

# The YOUTH'S INSTRUCTOR

Vol. LXIII

December 28, 1915

No. 52



"The heavens were gray and dull and low,  
The earth was old and stained and sear,  
When God outspread his spotless snow,—  
A carpet for the coming year."

# FROM HERE AND THERE

GEORGE WASHINGTON died the last hour of the day, the last day of the week, the last month of the year, the last year of the eighteenth century.

ARISTIDE BRIAND, a leading socialist, has been called to the premiership of France for the third time. He is said to enjoy widespread popularity among the common people.

THE lowest barometric reading ever recorded in the United States is said to have been registered at New Orleans during the hurricane of September 30, last, when the pressure fell to 28.1 inches.

ACCORDING to the estimate made by one of the leading rubber companies, the production of crude rubber in 1915 will reach 142,000 tons. Almost one half of this amount will be used in the United States, and half of this will be turned into rubber products at Akron, Ohio.

THE Weather Bureau has recently undertaken a campaign for the determination, under standard conditions of exposure, of the relative values of evaporation in various parts of the United States, and, if possible, the relation of these values to other climatic factors.

THE latest dreadnaught of the United States Navy to be completed is the "Nevada," with a tonnage of 27,500. Oil is used for fuel, and the ship is driven by Curtis turbines. The armor and armament are said to be more formidable than on any other ship of contemporary design or construction.

ACCORDING to the *Literary Digest*, the crop production in this country is unprecedented. The value of "King Corn," at current prices, is estimated at the astounding sum of \$1,913,025,071. Corn, wheat, and oats in bushels, cotton and tobacco in pounds, and hay in tons, are reckoned in totals of billions.

MOTORISTS whose cars are difficult to start in cold weather should remember that a cloth dipped in hot water and wrapped around the carburetor will usually cause the motor to start promptly. The reason is found in the condensation of gasoline on the carburetor walls. The hot cloth helps vaporize this liquid fuel.

A SMALL quantity of Epsom salts dissolved in a teacupful of water, provides the neatest and most efficient headlight dimmer for automobiles. The solution is used on the inside of the headlight glass, where it is allowed to evaporate. The result is a beautifully frosted lens, the frosting lasting for several months.

UNDER the direction of the Imperial Museum of Petrograd, lectures on agriculture are being given for wounded soldiers in eighty-three hospitals in and near the Russian capital. Patients who are able to do so are also encouraged to visit the museum, where cinematograph pictures on agricultural subjects are shown once a week.

THERE has been perfected in the United States an electric flashlight intended for signaling from an airship. The device is small and light, and its flashes can be seen at a distance of from six to eight miles in daylight when the sun is shining. Obviously, the signaling power is even greater at night. The shutter mechanism is simple and rugged, and with it a speed of from twenty to thirty words a minute can be attained by a skilled operator. Current for the electric bulb is supplied either from storage cells or from a generator driven by the airship motor.

## Our Personal Record

OUR God knows all about us, and a faithful record is kept of our,—

- Birthplace. Psalm 87.
- Home. Acts 9: 11; 10: 5, 6.
- Physical condition. Ps. 103: 14.
- Needs. Matt. 6: 8, 31, 32.
- Thoughts. Job 42: 2.
- Intention. Heb. 4: 12.
- Words. Matt. 12: 36, 37.
- Burial place. Rev. 1: 18; 20: 13.
- Future. Matt. 16: 27, 28.

Yes, the very hairs of our head are all numbered, and not a sparrow falls to the ground without the notice of our Heavenly Father. "Fear ye not therefore, ye are of more value than many sparrows." Matt. 10: 31.

Let us—

"Speak to him then, for he hears,  
And spirit with spirit can speak;  
Closer is he than breathing,  
And nearer than hands to feet."

FRANK F. MILLS.

## What Will It Profit?

SUPPOSE I have spread a network of railroads, or built canals, that have spanned a continent; suppose I have erected great structures having to do with human arts and industries, and have accelerated the progress of the race in civilization; and yet have done nothing to provide men with "bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth;" what will be my feelings in the eternal state, when this world, with all its triumphs of art and industry and commercial enterprise, shall be burned up; . . . when I behold millions upon millions of the human race standing before the bar of God to receive the sentence of final destiny, and remember that not one soul in all the millions of the saved I have brought to a knowledge of Christ, and not one soul in all the millions of the lost I have turned away from the absorbing devotion to the things that perish?—A. T. Pierson.

PRICES of medicines have, in some cases, jumped to almost prohibitory figures in this country, due to war conditions. Phenacetin sold for 98 cents a pound before the war, but is now \$9.50. Salol has risen from 64 cents to \$3.35 cents a pound. Quinine, formerly 25 cents an ounce, is now \$1. Germany has long been the leading manufacturer of modern medicines, and many of the formulas have been kept secret, thus making duplication impossible in some instances.

## Principal Contents

CONTRIBUTIONS	PAGE
Our Personal Record . . . . .	2
Glimpses of Burma . . . . .	3
Mortgaging the Character . . . . .	4
Resolutions (poetry) . . . . .	4
The Great War—No. 16 . . . . .	5
A Sheaf of Incidents From Japan . . . . .	7
Are You Reading "The Sabbath in History"? . . . . .	10
Aluminum . . . . .	11
Biblical Word Picture—Twin Brothers . . . . .	13
What Spirit Are We Of? . . . . .	16
SELECTIONS	
Leading Others in Prayer . . . . .	9
To a Chickadee (poetry) . . . . .	11
Little Lotus Flower . . . . .	12
Precious Heart . . . . .	12
Sow! Sew! So! (poetry) . . . . .	13
The Quiet Hour . . . . .	16

# The Youth's Instructor

VOL. LXIII

TAKOMA PARK STATION, WASHINGTON, D. C., DECEMBER 28, 1915

No. 52

## Glimpses of Burma

### English the Orientals Have Got

R. B. THURBER

**A** LITTLE wholesome humor once in a while is beneficial to both mind and body; and every individual, of whatever nation, finds time to laugh at what appeals to him to be funny in the light and shade of his daily experiences. The appreciation of the best things to laugh at is often narrowed to a single locality; but the best of humor is colloquial after all. The world as a whole laughs heartily over very few really mirth-provoking incidents. One nation's sense of humor is not that of another at all. And this difference is made serious by those who berate foreigners for their lack of humor because they do not "see the point" in a purely national laugh, or have a very different idea as to what is funny. We all need to be broad and to acquire the international mind in this as well as in other relations; for little pleasantries are always being passed among various classes of people, and knowing when to laugh and when to take things seriously is often the first step in a profitable friendship.

The humor of the language blunderer is always a cause for mirth. We can all laugh at one another's expense in this, for every one who tries to learn a foreign tongue will invariably carry the idioms of his mother tongue over into the new language, and of course make many ludicrous mistakes. In a country like Burma, where so many languages are spoken and all persons with any claim to education have a trial at English in their own way, mistakes are so common that they cease to attract notice. However, many a time an Englishman or American has occasion to smile at the efforts of the one with whom he is talking. And although the native is usually too polite to laugh in our faces when we torture his language, he has a quiet burst of humor over it when we are not around.

A man who prides himself on his ability to speak English glibly, when ordering a pair of shoes specified that they must be broad-toed, for he has "thorns between his fingers." But this is an exception. Usually the correct thought is conveyed, but the idiom is queer. The following are samples of letters we have often received from parents of the boys attending our school:—

"DEAR SIR,—If my son appears late at your school again without a chit [note] of recommendation, kindly slap him as he deserves. For which kind favor I will ever pray."

Another parent requested that her boy be excused because of "domestic troubles," which troubles were explained to be the cooking of the rice for dinner.

The teacher urged that specific reasons be given for absence, and the following was presented: "San Po got a sore without cause on the left side of his right knee. Pain as it was, he tried his best to attend his class till Thursday, after which he was entirely confined to his bed. Hardly had it recovered before an eyesore made its appearance, which was the real cause of his continued confinement during the whole of last

week. Therefore, on the strength of his pains I most respectfully beg you to excuse him."

"SIR,—I am Maung Pu pupil of you write you a letter for few lines. The bee stings to my face for this reason please give one day leave, sir."

A peddler came to our friend's door. He was a jolly fellow with a broad smile congealed on his face. In the course of a bantering conversation he was asked his name. He was very proud to say that he had an English name. It was "Cheap Jack." In fact, a number of small business men flaunt this name in front of their shops.

The public letter writer is very common, and is often seen sitting under his umbrella in a quiet corner. For a nominal fee he writes for those who are aspiring after respectability or are seeking favors from the higher classes. Usually he does a thriving business. If his English is just a smatter, no matter. Perhaps he has the F. W. (failed matriculation) degree from the university of Calcutta; and capital letters after one's name are enough to substantiate any claim to knowledge in the eyes of a large class of his customers.

A friend of ours tried to get a servant again, whom he had discharged because he had to leave town. The servant now held a good position and was loath to leave it, although he liked his former master. So he hired a scribe to write the following consoling note: "Dear Sir you salaam. by Rama Because to write this letter your letter got it me and then reading your letter I am very glad to see. What can i do sir My sahib cannot go from here I am very sorry if not I had come there I cannot come very Long please don't sorry I request to you."

A native Christian, when writing to his teacher, sought, for variety's sake, a synonym of *preserve*, and rounded off his epistle with, "May kind Providence pickle you."

Signboards make interesting reading, and it is worth a trip around Rangoon to discover new creations. Over a diminutive barber shop is one bidding us "Well Come, My Dear." A rising young doctor blazons his trade with the shingle, "Maung Loo Galay, vaccinated every Thursday." A petty merchant gives promise of sticking to the voyage when he announces himself, "Baboo Khan, Syrup Sailor." A beggar carries this enlightening inscription:—

"Gentleman and please mercy upon this poor helpless and lame man ladies."

A Chinese whisky seller has a large sign with the picture of a bottle at the side, and the words, "Ah Foke, licensed to be drunk on the premises or removed."

On a bookstall is this: "Books writing paper stationery pencils for the schoolboys all can get." And on a restaurant appears: "Meat, fish, eggs, curry, palow rice, all have got."

The following in front of a signboard painter's place gives evidence of a very peaceful alliance: "*L'entente cordiale* of brains, wit, art and energy in reproducing, designing, printing and engraving."

A quack advertises a preparation which is so powerful that it will make water run uphill, and is guaranteed to produce a light-complexioned baby "even if the parents are the darkest black."

### Mortgaging the Character

PEOPLE often mortgage their houses, live stock, furniture, and various personal effects. Perhaps illness, misfortune, spendthrift habits, or speculation make this necessary. If real misfortune is the cause, those involved receive sympathy and help where possible; but if the mortgage is the result of unnecessary expenditures or unwise business investments, they receive less sympathy from the cautious and frugal.

But there is another kind of mortgaging of greater consequence to the individual. It is the mortgaging of one's character to win earthly honor, pleasure, or wealth. The youth or child who does not fear to commit little violations of conscience, is giving the enemy a mortgage on his character. Each repeated violation lessens the owner's control of his own property, his character, which is worth more to him than anything else in the universe.

Sterling character is the corner stone of success. It may be developed from such positive qualities as honesty, truthfulness, kindness, generosity, industry, endurance, patience, justice, judgment, and determination.

Repeated violations of these positive qualities eventually develop negative qualities, or dishonesty, idleness, untruthfulness, and impatience. The negative qualities are properties of Satan, and his mortgage is so great that it can never be paid by the owner. It is like the man who owed his master ten thousand talents and could not pay the sum. But Satan will never forgive his debtor, as did that man's master. He is as cruel as the servant who had been forgiven the great debt, but who demanded a lesser indebtedness from another, without showing mercy.

Christ alone can restore lost character to humanity. He is our Redeemer. He has already paid the indebtedness for all who will accept his offered kindness. "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." He gives us his own righteous character in exchange for the negative qualities of bad character that Satan gave us. Therefore, through the help of Christ we again receive the positive qualities of life characteristic of a good character. He who recklessly sows his "wild oats" opens an account with ruin. He mortgages his character to Satan for a short season of pleasure. Sterling character will stand the test of time and eternity. Naturally, one's character is weakest at the point where it has once given way; but through the power of Christ to help, it may there become the strongest.

Our talents of mind may be cultivated in the belt of calms, yet sterling character can be developed only as we sail against the strong trade winds of storm and strife that beset our pathway. In building a character that will be strong enough to withstand all the fiery darts of the enemy, we may make foes, but that should never cause discouragement. Had Christ no enemies? True, we are bidden to "live peaceably with all men,"

but only as we can do it without compromising principle or mortgaging character. We must not mortgage character to win earthly honors. We must not mortgage character for appetite, nor for display of dress or vanity, nor for a place in society. Finally, we must not mortgage our inheritance in heaven for the sake of anything earthly — wealth, honor, appetite, pleasure, vanity, or social success. MARY M. CRAWFORD.

### Resolutions

- ANOTHER New Year's dawning  
Had come upon the world:  
Rich promise in its bosom  
And on its brow imperaled.
- The birds trilled New Year carols,  
The trees responded clear,  
And every one of nature's works  
Bent listening heads to hear.
- A child, with looks of gladness,  
Sang, "Welcome, O New Year!"  
And gave a merry greeting  
To friends and parents dear.
- "Happy New Year!" "Happy New Year!"  
The words rang out all day,  
Cheering many a lonely heart,  
Inspiring work and play.
- The blue eyes turned more thoughtful  
The bright face graver grew:  
"I wonder," mused the laddie,  
"Could I help it to come true?"
- "Could I, I wonder, make it  
A happier year for all?  
Could I wipe away some tears  
Of those so sure to fall?"
- "If little deeds of kindness,—  
Just one for every day,—  
Can make the new year happy,  
I'll start in right away.
- "The sun shines twice as brightly,  
The birds sing twice as sweet,  
When I can give some pleasure  
To any one I meet.
- "My top shall go to Tommy,  
Who had no Christmas tree;  
My boat to little Elsie—  
How pleased and proud she'll be!
- "There's father, mother, teacher,  
Grandma, and brother, too;  
Whatever through the year I can,  
To make them glad, I'll do."
- These New Year resolutions  
Bore fruit for every day:  
The secret of true happiness  
Came to that home to stay.

CORA FERRIS.

### Giving Him Thanks

MADAME CATALANI, who in her time had the finest voice in the world, was an admirable woman in every relation of life, as truly devout as she was kind and charitable to those who were in trouble or distress. An English gentleman of that period, who was living in Paris, was seated in the stage box at the opera one night, when Madame Catalani was about to appear in one of her greatest parts. He observed the singer in the wings, before she had come on, in an attitude of devotion, evidently in earnest prayer for the space of two or three minutes. When she had finished, she went on the stage.

The Englishman, calling upon the singer the next day, told her what he had observed. With charming simplicity Madame Catalani replied: "I never go upon the stage without first praying to God that he will grant me the favor to sing well and to meet with success; nor do I ever fail on retiring to rest to return thanks to him for that and all the mercies vouchsafed me."—*The Expositor*.

## The Great War—No. 16

### The Story of the Rebellion Against the Government of King Jehovah

#### Satan's Counterfeit for Christianity

CARLYLE B. HAYNES



**A**FTER Satan had failed to overthrow Christ while he was on earth, he turned his entire attention to the church. With the sword, fire, torture, and the fires of persecution, he attempted to rid the earth of the people and the truth of God.

Satan not only perverted the simplicity of the gospel in the matter of organization, developing in the church a class of men who sought to draw away disciples after themselves, but he also fearfully perverted the doctrines of the gospel. Faith rapidly gave way to superstition. The customs of the heathen were brought into the church and transformed into church ceremonies. An elaborate ritualism took the place of the simplicity of the gospel, and the people were drawn away from Christ and his truth.

#### Superstition and Fraud

Pilgrimages began to be made to Jerusalem and other places in Palestine, and the dust of the street would be swept up and carried to Rome and other places and sold for fabulous prices. Bones of the apostles began to make their appearance and be worshiped as relics. Pieces of the manger where Christ was born were sent back to Rome, until there was enough of them to build a house. Pieces of the true cross were sold at a great price, and there were enough of them to make many crosses. The very nails which pierced the hands and feet of Christ were discovered, and sold in great numbers. Two skulls of Peter were found, and worshiped in different places.

Good men were made saints; and when they died, prayers were offered to them. But saints soon became so numerous that it was difficult to pray to them all in one day, so a string of beads was supplied to each worshiper; and as the beads were told, prayers to the dead were thus offered, each bead standing for a prayer. By the decree of a council of the church, Mary was exalted to be the "mother of God," and mediator between man and Christ. The first day of the week, the great festival day of the sun worshipers, Sunday, was exalted to take the place of the Sabbath of Jehovah, the seventh day.

#### A Terrible Apostasy

Magnificent temples were built, and in them the worship of a little wafer god was carried on. This wafer was said to be the actual body and blood of Jesus Christ, made such by the word of the priest; and it was sacrificed by the priest in the bloodless sacrifice of the mass. Images of the saints made their appearance, and were worshiped just as the heathen worshiped their idols. The Bishop of Rome was exalted until he took the place of God on earth. The priests claimed the power to forgive sins. A decree was passed, making it wrong for priests to marry. A place of departed spirits was discovered, and called purgatory; and in the same connection it was discovered that the souls of the departed might be got out of this place of punishment by the saying of masses, for which money was demanded by the priests.

Thus the sunlight of the gospel of Christ was blotted out by the thick pall of the blackness of unmixed heathenism. And this all came so gradually that only a few saw its real character. The multitude were deceived into believing that this was still the true church.

#### Satan Persecutes the True Church

And when this counterfeit church became fully established, it was inspired by Satan to persecute those who had remained faithful to the truth of Christ. They were driven out from among men to find a home in the rocks and caves of the mountains. They were hunted like wild beasts, and were put to death wherever they were found. For more than a thousand years the counterfeit church controlled by Satan sought to blot out the true church of Christ from the earth. Tens of millions of the people of God through these long ages suffered martyrdom for their faith. Their blood flowed like water.

But Satan failed again. Through the protecting care of God over his truth and people, and through the loyalty of those who preferred to give up their lives rather than the truth, the knowledge of the principles of the gospel was preserved through these dark ages of persecution and martyrdom. And at the beginning of the sixteenth century the light of this knowledge began to increase in power and strength, and truths which had been long hidden under the darkness of papal error began once more to be preached and accepted by the people.

#### All Lost Truths to Be Restored

It was the purpose of God that the light which began to shine at the beginning of the Protestant Reformation should increase in volume until all the truths which had been perverted by the Church of Rome had been set before the world again in their fullness. It was not his purpose to reveal only a part of the truth, and then have that part made into a creed for the formation of some denomination. "The path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4:18. As a Christian walks in the light which he has, more light is given him. His knowledge of the truth increases as he practices that which he already knows. And God designed by beginning the Reformation, that the light of his truth should break over all the world just as quickly as men should make themselves ready for it, until the very fullness of his gospel should again be proclaimed to the people of the earth. The light of truth was meant to advance until the truths concerning the true God, the true Saviour, the true Mediator, the true Advocate, the true Vicegerent, the true sanctuary, the true sacrifice, the true worship, the true priesthood, the true confession of sins, the true forgiveness for sins, the true baptism, the true Lord's Supper, the true law, and the true Sabbath, which for many centuries had been hidden by the papal system of counterfeits, should be known again and preached in all the world for a witness unto all nations, and then the end of all things should come. Matt. 24:14.

#### The Progress of Truth Retarded

But this glorious consummation has been delayed by the formation of creeds and denominations upon only a part of the truth. Thus the advance of the truth was retarded by men who, instead of following on to know the Lord and his truth fully, were content to establish a church upon a partial revelation of truth, which had been preached by some great

leader. God called Luther, and through him did a great work, but he did not reveal to Luther all the truth he had for the world; and when Luther died, those who followed him formed a creed out of the partial revelation of truth to Luther, and thus shut themselves out from accepting all the glorious new truths which God had yet to bring to men.

So the Lord called Knox and Calvin to carry forward the torch of truth; and when these died, and their followers made the same mistake as did the Lutherans, and formed a creed, God called other men, the Wesleys, and still others; and so in this slow way the truth advanced. If men, instead of making creeds out of the beliefs of their great leaders, which contained a mixture of truth and error, had gone on in their search for light, God would have led them into the very fullness of truth; but this was made impossible when they chose to remain just where Luther and Knox and Calvin and the Wesleys left them, and advance only as far as these men had advanced. Thus the advancing light of the "perfect day" was checked for a time.

#### The Second Coming of Christ

One of the most solemn and yet most glorious truths taught in the Scriptures is that of the second coming of Christ to this world to complete the great work of redemption. This wonderful truth is the keynote of the Bible, the consummation of all the hopes of the church of Christ. The time for its presentation to the world was drawing near.

It was the purpose of God to reveal this great doctrine and have it preached by those whom he had called to be leaders in the work of reformation. But by their course in making creeds they had shut themselves away from this new truth. Therefore, when the time came to have the message of the second coming of Christ preached to all the world, God found it necessary to go outside the churches and raise up another people who would take this message to the very ends of the earth.

#### The Last Message of the Gospel

And, connected with the message of his coming, God designed that all the truths which had been perverted and hidden during the Dark Ages by the Roman Church, should again be made clear to the human family, so that at his coming the fullness of his truth might be revealed to the world. Therefore he sought for a people who would be willing to follow as he led, a people who would not make a creed, but who would consent to accept light as he would give it, to whom he could reveal all the truths which had been perverted by Rome. This was to be the last message of the gospel, and it was to contain all the truth of the gospel. Every form and ceremony and error of Rome was to be rejected in this last message, and the truth of God in its fullness and in its purity was to be presented again to the human race. When this last message is preached in all the world, then Christ will come. Matt. 24:14.

#### All Satan's Deceptions Uncovered

It is to be expected that Satan will do all he can against the people whom God selects to take his final message to the world. This last church of Christ, the remnant church, will be the special object of Satan's hatred, and he will do all he can to keep that message of truth from going to all the world. In that message will be uncovered all the deceptions

which he has practiced upon the world, all the truths which he has caused to be perverted will be preached again in their purity, and the great counterfeit system will be seen in its true light as only and altogether a counterfeit. This will stir the wrath of the dragon. "And the dragon [the devil] was wroth [angry] with the woman [the church], and went to make war with the remnant of her seed [the last church, or last end of the church], which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

#### The Sabbath Truth Restored

In addition to all the other truths of the gospel which have been brought to light by the Reformation, this last message will contain the truth regarding the Sabbath. The people who preach the message will discard the false and counterfeit sabbath, as they will also all the counterfeits of the false system of Satan, and observe only the true Sabbath of Jehovah, the seventh day. This they will present to the world as the sign between Jehovah and his people. Eze. 20:12, 20.

They will also teach the truth concerning the nature of man, the state of the dead, the reward of the righteous, the fate of the wicked, unscriptural theories on all these having been taught by the false system.

#### A Warning Against the Beast

Thus this people whom God chooses to deliver his final message of truth, will believe and teach the genuine of every truth which has been counterfeited in the Papacy, Satan's counterfeit of Christianity. The message which they will preach will obviously be the exact opposite of that taught by the Papacy in every part and in every detail, and therefore, when it is preached to the world, it will constitute a great warning against "the beast [the Papacy] and his image" (the federated churches which follow the Papacy and refuse to discard its false doctrines), and against the reception of his mark (the Sunday institution, the counterfeit sabbath). Rev. 14:9.

This last message is now being given to the world by those whom God has chosen to give it. Because of the two characteristic features of the message, the teaching of the second coming of Christ and the keeping of the commandments of God, they have come to be known as Seventh-day Adventists—Seventh-day because they observe the true Sabbath instead of the counterfeit sabbath, and Adventists because they proclaim and believe the second advent of Christ.

Satan will make a great attempt to prevent this wonderful message containing the truth of God from going to all the earth, and to destroy the people of God who proclaim it. He will effect the federation of all the churches which retain some of the errors of Rome, to fight against this message, and he will exalt the counterfeit sabbath, the first day of the week, to be the mark by which people will be known as those who give allegiance to this federated power, the beast and his image, just as the true Sabbath is the mark or the sign between God and his people.

It is evident, therefore, that the great final attempt of the devil to destroy God's people and God's truth from the earth, is to be made on the same issue which has always been the center of his attacks—the law of God and the Sabbath of Jehovah.

(Concluded on page ten)

## A Sheaf of Incidents From Japan

**T**HE onward progress of our work in Japan has been marked by many instances of remarkable answers to prayer, of faith in accepting the gospel, of courage in witnessing for the truth, and of devotion in service. A few of these, gathered out from the records at hand, are presented in the following paragraphs:—

### Faithful Amid Trials

Three years ago a quiet, refined Japanese woman, with her husband and two little boys, attended the tent meeting in Kagoshima. Both the wife and her husband were converted, and united with the church. "He was connected with the post office, but was soon compelled to resign his position, and began to canvass for our little monthly magazine. He stood well for a time; but the ridicule from his former associates, and the hardships he was called to endure, proved more than he had strength of character to resist, and he gave up the truth. The wife stood firm to her convictions, and by her influence won her husband again; but last fall he left the church, and attempted to compel her to follow him. When he saw that he could not tempt her from the right, he gave her the choice of giving up her faith or of being divorced and having the children taken from her.

"What a struggle went on in her heart only the God in whom she put her trust knows; but he gave this little Japanese woman, so short a time out of the darkness of heathenism, grace and strength to stand true to him. After much personal abuse, the husband fulfilled his threat and left her, taking her two little boys. He remains in the city, but has married again, and will not let the mother see the children.

"A short time ago the boys stole away and returned to her, but the father immediately found them and took them away. Before he could do so, the older boy left these words to comfort her: 'Never mind, mamma, we will be good boys; and we are growing all the time, and shall soon be large enough to come to you. Then we will keep the Sabbath with you again.'

"This poor mother's heart bleeds for her children. She thinks of them, prays for them, and mentions them in her testimonies at social meeting; but the sympathizing Jesus applies the healing balm, and her great desire now is to be able to teach the same truth to others."

### They Came to the Church

In the days when Herod was persecuting the Christians, and had killed James and cast Peter into prison, the believers gathered in the home of one of their number to pray for deliverance. We are reminded of this by the report from Brother Kuniya of the "explosion of the volcanic island in Kagoshima Bay," on Jan. 11, 1914. He says: "Our people there safely escaped. When the great shock occurred, they came to the church as one person, and had prayer together. Then twelve of them went out to a sister's home about twelve miles in the country. Now they are canvassing where they are staying."

### She Had Poor Marks

A few years ago Elder T. H. Okohira told what it meant in their home to be obliged to send their little girl to a heathen school:—

"One day I saw our little girl's report card of

school standing, and noticing that her marks were all good but in music, I asked her the reason of her poor standing in this. With eyes filled with tears, and quivering lips, she said that the music lesson was always on Saturday, and, though the teacher said she could sing as well as any of the rest of the girls, she would mark her low because she did not come to school on Saturday. I tried to comfort her by saying, 'Well, the poor mark from the heathen teacher for keeping the Sabbath, is a good mark in the sight of the Lord of the Sabbath.'

This little girl, Michiko, is now about fifteen years old. She has dark, shining eyes, rosy cheeks, and very gentle, polite ways. One of her dearest wishes is to come to the United States to study, that she may become an efficient worker for Japanese children. Already she has begun to work for them, as the following letter, printed in the Harvest Ingathering number of the *Signs of the Times* for 1915, shows:—

"Let me tell you of my first experience in the Master's work. It was a question how to spend my summer vacation. I asked father his opinion. He said: '“Whatsoever ye do, do all to the glory of God.” You might spend your vacation in the country town where the tent will be pitched, and do what you can.'

"This place is more than two hundred miles from my home. I went alone. The Lord protected me. I assisted Mrs. Fukazawa in music at children's meeting. Every evening so many children flocked in that we could not take all into the tent. They had never before heard the story of the loving Jesus. They quickly learned to sing and to praise the Saviour. I soon became acquainted with them so affectionately that when I came home, many came to the station to see me off, and many looked after me through their tears.

"Dear young friends, remember your friends in this heathen land, and when you get old enough to cross the ocean, come over to Japan and help us."

### Slept in the Open Field

In the fall of 1911 a tent meeting was held at Sasebo, one of the great naval ports of Japan. "Two young men employed in the navy yard, attracted by the novelty of the tent and the singing, began to attend the meetings. Both became interested in the study of the Bible, and were converted. Just from heathen darkness, but full of love for the truth, these two boys, seventeen and nineteen years of age, left their employment, and began to canvass for small tracts. They went to a neighboring city, but on account of their lack of experience, together with bad weather, their sales were small, and they were reduced to scanty food. With no money to pay for shelter, they spent three nights in the open field, with nothing but the winter's sky for a covering. Yet this trying experience did not discourage them from continuing their efforts to spread the message of a Saviour's love. Are not such boys worth trying to save?"

### The Bible Shelf

"A row of Bibles and Christian books, instead of an idol shelf, is what I recently found in the home of a Tokio police sergeant," wrote A. N. Anderson, in 1914. "A sweet Christian spirit pervaded his little home. While we could converse but very little,—as I am but a new recruit in Japan,—still I had a most delightful visit, for we both knew the joy of Chris-

tian fellowship, which no human language can express. By the light in his eyes I knew he had caught the spirit of the Book, and he showed me a Testament that he carried constantly in the bosom of his blue uniform.

"After the woman had served refreshments, he bought a copy of our Japanese paper, *Owari No Fukuin* (Gospel of the Last Days). Then we knelt, and each prayed in his mother tongue, while the Spirit that maketh intercession united our prayers in one offering of incense before the Lord.

"Count this not a trifling incident, for it contains a world of meaning. Many who read the pages of truth that are being scattered like the leaves of autumn, in a heathen land, are receiving the same joy as beamed from the face of this Japanese police sergeant who had erected a Bible shelf instead of a heathen idol shelf in his home."

#### The "Sabbath Woman"

"Five years ago this summer" (1915), says Brother F. H. De Vinney, "one of our mission Bible workers became acquainted with a poor widow by the name of Komio-san, who lived in Nagasaki, Japan. She earned a living for herself and little boy by washing, and other housework of the roughest kind.

"She soon became interested in the study of the Bible. She had no education, not even of the most primitive Japanese kind, having never been to school a day in her life. When the tent meetings began in Nagasaki, she attended faithfully, gave her heart to God, began to keep the commandments, was baptized, and united with the church.

"She was not satisfied to get all her knowledge of God's Word from others, but longed to read it for herself. A year ago she asked the Lord to help her to learn to read, and then she did all she could herself. The Japanese language is more difficult than the English, and to learn to read it is usually a matter of years; but in less than a year she was able to read her Bible and hymn book, to her great joy, the delight of the church, and the constant wonder of all acquainted with the circumstances.

"She has become commonly known as the 'Sabbath woman,' through her practice of always stipulating, when engaging for work, that she will not work on the Sabbath, nor on prayer meeting evenings. She pays a strict tithe of all her earnings. Her services are in demand. It is said of her that when she is working in a family, the money box can be left open. Both Christian and heathen families are glad to get her to do their work. Wherever she goes, her life is a living witness to the power of the gospel upon human hearts. Such converting and transforming power, manifested in such a life, presents the greatest of miracles."

#### Light to Those in Darkness

Meetings were being held in a Japanese house in Kagoshima by our native evangelist, Brother Kuniya. A middle-aged woman who attended, and accepted the gospel message for the last days, speaking of her experience, said to this brother:—

"When I came to the meeting the first night, I had never heard a Christian sermon; and as I and my daughter came into the house and sat down, there seemed to be a strange light around you while you were speaking. I asked my daughter if she could see it, but she said she could see nothing strange. I continued to see it as long as you were speaking from the Bible; and since I have learned more of the Bible, I have come to believe that it was an angel of the Lord

to lead me to the true religion, and I thank and praise him for showing the light to me, a poor heathen."

#### The Printed Word

"One summer we were holding a series of meetings in a tent near the city of Tokio, Japan," says Elder Okohira. "After service one evening, a woman who had become interested in studying the Bible, said she had an aged mother sick in bed, and wanted us to go to see her. 'My mother is a bigoted Buddhist,' she went on to say, 'and holds tenaciously to her own view, saying that the Buddhist belief is the best one of all religions.'

"The next day, my coworker visited the mother. He talked with her about Jesus, but she did not listen. She said: 'I have met many Christian friends, and talked with them about the Christian religion. I find no better faith in them. It is of no use to talk with you.'

"He then told her that he had a good Christian paper she might like to read. 'No,' she said, 'I could find no better theory in it. I am well satisfied with my Buddhist literature.' She was well versed in Japanese literature.

"'I am sorry indeed that you are sick,' he went on. 'I believe you would like to recover from your illness, would you not?' On her eagerly saying Yes, he told her that this paper contained some interesting articles about health principles, which, if she would read them, would be of great benefit to her. She then accepted the paper, which was a special number with a picture of a lily on the cover.

"After a few days, we again visited this woman. She was quite changed in her attitude. Holding up the little paper, she said: 'Indeed, I found many good suggestions in the health pages. I was then induced to read the other pages, and I have read them all through five times. I believe the paper teaches the simple, plain, and solemn truth, which I never read before in Christian literature.' She then testified: 'Through this Lily number, I found my living Saviour, and I am saved in him.'"

#### Winning the Sister-in-Law of Admiral Togo

"The first time I called at the home of the aged sister-in-law of Admiral Togo, Toke Ogura, who was in Nagasaki, Japan, about a year ago," says Brother Kuniya, "her home was full of idols, several in each room. She was a devout worshiper of idols, and spent much money in traveling, to pray for deliverance from her troubles. She had lost her husband and two sons.

"One day I asked her, 'Do these gods help you in your distress?' 'No; I am tired of these idols,' she replied.

"Evidently she knew nothing of the principle of love in all this round of worship. She was impelled by fear, thinking to appease the wrath of these gods."

"When she learned of Jesus' love and of the love of the Father for sinners, her heart was made glad. She joyfully accepted Jesus as her Saviour.

"She then destroyed all her idols and shrines, and built a new home. Her relatives and friends are surprised at her happy life, reflected in her cheerful face. She is sixty-nine years of age, but works daily, and is a faithful attendant at our church services. Is not this a striking example of the power of the gospel of Christ, of which the apostle Paul declared he was 'not ashamed'?"

#### All May Be Accepted

These are some of the experiences that cheer the hearts of the missionaries in Japan, and they illuminate



for us anew the blessed truth, which flashed with such startling force into the mind of the impetuous Peter so long ago: "God is no respecter of persons: but *in every nation* he that feareth him, and worketh righteousness, is *accepted with him.*"

A. B. E.

### Leading Others in Prayer

(Concluded from last week)

BUT many a man who has at first said this same thing about the study of a lesson, has afterwards learned how to fit himself by lesson study for lesson teaching. He, then, who never has studied for a prayer, ought not to feel that he never can do it. When he realizes the importance of thorough preparation, he can set himself to learn its methods. Now for an illustration in this line.

Some years ago the writer was at a Sunday school in a town of Michigan. The lesson for that day was "The Smitten Rock," the narrative of the rock smitten by Moses in the wilderness. As the superintendent went on with his opening prayer, the writer was impressed with both its spirit and substance. It was strikingly appropriate to the day's lesson. It was delightfully reverent, inspiring, and impressive. It seemed to bring together and to uplift the entire school in devout and loving communion with God, over the theme of the hour's study, and to express the love and the longing of every grateful and needy heart in the assembly.

The writer felt that he had rarely listened to such a Sunday school prayer, had rarely been so helpfully led in prayer; and at the close of the school, in conversation with the superintendent's wife, he expressed his interest in that portion of the service. "I am glad you feel so," was the answer, "for my husband gives a great deal of study to his Sunday school prayers." Ah! that was it. It was the same there as elsewhere. Faithful and faith-filled work was not without its effect and its reward. And at once the writer applied to that superintendent to learn his method of preparing to pray; nor did he seek information in vain.

The superintendent was a railroad conductor, having little time—only odd moments at the best—for preliminary study of any sort. Early in his Sunday school work he had felt the importance of preparation for his opening prayer in the school. For a time he had hesitated to give study to this exercise, lest he should deprive it of some of its vitality and fervor. Even when he was convinced that it would be quite right and safe for him to take with him thoughts and words, as well as feeling, when he turned to the Lord as the leader of a praying Sunday school, he was yet unfamiliar with wise methods of study; but he finally worked out and adopted a satisfactory plan.

From the beginning of each week he would have his next Sunday's prayer in mind as he studied his next Sunday's lesson. Filling himself with the lesson, becoming imbued with its spirit and impressed by its teachings, through prayerful study, he would proceed to make an outline of its main features to guide him in the plan of a prayer.

First he would consider in what character God is presented in the lesson, that he might be addressed in that character,—as Father, as King, as Guide, as Rock, as Tower, as Captain of Salvation. Then he would note the figures or comparisons in the lesson by which God's dealings with his people are shown,

that they might be employed in the petitions or thanksgivings of the prayer. The teachings of the lesson would be next observed, that supplications for their practical benefits might be offered up for all. In closing, there would be an ascription of praise to God in the line of the opening recognition of his distinctive character as shown in that lesson.

The prayer would be brief, not above three to four minutes at the outside; but it would have just as much more in it than an ordinary prayer of two or three times its length, as was secured to it by the added study which it represented.

In the case of the prayer which the writer heard, the schedule of preparation had been preserved by the superintendent, and it was shown in illustration of the method asked for. In that lesson God appeared as the merciful and compassionate God, and Christ was pictured as the spiritual Rock. The opening call of the prayer was, "Most merciful God, our kind Heavenly Father, help us to drink from that spiritual Rock—the Rock Christ Jesus."

Among the symbols and likenesses of the lesson were the flinty rock, the potent rod, the gushing waters. Among the petitions of the prayer were these: "And as at the touch of the rod in Moses' hand the refreshing waters came forth from the rock in plentiful abundance for the thirsty children of Israel to drink, so today, blessed Saviour, let the touch of our prayers of faith bring forth the richest joys of heavenly refreshing from thee—thou Fount and Source of every blessing. And likewise may our hearts, touched with the finger of thy love, burst forth in joyful, in triumphant, and in everlasting praises of our Redeemer and our Lord."

The lesson teachings noted were, that all good comes from God, that we are in daily dependence upon him, that we need his sustaining presence, and that we should obey all his commandments. The petitions based on these teachings were: "Assist us, we pray thee, to fully comprehend the truths taught in our lesson today: that all good cometh by thee: that daily and hourly we are in need of thy sustaining presence to carry us through the sore perplexities and trials of this life; and that in all things we should observe perfect obedience to thy commandments and requirements—perfect submission to thy holy will."

The closing ascription was, "And unto him who leadeth us in green pastures and beside the still waters, and who will at last, if we are faithful unto the end, lead us to living fountains of heavenly waters which forever flow from out the great white throne of God and of the Lamb—unto him be honor and glory and dominion, forever and ever. Amen."

The fervor and spirit of this prayer are of course in a measure lost by a formal quotation of its language; but they were certainly none the less real and impressive because of that superintendent's intelligent interest in the theme of his prayer, and of his previous understanding of what he was to ask for.

He was not in the habit of writing out his phrases of prayer in full, but of noting under the several heads what he purposed to pray for. Hence he could say, in speaking of the results to himself of his preparations, "When I stand up for prayer, I have not to grope blindly about for this or that and the other thing to say. I have my prayer heads mentally before me, and I pass from one to the other, and when done I have drawn the prayer right out of the lesson as water from a well, and tried, as least, to make it

one which can lift the school with me to Jehovah's throne."

This illustration discloses one plan of preliminary study for the opening prayer in Sunday school. It may be suited to many persons; to others it may not be. As the superintendent said of it, "It is a plan which all would find easy after a little time. At first, and especially if the memory was poor, it would be hard; but study will do much, and asking Jesus' help will do the rest." Yet no one plan is best for all superintendents. The chief thing emphasized by such an example is the truth that preparation for public prayer is wise and practicable, and that it in no degree diminishes the spiritual fervor of the prayer.

And the superintendent who prepares himself for leading his school in prayer will not expect his teachers to be ready for a similar service without similar preparation. Henry P. Haven—"model superintendent" as he has been called—was in the habit of notifying his teachers, at the opening of the month, of the time when they would be called on, during that month, to lead the school in prayer. Then they had no excuse for being unprepared to lead in prayer when the time came. Similarly, there are thoughtful superintendents who quietly notify in advance the teacher who is to be asked to close the ordinary weekly teachers' meeting with prayer.

The superintendent who would call on a teacher to lead in the opening prayer of the Sunday school without a word of previous notice, evidently lacks an appreciation of the privilege and duty of preparation for public prayer. Mr. C. B. Stout, of New Jersey, gave this illustration of the difficulties in such a case: "Farmer Johnson comes to Sunday school very much troubled over a sick cow. As he is thinking of her, he is suddenly called on to lead in prayer. If he prays out freely, he'll find it hard not to pray for that cow. It isn't fair to put Farmer Johnson to such a test."

We are not to attempt, nor are we to expect others to attempt, to lead others in prayer without having been led in preparation for such prayer. For ourselves and for others the injunction is: "When thou goest to the house of God," and art called to lead in prayer, "be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon earth: therefore let thy words be few"—and well considered.—*H. Clay Trumbull, in "Personal Prayer."*

#### Are You Reading "The Sabbath in History"?

THE question of Sabbath observance continues to increase in importance among the so-called Christian people of the world. The great religious teachers of modern Protestantism realize that thousands of people, the best of their constituency, are investigating the claims to sacredness made for the Sunday institution. According to prophecy, the small company of people keeping all of the commandments of God, are to be the special objects of attack by these religious leaders. Present history is already confirming the sure word of prophecy, for every effort is being made to substantiate the false claims made for Sunday. Popular Protestantism constantly repudiates the claim that the attempted change of the Sabbath was due to the Papacy. Sabbatarians are accused of making erroneous and misleading statements in regard to the Sabbath. More than that, those who keep the true Sabbath are denounced as heretics of the worst kind, and are accused of be-

ing responsible for the failure of the religious world in enforcing civic righteousness.

Young people, are you prepared to defend the Sabbath? Can you substantiate your belief with indisputable facts from the Word of God, backed up by history? or does your belief rest merely on your opinion or on what your parents or church elder have told you? Every Seventh-day Adventist young person will be called on to give a reason for his belief, and that reason must be based on Bible and history, not on mere opinion. Surely it is not too much to expect that we should fortify ourselves now with the facts we need in preparation for the near future.

This great need of preparation on the part of all our young people was recognized by the Missionary Volunteer leaders when the book "The Sabbath in History" (Part II of "The History of the Sabbath") was placed in the 1915-16 Reading Course. This is a very important book for us. It will be an excellent plan for every young person in the denomination to read the book this year. If you have not already taken up "The Sabbath in History," will you not do so at once?

VARNER JOHNS.

#### The Great War—No. 16

(Concluded from page six)

#### On the Backward Path to Rome

So the churches and the denominations which have refused to follow in the path of light and truth as the truth has advanced, will become again identified with Rome, and will follow in the footsteps of Rome in persecuting God's people and opposing God's truth. Satan has again succeeded in corrupting the church. As the churches are not willing to give up all of Rome's errors, Satan succeeds in drawing them on the backward path to Rome.

Finally the issue will narrow down to this—to obey God and accept his gospel, or obey Satan and accept his counterfeit for the gospel. This will be the last great issue to be decided by the people of this world.

This last sharp conflict will be closed by the coming of Christ. The victory will remain with Christ and his people, whom, when he comes, he will deliver from the attacks of the devil. Satan is not then destroyed, but his power will be broken. He will make one more attack on the city of God when it descends from heaven, but will fail. Next week we shall study the history of this last attack of Satan.

#### To Mother

To you, the dearest one of all my friends,  
I owe a debt that I can ne'er repay.  
I have not any kind of worldly wealth  
With which this obligation to fulfill.  
But, listen, dear, I have one thing to give,  
Which I do trust will ever serve you more  
Than any paltry sum of land or gold,  
To you, who have been proved a priceless friend,  
Who always shared my sorrows and my joys,  
Who healed my feverish brow with soothing touch,  
Who helped me with my tasks brought home from school,  
And knew myself e'en better than I knew.  
My dearest mother, it is love for you,  
Unbounded love, and blessed by God's own word.  
I cannot any happier be than when  
I see your lovely face, sweet mother mine.

EMELINE BEARDSLEY.

NOTHING gives us a greater idea of our soul than that God has given us, at the moment of our birth, an angel to take care of it.—*Jerome.*



#### To a Chickadee

PRETTY, pretty little bird on the snowy bough,  
Do you feel the wintry chill? are you hungry now?  
Tell me, little bird, I pray, what you find to eat  
On the frosty, snowy ground, in the storm and sleet.

Bugs and worms you cannot find when the snow is deep.  
Is there any cozy place where you hide to sleep?  
Other birds have flown away to a warmer clime;  
You, O little chickadee, brave the wintertime.

I will scatter crumbs for you out upon the lawn;  
Pretty little bird, I pray, come there every morn.  
I will build a little house, place it in the tree;  
You shall go and live inside, pretty chickadee.

— Myra A. Buck.

#### Aluminum

THE consumption of aluminum in the United States in 1914 was the largest on record, and amounted to 79,129,000 pounds, valued at \$14,523,000. Sixty years ago aluminum was a chemical curiosity, valued at \$90 a pound. The total amount produced in 1883 was 83 pounds. About 1889 it was selling in the United States at \$4.50 a pound, and the output was 75 pounds a day. With cheapened electric power and improvements in manufacturing processes, due to the genius of men like Charles M. Hall, the metal has ceased to be a "chemical," and its uses and applications are growing. At the end of 1914 it was selling at 19 cents a pound, but now, owing to the great demand, it is worth 35 to 37 cents a pound.

The consumption of metallic aluminum in the United States is much greater than the output, and, though some metal is exported, a much larger quantity is imported. Much secondary aluminum is recovered from one source or another, largely from scraps, borings, and turnings. This recovered aluminum amounted, in 1914, to 6,253 short tons, or 12,506,000 pounds. The consumption of the metal is growing rapidly, and the facilities for turning out enough for home consumption are inadequate. The one concern manufacturing the metal in the United States has steadily expanded its plant capacity in recent years, and has recently acquired an immense plant capable of generating 100,000 horsepower, at Whitney, North Carolina, financed by French capital, but on which work has been suspended.

The great increase in the consumption of metallic aluminum has been determined by the peculiar properties of the metal, especially its lightness. Commercial aluminum has a specific gravity of about 2.7, whereas the specific gravity of brass is about 3 times as great, that of steel about 2.8 times as great, and that of copper approximately 3.3 times as great. Hence the metal has been in demand in the manufacture of automobiles, aeroplanes, and dirigible balloons.

Aluminum vessels are coming into use in the brewing industry, varnish manufacture, the preparation of foodstuffs, the soap and candle industry, the refining of sugar and of fatty and vegetable acids, and in the manufacture of high explosives, because of its ability to withstand the action, either separately or combined, of sulphuric and nitric acid.

Aluminum can be said to have no substitute, but is growing in importance as a substitute for copper for conducting electricity, and also as a substitute for tin

in certain applications. When one considers the multiplicity of uses to which aluminum is now applied, and the part that it is destined to play, the question of the domestic supply of bauxite, the mineral from which the metal aluminum is now made, assumes importance.

#### Bauxite

In 1914, the domestic production of bauxite (bō'zīt), the mineral from which all our metallic aluminum is now obtained, was over 219,000 long tons, valued at slightly over \$1,000,000, the largest on record. The imports were nearly 25,000 long tons. Our total consumption of the ore, therefore, was 244,000 long tons, of which the imports were slightly more than 10 per cent. These imports come from France, which is the most important producer. The United States ranks second, and of late years has rapidly gained on France.

Productive bauxite areas are confined exclusively to the Southern States — Arkansas, Tennessee, Georgia, and Alabama. The State of Arkansas has for many years produced more than eighty per cent of the bauxite mined in this country. The remainder comes from northwest and central Georgia, northeast Alabama, northeast and southeast Tennessee. It is reasonably certain that as time goes on, more of this important mineral will be found in east Tennessee, as well as in north and central Georgia.

Bauxite has other uses than as the ore of aluminum: (1) As the base of salts, of which the alums, including aluminum sulphate, are the most important, aluminum sulphate, commonly referred to as "commercial alum," being used widely in the purification and clarification of municipal water supplies; (2) in the manufacture of alumina, or bauxite brick; (3) in the manufacture of artificial abrasives, one being aluminum, which may be termed artificial corundum.

There are at present no substitutes for bauxite for use in making aluminum, although the preparation of potash sulphates from alunite deposits in Utah may result in the production of important quantities of alumina in such pure form that it will be available without further treatment. Another prospective source of alumina is ordinary clay, but although experiments have been in progress some years, no process for obtaining alumina from clay has yet reached the commercial state. As common clay contains 10 to 39 per cent alumina, the development of a commercial process warrants all the attention that can be given it.

So far as our present resources are concerned, we may consider the United States as practically independent, especially as new bauxite occurrences may be found, and American inventive genius may be trusted to solve the problem of extracting the metal from clay or some other alumina compound.

The plant required for manufacture of metallic aluminum is extensive and costly, so that at present this country is dependent on foreign sources for a part of its supply of metal. The new plant in North Carolina will help matters somewhat, but aluminum plants cannot be built in a day, and they require large electric power installations.

THE talent of success is nothing more than doing what you can do well, and doing well whatever you do, without a thought of fame.— Longfellow.

"HE who will not be ruled by the rudder must be ruled by the rock."



## Little Lotus Flower

**S**PAT! Phil looked up as the great white blossom fell at his feet, just in time to be struck in the face by another. "Hello, little white boy; don't you want to come into my garden?" called a sweet, childish voice in English. The prettiest Chinese girl he had ever seen was smiling down at him from the other side of the wall.

Now in China, nice little girls, especially mandarins' little girls, are not really expected to throw flowers at little American boys, or invite them into their father's gardens. But this mandarin was very advanced in his ways, and little Lotus Flower was brought up more like an American girl than a Chinese princess, so Phil was not doing anything very foolish when he picked up both blossoms and said, "Yes, Princess, I should."

"Then climb over the wall. Don't mind those flowers. They are dirty. I will give you more."

The wall was not very high, and Phil easily scrambled over into the garden. The princess clapped her hands.

"You are the first white boy I have ever been so close to, and I think you are very nice. I am Lotus Flower, as I guess you know, and my father is a mandarin. He could have your head cut off if he wanted to, but he won't. He is nice and does just as I say. I am ten years old. Now, what is your name? and how old are you?"

Phil laughed. "My name is Philip Sidney Ward, but everybody calls me Phil; and I am eleven."

"Then I shall call you Phil, too. And who is your father, Phil?"

"Well, he mends people's heads instead of cutting them off. They call him a medical missionary."

The little princess frowned. "I don't like missionaries, Phil, and I am not sure that I shall let you stay in my garden. But perhaps I will. You seem to be nice. Here comes my father; I will ask him."

The tall, dignified mandarin had come out of the pavilion to see with whom his little girl was talking.

"Father, this is Phil. He is a nice boy, but his father is a missionary. Shall I let him stay in my garden?"

The mandarin smiled and then looked grave.

"If you are sure he is a nice boy, I think he may stay. But the missionaries are better in their own land. China does not need them. Why do they come here, little boy?"

He seemed to have taken a strong liking to Phil, although he always opposed the work of Phil's father and other missionaries, and did all he could to prevent their extending it. His opposition, which was rather surprising, as he was known to be progressive in many ways, was a great handicap to the work. One day Phil came into the garden, and Lotus Flower was not there. Instead, the old mandarin was sitting all alone by the door of his pavilion, and there were marks of tears on his face.

"Lotus Flower cannot play with you today, Phil," he said. "She is very sick, and the doctors all say she must die."

"O mandarin," cried Phil, "won't you let me bring my father to see her? Perhaps he can cure her."

The mandarin hesitated. "I have always told my people to have nothing to do with the missionaries or the white doctors. But I love my little girl, and our doctors say that they can do no more. Yes, Phil, he may come, and oh, bring him quick!"

How Phil rushed to the missionary compound! Dr. Ward was at home, and lost no time in hastening to the bedside of the little patient.

"Appendicitis!" he exclaimed at once. "We must operate right off!"

He expected a storm of opposition, but the mandarin only bowed.

"Our doctors have given up, and the case is in your hands. Do what seems best to you."

Little Lotus Flower did not die, and three weeks later she was strong enough to play a little while in the garden. Then one day her father's state palanquin appeared at the compound.

"I have brought my little girl to see your little boy," the mandarin explained. "And while they are playing, you and I will talk about your work. You know more about medicine than our doctors do; perhaps you know more about other things than we do. I am willing to learn."

"Now our work will prosper," said Dr. Ward, after the mandarin had gone. "And Phil, I think the credit belongs to you and little Lotus Flower." — *Mary Davis.*

---

### "Precious Heart"

THEY trooped in through the mission compound gateway — a merry throng of dark-eyed Chinese children.

Among the scholars in the senior boys' class was Precious Heart, a lad of fourteen, who was the son of Christians, and had been nurtured in the true doctrine. He possessed a peculiarly strong character, and his teacher, whenever tempted to be discouraged over the lack of response from the majority, was always cheered when thinking of Precious Heart and his loyal allegiance to his Heavenly Master.

The lesson this Sunday afternoon was on the three Hebrews tested in "the burning, fiery furnace," and the subject appealed in a special way to Precious Heart.

"I wonder, my beloved pupils," said their teacher, "were you and I obliged to make a choice, if we would choose suffering rather than deny Christ? It is a terrible thing to disown him if we are his servants; and if we refuse to confess him before men, we are told he will be ashamed of us before his Father and the holy angels."

"Well, honorable greatness," broke in Precious

Heart, impulsively, "I would not deny him. I love Jesus far too well to act as Judas."

"God help you, dear boy, as I pray he may strengthen us all," said his Chinese "elder brother" quietly, for he knew how disturbed and anxious were the times through which they were just then passing.

In less than a week the terrible Boxer uprising was convulsing China. They were in the throes of a veritable "baptism of fire," and Precious Heart was singled out, like many others, to prove that he loved his Lord. It being well known that his parents were zealous adherents of the "Jesus religion," it was to their house that the Boxer band immediately directed their steps.

The little farmstead stood in the center of its own clearing on the outskirts of the town, and when the Boxers burst into the kitchen the family were seated at their evening meal.

The ferocious leader lost no time in getting to work. Accusing the parents of helping the "red-bridled barbarians" to reach a place of hiding, he roughly demanded to know their whereabouts. "Those wretched foreign devils may evade us through your connivance, old father, but unless you tell us at once where they are, both you and your wife shall taste the dust, and that quickly, too, since we have no time to waste."

An expression of resignation settled on the old man's face, as looking at his wife he replied firmly: "I cannot tell you, honorable brother, what you ask. These are our last words. We can but die, if God will."

With a wild whoop of vindictive rage, the order was given and swiftly carried out. Both were brutally murdered, while Precious Heart stood a prisoner, two Boxers having secured him the moment they entered the house. His young blood boiled at the sight of his parents' death, and his grief and defiance almost overpowered him as he struggled vainly to regain his freedom.

"Here you go, young brother," said the leader; "out you go from this, and we'll see if this pernicious heresy has affected you or not."

In front of the little tiled cottage, the ground was trodden soft after a recent fall of rain, and with his huge curved knife the Boxer drew a rude cross on the muddy earth.

"There, young brother, is the sign of that accursed religion. Stand upon it, spit upon it, and swear by the spirits of the dead, by heaven and all the powers of nature, that you neither believe nor worship the foreign God, and that you will do your utmost to assist us in our search for those abominable deceivers. Deny their Jesus as an apostate teacher, a false and wicked leader of cunning devils."

Precious Heart stood silent and apparently unmoved, his face turned to where the golden-red sun was sinking beneath the radiant hills. Like one of old, he lifted up his eyes to Him who dwelt above these glorious heights, and received the help he needed at that terrible moment. Only a brief interval, then the Boxer chief spoke roughly:—

"What is your choice, young brother? We must go, we have yet other work to do. Be thankful we give you this chance of life."

Then, with his face radiant with the crimson light of the dying sun, Precious Heart looked boldly at his captors.

"I cannot deny my God," he said quietly. "I am a believer in the Jesus doctrine."

At a sign from the leader, the soldiers fell upon him.

The crimson stain of his lifeblood spoke of a heart's devoted love; and when next morning a neighbor discovered the body, he uplifted the boy gently from where he lay, and there beheld the rough tracing of the cross.

The man had often heard the gospel, but had refused its message. Now, with a good idea as to what must have occurred, he resolved that he would diligently inquire into this wonderful truth which had made a boy face death and suffering. That man is an earnest believer today. He owes his salvation, under God, to Precious Heart, one of China's Sunday school heroes. — *Sunday School Times*.

---

#### Sow! Sew! So!

THIS is the way my father sows,  
As up and down the field he goes,  
Walking fast, or walking slow,  
Right and left the grain to throw.  
Father knows,  
While he goes,  
That the grain thrown here and there  
By and by good crops will bear.  
All he loves will have a share  
If the grain he throws with care;  
So he throws,  
So he goes.  
Sow! Sow! Sow!

This is the way my mother sews,  
As up and down the seam she goes,  
Working, singing, soft and low,  
While she's sitting there to sew.  
Mother knows,  
As she sews  
Jackets, trousers, aprons, too,  
Johnnie's hat and baby's shoe,  
Patching old, or making new,  
Love runs all the stitches through.  
This she knows,  
So she sews.  
Sew! Sew! Sew!

I can neither sow nor sew.  
When I'm big, I'll learn, then, though;  
But while little, as I grow,  
Little bits of love I'll show;  
For I know,  
As I go  
Tending baby, calling Nan,  
Running errands like a man,  
Helping mother all I can,  
Love will grow where it began.  
Ah, I know;  
See, 'tis so.  
Little bits of love count up.  
Like drops of water in a cup.  
Fill it — so!  
'Twill overflow!  
So! So! So!

—Eva Lovett, in *Christian Science Monitor*

---

#### Biblical Word Picture — Twin Brothers

PICTURE in your minds two boys unlike in appearance and character. One is a rough, selfish, impatient lad who takes pleasure in killing wild animals. The other is a patient, kind, gentle boy who delights in caring for flocks and herds and in tilling the soil. The boys are twin brothers, but the mother loves the gentle one better than she does the wild, boisterous lad.

Look now! see the two boys in their father's tent! The reckless one is exchanging something very valuable with his brother for that which is of but little worth. He does not seem to realize that he is doing a very foolish thing. Will he tell his father? We shall see.

Years pass. The father of the boys is old and nearing death. He calls his reckless son to his bedside, and tells him to go on an errand for him,—to bring

him a certain thing he names, telling him that on his return he has something precious to give him. The boy departs to do his father's bidding. The mother knows that the boy has gone, and she plans to deceive the father, that he may give the precious gift to the gentle boy, who does not object, and they carry out their wicked purpose.

We picture the return of the lad who was sent on the errand. When he finds that the gift of which his father spoke has been given his brother, he cries bitterly, but he remembers his own folly of years before.

What had that to do with the gift? What was the gift? Name the brothers, also the father. Tell how the father was deceived.

ELIZA H. MORTON.

## MISSIONARY VOLUNTEER DEPARTMENT

M. E. KERN

C. L. BENSON

MEADE MACGUIRE

General Secretary

Assistant Secretary

N. Am. Div. Field Secretary

### Missionary Volunteer Society Programs for Week Ending January 8

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.

#### Notice

"A BIBLE YEAR" for 1915 was completed in the *INSTRUCTOR* of December 21. An interesting arrangement for the daily Scripture reading for 1916 has been made, and the assignments are given in the new Morning Watch Calendar. Have you secured your copy? If not, do not delay, but write to your tract society, or to the Review and Herald Publishing Association, Takoma Park, D. C. The price is only five cents.

### Missionary Volunteer Reading Courses

#### Senior No. 9—Lesson 13: "The Sabbath in History," Pages 717-815

1. WHAT does Chambers's *Cyclopedia* say about Sabbath keepers in England in the sixteenth century? How did each of the following help preserve the true Sabbath: Thorndike? Mrs. Traske? Brabourne? Milton? Philip Tandy? Edward Stennet? John James? Francis Bampfield? Tennhardt? Count Zinzendorf?

2. What has been the experience of the Seventh-day Baptists since 1673?

3. Who was the first Sabbath keeper in America? Tell the story of the first Sabbath-keeping church in America; of the first Sabbath school.

4. How were the Sabbath keepers in Transylvania persecuted in Russia?

5. What light does chapter 28 throw on the following texts: Rev. 12:17? Acts 15:15-17? 2 Thess. 2:1-7? Dan. 7:25, 26? Rev. 13:5? Dan. 12:4? Rev. 14:6?

6. How do the following names enter the history of the Sabbath: Roger Williams? Rhode Island? T. M. Preble? Joseph Bates? Elder James White and Mrs. E. G. White? J. N. Andrews?

7. What marked the beginning of the time of the end? What did John Wesley say of this prophecy? Why is the nineteenth century called the "century of missions"?

8. What means did God employ to give the advent message to the world from 1810 to 1835? How was the Sabbath brought to the Adventist people? How was the bitter disappointment of 1844 made a blessing to them?

9. Name three bodies of Sabbath keepers. Tell briefly the story of the marvelous growth of one of these. How do you account for this?

10. Mention several important steps taken in Sunday legislation since the days of Constantine. What do you consider the greatest obstacle before Sunday legislators?

11. What important event occurred on each of the following dates: 1870? 1899? 1798? 1839? 1876? 1888? 1863?

12. Of what is Sunday a sign? Why? Of what is the Sabbath a sign? Why? Explain Rev. 13:11-18.

13. What will be the final reward of God's true Sabbath keepers?

#### Junior No. 8—Lesson 13: "Friends and Foes in Field and Forest," Pages 36-64

NOTE.—The bee stories referred to in this week's assignment are found in Judges 14:5-9 and 1 Sam. 14:25-27.

1. WHAT did the ancient Greeks, Romans, and Egyptians believe about bees? To what family does the bee belong? How many kinds of bees are there? How does the bee gather honey and carry it home? What three things does it do with pollen?

2. Do all bees sting? Why is the sting of a wasp painful? What are drones? What becomes of them?

3. What have you learned about the queen bee? Describe her eggs. What determines whether the bee eggs will produce drones, workers, or queens? How long does it take each kind to hatch? How are the baby bees cared for?

4. What happens if a hive has not a queen? if it has more than one queen? What causes bees to swarm? Does the queen bee have anything to do with swarming? For what do bees use propolis?

5. What have you learned about the leaf-cutting bee? the upholsterer-bee? the wood-cutter bee? the small carpenter-bee? the mason-bee? the miner-bee? Tell some ways in which these bees are all alike, and some way in which each is different from the others.

6. To what class of insects does the wasp belong? Why? What did a wasp teach Dr. Hill? Why are wasps called the first paper makers? What have you learned about their home? their food? their children? Do wasps make honey?

7. How does the bumblebee build its house? Why? Tell the difference between the bumblebee and the honey-bee. What becomes of the bumblebee in the winter? How does it care for its children? for its eggs?

8. To what family does the ant belong? What do you know about its wings? Mention two or more habits of ants that are different from those of bees. How many species of ants are there?

9. How did the ants carry home the fat fly? How were the lost ant babies found? How did the ants get into the sugar basin? What does the book tell about an ant funeral?

10. What stories are told to show that ants remember? What different kinds of work do they do? What does the Bible say about ants?



#### II—Knowing the Scriptures

(January 8)

LESSON SCRIPTURE: Matt. 22:15-33.

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

#### Questions

1. After hearing the parable of the marriage feast, what did the Pharisees take counsel to do? Matt. 22:15. Note 1.

2. Whom did they send unto Jesus? Verse 16, first part. Note 2.

3. How did these men pretend to regard Jesus? Verse 16, last part.

4. What question did they ask him? Verse 17. Note 3.

5. What sign did Jesus give that they had not asked for? Verse 18. Note 4.

6. What did he ask them to do? What did they bring? Verse 19. Note 5.

7. What did he ask concerning the image stamped upon the penny? Verse 20.

8. What did they reply? Verse 21, first part. Note 6.

9. What, then, was very plainly their duty to Cæsar? What should they also give to God? Verse 21, last part.

10. What effect did this answer have upon them? Verse 22.
11. Who else came tempting him, that same day? In what did they not believe? Verse 23.
12. With what hard question did they try to entangle him? Verses 24-28.
13. In reply, what did Jesus say their difficulty was? Verse 29.
14. How will it be in the resurrection? Verse 30.
15. How did Jesus show, from the writings of Moses, that Abraham, Isaac, and Jacob will live again? Verses 31, 32. Note 7.
16. How were the multitude affected by his teaching? Verse 33.

#### Notes

1. The chief priests and elders had often tried to show that Jesus had no right or authority to do what he was doing; but now the Pharisees, trusting in their great knowledge of the law, think to silence him with hard questions about what was right and what was wrong.

2. They did not go themselves, lest Christ should know them and suspect their wicked plan; but they sent some of their young disciples "who would look less like tempters, and more like learners." With them they sent the Herodians, a political party among the Jews, rather than a religious sect. "The Pharisees and the Herodians had been bitter enemies, but they were now one in enmity to Christ."

3. About a hundred years before this, the Jewish nation had been conquered by the Romans, and after that the Jews were obliged to pay tribute money to the Roman emperor. Every time they paid this money, they admitted that they were subject to the Romans. The proud Pharisees resented this with all their heart. The Herodians said it was all right. Although opposed to each other, the Pharisees and the Herodians came together around Jesus to try to cause him to say something that would "expose him to the fury either of the jealous Jews or of the jealous Romans."

4. There is no such thing as deceiving God. He reads every heart, as an open book. In thus reading the hearts of the Pharisees, Jesus gave them a sign of his divinity.

5. This Roman penny was a coin "worth about fourteen cents."

6. In admitting that the penny had the Roman emperor stamped upon it, they admitted that it belonged to him; for it was the custom to have the ruler's image stamped upon the coin of his realm.

7. When God spake to Moses out of the burning bush and said, "I am the God of . . . Abraham, the God of Isaac, and the God of Jacob," he was preaching the resurrection of the dead; for all three of these men were then dead and buried. Since "God is not the God of the dead, but of the living," Jesus gave these seeking to entangle him in his talk to understand that Abraham, Isaac, and Jacob, and with them all the other righteous ones, would some day live again.

## II — Knowing the Scriptures

(January 8)

### Daily-Study Outline

- Sab. . . . . Read the lesson scripture.
- Sun. . . . . Seeking to entangle Jesus. Read "The Desire of Ages," page 601. Questions 1-4.
- Mon. . . . . Duty to Caesar and to God. Read "The Desire of Ages," page 602. Questions 5-10.
- Tues. . . . . Unbelief of the Sadducees. Read "The Desire of Ages," pages 603, 604.
- Wed. . . . . Interpreting a law of Moses. Read "The Desire of Ages," page 605. Questions 12-15.
- Thurs. . . . . Resurrection of the dead. Read "The Desire of Ages," page 606, first half. Questions 16-19.
- Fri. . . . . Review the lesson.

LESSON SCRIPTURE: Matt. 22:15-33.

#### Questions

1. What did the Pharisees take counsel to do? Matt. 22:15.
2. Whom did they send out to Jesus? Verse 16, first part. Note 1.
3. With what words did they approach the Master? Verse 16, last part.
4. What question did they ask Jesus? Verse 17.
5. What question did Jesus ask in reply? Verse 18.
6. What did he tell them to do? What did they bring? Verse 19.

7. What question did Jesus now ask? Verse 20.
8. What was their answer? Verse 21, first part.
9. What far-reaching answer to their question did Jesus give? Verse 21, last part. Note 2.
10. How did his answer affect them? What did they do? Verse 22.
11. Who else came to Jesus the same day? What belief did they hold? Verse 23.
12. What regulation in the law of Moses did they state? Verse 24.
13. What case among themselves did they describe? Verses 25-27.
14. What question did they then ask? Verse 28.
15. In reply, what did Jesus say was their difficulty? Verse 29. Note 3.
16. How will it be in the resurrection? Verse 30.
17. To what authority did Jesus refer his hearers for instruction concerning the resurrection? Verse 31.
18. What words of the Lord to Moses are then quoted? Verse 32.
19. How were the multitude affected by his teaching? Verse 33.

#### Notes

1. "The Herodians were a political party rather than a religious sect. They were the partisans of the Idumean dynasty, which, springing from heathenism, remained, in taste, inclination, barbarity, and licentiousness, heathen still, though from state policy they conformed outwardly to the Jewish ritual observances."—*Oxford Helps to Bible Study* (London).

2. In this reply Jesus drew a clear distinction between the sphere of the church and the sphere of the state, and established as a Christian principle an absolute separation of one from the other. He was not laying down any new principle, but was putting into the form of a direct statement the lesson which had already been taught in the experience of the three worthies under Nebuchadnezzar's rule in Babylon. During all the centuries since this statement was made, there had been a more or less close union of the church with the state, until the birth of the American nation, when, for the first time, the principle enunciated by Christ was adopted. For many years an organized effort has been made to reverse this new order of things, and to use the power of the state to enforce the observance of religious dogmas. This has all been foretold in the prophecy, and the message against the beast and his image involves an intelligent opposition to every effort to establish those false principles which found their highest expression in the Middle Ages, when the church and the state were but different aspects of the same power, and the Pope and the emperor were bound together in the closest union.

3. The use of this text by Jesus to prove the resurrection of the dead is an indication of the depth of meaning and far-reaching application of some scriptures which are entirely overlooked by the ordinary mind. The argument runs thus: Many years after the death of these three patriarchs, the Lord said to Moses, "I am the God . . . of Abraham, and the God of Isaac, and the God of Jacob." The statement of Jesus, in his use of this scripture, "God is not a God of the dead, but of the living," instead of providing that these patriarchs were then living in heaven, indicates that they were then dead, but that a resurrection would be necessary in order that they might be living again. Here is definite proof that those who are in their graves are not regarded as living.

#### At Bethlehem

So many hillsides, crowned with rugged rocks!  
 So many simple shepherds keeping flocks  
 In many moonlit fields! But only they—  
 So lone, so long ago, so far away—  
 On that one winter's night, at Bethlehem,  
 To have white angels singing lauds for them!—  
 —Sir Edwin Arnold, in "Holiday Selections."

THE end of life is to be like unto God; and the soul following God, will be like unto him, he being the beginning, middle, and end of all things.—*Socrates*.

"MAN'S prayer and God's mercy are like two buckets in a well: while one ascends, the other descends."

# The Youth's Instructor

ISSUED TUESDAYS BY THE  
 REVIEW AND HERALD PUBLISHING ASSN.  
 TAKOMA PARK STATION, WASHINGTON, D. C.

FANNIE DICKERSON CHASE - - - - - Editor  
 ADELAIDE BEE EVANS - - - - - Associate Editor

## Subscription Rates

Yearly Subscription - - - - - \$1.25  
 Six Months - - - - - .70

## Club Rates

	Each
for clubs of five or more copies, one year	\$ .85
Nine months at the rate of	.90
Six months at the rate of	.95
Three-months at the rate of	1.00

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

## The New Year

A FLOWER unknown; a book unread.  
 A tree with fruit unharvested;  
 A path untrod; a house whose rooms  
 Lack yet the heart's divine perfumes;  
 A landscape whose wide border lies  
 In silent shade, 'neath silent skies.  
 A wondrous fountain yet unsealed.  
 A casket with its gifts concealed,—  
 This is the year that for you waits  
 Beyond tomorrow's mystic gates.  
 —Horatio Nelson Powers.

## What Spirit Are We Of?

WE are eminently, to all eyes, the spirit that animates us. Our glances and our manner, our sighs and our coquetry, the sunshine and shadow that flit across our features as we observe or listen or talk, the things that secure our attention and interest, our way of carrying ourselves, the very wrinkles that have knit themselves into our faces, reveal us to humankind. We are an open book with the pages flung wide, that all the world may read—a "human interest" story, dull or thrilling, as the case may be. And that is just the story that humanity never tires of, the kind it is always, even though quite unconsciously, imbibing. There are good stories, and there are bad. What sort are you? What sort am I? We shall be one or the other. And what we are is most important, for we shall influence others; we cannot help it.

There was once One who gave his life that he might write within us a story so beautiful that it could be read of Heaven with smiles. Shall we let him have the pen? Some one will write it, some spirit animate us; and his is the spirit of comeliness, of truth, of right doing,—the spirit that will work for our well-being and not against it. There is another waiting, too, always close at hand; and when he sees indecision and indifference and doubt, he grasps the pen, and, grinning, blots a page with eager frenzy. Then we see unlovely demonstrations, or we hear a reckless laugh or ribald jest, or perhaps there is a falling tear. Page after page he fills unless we stop him. He is stealing the chance; and he has no right? Yes, but he does not care. He has no scruples, and he did not make the clay he mutilates.

Christ made it, and he loves it with a great, undying love; and he wants to animate it with his spirit, till in turn, and shade, and motion, it is as perfect as his heaven. He wants to do it, not only for the sake of the clay itself, but that all who read may see how grand

are the principles of righteousness, and how glorious. We are living epistles, "known and read of all men." Shall we let him have the pen?

ELVIRA ANDREWS WEBBER.

## The Quiet Hour

No day is begun right that is not begun with secret prayer. R. F. Hoston says, "The morning watch is essential. You must not face the day till you have faced God, nor look into the face of others till you have looked into his. You cannot expect to be victorious if the day begins only in your own strength. Meet first the honored companion of your life—Jesus Christ. Meet him alone, and regularly, with his open Book of counsel before you; and face the regular and irregular duties of each day with the influence of his personality, definitely controlling your every act."

The Christian is like a diver. Every day he plunges into conditions that tend to crush out his spiritual life. His safety depends upon his connection with Heaven. Every day, before going forth, the Christian should test this connection to make sure that it is safe for him to drop into the day's work with its problems and perplexities.

These lines from Bonar testify to the importance of the morning prayer:—

"Begin the day with God,  
 He is thy sun and day;  
 He is the radiance of thy dawn,  
 To him address thy lay.  
 Take thy first meal with God,  
 He is thy heavenly food;  
 Feed with and on him, he with thee  
 Will feast in brotherhood.  
 The first transaction be  
 With God himself above;  
 So shall thy business prosper well,  
 And all thy day be love."

A Christian who must have learned from experience the value of the morning watch, once said, "If the quiet hour does not prelude the day of activity, we shall grow fussy and fevered in our service of men. We shall lose our faith; and with our faith we shall lose our strength." Robert L. Stevenson says, "Extreme business is a symptom of deficient vitality." It is too late for the soldier to buckle on his armor and hunt up his equipment when the enemy is upon him. He must be prepared. So must you; and prayer is the best preparation you can make for meeting the events of the day. Prayer will help you to do your work, bear your burdens, solve your problems, and sweeten your pleasures.

The morning hour is especially fitted for prayer. It is the quiet time of the day. The toil and disappointments of yesterday are hidden behind the curtain of night, and the cares of today have not yet overtaken us. All about us seems to say, "Be still, and know that I am God."—*Educational Messenger*.

## Pronunciation List

caffeine	kaf'e-in	Mogul	mō-gul'
cocaine	ko'ka-in	patriotism	pā'tri-ot-ism
entrée	ān-trā'	hydrangea	hī-drān'ji-a
jabot	zhā-bō'	mayonnaise	mā-o-nāz'
lyonnaise	lē-o-nāz'	radiator	rā'di-ā-ter
mezzo	med'zō	scathing	skāth'ing
permit, n.	per'mit	zwieback	tsvē'bāk
permit, v.	per-mit'	microscopist	mī-cros'ko-pist
		oleomargarine	ō-le-o-mar'ga-rēn

—*Webster's New International Dictionary*.