

CHILDREN'S DAY NUMBER

# THE YOUTH'S INSTRUCTOR

Vol. LXV

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No. 29







Successful natural-color motion pictures are now being produced.

Wisconsin has voted to submit the question of prohibition to the electorate in 1918.

If we were on the moon, looking at the "full earth," its light would be forty times as bright as the full moon is to us.

The United States Envelope Company, Springfield, Massachusetts, will give 750,000 envelopes daily for the use of United States soldiers.

Flies naturally collect at the upper part of a door, and enter there when the door is opened. With the two-part screen door children can pass out and in without giving the flies the slightest chance to enter the house.

Dr. William R. Brooks, director of the Smith Observatory, Geneva, New York, and professor of astronomy in two colleges, has discovered twenty-seven comets. He holds the world's record with the exception of the French astronomer Pons, who discovered twenty-eight.

At the Chicago post office, mail is sorted by means of a mechanical system which is operated by a type-writer-like device. This system can do the work of thirty men. The operator glances quickly at the address on the envelope as it passes into view before him, and presses the key which corresponds. This sets the levers of the mechanism at the right combination, and passes the envelope on down into one of the pigeon-holes beneath.

The Nebraska Woman's Educational Club, in counseling women what conventions to follow that they might favorably impress legislators before whom they appear, to enlist their coöperation in behalf of public questions, advise among other things that the women "dress decorously," saying: "Legislators dislike extravagance in feminine attire. Modesty and neatness in dress go far in a day." This partiality to simplicity in dress is not confined to legislators.

The government lists States in which, after July 1, it will be unlawful to mail letters, postal cards, or publications containing liquor advertisements as: Alabama, Arizona, Arkansas, Colorado, Georgia, Idaho, Indiana, Maine, Michigan, Mississippi, Montana, Nebraska, North Carolina, North Dakota, Oklahoma, Oregon, South Carolina, South Dakota, Utah, Virginia, Washington, and West Virginia. Also Kent County, Delaware, and ninety-one towns in Connecticut. The ban is effective in New Hampshire May 1, 1918, while in Rhode Island it applies to cities and towns that have voted dry.

Mr. Elmer A. Sperry, of Brooklyn, the inventor of the first electric arc light, is also the inventor of the world's most powerful searchlight. It sends forth a beam as brilliant as the sun at eight o'clock in the morning or four in the afternoon, New York latitude. A newspaper may be read by it at a distance of thirty miles. The heat of its focused beam will set paper afire at a distance of 250 feet. Its light is equal to more than 1,250,000,000 candles. If one stands in the beam of the Sperry lamp at any distance closer than 300 feet, the skin will be burned. At that distance the skin peels. It can be used for signaling at any distance up to 100 miles.

America is fast gaining her independence, so far as being dependent upon Germany for coal-tar dyes. There are now in this country twenty or more firms which are manufacturing dyestuffs. One of these, which three years ago was turning out three million pounds of dyestuffs a year by using imported intermediates, is today manufacturing its own intermediates, and can turn out thirty million pounds per annum. Another company, employing fifty men in 1914 and capitalized for only \$75,000, today employs a thousand men and is capitalized for \$5,000,000.

Mr. Edison, regarded as the greatest inventor of the age; has taken out over nine hundred patents for inventions and improvements that have done much to add to the comfort and happiness of the world. Now the people of two continents are looking to him as the man who may possibly discover a weapon against the submarine—and so invent peace.

The American government on May 9 assumed the immediate financial burden of Belgian relief, arranging to lend the French and Belgian governments jointly \$75,000,000, to be expended by the American Belgian Relief Commission, the money to be advanced in monthly instalments of \$7,500,000 to Belgium and \$5,000,000 to France.

Great Britain has arranged with Portugal for the lease of sixty of the seventy-six German merchant steamers seized by Portugal when she entered the war. It is understood that England is to pay Portugal a rental of \$7,000,000 a year.

Lieutenant Woodworth, the great-grandson of Samuel Woodworth, the author of "The Old Oaken Bucket," was recently killed in an aeroplane accident in France. He was in war service.

The head of the great Krupp gun works of Germany is Gustov von Bohler, husband of Bertha Krupp. He is the grandson of a former general in the United States army.

Great Britain is using about 70,000 motorcyclists, of whom 40,000 are employed as dispatch riders, and the remainder chiefly in the machine-gun corps.

Eighty-eight corporations and individuals were indicted by the Federal grand jury for conspiring to monopolize interstate commerce in onions.

"DON'T squander; don't hoard," is offered as the dual motto to be followed by Americans during the war. True servants of God have ever followed this motto; for it is but a combination of the Saviour's two commands, "Gather up the fragments that remain, that nothing be lost," and, "Lay not up for yourselves treasures upon earth."

"A CHANCE meeting, a casual word, a moment's delay in keeping an engagement, may change the destiny of nations as well as of men."

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# The Youth's Instructor

VOL. LXV

TAKOMA PARK STATION, WASHINGTON, D. C., JULY 17, 1917

No. 29

## Proper and Improper Reading

MRS. WILLIAM HINES

**B**EAUTY of sentiment, nobility of thought, and refinement of manner come not so much by endowment or chance as by daily striving for purity and excellence. Of all the varied means of self-improvement, there is no other so beneficial and at the same time so widely available as reading. One who acquires a taste for good reading carries a key of happiness which the world cannot take from him. Sir John Herschel said: "If I were to pray for a taste which would stand by me under every variety of circumstance, and be a source of happiness and cheerfulness to me through life, and a shield against its ills, however things might go amiss and the world frown upon me, it would be a taste for good reading."

The most valuable part of a human being's equipment for life is the mind; but, like any fine tool, it is worthless or harmful unless its owner is skilled in its use and care. So the most valuable preparation for life is the training of the mind to know, love, and seek for the best and highest thoughts and motives, as well as training it to keen, deep, well-controlled habits of thinking. This training can be obtained in two ways—by choosing good companions, and by reading good books. Every one is not permitted to associate with the noblest and most cultured persons, but all may associate with the noblest of books,—the Bible,—and with other books which draw their nobility from the Bible, such as the biographies of worthy men and women, histories of God's providence among the nations, and accurate descriptions of the world and its people.

The Reading Course presents from year to year the right opportunity for this training and association with the highest, and it is our loss if we do not seize these opportunities, which offer a culture and a mental training to be obtained by no other means. The method of studying the books of the Reading Course gives a priceless training in habits of observation and reflection.

To one who was in danger of losing her Christian experience through indulgence in light reading, Sister White wrote:

"You are indulging an evil which threatens to destroy your spirituality. It will eclipse all the beauty and interest of the sacred pages. It is love for story-books, tales, and other reading which does not have an influence for good upon the mind that is in any

way dedicated to the service of God. It produces a false, unhealthy excitement, fevers the imagination, unfits the mind for usefulness, and disqualifies it for any spiritual exercise. It weans the soul from prayer and love of spiritual things. Reading that will throw light upon the Sacred Volume and quicken your desire and diligence to study it, is not dangerous, but beneficial. You were represented to me with your eyes turned from the Sacred Book, and intently fixed upon exciting books, which are death to religion. The oftener and more diligently you peruse the Scriptures, the more beautiful will they appear, and the less relish will you have for light reading. The daily study of

the Scriptures will have a sanctifying influence on your mind. You will breathe a heavenly atmosphere. Bind this precious volume to your hearts. It will prove to you a friend and guide in perplexity."—*"Testimonies for the Church," Vol. I, pp. 241, 242.*

In giving instruction to the children of Israel regarding their king when they should come into the Promised Land, the Lord said:

"It shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book of that which is before the priests the Levites: and it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them: that his heart be not lifted up above his brethren, and that he turn not aside from

the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel."

Paul's instruction to Timothy was, "Till I come, give attendance to reading."

If the farmer wishes a good harvest in the fall, he begins his work early, and continues all the spring and summer preparing the soil, planting the seed, and cultivating the growing crops. If he does not spend his time well during the spring and summer, he will not have a good harvest. Just so with the youth (and older persons, too); if we fail to improve our time well during the present, we shall in the future be no better off for having lived; worse still, if the time has been ill spent, we shall be going backward instead of forward.

It is true in more senses than one that "the pen is mightier than the sword." If employed in writing truth, the pen can move the heart when the sword



This boy has stopped playing ball to read the new Missionary Volunteer Reading Course books. You can see that he is pleased with what he is reading, and so will every boy and girl be pleased who is provided with this excellent assortment of books. Do not delay to place your order with your tract society.



cannot; but if it is employed by the wicked and depraved, it is more destructive than the sword; for it not only destroys the usefulness of the life that now is, but also causes the loss of that which is to come. The sword kills bodies, but the pen ruins characters.

A few years ago, in a city in central Indiana, a number of railroad ties and other things were found on a railway track. They had been placed there to wreck a passenger train, soon to pass. A number of boys about twelve or thirteen years of age, who had been reading of such things in exciting tales, and were desirous of emulating their favorite characters, had planned to wreck the train.

No one can feed exclusively upon daily newspapers, magazines, and stories, and develop a Christian character. Let us forever turn away from dangerous reading matter, and fill our minds with the good, the noble, and the true! Most important of all, the uses to which reading may be applied is that of encouragement to noble living and elevation of character.

It requires time to reach any ideal of worth. Economy of time is essential for success in any undertaking, especially in carrying out a plan of self-improvement, but such economy will pay large dividends. Gladstone said: "Believe me when I tell you that thrift of time will repay you in afterlife with a usury of profit beyond your most confident dreams. And the waste of it will make you dwindle alike in intelligence and in moral stature beyond your darkest reckonings."

To form a taste for good books is to keep the best of company, and have it when we want it. We should select our books as we choose our companions. We should not take every one on the street for companions, neither should we read everything that passes under the name of literature, but choose only the best.

Much care should be exercised in the selection of the material to be admitted into the storerooms of the mind. It is not a question of merely filling the space; the material should be useful, that which will prove of value along the journey of life, as well as valuable at the end of the journey. In many respects life is like a grocery box—its value in the world's great market depends chiefly upon what is put into it.

The influence of reading is very great, preparing the individual for life eternal or death eternal. Robert E. Speer said, "A low mind cannot long remain low when filled with great words, which cannot be kept down, but soar aloft to God."

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### National Prohibition

THE *Independent* vigorously appeals for national prohibition as a war measure. The editor says:

"There are two compelling reasons why we should do away with the manufacture and sale of intoxicating beverages during the war.

"One is that to make beer and whisky uses up food; and to win the war we need every pound of food we can get—not to drink, but to eat.

"The other is that the drinking of beer and whisky uses up human efficiency; and to win the war we need every ounce of human efficiency that we can conserve.

"What we need here and now is national prohibition."

The two arguments are sound; and they argue for national prohibition, both in time of peace and in time of war.

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"THE best evidence of the Bible being the word of God is to be found between its covers. It proves itself."—Charles Hodge.

### The Man Who Translated the New Testament for the Icelanders

ODDER GOTTSCHALKSEN,—who ever heard tell of such a name, so odd and so hard to pronounce! It sounds like a German name, and I think it must be, for Odder's father was a bishop who studied under Martin Luther, and Luther, we know, was a German.

Odder's father had taught him that salvation can come only through Jesus. He loved the doctrine, and was very happy when he could teach it to others. Later in life he went to Iceland, that bleak northern island of which we know so little. Here he acted as secretary to a Roman Catholic bishop, and had to be very careful not to let him know what he was teaching. For the Catholics believe that their priests are the mediators through whom men get the forgiveness of their sins, and that the dead Virgin Mary and other dead people can fill the same office on behalf of those who have sinned, and that outside of the Roman Catholic Church, and without confessing to her priests, there is no salvation for any one. But Odder was satisfied to believe in and obey the gospel of Jesus as the New Testament taught.

Odder had quite a library for those days, but his books were Greek and Latin, and the poor Icelanders could not read them. They must have the sweet New Testament story in their own language, so in an old cow stable fitted up as a study, he went to work to translate it. Every spare moment was utilized.

But Romish spies must have watched Odder, for they found out what he was doing, and told the bishop. He was very angry, and threatened to excommunicate every person who believed the new doctrine, for Odder was teaching as well as translating. To excommunicate is to cut one off from the church, and Roman Catholics think that that is a dreadful thing, because an excommunicated person, according to their view, has no hope of a happy hereafter.

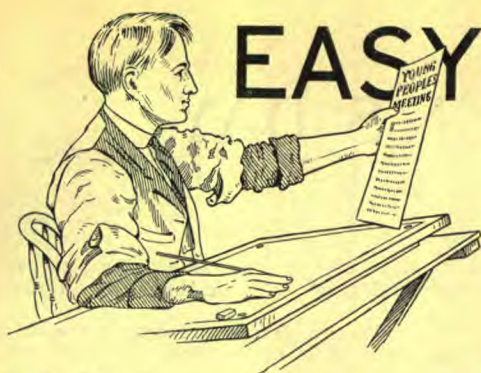
But people had already become too wise to be frightened; they knew the bishop could not cut them off from future life, and they did not care for his curses, so the teaching and the translating went on. When all the New Testament had been put into Icelandic words, it was taken to Copenhagen and printed. Christian III was the king of Denmark then. It was by his order that Odder's Testament was put into the printer's hands, so he, too, must have learned that we cannot be saved by a poor mortal priest.

A few years later the whole Bible was translated and printed in the Icelandic language. The Icelanders were very happy to get it. They studied it diligently, and believed and followed its teachings. Odder's work still has an influence over his adopted country, the Icelanders being a good, quiet people, happy in their cold Northern home.

You never heard of Odder Gottschalksen before, but you will remember him now. You will love his name and set it very high. It is a brave thing to do to go against men to please God, and great and lasting results are sure to follow when the battle is won. Fear only God. Follow him. Do his work. Fight his battles. Then the stars set in your crowns will shine for endless ages.

Luther was born in 1483, and died in 1546, but having those dates does not fix the time of Gottschalksen's translation of the Scriptures into Icelandic; but as Christian III established Lutheranism in Denmark in 1536, the translation must have been made about the time of Luther's death. S. ROXANA WINCE.

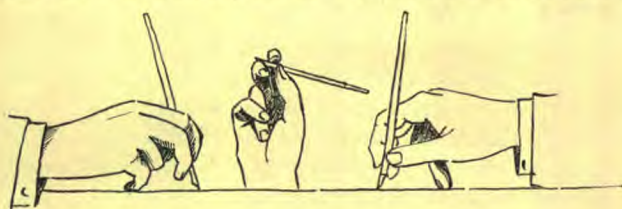




# EASY LESSONS IN LETTERING

By Harry H. Hamilton

**H**AVE you not had occasion to write in printing on paper or blackboard, and wished that you were able to print such matter neatly, making it artistically attractive? Many persons have expressed such a desire to the writer of this article. It is with a view to helping young people who will persistently practice, that this series of lessons is offered in the INSTRUCTOR.



This is the best method for holding  
Text and Shading Pens

It is well to mention just here that faithful practice will bring the reward; but a person cannot by merely reading over these lessons and admiring the plates of letters, expect his enthusiasm, minus persistent practice, to make him master of this useful art.

The lessons will be made simple, and but few styles of letters will be introduced, as it will be more profitable to master two or three styles of letters, than to perfunctorily exploit a great number of alphabets.

## Materials Required

In the work of this series but few materials are required, and their cost will not exceed \$1.50. A No. 4 Esterbrook's Text Writer Pen, Nos. 5H, 2B, and 4B lead pencils, chalk crayons, marking and shading pens, and a flat brush. White Bristol board with smooth surface is used for pen lettering. For practice work penmanship paper may be used. The most satisfactory ink is Chinese or Japanese ink sticks, which are put in solution on an inkstone or slab. Water is placed on the slab and the stick of ink is rubbed to solution on the surface of the slab. An inkstone usually costs about thirty-five cents, the stick of ink from five to thirty-five cents. A slab with a shallow well about three sixteenths of

**Sharpen your pencil like a  
Screwdriver for this**  
1. k k ~ ~ c

an inch deep is ideal. This material may be procured from novelty and art houses or from dealers in Oriental wares.

## How to Hold and Dip Pen

The pen should be held in a nearly vertical position; the broad, flat point should be at an angle of forty-five

degrees with the line of writing, as shown by the drawings of the pen point, in the plate. This is the position of the pen whether for the text writer or shading pens, and for all letters whose extremities show that they are made with this slant. The position of the point is always at a slant of forty-five degrees.

While one of the best methods for holding the pen is that shown in the drawing, there are persons who find it difficult to hold the third finger against the palm of the hand, or even back of the little finger. This method is good because text lettering is done by finger motion, and when the third finger is removed from the path of the second in its upward and downward sweep, there is much greater freedom of action than could otherwise be had.

The pen must not be dipped deeper than about one eighth of an inch. If the eye of the pen be filled, the ink will flow off at the first touch and blot. Shallow dipping gives the best results, and it will be necessary to dip the pen several times for some of the letters.

## Directions for Making Letters

For Plate I, rule with a No. 5H pencil two faint parallel lines one-eighth inch apart. Use a straight-edge, and make the guide lines so light that they will not be noticeable when the letters which you are to

PLATE 1

ABCDEFGHIJKLMNOPQRSTUVWXYZ  
YZ& 1234567890 \$ % ' " & #  
abcdefghijklmnopqrstuvwxyz Accent the  
Extremities of the letters - or make a tick  
to them, as in pica type SMILE & KUSTLE

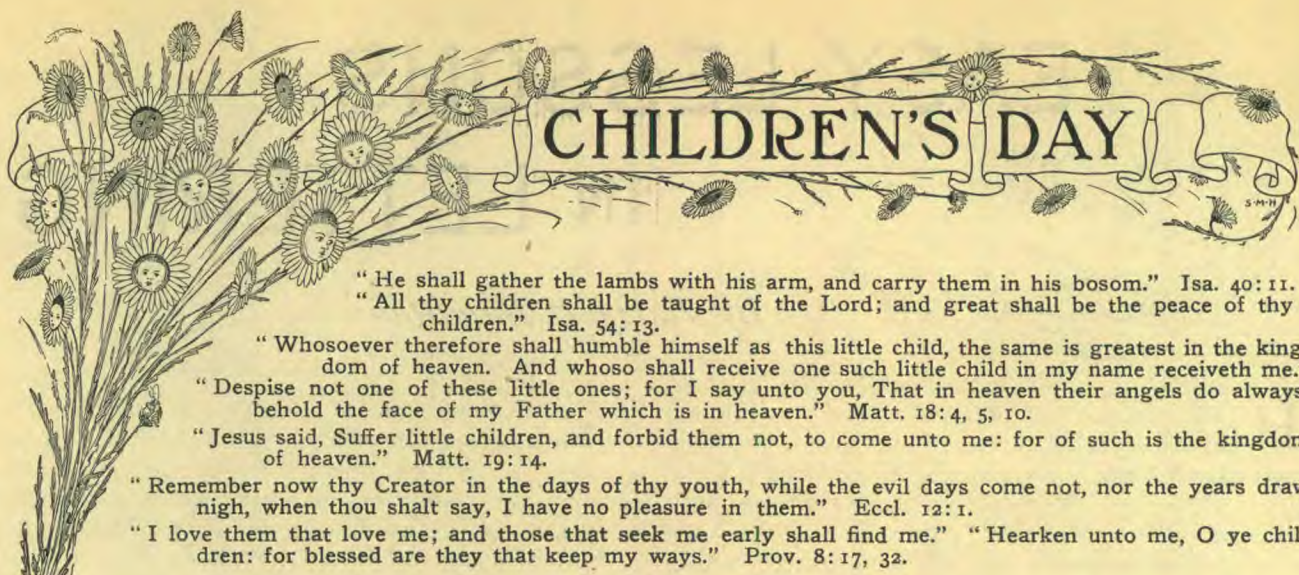
make with a No. 2B pencil are written between the lines.

The method of the stroke in lettering with pen or pencil is the same as that of using a brush. A brush will not write upward when held properly. This alphabet is the foundation of all the plates to follow. Notice that the extremities of the letters are accented slightly. Though your letters in your first efforts may not be expertly made, yet your lines will appear well if the letters be evenly spaced and all their stems vertical.

The broad letters are made with a No. 4B pencil sharpened to a flat point like a screw driver. The dim guide lines are one-fourth inch apart for the small letters.

A horticulturist in France, M. de Noyer, claims to have made from the stems of spinach a paper which is as strong and delicate as Japanese paper.





## Suggestive Missionary Program

SONG BY CONGREGATION

PRAYER

SCRIPTURE LESSON

SONG BY CHILDREN

RECITATIONS AND CONCERT EXERCISES

The Garden of God

Plan of Salvation Illustrated

The Burning Ice

A Prophetic Drill

Traps

The Guest

QUARTET

RECITATIONS AND CONCERT EXERCISES

Africa's Need

A Cry from the Foreign Fields

The Sick Children of the Heathen World

China's First Native Women Doctors

An Illustrated Exercise

Two Dying Women in India

With All the Heart

OFFERING

OFFERTORY PRAYER

MUSIC

BENEDICTION

## Scripture Exercise

[Have a boy or girl with a good voice stand at the rear of room and ask the questions. Let answers be given by several children on the platform. Some answers to be given by all in concert, and some by one person alone.]

Who are missionaries?

"We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ, be ye reconciled to God."

Are there enough missionaries?

"The harvest truly is plenteous, but the laborers are few."

What is our duty, then?

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

What is the state of the heathen world?

"The dark places of the earth are full of the habitations of cruelty."

What can take away its darkness?

"Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

Why do they not worship the true God?

"How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?"

Do the heathen want the gospel?

"A vision appeared to Paul in the night: There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us."

Have the gospel messages always been gladly received by the heathen?

"Some fell upon stony places, . . . some fell among thorns, . . . and other fell into good ground."

Does God care for the heathen?

"Thus saith the Lord God, Behold, I will lift up mine hand to the nations."

Did Jesus come to save them?

"Other sheep I have, which are not of this fold: them also I must bring."

Who are sent to bring them in?

"Ye shall be witnesses unto me . . . unto the uttermost part of the earth."

Who sends these witnesses?

"Then said Jesus to them, . . . As my Father hath sent me, even so send I you."

What is the "great commission"?

"Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit."

Who were the first missionaries?

"The Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them."

Can children be missionaries?

"The Syrians . . . had brought away captive out of the land of Israel a little maid; . . . and she said unto her mistress, Would God my lord were with the prophet that is in Samaria! Then would he recover him of his leprosy."

Is there any danger in a missionary life?

"Ye shall be hated of all men for my name's sake."

What have missionaries suffered?

"They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about . . . destitute, afflicted, tormented."

Why did Jesus permit this?

"The disciple is not above his master, nor the servant above his lord."

What help has Jesus promised?

"Lo, I am with you alway, even unto the end of the world."

What have missionaries accomplished?

"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined."

Has God promised them success?

"From the rising of the sun even unto the going down of the same my name shall be great among the Gentiles."



What reward has Jesus promised?

"They that turn many to righteousness [shall shine] as the stars forever and ever."

When will missions end?

"This gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come."

What will then be the state of the world?

"The earth shall be full of the knowledge of the Lord, as the waters cover the sea."

—"Missionary Methods for Sunday School Workers."

### The Garden of God

[An exercise for primary children. The number used to outline the garden depends upon your own choice. Use the oldest boys for this. Six will be required—one at each corner, and two at the center front. These hold the ends of long ropes, wrapped with green crepe paper, thus inclosing the garden. Use as many boys as you wish. The other children are grouped in three divisions. The first is composed of Cradle Roll members, and all who wish to join it. The second division consists of other children up to six years old. The third division consists of still older children. Have the front of the garden far enough from the front of the platform to allow the children to come onto the platform. The children come up from the front, to the platform, on each side, third division first. Choose the best speakers for the recitations. These head their divisions.]

FIRST CHILD:

What is this garden so fair we see  
As we journey along life's way,  
This beautiful Sabbath in sunny July?  
What fair spot is this, I pray?

FIRST BOY:

The garden you see is the Garden of God;  
We call it the Sabbath school.  
For Christ and the church its endeavor grand,  
And its motto, the Golden Rule.

SECOND CHILD:

May we enter?

SECOND BOY:

O yes, swing wide the gates—  
The gates of the Garden of God.

[Two boys at center front step back, thus opening the gates.]

GATEKEEPERS:

Pass in little children, and grow for God,  
Growing wiser and better each day.

[Children pass in and take places in one or more semicircles, toward back. Gates close again.]

ALL SING (tune, "Precious Jewels"):

In the Garden of God there is room for the children;  
Like the fair Rose of Sharon each day we shall grow;  
We're growing for Jesus, we're growing for Jesus,  
We shall bloom for the Saviour, who loves us we know.

THIRD CHILD:

We are glad to be here in the Garden of God,  
In his own dear Sabbath school;  
We shall grow up to work for Christ and the church,  
And to practice his golden rule.

ALL:

"Whatsoever ye would that men should do to you, do ye even so to them."

FOURTH CHILD:

"Even a child is known by his doings, whether his work be pure, and whether it be right."

FIFTH CHILD:

"Train up a child in the way he should go: and when he is old, he will not depart from it."

SIXTH CHILD:

"Remember now thy Creator in the days of thy youth."

[Second division come onto platform, and one speaks.]

FIRST BEGINNER:

We are the little beginners,  
Just starting the Christian way.

SECOND BEGINNER:

May we enter the beautiful Garden of God  
Through the gates of the Children's Day?

THIRD BOY:

Yes, dear Beginners, enter in  
Ere yet your hearts are stained with sin;  
Swing back each beautiful garden gate;  
No little child outside must wait.

[Gatekeepers open gates, while reciting.]

GATEKEEPERS:

In the Sabbath school there is room for all;  
Enter the garden, ye children small.

[Children pass in and group themselves in front of third division. All of second division recite.]

We're glad to be here in the Garden of God  
On this beautiful Children's Day;  
We'll look to the Saviour in prayer and in praise,  
And try to grow like him each day.

THIRD BEGINNER:

"We love Him, because he first loved us."

ALL:

"Those that seek me early shall find me."

ALL SING:

We will grow in God's garden with love and thanksgiving,  
We will grow for the Saviour, his praises we'll sing;  
We're growing for Jesus, we're growing for Jesus,  
For the heavenly Gardener, our Master and King.

[First division comes on platform.]

FIRST CRADLE ROLL CHILD:

We are the Cradle Roll children;  
May we, too, enter there?

SECOND CRADLE ROLL CHILD:

We'd like to be flowers for Jesus,  
And grow in his garden fair.

FOURTH BOY:

Open the gates, let them open wide,  
So the Cradle Roll children may pass inside.

[Gatekeepers open gates and recite.]

GATEKEEPERS:

Come in, little ones, there is room for you;  
For fairer blossoms there never grew.

ALL:

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

[All the Cradle Roll children recite.]

In the Garden of God we'll try to grow  
And bloom for Jesus, we love him so.

ALL SING:

Like the roses and the lilies, the children are growing,  
Like the fair, swaying daisies that everywhere nod;  
We're growing for Jesus, we're growing for Jesus,  
We children are blossoms in the Garden of God.

[One of the older children now recites:]

If you want us to grow in the Garden of God,  
In his church and his Sabbath school,  
Remember, we follow where parents have trod;  
And this is a very good rule:  
Come to Sabbath school with us, and help us to grow;  
'Twill be good for the children, and you, too, I know.

GATEKEEPERS (opening gates):

Through the fair gates of Children's Day,  
Pass on, little children, and go your way.

[Children pass out, and off platform, singing.]

ALL SING:

At home or at school, at our work, play, or lessons,  
If we follow the path that our Master has trod;  
If we love him and serve him, we still shall be growing,  
We still shall be growing in the Garden of God.

[When all have passed out, the boys forming garden follow.]

— Selected and adapted.

### Plan of Salvation Illustrated

[For four girls.]

[Enter first girl, and quotes Gen. 1:26, 27, and Eccl. 7:29, then holds up a glass of clear water containing a little copperas, and says:]

"Just like this glass of water clear,  
Was man before the fall;  
But when he sinned [drops a little tannic acid in glass],  
How things were changed!  
The curse is seen in all."

[Steps back on rostrum.]

[Enter second girl, stirs glass of water until all turns black, then holds up and says, after quoting Jer. 17:9 and Rom. 8:7:]

"Behold the sad condition of mankind since the fall,  
Enslaved by sin from birth to death, condemnation upon all.  
No power to keep God's holy law, no hope of God or heaven;  
Forever lost to righteousness. Sin is the awful leaven."

[Steps back on rostrum.]

[Enter third girl. Quotes 1 John 1:9, and then says:]

"Education, wealth, nor pedigree can save us from our sin;  
Calvary's crimson stream alone can cleanse the one who plunges in.

[Drops in glass a little oxalic acid.]



Thus born again and saved *from* sin, he loves all God's precepts;  
With holy power he's kept each hour, and walks in Jesus' steps."

[Steps back on rostrum.]

[Enter fourth girl. Quotes Rev. 22: 14; Matt. 24: 14; and Rev. 14: 12; then stirs contents of glass until all is clear, holds it up, and says:]

"There is power in the blood of our Saviour to keep  
From falling in sin from week unto week.  
He's preparing a people in his kingdom to live.  
O accept of his mercy! your heart to him give;  
Have no part with the devil in his war against God,  
Some day every sinner will return back to sod.  
Get in harmony with the Father, his law, and his Son,  
That in ages to come we all may be one."

[Quotes Isa. 45: 18; 66: 22, 23, and steps back on rostrum with other girls. All sing, "There Is Power in the Blood."]

STEMPLE WHITE.

### The Burning Ice

[Make a small hole in a block of ice and fill it with spirits of camphor. At beginning of third verse the child reciting should light the spirits with a taper. It will appear that the ice is burning.]

THE sunlight of the Word of God  
Is like the sunlight from the sky  
Which smiles upon the frozen sod,  
And life starts there to beautify;  
It beams upon the ice-bound brook,  
Whose fetters quickly melt away—  
So is the sunlight of this Book,  
A melting, liberating ray.

This Book shines into valleys where  
But gloom and death have been,  
And many joys awaken there,  
And souls throw off the chains of sin.  
It finds the swamps of human life  
Where fever breeds and serpents crawl,  
Where all that would destroy is rife,  
And shining there it ends them all.

[Lighting the ice.]

I cause this block of ice to burn  
With glowing heat—by some device;  
And thus I seem to overturn  
The laws we know to govern ice.  
And so the Bible touches hearts  
So cold and dead, so lost to shame  
There seems no hope; but soon it starts  
In them a pure and holy flame.

—Selected.

### A Prophetic Drill

"GREAT NATIONS IN DIVINE PROPHECY"

[By six boys, using a sectional metallic image to illustrate Nebuchadnezzar's dream.]

[Enter first boy.]

"NEBUCHADNEZZAR, king of Babylon, a monarch proud and bold,  
Received from God a dream in which world kingdoms were foretold.

The head of gold was Babylon, that ruled in pride and sin;  
By sword in conquest it went forth and hammered people in  
Submission to its wicked rule,—opposed the law of God;  
So wicked Babylon must fall by Medo-Persia's rod:  
And so it fell [removing head from sectional metal man], to  
rise no more, its glory passed away;  
Then Medo-Persia took its place in universal sway."

[Exit boy.]

[Enter second boy.]

"This nation, too, opposed God's law,—united church and state;  
In Daniel's persecution, was shown religious hate.  
Its glory, too, must perish; and it was humbled low  
By Alexander, Grecia's prince, who struck the fatal blow."

[Remove silver section, then exit.]

[Enter third boy.]

"A world lay prostrate at his feet, and Alexander wept  
That he might have another world, yet this he never kept.  
This king became a slave to drink, was ruined by alcohol;  
His countrymen indulged the cup—one cause of Grecia's fall.  
Wage war against the old saloon, let's put the whole State  
dry;

These people drank themselves to death, so Grecia passes by."

[Remove brass section, then exit.]

[Enter fourth boy.]

"Iron monarchy of Rome ruled all with iron rod;  
She fed God's saints to ravenous beasts, and killed the Son  
of God.

In vain Rome warred against God's Word, though a despot  
in her day;  
The barbarous tribes divided Rome, and thus she passed  
away."

[Remove legs of iron, then exit.]

[Enter fifth boy, holds up feet section while speaking.]

"These nations still exist today, as shown in ages past;  
Some strong, some weak, yet separate as long as time shall  
last.

That Christ's kingdom soon will come, was declared by one  
who knows;

Not set up by sword or ballot, but by smiting on the toes."

[Exit.]

[Enter sixth boy, and points to special chart illustrations of the second advent and resurrection scene.]

"In the glory of the Father, in the glory of the Son;  
In the glory of holy angels, who accompany the Holy One,  
Will the Saviour, soon descending, close the drama of the  
day;

Raise the dead, reward his people, whom the angels bear  
away.

When the earth, *renewed*, appeareth from the first of last  
great day,

In Edenic form and beauty, *here* the saints, *eternal*, stay.  
In this universal kingdom, *joy* and *peace* is *everywhere*;  
Jesus reigns in love triumphant, no more sorrow over there."

[Following this exercise, "Look for the Waymarks" may be sung.]

STEMPLE WHITE.

### Traps

[An exercise for five boys, each carrying a banner, fastened to a staff tall enough to rest upon the floor, and be easily held steady. On one side of the banners are the letters to spell "Traps," on the other side the letters to spell "Jesus." Boys enter singly, march down to center, around leader in circle, then two pass to each side of him, and all pass to front together, banners spelling "Traps."]

ALL:

THERE are traps all around you. Beware, O beware!  
Or your feet will slip into some terrible snare.

FIRST:

Keep a watch over your temper and tongue,  
Traps for the unwary are they;  
"Little," you say? Ah, they hold you so fast,  
That alone you can ne'er break away.

SECOND:

Rudeness—a rough and ungainly trap—  
Yet it catches us, boys. You see,  
The boy who is boorish and rude and unkind,  
Will never a gentleman be.

THIRD:

Anger. The boy who "gets mad" too quick,  
In this terrible trap will fall;  
Anger to murder sometimes grows;  
So beware of the fight and brawl.

FOURTH:

Passion's a twin to anger. These traps  
Together we often find;  
With a cheery whistle we'll pass them by,  
And keep a forgiving mind.

FIFTH:

Sloth and self are two yawning traps,  
Waiting for you and for me;  
But a lazy, selfish boy will ne'er  
A good Christian worker be.

ALL:

But how avoid these waiting traps?  
We've a talisman 'gainst them all;  
The boy with this talisman in his heart,  
Will into no one of them fall.

[Now, as each speaks, let him turn his banner, thus spelling the word "Jesus."]

FIRST: Just ask the Lord to help you,

SECOND: Endeavor his will to do;

THIRD: Succor he'll send in time of need,

FOURTH: Unto me and unto you.

FIFTH:

Serve him with joy and gladness,  
And he will be your friend,  
And ever walk beside you  
Unto your journey's end.

ALL:

This is our talisman—the Name  
That from temptation frees us;  
That guides us 'mongst the traps and snares,  
That sacred name of Jesus.

—Elizabeth F. Guptill.



## The Guest

IN Jewry had I dwelt of old,  
The Master would have supped with me,  
And I his handmaid would have been,  
Like Martha — she of Bethany.  
For him the table had been set,  
For him the upper room prepared,  
And all my best of oil and nard  
With him had willingly been shared.

Then, when he left my cottage door  
And to the temple made his way,  
I with the children would have strewn  
Palm branches in his path that day;  
My voice with theirs had been upraised  
To lift the anthem clear and sweet,  
To David's Son and David's Lord,  
Along the crowded city street.

And when, throughout the starry night,  
Amidst the olive trees he wept,  
Not far away would I have prayed,  
And with him would have vigil kept.  
And when the dolorous path he trod  
Up the steep road to Calvary,  
Like Simon, at his side would I  
Have borne for him the heavy tree.

Shamefast, heartbroken, I had stood  
Beneath the cross whereon he died,  
The while the sun looked down aghast  
To see its Maker crucified;  
And hope within my heart had sprung  
To see, like Aaron's rod of old,  
Beside the rod on which he hung,  
The flower of penitence unfold.

Perhaps the honor had been mine  
To give that precious body room  
For sepulture, and to have been  
Among the earliest at the tomb,  
When, bearing spices rare, they came,  
Ere yet the shadowy night had fled,  
And found, amazed, the broken seal,  
And seen, where they had laid him dead,

Angelic guards, in glistening white,  
And heard with joy their message sweet;  
Then, in the glowing Easter light,  
I would have fallen at his feet  
With Mary, whom he called by name;  
Or journeyed with the two when he  
They loved and mourned as lost drew near,  
And made it plain that Calvary —  
The blood sweat — the cruel scourge —  
The bitter cross on which he died —  
Were but the lot the prophet saw  
For him who must be glorified.

This to my heart I oft had said,  
And once again thus ran my thoughts:  
Had I been there in Jesus' day,  
How willingly would I have wrought  
For him, as did the faithful few;  
How glad to seize the chance to prove  
Myself a follower of the Lord,  
With all my goods and all my love.

'Twas Easter eve; the first brave flowers  
Of spring were budding 'neath the snow;  
There lingered yet the wintry chill  
That northern climes in April know.  
I sat beside my cozy fire,  
The flames cast shadows on the wall,  
When suddenly, I know not how,  
I seemed to hear my Master call.

He called my name; I thrilled to think  
The risen Christ had come to be  
My guest. In accents low he said,  
"And wouldst thou minister to me?"  
"Yea, Lord, thou knowest that I would,  
If thou wilt only show me how."  
Tender, and low, and lover-like,  
He answered me: "I need thee now.

"Lift up thine eyes — the world is sad,  
Its cup of sorrow overflows;  
Today is my Gethsemane,  
The nations' sorrows are my woes.  
I weep alone where widowhood  
And orphanage lift up their cry;  
I grope in darkness, being blind;  
That lonely prisoner is — I;

"I toss in speechless agony,  
Or moan upon my narrow bed;  
I weep beside my ruined home;  
I perish for a crust of bread.  
Think not what once thou wouldst have done  
Hadst thou been there in Galilee,—  
Where any child of earth has need,  
There thou canst minister to me."

While thus he spoke, my little room  
Grew strangely large and strangely bright,  
And when he vanished, a perfume,  
Like Easter lilies, filled the night.  
The light has vanished; the perfume  
Is mingled with the breath of spring;  
But life can never be the same,  
And service is a nobler thing.  
I see the world with open eyes,—  
The world of need, the world of sin,—  
And when the voice of duty calls,  
I bid the Lord Christ enter in.

— Augusta Albertson, in the *Christian Herald*.

## Africa's Need

[A young man or a young woman.]

GREAT sorrow has come to the heart of every pioneer missionary in Africa over the unnecessary sacrifice of life among the native peoples. When twins are born, the lives of the mother and the babes are required, for twins are an omen of great evil. When a chief is sick, it is claimed that he is bewitched, and the lives of those supposed to be implicated are demanded, even though he recovers. If he dies, others must die to do him honor. One of the strongest reasons some of the natives give for not becoming Christians is the fear that they would have to forego the honors of a "red sunset," or bloody burial. Every poor chieftlet demands his right to drag down with him to the nether world at least one or two splendid specimens of the human kind. And the demands are that the living sacrifice shall have no blemish. One chief required the death of two thousand persons to expiate his death.

Mr. Dan Crawford, who has spent a quarter of a century with Africa's dark people, refers to an incident with which he was acquainted that is appalling in its gruesomeness. The native involved was a chief, a personal friend of Mr. Crawford. When he died, a whole town was completely wiped out that he might have a truly "vermilion sunset." "When the chief felt that he was about to die, he made his last stand, retreating to a huge cave, resolved to die grandly, impressively, and magnificently,—die with all his people around him like a winding sheet." Long before this he had secretly made preparation for a startling sunset. He had selected a large limestone cave with only one opening. In this he had placed food and firewood in abundance, and the accumulated ivory of years. When he was about to die, he ordered the town to bear him to his last resting place. This they did willingly, unconscious of the fate that awaited them. When they were all within the cave, the enemy, by secret orders from the chief, rushed upon them and heaped rocks and earth before the opening, so that exit was impossible. The long days passed, days in which the great bluebottle flies hummed in and out of the chinks of the rocks to tell the tale of corruption.

Listen! Out through one of the limestone chinks a gentle telltale moan of a human being is heard. There it is again. "We are all dead; O let me out!" it wails. Warriors on the outside are shaking with fear at this voice from the tomb. Nanga pleads for disentanglement, offering to part gladly with feet and



hands if she is found to have told aught but the truth. At last she, with two others more dead than alive, are extricated from the cruel débris. "They bring a gruesome tale from that land of the dead, a tale of slow, lingering emaciation and dissolution. First the food failed, then the fagots, and then came the exasperated expedients for firewood. All the old gunstocks and spear shafts were burned off first. Then the gleaming tusks of ivory were fed to the flames. Thus died the chief in his glory, heated at a funeral blaze of burning ivory, emperor's fuel, it is called." Such scenes beggar description.

And here we sit in these civilized lands and allow such dark practices to go on without a protest, making but little if any attempt to give these deceived ones a knowledge of the infinite value of human life when purchased by the death of the Son of God. If we ourselves cannot carry to the heathen the good news of salvation, we can give of our means that others may go. Then, too, our missionaries are always in need of money to answer the insistent demands that hourly confront them. We can give still more, that they may answer these calls that perplex their souls. Then we can give, give, and give again and again, till the Master stops giving to us.

### A Cry from the Foreign Fields

[For one of the older boys.]

PETER CAMERON SCOTT, in one of his missionary tours, gives a touching description of what was accomplished after having preached Jesus for nearly two hours or more. A very old heathen African, having most attentively listened, came tottering up to where he stood, and after asking a few most searching questions, became satisfied that the blood of Jesus could cleanse away even his sins, and while opening his heart to the Saviour closed his conversation by asking with deep pathos, in trembling tones, while the tears glistened in his eyes: "Why didn't you tell us the story sooner? why didn't you let us know?" This led to the writing of the following poem:

#### "A Cry from Africa"

"Why didn't you tell us sooner?"  
The words came sad and low:  
"Oh, ye who know the gospel truth,  
Why didn't you let us know?  
The Saviour died for all the world,  
He died to save from woe,  
But we never heard the story;  
Why didn't you let us know?"

"We appeal to you, O Christians,  
In lands beyond the sea;  
Why didn't you tell us sooner,  
Christ died for you and me?  
Nineteen hundred years have passed  
Since disciples were told to go  
To the uttermost parts of the earth and teach;  
Why didn't you let us know?"

"You say you are Christ's disciples,  
That you try his work to do;  
And yet his very last command  
Is disobeyed by you!  
'Tis, indeed, a wonderful story:  
He loved the whole world so,  
That he came and died to save us—  
But you didn't let us know."

"O souls redeemed by Jesus,  
Think what your Lord hath done!  
He came to earth and suffered,  
And died for every one;  
He expects you now to tell it.  
As on your way you go—  
But you kept the message from us;  
Why didn't you let us know?"

"Hear this pathetic cry of ours,  
O dwellers in Christian lands;  
For the heathen stand before you  
With pleading, outstretched hands.  
You may not be able to come yourself,  
But some in your stead can go;  
Will you not send us teachers?  
Will you not let us know?"

—Selected

### The Sick Children of the Heathen World

A LADY missionary in Korea was called over the mountains to see a woman whose little boy was sick with a tumor of the abdomen. On asking what had been done, she learned that he had received the usual needle treatment of the Korean native doctor. This needle treatment consists of piercing the body with sharp instruments, as pins, needles, or nails. This child had had perhaps a hundred such piercings. There were great sores on his body. In this treatment no effort is made to avoid infection, so the results oftentimes far exceed in seriousness the disease itself. So painful is the needle treatment that when the boy saw this missionary he was wild with fear, thinking he should again be subjected to the terrible process. His shrieks were heart-piercing, and he trembled from sheer fright.

This little fellow is only one of hundreds that suffer daily from the same ignorant, inhuman treatment, and all because the Christian missionary has waited so

*1 medical missionary to  
every 2,500,000 people in  
heathen lands.*

*To 2,500,000 people in the  
United States: 4,000 doctors!*

long to go to Korea, and because that even now there are so few missionaries in that country. If all the doctors and nurses and all the hospitals, except 160, and Chicago alone has more than this number, were taken out of the United States, then we could appreciate a little of Korea's need of medical missions. In fact there is but one medical missionary to every 2,500,000 people in heathen lands, while in America there are 4,000 to every 2,500,000. The picture represents Korea's one lone medical missionary and a long procession of our United States doctors, but these are only a small part of the 4,000.

Heathenism is about the same the world over. In China the killing of infants is horribly common. A lady missionary in South China once asked a group of women how many of them had destroyed their baby girls, and all confessed to having killed at least one, while one acknowledged that she had destroyed five. It may be that death is preferable to the suffering that must have come to many of these had they



lived; for the needle treatment, burning with hot irons, and other horrible measures are resorted to in the attempt to drive out the evil spirit which is believed to be the cause of pain. A common prescription of the Chinese doctor is—

Powdered snake .....	2 parts
Centipedes .....	6 parts
Scorpions .....	4 parts
Wasps and their nests .....	1 part
Toads .....	20 parts

Grind thoroughly, mix with honey, and make into pills. Two to be taken four times daily. Broth made from the living flesh of one's own child is sometimes administered to the sick.

Only in lands where the Great Physician is known is the sick child properly cared for; "and two infants out of every three in the world look up into the faces of mothers who can tell them no words of the world's Saviour." The children of India, walking four abreast and two feet apart, would make a procession five thousand miles long, or as far as from New York to San Francisco and two thirds of the way back. Few of these when sick can have rational medical treatment. They become helpless victims of the ignorant native doctors. Is it not time that we do what we can—all that we can—to uphold and strengthen the hands of the educated medical men and women who are now in these heathen countries, and then do still more to secure the means for greatly increasing their number? "Love never asks, How much must I do? but, How much can I do?"

### China's First Native Women Doctors

[May be used as a reading if too long for recitation.]

IN the heart of China lies the quaint walled city of Kiu-kiang. There, in the year 1873, a black-eyed baby was born to a young couple named Shih, or Stone.

"We will call her Maiyü, for she is a beautiful gem," decided the parents. Then, praying to the Great Father of all, they consecrated their daughter to his service.

Mr. and Mrs. Shih had been among the first in that part of China to give up their old faith and become Christians. Men and women from the Western world had come to Kiu-kiang, and told of the one true God and of the wise Brother of all men, and they had listened and believed. The father became a pastor and took charge of a Christian chapel. His wife taught a day school for girls.

One day, as Mrs. Shih was talking with the missionary, Miss Howe, she said earnestly, "If I ever have a daughter, I shall not bind her feet."

This was a wonderful thing for a Chinese woman to say. For centuries past, every girl in the country, unless she was a slave, had her feet kept bandaged till the time was past when they might grow larger. The poor little crippled stumps were called "golden lilies;" the smaller they were, the prouder was the family, and the better chance there was of marrying the girl to a man of high position. Because of this custom Chinese girls had to suffer for years, and hobble about for the rest of their lives.

Mrs. Shih taught Maiyü faithfully whatever she thought a Christian girl should know. So, before Maiyü was eight years old, she had learned to recite the Gospel of Matthew and the Christian catechism, in addition to reading several of the Chinese classics.

Inside the home Maiyü knew only love. But when the usual time for foot-binding arrived, she met with

trouble whenever she went outside her door. The passers-by jeered at her for not being brought up like other girls. One day a girl whom she met stood directly in her way, and said: "You can't pass me till you get down on your knees and make reverence to my bound feet."

Bow before those poor bandaged stumps! She, Maiyü, the descendant of one of the oldest families of China, ordered to do this! Indeed, she would not humble herself. But it was not till help came from her mother that she was allowed to go her way.

The friends and relatives of the Shihs urged them to have Maiyü's feet bound. "Why," they said, "you will never be able to get a mother-in-law for her." As marriages in China are arranged by the parents, this was their way of saying that Maiyü would never have a husband.

When Maiyü was only eight years old her father took her to one of the missionaries, saying, "Here is my little girl. I want you to make a doctor of her."

Astonishing words indeed! There was not a Chinese woman physician in the whole country. Such a thing had never been dreamed of before.

"It will take years for Maiyü to be educated," the missionary doctor told Mr. Shih very seriously, "and after that she must have a course in medicine."

But the little girl's father was not discouraged at the thought of the long time of training that would be necessary, and Maiyü was soon busily studying in the girls' boarding school, which was taught by Miss Howe. She stayed there nearly ten years, studying both Chinese and English.

Then she entered upon the great adventure, and under Miss Howe's care she started for the United States to study medicine at the University of Michigan. Another girl, Ida Kahn, whom Miss Howe had adopted when a baby, went with her.

After a long voyage, followed by a railroad journey, the girls reached the city of Ann Arbor, Michigan, and gazed with wondering eyes upon the great university. Then came the meeting with new friends, and the entrance examinations, which they passed with such high marks that the professors were astonished. The other students at the university were also interested in these earnest, bright-eyed girls from China.

One day in class, Maiyü startled the professor who called on her to recite, by saying, "I have decided to change my name." At these words the other students broke into a hearty laugh. Maiyü looked about in surprise. What could she have said wrong? When she came to understand that in America to change one's name means to get married, she enjoyed the joke as well as the others, for she had simply meant that she wished hereafter to be called Mary Stone, the English for Shih Maiyü.

Four busy, happy years passed by. Mary and Ida won honors in their studies. They also found time to help in Sunday school and to interest many people in missionary work for China.

Graduation day came at last. They wore gowns of soft and beautiful China silk, sent to them from home. Maiyü's dress and slippers were of pale pink; Ida's were of blue. When they came out on the platform to receive their diplomas, the great hall rang with applause, for here stood two girls who would certainly bring honor to the university.

Dr. Mary Stone, as we must now call her, did not stop to rest, but went at once with her friend Dr. Kahn to Chicago to learn all she could in the hospital there.



In the autumn of 1896 the young physicians reached their old home, to be greeted by thousands of eager people. They were borne through the streets to the noise of exploding firecrackers, while crowds closed in around them to peek curiously at the "women doctors." The air was full of questions, such as, "Can they heal the sick?" "Is it true they have been studying for four years in a foreign land?" "Will they live here in Kiu-kiang?" And when the girls answered, "Yes, yes," their friends nodded their heads and said, "Hao! Hao!" meaning, "Good! Good!"

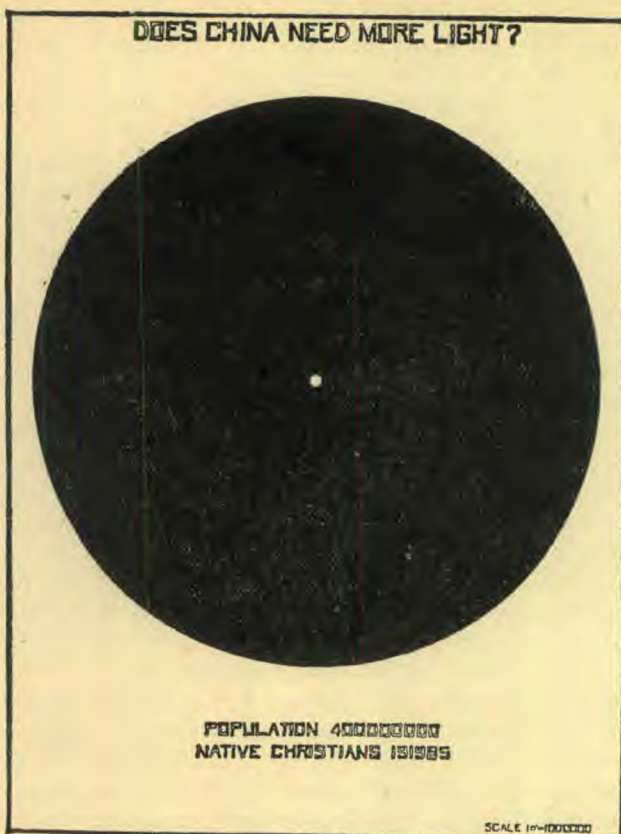
"We will rest a little before beginning our work," thought the women doctors. But this was not to be. On the third day after they reached home, four sick persons came to ask their help. The next day, others came. From that time on their practice grew so fast that they had to rent a place at once where they could treat the sick.

About one month after this remarkable start, they were asked to visit a very sick woman. When they reached her house, they met the Chinese physician, dressed in elegant robes of silk and satin. He had already said to the woman's family, "I can do no more. You had better ask the help of the women doctors who have studied across the seas."

The sick woman began to improve almost as soon as Dr. Stone and Dr. Kahn began to treat her. She was soon out of danger. Her relatives were so pleased that they prepared a feast for the young physicians, at which the grandmother honored them by winding red scarfs about them. Many gifts were also showered upon them, and firecrackers were set off in their honor.

One success followed another, until noted men throughout the country heard of the work of these young girls whose feet had never been bound and who did such remarkable things. At last some of the great men of China actually formed a society the members of which agreed to have their sons marry girls with unbound feet, and their daughters marry only into families where the girls had natural feet.

At the end of a few months Dr. Stone and Dr.



Kahn had treated more than two thousand sick persons, had made over three hundred outside calls, and had thirteen patients in their tiny hospital. Wherever they went people treated them with honor, and they were often carried home in chairs decorated with red cloth, while admiring crowds exploded firecrackers.

Soon after the hospital was opened, a great flood swept over the near-by country, and the homes of tens of thousands of people were destroyed.

Since then this wonderful woman has been busy as ever, serving in his name the women and children of her country. Honored in both the East and the West, she proves to all who know her that the parents chose wisely in naming her "Beautiful Gem."

They are still busy in hospital and school, in homes, and on the lecture platform, serving in Jesus' name the women and children of their native land.—*Adapted from Everyland.*

#### An Illustrated Exercise

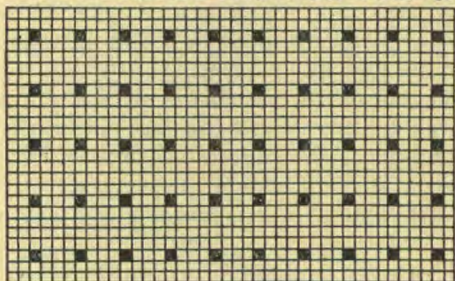
[Have the three diagrams referred to in this exercise drawn on large sheets of Bristol board. Have four persons, each of three to carry a chart, and the fourth to give the little talk referring to the charts. The four take places together at the rear of platform. The first boy with chart steps near to front of platform, holding up chart so it can be plainly seen and easily read, then the second follows, and after time has been given for the people to read and think of the different charts, the third child steps to the front. The fourth then gives the following talk, pointing to each chart as referred to:]

ONLY five per cent of the men in China can read, that means *fifty* out of every thousand; and only *one* woman in a thousand can read. Were it not for the missionary this proportion would be even much smaller than it is. Yet so few have been the workers in that dark land that after more than one hundred years of work, there are still less than 200,000 professed Christians out of a population of 400,000,000 [pointing to white spot on black disk]. Does not China need more light? more workers?

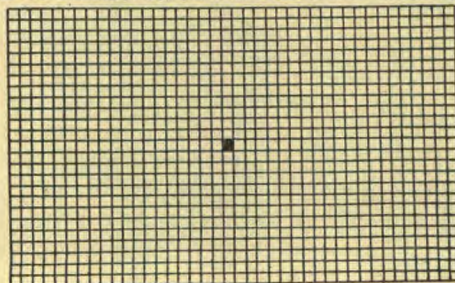
A Christian native girl of India was shown a diagram like this, in which the great heathen world was represented by a black disk, and the Christian world by a bit of white. "She slowly traced her finger around the black disk, and then pointed to the small white spot, and her tears came dropping down on it.

#### ILLITERACY OF CHINA

##### Five Per Cent Of The Men Can Read



##### One Woman In A Thousand Can Read



For the Illustrated Exercise, make two charts out of this one.



'Oh, what must Jesus feel!' she said; 'oh, what must Jesus feel!' She was only a common village girl, and had been a Christian but a year, yet it touched her to the quick to see that great black spot." Every day out of the great heathen world ninety-six thousand persons, sixty-six every minute, pass into the darkness of Christless graves. Will you not today make your offering for missions larger than any you ever gave before, that many may be saved for the kingdom of God?

### Two Dying Women in India

[For a girl]

"THERE are two specially bad cases today," said the hospital nurse to the missionary, "one is a Hindu woman and the other a Christian."

"I will go to the Hindu first," was the answer.

On a bed in the corner lay a woman muttering and moaning. On hearing footsteps she turned on the pillow, and saw the kind face of the white lady.

"Oh, madam! come close to me," she cried. "I am going to die, and it's so dark! so dark!"

The missionary stepped to the bed, and a thin brown hand fastened itself convulsively on her skirt.

"Come close—quite close," she gasped.

Looking down into the wild dark eyes gazing into her face, the missionary involuntarily thought of the scorpion. Here was a sting, indeed—death without hope, and with the awful dread before it of having to come back into this world again to the miserable fate of a Hindu woman, or as a snake, perhaps, or a scorpion. Oh, the agony of terror in those dying eyes. Then a wandering away into delirium, but ever and anon that haunting cry, "So dark! so dark!"

Into the other ward the missionary passed. A woman was lying there in great pain, but when she saw her visitor, a look of radiant joy lit up her face.

"Madame," she whispered, "they say I am dying, and I am so happy. It's so light—so light!"

The missionary took the little chair by the bedside. The sick woman's hands lay peacefully on the coverlet. She needed no human support. Long ago she had placed those hands in the hand of the Crucified One, and he was not failing her now. Soon the end came. With a smile on her lips she passed away, knowing that it is all light where Jesus leads.—*Selected.*

### With All the Heart

In a lowly cottage by the sea  
Of the pleasant far-famed Galilee  
The day was spent. At eventide  
A lad stood by his mother's side,  
And leaning gently 'gainst her chair,  
He saw a look of anxious care  
O'erspread a pale and troubled face,  
Where he was wont glad smiles to trace.  
"Mother, you seem so tired tonight;  
Your tasks today have not been light?"  
"Oh, no," she answered, "no, not so.  
I'll tell you, though I think you know:  
Tomorrow is the eventful day,  
When Israel is supposed to pay  
An offering free unto the Lord,  
As he has taught them in his Word.  
Before your father passed away,  
We had enough our vows to pay;  
But I have nothing now to give,  
It has taken all we have to live,  
And I should love so much to bring  
Unto the Lord an offering.  
Then, too, the Master will be there;  
He's ever where his children are;  
And takes the keenest interest,  
You know. Of all, we love him best."  
Tears glistened on his manly cheek,  
He could no words of comfort speak;

But thoughtfully he turned away,  
And later in her palm there lay  
Two mites, a farthing less or more  
Which he had earned; his little store.  
With depth of mother's joy and pride,  
She pressed him fondly to her side.

The Master took his place that day  
Over against the treasury.  
From there with saddened heart he viewed  
The vast and surging multitude.  
Some brought their gifts with stately mien  
As though expecting to be seen;  
While others from their ample store  
Gave cheerfully, some less, some more.  
He read the motive of each heart,  
The thought that moved each to his part.  
Regardless of their gifts or pelf,  
He longed to draw them to himself.  
He knew a few more setting suns  
His earthly work for them was done.  
While thus he viewed the motley throng,  
A certain widow passed along.  
As cautiously she glanced about  
There seemed with her an air of doubt;  
Then, as if summoning her will,  
She dropped two mites into the till,  
Quite sure that no one there had scanned  
The meager offering in her hand.

Turning to go, she met His gaze,  
Whose look was more than words of praise;  
Then ere she reached the exit door  
She heard him say, "She has given more  
Than all they; for she in giving,  
Cast in all, yea, all her living.  
An act most worthy to be told;  
Better than India's mines of gold,  
Better than Ophir's golden wedge.  
Henceforth I will her pathway hedge  
With blessings." As the mighty shadows fell,  
The kindness Christ's great heart impels  
Flowed 'round her like a crystal stream;  
In depths of which she caught a gleam  
Of faith and love and hope and peace,  
Which made all anxious cares to cease.  
She knew he who earth and heaven fills,  
Owns cattle on a thousand hills,  
And will his richest gifts impart  
To those who love with all the heart.

MRS. G. W. AMADON.



### Prayer for Forgiveness

(Texts for July 22-28)

How generously God forgives! Beecher says, "God pardons like a mother that kisses the offense into everlasting forgetfulness." We come to God loaded down with sin; we go away free. We come to him worthy of death; and go away with the gift of everlasting life. That is the way God forgives. That is the measure of his immeasurable mercy.

God's forgiveness is full and free. It is like the air we breathe. There is enough of it for all. But sometimes we do not take all that we need and all that God wishes to give us. He cannot forgive us more generously than we are willing to forgive. "We are not forgiven," says "Christ's Object Lessons," *because we forgive, but as we forgive.* He has taught us to pray, "Forgive us our debts, as we forgive our debtors." Truly, as Lord Herbert says, "He who cannot forgive others breaks the bridge over which he himself must pass."

Have you counted the cost of harboring an unforgiving spirit in your heart? It limits God. It makes others uncomfortable, for the law of kindness cannot



rule the heart that harbors grudges. It limits your own happiness, and your power for service. You cannot be really happy while unkind feelings lurk in your heart, neither can you be strong to do and to dare.

The unforgiving heart is filled with self-pity—one of the most deadly foes of true manhood and noble womanhood. Young people who wish to succeed have no time for self-pity. They must live above it; for it crowds out the better elements of life and gives a distorted view of almost everything.

Then learn to forgive generously. Give others your sympathy, but fortify your heart against self-pity. If some one hurts your feelings, remember that in nine cases out of ten it was unintentional, and probably the person you are holding guilty never dreams that you are suffering. If some one deals unkindly with you, do not stoop to bitter feelings or revenge. You cannot afford it. God will help you to forgive so completely as to forget, and you will find in that experience a sweeter joy and fuller appreciation of God's forgiveness than you have ever before known. "Never," says E. H. Chapin, "does the human soul appear so strong as when it forgoes revenge and dares to forgive an injury."

**MEDITATION.**—The texts this week are a great help to me. I know that before I can glorify God's name, I must enjoy his forgiveness. When I let God "forgive all my sins," as the psalmist prayed, he can fill me with power and wisdom to serve him acceptably. I must confess my sins, and in his strength forsake them. I, too, know that my iniquity is great (the psalmist had no monopoly on that experience); and deeply I regret the mistakes that stain the pages of life. But I trust God to forgive; I know he will; and I do thank him for it.

**SPECIAL PRAYER.**—Father, I thank thee for the forgiveness of sin. Help me to keep forgiven from day to day. When I do wrong, hang my sin up before me, and give me no peace till I make the matter right. Keep me so close to thee that I shall be strong enough to rise above all feelings of bitterness, and always forgive others for wrongs,—fancied or real,—as I pray thee to forgive me.

M. E.

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### Missionary Volunteer Society Programs for Week Ending July 28

EACH society is to prepare its own program for this meeting, and it is suggested that special attention be given to the needs and plans and work of the local society.

#### The Bible Year Senior Assignment

- July 22. Song of Solomon 5 to 8: The love of Christ and his church.
- July 23. Isaiah 1 to 4: The Jerusalem vision; impending calamities.
- July 24. Isaiah 5 to 7: The parable of the vineyard.
- July 25. Isaiah 8 to 10: Exhortations and warnings.
- July 26. Isaiah 11 to 14: Birth and kingdom of Messiah.
- July 27. Isaiah 15 to 19: The burden of Moab; of Damascus; of Egypt.
- July 28. Isaiah 20 to 23: Doom of Babylon; Edom; Arabia; Tyre.

For notes on this assignment, see *Review* for July 19.

#### Junior Assignment

- July 22. Daniel 2: The dream of the great image.
- July 23. Daniel 3: The fiery furnace.
- July 24. Daniel 4: A dream and its meaning.
- July 25. Daniel 5: A wicked feast and how it ended.
- July 26. Daniel 6: Facing hungry lions.
- July 27. Daniel 7: Daniel's dream of four great beasts.
- July 28. Daniel 9: An angel sent to Daniel.

#### A Young Man of Principle

At the beginning of the captivity of Judah, in 606 B. C., before the fall of Jerusalem, Nebuchadnezzar made a raid on Jerusalem and took away part of the sacred vessels from the temple and also some of the young men, the princes of Israel. The stories of four of these young men are told in the book of Daniel,—stories that every boy and girl delight to read. Can you tell what their Hebrew names were, and what they were called by the Babylonians?

We can hardly imagine how sad and lonesome these Hebrew young men must have been. Babylon was a long, long way from Jerusalem, when you think of how they had to travel. (Do you remember how long it took Ezra to make the trip from Babylon to Jerusalem? Ezra 7:9.) The one hundred and thirty-seventh psalm tells how sad and homesick they were.

And not only this, but they were greatly humiliated. In those days when one nation conquered another, it was considered that the gods of the conquering nation were more powerful than the gods of the nation conquered. So these Hebrew boys were doubtless taunted by the Babylonians about their religion. The vessels of their temple were taken away, their king was captive, and, "Now where is your God?"

But amidst it all these fine young men decided to be true, even though it might cost them their lives. Better be a dead hero than a living coward, they thought. And how wonderfully God worked for them! Read these wonderful stories again, and ask the Lord, Daniel's God, to help you to be brave and true,—in health reform, in Bible study, in prayer, and everything,—just as Daniel was.

M. E. K.

#### Goal Dollar Day

SOUNDS like *gold* dollar day, doesn't it? Well, if you are the fortunate possessor of a gold dollar, that will do as well as any other kind; for this is *Goal* Dollar Day, and any kind of dollar or dollars will do.

Nearly all Missionary Volunteers will know what we mean by Goal in this case, but for the benefit of those who may not know, we will explain that the Missionary Volunteers of the North American Division Conference have set out to raise \$35,000 for missions this year. At first thought this seems like a large sum; but when we remember that there are more than fifteen thousand young people who are enlisted as Missionary Volunteers, and thousands more who attend the meetings and are deeply interested in missions, we see that this sum can easily be raised. In fact, it could be raised in *one day* if every Missionary Volunteer would bring a dollar and win a dollar—bring one for himself, and enlist some one else to give one.

There are twelve Union Conferences in the North American Division Conference, and among these twelve the raising of this money has been apportioned. These Union Conferences, in turn, apportion their amount to the local conferences comprising the Union; and each local conference distributes the amount it hopes to raise, among the societies in the conference. It is the plan to raise during the year three dollars



for each Senior Missionary Volunteer, and \$1.50 for each Junior. You can see that if this is done, the Goal will be more than reached.

We all know how it is about raising money. We plan to do great things, and then the days come marching along one after the other, each one bringing its demands on pocketbooks;—and there are so many things we think we must have. Sometimes we really do not need them at all, if the truth were told, but we get to thinking we do, and the mission money slips into other channels.

In order to remind us all of what we have planned to do, and what we fully intend to do, and what we really *must* do, August 25 has been set apart as a day on which every Missionary Volunteer is to do his part to lift on this financial Goal, and it has been given a name new in Missionary Volunteer history—"Goal Dollar Day." On this day the missionary enterprises being supported in each conference or Union Conference will be the subject of discussion in all the Missionary Volunteer Societies of that territory. In most of them, too, an exercise will be given called "The Missionary Dollar: What It Does," which will tell what becomes of the money.

The Union Conference papers will devote one special issue early in August to Goal Dollar Day, and especially to interesting material about the special mission enterprises for which that conference is raising money. Watch your own Union Conference paper for the announcement of the date of this special issue, and be sure that one or two copies are on hand to study while making out the program for your Missionary Volunteer Society. If you do not have them, order from your Conference Missionary Volunteer secretary. A suggestive program is also given in the *Church Officers' Gazette* for August.

The people of the United States have just over-subscribed, by nearly a billion dollars, a huge bond issue. Wouldn't it be a commendable thing if the spirit of work and enthusiasm and self-denial should so take hold of every Missionary Volunteer, and we should so lift in the Goal for 1917, that we should have not thirty-five thousand dollars, but *fifty thousand*? And how easily it could be done! You *wish* it could be done, don't you? Let me tell you a secret, framed in four wise words long ago, by a very wise man:

**"Industry Need Not Wish"**

This has been proved. There are in the Australasian Union Conference, including the associate membership and home department members, 3,212 Missionary Volunteers—about *one fifth* as many as we have in the United States.

During the first quarter of this present year they raised approximately \$3,500—more than a dollar for each member. If they should do as well through the whole year,—and they are planning to,—their gifts would reach a total of more than four dollars a member. And what the young people of Australia can do, the young people of the United States can do.

Remember when Goal Dollar Day comes,—August 25,—and begin now to do your part, as individuals and as societies, to make it a big success.

A. B. E.

THE river carves a channel to the sea,  
The channel holds the river in its way;  
So habit carves the course of destiny,  
We are tomorrow what we will today.

—Ernest N. Lyon.



#### IV — Guardian Angels

(July 28)

MEMORY VERSE: "For he shall give his angels charge over thee, to keep thee in all thy ways." Ps. 91: 11.

##### Questions

1. What is the special work of the angels of God? Heb. 1: 14.
2. In what way do they help the children of God? Ps. 34: 7; 91: 11. Note 1.
3. What does the angel Gabriel say concerning himself? Luke 1: 19.
4. What experience in the life of Daniel shows how swiftly these heavenly messengers perform their work? Dan. 9: 21. Note 2.
5. How was the infant Jesus saved from the wrath of Herod? Matt. 2: 13.
6. When surrounded by the hosts of the Syrian army, what did Elisha say? For what did he pray to encourage his frightened servant? What did the servant then see? 2 Kings 6: 16, 17.
7. What are the chariots of God declared to be? Ps. 68: 17.
8. By what means were the apostles delivered from prison? Acts 5: 18, 19.
9. What caused Peter to be put in prison at a later time? Acts 12: 1-5.
10. How was he guarded the night before he was to be killed? Verse 6.
11. Who came into the prison? What did he quickly do? Verses 7, 8.
12. How did the angel finally set Peter free? Verses 9, 10. Note 3.
13. What scripture indicates that each child of God has an accompanying angel? Matt. 18: 10. Note 4.
14. What is a cause of special rejoicing among the angels? Luke 15: 10.

##### Notes

1. "I have seen the tender love that God has for his people, and it is very great. I saw angels over the saints with their wings spread about them. Each saint had an attending angel. If the saints wept through discouragement, or were in danger, the angels that ever attended them would fly quickly upward to carry the tidings, and the angels in the city would cease to sing. Then Jesus would commission another angel to descend to encourage, watch over, and try to keep them from going out of the narrow path; but if they did not take heed to the watchful care of these angels, and would not be comforted by them, but continued to go astray, the angels would look sad and weep. They would bear the tidings upward, and all the angels in the city would weep."—*Early Writings*, p. 39.

2. "As soon as Daniel commenced his fervent supplication, the commandment came forth; that is, Gabriel received instruction to visit Daniel, and impart to him the requisite information. From the time it takes to read Daniel's prayer down to the point at which Gabriel made his appearance upon the scene, the reader can judge of the speed with which this messenger was dispatched from the court of heaven to this servant of God. No wonder that Daniel says he was caused to fly swiftly, or that Ezekiel compares the movements of these celestial beings to a flash of lightning."—*Thoughts on Daniel and the Revelation*."

3. "What we call physical law is no obstruction to angelic ministrations. Bolts and bars and prison gates disappear at their volition, and dungeons, like palaces, shine in their presence. No place can be so dismal, no cavern so deep and dark, no cell so hidden and fetid, no fortress so strongly guarded, that they cannot find quick and easy access, if a child of God is there."—*Footprints of Angels*."

4. "Christians who live in the light of God's countenance are always accompanied by unseen angels, and these holy beings leave behind them a blessing in our homes."—*Mrs. E. G. White*.



# The Youth's Instructor

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## The Gold Dimmed

"How is the gold become dim! How is the most fine gold changed!" Thus did Jeremiah in his lamentations cry concerning Zion, the church of God. Thus did Solomon in reality cry to God concerning himself as he contemplated the high estate from which he had fallen through sin's allurements; and the Lord heard him, and, in love and pity, took away the dross before life's sunset came. God forbid that the youth of today, those who live in this serious time, should allow the gold of their character to become tarnished and dimmed through the temptations of the destroyer; for it is in this time that the door of mercy swings to, never to open again.

## A Story of Tobacco

UNCLE SAM has been trying for a long time to make the United States white, or to have national prohibition. Lincoln said when slavery was abolished that the next step was to abolish liquor. It seems that this will be accomplished, and there is now an effort being made to abolish liquor's twin evil, tobacco.

It is said that 500,000 boys begin smoking every day. By the smoking habit one billion two hundred million dollars are burned up every year; and not only dollars, but boys' brains and hearts are burned up. Enough cigarettes and cigars placed end to end to go around the world fifty times are smoked every year.

It is sometimes asked, "Why study this question?" There are three reasons: To become intelligent on a world-wide question; to protect yourself; and to protect others. This last can be done in two ways, by speaking to boys whom you see smoking, and by being an example by abstaining from tobacco yourself.

Tobacco is a poison, and therefore it destroys life. Tobacco has been compared to an octopus. It reaches its long arms out and sucks in men and boys, and seldom ever does it loosen its grasp.

Only Mexicans and Dagos used to smoke, but the great tobacco trust has placed tobacco all over the United States.

The French used to send messages by carrier pigeons; but now they sometimes use bees for this purpose. The bees are first made unconscious by tobacco smoke; then their wings are made into a photographic film. On this the message is photographed. The bee is then revived and freed, when it flies straight for

home. It is caught and the wings cut off. The messages are thrown upon a large screen to be read.

One tenth of a grain of nicotine will kill a goat. If the hair from a rabbit is shaved off close and a drop of nicotine is put on the skin, the rabbit will die. God has made man to fight against poison, or tobacco would kill him quickly also, and it does kill many, though slowly.

China long tried to get rid of opium. She tried for years to get England and India not to send opium to her country, but they would not agree to do this. Now they have finally agreed not to send opium into China. But the American Tobacco Company is trying to put a cigarette in the hands of every man and boy in China, which will do much to offset the good gained from the prohibition of opium.

Abraham Lincoln's hand was never stained with tobacco. The president of the State Board of Health of Louisiana never tasted liquor, tea, coffee, or tobacco. Mr. Ford is thought of as an automobile manufacturer. His income is greater than Mr. Rockefeller's. He employs forty-eight thousand men and women, and pays none of them less than five dollars a day. But, he says that his real business is not to make automobiles, but to make men. He employs criminals just out of prison, takes them into his confidence, and seldom do they fail him. He also tries to make men of boys. Every year he gets out a little book called, "The Little White Slaver," free to all, in which he tries to show the evil in tobacco. So hereafter when we think of Mr. Ford, let us not think of him as an automobile manufacturer, but as a man who is trying to make men.

Nicotine hinders growth, injures nerves, and hardens arteries. It causes tobacco heart. King Edward of England died of tobacco heart. Mark Twain died of tobacco heart. President Grant died of cancer of the lip caused by smoking cigars. Lincoln pleaded with him to give up smoking, but he would not stop.

Nicotine hinders vocation. Some of the places where tobacco users are not allowed are athletic clubs, Spencerian Business Course, Union Pacific Railway, Central Railroad, and Marshall Field's store.

Tobacco sometimes produces blindness. One man had smoked for sixty-eight years and thought it did not hurt him. Suddenly he began to grow blind. He went to a doctor, who told him to go to a specialist. The specialist said, "If you do not stop using tobacco you will be a blind man in three weeks." The man was astonished, and exclaimed, "Oh, I never could stop using tobacco suddenly. Wouldn't it be all right if I stopped gradually?" But the doctor said he must stop immediately. The man went home determined not to stop; but his eyesight grew dimmer and dimmer, and he resolved to give up smoking. He did stop immediately, and in a short time he was all right.

Clark Griffith, the manager of the Nationals, says that he is sure the cause for their failure last season was because so many of the players were cigarette users. After this, he says, there shall be no more smoking in that league.

The Curtis Publishing Company has refused to again publish advertisements of cigarettes. This decision cost the company thousands of dollars. It has taken this stand lest boys might from its advertisements be led to smoke.

President Wilson never smoked but one cigar, and that was to kill some lice on his mother's flowers. If such a man can live without smoking, cannot other men and boys?

MILDRED WARNER.