

The YOUTH'S INSTRUCTOR

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No. 47

"The Silent Sufferers"

In the sunny Old World countries, the scene of the New World's
play,
Where beauty and mirth abounded, stalk famine and death today.
There are charred and crumbling ruins where the cot and the castle
stood,
And who shall delve in the furrows when the furrows are drenched
in blood?

Gone are the fathers and husbands, pawns in war's ruthless game.
Gone the sons and the lovers; ah, sweet Christ, whose the blame?
Only the women, useless for strife or stratagem,
And the babes who cling to their garments, are left. And what
of them?

Smoke from a hundred battles sullies the autumn skies.
Groans of the maimed and starving, stench of the dead arise.
All the world in the conflict, no nation's heart to rue,
Or hand to help! O my brothers, shall America not stand true?

Not theirs the blame transcendent, theirs but the 'whelming loss.
Touch our hearts with thy pity, O Lord Christ on thy cross!
Crazed, and helpless, and hopeless; bodies and hearts like ours —
Shall we not bend to their service all of our God-lent powers?

Give with the heart of the prairie wind, generous faring forth!
Give with the warmth of the Southland, give with the strength of
the North!

Freedom and peace and plenty grace our land's diadem.
Look in your children's faces, and give as you would to them.

—Eleanor Duncan Wood, in the *Christian Herald*.



SMALLPOX is raging in Albania, and cholera in Austria.

HOLLAND is said to be sheltering a million Belgian refugees.

OVER 3,000,000 of New York's population, it is estimated, do not attend church.

THE appropriations made by Congress for the coming year are over the billion mark.

EX-KING MANUEL of Portugal has offered his services to the allies in the present war.

A NEW and terrible form of attack on the sea is that of the flying fish torpedo, shot from aeroplanes.

SUBMARINE cameras have been able to take pictures at the depth of one hundred and twenty-five feet.

RECORD made October 6 gives \$15,000,000 as the Prince of Wales's fund for the relief of the needy of England.

THE German war indemnity finally fixed upon Belgium is \$9,000,000, instead of \$40,000,000 as originally demanded.

THE total consumption of sugar for 1914 in the United States is estimated at 3,700,000 tons, or about 75 pounds for every man, woman, and child.

WASHINGTON, Oregon, Colorado, and Arizona went dry on November 3; but California and Ohio remain wet. Fourteen States are now on the prohibition honor roll.

THE Sixty-third Congress, which closed Oct. 24, 1914, has earned the title of "The Long Congress," having been in continuous session one year, six months, and seventeen days. This is without precedent.

AMERICAN farm crops are this year estimated to be worth \$10,000,000,000. The wheat crop alone is estimated at 892,000,000 bushels. This crop will bring the farmers \$200,000,000 more than did the crop of 1913.

A TURTLE measuring nine feet in circumference, seven feet in length, and weighing 1,175 pounds is said to have been brought into the San Diego harbor (California) by an Italian fishing launch. This turtle is believed to be more than two hundred years old.

ACCORDING to press dispatches mines have been scattered indiscriminately in the open sea along the main trade route between America and Liverpool. The White Star liner "Olympic" recently barely escaped disaster from these destructive instruments of warfare.

THE habit-forming period carries with it tremendous responsibilities, for habit forming is far easier than habit breaking. So, "Ponder the path of thy feet, and let all thy ways be established." "For the ways of man are before the eyes of the Lord, and he pondereth all his goings."—*I. C. Colcord.*

THERE are about three hundred different languages and dialects spoken in India. As a result of this, natives living only a few hundred miles apart are unable to converse. The leading educators among them are advocating the adoption of the English language as the universal language for their three hundred millions.

PORTUGUESE troops have been sent to Africa to take part in the campaign against the German Colonies. England has more than once come to the assistance of Portugal when in need. About one hundred years ago France and Spain agreed to divide up Portugal between them; but England made them change their plans. The first alliance England ever made with a foreign power was made with Portugal in 1386.

PAWTUCKET, Rhode Island, has a civic theater—the first in this country. Its purpose is to teach American history and current events to the foreign population of the city, by means of motion pictures. Other exercises are added, as when an evening was given to Lincoln's life, with an address by President Faunce of Brown University, patriotic songs, singing by a choral society from local churches, and a recital of the story of Lincoln's life by fifty Polish children. Then came a picture story of the life of the martyred President.

A New Book, "The Cross and Its Shadow"

"THE sanctuary in heaven is the very center of Christ's work in behalf of men. It concerns every soul living upon the earth. It opens to view the plan of redemption, bringing us down to the very close of time, and revealing the triumphant issue of the contest between righteousness and sin. *It is of the utmost importance that all should thoroughly investigate these subjects.*"—"*Great Controversy*," pages 488, 489.

The entire Jewish economy is a compacted prophecy of the gospel. "Such subjects as the sanctuary, in connection with the twenty-three hundred days, the commandments of God and the faith of Jesus, are perfectly calculated to explain the past advent movement and show what our present situation is, establish the faith of the doubting, and give certainty to the glorious future. These, I have frequently seen, were the principal subjects on which the messengers should dwell."—"Early Writings," page 63, last edition.

The author of "The Cross and Its Shadow," Elder S. N. Haskell, has tried to point the reader to the heavenly sanctuary. The book is the result of sixty years of earnest study of the priesthood and work of Christ for a lost race. It contains 388 pages, 18 full-page illustrations, and over 200 small illustrations.

At the close of each chapter on the sanctuary service is a condensed Bible study, comparing type with antitype. Seventeen hundred and fifteen texts are referred to in footnotes and explained in the context.

The price of "The Cross and Its Shadow," full cloth binding, marbled edges, postpaid, is \$1.50. Address Review and Herald Publishing Association, Takoma Park, D. C.

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The Youth's Instructor

VOL. LXII

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No. 47

The Praise Day

LET us halt now, for a space in our hurrying;
Let us take time to look up and look out;
Let us refuse for a spell to be worrying;
Let us decline both to question and doubt.
If one goes caviling,
Hairsplitting, flaw hunting,— ready for strife,—
All the best pleasure is missed in the traveling
Onward through life.

Just for today we will put away sorrowing —
Just for today not a tear shall be shed;
Nor will we fear anything, or go borrowing
Pain from the future by profitless dread.

Thought shall go frolicking,
Pleasuring, treasuring everything bright —
Tasting the joy that is found just in rollicking
On through the light.

Just for today all the ills that need bettering
We will omit from our notebook of mind.
All that is good we will mark by red-lettering;
Those things alone we are seeking to find.
Things to be sad over,
Pine over, whine over — pass them, I say.
Nothing is noted save what we are glad over —
This is Praise Day.

— Ella Wheeler Wilcox, in *Good Housekeeping*.

Living a Blameless Life

W. S. CHAPMAN



I WANT to consecrate my life to God's service." How often we hear that statement made in prayer meetings! It surely is a laudable desire, still it is a fact that Satan uses that very desire to produce lethargy and inactivity. The wanting to be, or to do, implies future action; not the resolute, present NOW, the act of faith that lays hold of the promises of God and moves out at once, but the put-off-until-tomorrow of the unconverted soul. "I want to" practically means, "I expect to sometime, but not now."

Paul urges us to present our bodies a living sacrifice to God — when? The answer comes, "Today . . . harden not your hearts." "Now is the accepted time." This brings up the question, How much time have we at our disposal in which to serve God? Closely considered, this becomes quite a serious matter for contemplation. Yesterday is in the past and beyond our reach. Over the morrow we have no control, as it is still future and belongs to God. Our life thoughts, our plans and purposes, and our service must all be bounded, therefore, by the rising and setting of the sun on the present today, for the promises of God to us reach no farther.

Out of this twenty-four-hour day we use from six to ten hours for sleeping and attending to those necessities not specifically connected with the service of God, so that the period of time actually at our disposal for concentrated efforts for the Master, is probably less than twelve to fourteen hours. If we knew that at the end of these hours we should sleep, not to waken until the call of God rouses us from the grave, how precious every moment of the time left us would seem to be!

Paul exhorts us so to live "that ye may be blameless in the day of the Lord." Those saints who will be caught up in the clouds to meet the Lord in the air, will stand before him without spot or blemish, because, while it was yet day with them, they perfected characters in the fear of the Lord, and walked before him holy and blameless, redeeming the time. Many are halting, putting off this necessary preparation, entertaining, in a dim, unreasoning way, a straw hope that before the Lord comes, a miraculous trans-

formation will occur that will fit them for the occasion. But, O, the anguish that will possess them when the day does come and finds them — wanting!

"I was shown God's people waiting for some change to take place,—a compelling power to take hold of them. But they will be disappointed, for they are wrong. They must act; they must take hold of the work themselves, and earnestly cry to God for a true knowledge of themselves."—*Testimonies for the Church*, Vol. I, page 261.

The glorious throng who will stand upon the sea of glass is described by the angel as being "without fault," and as having "washed their robes, and made them white in the blood of the Lamb." When did they perfect this holiness?—Why, in the twenty-four-hour days allotted them. They strove to walk before God blameless, daily, as did Enoch. They kept themselves undefiled from the attacks of the enemy, by continuing ever fervent in prayer, serving the Lord. As time passed, Satan could find no occasion in them. When they were learning to overcome, and he succeeded in diverting their minds from Christ, through lack of faith, and they fell, they went to God in humble confession, received pardon, and again stood before him blameless. So they lived, growing in grace daily, perfecting character in the fear of the Lord, ripening for the kingdom of God, and at last stood before the throne saved eternally — God's elect.

We expect to form part of that elect company; so let us not waste precious time. God bids us to cease from sin, to quit, to stop that "sinning and repenting, sinning and repenting;" to lay hold of the promises of God that we may be kept by the power of God blameless unto salvation. "Is it possible," you ask, "to cease from sin?" — Not only possible, but it must be done, and we have no time to lose. We must become a holy, sanctified, and sinless people. Let not Satan tempt you to believe that such assertions are fanaticism. You witness the counterfeit presentations of holiness in the world; where shall you look for the genuine if not among the people keeping God's commandments?

Suppose that in the morning, immediately upon rising, you say to the Lord: "Lord, I consecrate my life this day to thy service. I surrender my will to

thee. I ask thee to keep my heart steadfast and true, and that angels may help me to cooperate with thee in this work, and to walk with thee this day as Enoch walked with thee of old." Now so long as you live out this consecration, walking before God prayerfully, are you not consecrated? And if consecrated, are you not sanctified? Are you not holy, and sinless, and free from condemnation? Do you not stand blameless in the sight of God? So long as you are not living with any known sin unconfessed, no matter how great a sinner you may be, for the time being and until God shows you other sins to be confessed and put away, you are acceptable to him and stand free from condemnation.

Not all the sins needing to be confessed are revealed to us at one time when we seek God for justification. If this were done, we should be overwhelmed with shame and sink back discouraged. God is long-suffering toward us, and asks that only which we are able to perform through the faith which we are capable of exercising at that particular time, waiting patiently until our strength matures before revealing more defilement to be confessed and repented of. In the meantime, so long as our hearts do not accuse us, we are not under condemnation; and being filled with the love of God, we do not sin, but walk blameless before him.

In this condition we shall be holy, because wholly on the Lord's side. We shall be sanctified, because we have set ourselves apart for the service of God and have been accepted of him, and because there will be no known sin separating us from him. Thus we shall be free from condemnation, as the power of God will restrain the inclination to sin from controlling us, and we shall remain sinless.

Christ did not sin. Why? Was it because he was the Son of God?—No; for while it is true that his divinity could not be tempted, yet the human in him was tempted in all points as we are, yet without sin. Why?—Because when Satan tried to cause him to fall, he found in him no desire to yield to the inclination to sin. Refusal to yield to inclination is what kept Christ pure, and it will keep us pure also. The power to resist comes from God in answer to prayer; so we are bidden to pray without ceasing, to be instant in prayer.

The ability to pray comes to us as we form the habit of praying. We gain by experience in this, as in all other of the things of God, the power not only to make our wants known but to know what we need, and confidence in presenting our needs; for the service of God is an occupation which we must learn. Our first efforts to resist the inclination to sin may be feeble, as a babe in Christ, but they can be successful, as were Christ's efforts as a babe. Then as we grow, and gain experience and by experience confidence, our faith increasing and we being strengthened with might in the inner man, we gain power of resistance; and this power will keep pace with our growing knowledge and necessities, so that we shall, eventually, be perfect overcomers in our sphere, even as Christ was a perfect overcomer in his sphere.

But let not Satan ever delude you into believing, because you are consecrated, sanctified, holy, and sinless each day that you walk with God, that you are, therefore, saved from sin. While it is true that as long as you walk with God you are his child, it is equally true that, never until the day that God separates you from the world and its influence forever,

will you be free from the power of temptation and the possibility of sinning. Like Peter on the water, if you take your eyes off Christ, you are liable to sink at any moment. "Be ye steadfast, unmovable, always abounding in the work of the Lord."

"Peter's fall was not instantaneous, but gradual. Self-confidence led him to the belief that he was saved, and step after step was taken in the downward path, until he could deny his Master. Never can we safely put confidence in self, or feel, this side of heaven, that we are secure against temptation. Those who accept the Saviour, however sincere their conversion, should never be taught to say or to feel that they are saved. This is misleading. Every one should be taught to cherish hope and faith; but even when we give ourselves to Christ and know that he accepts us, we are not beyond the reach of temptation. . . . But no man can empty himself of self. We can only consent for Christ to accomplish the work. Then the language of the soul will be: Lord, take my heart; for I cannot give it. It is thy property. Keep it pure, for I cannot keep it for thee. Save me in spite of myself, my weak, un-Christlike self. Mold me, fashion me, raise me into a pure and holy atmosphere, where the rich current of thy love can flow through my soul. It is not only at the beginning of the Christian life that this renunciation of self is to be made. At every advance step heavenward it is to be renewed. All our good works are dependent on a power outside of ourselves. Therefore there needs to be a continual reaching out of the heart after God, a continual, earnest, heart-breaking confession of sin and humbling of the soul before him. Only by constant renunciation of self and dependence on Christ can we walk safely."—*"Christ's Object Lessons,"* pages 155-160. *St. Petersburg, Fla.*

The Story of the Founding of the Omi Mission in an Unoccupied Province of Japan

On the chilly wind-swept platform of a railway station in the heart of Japan stood a young American college graduate. He had come as a student volunteer to this province of Omi to teach English in the Hachiman Academy, and had obtained permission to hold Bible classes in his leisure time. The province was isolated from foreigners, had never been occupied by any missionary, and was one of the last strongholds of the once all-powerful Buddhism. The common people were priest-ridden beyond approach, and the students were agnostic or opposed to all religion.

With everything against him, literally facing eight hundred thousand hostile beings, of whose language he knew nothing, it was not remarkable that a sense of defeat crushed and almost routed the young American. No wonder that on this bleak February afternoon a sense of his inadequacy and solitariness swept over him. He had not yet learned that the question was not, "How can I win out?"

In a few weary days he had rented a small Japanese house, decorated it with American furnishings and many picture post cards. At his invitation the students of his classes came to view the person and habitat of a real live American. When curiosity waned, games were forthcoming,—wonderful American games, such as flinch and ping-pong,—and the house was nightly crowded with interested and noisy visitors.

But William Merrell Vories was not merely entertaining the students and driving away his loneliness.

He was gaining their confidence and was studying his field. Of those who seemed leaders he soon asked a strange question, "Will you join a Bible class if I have one for students?" Though not understanding the new words, partly to please him and partly out of curiosity, several agreed to come.

Once more, as he faced his first Bible class, came that sense of impotence. Without their language, how could he make interesting, even intelligible, these studies of an entirely new conception of life?

But here the young teacher learned his first lesson. Two years before this time, a young student in the academy had adopted Christianity. Left without a spiritual guide among faculty or students, the young Japanese prayed daily in his solitude for a Christian teacher, and asked that his fellow students might also have the light. He was graduated, but, because of his especial ability in English, was retained as an instructor.

For this hour of need God had been preparing the young Japanese Christian. He stepped eagerly into the gap. Not only did he skillfully translate the English paragraphs explaining the Bible lessons, but sympathetically, in the true spirit of the original.

Forty-five young men came to that first Bible class, and crowded the little house. Soon the number grew to one hundred and twelve, and later three hundred and twenty students were enrolled in four classes. These restrained and quiet people were so affected by the simple incidents and parables that tears and sobs were not infrequent. For the first time in their lives what was best in them was appealed to, and the teacher began to be asked, "What must I do to be saved?"

It soon became apparent that mere talk could not carry the whole message. There were no people in all the province to whom Mr. Vories might point as typical Christians. So the young volunteer and the Japanese instructor invited one of the older boys to come and live with them, hoping that they could "help him to apply the principles of Christianity hour by hour to the practical problems of student life, and thus develop from their own number an example that would help solve the dilemma." Then, one after another, five others asked to be admitted—and lastly, two came to room in the "disused and rat-infested attic" rather than stay away.

So successful was the experiment that a larger house was sought—but in vain. So a Y. M. C. A. building was determined upon. American friends were called upon for help, and presently plans and money were secured. But not a foot of land could be bought for a Christian building. Human endeavor could not find the smallest lot on a back street. In their despair they prayed to God, and there came another demonstration from the real Source of the work.

A middle-aged Japanese from Kioto, who for fifteen years had planned to give a Christian church to this, his boyhood town, came to them with the deed of the most desirable corner lot. Half was given for the Y. M. C. A. and half for a church. They had toiled and sweat in vain for a meager back lot, but God had been preparing for many years the best spot in town.

It is no wonder that, with so favorable a start and such definite results already attained, and the prospect of a speedy spread of the word before them, they began to be enthusiastic and to expect an unhindered growth of the work.

But before the beginning of the church another

movement had begun. There were in Omi many Buddhist temples, with their cohorts of ignorant, indolent priests, who relied for a secure and fat income upon the costly and pompous burial of the dead. Their whole priestly duty was a routine of official ceremonies, and this ignoble ease was disturbed by the advances of the new religion, now proving itself a force. They endeavored to stop the activities of the American teacher, both by direct threat and by protest to the school authorities. When this proved without effect, they began to incite the people to riot.

The unruly and law-breaking element in the school now found a legitimate outlet for their energies. Two bullies, notorious for the invention of mischief, formed and headed an opposition party leading a systematic and resourceful campaign of abuse and persecution.

In early stages a Bible class student was greeted with a torrent of ridicule and invective as he entered the school grounds. This had little effect, though keenly felt. Next came harassing in classrooms, the mutilation of books and the examination papers of the Y. M. C. A. boys. Lastly, force was resorted to, and the time came when a mob of the opposition would attack a single one of the group, and after serious hazing leave him by the roadside at night.

In this lonely situation, Vories felt again that first-day panic. There was no one to appeal to; no one older to consult. And when the students came for advice, he could only refer them, with wavering assurance, to God as the only help.

The Bible study group met together to plan, and the result of their planning was to make the opposition howl with derision. They determined upon the use of *prayer* to fight physical force. Each morning they were to meet in Vories's study for fifteen minutes of united prayer.

It seemed that there must be some answer to the stammering, heartfelt prayers of the first meeting of twelve. But the result was that persecution was doubled that day. Next day four others were added to the first twelve, and so, despite the continued and severe persecution, throughout the month there was a gradual increase in attendance to more than forty.

The answer was not a "lessening of the abuse, but a change in the praying men themselves." Conversions were occurring in these meetings. Other prayer circles were holding special sessions here and there. Deep stirrings of dormant spiritual natures were becoming daily occurrences. And although all this was done unobtrusively, almost secretly, the effects could not be hidden. Their faces showed the change; and the fortitude of the Christians under persecution could not but impress even their tormentors.

So curious did these men become as to the mysterious rites performed to obtain such results that two of the leaders came to spy upon the praying band. Their astonishment may be imagined when they crept behind the large circle and heard these men whom they were injuring by every means in their power, pray not for vengeance and cunning, nor even for the lightening of their sufferings, but for the forgiveness and salvation of their oppressors. "That was too much for the spies. They were overcome and melted to tears in the very meeting which they had come to report upon."

Within a month each of these men came separately to Vories to confess, and to learn if there was hope of life for him also. Later they stood before the whole group of students whom they had so bitterly per-

secuted, and with tears asked for pardon and for prayers that they also might be worthy to be Christians.

So ended the student opposition through this same "childish, futile means of prayer." Furthermore, the spectacle of the sudden transformation of the two greatest rogues in the student body into models of industry and earnestness was witnessed by the amazed community. The lesson of respect for the power of God so manifested was not to be unlearned.

This faith so strengthened was soon to be sorely tested. The Buddhist priests whose influence had started the opposition were not to be easily silenced, but they were, on the contrary, only spurred on to greater efforts as they saw the cause they opposed gaining ground. Vigorous articles were published against Christianity and against Vories's band in particular. Political wheels were turned until it became an issue whether the American teacher could give evidence of any religious convictions. Advice came to him from the commissioner of education to give up the moot work temporarily. And when he refused, a bill went through the local assembly to cut off the academy's appropriation unless it dismissed him.

The principal, until now not disturbed by the demands of the opposition, was forced to ask for his resignation, but this he would not give, holding by his contract for two years.

After the end of the two years, however, he was dismissed with a certificate that he had left only because he persisted in teaching the Bible against the wishes of a Buddhist community.

With this summary act of dismissal it seemed that the ax had been laid at the roots of the mustard tree. The signs of promise, the members, the new building, —all the results of sowing and cultivating seemed lost. How could Mr. Vories remain there without financial support, and in disfavor in the community?

But all thoughts of seeking a more comfortable field were banished by the memory of the fortitude, faith, and victory of his student friends. After they had so nobly stood their ground, their preceptor could hardly desert as soon as the first gun was turned toward him.

Vories stayed, and prayed. The building was finished and was paid for with the last cent of money subscribed. He moved into the new quarters, and began the fight for the Omi Mission with a balance of zero in the treasury.

Here first, in days of real need, he learned how true were his student friends. He learned, too, that God was not deserting him. Twenty-five dollars a month began to come regularly to him anonymously from a tourist who had heard of the situation in Omi. This small sum gave him enough to live on, though not enough to extend the work.

Back in high school days in America Vories had determined to take up architecture, to become rich and to send out missionaries. This, he argued, would excuse him from answering the call that he had heard to give himself. But after three "lost years," spent in studying architecture, he dealt honestly with the question and turned to definite preparation for foreign mission work. Now this "wasted time" was clearly seen to be a part of God's plan for his work at Omi as a means of earning his living.

The many inconvenient and costly buildings of various Christian missions in Japan suggested to Vories that he might earn money for his own mission and serve others at the same time.

From this beginning, through aid of increasing numbers of friends in America and Japan, the mission has grown. Two other young architects of like mind joined the mission, and Japanese friends left positions offering large and assured incomes to aid in the Omi work.

Many missions experience difficulty in retaining really efficient native helpers, because of the inferior position given such men in church councils, not to mention salary. Vories's helpers are all on an equal footing with him, and they know that he will see their wants provided for before his own. Therefore they are willing and glad to be associated with him.

The mission has developed in many directions. With a plant worth \$20,000 and over twenty workers, there is great usefulness. At least one self-supporting church with a native pastor, and other groups of Christians working toward the same goal are direct results of the work. Bible classes among students, Sunday schools among the children, Bible women and evangelists in outlying towns and country plant the seed. Village Y. M. C. A.'s for the young farmers, and two railroad Y. M. C. A.'s at Baba and Maibara, reach neglected classes.

A gospel boat, run by motor power, now visits small and otherwise inaccessible districts around Omi's sixty-mile lake. A department of correspondence evangelism, reaching all parts of Omi, sends information and Christian literature to any who care to answer advertisements in the provincial newspaper. Visitors to the central mission plant at Hachiman are made welcome. The means of an otherwise expensive hospitality come from the mission farm, which not only is a great help to a force with an uncertain income, but puts them in touch with all the farmers of the province, who are curious of the new methods and improved plants. Finally, the publication of a monthly paper, *The Omi Mustard Seed*, keeps the multiplying friends of the mission in contact with the advancing work.

The plans for the future includes a much-needed tuberculosis sanitarium on the high hill above the farm, a publishing plant, a training school with a kindergarten for the outcasts, the degraded descendants of Korean captives, and the building of institutional village churches which shall be social centers for their communities. This means a doubling of equipment and workers.

The work of the past seven years, the growth of the mission from one worker in a small rented house to a force of over twenty and a large plant is told in detail by Mr. Vories in "A Mustard Seed in Japan." The early lessons of faith and prayer cannot be forgotten, and the mission continues in the plan of God to grow and flourish, a living witness to the living God.—*Pierson Curtis, in Missionary Review of the World.*

A Good Example

ABOUT all the first-hand secular details known of the life of Cyrus the Great, king of Medo-Persia, are told by the historians Herodotus and Xenophon. The latter relates that when Cyrus was twelve years old his grandfather Astyages, who was king of Media, sent to Persia for the young prince to visit him at the Median capital.

With all his reported boyhood prankishness, Cyrus was credited with good sense beyond his age. At home he had been taught to wear plain clothes and to

eat simple food. Yet one of the first things done in the boy's honor after arrival at his grandfather's palace, was to give a grand entertainment. All the guests appeared in most richly ornamented garments, and the tables were loaded with a great variety of foods, served in costly vessels, with much pomp and ceremony.

Astyages, noticing that Cyrus did not seem joyously to partake of the repast, asked him if it was not a finer feast than he had ever seen in Persia. The boy replied that he thought it too much trouble to eat a little of so many things in order to satisfy the appetite. To his mind, such occasions were better managed in Persia. Somewhat surprised at the boy's frankness, the king asked him how such things were managed in his country. "Why," replied Cyrus, "in Persia we have plain bread and meat, and eat it only when hungry." The king was then amused, and patronizingly told Cyrus that if he so chose he might live on plain bread and meat while he remained in Media.

At this, the young prince asked to have his portion of the displayed food to dispose of as he wished. This request being granted, he portioned it out among the table attendants, telling each, as the gift was distributed, why he was being made a recipient of it. To the cupbearer, a Sacian by birth, to whom he had taken a dislike, Cyrus gave nothing. The king, noticing this, asked the prince why he had slighted one of his most honored officers. The reply was a question: "For what reason do you make this Sacian your favorite?"

"Do you not see," said the king, "how gracefully and elegantly he pours the wine and offers me the cup?" Instead of yielding to this argument, Cyrus insisted that such service was a small matter, and that he, a mere boy, could do it as well. The trial was given him in the presence of the assembled guests, when Cyrus, in almost exact imitation of the cupbearer, in both grace and dexterity, performed the ceremony, but without first tasting the wine.

"But why did you not taste it?" asked the king. "You know this to be an essential part of the cupbearer's duty." To this query Cyrus replied that he feared it might be poisoned. "Why should you suppose that?" asked his grandfather. "Because," said Cyrus, "it was poisoned the other day, when you made a feast to your friends on your birthday. It made you all crazy. The very things you forbid us boys doing, you did yourselves, and were very rude and noisy. You all bawled together, so that nobody could hear or understand what any other person said. Soon you went to singing in a very ridiculous manner, and when any song ended, you applauded, though no one had seemed to listen. Then you all rose up to dance in a dizzy way without being able to stand erect. More than this, you seemed to forget who you were; for the guests paid no respect to you as their king, but treated you with most familiar disrespect. So I thought the wine that could make you all act so unseemly must have been poisoned."

"But," asked the king, "have you never seen such things in Persia? Does not your father drink wine until he is merry?" "No, indeed," returned Cyrus, "my father drinks only when he is thirsty, and then no more than enough to quench his thirst. More than that," continued the young reprover, "my father has no Sacian cupbearer about him."

Of course, one cannot vouch for the accuracy of the

foregoing conversation, the substance of which is given by Xenophon; but the fact that this early historian has recorded such incidents is evidence that temperance in eating and drinking was advocated in those primitive days, and that on sensible grounds. Besides, the investment of Cyrus's boyhood days with these excellent qualities reveals that the historian believed them to be a foundation of the good judgment in government so manifest in the later life of the great king.

J. O. CORLISS.

Who Pays Your Share?

SOME time ago some friends invited me to go with them for an automobile ride. Before starting, I saw them about to hand the driver some money. I started immediately to get out my purse, when one of them exclaimed, "O, no! we have paid your share." Now that was very kind, and I am sure we all appreciate the generosity of our friends. We also get the keenest pleasure when we can do things which cost us something, to express our friendship. The people we love and admire most are usually those who are most unselfish and thoughtful for others. It is this generosity which makes them so attractive. On the other hand, one who only looks out for himself, and never denies himself in order to help others, is narrow and selfish.

There is one thing which we cannot let others do for us without great loss to ourselves. I speak of our expressions of gratitude and friendship to the Saviour. Think in how many ways you lose when you leave your share of this work to some one else.

First of all, you are fostering selfishness and weakening your own character by thus treating your best Friend.

Second, your failure to do your part may result in suffering and loss to some of God's children who are in darkness and without hope.

Third, your influence may lead others to pursue the same selfish course, and so further cripple themselves and the cause of God.

Fourth, if you shirk your part, there may be others who will be so burdened for the Master's work that they will sacrifice unduly and really suffer for your selfishness.

Fifth, you will cut yourself off from the realization of God's promises to the one who gives freely and lovingly to his cause.

Sixth, you will grieve the best Friend you have in this world and the world to come, and delay his return and the end of sin.

Seventh, you will miss that keen delight which comes from doing generous and loving and self-denying deeds for one you love.

These are seven reasons why no Missionary Volunteer should fail to pay his share of the goal for 1914. Twenty-five thousand dollars for missions means \$2.50 a member. Are you paying your share, or must some one pay it for you?

MEADE MACGUIRE.

ATTENTION! This is the first thing every soldier has to learn. Whatever you have to do, throw your whole heart into it for the time. It is a habit, and, like every habit, can be mastered bit by bit. Be thorough: straggling ends and work left undone that should be done, always turn up again to trouble us.—*A Year's Addresses for the Young.*

Alexander and Diogenes



A WELL-KNOWN classical story relates that Alexander, in the height of his remarkable career, once made a visit to Diogenes, whose cutting sarcasms and numerous eccentricities were matters of much notoriety in Greece.

Diogenes thought people generally have too many wants, and to show how few are the real necessities of life he denuded himself of all unnecessary dress, utensils, furniture, and even ideas, we are told. He dismissed Manes, his body servant, saying, "If Manes can live without Diogenes, why not Diogenes without Manes." At sight of a boy drinking water from his hand, Diogenes discarded a wooden bowl which he had reserved for his own personal use. He lived in a tub, and is said to have gone about the streets of Corinth in the daytime with a lighted lantern, looking for "an honest man." He considered himself the equal if not the superior of kings, and was highly regarded by those who appreciated his originality and keenness of intellect.

On the occasion of Alexander's visit, the proud conqueror of the world very patronizingly asked the disreputable-looking old philosopher if there was anything he could do for him. To the king's utter astonishment and chagrin, Diogenes replied, with equal hauteur, "Yes, get out of my sunlight." The audacity and courage of Diogenes in thus addressing the abso-

lute monarch of the world so appealed to Alexander that he is said to have remarked that if he were not Alexander he would choose to be Diogenes.

Landseer has founded this clever picture on this old story. It is an interesting picture in itself, just as a study of dogs, but a knowledge of the story adds much to it by way of quaint humor.

How strongly the painter has characterized Alexander, with his well-groomed coat and fine collar, and his proud, princely bearing of conscious superiority!

Diogenes, with the shaggy, unkempt appearance of a nobody's dog, and his shrewd eyes and sharp face, seems to be laughing in his sleeve, so to speak, to see the patronizing Alexander jerk himself up with a disdainful sniff of surprise at the rebuff which the cunning old philosopher has just given him.

The two dogs in the foreground are apparently common passers-by in the street, probably a little awed by the lordly presence of the great Alexander.

The next two dogs seem to be enjoying a bit of gossip, and a visit as of old friends who have not met for some time. Perhaps they, too, are amused at the audacity of Diogenes.

The two sedate old coach dogs in the background are

no doubt attendants of the king, who are expected to represent the dignity of royalty, but to be quite oblivious to all going on around them save the actions and wishes of their master.

The tub and lantern, no doubt, are put in on account of the classical allusion, while the hammer, leather, nails, and vegetables give an air of homely realism to the scene.

ELSA NORTHRUP.

The Story of a Bible

NAPOLEON BONAPARTE, in one of his campaigns, was engaged in taking a German fortress which had resisted his efforts for six months. When at last it was taken by storm, the soldiers rushed into the town and laid hands on whatever of value they could. In the French army was a German named Krause, and he, like the rest, sought out a house which he thought might be worth looting. On entering, he was accosted

by a boy of six years, who, holding up a Bible, said, "Here, I will give you this, though I like it very much, only do nothing to my dear mother." The soldier took the book, and on opening it was arrested by the words which he read, and, much to the surprise and relief of the widowed mother and her four young children, he said, "I will take nothing if you will let me have this Bible." He placed the book in the breast of his tunic, and left the



ALEXANDER AND DIOGENES

house, keeping guard outside, and so preventing any of his comrades from entering until the soldiers were called to their quarters.

Meanwhile a body of Germans were advancing to the relief of the town, but arrived just too late to prevent its fall. They, however, attacked the French, and during the progress of the fight Krause was struck in the breast and fell to the ground. For a while he was unconscious, but on regaining consciousness he was much surprised to find that, instead of wounding him, the missile had lodged in the Bible which he had received from the boy. Thus the book had been instrumental first in softening his heart and saving the widow's family from danger, and then in saving the life of the recipient.

Krause afterward became an officer, and seven years later he wrote a letter to the boy who had handed him the Bible, inclosing a considerable sum of money, "as a reward to the noble boy, who, seven years ago, gave his dearest possession as a ransom for his mother, and thereby saved the life of this grateful friend, Edelmich Krause."—*Selected.*

KEEP your appointments with both God and man.

Doomed Christians Facing Boxer Fiends



I HAD walked over to a village where one of our Christians was sick—a young graduate of our medical school who had nearly blown out his eyes experimenting in the manufacture of bombs to use against the “Manchu tyrants.” His uncle, a dear friend of mine, remarked, “These revolutionary times are not so dangerous for us here as were the Boxer days.” And he added, with a humorous twinkle, “You see the German troops are known now. In those days they were not.” This put him in reminiscent mood, and over our Chinese dinner he told me a tale that is worthy a place in church history.

His village is heathen, but his own clan there resident is, in solid phalanx, Christian. Though its members have the brains and education, the acres and the money, the push and the grace, they are but a handful. Perhaps because of this fact they, during the early days of the Boxer movement, were marked by mean and envious men for destruction. There was no other village safer than their own to which they could flee, as every Christian was well known, and all the countryside was alive with Boxers. Everybody, apparently, had become either a “Big Knife Society” brave on the warpath, or an active, spying sympathizer.

Under such circumstances it seemed necessary to the German government, in the interests of law and order, to send out a punitive expedition into the surrounding villages. On the approach of the troops to this place, the Boxer warriors, rendered fatuously reckless by their incantations, which were supposed to render them bullet proof, mounted the village wall there with bows and arrows, spears and clubs, and some muskets, to annihilate the “Black-bearded Barbarians.”

When but a few rods from the wall, the German captain, who understood some Chinese, heard the command given to fire. He instantly ordered his men to lie flat on the ground in position for sharpshooting. Just as they dropped, the venerable guns on the wall, accompanied by the clatter of a choice miscellany of medieval weapons, banged harmlessly at them. And the Boxers, seeing the rows of soldiers prone and motionless, thought their foes killed to a man. With the temerity of “know nothing, fear nothing,” they forthwith sprang to their feet, capering about in wild jubilation at the destruction of the “foreign devils.”

It was one of those errors of heathen superstition irremediable. Their bodies, silhouetted against the sky, were perfect targets for a much-practiced soldiery. Every form that appeared above the parapet fell dead or wounded. Survivors and “pals”—robbers and thieves all—were captured and held for official public execution. And the heathen were disgraced by seeing the idols in which they and the Boxer defenders trusted, hauled out of the village temple and buried in the yard, or flung into the pond—“face” lost beyond recovery.

But that was the beginning of trouble for the Christians. Boxer avengers sprang up like the armed men from Jason's sowing. The secret edict went forth: The second-degree devils (the local Christians) must all die, and their church and houses be burned, and their land divided up. So one black night, when all was prepared, a band of men fit for black deeds crept forth to wreak vengeance upon the little band of faith-

ful and apparently doomed followers of Him whom the Boxers traduced in posters representing a pig on a cross.

Suddenly, out of the darkness, the flames of the burning house of God—the largest in our field and built by the Christians themselves—began to creep and crackle and curl themselves skyward, as if flaunting defiance to the God whom the Boxers ignorantly hated.

The Christians hastily left their houses, and fled to the walled yard of the elder. It was death for any Christian to appear, and they knew it. So they all gathered inside the flimsy barred gate of wood—and prayed. Outside, in the lurid glare of the fire-crumbling church, figures more demonic than human danced in a frenzy of satanic glee. Confident that the innocent upon whom they expected soon to wreak their vengeance were inescapably theirs, one gang of wretches lingered and gloated over the charred ruins. Another, like a band of Apaches surrounding an emigrant wagon, ringed in the devoted company, and having howled and reviled them to their hearts' content, proceeded to business.

At a given signal, kerosene, as by magic, was produced from somewhere,—there were not lacking fellow villagers zealous to abet the raiders from outside,—and simultaneously it was applied before each Christian door. These doors and their thatched hoods leading into each yard were as dry as tinder. And what pretty blaze the houses inside each would make, covered as they were with sunburned straw. These Christians, forsooth, would be roasted in their homes like rats in a hole!

The flames had begun to lick the yard door lintels when something happened. Indeed, something had already happened. There was, as has been said, no sense in trying to flee; the country was alive with Boxers on the still hunt for Christians as the immediate producing cause of the foreign invasion; neither was there hope in armed resistance. So the believers locked inside the elder's yard, like those in the fiery furnace, prayed—prayed desperately. They knew the promise of God through Isaiah, and they pleaded it: “When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour.”

As they prayed, one of the family felt irresistibly drawn to take down and fire an old rusty flintlock, such as the better-to-do keep on hand for firing into the air as evening approaches, to warn thieves that a gun is inside. What overt act could he commit to put them in more fearful straits? So he quickly poked the muzzle over the wall. Outside was a jeering, taunting mob of enemies whose faces were lighted up by flames of their own kindling. He pulled at a venture, and fired into the darkness.

The student of the campaigns of armies needs no corroboration from God's Word to understand what could happen. In view of the facts of secular as well as sacred history, it is not difficult to conceive how the Almighty can use a very little thing to “panic” a body of men,—even so harmless utensils as lamps and pitchers.

The bullet that was aimed at a venture by the hard-pressed Christian had struck the invulnerable Boxer chief, even the one panoplied in an apron of magic

characters. He reeled. Followers leaped to him. But the man was dead—shot through the heart. The braves were too scared to use their weapons. Instantly through their minds there flashed a thought that froze their blood: "Horrors! There must be German soldiers inside. Can we forget them? Sharpshooters! Who knows how many? These devils of the second rank have cunningly concealed them there! No villager could shoot like that! We are all dead men!"

But the thought that at first numbed their limbs now unlimbered them. Not even waiting to rescue their bleeding fellow, they went pell-mell down the narrow, dirty streets, shadowy now with new terrors. Who knew but that the entire German army was after them! None stopped to investigate.

The flames were soon extinguished. The Boxers came not again. And from that day no man dared touch the Christians. And thereafter, throughout the days of fierce alarms and fiercer deeds, the Christians of the "Big Bitter Village" rested in a security, in a peace, that was the marvel of all.—*Charles Ernest Scott, in the Sunday School Times.*



Radium in Rubbish

ONE morning, early in the present year, a strange sight was seen in the yard of one of our hospitals. Dr. Holland, the radiologist of the hospital, mounting a dust cart, began to dig out its contents. Each bucketful of refuse that he handed down was conveyed to Professor Wilberforce, the distinguished physicist, who examined it with the minutest care. What did it all mean?—Simply this: On the previous evening the professor placing an electroscope on the edge of that dust cart, had been enabled to assert at a glance that it contained a \$5,000 tube of radium, which had disappeared in a most unaccountable manner. At the twelfth bucket he joyfully announced, "I've got it!" The enemies of Jesus murmured against him for entering the house of Zaccheus. They could not understand his taking any interest in a person who lived an openly sinful life. But he, looking beneath the surface, saw in Zaccheus a priceless gem, a heart that was hungering for salvation.—*Selected.*

Alaska Brought Near

At present it takes a man or a letter thirty days to go from Washington, D. C., to Fairbanks, Alaska. When the new government railroad authorized by Congress is completed, the journey will be reduced to nine days. The slowness of communication now is shown by the fact that the distance between Chitina and Fairbanks, Alaska, is made in winter, on a bobsled drawn by four horses, the horses being changed every twenty miles, at a government station. The fare charged a passenger for that distance is \$135, while meals average \$1.50 each. The summer route from Fairbanks to Washington is 5,800 miles long.

The President of the United States is to choose the route for the railroad and build it. Army engineers will be utilized for superintending the work and the construction. Valuable experience, gained in building

the Panama Canal, will be a great help. The law limits the President to the construction of 1,000 miles of railway and to the expenditure of \$35,000,000, and he must also reach the great coal fields of Alaska.

Agricultural and mineral lands, along the way, will be given and sold to settlers. It will open a country that is little understood by people who have never been there. It has more coal than Pennsylvania, Ohio, and the two Virginias; more copper than Michigan, Montana, and Arizona; more fish than can be found in all the rest of the waters of the United States; and more agricultural lands than have Norway, Sweden, and Finland. Trains can be run every day in the year. Wheat, barley, oats, potatoes, and all kinds of vegetables can be grown.—*Young People's Weekly.*

The Last Wild Pigeon

News of the death in Cincinnati of Martha, the last wild pigeon left in the world, according to all ornithological records, was conveyed to P. G. Pierson, general secretary of the National Audubon Societies, recently. The bird had been in poor health for some time, in her cage at the Cincinnati Zoological Gardens. Every effort was made to save her life, but without avail.

Martha was hatched in captivity in the zoo. At the time of her death she was twenty-nine years old. Her mate died about four years ago, and though a prize of \$1,000 was offered to any one who could locate another bird, none was found.

Some time ago members of the National Audubon Societies offered \$1,500 to any one who would discover a wild pigeon nest. All that was necessary was to find the nest, telegraph to C. F. Hodge, naturalist of Clark University, and await the findings of ornithologists who would immediately visit the nest. While over a hundred "false alarms" have been received each year, no real wild pigeon's nest has been reported. Instead, every nest was found to be that of an ordinary turtledove. The wild pigeon resembles the turtledove, but is considerably larger.

Once there were millions of these birds in the United States, but unthinking hunters ruthlessly slaughtered them.—*Selected.*

Trains Run by Wireless

In Hoboken, New Jersey, a huge tower, nearly three hundred and fifty feet in height, has been erected. It is a part of the mechanism by which the officials of the Delaware and Lackawanna Railroad expect to supplant the telegraph by wireless in dispatching through trains between Buffalo and New York. It will be the first time on record that such a thing has been attempted.

In times of severe winter weather heavy winds sometimes blow down telegraph poles, endangering traffic or actually stopping it; so railroad men have been looking for some method of correcting the system. Since the Lackawanna road made successful experiments with installing wireless on trains, a means of using it permanently for directing traffic has been evolved.—*Selected.*

I BELIEVE that no other persons can have such health of body and soul as they who are accustomed to high fervent, sweet religious feeling.—*Henry Ward Beecher.*

Washing the Dishes

BLANCHE NOBLE



MANY persons regard dish washing as a trivial matter, and so wash dishes in any way that seems easiest. Consequently they make themselves extra work, besides failing to do the work efficiently.

Dish washing may well be called an art, for there are laws and rules that govern it; but it is one of the neglected arts, with the result that there are more persons who do not know how to wash dishes than there are who know how.

Before beginning the task of dish washing, one should have everything in readiness. One must see that there is plenty of hot water accessible. If the water is hard, a few drops of crude ammonia will soften it and give luster to the silver and china. Soap should be used when needed. Towels and a clean dishcloth should be provided. Before the dishes are placed in the water, all crumbs or fragments of foods should be scraped or rinsed off. The water must be kept warm and clean, for clean dishes do not come out of cold, dirty dish water. It may therefore be necessary to change the water several times.

The necessary preparations having been made, the dish washing proper may begin. The dishes should be sorted and washed in regular order, the order being determined by the cleanness of the dishes. According to this rule the glassware will come first, then the silver, with the knives and spoons separated from the forks, lest the forks scratch these. After the silver should come the fine china, and then the cups and saucers. The pitchers and plates are washed next; then any other dishes that there may be.

Following the table dishes come the cooking utensils. Tin pails or pans that have had milk or beaten eggs in them should be rinsed in cold water before being placed in the hot water, as hot water cooks the milk or egg and causes it to cling to the pans and buckets. The grain boilers or grain kettles should be filled with cold water and removed from the stove. If this is done before the meal, they are ready to be

washed immediately after the meal. Tin dishes should be washed as soon as possible after use. All tin and iron dishes should be dried thoroughly to prevent rusting. Smoked kettles should be cleaned on the outside as well as on the inside. Any dish that is burned can be cleaned by using ashes or some cleansing powder and cold water.

Even when the dishes are washed and put away, the dishwasher's task is not done; for the dish pan should be emptied, thoroughly rinsed, dried, and put away. Next the dishrag and the towels should be washed in warm water and hung up where they will dry quickly. Lastly, the kitchen should be tidied, and everything put in order for the next meal.

Thus it can be seen that dish washing is a real art, requiring skill for its proper performance, and giving a character training that is worth while.



IN LIFE'S PLAY TIME

Concerning Teasing

"He gets so angry when you tease him!" The girl's voice rose with a lilt of laughter. "My latest is to pretend that I think he is a girl. I call him Rose, and he gets red to the roots of his hair, and tries so hard to explain. It's great fun."

And that was all it was to the mischievous, laughing girl—just a little more fun to add to the sum of the day's enjoyment. But to the small, curly-haired boy it was something very different. The wave of color which swept over his high forehead only faintly suggested his inner burning humiliation. To think that people could believe him a girl! And even when he explained that his name was Roger, this young lady with the laughing blue eyes seemed unable to understand it, or anything but "Rosie."

The little fellow whom it was such fun to tease had hard work to go to sleep that night. His mother, hearing him turning restlessly long after she had kissed him good night, came at length into his room, and stood beside him. "What's the matter, dear? Don't you feel well?"

"I was just thinking. Say, mamma, if I had my hair shaved off tight to my head, don't you think I'd look more like a boy?" And even the comforting assurances which followed the mother's questions, could not quite heal the hurt in that troubled little heart.

Some so-called "teasing" is a purely good-natured exercise, enjoyed by both persons. And other teasing, especially when little children are the subjects, deserves to be classed as downright cruelty. The joke which brings the blood to a child's cheek, is like the lash of a whip across his heart. It is a pity that any girl should be so thoughtless as to get satisfaction out of something which costs another real suffering.—*Young People's Weekly*.

Jesus Died for You

DEAR sister, are you troubled?
Does the way seem weary and long?
Has life lost its joy and its glad some song?
Let me tell you a story,
A story tried and true,
Just these four plain, simple words:
Jesus died for you.

Dear brother, are you weary
Of life at its very best?
Do you find no happiness or joy or peaceful rest?
Let me tell you a story,
A story always new,
And let it sink deep in your heart:
Jesus died for you.

FLORENCE M. SACKETT.

Worth Learning

"I WAS only a little child," said a lady, speaking of the lessons we learn and the way in which we learn them, "and some trifling illness or discomfort kept me wakeful for a little while one night. I was not suffering much, but keeping vigil while others slept, or tried to, was not to my taste, and I reported upon it every few minutes by calling from my little room to the one adjoining: 'Mother, I can't sleep.'"

"With a mother's tireless patience, she answered, and soothed, but presently another voice—that of my father, worn by a weary day at the office—replied: 'Well, my child, if you can't sleep yourself, you might keep still and let other people sleep.'"

"Notwithstanding my childish indignation, augmented by my mother's low ripple of laughter, my

father's suggestion had its effect, and has never been forgotten. I have always thought since that it was a very sensible one, and I have met many 'children of a larger growth' to whom I have longed to repeat it—those who will let no one else rest when they are themselves restless, and who insist on bringing all their petty frets and ailments into notice and keeping them there. The next best thing to being at ease is surely to keep one's discomforts from making others uncomfortable."—*Selected*.

Safety Insurance

DID you ever know a man to spend an hour Sunday morning with his Bible, and then take the train into the country or go out and play golf? I never did. Did you ever know a woman to take a meal at the Lord's Table early Sunday morning and then stay away from church with the excuse that going to church was not necessary? I never did. Did you ever know a Christian to live on his Bible and neglect to speak to others about their souls? I never did. No, I never knew a Christian who got a meal a day at the Bible board, to gamble for money, or spend his time hanging around a bar, or keeping company with society's smart set. As there is no substitute for bread, there is none for the Bible, summer or winter.—*The Christian Herald*.

Golden Invitations

A SUCCESSFUL Moscow merchant named Spiridonow, who had made a vast fortune, thought of a novel way of inviting the guests to his golden wedding. The invitations were engraved on golden cards. When the recipients opened the envelopes, they were naturally pleased with the beautiful invitations, but supposed that they were only gilded.

A closer examination, however, showed that the millionaire had actually sent out cards of real gold. Monsieur Spiridonow sent two hundred invitations. The cards were made by a Moscow jeweler by a special process, and the material was taken from a mine owned by the millionaire. Each card was worth about twenty-five dollars.—*Selected*.

MISSIONARY VOLUNTEER DEPARTMENT

M. E. KERN	General Secretary
C. L. BENSON	Assistant Secretary
MATILDA ERICKSON	N. Am. Div. Secretary
MEADE MACGUIRE	N. Am. Div. Field Secretary

Senior Society Study for Sabbath, December 5

Suggestive Program

1. OPENING Exercises (ten minutes).
 2. Bible Study (fifteen minutes).
 3. Quiz on Standard of Attainment (five minutes).
 4. "The Blind and Their Education" (ten minutes).
 5. "Religious Work for the Blind" (ten minutes).
 6. "What Can We Do?" (five minutes).
 7. Closing Exercises (five minutes).
1. Song; prayer; review of Morning Watch texts; reports; offering; secretary's report.
2. What a blessing is sight! what a calamity its loss! Deut. 27:18; Lev. 19:14. How does the Lord look upon those who have the misfortune to be blind, and what attitude does he expect his people to sustain toward them? Matt.

20:30-34. How were God's feelings toward the blind exemplified in the life of Job? Job 29:15. What will the spirit that gave Job his experience lead us to do today? Think about this question all through this meeting; perhaps at its close you will answer it.

3. Church organization. Heb. 13:7, 17; Acts 13:1-3.
4. Talk. See *Gazette*.
5. Paper or talk. See *Gazette*.
6. Talk by the leader. The *Gazette* contains some suggestions.

Junior Society Study for Week Ending December 5 Suggestive Program

1. OPENING Exercises (twenty minutes).
2. "Ruth" (ten minutes).
3. "Little Gleaners" (five minutes).
4. Social Meeting (fifteen minutes).
5. Closing Exercises (five minutes).
1. Singing; prayer; secretary's report; report of work done; Morning Watch texts; solo or duet, with chorus, "Christ in Song," No. 56.
2. Appoint a Junior to give a talk or paper on this Bible character. The *Gazette* contains a good article, but the one having this part of the program should be encouraged to study also the Bible, "Easy Steps in the Bible Story," etc.
3. Let this recitation be given by three of the smaller children, each carrying a small sheaf of grain. See *Gazette*.
4. Give the children an opportunity to tell what lessons they have drawn from the life of Ruth that will be helpful to them in their daily lives.
5. Announce band meetings. Repeat together the membership pledge.

Missionary Volunteer Reading Courses

Senior No. 8—Lesson 9: "Ann of Ava," Pages 195-245

1. DESCRIBE Mrs. Judson's journey to Aungbinle. In what condition did she find her husband?
2. Where did she obtain shelter?
3. Relate Mr. Judson's story of the flight of the prisoners from Ava.
4. What series of misfortunes next befell the mission family?
5. What good news came to them in November, 1825? Tell something of their experiences between this time and Mr. Judson's final release.
6. Under what circumstances were they allowed to leave Ava?
7. What can you say of their entertainment at the British camp? Note especially the dinner given the Burmese officials.
8. When did they return to Rangoon, and in what condition did they find the mission?
9. What priceless treasure did they bring with them? Tell how it had been preserved.
10. When was the entire Bible translated into Burmese?
11. In what new settlement did the Judsons decide to locate?
12. What induced Mr. Judson to again leave home?
13. Give briefly the last missionary efforts of Mrs. Judson.
14. What sad news reached her husband in October, while he was still at Ava?
15. What was the secret of Mrs. Judson's transformed life?

Junior No. 7—Lesson 9: "Easy Steps in the Bible Story"

Creation; Adam and Eve; Cain and Abel

1. To whom is the Bible given? With what record does it begin? Describe the earth as it looked at first. Tell why light was needed, and when it was created. What else was done on the first day of creation week?
2. What was done on the second day? On the third day? When did the sun, moon, and stars appear? For what are they given?
3. What was done on the fifth day? After the four-footed beasts and creeping things had been created on the sixth day, what did God say? Tell how man was created. What power was given to him? What important work did he do? Who was created last of all on the sixth day?
4. Describe the garden of Eden. Tell how the seventh day was set apart to a special use, and why. Of what is the Sabbath a memorial?
5. What one tree in the garden of Eden were Adam and Eve forbidden to touch? What enemy entered the garden? What did he wish to do?
6. Tell how Eve was led to disobey God's command.

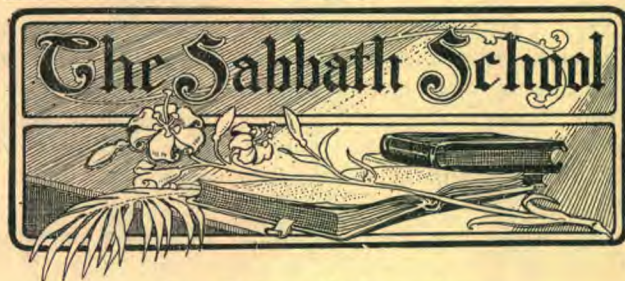
What did she then do? What excuse did Adam offer to the Lord for his sin? How did Eve excuse herself?

7. What immediate punishment was meted out to Adam and Eve? How was the garden of Eden guarded? What did their disobedience bring upon themselves and all who should live after them? What hope was given them in this dark hour? Why did God promise his Son to die for sinful, disobedient man?

8. Why were sacrifices first offered? Of what was the slain lamb a symbol? What other offerings were also made at certain times?

9. Tell the story of Cain and Abel and their offerings. Why was Abel's offering accepted and Cain's rejected? What was the result of Cain's great sin?

10. What other son was given to Adam and Eve? Who was Enoch? What remarkable experience did he have? How old was Adam when he died? Who lived to be still older than he? Why do people not live so long now?



X—Return to Jerusalem

(December 5)

LESSON SCRIPTURE: Ezra 1 to 3.

MEMORY VERSE: "The Lord is not slack concerning his promise." 2 Peter 3:9.

Questions

1. How long was the captivity of God's people in Babylon to last? Jer. 25:11. What word was to be fulfilled at the close of the seventy years? Jer. 29:10. How did the Lord regard Israel? Verse 11.
2. Who were to be the instruments, in God's hand, to punish Babylon? Isa. 45:1-4; Jer. 51:11. How stealthily and suddenly was this destruction to come? Isa. 47:11. How would enemies swarm her streets? Jer. 51:14. What would become of her young men and her men of war? Jer. 50:29, 30.
3. When were these prophecies concerning the fall of Babylon literally fulfilled? Dan. 5:30. Note 1. Although Cyrus was the general who took Babylon, who was made king? How old was Darius? Verse 31. When Darius died, who became king of the Medes and Persians? Dan. 6:28.
4. What did the Lord stir up Cyrus to do in the very first year of his reign? What was this proclamation? Of whose prophecy was this the fulfillment? Ezra 1:1-4.
5. What did Jeremiah say the Lord would do "after seventy years"? Jer. 29:10. In what year did Nebuchadnezzar, king of Babylon, carry away the first captives? Dan. 1:2, margin. In what year did Cyrus, king of Persia, give this proclamation permitting the captives to return to Jerusalem? Ezra 1:1, margin. From 606 B. C. to 536 B. C. are how many years? Then how many years exactly had God's people been in captivity when Cyrus gave them liberty to return to Jerusalem? When God makes a promise, therefore, of what may we be sure? 2 Peter 3:9, first clause.
6. How many were made acquainted with Cyrus's proclamation? That there might be no doubt or misunderstanding about it in the future, how was it preserved? What does this proclamation reveal as to Cyrus's knowledge of the true God? Ezra 1:1-3.
7. Yet what was his condition before the captivity? Isa. 45:4, last part. When and how did he probably learn that Jehovah is the true God? Dan 6:23-28.

8. For what purpose did Cyrus command the Jews to return to Jerusalem? What should those do who wished to remain where they were? Ezra 1:3, 4.

9. Who responded to his call? How did their neighbors and friends help them? What did King Cyrus restore to them? How had Cyrus come into possession of them? Verses 5-11.

10. When the returning captives were ready to start, how large a procession did they make? Ezra 2:64-67. Who was their leader? Verse 2, first clause.

11. How many priests were there in the company? How many Levites? How many trained singers? How many porters, or gatekeepers? How many Nethinims, or temple servants? Verses 36-57.

12. What great disappointment came to some of the children of the priests? What was the result of not having their names written down? Why were their names not written in the book of their genealogy? Verses 61, 62. Note 2. How only may we be spared a similar but far greater disappointment? Rev. 3:5.

13. About how long did it take for such a company to journey from Babylon to Jerusalem? Ezra 7:9. On reaching Judah, where did the returned captives settle? Ezra 2:70.

14. What shows that they were of one accord and one mind? What work did they do first? What feasts and offerings followed? Ezra 3:1-5.

15. What preparations did they make for rebuilding the temple? Who had the supervision of this great work? Describe the dedication of the foundation. What do you consider the most peculiar thing about this service? Verses 7-13.

Notes

1. "The Babylonians, gathered within their impregnable walls, with provision on hand for twenty years, and land within the limits of their broad city sufficient to furnish food for the inhabitants and garrison for an indefinite period, scoffed at Cyrus from their lofty walls, and derided his seemingly useless efforts to bring them into subjection. . . . But God had decreed that the proud and wicked city should come down from her throne of glory; and when he speaks, what mortal arm can defeat his word?" Read the thrilling account of the fulfillment of this prophecy in "Thoughts on Daniel and the Revelation," pages 56-59.

2. "One of their ancestors married a daughter of Barzillai, that great man whom we read of in David's time; he gloried in an alliance to that honorable family, and, preferring that before the dignity of his priesthood, would have his children called after Barzillai's family, and their pedigree preserved in the registers of that house, not of the house of Aaron, and so they lost it. . . . Now that the priests had received their rights, and had the altar to live upon again, they would gladly be looked upon as priests. But they had sold their birthright for the honor of being gentlemen, and therefore were justly degraded, and forbidden to eat of the most holy things."—*Matthew Henry*.

X — Last-Day Conditions; Exhortations to Patience

(December 5)

DAILY-STUDY OUTLINE

		QUESTIONS	NOTES
Sun. . . .	Distress among the rich	1-4	1-3
Mon. . . .	Oppression of the poor	5-7	4
Tues. . . .	Exhortation to patience; the early and the latter rain	8-10	5, 6
Wed. . . .	The great day nigh at hand	11-13	
Thurs. . .	Murmur not; example of suffering, affliction, and patience . .	14, 15	7
Fri. . . .	Review the lesson		

LESSON SCRIPTURE: James 5:1-10.

Questions

1. What distress among the rich does James describe? James 5:1.

2. What is said of the condition of their earthly treasures? Verse 2. Note 1.

3. What is said of their gold and silver? What will the rust be against them? Verse 3, first part. Note 2.

4. To what time is this accumulation of wealth especially applied? Verse 3, last part. Note 3.

5. How are those who labor represented as being treated? Who listens to their cry of distress? Verse 4.

6. To what purpose have the rich employed their wealth? What have they worshiped? How is the terrible time in which they live described? Verse 5. Compare Eze. 9:4-8.

7. What acts of oppression have the rich committed? James 5:6. Note 4.

8. What are the believers exhorted to do? Until what time? Verse 7, first part.

9. What illustration is used to make clear what is meant by being patient? Verse 7, last part. Compare Rom. 12:19. Note 5.

10. What exhortation is repeated? What should be the condition of the heart? Verse 8, first part. Note 6.

11. What great event is nigh at hand? Verse 8, last part.

12. What admonition did Jesus give those who were to be living at the time of his coming? Matt. 24:44-51.

13. What similar counsel did the apostle Paul give? Rom. 13:11-13.

14. What are we told not to do? Why should we avoid this? Who is at the door? James 5:9. Note 7.

15. Who is set forth as our example at this time? Verse 10.

Notes

1. "The term riches is to be taken . . . generically, for all kinds of property having a money value which is proverbially liable to loss or perishing."—*Clarke*.

2. "A witness." "Their putrified stores, moth-eaten garments, and tarnished coin are so many proofs that it was not for want of property that they did not help the poor, but through selfishness and avarice they defrauded the poor."

"Eat your flesh as it were fire." "This is a very bold and striking figure. The writer represents the rust of their coin as becoming a canker that should produce gangrene and ulcers in their flesh, till it should be eaten away from their bones."—*Clarke*.

3. "In a paper on 'The Concentration of Wealth,' Henry L. Call, of Washington, D. C., says:—

"Fifty years ago there were not to exceed fifty millionaires in the United States, and their combined fortunes did not exceed probably one hundred million dollars, or one per cent of the then-aggregate wealth of the nation. Today a bare one per cent of our population owns practically ninety-nine per cent of the entire wealth of the nation."—*Capital and Labor*.

4. "And he doth not resist." The poor have no one to plead their cause while groaning under the load of injustice and oppression. But if they wait patiently, the One into whose ears their cry has entered will give justice and equity to all.

5. The reference to the early and the latter rain has a broader application. The early rain was the rain of seedtime; the latter rain was the rain of ripening for the harvest. The first fell in Judea about November; the second toward the end of April, when the ears of grain were filling. Without these the earth would have been unfruitful. In like manner the former rain of the Spirit fell at Pentecost to water the seed. The latter rain is to fall to ripen the harvest of the earth. We are to be patient until then.

6. In the time of trial we are not to grow impatient, and seek, as many do, to right wrongs by resorting to force and questionable methods, but we should look forward patiently to the time when Jesus will come and render a just reward to every man.

7. "Groan not; grumble not; do not murmur through impatience; and let not any ill treatment which you receive induce you to vent your feelings in imprecations against your oppressors. Leave all this in the hands of the Lord."—*Clarke*.

Summary of Missionary Volunteer Work in the North American Division Conference
for Quarter Ending June 30, 1914

CONFERENCES	No. Societies	Present Membership	Conf. Society Members	Missionary Letters Written	Missionary Letters Received	Missionary Visits	Bible Readings Cottage Meetings	Subscriptions Taken	Papers Sold	Papers Lent or Given Away	Books Sold	Books Lent or Given Away	Tracts Sold	Tracts Lent or Given Away	Hours of Chr. Help Work	Clothing and Meals Given	Bouquets Given	Scripture Cards Given	Treatments Given	Signers to Temperance Pledge	Offerings for Foreign Miss'ns	Offerings for Home Missions	Conversions
ATLANTIC UNION																							
Gr. New York	10	279	...	197	91	17737	421	17	2226	881	289	137	1483	5816	339	210	30	...	34	...	\$ 19.81	\$ 62.74	4
Maine	3	32	5	35	11	23	10	...	10	30	300	33	...	519	16	...	...	21	...	...	23.69	4.13	9
Massachusetts	14	150	12	2292	527	470	190	13	6573	1072	26	104	710	7395	535	115	75	140	60	36	46.00	169.46	12
New York	7	66	5	67	40	42	17	6	115	326	19	15	...	242	39	24	4	12	10	...	3.51	10.83	3
N. New England	1	...	...	14	9	13	...	1	114	154	75	5	...	14	6	38	13	4	...	...	14.35	.71	...
S. New England	9	81	...	132	93	101	125	13	59	218	4	20	6	190	69	51	22	43	3	3	31.86	.25	...
W. New York	10	118	...	269	109	434	158	22	271	1021	52	69	† 77	† 8071	261	246	44	9	63	2	...	78.38	...
CENTRAL UNION																							
Colorado	13	219	6	171	68	598	162	12	1103	1254	15	43	1	724	148	141	38	4	72	20	101.22	16.52	3
East Kansas	10	258	6	193	126	259	134	9	400	525	7	50	12	1604	162	52	...	...	...	...	5.74	7.63	...
Nebraska	11	343	...	109	81	584	225	55	363	6010	14	72	50	1986	347	131	22	5	10	...	249.44	6.31	12
N. Missouri	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
S. Missouri	9	80	3	158	156	388	45	1	659	812	11	24	125	2053	407	44	17	9	14	3	...	39.19	3
W. Colorado	3	40	...	11	8	75	...	...	...	161	2	25	60	108	10	5	...	...	8	...	...	...	2
W. Kansas	7	167	...	107	50	55	26	1	119	477	39	41	1	546	91	66	44	108	5	1	21.75	6.40	12
Wyoming	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
COLUMBIA UNION																							
Chesapeake	7	74	...	60	27	109	85	...	688	383	196	57	...	950	725	47	7	14	...	...	...	13.97	3
District of Columbia	2	160	...	304	44	135	61	107	389	2737	27	18	4	356	65	119	13	127	12	...	36.42	6.81	12
E. Pennsylvania	7	124	4	37	20	339	3	2	245	732	64	43	13	1518	132	128	7	52	6	2	7.60	23.79	1
New Jersey	1	17	...	5	...	83	37	1	132	393	4	23	32	† 3032	90	1	...	...	7	...	...	14.58	...
Ohio	9	118	...	230	152	425	202	10	1418	619	262	62	103	1094	669	594	...	...	51	...	37.55	85.70	7
Virginia	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
W. Pennsylvania	3	20	4	46	51	105	14	...	99	746	...	4	...	40	19	21	16	...	...	...	3.55	8.20	...
West Virginia	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
LAKE UNION																							
E. Michigan	20	249	9	107	46	292	166	182	4443	766	76	93	26	1164	402	232	25	32	10	14	100.98	21.91	43
Indiana	15	181	...	81	64	256	54	43	562	679	52	54	61	348	260	133	...	21	48	26	101.17	6.79	...
N. Illinois	30	545	5	718	212	3300	700	101	2663	4708	140	398	629	10659	2052	1360	79	168	164	25	132.62	96.83	41
N. Michigan	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
S. Illinois	8	103	9	66	49	358	66	15	110	497	214	45	1	974	293	121	44	3	9	1	3.44	10.14	...
W. Michigan	39	727	...	360	84	377	30	107	157	1923	21	147	61	2145	615	483	120	118	60	3	40.02	15.86	6
Wisconsin	15	174	5	83	49	109	103	7	182	891	24	68	21	593	426	99	39	40	9	1	42.53	10.42	5
NORTHERN UNION																							
Iowa	16	200	13	191	101	228	253	9	556	1733	24	84	16	2361	467	359	28	128	9	10	51.22	63.69	6
Minnesota	12	246	40	220	86	366	19	44	414	1213	6	47	103	424	341	224	31	16	7	...	111.99	49.32	8
North Dakota	3	95	3	304	24	52	17	8	13	57	1	4	4	85	6	...	...	...	...	1	12.12	4.25	21
South Dakota	4	...	...	32	10	74	23	1	20	237	64	46	...	288	114	347	14	...	...	...	73.19	...	...
NORTH PACIFIC UNION																							
Montana	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
S. Idaho	4	81	...	29	11	99	47	19	84	809	2	11	9	707	68	35	...	...	...	...	10.01	6.80	12
S. Oregon	8	155	12	137	55	311	42	11	152	1370	35	105	15	1648	178	163	145	16	56	...	23.54	40.76	3
Upper Columbia	3	39	...	38	7	59	10	...	727	300	407	192	2	217	199	39	14	...	8	...	68.44	.70	37
W. Oregon	12	174	...	92	44	119	21	5	282	2595	17	739	20	* 7289	131	158	15	...	16	21	10.07	14.21	5
W. Washington	14	316	3	185	51	401	121	41	407	2567	143	178	109	4520	578	169	55	163	41	8	70.85	24.24	16
PACIFIC UNION																							
Arizona	1	49	...	3	...	25	1	20	...	420	...	2	...	34	37	10	20	5	...	...	...	...	...
California	17	542	...	172	65	494	333	5	916	* 6035	36	96	60	8260	1741	355	152	210	473	58	78.56	83.06	18
Can. California	12	206	...	53	20	131	38	18	39	1309	36	43	181	1359	103	249	...	241	...	2	22.17	28.73	16
N. California	12	226	...	78	27	403	120	5	1226	2355	6	47	6	4188	405	99	20	3	...	...	157.68	22.70	...
S. California	15	472	...	293	136	453	211	15	2239	3398	32	120	35	2919	2204	432	1024	...	...	...	122.11	83.92	...
Utah	2	26	...	141	66	967	142	5	112	1625	26	32	1670	816	122	111	25	2	436	2	21.35	25.63	...
SOUTHEASTERN UNION																							
Cumberland	4	46	1	3	3	50	15	58	404	196	50	8	† 500	703	103	31	...	...	9	...	4.20	.10	...
Florida	6	121	...	57	24	85	48	...	232	482	2	26	22	1497	91	84	51	...	33	96	21.83	14.10	...
Georgia	12	280	34	379	260	1213	656	32	1873	2311	258	272	973	3134	1089	1046	77	28	92	51	126.33	181.31	10
North Carolina	3	113	...	140	124	619	237	80	714	200	114	102	15	245	308	381	36	4	43	33	45.13	33.61	1
South Carolina	4	79	...	67	47	394	157	2	507	371	3	39	32	387	174	133	...	...	...	...	.16	13.70	...
SOUTHERN UNION																							
Alabama	8	127	...	61	38	877	18	35	286	538	9	10	7	4290	223	62	45	38	37	2	3.28	10.38	2
Kentucky	3	46	12	81	38	70	37	1	533	431	...	43	...	136	135	82	42	9	3	1	10.37	31.33	...
Louisiana	6	63	1	81	49	152	77	1	161	278	57	23	177	177	37	98	56	18	...	...	...	7.12	...
Mississippi	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Tennessee River	2	15	...	70	10	30	20	5	25	100	10	125	25	30	15	...	...	...	...	...	6.00	2.00	3
SOUTHWESTERN UNION																							
Arkansas	8	138	10	75	29	279	85	16	119	1120	13	106	3	796	358	286	33	42	38	...	5.13	18.42	6
New Mexico	4	31	...	135	25	246	214	2	27	296	...	30	2	1638	49	15	5	39	13	...	5.47	.44	7
N. Texas	7	103	...	91	44	821	119	12	10	1200	126	83	47	370	675	63	...	...	...	5	3.85	11.24	...
Oklahoma	15	323	4	98	49	79	39	2	82	1160	13	118	15	2167	549	169	93	64	26	187	32.05	9.66	8
S. Texas	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
W. Texas	5	75	2	40	22	17	15	1	15	426	3	13	...	† 2598	20	13	6	...	2	...	1.54	...	...
CANADIAN UNION																							
Maritime	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Ontario	3	37	...	45	12	278	95	...	50	300	6	27	...	1185	70	22	10	...	...	...	40.00	6.14	4
Quebec
WEST CANADIAN UNION																							
* Alberta	3	182	...	845	130	131																	

The Youth's Instructor

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

Why?

"SOME years ago I was working for a large wholesale liquor house in Chicago," said a business man to me recently. Among their employees was a number of salesmen who drummed up orders around the country. "If the liquor firm found that any one of these was indulging in the drink habit," he continued, "he was immediately discharged."

Why was this? I have never heard of a salesman being dropped from the pay roll of a company because he ate the flour sold by his firm. Neither have I ever heard of one being dismissed because he drank the grape juice kept for sale by his employer. Why should this liquor company so arbitrarily demand total abstinence from indulgence in the products of its own business? There is a reason, my young friend. And the reason is just as strong a one for you as for the salesmen of the liquor firm.

Those who drink intoxicating liquors are totally unfitted to perform the duties devolving upon men and women. It robs human beings of the greatest treasure they possess—a clear mind. Why not be as wise as the liquor seller, and refuse to touch it?

C. E. HOLMES.

The Alphabet for Salesmen

[The people of God in their effort to win souls should be wiser than the people of the world in their work. The following counsel, while not in all points applicable to the Christian colporteur, contains some counsel well worth heeding by all who would have success in persuading men to purchase their literature.]

ATTEMPT just as much as, or more than, you can well do.

Be careful not to overestimate the fine points of your line.

Count well the cost of a night "out with the boys."

Don't make personal remarks about your competitor.

Endeavor to have each month's sales show an increase.

Find the weak spot in your man, then attack it.

Get down to business the moment you meet your man.

Hold your word as sacred as your oath.

Indifference is not independence.

Jump at conclusions only when the conclusion is in sight.

Keep close to the trade.

Let nothing shake your faith in yourself.

Make friends, but no intimates, in the trade.

Never practice deception—it will be found out.

Observe rigidly every rule of your house.

Place your confidence cautiously.

Question not the wisdom of the house's orders.

Repeat strong points of your selling talk occasionally. Study your prospectus before beginning your argument.

Talk earnestly and always to the point.

Utilize every peculiarity of your customer to appeal to him.

Venture suggestions cautiously.

Watch your customer's face while you talk to him.

Xtend to all a friendly greeting.

You must ever be on the watch for new schemes.

Zeal and industry will surely be rewarded.

—F. E. Boden, in *National Commercial Traveler*.

Marvels of the Wireless

TYPEWRITERS are now worked by wireless telegraphy. "If the dots and dashes of the Morse code can be transmitted with regularity over thousands of miles, it would seem only reasonable to suppose that with the help of suitable relays, valves could be turned on and off, machinery checked and started, alarms rung; in fact, that a whole multitude of useful operations, each in its proper sphere, could be controlled."

Mr. Marconi constructed plans by which an electric lamp was lighted by wireless waves from a plant six miles distant. It is claimed that in time houses will be both lighted and heated by wireless, and airships will be supplied with power for flight by wireless.

The captain of a British steamer was ill as the vessel was entering the Strait of Magellan. A wireless message was sent to the physician of another vessel one hundred miles distant. The physician, by questions, diagnosed the case, sent his prescription, and the captain recovered within a few days.

The latest application of wireless as an aid to navigation is the equipment of the lifeboats of the new transatlantic liner "Aquitania" with Marconi apparatus. With a skillful operator on board and with the storage batteries well charged, there need now be no danger of a lifeboat loaded with refugees drifting away, out of the steamship lines, to dreadful death.

"A system of wireless control that is now being applied successfully at several points in Scotland seems to have solved the problem of distant control of acetylene fog guns located at points difficult of access, and provides a means by which a number of such installations may be operated from one wireless station without the necessity for visiting the different signals, except for making repairs and replenishing the supply of gas. The gun automatically feeds and fires itself at regular intervals until stopped or until the supply of acetylene runs out, and the wireless control simply provides a means of starting it when there is a fog and stopping it when the fog clears, without going near the signal. Furthermore, the wireless apparatus is so arranged and tuned that it is not interfered with by the more powerful waves that may be sent out by passing ships or by other wireless stations."

LOVE is the pilot by which God is to guide this old staggering world through darkness and storms into the haven of rest.—*Henry Ward Beecher*.

THE artisan is he who strives to get through his work; the artist, he who strives to perfect it.—*"The Making of a Man."*