

The YOUTH'S INSTRUCTOR

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HOME TREASURES



FROM HERE AND THERE

IN September, 1913, Moscow's 2,000,000 people drank 759,947 gallons of vodka; in October, 1914, they drank only 2,913 gallons.

SUITS for \$2,000,000 damages under the dramshop law of Illinois have been started against Cook County saloon keepers by William C. Dean, attorney for the Citizens' League — 180 suits in all.

MRS. MARY A. BURKE, Boston, Massachusetts, has been awarded a verdict of \$300 against a firm of liquor dealers for selling her husband liquor so that he became drunk, fell, and broke his arm, thus depriving her of support.

SECRETARY LANSING not long ago was invited on the same Thursday evening to dine with a member of the cabinet and with a foreign ambassador — two invitations. To each his response was the same — his inability to attend because that was his night at church.

SIXTY-TWO students were recently given diplomas from the Moody Bible Institute. These students represented twenty-five States and three foreign countries. Since its establishment, twenty-eight years ago, the Moody Bible Institute has trained nearly thirteen thousand students. Of these, seven hundred have gone to the foreign field.

Truth

A THING is never much talked about but there is some truth in it.— *Italian*.

A thousand probabilities do not make one truth.— *Italian*.

Better suffer for truth than prosper by falsehood.— *Danish*.

Between wrangling and disputing truth is lost.— *German*.

Great is truth, and mighty above all things.— *Bible*.

"He who does not speak truth to me, does not believe me when I speak the truth."

He who conceals a useful truth is equally guilty with the propagator of the injurious falsehood.— *Augustine*.

If we reject the truth we seal our own perdition.— *J. M. Mason*.

In too much disputing truth is lost.— *French*.

No crime is more infamous than the violation of the truth.— *Dr. Johnson*.

"Though malice may darken truth, it cannot put it out."

Truth gives a short answer; lies go round about.— *German*.

Truth hates delays.— *Seneca*.

Truth hath a quiet breast.— *Shakespeare*.

Truth is always straightforward.— *Sophocles*.

Truth is as impossible to be soiled by any outward touch as the sunbeam.— *Milton*.

Truth is God's daughter.— *Spanish*.

Truth is heavy; few therefore can bear it.— *Hebrew*.

Truth is the water of life.— *German*.

Truth knows no fear,

While praise earned without it is purchased too dear.— *Scribbleomania*.

"Truth is afraid of nothing but concealment."

Truth makes the tongue smart.— *German*.

Truth may languish, but can never perish.— *Italian*.

"Truth and roses have thorns about them."

"Truth's best ornament is nakedness."

"Truth never fears investigation."

"Truth never grows old."

"Truth never perishes."

From the War Zone in East Africa

LAST spring I wrote to Brother A. A. Carscallen, in British East Africa, asking for missionary facts for the *Church Officers' Gazette*. The last of August a reply was received. While this was too late to use when our Missionary Volunteer Societies were studying Africa, some things which Brother Carscallen has written about conditions brought about by the war will be of interest to INSTRUCTOR readers:—

KISUMU, BRITISH EAST AFRICA, July 5, 1915.

DEAR BROTHER KERN: Your welcome letter of March 12 came to hand some days ago, and I was glad to hear from you again. Some of our mail is a long time on the way before we get it, and it seems that some we do not get at all.

We had to leave our field just before the middle of September, when the soldiers advanced through that district, and we have done very little mission work since. To us it seemed unfortunate to leave. The schools were doing well, and new students were coming almost every day. We had nearly three thousand in the schools when we came away. I was back there for some time on the border, but am now on the north side of the Kavirondo Gulf. Our boys are still holding out well, and this will be a good experience for them in one way — it will teach them to stand alone. Some of them are still teaching, and doing well. We hope it will not be long before we can return.

I am sorry that I cannot send you a map of our field just now. I have some fine ones, but they are all over at Gendia, and I cannot get them until we return. We have seven stations. Gendia was the first, and when the trouble came in that district, that mission was left, as well as the rest. Brethren Morse, Lane, and Phillips have been back since, but not to stay long. Later, the house was burned, with nearly all that was in it. I lost all my books and a good many other things. Wire Hill Station has not suffered much. Kisi was looted by the natives, and nearly all the movable goods were taken or destroyed. Kamagambo was looted, and some of the buildings were damaged. Nearly all our goods there were taken or destroyed. Kaniadodo and Karungu suffered the same fate. Rusinga escaped with lighter loss, as Brother Watson was there at the time.

I cannot send you any photographs at present, as all my plates were destroyed; and I cannot take new ones, for the cameras are gone the way of the rest of the things. However, I hope to have some interesting things to tell you when we get back to our field, and to send you a map with all our stations marked on it.

M. E. KERN.

"GIVE! as the morning that flows out of heaven;
Give! as the waves, when their channel is riven;
Give! as the free air and sunshine are given;

Lavishly, utterly, joyfully give —

Not the waste drops of thy cup overflowing;

Not the faint sparks of thy earth ever glowing;

Not a pale bud from the June roses blowing —

Give! as He gave thee, who gave thee to live."

I AM not concerned that I have no place; I am concerned how I may fit myself for one.

I am not concerned that I am not known; I seek to be worthy to be known.— *Confucius*.

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The Youth's Instructor

VOL. LXIII

TAKOMA PARK STATION, WASHINGTON, D. C., DECEMBER 21, 1915

No. 51

Glimpses of Burma

Houses

R. B. THURBER

SOON after coming to Burma, we received a letter from a small boy acquaintance in America, asking if we lived in a tree. Perhaps this idea is akin to the notion that the sun never shines in darkest Africa, or that all the vegetation in China is yellow. However, it may be our young friend did see a picture of a house in a tree, purporting to be a reflection of life in this country. After six years' going about I have not yet seen the reality, so I suppose the Burmese houses are just about as ordinary as American houses.

But the Burman is fond of living "up in the air," at least in the low-lying parts of the country. Paddy (rice) is the most general crop, and it must be kept flooded. The ground is covered with water during the rainy season; and even if it were possible, it would

beneath the room in which another lives or sleeps. When we started our school several years ago, we did not have room enough in the dormitory; and in my ignorance I suggested that we make "double-decker" beds. We were warned before it was too late.

Below the upper or back story of the house is the stable for the bullocks and carts. The floor of the bedroom above is made of split bamboo, and has cracks about an inch wide. So the air in the sleeping apartments cannot be very fresh and clean; and it would be almost unbearable if the walls were not made of bamboo matting and the windows kept open so that the breeze can have free course.

The roof is usually made of short pieces of stripped bamboo, which are lapped like shingles. From within,



INTERESTING BURMESE YOUTH, PUPILS OF A MISSION SCHOOL, BURMA

be very uncomfortable and unhealthful to live in a house with a dirt floor. So the people usually perch their houses high up on posts.

The typical Burmese house is made entirely of bamboo, that inestimable boon to the poor man in the tropics. Its firm structure, light weight, and straight-splitting tendency make it very valuable for building purposes. With it he makes all parts of his house, his linoleum, candlestick, drinking cup, savings bank, cowbell, wrapping paper, horoscope, water pipe, furniture, baskets, handles for tools, and a hundred other articles too common to mention. I judge the least use he makes of it is for fishing poles.

The primitive and only tool needed for the building is the dah, a long knife just about the size and shape of a straight corn-cutting knife. It is also the general weapon. It is wonderful in how many ways the Burman can use it. It is said that a skilled jungle man in the olden days could go into the forest with nothing but a dah, and emerge in a day or two with a complete and well-made bullock cart.

In a typical Burmese house large enough to have two stories, the upper story is never above the lower, but is placed at the back, so that the two are like steps. If he can help it, no Burman will live or sleep

it is possible to study the heavenly bodies through the roof; but it is surprising how little of even the heaviest rains comes through when once the wood is wet.

Every year a careful house owner daubs the walls and posts of his house with a coat of crude petroleum, and this preserves the light material for several years. The average life of the roof and walls is three years, when it must be entirely renewed.

There is a little corner or room at one side of the front of the house which is set aside as a cooking place. The "stove" is a low, wide box filled with earth. On it are large stones on which the cooking utensils are placed, and among which the fire is built. The rice is cooked in an earthen pot; but the most common utensil is a large, shallow iron bowl in which many foods are boiled in grease. The Burman is very fond of fatty foods.

Burmese beds are usually made up on the floor, but some have a low wooden bed with bamboo strips for springs. A double mat or thin mattress is placed on top of the bamboo strips. The pillow is round and high and hard. There are no chairs, and a mat on the floor or a low platform serves as a table.

Except in the larger towns, where there are sani-

tary laws, the surroundings of a Burmese house are kept indescribably filthy. All refuse and rubbish goes through the floor, or is dumped near the house, and left. During most of the year the ground underneath the house is covered with puddles of stagnant

some remarkable Indian music, which he played at the dedication of the statue in New York harbor by ex-President Taft.

The largest part of Dr. Morgan's music, however, is of a religious nature, a noted example being his "Sonata Religiosa," especially composed and played by him for the dedication of the new organ built for Dudley Buck in the church of the Holy Trinity, Brooklyn. The themes in each of these four movements are taken from sacred melodies in the ancient "Plain Song" and the so-called Dresden's "Amen." Of a deeply religious nature, Dr. Morgan's playing has a peculiar and elevating dignity and charm that has been a real inspiration to the millions who have heard him. Mrs. S. M. McMaster, of Toronto, whose husband gave McMaster University to the city of Toronto, and who has herself donated large organs to some of the

greatest churches in Canada and the United States, says: "Words cannot express my appreciation of your wonderful concerts and fine organ playing. I have heard many of the great organs and organists of the world, but these concerts of yours seem the most remarkable, and affect me more than any others I ever attended."

Daniel Courcois, of Paris, who is the head of all organ and ecclesiastical music of all France, after naming the notable composers and musicians of the world, with whom he is personally acquainted, says that for skill and art and temperament the magnificent playing of Dr. Morgan is equal, if not superior, to that of any of the best musicians. Dr. Morgan not only played this greatest instrument at the World's Fair in



DALHOUSIE STREET, RANGOON, BURMA

water. If it were not for the animal and insect scavengers, conditions would indeed be deplorable. But chickens, ducks, crows, vultures, dogs, pigs, and ants attack the waste, and thus save the lives of the people from many epidemics. Is it any wonder that these filthy consumers have the freedom of the house, and are never killed? There are very few flies; but mosquitoes abound, and make fevers very prevalent.

One of the Great Organs of the World

ONE of the greatest organs, and in some respects the most wonderful instrument of music ever made by man, is the organ at John Wanamaker's department store, in Philadelphia, Pennsylvania, one of the largest stores in the world. The organ became famous at the St. Louis Exposition, as the crowning work of the organ builder. It was bought by Mr. Wanamaker and installed in his new store about five years ago, and since that time there have been many additions made to it, and it is not yet finished.

The great instrument has twice the dynamic power, and when finished will have the largest number of speaking stops, of any organ in all the world. On the combination board are an almost infinite number of combinations, so that it would take many years to make all the musical combinations possible. On going inside this large organ, a person is almost lost in the forest of pipes, from the tiniest one to the great thirty-two-foot pipe, which thunders its mighty, majestic bass, causing the building to tremble and vibrate.

The organist, Dr. Irvin J. Morgan, a native of Philadelphia, is one of the greatest living organists. He studied for four years with Dr. Bridge, of Westminster Abbey, London, acknowledged while living as the world's greatest organist. And Dr. Morgan is not only a skilled organist, but a composer of a large variety of music, secular and sacred, in the list being many hymns of acknowledged merit. He has written



S. D. A. SCHOOL BUILDING, MEIKTILA, BURMA

St. Louis, and opened the organ at the dedication of the great Wanamaker store in Philadelphia, to an audience of 63,000, but has played it continually for five years, giving three concerts daily, besides other special concerts, an average of 1,000 concerts each year, to millions of people, thus enjoying the distinction of having played to the greatest number of people and the largest concert audiences of any organist of present or past time.

I shall never forget the solemn and overwhelming impression made not only upon myself but apparently upon all who heard the wonderful rendering of "The Refuge Psalm" on the grand organ by Dr. Morgan

at the eleven o'clock concert, Nov. 4, 1915. The majestic words of the wonderful forty-sixth psalm were a theme worthy of the greatest instrument of music ever invented by man. The instrument speaks from faintest, sweetest echo to mighty peals of thunder. With stately tread the organ marched through the music of these words: "God is our refuge and strength," repeated twice, and very tenderly, comfortingly spoke of God also as "a very present help in trouble;" then, as a great army marching, "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;" then, as softly as an echo from the holy city above, the peaceful flowing of the river of life, "There is a river, the streams whereof shall make glad the city of God;" then the promise, "God shall help her, when the morning appeareth," rising through an appealing minor, to a great major climax of confidence and trust. Pathetically through the music there seemed to speak hope and solemn faith. Then the mighty rush and roar of the warlike chorus, "He breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire—IN THE FIRE," and all the mighty power of the immense organ burst in a terrific crash of thunder. The great building trembled and quivered. A startling and awful silence for a moment; then, soft as an echo and yet clearly and with solemn authority, that most majestic command, "Be still, and know that I am God;" and then, more solemn than all before it,

the music of the words, "The Lord of hosts is with us; the God of Jacob is our refuge." It seemed as if the bells of heaven rang down to us that wonderful promise. Tears were in the eyes of many who knew the words and music of the psalm, and strangers listened with rapt and almost breathless hush, and immediately after the music ceased, inquired of the organist, "What was that last number?" Dr. Morgan said to me, "Why, that last part of the psalm is like a prayer; it is beautiful." He had felt the spirit power of the thought, and feeling it, had spoken, with true musical inspiration, through the great organ.

Whatever I may forget, I shall ever remember the thrill of that wondrous music through all the discord and strife of this warring world, even to the day when I hear the music of heaven. And the memory will ever bring strength and power to fight the good fight of faith and to lay hold on eternal life.

Dr. Morgan will play "The Refuge Psalm" again December 30, at 11 A. M. J. S. WASHBURN.

Too Cheap

A PREACHER of the gospel had gone down in a coal mine during the noon hour to tell the miners of that grace and truth which came by Jesus Christ. After telling them the simple story of God's love to lost sinners, man's state and God's remedy, the time came for the men to resume their work, and the preacher

came back to the shaft to ascend to the world again. Meeting the foreman, he asked him what he thought of God's way of salvation. The man readily replied:—

"Oh, it's too cheap. I cannot believe in such a religion as that."

Without any immediate answer to this remark the preacher asked,—

"How do you get out of this place?"

"Simply by getting into the cage," was the reply.

"And does it take long to get to the top?"

"Oh, no; only a few seconds."

"Well, that is very easy and simple. But do you not need to help raise yourself?" said the preacher.

"Of course not," replied the miner. "As I have said, you have nothing to do but to get in the cage."

"But how about the people who sank the shaft and perfected all this arrangement? Was there much labor or expense about it?"

"Indeed, yes; that was a laborious and expensive work. The shaft is 1,800

(Concluded on page fifteen)



Our Work in Japan



OUR pioneer missionary in the Sunrise Kingdom was Pastor W. C. Grainger, principal of our school at Healdsburg, California. His interest in Japan was aroused by his acquaintance with a young Japanese brother who had accepted the truth at a tent meeting in Southern California, and had come to this school for further preparation for service.

In harmony with the law that those who are really called to work in distant fields will not be unmindful of the opportunities to sow the gospel seed in the homeland, Brother Grainger laid aside his school duties, and associated himself for some time with a mission conducted by the church in Oakland for the Japanese in San Francisco. When, in 1896, he sailed for Japan, he was accompanied by T. H. Okohira, the young Japanese convert already mentioned.

From the first, the work in Japan has developed slowly. "We were of the very last of the Christian denominations to enter the field," says Brother F. H. De Vinney, "and had to encounter all the opposition found at home from the established churches, in addition to the self-satisfied indifference of a heathen people. Elder Grainger, who was well along in years, and other foreign laborers who followed, did not acquire the language, which, by the way, is admitted by the best authorities to be one of the most difficult in the world to learn."

Recruits

But in spite of almost insurmountable difficulties, the work was begun. The Shiba Bible School was opened in a rented house, in which daily classes for the study of the English Bible were held at various hours. A year later, Brother Grainger's wife and daughter arrived, and in another year Brother and Sister B. O. Wade and W. D. Burden came to assist in the work. Another Bible school was opened, and was filled with students. By the earnest efforts of those pioneers, some were led to accept the truth. Several of these have developed into earnest workers.

Our Mission Paper

The need of a Japanese paper was soon felt, and in July, 1899, the first number of the *Owari No Fukuin* (Gospel for the Last Days) was issued. This paper has been of great value to the work in Japan. Nearly all other denominations give away their literature, but all ours is sold. To give it away makes it of less value in the eyes of the people, and is not a good training for them. Though the price is very small, still its purchase entails some sacrifice, and therefore enhances its value in the eyes of the purchaser. Moreover, in this way we are enabled to give the truth to more people, by producing more literature. In 1914 the circulation of the *Owari No Fukuin* averaged about five thousand copies a month, most of which were sold by canvassers. Over three million pages of tracts and other periodicals were also sold during this period.

Medical Missionary Work Begun

In 1902 the medical missionary work was begun, under the supervision of Dr. S. A. Lockwood, and his wife, Dr. Myrtle S. Lockwood. No suitable opening being found for this work in Tokio or Yokohama, it was started in Kobe, a thriving port city three hundred and seventy miles southwest of Tokio. Nurses and other helpers came from the United States, and

for a time this work prospered. Two Japanese physicians also opened a small institution in Kobe, and this continued some time with good success. One of the physicians, however, was obliged to retire, owing to ill health, and the work was taken over by Dr. Noma and a group of earnest nurses, and so continues to the present time. This sanitarium, known as the *Eisei-in*, is doing a good work for the Japanese, a work that foreigners could not hope to do. Dr. Noma is a very hard worker; and in addition to the oversight and management of her large family, the burdens falling to the lot of the head of a sanitarium, and the faithful performance of her church duties, she has opened up and successfully carried forward treatment rooms in Osaka, a suburb of Kobe.

Tent Meetings

The use of tents for holding series of meetings has been found a successful means of reaching the people. The first tent used for this purpose in Japan was secured in 1905,—a gift from friends in the homeland,—and has been in constant use ever since. In 1910 a second tent, in 1911 a third, and in 1913 a fourth were secured. Brother De Vinney says: "Our tent experiences are not remarkable, except for the number of children who gather. We always have to hold a children's meeting in the hour previous to the regular meeting, and then dismiss them from the tent, or we should not have room for any adults. After two evenings the children will sing our good Christian hymns as if they had been accustomed to them all their lives."

Progress

The last few years have witnessed great progress in the development of our work in Japan. An office building of brick for the printing plant, a school building, and a number of homes for the foreign and native workers have been erected, and a permanent headquarters established.

"One more foreign building, for the manager of the printing plant, who will also act as the secretary and treasurer of the mission, a small church building, and a dormitory for the young women attending the training school, will be needed to complete the headquarters plant.

"The mission's compound and its buildings give it a standing with the government and the people that it has not had in the past. It has been urged upon those under conviction, that we had nothing permanent, and were liable to get discouraged, give up our work, and leave the country at any time; and if they cast their lot with us, they would be left alone, without help, advice, or sympathy—a laughingstock. But now they see that we have come to remain, and that in dealing with us they are dealing with responsible persons."

Many of the lessons learned during the early years have brought a knowledge and confidence that will be a great help in carrying forward the work from this time. Perhaps one of the greatest blessings that has come is the recognition that the situation is a difficult one and the language very hard to learn, and the resolution to overcome the obstacles in the way. Young men are studying the language with a determination to conquer it, and they are having good success.

The Japanese learn English very readily, and many of the schools require it; therefore it is not to be

greatly wondered at that they should feel more or less contempt for foreigners who come to teach them, yet who do not attain some degree of proficiency in their language. However, some recognize the difficulties in the way. A Japanese lady who speaks several modern languages, said to the writer, on one



PREPARING RICE FIELD FOR PLANTING, JAPAN

occasion, that in her home they were always very careful to use only the most correct forms of speech; it was so easy, she said, to forget them, and that would never do; it would be a disgrace.

Some idea of the difficulties of the language may be gained from the following from Brother H. F. Benson, head of our training school: "We do have a difficult language. There is not a foreigner, perhaps, who has ever fully mastered it. We have three languages to deal with,—the ordinary colloquial, the original language, and the public-speaking language. The latter is about halfway between the literary and the colloquial. In order to read the Japanese, we must learn all the Chinese characters, in addition to a set of explanatory symbols. But all our students who have attended the language school in Tokio have done well, and have received good grades. What the other missionaries have done we can do, and they have been able to get enough of the language so that they can do acceptable work."

The Work Extending

At the present time the Japanese Mission operates in three of the four main islands of Japan — Honshiu, Kiusiu, Shikoku — and in a smaller island off the western coast of Kiusiu — Hirado. The three main islands are divided into districts, with principal stations in Tokio, Kobe, Wakamatsu, Hiroshima, Nagoya, Nagasaki, and Kagoshima.

Jan. 1, 1915, the statistical report showed a total of three hundred and nineteen Sabbath keepers. Of these, seventy-six are workers, receiving their support either in whole or in part from the mission. The tithes and offerings last year showed a material increase, and the Sabbath school offerings have more than doubled.

Four tents were in the field during 1914, and good results were seen from their work. Special attention was given to instructing the women and children. In Wakamatsu a new church building was dedicated free from debt, and the debt remaining on the Kobe church was also paid. The mission now has sufficient money in hand to build a house of worship for the church in Tokio.

The Training School

Twenty students were enrolled in the training school during 1914-15, and these went into the canvassing work at the close of the school period. Our school in Japan occupies a peculiar position. In that field, when young men and young women from heathen families accept Christianity, they are in nearly all cases cast out of the home empty-handed, and not allowed to return unless they repudiate their faith and do penance to the gods and to the family. Brother De Vinney says:—

"To accept Christianity is to refuse to honor the family authority, deny the faith of the family, and insult the spirits of the dead. If the head of the family is the one thus to offend, the family is called together, and the headship and property are given to another, unless the family is already Christian. If it is a young wife who accepts the Sabbath or Christianity, in most cases the husband will divorce her, take away her children, and cast her out with nothing for her support. The condition of a wife or young woman under these conditions is truly pitiable.

"After a child passes the sixth grade, he cannot attend any public school and keep the Sabbath. A few have been admitted in denominational schools which were established before the public school system was adopted, and which are recognized by the government, but in most cases no student can go beyond the sixth grade unless he can attend our training school.

"Students who attend the government normal schools are obliged to teach for a term of years in the public schools. If such a one accepts the Sabbath, he can neither attend the normal nor teach, and must return to the state the whole cost of his normal training. There is no escape from this tax. We have one laborer who has been paying his tax for seven or eight years, and it will take him as much longer before he can be free. This year there will be two or three more in the same situation.

"Nearly all our present force of workers, and all



JAPANESE FARMER GATHERING BAMBOO SPROUTS FOR EATING

the students of the training school have come to us under one or more of these conditions. In order to test the stability of those who enter the school, they are required to canvass for a time, that we may determine whether they are true-hearted, loyal to their

profession, and in earnest in their desire to be trained in the Lord's work. Often, when cast out of their homes, they are left with very little, if anything; and at present the canvassing work will give little more than a living of the plainest kind. When they are ready for school, nearly all are reduced to the clothing on their backs, and in many cases only summer clothing at that. The mission must furnish them with everything during the school year, except what they can earn out of school hours and on Sundays. They are required to work each day, but we have only a limited amount to give them that will aid in their support. All the rest must come from loyal friends at home."

As the force of laborers must be constantly increased, to meet the increasing calls, it can be seen that the training school has an important work to do. School is held for six months, then the students go into the field for six months; those who are loyal take another six months, and a few have a third school year. Careful oversight is had of these young people when they enter the field to work, and frequent institutes are held with them.

Out of Heathenism

It has often been charged that we gain our converts from other denominations. Recently a careful inquiry was made into the history of every church member and baptized believer, and it was found that eighty per cent of these had come direct from heathenism, and had not previously been interested in Christianity.

Surely our hearts should be full of courage as we study the map of Japan (shown on page five of this issue), and see what has been accomplished so far. The believers in that field have much to contend with, and yet they are faithful, loyal, and earnest. In order to accept this truth, they must often suffer persecution and sever the dearest earthly ties. Let us do all we can to hasten the proclamation of the message in "Dai Nippon," and not forget to pray that the Lord will bless the believers and workers in that distant land.

A. B. E.

"You should not only strike while the iron is hot, but you should make it hot by striking."

"WHATEVER you dislike in another person be sure to correct in yourself."

Leading Others in Prayer

WATER will stagnate and corrupt if it has neither fall nor tides, neither ripple nor waves. He who is just as ready at one time as another to sleep or to eat, to laugh or to cry, to ride or to walk, to sing or to pray, to sit at home or to go out and see his neighbors, can never do any one of these things with a real relish, or to the satisfaction of those who are with him. He who is never excited, never off his center, never enthusiastic, and never depressed, might have got along with the Laodiceans, who were never cold, nor ever hot, but always nauseatingly lukewarm; but he is the last man in the world to make friends or to win admiration in the communities which are in the van of social progress nowadays.

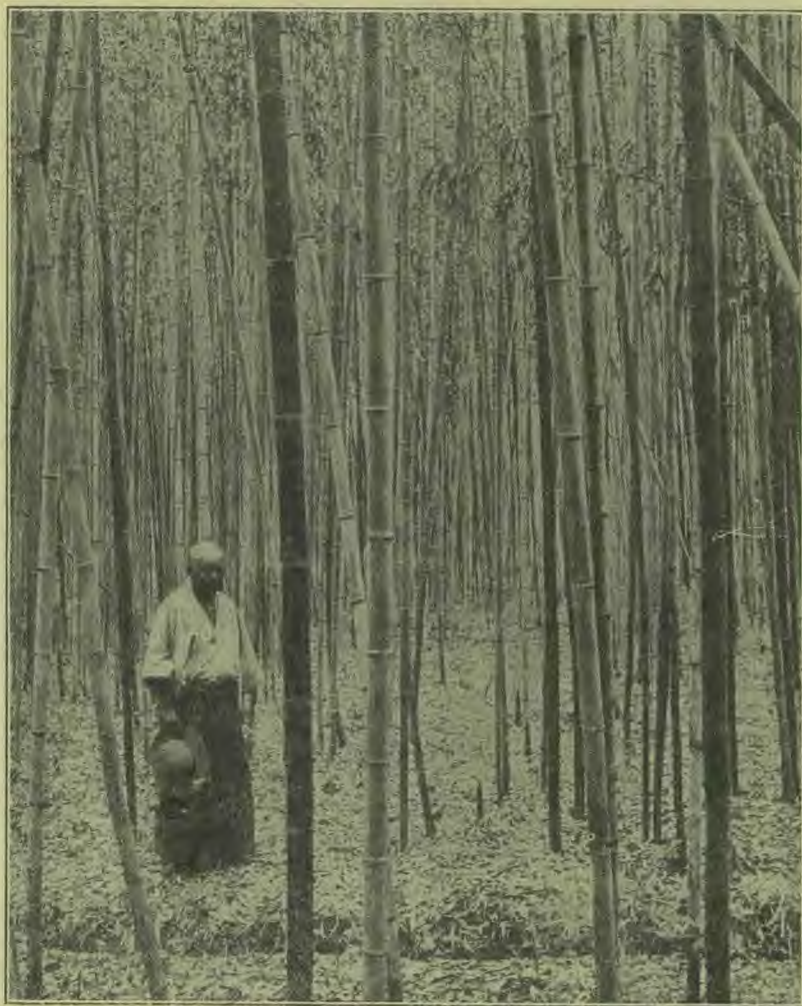
Peculiarly is it true in the field of mental activity that no general acquisition obviates the necessity of special preparation. If you hear a man make a good off-hand speech, you may be sure that that speech was not made offhand. It was prepared for in some way. If you find that a man seems always ready with his voice or his pen, you may set it down as certain that he makes himself specially ready for each call on his voice or pen. There are no exceptions to this truth.

On one occasion, when Daniel Webster was urged to make an address, he pleaded lack of time for fitting preparation. "O

Mr. Webster!" was the response, "anything you say, even without preparation, will have weight with an audience. You need not prepare for it." "If my words have weight with others," said Mr. Webster, "it is because I never speak without preparation." And that is the thought of every wise leader of his fellows.

When some one complimented M. Thiers on his effective impromptu speeches in the French Assembly, M. Thiers replied that he never insulted the assembly with impromptu speeches, but he rose at five o'clock every morning to prepare his "impromptu" for the day.

Dr. Thomas Arnold declared that he never taught a lesson—even in the line of studies in which he had a lifetime of general preparation—without specially preparing himself for that one class recitation. And that it was that kept Thomas Arnold the good teacher to the last. So it is all the way up and down



TIMBER BAMBOO, JAPAN

the scale. He who shows any special fitness for any special work has made special preparation for that special work. General fitness is not a safe reliance for anything in particular.

Praying is not the same thing everywhere. It is one thing in the closet, another thing in the family, another thing in the Sunday school, another thing in the social prayer meeting, and yet another thing in the sanctuary, with the general congregation of worshippers. He who does not consider these differences, and make himself ready accordingly for the special service to which he is summoned, neither knows his duty nor does it, in the line of prayer.

As a practical matter, the clergyman who has power in public prayer is sure to be found a clergyman who makes special preparation beforehand for his public prayers. It is a shame for any clergyman to go into his pulpit without specific preparation for every portion of the service he is to lead—for his Bible reading, his hymn reading, his preaching, and his praying. It is not enough for him to be in the general spirit of Bible reading, and hymn reading, and preaching, and praying. He has a particular duty for that day, before that congregation, in view of the peculiar needs of those who are there before him, and the peculiar circumstances of that hour—as apart from every other hour of their lives and of his life.

Unless he makes ready for that particular duty, he is unready for it; and his hearers are aware of that fact before his service is half finished, whether he knows it or not. Special preparation for the public prayers of the day is made by the best clergymen generally. Those who fail to make such preparation show it in their failure to have the results of that preparation. And that such failures in pulpit services are pitifully common cannot be denied.

Our Lord told his disciples that there were times when they need take no thought in advance how or what they should speak before others, for it should be given them in that hour what they were to say; but when they asked him how they should *pray*, he did not tell them to rely wholly on the inspiration of the hour, but he gave for their guidance a pattern of prayer, the structure and methods of which he seemed to think were worthy of their study. There are, however, ten leaders in social or public worship who take pains to make ready for a sermon or an address, where there is one who prepares himself for a public prayer. Why does any man slight the latter service in comparison with the former? Is it because he deems it of less importance? or is it because he thinks he has so much more skill and power in leading others in an address to God than in making a direct address to his fellows?

A prominent clergyman, in addressing the students of a divinity school, urged the importance of careful preparation for all pulpit exercises. Referring to the common idea that God would inspire the unprepared clergyman to pray effectively in public, he said, "Remember, young men, that God does not inspire vacuity." Another clergyman, when asked if a man could be as earnest and sincere when he had prepared himself carefully for such a service as he could if he trusted to the inspiration of the moment, replied: "God puts no premium on slovenliness. You need God's help if you have done your best to make yourself ready for his service. You have no right to ask his help if you have neglected preparatory thought and prayer."

If a clergyman needs special preparation for leading in public prayer, much more so a layman. And the best laymen recognize this fact. Prof. John S. Hart, the first editor of the *Sunday School Times*, was quite a model superintendent in his day. He was a man of disciplined mind, of ripe culture, and of rare devoutness. He had much experience, and much impressiveness and unction, in public prayer.

If any superintendent would be justified in feeling that it was unnecessary for him to make special preparation for an opening prayer in his Sunday school, it would seem to be such a man as Professor Hart. But, on the contrary, he always prepared himself with much pains for this service. He told the writer, on one occasion, that during all the time he was in charge of the State normal school of New Jersey he made particular preparation for each day's morning prayer at the opening of school, and that he still preserved the outline plans of all those prayers.

Writing on this theme in counsel to superintendents, not long before his decease, Professor Hart said of the methods of study for a prayer, and of the value of such study: "Each week some new want will arise. Some scholar or teacher will be sick. Some family connected with the school will be in trouble. Some inquiring soul will be craving for an expression of sympathy. Be it your care to study how these various wants may find expression in your opening prayer, without improper and offensive personalities.

"Besides these wants, each week's lesson, you will find, has certain leading thoughts. It has been selected with the express design of teaching certain religious truths, and these truths have a direct bearing upon the daily life of every member of your school, both scholars and teachers. Having yourself studied the lesson and filled your mind to saturation with the truths which it contains, you will find how much you need divine help to bring those truths home to your heart and conscience, so that you may carry them into practical life. This, your want, is the want of every teacher and scholar. See how you can in your prayer, without offense, give utterance to this want. Try, in short, to turn the lesson into a prayer, without turning it into a harangue. Let it be a real prayer, addressed to God, not an exposition addressed to the school."

In testimony, out of his experience and observation, Professor Hart added: "As you grow older in the service, you may learn that those superintendents who have been longest in the harness, and are most familiar with the work, are often the very ones who habitually make the most painstaking preparation for each specific occasion. I could tell you of veteran superintendents who habitually spend from one to two hours each Sabbath evening in preparing for the opening service of the next Sabbath."

It may seem to some that it would be easier for such a man as Professor Hart, with his habits of study, to prepare himself for an appropriate prayer than for one unaccustomed to systematic and persistent study to do a thing of this sort. "I could never study for a prayer," says one superintendent or another. "I shouldn't know how to set about it. If I pray at all, I must ask the Lord to guide and help me, and then go right at it, forgetting all about theories and plans."—*H. Clay Trumbull, in "Personal Prayer."*

(To be concluded next week)

"He who gives promptly gives twice as much."



Crisscross Hearts

IT was Christmas morning. Mrs. Lewis sat in the living room, with tissue-paper wrappings and holly-stamped ribbon piled in her lap. Her husband was eagerly examining a leather-bound volume with illuminated pages.

"I've always wanted something from the Wainwright shops, and never thought I could afford it!" he exclaimed enthusiastically.

"Dick's wife can, even if you can't, and Dick gets only eight hundred dollars a year," said Mrs. Lewis, significantly.

The eagerness died out of her husband's face, and a frown took its place. He knew what she meant. Dick Howell had applied for the position of cashier at the new bank. He was a likable young fellow; but Mr. Lewis, who was president of the bank, and his wife both felt that he was living beyond his means.

"A receiver has no right to look a gift horse in the mouth," he muttered, as he laid the book on the table.

"As the heaviest stockholder in the new bank and as its president, you are more responsible than any one else for the men you employ there. You have the public to consider."

Mr. Lewis turned on his heel and left the room. "She's right," he said to himself. "She usually is. We don't want a fellow for bank cashier who's living beyond his means. It's too bad. He's the most capable and popular fellow we could get for the position."

Daysville was a village where every one knew every one else's affairs. It was common knowledge that Dick Howell received eight hundred dollars for his work as a clerk, and that he hoped to obtain a position in the new bank.

When Mrs. Lewis had put the Christmas roast into the oven, she went across the back yard with a jelly mold—a gift for Mrs. Prime. She found Mrs. Prime joyfully examining an embroidered linen combing towel.

"It's from Dick's wife!" cried Mrs. Prime. "Isn't it beautiful? She knows how much I have to lie down during the day, and that I like to comb my hair without taking off my waist."

Mrs. Lewis silently examined the towel. "It's not only beautiful," she said, "but expensive. How can Dick afford it, with a wife and a little sister to provide for?"

Mr. Prime, with his hands in his pockets, turned suddenly from the window and stared at the combing towel. "Seems to me he had better be retrenching his expenses rather than increasing them!" he exclaimed.

Mrs. Prime tried to show enthusiasm for the kitchen utensil that Mrs. Lewis had brought, but her eyes strayed constantly to the embroidered linen. A few minutes later Mrs. Lewis went back to her kitchen, arranged the drafts, took another look at the handsome leather-bound volume, and then went across the street to give Mrs. Tilly a set of practical dish

towels. Mr. Tilly, like Mr. Prime, was a heavy stockholder in the new bank.

"I was just going over to your house to show you what Dick's wife gave me," cried Mrs. Tilly. "Look at it! It's the prettiest hammered-brass shade I ever saw. And isn't the candlestick a beauty?"

Mrs. Lewis surveyed the gift rather stiffly. "I wish," she said, as she deposited her towels unobtrusively on the table, "that I could afford to give such expensive gifts. How does Dick manage it on his salary?"

Mrs. Tilly shrugged her shoulders. "I'm sure I don't know. I told Mr. Tilly this morning that I was ashamed of the gift I sent them; it was just a pair of sheets but they were hemmed by hand."

"That's the sort of gift that Daysville has always made and received," said Mrs. Lewis firmly, as she drew her towels into the foreground, "useful and within our means."

As Mrs. Lewis was entering her front door, she saw a young man and a young woman across the street. They waved gayly to her, and she responded cordially enough, in spite of her disapproval of their extravagance. Every one liked Dick and his happy, busy young wife. As Mrs. Lewis watched them from a front window a moment later, perplexity was written plainly on her face.

"She has a new hat," she said aloud, "a beautiful hat."

Mr. Lewis glanced up from his paper. "Well," he said uneasily, "didn't you have a new hat this winter?"

"Yes, but it hasn't a fifteen-dollar plume on it. Her last winter's hat had just such a beautiful plume, but that was pale blue to match the trimmings of her suit. Now she has a green plume to match this suit."

"Maybe her people——" began Mr. Lewis.

"She's an orphan; she was a school-teacher in Ohio when Dick married her," said Mrs. Lewis, as she hurried out to the kitchen.

She liked Dick, and was fonder of Dick's wife than she admitted; but she felt that her husband ought not, in fairness to the public, to employ as cashier of the bank a man with an extravagant wife. Mrs. Lewis's opposition to Dick was not personal nor selfish, but it was determined.

"When is the stockholders' meeting?" she asked her husband later in the day.

"Tomorrow night. I saw Prime just now, on the street, and he agrees with me about Dick's manner of living. Tilly came up just then, and we all think there's something queer in it."

With lips firmly pressed together, Mrs. Lewis went into the living room, and sat down beside the table that was spread with her gifts. If the book that Dick's wife had given her did represent extravagance, it was nevertheless beautiful. She had not had time

to examine it carefully before, and she now gave herself over to that pleasure.

She had turned about half of the pages when Beatrice Howell, Dick's little sister, came in. Beatrice was small and agile, and nine years old, and more entertaining than discreet. Perching herself on the edge of a chair in front of Mrs. Lewis, she began to talk.

"Merry Christmas and a happy New Year, Mrs. Lewis! I had to come over so soon after dinner to show you what Dick's wife gave me. She has one, so when this came she said I might have ——" Beatrice clapped both hands over her small red mouth and gazed round-eyed at Mrs. Lewis. "I almost let the cat out of the bag then, didn't I?" she said with a giggle. "Anyhow, I got this chain and locket, and I've wanted one for years and years."

Mrs. Lewis took the chain disapprovingly. She did not understand the reason for the child's confusion, but she saw the value of the gift. As she examined the locket, the leather-bound book slipped from her lap and fell to the floor. Both Beatrice and Mrs. Lewis stooped for it. Beatrice reached it first, but from its pages fell a card, which Mrs. Lewis picked up.

"I haven't seen this before," she began, and then stopped. The card read, "To Mrs. Richard Howell, with love from Aunt Annie." It bore the date of the previous Christmas.

"O my!" cried Beatrice, aghast. "She forgot to take that out. O Mrs. Lewis, let's have it crisscross hearts, will you? You see, of course I knew that my chain came from her cousin; she says that's all in the family. But she'd feel awful to know that you knew 'bout the book, and she saved the nicest thing that came to her last year for you, 'cause she likes you the best. O dear!"

Mrs. Lewis sat holding the telltale card, and with a curious expression looked at the small betrayer of family secrets. "So that's the way Dick's wife makes handsome presents?"

Confident that Mrs. Lewis had "crisscrossed hearts," and that she would not tell, Beatrice began to talk very fast.

"Why, she gives away most everything she gets. It's this way. She knows scores and scores of folks, and they all like her and give her presents. And you see they don't live here. They live all over, but mostly in Ohio; and she says most of them will never come to see her, and it's fair, anyway. She says she loves to get the presents, and for a year she can look at them and own them, and then when next Christmas comes she can pass them on. She says we ought to pass on all the happiness at Christmas time that we can get hold of, and she can't get hold of much else besides happiness, she says, on Dick's salary. Doing this way, she can give lots of folks happiness. She just loves to give. I"—Beatrice put her chain against her cheek and spoke with engaging frankness—"I love to *get*."

Mrs. Lewis was an interested listener, and the child proceeded to give a great deal of information concerning Dick's wife. "Why, Dick says she can do the most on the least money of any one he ever heard of. We're proud of her, Dick and I are. Have you seen her new feather? The one that's light green at one end and dark at the other?"

Mrs. Lewis nodded.

Beatrice giggled, and rocked back and forth in her chair. "Well, then, it's fooled you. It isn't new at

all. She never had but just that one feather. It began as a white one, she says, and she's had it colored a little darker and a little darker, until, she says, some day it will have to be black, and then all she can ever wear to go with it will be black and white. Isn't that funny? We have the best times, laughing, at our house since she came there. She's such fun, and she makes all my dresses, and hers, too; and Dick says that if he gets a position in the new bank, he can give her more money to do on."

When Beatrice finally left, Mrs. Lewis sat thinking for a long time. It was not an easy thing for her to acknowledge that she had made a mistake, but she knew that she had unjustly planted seeds of doubt concerning Dick in the minds of the stockholders of the new bank.

Beatrice's words, quoted from Dick's wife, came to her mind: "She says we ought to pass on all the happiness at Christmas time that we can get hold of."

Mrs. Lewis's step was firm when she crossed the back yard. "I didn't crisscross hearts," she said to herself half guiltily, as she tapped on Mrs. Prime's kitchen door.

Later, in the early dusk, she crossed the street to Mrs. Tilly's, and in the evening she told the story to her husband.

"It isn't such a bad thing for the cat to get out of the bag sometimes, is it?" he exclaimed with a smile.

The following evening, when the outer door opened at eleven o'clock, Mrs. Lewis was waiting for her husband in the hall.

"Was the stockholders' meeting satisfactory?" she asked anxiously.

"Very."

"And tell me what was done about Dick."

"He was elected cashier unanimously."—*Alice Louise Lee, in Youth's Companion.*

A Biblical Word Picture — An Obedient Son

WE see an old man in a tent looking at a boy fast asleep on a skin rug. As he gazes at him, the tears begin to flow down his cheeks. He brushes them away and speaks to the lad, telling him to arise and go with him on a journey. He calls two young men to go with him, and together they travel for two days. At length they come to a mountain. The old man places a bundle on the boy's back, and together they begin to climb the mountain. When on its summit, they talk about something which seems to frighten the lad. He does not oppose his father, but obeys him. The two men who left home with them are not with them now. They are waiting on the mountain side.

We see a pile of stones. The boy is lying on the stones. Is he tired? Is that a bed made for him by his father? The father has a knife in his hand. We almost hold our breath, for surely he is not going to kill his son. No, no! he stands still with the uplifted knife as if listening to some one speaking, then he turns and takes something from the bushes. The boy arises from the stones and seems very glad and happy. Soon we see smoke rising among the trees. The boy and his father call the young men, and they all return home.

Who was the boy? who the father? What and where was the mountain? Why did the old man take the journey? Why did not the boy's mother accompany them? What terrible thing was the man told to do? by whom? why? What question did the lad

ask? What reply did his father make? What was in the bushes? What did the old man do after he unbound his son? What name was given the place? What promise was made the old man? why? Where did the old man dwell after that?

ELIZA H. MORTON.

How It Begins

"GIVE me a halfpenny, and you may pitch one of these rings; and if it catches over a nail, I'll give you threepence."

That seemed fair enough; so the boy handed him the halfpenny and took the ring. He stepped back to the stake, tossed the ring, and it caught on one of the nails.

"Will you take six rings to pitch again, or threepence?"

"Threepence," was the answer; and the money was put into his hand. He stepped off well satisfied with what he had done, and probably not having an idea that he had done wrong.

A gentleman standing near him watched him, and before he had time to look about and rejoin his companions, laid his hand on his shoulder and said, "My lad, this is your first lesson in gambling."

"Gambling, sir?"

"You staked your halfpenny and won six halfpence, did you not?"

"Yes, sir, I did."

"You did not earn them, and they were not given to you. You won them just as gamblers win money. You have taken your first lesson in their path. That man has gone through it, and you see the end. Now, I advise you to go and give his threepence back, and ask him for your halfpenny, and then stand square with the world, an honest boy."

He hung his head, but raised it quickly, and his bright, open look, as he said, "I'll do it," will not soon be forgotten. He ran back, and soon emerged from the ring looking happier than ever. He touched his cap and bowed pleasantly as he ran away to join his companions. This was an honest boy, and doubtless made an honorable man.—*Selected.*

He had such a gentle method of reproofing their faults that they were not so much afraid as ashamed to repeat them.—*Atterbury.*

"Truth may be blamed, but shall never be shamed."

Watch the Clock

"WHAT is the secret of your success?" was the question put to a prosperous manufacturer the other day.

"I watch the clock," he promptly replied.

"That does not sound like a very good policy," remarked his questioner.

"I suppose not—at least not on the face of it. Everything depends on *how* you watch the clock. My plan is to see how much I can learn in each spare moment.

"I started out as an ordinary apprentice. I spent my evenings reading all the books and magazines I could get hold of that had anything to do with the trade I was trying to learn. There were no correspondence schools in my very early days, so I had to figure out things as best I could.

"When I became a full-fledged journeyman, I devoted all my spare time to the study of shop management—the I. C. S. Course. Consequently, when I was made foreman, I knew the job from A to Z; I had everything at my fingers' tips.

"Each promotion meant more study for

me. As soon as I was placed in a new position, I immediately began to study the job ahead. As a result, I was always prepared when advancement came—I was trained for the job.

"When correspondence schools came into existence, I was among the first to enroll, and it was my correspondence school training that enabled me to make good in my first executive position. Later I boosted myself along with courses in such branches as advertising, commercial law, and English."

"I suppose you can rest on your laurels now that you are president of the company," said his listener.

"I study harder now than ever," returned the manufacturer. "I am constantly reading up new and improved methods of management, and devising plans for expanding the business. Just at present I am taking the I. C. S. Course in Spanish, so that I can go after the South American trade intelligently. So long as I live, I shall continue to study; for those who do not study do not really live."

Are you training for the job ahead? Do you purpose to study? How do you watch the clock?—*Ambition.*

"He who can at all times sacrifice pleasure to duty, approaches sublimity."



FREE WITH THE "INSTRUCTOR"

A beautiful 1916 Scripture Text Calendar, nine and one-fourth by sixteen and one-half inches in size and printed in harmonious colors, is given free with every single full-year "Instructor" subscription (\$1.25), and will be sent, as long as the stock lasts, for 15 cents extra for every calendar ordered with any six months' "Instructor" club. In order to be sure of securing this handsome and most helpful calendar, it will be necessary to order early, the supply being limited. Order through the conference tract society.

Report From Hawaii

OUR Missionary Volunteer meetings are held every Sabbath at three in the afternoon. Our society is divided into four prayer bands. Fifteen minutes before the service opens, the prayer bands meet in different parts of the church. In each band we have a list of persons who need help, and these are made the subject of prayer. In the last report given, one young Chinese boy said that the members of his band were praying for a young man attending school with him, who never seemed interested in the Word of God, even though the Chinese lad had tried many times to talk with him. But lately the young man would ask questions, and showed a real interest. The youthful worker was thankful that his prayers were answered. The bands have been a blessing to our young people here. I am thankful for the privilege of prayer—the key that unlocks the storehouse of heaven. May the Lord give our young people more faith in this key.

We are following the programs outlined by the General Department in the *Gazette*. Last spring we worked out a goal for our society, and pledged ourselves as individual members to do our part in coming up to it. Here it is:—

Honolulu Missionary Volunteer Goal, 1915

1. Encourage all young people to observe the morning watch.
2. Secure a Standard of Attainment, and endeavor to get every officer and young person on the Attainment roll.
3. Read the Bible through during 1915, and push the plan.
4. Work energetically to get all to report carefully and regularly.
5. Encourage the young people and children to sell our magazines and thus obtain missionary money.
6. Endeavor to place yearly subscriptions to missionary papers in libraries and public reading rooms.
7. Enlist the cooperation of all in missionary effort.
8. Have a definite object to work for.
9. Encourage every young person taking part in the program to prepare his part as a talk.
10. Encourage every member to take part in the prayer bands.
11. Cooperate with the Hawaiian Mission in laying plans for this summer's work.
12. Have a definite time to pray, and definite requests to make.
13. Encourage Juniors and Seniors to cooperate in a campaign with the Temperance INSTRUCTOR.

I am thankful to say that we can see progress in our efforts in trying to reach this goal. Our society paid for fifty lantern slides to be used in the tent effort here on the islands. Then we ordered five clubs of each of our monthly magazines, to place in the reading racks and to be used in getting subscriptions. We secured the addresses of the teachers, doctors, and office men on these islands this summer, and sent each a copy of the *Signs* with a letter. About sixty papers and letters were sent. Not all have answered yet. But our prayers have gone with those letters, and I know that there will be some results.

Last week we ordered sixty copies of *Liberty*. We have sixty addresses of prominent government men in these islands, and plan to inclose a letter calling attention to the magazine, with each copy sent out.

We have two societies in Honolulu, one Senior

and one Junior. Both are doing good work. I am glad to tell you that seven Seniors and about seven Juniors, perhaps more, are going to take the Reading Courses for 1915-16. We have just ordered our books, but shall not be able to begin before December 1. We are also thinking of adding to our goal.

M. E. TAMKA.

After Frost

THE woodside is aglow with goldenrod,
A healing calm is in the hazy air,
The sky is infinitely blue; and everywhere
The hills are glory-crowned, as if fresh trod
By throngs of shining angels splendor-shod,
Who on an earthly journey slowly fare
And leave the impress of their sandals there,
So lately radiant on the hills of God.
Thus be it in the days that follow grief;
When all the smitten leaves of life are sere,
And nights are long and days are chill and brief,
Then may there fall upon the pain-dulled ear
A low, calm voice to give the soul relief,
"Peace, peace, be still, for God is even here."

—Eugene C. Rowell.

MISSIONARY VOLUNTEER DEPARTMENT

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

Missionary Volunteer Society Programs for Week Ending January 1

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

Missionary Volunteer Reading Courses

Senior No. 9—Lesson 12: "History of the Sabbath," Pages 632-716

1. WHAT were some of the points of difference between the Anabaptists and the Reformers? By whom were the Anabaptists persecuted? Why?
2. What criticism did the Baptists prefer against the Reformers?
3. Why are the following names of special interest: Moravia? John Balbus? Prince Lichtenstein? Barbara of Thiers? Christina Tolingerin? Fossi? Pechi?
4. Show that Sabbatarians of Reformation times were not Jews. What reasons did they give for observing the seventh day?
5. How do the opinions of Luther and Carlstadt concerning the Sabbath compare?
6. What have you learned of Sabbath observance during the Reformation in Transylvania? in France? in Russia? in Norway? in Iceland? in Finland? in Sweden?
7. What must have been the Reformers' position on the union of church and state? on the principle of religious liberty?
8. What great blessing did the Reformation bring to Sabbath keepers? What did Sunday lose in the Reformation? What great mistake did the Reformers make?
9. How did scholasticism creep into Protestantism?
10. Trace the Puritans from their origin to their new home in America. What were their "blue laws"?
11. What arguments led Protestants to regard Sunday as the Sabbath of the fourth commandment? What were the six articles of peace?
12. How did parliaments help enforce Sunday observance?
13. In what were the reforming churches inconsistent? What were some of the errors they carried with them from Catholicism?

Junior No. 8—Lesson 12: "Friends and Foes in Field and Forest," Pages 8-35

NOTE.—This splendid book should help every boy and girl to enjoy nature more.

1. LEARN the poem "The Boy That Never Sees."
2. What have you learned about the Bonny Boatman that can sail in both air and water?

3. How many legs has an insect? Name the parts of its body. How many changes does an insect pass through in life? What are they? What do insects eat?
4. How does the larva get a new suit?
5. Name seven general classes of insects, and one or more insects belonging to each class.
6. What is the meaning of each of the following words: spiracles? insect? pupa? imago? molting? ptera? antennæ? facets?
7. Where does the cicada live? How many eyes has it? How does Mrs. Cicada use her auger? How does the cicada play his drums? What do cicadas eat?
8. What little insect lives in a house of bubbles when young? How far can it jump?
9. Why are fleas called great athletes? Where do they live? What do they eat? What kinds of fleas are there? What did Iva learn about the "learned fleas" of Paris?
10. How can a fly walk on the ceiling? How does it get out of its little coffin? What six things have you learned in this chapter about the fly? Of what use is it? What are some of its dangerous relatives?
11. Where does Bluebottle lay her eggs? why? How long before this fly gets out of the pupa case? How does it carry its knife for eating?
12. What have you learned about the fly that lives in leaves? on cherries? in olives? What fly caused England to hold a council against it?
13. What have you learned about the mosquito that does not sting? about the insect that breathes through its tail? What diseases do mosquitoes carry? How can the larvæ be killed? What remarkable cloud did C. C. Abbott once see?



Fifty-Second Week

December 26.. Revelation 12 to 14: The great red dragon; the beast and his image; the three angels and their messages.

December 27. Revelation 15 to 17: The seven last plagues; Babylon the great; etc.

December 28. Revelation 18 to 20: Babylon is fallen; burned with fire; marriage of the Lamb; judgment given to the saints.

December 29. Revelation 21, 22: The New Jerusalem; the tree of life; the water of life; "Surely I come quickly."

December 30. Review the New Testament, noting that it contains 4 Gospels, 1 historical book, 14 Pauline epistles, 7 general epistles, and 1 book of prophecy — 27 books in all.

December 31. Take this time for a general review of the whole Bible, book by book. Taking each in its turn, ask yourself, (1) by whom it was written; (2) its great object; (3) the leading truths, or events, or persons described therein.

The Bible a Mine

The Bible is a mine of exhaustless treasure. You have explored it but a little way, and gathered a few precious jewels that will hereafter greatly enrich your spiritual life. But O, be not content! Return to the storehouse, seek new beauties, richer treasures, greater wealth. All shall be yours in greater and still greater abundance. The store is inexhaustible, but it must be mined.

The Bible Prophetic

"No one can read the Bible long," says M. R. Vincent, "without seeing that it is prophetic. Its utterances are folded in upon themselves like a flower. You see certain petals already exposed to the light; but you see within the circle of these something more, which is to unfold in its season. The whole book is full of a sense of anticipation; the foundations it lays are for a large superstructure; the plans it foreshadows require an immense future for their development."

The Most Precious Thing in the World

"When Queen Victoria was crowned in Westminster Abbey, three presents were made to her — first, the sword of state; second, the imperial robe; and third, a Bible, these words accompanying the gift: 'Our gracious queen, we present you with this book, the most valuable thing the world affords. Here is wisdom; this is the royal law; these are the timely oracles of God. Blessed is he that readeth, and they that hear, the words of this book; that keep and do the things contained in it. For these are the words of eternal life, able to make you wise and happy in this world, nay, wise unto salvation, and so happy forevermore, through faith which is in Jesus Christ, to whom be glory forever. Amen.'" — Pierson.

Interesting Biblical Facts

The following items (with many others not given here) were ascertained by a gentleman in 1718, and also by another man in 1722. Each of these men is said to have spent nearly three years in the investigation: —

The Old Testament contains 39 books, 929 chapters, and 23,214 verses.

The New Testament contains 27 books, 270 chapters, and 7,931 verses.

The entire Bible contains 66 books, 1,199 chapters, 31,145 verses, and 753,692 words.

The middle book of the Old Testament is Proverbs; the middle chapter is the twentieth of Job; and the middle verse is 2 Chron. 26: 17.

The middle book of the New Testament is Second Thessalonians; the middle chapters are Romans 13, 14; and the middle verse is Acts 11: 17.

The middle chapter in the Bible, and the shortest, is Psalm 117.

The middle verse in the Bible is Ps. 18: 9.

2 Kings 19 and Isaiah 37 are identical.

Ezra 7: 21 contains all the letters of the alphabet, I and J being counted as one.

A Beautiful Bible

"The most beautiful volume among the hundreds of thousands in the Congressional Library at Washington, is a Bible which was transcribed by a monk in the sixteenth century. It could not be matched today in the best printing office in the world. The parchment is in perfect preservation. Every one of its thousand pages is a study. The general lettering is in German text, each letter perfect, in coal-black ink, without a scratch or blot from lid to lid. At the beginning of each chapter the first letter is very large, usually two or three inches, and is brightly illuminated in red and blue ink. Within each of these capitals is drawn the figure of some saint, and some incident which the chapter tells is illustrated. There are two columns on a page, and nowhere is traceable the slightest irregularity of line space or formation of the letters. Even under a magnifying glass they seem flawless. This precious volume is kept under a glass case, which is sometimes lifted to show that all the pages are as perfect as the ones which lie open. . . . The illustrated initials, in perfection of form and brilliancy of color, surpass anything produced in the present day. With all our boasted progress, nothing in either Europe or America equals it." — Pierson.

"JUST to be tender, just to be true,
Just to be glad the whole day through;
Just to be merciful, just to be mild,
Just to be trustful as a little child;
Just to be gentle, kind, and sweet,
Just to be helpful, with willing feet;
Just to be cheery when things go wrong,
Just to drive sadness away with a song;
Whether the hour is dark or bright,
Just to be loyal to God and right;
Just to believe that God knows best,
Just in his promises ever to rest;
Just to let love be our daily key,—
That is God's will for you and me."



I — Many Called but Few Chosen

(January 1)

LESSON SCRIPTURE: Matt. 22: 1-14.

MEMORY VERSE: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life." Rev. 3: 5.

Questions

1. By what method did Jesus continue to teach the people? Matt. 22: 1.

2. To what did he liken the kingdom of heaven? Verse 2.

3. To whom did the king send his servants? for what purpose? with what result? Verse 3. Note 1.

4. How did he further show his desire to have these particular people at his feast? Verse 4.

5. But how did they persist in treating the king's invitation? What did the country people consider more important? the city people? Verse 5.

6. How did those who were neither farmers nor tradesmen treat his messengers? Verse 6. Note 2.

7. When the king heard of this, what did he do? What did he say of those whom he had bidden? Verses 7, 8.

8. To whom was the invitation then sent? With what result? Verses 9, 10.

9. What beautiful garment did the king provide for every one of his guests? Note 3.

10. Yet, in what condition did he find one man? Verse 11.

11. What excuse could the man give for not having on the wedding garment? Verse 12.

12. What was the result of his thinking that his own clothing was good enough? Verse 13.

13. Considering the great number who had been called to the feast, how many were chosen? Verse 14.

14. What is said about those who are called to the marriage supper of the Lamb? What pure white wedding garment does the King of heaven provide for his guests? Rev. 19: 8, 9.

15. Of all who are called, only which ones will be chosen? Memory verse. Note 4.

Notes

1. The call to the feast was from their king, the one who had a perfect right to command, as well as to call. It should have been considered a great honor to be invited by the king; but the invitation was unappreciated and despised.

2. The country people had their farms to look after, the townspeople their stores. "The 'remnant,' or the rest of them, that is, those who did not go to the farms or merchandise, were neither husbandmen or tradesmen, but ecclesiastics,—the scribes, and Pharisees, and chief priests,—these were the persecutors, these took the servants and treated them spitefully and slew them."—*Matthew Henry*.

3. "The garments worn on festival occasions were chiefly long white robes; and it was the custom of the person who made the feast to prepare such robes to be worn by the guests. This renders the conduct of this man more inexcusable. He came in his ordinary common dress, as he was taken from the highway; and though he had not a garment of his own suitable for the occasion, yet one had been provided for him, if he had applied for it. His not doing it, was expressive of the highest disrespect for the king."—*Barnes*.

4. All—"whosoever will"—are called; but only he who is willing to part with his rags of self-righteousness and sin, and put on the garment of Christ's purity—only he, will be chosen to take part in the marriage supper of God's only Son. "He that overcometh, the same shall be clothed in white raiment," and shall be allowed to remain among the guests.

Memory Verses for the Quarter

1. "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life." Rev. 3: 5.

2. "Render therefore to all their dues." Rom. 13: 7.

3. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Matt. 22: 37.

4. "God resisteth the proud, but giveth grace unto the humble." James 4: 6.

5. "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me." Matt. 15: 8.

6. "O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Matt. 23: 37.

7. "But he that shall endure unto the end, the same shall be saved." Matt. 24: 13.

8. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24: 27.

9. "Heaven and earth shall pass away, but my words shall not pass away." Matt. 24: 35.

10. "Be ye also ready: for in such an hour as ye think not the Son of man cometh." Matt. 24: 44.

11. "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Matt. 25: 13.

12. "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things." Matt. 25: 23.

I — Many Called but Few Chosen

(January 1)

LESSON SCRIPTURE: Matt. 22: 1-14.

Questions

1. How did Jesus frequently speak to the people? Matt. 22: 1.

2. To what did he at this time liken the kingdom of heaven? Verse 2.

3. What did the king send his servants forth to do? What was the result? Verse 3. Note 1.

4. What message did he send by other servants? Verse 4.

5. What course did some who were bidden now take? Verse 5. Note 2.

6. What did the rest of them do? Verse 6.

7. How did the king feel when he heard what they had done? What did he do? Verse 7.

8. What did he then say to his servants? Verse 8. Note 3.

9. What did he direct his servants to do? Verse 9.

10. Whom did the servants gather in? What end was accomplished? Verse 10. Note 4.

11. When the king came in to see the guests, whom did he see among them? Verse 11.

12. What did the king say to him? How did it affect him? Verse 12.

13. What did the king then bid his servants do? Verse 13, first part.

14. How is the place of outer darkness described? Verse 13, last part.

15. What is said of the number of those who are called? What is said of the number chosen? Verse 14.

Notes

1. According to an Oriental custom, guests were invited some time before the wedding took place, then summoned when everything was ready for the ceremony; so here the servants went out to call those who had been bidden. The language in our text, "they would not come," seems a little strong, considering the force our idiom gives to *would*. A more exact translation of the expression "would not" is "did not desire" or "were not disposed" to come.

2. The second message of the king, with more detail, was designed to awaken their desire to come, but they were indifferent, did not care to come, rather than "made light of it" in the modern acceptance of these words.

3. They were bidden, but not worthy, anticipating the Saviour's final comment on the parable, that many are called but few worthy to be chosen. The sinner can never be worthy, but when Jesus calls him, that call implies that his own worthiness will avail for the sinner; for "worthy is the Lamb that was slain."

4. Notice that the king was not thwarted in his plan properly to celebrate his son's marriage. Since those to whom he gave preference were not worthy, he filled their places with others not included in the first invitation. This was strikingly fulfilled in the rejection of Christ by the Jews and the response of the Gentiles to the gospel call. It is equally true of individuals today, that when the gospel is rejected by those who are favored with the first call, it is carried to those who may, outwardly at least, seem of less promise.

Too Cheap

(Concluded from page five)

feet deep, and it was sunk at great cost to the proprietor; but it is our only way out, and without it we should never be able to get to the surface."

"Just so. And when God's Word tells you that whosoever believeth in the Son of God has life everlasting, you at once say, 'Too cheap, too cheap,' forgetting that God's work to bring you and others out of the pit of destruction and death was accomplished at a vast cost, the price being the death of his own Son."

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

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The Higher Criticism

EVER and ever anon,
(Burden of fear to carry!)
Cometh to Simon and John,
Mary, the daughter of Mary,

Weeping aloud: "Have ye heard,
Ye who believed and obeyed him? —
They have taken away the Lord,
And we know not where they have laid him.'"

— Roy Temple House.

Rejoicing in God

ONE of Haydn's friends asked how it happened that his church music was of almost an animated, cheerful, and even festive quality. The great composer replied: "I cannot make it otherwise. I write according to the thoughts I feel. When I think upon God, my heart is so full of joy that notes dance and leap, as it were, from my pen; and since God has given me a cheerful heart, it will be easily forgiven me that I serve him with a cheerful spirit."

The Boy

ONE evening, at a service in New York City, I saw a very distinguished-looking man rise and say, "I will accept Christ." I went back to the hotel and told my wife I believed I had been used by Christ to lead a great man to God. I thought I had; but the next day, which was a day of prayer, I saw this man come into the service carrying in his arms a little lame boy. He brought him forward, and placing him on the platform, he came over to me, and, placing his hand up to his mouth so the child could not hear him, he said, "I want to introduce you to my little Joe; he is going to die." He did not need to tell me that; the little fellow's face was so thin and his hands were so white. When I came over, he said, with all the pride of a father, "This is Joe; he led me to Christ." I confess I was a bit disappointed. Then he told me the story. He said: "When the mission started, Joe said to me, 'Father, I cannot go, but mother will take you; and all the time you are gone, I will pray.' When I came into the house after a service, I never failed to hear the thud of his little crutch on the floor as he came to welcome me the moment the door was opened. He would spring into my arms and say, 'Did you come?' But last night he did not ask me. I heard him coming to the

door, and as it was opened he sprang into my arms and buried his face on my shoulder, and I heard him say with a sob, 'You have come, you have come, I know you have.'"— *The Christian Herald*.

Sound Counsel

DR. SYLVANUS STALL, author of a popular series of books concerning sex hygiene, died at Atlantic City, New Jersey, on November 6. Dr. Stall, as minister, editor, and author, ever sought to uplift his fellow men by directing their feet into the Christian pathway.

He studied theology at the Pennsylvania College, at Gettysburg. Six of the theological students acted as pallbearers at the obsequies. The interment was at Gettysburg. The following pertinent message from Dr. Stall to all theological students was read at the funeral services:—

"I have reached the end of the journey upon which you are just entering. I have a message for you from my open grave. Let me impress upon you the importance of a full, unqualified, and complete acceptance of the Scriptures, from cover to cover, as the inspired and infallible word of God. If you cannot accept it as such, let me say to you, You will have no message, and you ought never to enter the ministry. Preach Jesus Christ and him crucified as the only hope of the sinner, and the only Saviour of a lost and ruined world. Live and labor for God and humanity."

Directing Parliament

SOME time ago there was in Canada a high official who at one time in his career took little or no interest in missions. He had a little granddaughter who was the apple of his eye, and his chief delight was to take the child upon his knees and encourage her to talk to him of all the things that interested her. One of her great interests was missions, particularly a hospital which was being established for Blackfeet Indians; and the grandfather drew her to tell him all about it, quite unconscious of the fact that she was giving missionary information. After a time a minister of affairs brought forward a suggestion in parliament for making a grant for the building of a new hospital. Several persons rose and opposed the measure, when suddenly, to the astonishment of all concerned, the official whose little granddaughter had unconsciously primed him with all the necessary information, rose to his feet and made such a stirring speech in defense of the scheme, and brought such weighty arguments to bear in its favor, that the resolution was passed and the grant was made.— *American Messenger*.

Bluffing

I HAVE heard of a poor man who was carrying a load of sticks, when he became tired and sat down on a bank. Laying his sticks on the ground, he said: "I am sick and tired of this. I wish death would come to relieve me." Instantly, Death slipped up and said, "Here I am, what do you want of me?" "I want you to help me put this bundle of sticks on my back again," said the astonished pilgrim. So we, like Jonah, express in our discontented moods much that we do not really mean.— *D. Clifford*.

ELBERT HUBBARD'S recipe for writing was, "Write as you feel—but be sure you feel right."