimentary to say about it. Several took pains to "decorate" it. The young printer went on with

his work, and paid no heed to the attention that his paper was receiving from his mates.

At noon he went to the pile of paper, and brought out another sheet of white paper, and put it over the dirty one. He said nothing to any one. He simply did his part, and went his way. To those who greeted him kindly he returned their compliments with equally good fellowship. Of anything else he took no notice.

In the afternoon the men seemed to be determined to make an end of the white paper. It was an affront to them, and made the rest of the alley seem "such a terrible sight," as one said. But the young printer stuck to his point; and when the paper was too dirty to please him, he went and secured another sheet, and put it in place. He renewed his paper four times in the afternoon.

The next day the battle began and was waged in the same manner. The young man placed his paper under his feet, and the men "decorated" it for him. He renewed his paper five times that morning, and at noon was as smiling as any one and as hearty in his greeting. Not an unkind word did he allow to escape him. He was a husky young fellow with a strong jaw, and so no one even thought to lay a finger on him. He simply insisted on his point, and to his fellows was courtesy itself.

By the time noon came the men were tired of their efforts to annoy him and to make his standing place as unsightly as the rest of the alley.

In the afternoon he began with a clean sheet; and when one man spit on it, he said quickly,—

"Beg pardon, mate."

"We'll fix it," said the young man; and he went and secured a clean sheet, and put it in place.

He was not molested again. The next day the men with one accord ceased spitting at all in the alley, and at night they demanded of the foreman that the janitor be made to clean up the place and keep it clean. The thing was done, and the young printer had not asked for a single favor! So much for the preaching of a sheet of clean white paper!—*Christian Endeavor World*.

### Peter: A Monument of Divine Grace\*



OF the twelve whom Jesus trained," declares the Rev. J. G. Greenhough in his "Apostles of Our Lord," "Peter is by far the most striking figure. He interests us most, partly because we know him best, but chiefly because of the dramatic surprises which he is always preparing for us. He often says and does unwise and even foolish things, more often than otherwise; but he is so thoroughly honest that we readily forgive him; and the freshness, frankness, and originality of the man invest his very blunders with a certain charm. He is, with the exception of the Master, the most prominent personage in the gospel narrative.

"Peter is not one of those men who, like Andrew, naturally and invariably take a back seat. He is very

\* Illustrative of the Sabbath school lesson for July 22, 1916, on "A Multitude Converted" (Acts 2: 22-47).

much in evidence, and never allows us to forget him very long. For he is always stepping forward to do or say something that arrests attention. We see him in all sorts of places and in manifold attitudes, and we seem to know him nearly as well as if we had his portrait. He was not the best of the twelve, either in spiritual or intellectual quality. There were some others in whom the Master saw a clearer reflection of himself. But he is the one whom we follow with most sympathy, and the one whom, in a certain sense, we like best. . . . We have a kindly pity for him when he falls. He is thoroughly human. . . . Peter is a comforting man to read about, because he reminds us so much of the failings in ourselves; and we instinctively think, If Christ could make something great of this imperfect mortal,—make a strong, fearless, mighty apostle of this combination of iron and clay, fire and water,—there is both encouragement and hope for us.”—*Chapter 5, par. 1.*

The varied experiences of Peter during his period of training for spiritual leadership are set forth with considerable detail by the Gospel writers. “A poor and hard-worked fisherman of the lake of Galilee,” to quote from Dean Farrar, “we first find him as one of the hearers of St. John the Baptist in the wilderness of Jordan. Brought to Jesus by his brother Andrew, he at once accepted the Saviour’s call, and received by anticipation that name of Cephas which he was afterwards to earn, partly by the stronger elements of his character, and partly by the grandeur of his Messianic confession. . . .

“He was called to active work and the abandonment of earthly ties after the miraculous draft of fishes. . . . The narrative of the Gospel has brought before us his attempt to walk to his Lord upon the water; his first public acknowledgment of Jesus as the Christ, the Son of the living God; the magnificent promises which, in his person, the church received; the subsequent presumption, which his Lord so sternly rebuked; the many eager questions, often based upon mistaken notions, which he addressed to Christ, and which formed the occasion of some of our Lord’s most striking utterances; the incident of the temple contribution; the refusal and then the eagerness to be washed by Christ; the warnings addressed to him; the inability to ‘watch one hour;’ the impetuous blow struck at the high priest’s servant; his forsaking of Christ in the hour of peril; his threefold denial; his bitter repentance and forgiveness; his visit to the sepulcher; the message which he received from the risen Saviour; the exquisite scene at morning, on the shores of the misty lake, when Jesus appeared once more to seven of his disciples, and when, having once more tested the love of his generous but unstable apostle, he gave him his last special injunctions to tend his sheep and feed his lambs, and foretold to him his earthly end.”—*“Early Days of Christianity,” chap. 6, par. 1.*

It was during the trial of Jesus that Peter learned fully the lesson of human frailty that led him later to become a monumental example of divine grace. While for the third time Peter was basely denying his Lord during the trial, and “the shrill crowing of the cock was still ringing in his ears, the Saviour turned from the frowning judges, and looked full upon his poor disciple. At the same time Peter’s eyes were drawn to his Master. In that gentle countenance he read deep pity and sorrow, but there was no anger there. The sight of that pale, suffering face, those quivering lips, that look of compassion and forgive-

ness, pierced his heart like an arrow.”—*“The Desire of Ages,” p. 712.*

“The Saviour looked on Peter. Aye, no word,  
No gesture of reproach; the heavens serene,  
Though heavy with armed justice, did not lean  
Their thunders that way: the forsaken Lord  
Looked only on the traitor. None record  
What look that was, none guess: . . .  
He went out speechless from the face of all,  
And filled the silence, weeping bitterly.”

—Elizabeth Barrett Browning.

“If Christ had not *looked* upon Peter,” quaintly remarks the pious Toplady, “Peter had not wept. Peter’s tears flowed first from the eyes of Christ. . . . ‘I came, I saw, I conquered,’ may be inscribed by the Saviour on every monument of his grace. I *came* to the sinner. I *looked* upon him, and with a look of omnipotent *love* I overcame him.”

In Gethsemane, whither he had fled from the trial court, Peter must have passed through a crucible of suffering and remorse and high resolve; for, following the resurrection of his Master, when on the shores of Gennesaret the Saviour inquired of him, “Simon, son of Jonas, lovest thou me?” Peter’s noble response led Jesus to speak to him words that indicated an entire change of heart on the part of the impetuous disciple.

“Peter was now ‘converted’—converted from self-confidence to humble distrust of his own strength. He must have been now qualified, at least by a general firm reliance on his Master, for his destined office of administering consolation and support to the other apostles—‘strengthening his brethren.’ He was prepared to live the life and to die the death of a martyr in his Master’s cause.”—*Archbishop Whately, in “Lectures on the Apostles.”*

The transforming power of divine love on the heart of Peter had now apparently accomplished its work; yet neither he nor any of his companions were fully prepared for service until first they had received the gift of the Holy Spirit at Pentecost. By this, declares Mr. Greenhough in his volume on “The Apostles of Our Lord,” the followers of Jesus were filled “with new emotions, fervors, and passions, with faith, energy, courage, and devotion, with love, pity, persuasiveness, and convincing utterance. The change which it wrought in them was amazing then, and has been amazing ever since. Never was a transformation and re-creation more complete. The old life seemed to pass away with its timidity, small views, cramping prejudice, and dulness of vision, and to be replaced by a larger other self, strong, brave, fearless, tender, sympathetic, enlightened, Christlike, endowed with breadth of view, elevation of purpose, and intensity of zeal and love. It was almost the greatest miracle they had witnessed, and it was a miracle wrought on themselves.

“We are permitted to see the striking result of it in Peter. Peter, boldly challenging the magistrates and in the name of Jesus fearlessly defying them and all that they can do, is another man from the weak, faithless coward who a short time before had trembled at a maidservant’s reproaches and basely denied his Lord. God has given him another heart and taken away the heart of flesh.”—*Pages 187-189.*

C. C. CRISLER.

“God gives us all some small sweet way to set the world rejoicing.”



CLASS OF CHINESE YOUNG MEN PREPARING FOR MISSIONARY WORK. THREE NATIVE INSTRUCTORS SEATED

## Preparing to Give the Message in China

A. L. HAM

ONE of our most urgent needs in this field for some time has been a school for the training of workers. We have found it very difficult to supply the pressing demands for workers because we have had no effective way of preparing men to fill these places. Now we have such a school, and it promises much toward a forward move in our work in the Cantonese field.

An accompanying picture shows a class of young men in this school, with their teachers. All of these students are definitely preparing for a part in carrying the gospel to their own people. Some will enter the ministry, some will sell literature, and some will, perhaps, be called to be teachers in outschools.

The future of this class bespeaks a strong advance in the proclamation of the gospel of salvation and is a source of encouragement to our workers.

We trust that God will use these young men to carry the message of light rapidly and efficiently to many who now sit in darkness.

A Christian education is due the women as well as the men of China, so we have established schools for girls. The most effective way to teach the gospel to women here is through the work of the Bible women, as they can visit the mothers in their homes and there tell them about the love of Jesus and the plan of salvation, then invite them to preaching services. We must have women Bible workers, and best of all, have them from our own schools. An accompanying picture shows a class of young women who finish their

school work this year, and they praise God for a Christian education. They will be lights in their homes.

*Canton, China.*

## Treating the Poor of India

ONE morning a poor Indian woman came limping to our Kalyan dispensary.

From the expression on her face we could readily see she was suffering much pain; but she took her seat on the bare stone floor, and patiently waited her turn. At last her name was called, and she was immediately on her feet, and at the table for questioning and examination.

She was found to be suffering from rheumatism. These poor people are not enlightened as to the care and treatment of the body; and when they have aches and pains, they think they have angered their gods in some way, or some evil

spirit has entered their body. In this case this poor woman believed that she must make a hole in her leg by running a red-hot iron into it to let out the evil spirit, and then insert a pea. This she did, and after a few hours the pea began to swell, from the moisture and heat of the wound, and in a few days the hole from the hot iron was inflamed, red, and feverish. Infection often sets in when this "treatment" is given.

In this condition this poor woman came to us for help. A slight pressure with the thumb and fingers on either side of the wound ejected the pea, with a



CHINESE GIRLS WHO FINISHED THE BETHEL GIRLS' SCHOOL, WITH THEIR TEACHERS

stream of pus and fluid. The wound was cleansed. The patient was then given a rational treatment with hot and cold water, and a clean bandage was applied. She was sent on her way happy and smiling, salaaming us for the kindness we had shown her.

This is but one of the many cases that come to us each day. Pray for us, that we may have wisdom from our Saviour to treat these poor, ignorant people successfully, spiritually as well as physically.

R. L. KIMBLE.

#### What a Chinese Says on the Liquor Traffic

[The following letter, which explains itself, was written by Mr. Wang Zai Ding to Elder James Shultz, of Shanghai, China, editor of the *Signs of the Times*, our Chinese paper.—Ed.]

DEAR EDITOR: Having been a Christian for six years in the Methodist Episcopal church at Yu Chi, I am surprised that no article on the prohibition of wine (a term used for all intoxicants) has ever been heard since I was baptized and studied the Bible there. Furthermore, there have even been feasts including wines for the guests of that mission. On account of this, I of course approved of my son's desire to establish a wine shop at Fu-chau. Later on, when I returned to my native place, I found that the Anglican church, which is located near by, came to buy wine from my son for the feasts, and also at Christmas time the Methodist Episcopal church, as a regular custom, prepared feasts from which the wine from my son's shop was furnished. Because of this, I had concluded that our church had no article of faith forbidding the use of wine. Though I have not much foundation on the Bible, or rather Christian doctrine, yet I hope with extreme earnestness that God's salvation will fall upon me.

During August, last year, a believer who appeared as though guided by the Holy Spirit came to my place to ask me to subscribe for the *Signs of the Times*, and told me that the price for this benefiting paper was small, being only thirty-six cents a year (about fifteen cents gold then; now it is about twenty-five cents gold, as the size is enlarged), so I with open arms received him and paid him the charge for the paper, and I received in turn a receipt. Afterward my expectation of getting the paper seemed to be a gone case, as no paper was sent to me, and the man who took my money was not to be seen again, though I was not pitying myself for the loss of the money.

Unexpectedly in October, the mail with three copies of the *Signs of the Times* was delivered to me, who was so glad, not because of the money, but because I could see your paper. During that night I read ravenously all the three copies, in the last of which I found a diagram with explanation that showed that the wine house is as a murdering place. Meditating for a while as I closed the paper, I received a great impression which warned me to be earnest in praying God to forgive my great unconscious sin, for I had permitted my son to keep a wine shop.

After that day I went to the Methodist Episcopal minister and asked him if we had an article in our creed that prohibited the drinking of wine. In answering my question the pastor delivered me a constitution of the church, in which I found in the third of the thirty-three articles that neither should we drink, buy, nor sell wine unless a case of compulsion is happened; but the pastor told me also that the people in the time of the Old Testament used wine in sacrificing

to God, and Jesus did not contradict this, as he himself performed the miracle of the wine mentioned in the second chapter of John.

Again my son came to me and said that if we stopped the trade, we could not pay all our debts, and we must lose the means of the back and the stomach of the eight persons in the family. I knew this sounded reasonable; but in spite of it, I made up my mind to relinquish the liquor trade, as I thought that the hunger of the family was less important than sin against God.

Wine though less harmful than opium may be taken as a medicine, but as the human being relishes unlimited license more and more, the liquor becomes equal to opium—the public devil. Through the long-continued financial depression of China, the government utilized this liquor traffic for heavy tax, just as they taxed opium. More than that, nearly the whole world is turned against the liquor as the social devil, but the result is, at any rate, ineffective yet. The stopping of the wine-drinking vice is uncertain, but with God all things are possible. Depending on God is, however, good, but the human work is also required to carry God's will into effect. Who has such a responsibility? All the editors of the Christian papers are, I dare say, to bear this burden.

As I am far gone in my age and feeble, the energetic results of international prohibition of wine is perhaps not to be seen, but if God's grace falls on me and he forgives all my sins and lets me be one of the people of his kingdom, I will, as soon as I hear the prohibition results, greatly praise the Almighty God and congratulate you for your yeoman service in this cause.

#### Work of Teachers and Students in China

A SHORT time ago a company of our workers and girls from Bethel Girls' School went out to a village near Tung-shan to hold a meeting, and soon had a large crowd around them listening to the singing and preaching.

The matron of the school is a woman of no mean ability as a speaker. While she was telling the people about Jesus and what he had done for them; that they ought to love and serve him, suddenly a man among the listeners irreverently shouted, "Jesus is a broom!" The matron paused for a moment, and then with a subdued voice said, "Yes, Jesus is like a broom. Is not a broom used to cleanse our rooms, and houses of dirt and filth? Our hearts are full of uncleanness, but Jesus has promised to come into them if we will let him, and sweep out all the dirt and filth, and make them clean."

The meeting continued with much interest, and the blessing of God attended it.

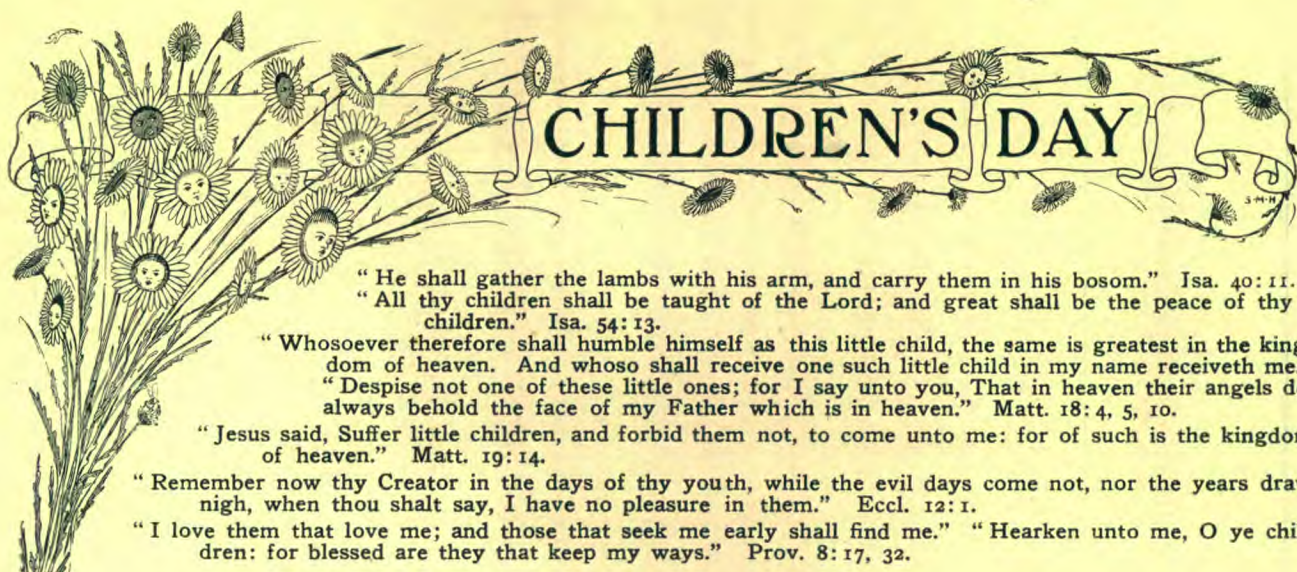
A. L. HAM.

A MELLOW chant, a memory,  
An evening soft and gray,  
And boyhood's world dear cricket brings  
For age at close of day.

F. FREDERICK BLISS.

THE talent of success is doing what you can well, and doing well whatever you do.—*Longfellow.*

FRUGALITY is good, if liberality be joined with it.—*William Penn.*



## Suggestive Missionary Program

SONG BY CONGREGATION

PRAYER

SCRIPTURE LESSON

SONG BY CHILDREN

RECITATIONS

The Gem of Days

Helping Together

Little Gardens

Only a Little Heathen

Crown Jewels

Thanksgiving

I'm Glad There's a World to Live In

Who Bids?

QUARTET

RECITATIONS

A Children's Day Offering

Little Rainbow Children

Shoulder to Shoulder

Seed Sowing in the New Hebrides

Cross and Crown

Go Ye into All the World

OFFERING

OFFERTORY PRAYER

MUSIC

BENEDICTION

### Scripture Reading: Psalm 147

"PRAISE ye the Lord: for it is good to sing praises unto our God; for it is pleasant; and praise is comely.

"The Lord doth build up Jerusalem: he gathereth together the outcasts of Israel.

"He healeth the broken in heart, and bindeth up their wounds.

"He telleth the number of the stars; he calleth them all by their names.

"Great is our Lord, and of great power: his understanding is infinite.

"The Lord lifteth up the meek: he casteth the wicked down to the ground.

"Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God:

"Who covereth the heaven with clouds, who prepar-eth rain for the earth, who maketh grass to grow upon the mountains.

"He giveth to the beast his food, and to the young ravens which cry.

"He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man.

"The Lord taketh pleasure in them that fear him, in those that hope in his mercy.

"Praise the Lord, O Jerusalem; praise thy God, O Zion.

"For he hath strengthened the bars of thy gates; he hath blessed thy children within thee.

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

"He sendeth forth his commandment upon earth: his word runneth very swiftly.

"He giveth snow like wool: he scattereth the hoar-frost like ashes.

"He casteth forth his ice like morsels: who can stand before his cold?

"He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow.

"He sheweth his word unto Jacob, his statutes and his judgments unto Israel.

"He hath not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the Lord."

### The Gem of Days

UPON that coronet of days  
That clasps the golden year,  
The anniversaries we love,  
Like glowing stars appear;  
They sparkle with a hidden light,  
With beauty all their own;  
And there is one the children claim,  
That shines for them alone.

It is a gem of purest ray,  
Its worth has not been told;  
'Tis set with emeralds and pearls  
In summer's heart of gold.  
The children greet it with delight,  
They hail its heavenly ray.  
This gem reflects the Father's love;  
We call it Children's Day.

The gem of days! It first was known  
Beside far Galilee,  
When little children thronged the way,  
The Saviour's face to see.  
'Twas Children's Day in that far land,  
When o'er the world was sped  
The message that with blessings fell  
Upon each little head.

And Children's Day, though lost awhile,  
Shines now with fadeless light;  
Its hidden fire gleams like a star  
Above sin's gloomy night.  
O gem of days! time cannot tell  
How rules your gentle sway;  
Eternity shall yet reveal  
The worth of Children's Day.

—Lanta Wilson Smith.

### Helping Together

Not one little sunbeam,  
Peeping through the trees,  
Comes to say, "Good morning,  
Time to wake up, please;"  
But a host of sunbeams  
Chase away the night,  
Filling earth with beauty,  
Joy, and bloom, and light.

Not one little raindrop  
Comes to earth alone,  
Watering the grain seed  
In the furrows sown;  
But a crowd of raindrops  
Make the summer shower,  
Hastening the harvest,  
Cheering every flower.

All the mountain brooklets  
Will together glide,  
Till they make the river,  
Broad, and deep, and wide.  
Not one tiny grass blade  
Makes the meadow green,  
But a host unnumbered  
Gladden every scene.

Bird, and star, and blossom,  
Each will do its part;  
So will God's dear children  
Work with willing heart.  
None to self are living  
If we "walk in love;"  
Each will help the other  
Toward the home above.

—Eliza E. Hewitt.

### Little Gardens

[Use as many small children as desired in this exercise, but be careful to select as speakers those who have clear voices and are able to speak plainly. Let children come to the platform to the time of some pretty march. All recite the opening and closing verses. The six selected to speak recite the lines in italic.]

#### ALL ON PLATFORM:

We have each a little garden  
In the heart,  
And we mean to make them bloom  
With the flowers whose sweet perfume  
Shall make glad each little garden  
In the heart.

[Six step a little in front of the others, and first speaker recites.]

#### FIRST SPEAKER:

Plant a seed of kindness there,  
It will grow;  
It will yield both fruit and flower,  
And grow stronger every hour.

#### ALL THE SIX:

*Plant a seed of kindness there,  
It will grow.*

#### SECOND SPEAKER:

Plant a seed of patience, too,  
It will grow;  
Flowers of patience are so fair,  
Breathing sweetness everywhere.

#### THE SIX:

*Plant a seed of patience, too,  
It will grow.*

#### THIRD SPEAKER:

Plant a seed of faithfulness,  
It will grow;  
And its fruit of duties done  
Shall grow golden in the sun.

#### THE SIX:

*Plant a seed of faithfulness,  
It will grow.*

#### FOURTH SPEAKER:

Plant a seed of cheerfulness,  
It will grow;  
Warm it with a sunny smile,  
Tend it carefully awhile.

#### THE SIX:

*Plant a seed of cheerfulness,  
It will grow.*

#### FIFTH SPEAKER:

Plant the seed obedience,  
It will grow;  
In the garden of the heart  
Let it have its rightful part.

#### THE SIX:

*Plant the seed obedience,  
It will grow.*

#### SIXTH SPEAKER:

Plant a little seed of love,  
It will grow;  
It will blossom by and by;  
All the world 'twill beautify.

#### THE SIX:

*Plant a little seed of love,  
It will grow.*

#### ALL ON THE PLATFORM:

When these precious seeds have blossomed,  
That we plant so carefully,  
Into lives of sweetest grace,  
Making better every place,  
What a glad and glorious harvest  
That will be.

—Ida Reed Smith.

### Only a Little Heathen

#### A True Story

SHE was a very wretched little heathen, far up in Alaska. Her parents were dead, and no one loved her; all regarded her as a burden, and wished she were out of the way. Her long, soft hair was a tangled mat, her big dark eyes were generally full of tears, her brown, smooth skin was dirty, and on her half-starved little body hung her sole garment, a ragged cotton frock.

The teacher's heart became fixed on this poor waif, and longed to rescue her. One Sabbath an Indian who claimed authority over this little girl set her to cleaning fish while the teaching was going on; and just out of reach of the teacher's voice the child cleaned salmon, while plentiful tears ran down and helped wash her fish, as she stood barefooted in the slush, the raw wind blowing her ragged gown. Suddenly the teacher stood beside her, and the child heard her say,—

"None of you love this child, no one wants her; I claim her for mine. I will feed and clothe her, and she shall go into my home, and not come to your houses to live any more."

And the Indians said the teacher could have her. Then the missionary took the little heathen waif to the mission, put her in a tub of warm water, and scrubbed her clean with carbolic soap; and then she cleaned and combed and braided her long hair, put on her a clean nightgown, taught her a prayer, put her in a little white bed, and gave her a kiss. Next day she was clothed in tidy garments, and began to learn sewing and housework, and her letters, and how to be good.

By and by there grew up in Marie's childish heart a great wish for an "American doll," only a little doll, such as sells here for ten or fifteen cents, but costs more in Alaska. She began saving her pennies to buy a doll. One hot summer day she picked seven or eight quarts of berries, for which some one gave her ten cents. That afternoon at school the lesson was about Christ, who, "though he was rich, yet for your sakes became poor." This made the little girl think. Before she went to bed she came to her teacher with her beautiful ten cents. "Teacher, divide — Jesus half, me half." She would wait a little longer for her "American doll," and give something to Jesus, who loved us, and gave himself for us. I am glad that when Christmas came this rescued child-heathen got two little dolls on the Christmas tree. In six months Marie learned to speak English, to read her English Testament, to write her name, to sew, to do many kinds of housework, and to be tidy and pleasant man-

nered. Now her face is bright with smiles, she is clean, plump, and well clothed, and is very happy in her new life. It was missionary money that made possible the change in this little forsaken heathen child.  
— *Selected.*

### Crown Jewels

[Four children, or more, may recite the parts, then all sing some appropriate song, the school joining in the chorus.]

FIRST VOICE:

Away in the tropical meadows  
Where the wonderful Ganges swells,  
'Neath the palm trees' beautiful shadows,  
My dear little sister dwells.

I have never stooped down and kissed her,  
Our arms we may never entwine;  
But I know she is surely my sister,  
Since God is her Father and mine.

But oh! ere a year is ended,  
She may sink in a terrible grave,  
And her last little cry may be blended  
With the rush of the Ganges' wave.

SECOND VOICE:

Where the billowy waves are swelling,  
Oh! thousands of leagues from here,  
In an isle of the ocean dwelling,  
I, too, have a sister dear.

I have never stooped down and kissed her,  
Our arms we may never entwine;  
But I know she is surely my sister,  
Since God is her Father and mine.

And my sister may now be seeing  
The last of her days so fair;  
For many a human being  
Is offered to idols there.

THIRD VOICE:

I, too, have a sister: I love her,  
Though God in his wisdom has made  
The hue her young face all over  
Of Africa's tawniest shade.

There is sorrow in every feature,  
And pain in my sister's soul;  
She is bowing before a creature  
All loathsome and grim and foul.

For Africa lies in darkness  
So thick that it seems to me  
My poor little African sister  
The morning will never see.

FOURTH VOICE:

And among these classes of children,  
I would mention still another;  
Lives he in Japan or India,  
I but know him as my brother.

Want and famine are his portion,  
And his eyes are filled with tears;  
But we'll take him to our heart of hearts,  
And we'll drive away his fears.

ALL:

Oh! hear us, our fathers and mothers,  
Our sorrowing spirits cry;  
And help to our sisters and brothers  
Send quickly before they die.

— *Palmer Hartsough.*

### Thanksgiving

LEADER:

HAVE you cut the wheat in the glowing field,  
The barley, the oats, and the rye,  
The golden corn and the pearly rice?  
For the winter days are nigh.

SCHOOL:

We have reaped them all from shore to shore,  
And the grain is safe on the threshing floor!

LEADER:

HAVE you gathered the berries from the vine,  
And the fruit from the orchard trees,  
The dew and the scent from the rose and thyme  
In the hives of the honey bees?

SCHOOL:

The peach and the plum and the apple are ours,  
And the honeycomb from the scented flowers.

LEADER:

The wealth of the snowy cotton field,  
And the gift of the sugar cane,  
The savory herb and the nourishing root—  
There has nothing been given in vain.

SCHOOL:

We have gathered the harvest from shore to shore,  
And the measure is full and brimming o'er.

ALL:

Then lift up the head with a song!  
And lift up the hand with a gift!  
To the ancient Giver of all  
The spirit in gratitude lift!  
For the joy and the promise of spring,  
For the hay and the clover sweet,  
The barley, the rye, and the oats,  
The rice and the corn and the wheat,  
The cotton and sugar and fruit,  
The flowers and the fine honeycomb,  
Our country, so fair and so free,  
The blessings and glory of home.

— *School Education.*

### I'm Glad There's a World to Live In

[A girl holds in her hand a large red apple.]

I'm glad there's a world to live in,  
So happy and sunny and bright,  
With long, lovely days for playing,  
And sound, sweet sleep in the night.

I'm glad that God made the flowers,  
As well as the corn and the wheat;  
And when he made round, rosy apples,  
I'm glad he made some of them sweet [takes a bite].

I'm glad that the meadow's green grasses  
Are starred with the daisies so white;  
I'm glad that larks sing in the morning,  
And stars softly shine in the night.

I'm glad when vacation's beginning,  
I'm glad when the frolic is done,  
I'm glad for the school days and lessons  
After our rest and our fun.

I'm glad that our heavenly Father  
Has work for his children to do;  
I'm glad I can help just a little  
Wherever he bids me. Aren't you?

— *Selected.*

### Who Bids?

LIFE:

[Aged man standing before curtain, which should be softly drawn back, disclosing to view little girl of twelve plainly and simply clad in pure white.]

HERE stands a young aspiring soul,  
Uncertain as to life's best goal,  
All eager to attain the best  
And truest gifts we here may know.  
Who offers now, with eager zest,  
She fain would choose and forward go.

PLEASURE:

[A young girl gayly dressed draws near.]

My paths are fair and strewn with flowers,  
Come spend with me the sunny hours,  
And never care or toiling know.  
Earth's fairest gifts may all be thine,  
Its choicest viands, oil and wine.  
If thou wouldst happy be below,  
Come follow Pleasure's flowery way,  
For life at best is but a day.

LIFE:

This fair young soul thou canst not buy;  
The cruel thorns all thickly lie  
Beneath thy flowers, their poison hid,  
And all too low is this thy bid;  
A path of thorns with flowers strewn  
To hide their points and mock the pain  
Of souls deceived, who journey there  
Thy promised gifts and joy to gain.  
Thy hidden sins thy gifts despoil  
Of every good till hope lies dead;  
Only the gifts of honest toil  
Are truly sweet.

FAME:

[A young girl crowned with laurel, which she takes off and holds toward Life. Her dress should be white.]

I offer thee my laurel crown,  
If thou, O maid, wilt come with me.  
If thou my steps wilt follow on,  
Proud honors shall thy guerdon be;

A nation to thy name shall bow,  
In glowing letters thou shalt write,  
And Fame's bright laurels crown thy brow  
With their immortal light.

LIFE:

[Waving her off.]

Thou biddest high, O Fame, but know  
Thine earthborn honors pass away;  
Thy laurels soon will cease to glow,  
Their glory's only for a day.  
Thy proudest honors often prove  
Unhappiness; they set apart  
Full oft the soul from peace and love,  
And leave an empty, aching heart.

WEALTH:

[Boy holding out pompously bags marked with large black letters "Gold." His manner haughty and imperious.]

I offer thee my bags of gold  
And treasures great to have and hold,  
My worldly rank, position proud,  
Above the struggling menial crowd,  
If thou forever and a day  
All willingly wilt follow me.

LIFE:

[Sternly motioning him away.]

Take back thy gold, too small thy price,  
This soul I will not sacrifice.  
Much gold alone will prove a snare,  
Destroy its owner unaware.  
When pride of worldly rank creeps in,  
It opes the door to self and sin.

TOIL:

[Young man plainly clad. Walks with quick, strong tread, and looks up to Life with clear, brave eyes.]

For this pure soul my best I bid,  
The toil that helps the world along:  
That lifts it daily nearer God,  
And makes the heart grow brave and strong;  
That brightens every passing day;  
That leaves for sin no room or place;  
That presses on its upward way  
With joyous thankfulness.

FAITH, HOPE, AND LOVE:

[Three young girls in white and crowned with flowers approach, hand in hand.]

And to the precious gifts so blest  
Of Toil we add our own, our best:  
The sure, sweet hope of heaven above;  
True faith in Christ's abiding love;  
A home of light and peace and joy  
That time can never more destroy:  
Yes, love and life eternal there,  
In heavenly mansions bright and fair.

LIFE:

[Leading child forward and placing her in the circle of Toil, Faith, Hope, and Love.]

A wondrous price ye all have paid—  
The soul of this dear little maid  
Is worth it all, and blest is she  
If she will follow loyally  
The feet of Toil, Faith, Hope, and Love:  
She cannot miss the heaven above.  
The best of all gifts now are hers:  
The treasures that each pure heart stir;  
That nerve each soul for life's long fight;  
That fill each life with joy and light.  
Peace on earth and rest in heaven  
Ye eternally have given.

[Life places child's hand in that of Toil, who leads her away, while Faith, Hope, and Love, still hand in hand, closely follow them.]

—Ida L. Reed.

### A Children's Day Offering

[An exercise for eight children. Each child represents a class in the Sabbath school. Also, each child carries a spray of some summer flower, on which is tied, with ribbon the color of flower, a white envelope containing contribution of class. At center of platform have a jardinière on a stand. Girls stand in line at front of platform and recite. As each girl recites, hold up flowers, then step back and place same in jardinière, then take position back of same. When all have recited separately, and are standing back of flowers, recite together, then sing one verse and chorus of "I'll Live for Him Who Died for Me."]

FIRST:

THE debt I owe the Saviour  
I never can repay;  
But bring this humble offering  
To him this Children's Day.

SECOND:

'Tis not the gift, but the spirit  
In which 'tis given, you see;  
And so this gift I bring him  
Who does so much for me.

THIRD:

I love him, and I'm striving  
To be faithful every day,  
And by a life of service  
His goodness to repay.

FOURTH:

I am not rich or mighty,  
So this small gift I bring;  
And in a loving spirit  
Present it to my King.

FIFTH:

Though I cannot do great things,  
I still will do my best,  
And in this heartfelt giving  
I know I shall be blest.

SIXTH:

He hears each faint petition,  
He notes the sparrow's fall;  
And will not spurn my offering  
As on his name I call.

SEVENTH:

I know he's ever near me  
As I strive to serve him here;  
And so I've brought my offering  
Some weary heart to cheer.

EIGHTH:

My heart and life I give him,  
My money and my all;  
And I know he'll be my helper,  
Whatever me befall.

ALL:

"God loveth a cheerful giver."  
"Give, and it shall be given unto you; good measure,  
pressed down, and shaken together, and running over."  
"I gave My life for thee, what hast thou given for me?"  
[Singing—"I'll Live for Him Who Died for Me."]

—Lida Shivers Leech.

### Little Rainbow Children

[To produce an attractive appearance for this number, a rainbow, made of cheesecloth in the desired colors, may be drawn or arched above the platform, the class taking part standing under it. Bows of ribbon, dresses, flowers, or banners may be used to designate each color, as preferred.]

ALL:

Little rainbow children, full of hope, are we,  
With our rainbow colors, as perhaps you see,\*  
'Neath the Bow of Promise arching overhead,†  
Blue, and gold, and purple, orange, green, and red.

BLUE:

Blue is for Truth, they say,  
Like summer skies in hue;  
I wear it for today,  
And love its meaning too.

SCHOOL:

"And ye shall know the truth, and the truth shall make you free."

GOLD:

Gold is the color that I wear,  
And Courage is my motto fair;  
I would be brave in everything  
That helps the cause of Christ my King.

SCHOOL:

"Be strong and of a good courage, . . . for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee."

PURPLE:

In loyalty to Christ I stand,  
A soldier at my King's command;  
His royal color I possess,  
The banner of his righteousness.

SCHOOL:

"We will rejoice in thy salvation, and in the name of our God we will set up our banners."

ORANGE:

I wear the splendid badge of Trust,  
My pledge to God, the wise and just;  
I trust him fully every day  
To lead and guide me on my way.

SCHOOL:

"Trust in the Lord with all thine heart; and lean not unto thine own understanding."

\* Pointing to dress or emblem worn to denote colors.  
† Looking or pointing upward.

GREEN:

The color that I choose is green,  
Eternal Life 'tis said to mean,  
And Hope's the emblem that is given  
To symbolize our home in heaven.

SCHOOL:

"Which hope we have as an anchor of the soul, both sure  
and steadfast."

RED:

The greatest thing of all, 'tis said,  
Shows through the rainbow—color, red;  
It brightens earth and heaven above,  
And bears the wondrous name of Love.

SCHOOL:

"God is love; and he that dwelleth in love dwelleth in  
God, and God in him."

WHITE:

I wear the pure and spotless white,  
Whose meaning is a sweet delight;  
Here Faith and Victory are shown;  
By these the King shall claim his own.

SCHOOL:

"And this is the victory that overcometh the world, even  
our faith."

[Let the children march across and off platform to music. With the  
proper blending of colors this part of the exercise will be effective.]

### Shoulder to Shoulder

[Suitable for a young man or a young woman.]

WHEN a regiment is waiting,  
All alert, the brief command  
That shall bid them hasten forward,  
Do some deed heroic, grand,—  
If with more than usual peril  
Is the undertaking fraught,  
Swift a way to quicken courage  
Flashes through the captain's thought.

"Close up ranks," he orders briefly;  
Quickly the long lines obey,  
Each close to the other pressing  
In the battle's grim array.  
Every eye is on the captain,  
Ears intent his next words watch;  
Out they ring, all fear dispelling,  
"Elbows touching—forward! March!"

On and on the line advances,  
Heeding not the battle's roar,  
Heeding not the dangers waiting,  
Courage rising more and more,  
Till the enemy is vanquished,  
And the shout of victory,  
Rising 'midst the noise and turmoil  
Upward floats exultantly.

We together stand as soldiers  
Bound to battle for the right;  
Now we wait our marching orders,  
With the enemy in sight.  
What's the lesson for our learning  
In the Captain's ringing word  
Which inspired his men to action  
When the brief command they heard?

'Tis the thought that every soldier  
Feels his courage threefold grown  
When on either side he touches  
Valor equal to his own.  
Close up ranks, then! Let the weakest  
Feel the swift electric thrill,  
And the daring of the bravest  
Shall his quickened heartbeats fill.

Close up ranks! Draw close together  
For a year of blessed toil;  
Christ, our Captain, goes before us,  
Nothing can his purpose foil.  
For the neighbors, far or near us,  
For the Sabbath school and church,  
For the labor of the Master—  
"Elbows touching—forward! March!"

—In "Golden Harvest Days," pamphlet.

### Seed Sowing in the New Hebrides

"LEMEKTEK to be sold today, did you say? How sudden this is! I thought her father promised that she should wait until old enough to choose for herself."

"Yes, I believe he did, but he was in a hurry for pigs."

The two women with aching hearts sent up a prayer that God would comfort and keep the dear child. The young girl was one of a faithful company of women and children who were beginning to love the Christian worship, "sikul" they call it; and now she must go into a village where the heathen influence was strongly felt against the mission. The man she was to marry was a heathen, and old enough to be her father. These women prayed and trusted in the only Hope, "The name of the Lord is a strong tower: the righteous runneth into it, and is safe."

LeMetek, usually so joyous and happy, tearfully accompanied the women of her town to her new place of abode. They were all crowded into the small space of the women's inclosure. The father, brothers, uncles, and cousins sat outside the stone wall. After some delay the pigs were ready. Two conch shells were blown during the presentation, to indicate the value of the pigs. One by one they were passed to the brothers over the stone wall, thence on to the father. There were eleven in all, and several had circling tusks, which are highly valued. The sum total was forty pounds (nearly two hundred dollars). Bundles of native grass, used as money, and yams were given to the women.

LeMetek was to stop ten days, and then she could visit her father's village for a while. All tried to make her feel at home and contented, so the following Sabbath morning the woman who had her in charge accompanied her to the service for the women at the mission premises. Since then a meeting has been held with a few of the women of that village, with the result that a more friendly spirit is manifested. Thus the Lord is answering prayer that the seed sown may not be lost, but will multiply and grow.

MRS. C. H. PARKER.

### Cross and Crown

[It requires to render this exercise, one girl as Herald of Truth, five boys, or girls, bearing in their hands small crosses decorated with evergreen, five girls carrying crowns of gilt or evergreen in their hands, and five girls representing the heathen nations. The Cross Bearers may wear crosses pinned on coat or dress; the Crown Bearers wear white dresses; the Heathen Girls dress in costume, or wear colors representing the heathen nations. As explained below, each Cross Bearer presents the cross he carries in his hand to one of the five heathen girls. Each Crown Bearer presents her crown to one of the heathen girls. A less number than sixteen may give the exercise. At the close all sing some missionary hymn.]

[Enter Herald of Truth.]

HERALD OF TRUTH:

ACROSS the blue waters the message of grace  
O'er kingdom and empire is flying apace;  
The day beam is breaking, majestic and bright,  
And millions are turning from darkness to light.

All creatures adoring shall bow at his word,  
All tongues shall confess him their Saviour and Lord;  
His truth and its glory extended shall be,  
And cover the earth as the waters the sea.

How gently and kindly there comes from above  
His scepter of mercy, his standard of love!  
He ruleth in wisdom, the Monarch of peace,  
His reign shall be glorious and never shall cease.

The day is approaching, the time draweth nigh,  
When nation to nation "Hosanna!" shall cry.  
The idols they worship in dust shall be laid,  
And Jesus be honored, exalted, obeyed.

[Sings one stanza, "I'll go where you want me to go." The school may join in the singing.]

SONG

It may not be on the mountain's height,  
Or over the stormy sea,  
It may not be at the battle's front,  
My Lord will have need of me;  
But if by a still, small voice he calls  
To paths that I do not know,  
I'll answer, dear Lord, with my hand in thine,  
I'll go where you want me to go.

I'll go where you want me to go, dear Lord,  
Over mountain, or plain, or sea;  
I'll say what you want me to say, dear Lord,  
I'll be what you want me to be.

[Enter, during song, from different sides of platform, five bearing crosses and five bearing crowns in their hands. They stand right and left with Herald of Truth in center.]

HERALD OF TRUTH:

O Christian! who hast often sighed  
For privilege to cheer,  
Go tell of Jesus crucified,  
That all the world may hear.

Each servant hath his work to do;  
To each his place assigned;  
Haste then thy mission to pursue  
With humble, earnest mind.

Bright crowns there are, laid up on high,  
Which youthful brows may wear;  
And there are palms of victory  
Which youthful hands may bear.

And here on earth are many feet  
Straying in paths of sin,  
That by God's wondrous grace made meet,  
His glory yet may win.

[Crown Bearers recite.]

FIRST CROWN BEARER:

I would ask no higher service  
To be given unto me,  
Than God's blessed Word to carry  
To the lands beyond the sea.

SECOND CROWN BEARER:

There could be no gladder moment  
In our lives, whate'er betide,  
Than the moment we might show them  
Love of Him who for them died.

THIRD CROWN BEARER:

Oh, to see the hopeless faces  
Brighten at the glad, good news,  
Of a light beyond earth's shadows—  
Happiness if they but choose!

FOURTH CROWN BEARER:

It is ours to send the message  
To the lands beyond the sea,  
Ours, to send the balm of healing  
To the souls in misery.

FIFTH CROWN BEARER:

Let us labor, let us hasten,  
While the day doth lend its light,  
Ere the evening shadows gather—  
None can work when cometh night.

[Cross Bearers recite.]

FIRST CROSS BEARER:

The gates of opportunity  
Swing wide this happy day;  
Behold the openings which invite  
Our entrance while we may.

SECOND CROSS BEARER:

These open gates no man can shut,  
'Tis only ours to choose  
If we will enter in and serve,  
Or if we will refuse.

THIRD CROSS BEARER:

If we refuse, then we alone  
The chance to help may lose,  
While others do the work we pass,  
And each occasion use.

FOURTH CROSS BEARER:

Go ye, go ye, the Master said,  
To all the waiting world;  
The way is clear, the gates stand wide,  
His banner is unfurled.

FIFTH CROSS BEARER:

Through open gates we'll bear the cross  
To heathen ere they die;  
We'll bear to them the bread of life,  
And hush their piteous cry.

[All the eleven sing one stanza, "I'll go where you want me to go."]

SONG

Perhaps today there are loving words  
Which Jesus would have me speak;  
There may be now in the paths of sin  
Some wand'rer whom I should seek.  
Oh, Saviour, if thou wilt be my guide,  
Though rugged and dark the way,  
My voice shall echo thy message sweet,  
I'll say what you want me to say.

I'll go where you want me to go, dear Lord,  
Over mountain, or plain, or sea;  
I'll say what you want me to say, dear Lord,  
I'll be what you want me to be.

[During the song, Crown Bearers and Cross Bearers stand extreme right and left. Herald of Truth stands at rear. Enter five Heathen Girls who stand center, somewhat toward rear.]

[With clasped hands and appealing faces, Heathen Girls recite.]

FIRST HEATHEN:

Give us light amid our darkness,  
Let us know the good from ill,  
Hate us not for all our blindness,  
Love us, lead us, show us kindness—  
You can make us what you will.

SECOND HEATHEN:

We are willing, we are ready,  
We would learn, if you would teach,  
We have hearts that yearn toward duty,  
We have minds alive to beauty,  
Souls that any heights can reach!

THIRD HEATHEN:

We shall be what you will make us;  
Make us wise, and make us good;  
Make us strong for time of trial,  
Teach us temperance, self-denial,  
Patience, kindness, fortitude!

FOURTH HEATHEN:

Look into our yearning faces,  
See ye not our willing hearts?  
Only love us, only lead us,  
Only let us know you need us,  
And we all will do our parts.

FIFTH HEATHEN:

Train us! Try us! Days glide onward,  
And for help we come to you;  
Save us, save! from our undoing!  
Save from ignorance and ruin,  
Make us worthy, good and true.

IN CONCERT (kneeling):

Oh, will you not help us, and send us a ray  
Of the light of the gospel, to brighten our way?  
Oh, will you not tell us the beautiful story  
Of Jesus, who came from his dwelling of glory  
To save ev'ry creature, and not only you,  
But even the poor, wretched heathen ones too!

[Herald of Truth steps forward.]

HERALD OF TRUTH:

Thy cry, dear sister, has been heard,  
We'll bring to thee God's Holy Word;  
Arise and shine, thy light is come,  
And sing the song of harvest home.

[Heathen Girls stand with heads bowed.]

Count all things else but sordid dross,  
But bring, oh, bring to these the cross.  
See you not their heads bowed down?  
Bear to them the promised crown.

[Steps back to rear again.]

FIRST CROSS BEARER:

High on the hill of Calvary,  
One day a cross arose,  
On which the Lord of all the earth  
Was hanged by cruel foes;  
But though he died, he rose again,  
And filled the world with light;  
He reigns supreme, the King of kings,  
In strength, and power, and might.

[Presents cross to first Heathen Girl.]

SECOND CROSS BEARER:

All earthly gain we count but loss  
To bear for Christ this precious cross;  
This emblem tells of Jesus' love,  
Who came to earth from heaven above.

[Presents cross to second Heathen Girl.]

THIRD CROSS BEARER:

Our cross is but a death to sin,  
And dying thus a crown we win  
Of life in heaven where souls set free  
From sin shall dwell eternally.

FOURTH CROSS BEARER:

The cross means blessing all untold,  
It means salvation in his fold;  
It means good news to all the world,  
Where'er Christ's banner is unfurled.

FIFTH CROSS BEARER:

Around the cross will ever twine,  
Great joy and love and hope divine,  
Since Christ for men his life laid down,  
This cross for thee, will gain a crown.

## FIRST CROWN BEARER:

When Christ, the Lord of heaven came down  
To dwell with sinful men,  
'Twas not to gain an earthly crown,  
But to lead men to him.  
This crown of joy thy head adorns,  
But Jesus bore a crown of thorns.

[Places crown on head of first Heathen Girl.]

## SECOND CROWN BEARER:

A "crown of beauty" thou shalt be,  
As favored by his grace;  
This crown an emblem of new life,  
Upon thy head I place.

[Places crown on head of second Heathen Girl.]

## THIRD CROWN BEARER:

A princess royal thou canst wear  
A crown of fairer mold  
Than any earthly diadem  
A potentate may hold.

## FOURTH CROWN BEARER:

No longer in thy sorrow stand  
With head and heart bowed down;  
But lift thy voice to God in praise,  
And be to him a crown.

## FIFTH CROWN BEARER:

The crown that worldlings covet  
Is not the crown for me;  
Its beauty fades as quickly  
As sunshine on the sea.  
A crown of life I'd bring to thee,  
As fadeless as eternity.

[Herald of Truth advances toward front.]

## HERALD OF TRUTH:

'Twas Jesus, through his utter loss,  
Came down from heaven to bear the cross,  
'Twas at his bitter, bitter cost,  
He came to seek and save the lost.  
Today the Conqueror's crown he wears,  
Today his glory with us he shares,  
For through his loving tender voice  
The nations now in him rejoice.  
O matchless Saviour, we bow down  
Before the glory of thy crown;  
Before thy feet we prostrate fall,  
And crown thee, crown thee, Lord of all!

## CROSS BEARERS IN CONCERT:

Crown him with many crowns,  
The Lamb upon his throne;  
Hark, how the heavenly anthem drowns  
All music but its own!  
Awake, my soul, and sing  
Of him who died for thee,  
And hail him as thy matchless King  
Through all eternity.

## CROWN BEARERS IN CONCERT:

Crown him the Lord of love!  
Behold his hands and side,—  
Rich wounds, yet visible above,  
In beauty glorified;  
No angel in the sky  
Can fully bear that sight,  
But downward bends his burning eye  
At mysteries so bright!

## HEATHEN GIRLS IN CONCERT:

Crown him the Lord of peace!  
Whose power a scepter sways  
From pole to pole, that wars may cease,  
And all be prayer and praise;  
His reign shall know no end,  
And round his pierced feet  
Fair flowers of Paradise extend  
Their fragrance ever sweet.

[All sing, "All hail the power of Jesus' name," and leave platform in an orderly way, to music.]

## Go Ye into All the World

Ho! to the harvest fields!  
Reapers are few;  
Riches of unshorn grain  
Wait there for you.  
Burnish your sickle blades  
Bright for the Lord;  
Haste, ere the day-star wanes,  
Sheaves your reward!  
Hark! 'tis the Husbandman  
Calling for you:  
"Rest not in idleness,  
Toilers are few."

Lo! from the sunrise lands  
Famished calls rise;  
Thirst-cries from Africa's sands  
Reach to the skies.

List to the trumpet call  
Circling the earth;  
Millions are languishing  
For the new birth.  
Break them the Bread of life,  
Count not the loss;  
Show them the world's one hope —  
Calvary's cross.

Northland and tropic isles,  
Darkened Brazil,  
Plead for the gospel chimes  
Dumb hearts to thrill.  
Gird on your victor's sword,  
Knights of our Lord;  
Haste, ere the daylight fades,  
Souls your reward!

Ho! to the harvest fields!  
Reapers are few;  
Riches of unshorn grain  
Wait there for you.

— *Cornelia F. Whitney, in the Christian Herald.*

## From Near the "Southern Lights"

FROM our southernmost mission station, Punta Arenas, South America, where Brother and Sister A. G. Nelson are laboring, comes the following good word of progress. He says:—

"Our experiences have not been out of the ordinary, so it is difficult to send anything especially interesting. Our work is onward and the Lord is blessing us.

"I am sending a few postal views of the Indians of Tierra del Fuego, which you may be able to use.

"During the winter and spring I was giving Bible readings in Punta Arenas. Since November I have been getting out into untouched territory, and canvassing some. The Lord blessed my efforts. I never sold more books in so short a time. In twelve days I sold and delivered ninety-three "Videntes," and a number of small books.

"While waiting for the boat in the same town where I was canvassing, a man and his wife read a few of our tracts. I met them while embarking, and during the journey we had several interesting talks and studies. The woman was much impressed, and told me she intends to keep the Sabbath. We are sending them the Present Truth Series of the *Review*.

"During the winter, or while school was in session, our Sabbath school had a membership of twelve. Since school has closed one adult and four children have gone to the camps.

"Four of our Sabbath school members have sold and distributed hundreds of Spanish and English papers. The influence of their circumspect lives while at school has caused considerable comment. Several times their teacher has said they were good boys. Their grades in the Bible classes were the best, and they stood high in all their studies.

"The teacher is the minister of the English church to which the boys formerly belonged. Their names were placed on the blackboard as heathen because they did not attend Sunday school. The parents of two of these boys are not interested in the truth, and have even opposed and forbidden them in some things. But the seed of truth seems to be planted in good soil, and we hope they will remain faithful.

"We had intended to start a colporteur's wagon this summer to the camps, but our coming away to conference [Argentina] prevented this. We shall have to wait now until next summer. The conference committee voted us money to buy the outfit."



CONDUCTED BY THE MISSIONARY VOLUNTEER DEPARTMENT

### Riches

(Texts for July 16 to 22)

WOULDN'T you like to wake up tomorrow morning and find yourself *rich*? Of course you would. Poverty is no disgrace if we are honest, industrious, and economical; but, nevertheless, it is often a great inconvenience. Think how comfortable we could make our loved ones if we were rich! How hospitable we could be if we did not have to guard against the expense column totaling more than \$—— for the month. What grand opportunities we should have for doing good!

But not many of us have these opportunities on a large scale. We cannot build public libraries, endow colleges, nor do any such philanthropic work. We cannot give to missions so liberally as we desire, nor yet fill our cup of joy by supplying the poor about us with life's most essential comforts.

But with all our longing for money in order that we may do good, we must not forget that riches bring with them grave responsibilities and subtle temptations. Riches are acquired through God's blessings, and should be used to his glory; but it requires much wisdom and genuine unselfishness to do this. Few realize as fully the subtle temptations riches bring as did the young man who passed in his name to the pastor with this request: "Please pray for a young man who is growing rich."

Riches are what you might call a dangerous blessing. Jesus, in speaking to his disciples, said: "Children, how hard is it for them that trust in riches to enter into the kingdom of God!" Timothy was commanded to charge the rich "that they be not high-minded, nor trust in *uncertain* riches." But it is not always easy to realize the uncertainty of riches when one is enjoying the comforts of wealth. How subtly Satan tempts persons to feel that wealth is security. Have you ever thought that possibly it is in answer to your prayer, "Lead us not into temptation," that your Master, "who will not suffer you to be tempted above that ye are able," does not send you the riches for which you long?

And we who are tempted to envy the wealthy should not forget that riches do not satisfy. It is said that when one of the Goulds was on his deathbed, a friend asked him, "How much gold does it take to satisfy one?" Gasping for breath, the dying man replied, "A lit-tle mo-re." There are men who have offered millions for a new lease on life; but in vain. Again, there are men of wealth who, having sunk into the depth of despair from which money could not deliver them, have ended their lives. It was the president of a railroad in whom the deceitfulness of riches *had choked* the word, that stood beside the dying engineer, and hearing him whisper with assurance in that hour of death, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day," said earnestly, "Jim, I'd give all that I possess for such faith." No, riches are not a panacea for all ills, nor do they always lead one through Utopian fields.

Then do not sigh too deeply for riches, but with gratitude improve your present opportunities for doing good. Remember that it was not the wealth, but the poverty, the hardships, and the toil of our forefathers that made the world of today rich in comforts, conveniences, and facilities for simplifying labor. Nor let us sigh too deeply for riches for our own sake: the best things in life are for you and me. The beauty of nature is ours; the cheery song of the birds; the sweet perfume of the flowers. We have enough to eat, enough to wear, and sometimes a little to spare. We have life's best blessings.

But let me tell you a secret: You may be rich. In fact, I suspect you are. Have you not a good home? O, how many would count themselves rich with such a blessing! Have you not a great many friends? True friendship is one of life's greatest luxuries—better than any luxury money can buy. Have you good health? Why, that is one of the choicest kinds of wealth, and it behooves you to appreciate it and to invest it wisely.

Let me tell you another secret: You may be richer. Use your opportunities for doing good at home, among your friends, everywhere; saturate all your service, first with prayer and then with cheerfulness; and you will be richer than Cræsus. More than that, you will be making deposits above, and what joy it will be to have a bank account in heaven when you get there.

**MEDITATION.**—What are my most severe temptations regarding riches? Do I envy others? Envy is such a corrosive thing. I must not keep it in my heart. Just how is my study of the texts this week helping me? I am resolved for one thing to count my present blessings more carefully and more frequently, and not to envy others.

**SPECIAL PRAYER.**—This week let us all unite in praying for the YOUTH'S INSTRUCTOR. It is printed for the young people. Pray that each week as it visits homes, isolated young people, public libraries, college libraries, and later as it goes to reading racks everywhere, it may never fail in its mission. Pray for the editors, that they may be greatly blessed in their work.

M. E.

## MISSIONARY VOLUNTEER DEPARTMENT

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### Missionary Volunteer Society Programs for Week Ending July 22

THE programs for the Missionary Volunteer Societies, Senior and Junior, for this date, with notes, illustrations, and other helpful material, will be found in the *Church Officers' Gazette* for July.

#### The Bible Year

##### Assignment for July 16 to 22

July 16: Isaiah 54 to 58.
July 17: Isaiah 59 to 62.
July 18: Isaiah 63 to 66.
July 19: Psalms 44, 73.
July 20: Psalms 75, 76.
July 21: Micah 1 to 4.
July 22: Micah 5 to 7.

For helps and suggestions on this assignment, see the *Review* for July 13.

## For the Finding-Out Club

Answers to Questions in "Instructor" of June 6

WOODROW WILSON, President of the United States.

Robert Lansing, Secretary of State.

Champ Clark, Speaker of the House of Representatives.

Josephus Daniels, Secretary of the Navy.

Carranza, President of Mexico.

Norway, Sweden, Denmark, Holland, Switzerland, Spain, Roumania, and Greece, European countries not engaged in the present war.

Dr. Theodore Richards, the Harvard professor who won the latest Nobel prize for chemistry.

Enrico Caruso, the world's most famous tenor.

California, the State of the Union which acted as host in 1915 to those whose motto was, "See America First."

Guiana (British, Dutch, or French), a European possession on the mainland of South America.

Scranton, a Pennsylvania city noted for correspondence schools.

Exodus, the book in the Bible in which the ten commandments are found.

England and the United States, the two great powers whose boundary has remained unfortified for over one hundred years.

St. Louis, the city in which the Democratic Convention for 1916 is to be held.

Chicago, the city in which the Republican Convention of 1916 is to be held.

The Black Forest, in southwestern Germany.

The Green Mountains, between Vermont and New Hampshire.

"Do unto others," etc., or Matt. 7:12, the Golden Rule.

The Black Hand, the sign of the Italian Secret Society (the Mafia).

The Scarlet Letter, a novel written by Nathaniel Hawthorne.

Yellow Journalism, sensational newspaper writing.

The White Ribbon, the W. C. T. U. emblem.

A Bluestocking: "Derisive name for a literary woman;" "A woman having claims to literary distinction."

B. S., Bachelor of Science.

B. & O., Baltimore & Ohio R. R. cf., compare.

A. D., in the year of our Lord.

S. P. C. A., Society for Prevention of Cruelty to Animals.

Cloves, flower bud. Almonds, seed.

Irish potatoes, fleshy stem or tuber.

Cinnamon, bark. Sweet potatoes, root.

ONE of the greatest perils that must be faced by "men who go down *under* the sea in ships" is the escape of deadly petrol gas from the fuel tanks. This gas is vaporizing continually, and collects in large volumes in the hermetically sealed submarine. It is dangerous to the men for two reasons, first because it is highly inflammable when mixed with air, and second because it is poisonous and will cause suffocation. The worst part about petrol gas is that human beings cannot detect the fact that it is present until in such large quantities as to be very dangerous. To combat the insidious approach of this gas submarines now carry white mice. These rodents know about the gas long before the men, and squeal lusty warnings to the marines, who may then be able to protect themselves. — *Selected.*



## IV — A Multitude Converted

(July 22)

LESSON SCRIPTURE: Acts 2:22, 23, 32, 33, 36-47.

MEMORY VERSE: "For the promise is unto you, and to your children, and to all that are afar off." Acts 2:39.

## Questions

1. Whom did Peter preach? What had God done by Jesus while he lived among men? Acts 2:22.
2. What had one of their rulers said before Jesus was crucified? John 3:1, 2.
3. By whom was Jesus delivered to die? Who crucified him? Acts 2:23. Note 1.
4. Who raised Jesus from death? Who were witnesses that this was true? Verse 32.
5. To what place was Christ exalted? What had he received of the Father? When was the promise fulfilled? Verse 33.
6. What were all Israel to know? Verse 36.
7. How did the people feel when they heard these words? What question did they ask? Verse 37. Note 2.
8. What was Peter's answer? What did he say they also should receive? Verse 38.
9. To whom was the promise given? Verse 39. How many does the Lord invite? Rev. 22:17.
10. What shows Peter's zeal in his work for God? What change had taken place in him since he denied that he knew Jesus? Acts 2:40. Note 3.
11. How did some receive the word? How did they show their faith? How many were added to the church? Verse 41.
12. In what did they continue? Verse 42.
13. What was the effect of these things upon all the people? How did the Lord work through the apostles? Verse 43.
14. In what way were believers cared for? Verses 44, 45.
15. How were their love and gladness shown? Verse 46 and first part of 47.
16. How often did they receive new church members? Verse 47, last part. Note 4.

## Questions for Diligent Students

1. Quote one promise about the "latter rain," and tell where it is found.
2. Why is Pentecost called the "former rain"?
3. What changes will come into our lives if we receive the Holy Spirit in these last days?

## Notes

1. "The priests and rulers were greatly enraged at this wonderful manifestation, but they dared not give way to their malice, for fear of exposing themselves to the violence of the people. They had put the Nazarene to death; but here were his servants, unlettered men of Galilee, telling in all the languages then spoken, the story of his life and ministry." — *"The Acts of the Apostles,"* p. 40.
2. "Some of those who listened to the apostles had taken an active part in the condemnation and death of Christ. Their voices had mingled with the rabble in calling for his crucifixion. . . . Now they heard the disciples declaring that it was the Son of God who had been crucified. Priests and rulers trembled. Conviction and anguish seized the people. 'They were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?' Among those who listened to the disciples were devout Jews, who were sincere in their belief. The power that accompanied the words of the speaker convinced them that Jesus was indeed the Messiah." — *Id.*, pp. 42, 43.
3. "Before his fall, Peter was always speaking unadvisedly, from the impulse of the moment. He was always ready to correct others, and to express his mind, before he had a clear comprehension of himself or of what he had to say. But the converted Peter was very different. He retained his former fervor, but the grace of Christ regulated his zeal. He was no longer impetuous, self-confident, and self-exalted, but calm, self-possessed, and teachable. He could then feed the lambs as well as the sheep of Christ's flock." — *"The Desire of Ages,"* pp. 812, 815.
4. "The Jewish leaders had supposed that the work of Christ would end with his death; but instead of this, they witnessed the marvelous scenes of the day of Pentecost. . . . In Jerusalem, the stronghold of Judaism, thousands openly declared their faith in Jesus of Nazareth as the Messiah." — *"The Acts of the Apostles,"* p. 44.

# The Youth's Instructor

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## Opportunities

STANDING by the railroad, I watched the postmaster as he hung out the bag to be caught by the mail express soon to pass. A few minutes later the train came thundering round the curve. The mail agent looked out of his car, and then, thrusting out an iron arm attached to the side of it, snatched the bag, and the train sped on its way. So God is hanging out opportunities along the pathway of our lives. If we are alert and watchful, we may appropriate them for the glory of God and the advancing of his kingdom. If we are careless and indifferent, we pass them by, and they are lost to us forever, as we make but one trip on this line.—*The Sunday School Chronicle.*

## Tempted as We Are

JESUS was "in all points tempted like as we are." How familiar are these words! yet do we stop to think of their meaning as often as we should? Do we make this blessed fact a power in our lives? A wonderful sacrifice was made when Jesus laid down his life for men; but the sacrifice did not begin there. He did more than die for us; he lived for us. Every temptation, every trial, that can come to any of his followers he met victoriously.

There is no temptation that can come to children that he does not know; for he was a child. There is no sorrow that fills any child's heart that he cannot comfort; for he suffered, and his childish heart ached with the same sorrows that have come to children in every age.

And Jesus was a youth. Well does he know the snares and pitfalls that are spread for the feet of the youth,—the alluring promises and bright prospects that are held out before them. He, too, stood at the parting of the ways, and bravely chose the better way, even though it looked unattractive and hard to his young eyes; and because he chose thus, he is able to help all to make the same choice, and abide by it.

Is it too much to suppose that, as Jesus grew older, he was tempted as young men and women are tempted now? that the world looked bright to him? that the way he was to walk looked dark and dreary? that ambition rose up in his heart, and bright visions of success beckoned him to leave his saw and plane, and go out in the world to win recognition and fame?—Certainly not; else he would not be able now to rebuke that ambition in the human heart,—to cleanse it, pu-

rify it, and make it a power in his service. The dingy little carpenter's shop in the despised village of Nazareth was not a place that any bright young man would choose to fill, unless he chose it, as Jesus did, because it was his Father's will.

Our Elder Brother's life was never free from temptation. After the forty days and forty nights in the wilderness, the tempter left him, it is true, but only "for a season." Again and again he returned, using every power at his command, every art of which he is master, to shake the will and purpose of Jesus, knowing that if he stood the test, he would be the Saviour of the world. Most happy is he who in his hour of supreme trial, is able to say, as Jesus said, "The prince of this world cometh, and hath nothing in me."

Let us not for a moment forget that we have a merciful and faithful High Priest, who, because "he himself hath suffered being tempted, he is able to succor them that are tempted." And that means you, dear young friends, in the temptations that come to you, the perplexities that puzzle you, the sorrows that grieve you. Perhaps you have a dear human friend who pities you, whose heart aches with yours, who would do anything in his power to help you. But no matter how kind he is, how wise, how loving, he cannot strengthen your will, he cannot cleanse your heart, he cannot give you the grace to conquer the least sin that blackens your life. No; but there is One who can. Jesus "is able." By every test that divine love could devise, he has shown that he is *willing*. Can you turn away from him, and all that he offers? Will you not rather accept his help, his succor, from this day forth?

A. B. E.

## Full Salvation

A GODLY Church of England vicar was troubled with a violent and apparently ungovernable temper. Many a time he had prayed about it with tears, and he had struggled much to conquer it, but had been beaten and was almost in despair. One day he had prayed and confessed his sin and believed he had obtained help to keep down the violent temper, and so he had left his study to go about his duties. Alas! not long afterward he reentered his study beaten and almost broken-hearted; and in his sorrow he fell asleep and dreamed he was in his study and looking out saw coming toward him a glorious man who evidently intended to be his guest. He became at once conscious that his study was in much disorder and unfit to receive such a guest who, he knew, was the Lord Jesus Christ. He swept and watered and dusted the room, but the more he worked the worse it became. The stranger knocked. "Oh, what shall I do?" he said to himself. "I cannot let him into a room in such disorder as this," and he kept on sweeping, watering, and dusting till the stranger knocked again, and again he said, "Oh, I cannot open while the room is so unfit to receive him." But all his efforts were in vain, and when the stranger knocked again, overpowered with shame and confusion he opened the door, saying, "Master, I can do no more; come in if thou wilt into such a room." The Master came in, and, most strange, when he came in the dust was laid, the disorder disappeared, and all was bright and clean and joyful. The Master's presence alone had done all that his utmost efforts had failed to accomplish. He awoke, and it was a dream, but in the dream God had spoken to him, and he now saw where his mistake had been, and wherein lay his strength for an overcoming life.—*"Life of Faith."*