The YOUTH'S INSTRUCTOR

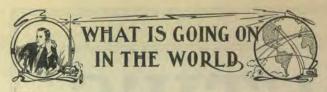
Vol. LX

April 16, 1912

No. 16



The Cathedral of Milan, Italy, that mass of "frozen music," is, with two exceptions, the largest church in the world. It is with no exception the most magnificent, externally. We may ascend to its roof and wander for hours in a marble wilderness; then, mounting to its highest pinnacle, we look down on a sculptured forest, where each leaf of its trees is unique, for no two extremities of its delicately cut ornamentation are alike. On each one of the ninety-eight turrets is poised a statue fifteen feet in height, while over four thousand similar ones are placed on other projecting points, and the niches in the walls are peopled with these men of marble. Nor is its foliage stirred by the strongest blasts, for it is fixed by the hand of man in eternal beauty and repose.— Burton Holmes.



WITH the brain of a new-born baby substituted for a portion of his own, a wealthy real-estate broker and operator of Cincinnati, is recovering from the rarest operation ever performed in Johns Hopkins Hospital.

UNDER the Townsend Bill it will cost a newspaper not more than \$200, and not less than \$50, to reproduce a copyrighted photograph without permission. A moving-picture exhibitor who unknowingly presents any part of an undramatized work may pay from \$50 to \$1,000. A maker of motion pictures who distributes such films may be compelled to pay from \$250 to \$5,000 for his error. Reproduction of dramatic or musical productions in violation of copyright are penalized at \$100 for the first performance and \$50 for each succeeding performance. Delivery of lectures or other oral efforts, like sermons and speeches, will cost \$50 for each offense.

A CANAL across Cape Cod, to enable the hardy mariner to escape the perils of that treacherous, sandy arm of Massachusetts, and to cut down the distance which ships must travel from Boston to New York and other ports, has been the dream of the Yankee since the days of the Pilgrims. It is now about to be realized. The project is a private one, the backers · declaring that under no circumstances will they ask the government to acquire the canal. It is now promised by the engineers that the Cape Cod Canal, reported to be half completed, will be opened to the coastwise shipping trade in the summer of 1913, or it may be that the date will be arranged to coincide with the opening of the Panama Canal.

THE experiment of Mrs. Francis White, of Baltimore, will be watched with interest, for at the age of eighty years, Mrs. White, the widow of a financier, has decided to go to England in June to enter Cambridge University for a course in English classics.

Governor in Prison Cell

GOVERNOR HUNT, of Arizona, occupied cell No. 24 on a recent Saturday night in the State penitentiary at Florence, with Frank Howard, who is serving the last ten months of a three years' sentence for burglary.

Sunday morning the governor fell into line with the convicts, and marched to the dining-room, where he partook of the regular prison breakfast, consisting of bread, beans, mush, and black coffee.

On his return to Phœnix, Governor Hunt said he believed all governors should be required to pass one night in prison, just as the Chinese emperors were required to turn one furrow of earth before ascending the throne.

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The Youth's Instructor

VOL. LX

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No. 16

"Go" or "Give"

ELIZABETH ROSSER

Have you read it in the Bible,
That the morn of heaven will dawn
When the gospel of the kingdom
Unto all the world has gone?
If you'd hail that glorious morning
Setting all the skies aglow,
If you love your Lord's appearing,
You must either give or go.

There are millions yet in bondage,
Bowing down to senseless stone,—
Millions Christ himself has ransomed,
Yet his name they've never known.
Of the love of Christ our Saviour
They must hear if they would live,
And through you must come the message;
You must either go or give.

They are groping in the darkness;
In the darkness they must die
If you bear them not the message
That will fit them for the sky.
Not enough that you should hear it,
Not enough that you believe:
You must help to warn all others;
You must either go or give.

Father, you must give your daughter;
Mother, you must give your son;
Sons and daughters, give the message
Ere Time's little day is done.
Give your prayers, your gold and silver;
Let your heart and eyes o'erflow:
If you'd enter life eternal,
You must either give or go.

For India's Millions

X

DONIRAM JUDSON was the precocious son of a Connecticut minister. His unusual ability, coupled with the closest application consistent with a healthful life, made him,

intellectually, the leader of all his classmates. Much to his father's sorrow, he adopted deistic sentiments

at college. After finishing college at the age of nineteen, he started out to "see life," his mind still occupied with worldly ambitions. While on a tour of New England, a deist friend of his happened to die in the room next to his; and, reflecting on the condition of such, Judson was brought to face the question, "What shall it profit a man if he gain the whole world and lose his own soul?" He at once turned homeward, and applied to enter Andover Theological Seminary. Although he was not yet a Christian, he wished to live among Christian students. At this place he obtained assurance of salvation, and at the same time dedicated his life to the ministry.

His thoughts were turned to Eastern missions, and with several consecrated classmates, he offered

himself to the work. Their desire to go, led to the formation of the American Board of Commissioners of Foreign Missions to send.

There was much difficulty in securing support, but finally (in 1813) Judson and his bride, Ann Hasseltine, were among a party to set sail for India. They had no definite destination, but the providence of God closed to the Judsons every field except Burma, the most dangerous of several which they had contemplated entering.

It was two and a half years after they started on their hazardous voyage before they received the first word from friends in America; more than seven before the first Burman accepted Christ.

Once when their health was impaired by close ap-

plication to study in that tropical climate, friends wrote urging them to save themselves, and leave the mission. Mr. Judson wrote in his diary at the time, "God grant that we may live and die in Burma, though we should never do more than smooth the way for others."

They suffered unparalleled hardships of starvation and persecution during the British Burman war. Mrs. Judson

and persecution during the British Burman war. Mrs. Judson died soon after, but Mr. Judson's wiry constitution enabled him to survive the ordeal of imprisonment and torture and to labor on for many years.

He was buried at sea just out of sight of the Burmese shores. It may be said of him that the fame he gained, though great, was less than the good he did.

WILL H. SPICER.



ADONIRAM JUDSON

Ann Hasseltine Judson

Ann Hasseltine Judson, one of the bravest and most courageous workers ever sent out, was the first woman to sail from America as a missionary.

During the early years of her life, although she loved gaiety and pleasure, she was fond of study.

When sixteen years of age, she attended a series of meetings, where she became converted; but what really awakened her to her condition was a quotation she read, "She that liveth in pleasure is dead while she liveth." Ever after this she sought to cultivate her talents by studying and helping others.

Mrs. Judson became a teacher at eighteen. One of the several resolutions she made was, "To strive against the first risings of discontent, fretfulness, and anger; to be meek, humble, and patient; and in all cases to do to others as I would have them do to me."

During this time the Lord was preparing her for a greater work. In the mission field she labored untiringly. She took upon herself all the responsibilities of the home, so that Mr. Judson might be at liberty

to devote his time to study and preaching. She also translated a catechism and the Gospel of Matthew into the Siamese language. Her work was principally among the women.

While they were laboring in Burma, war broke out, and Mr. Judson and others were taken prisoners. Mrs. Judson begged to have the men released, but in vain. Soon Mr. Judson was taken ill, and Mrs. Judson moved near the prison. Building a small room of bamboo just outside the enclosure, she persuaded the keeper to let her husband be moved into it, so she could care for him. For six months, with two children and the cook, she lived in a room half full of grain. Nearly every day for seven months Mrs. Judson visited with some one of the members of the royal family, in order to gain their influence in behalf of the prisoners. When they were destitute of food, she would, with unwearied perseverance, in some way obtain a constant supply for them. She was the author of those forcible appeals to the government that prepared it by degrees for submission to terms of peace.

Her ability is shown in her works and in her writings, and her unwearied perseverance by the way she pressed onward toward the great object to which her life was devoted. She felt that she was imperfect, and was content to suffer all for Christ's sake. The hopes of religion supported her in all her sufferings. The favorite motto she adopted during one of her illnesses is, "On earth we serve God, and in heaven we enjoy him."

ORPHA SHERMAN.

Alexander Duff

Alexander Duff spent nearly fifty years in the mission fields. It was said of him that he would do honor to any station of the church.

When about twelve years of age, he was given a copy of Milton's "Paradise Lost," which he carried everywhere he went, and read during his spare moments. At school he was bright, and was usually at the head of his class. Latin and Greek were his chief studies, and before he was twenty years of age he had translated into Latin Plato's "Apology to Socrates." One of the professors in the school he attended said that he was the "pride of the college."

Duff was a Christian from childhood, and while taking his college course he gave himself to the Lord to work in foreign countries. It was not long after completing his education that he was called to go to India.

Duff and his wife left England for India by way of the Cape of Good Hope. During a great storm, their boat was wrecked on the rocks. All got ashore safely, and learned that they were on an island off the west coast of Africa. Almost all of Duff's library, about eight hundred volumes, was lost; but his psalmbook and a copy of Bagster's Bible drifted ashore, and were picked up by one of the crew. Duff believed that God had caused them to float in, since he could hardly have gotten on without them. The missionaries took passage on another boat. Again they were shipwrecked, this time on the coast of India. Duff finally managed to get to Calcutta, where he set to work immediately. At that time he was twenty-four years of age. He labored in India many years, but finally illness compelled him to return to Scotland. Then he traveled, lecturing in behalf of missions.

His last words to be published were, "Wherever I wander, wherever I stay, my heart is in India in deep sympathy with its multitudinous inhabitants, for their highest welfare in time and eternity."

J. A. MILLER.

Pandita Ramabai

Obscurity and disadvantages do not count if only one has a mind to do, for away in the forests of Gungamal, in the Western Ghauts of India, Pandita Ramabai was born. She was a woman, the greatest misfortune that could befall her.

"Christ," she said, "gave different gifts to different persons,—some he made prophets, some preachers, and others teachers, but since I have become a Christian I have thought he gave me the gift of being a sweeper. I want to sweep away some of the old difficulties that lie before the missionaries in their efforts to reach our Hindu widows." And here she has given us the keynote of her whole life,—to reach the Hindu widows. This work was first begun by her noble father, who strongly believed in education for the women of India. From earliest childhood, Pandita Ramabai was taught by her parents, and after their death she continued her education until she was able to travel through India lecturing in behalf of her sisters.

Coming in contact with the sorrow and misery that the Hindu widow knows so well, and being one with them herself, Pandita Ramabai longed to establish a school and home for as many as she could. To better prepare herself for this great work, she spent three years in England, where she embraced the Christian religion. From England she visited the United States, and here, in our kindergarten and industrial school system, found a solution of her problem. While in this country, her book "The High-Caste Hindu Woman" was written, which was the means of bringing the author and her work into prominence. The funds derived from the sale of this book were to go toward her school. Pandita Ramabai made a direct appeal to men and women of every denomination to form themselves into a definite organization, and be the custodians of all funds which might be given to advance her work. This earnest appeal found a response in many hearts. An organization was formed, with Dr. Edward Everett Hale and Frances E. Willard among its prominent members.

When this earnest worker was notified that her plan had come to pass, her joy was so great that she burst into sobs, exclaiming, "I am crying for joy that my dream of years has become a reality." Soon after this, she sailed to her native country, and opened her school with two pupils. She had a hard fight for it because of the prejudice of the people, but at last she triumphed gloriously, and the school finally became self-supporting through the purchase of a near-by farm. Thus the school proved not only a blessing to itself, but also to many starving people in time of famine.

Through the courageous perseverance of this Hindu woman has come the salvation of many of her sisters in time of sorrow and distress. The secret of her success is found in her own words: "It was out of Nazareth that the blessed Redeemer of mankind came, and great reforms have again and again been wrought by instrumentalities that the world despised." "I put myself in God's way, and he used me."

GLADYS SEELY.

Mary Reed

In northern India dwells a sweet-faced woman, with tender eyes that sometimes turn a little wistfully toward the crimsoned West, where thousands of miles away lies the land of her birth, whose shores her feet will never tread again. This is Mary Reed, a consecrated, heroic, and influential woman. In 1884 she sailed for India. First she was put in charge of the zenana work. With anxiety and patience, she would sit in a zenana, and answer the childish questions of the native women, again and again drawing back their wandering minds to the simple gospel truths she was so earnestly trying to teach. After evening luncheon she was always busy writing letters, planning the next



MARY REEL

day's work, receiving native callers, or looking after the affairs of the home, for she was a model housekeeper, and kept everything under her careful supervision.

After some years of exhausting labor in India, she returned to America, much broken in health. It was during this period of rest that the Holy Spirit revealed to her the special work to which the remainder of her life was to

be consecrated. One day a voice seemed to whisper to her, "You have leprosy; you must go back to India, and devote the rest of your life to work among the lepers." As she was obedient to her Lord's first call, so now in the time of this crucial test she did not waver, but replied, with childlike trust and triumphant faith, "Here am I; send me."

Not a muscle in her face betrayed her painful secret. She did not tell her relatives or friends about this disease. One day she was asked if it was right for her to return to India at an unfavorable season, before her health was established. Her lips quivered, but her gentle voice grew steady as she replied, "My Father knows the way I go, and I am sure it is the right way."

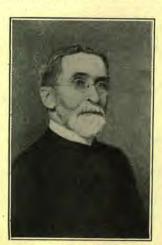
On arriving in India, she went at once to the north, and was made superintendent of a leper asylum. Besides the care of the asylum, she was given the oversight of a rapidly growing work among the women and children in a number of the near-by villages.

So far as I have learned, this noble woman still works bravely and hopefully on, content to know that when her assigned work is finished, she will be laid to rest "until the day break, and the shadows flee away."

GERTRUDE CORNOR.

James Thoburn

When twenty-three years of age, James Thoburn left America for India. He was responding to a call



REV. JAMES THOBURN

from God to his own heart, and also to a call from his fellow workers to go to that heathen land. "With a burning heart and streaming eyes, he had given himself in consecration to God for India." That which was perhaps the greatest trial to him was to be deprived of social and religious privileges. "It was hard to look into the thousands of faces about him for a response to the thoughts that filled his soul, and look in vain." But none

of these things moved him from his resolute purpose. "Being mild-tempered, gentle, but shrewd and of keen insight, never engaging in unnecessary debate, and always speaking with that inner glow that comes from intense conviction, he rarely failed to gain his point," or to convince others of his truthfulness.

Dr. Thoburn worked hard, and accomplished much. "At first he talked in broken words to the wondering natives or to a handful of white soldiers," but he soon developed his talents, and in 1870 he was given the eldership of Lucknow district, which "was perhaps the most responsible position of his church in India." Although the idols were thick and the people superstitious, the Word found a resting-place in honest hearts, and the first-fruits soon appeared.

After many years of taxing labor, Dr. Thoburn became broken in health, and returned home for a season. But the love which he had for souls did not die, and after regaining his health, he went back to India. Some years later he was appointed the first "missionary bishop of India and Malaysia." The work under Bishop Thoburn progresses rapidly. "On a recent trip to the Punjab he baptized one thousand seven hundred forty-seven converts." He still labors in the land to which God called him.

MILTON G. CONGER.

How William Carey Succeeded

When a boy, William Carey once tried to climb a tree to get a bird's nest, but failed, falling to the ground; and although he limped home, bruised and wounded, the first thing he did on recovering was to climb that same tree, and get that identical nest. This habit of perseverance followed him in everything he attempted, and made him the great man he became.

At the early age of six Carey showed an eager thirst for knowledge, being especially fond of nature and interested in insects. He would never walk out without carefully observing nature and closely studying plants. His little room was almost a museum of natural history. It also contained his small library. His favorite enjoyment was found in reading books on history, geography, voyages, and language. In his twelfth year he mastered a Latin grammar. He had been accustomed from childhood to read the Scriptures, forming an especial acquaintance with the historical parts. At the age of fourteen he had received an education from his parents, nature, and books, which, with his close observation, love of reading, and perseverance, made him better instructed than most boys of his age.

When Carey was sixteen, his father let him out as an apprentice to a shoemaker who was a dissenter. Carey, having been taught to think favorably of the Church of England, looked upon dissenters with contempt. Although he had been brought up in a Christian home, yet he had nothing more than a form of Christianity; however, at the age of eighteen, under the influence of his master he accepted Christ, and put all the energy of his nature and every moment of his time in service for him.

The same year he was converted he began to preach, but poverty compelled him to make shoes during the week. When he was minister of Moulton, he taught school by day, cobbled shoes by night, and preached on Sunday.

Shoemaking was connected with his work until he was twenty-eight years of age. The providence that kept him so long at this trade, put him in a position in which he could study while working. He never worked at his shoes without a book open before him, nor did he walk to neighboring towns to dispose of his labors without thinking over the subjects he had lately studied, and making them his own. During his twelve years as a cobbler, he acquired

a thorough knowledge of several languages. He was so fond of reading that he starved himself to buy books. It was the persevering study during these years that made him the first English missionary, and in the East the most learned scholar and translator of his day.

Carey went to India in 1793, but it was not until he had preached Christ daily for seven years that he received his first convert, a native carpenter who had been brought to the mission house for medical attention, and by what he saw and heard was influenced to become a Christian. One of Carey's most trying experiences was when his printing-office in Serampur burned to a shell, consuming in one evening the labors of years, including many precious translations. Walking over the smoldering ruins, Carey said, "How unsearchable are the ways of God! . . . The Lord has made me low, that I may look more simply to him." The day after the fire ceased to smoke, work of casting type from the molten lead was begun, and within seven months the translations had been made the second time. Perseverance cultivated from childhood made the man. Carey said, "To this I owe every-WALTER A. NELSON. thing."

Hero Missionaries

They have journeyed far on a stormy tide To the friendless shore and the strange hillside, Where the wild winds sigh and the darkness creeps; For their hearts are sad, with a world that weeps, And theirs is a love that never sleeps.

Where the stress is great and the battle long, They strengthen their faith with psalm and song; And if for guerdon they have defeat, The hymns of their angels are forever sweet, And they take their rest at the Master's feet.

"God is the source of their secret strength;
They trust in him, and they see at length
That morn is breaking after the night,
And the harvest-fields are gold and white,
While shines around them God's fadeless light."

"But who will follow where they have led? Who live and labor and love instead? O hearts of youth, earth waits for you! Be strong and brave, be firm and true. Faithfully promise, and nobly do."

- Selected.

"For the Love of Christ Constraineth Us"

How many of us Missionary Volunteers feel the constraining power of Christ deep down in our hearts? Do we think of it often, and has it illumined our lives so that its bright beams shine across the paths of those with whom we associate, brightening and ennobling their lives?

Are we living each day our aim, "The advent message to all the world in this generation"? Those of us who are trying to practise what we preach find very little time to be idle. Young men and women who know this truth in all its fulness and beauty, whose lives are consecrated to the Master's service, and who do not fear to let it be known that they are God's commandment-keeping people, are the ones who are most needed in these last days. Satan, knowing that his time is short, is appointing vigilance committees both among his angels and among men whose zeal is not according to knowledge, to keep God's remnant people asleep on the enchanted ground. How important it is, then, that we Missionary Volunteers take time to think, to work, to pray, not forgetting to thank God for each victory gained.

Our Reading Courses, planned by the Young People's Missionary Volunteer Department, together with the Morning Watch Calendar, are designed to educate and strengthen our young people, that they may become workers together with God. At first it may seem to some that they can not take a half-hour each morning for the study of the Bible, meditation, and prayer; but those who do this are the ones who are developing spiritual strength. Let us make this a habit of our lives, and it will soon seem to us, what it really is, a necessity. Ps. 19:14; 2 Tim 2:15.

"Take time to think:
Thought oft will save thee from the snare,
Bring thee to cooling streams and bowers.
Spare thee from nursing needless care,
Surround thee with defensive towers,
Yield thee the harvest of content,
Lift thee from dust to starry ways,
Discover comfort, Heaven-sent,
In thy most dark and cheerless days;
Therefore, take time to think."

When we think of the great work of warning the people, the millions in our own land and in foreign countries, the task seems too much for one generation. But Mrs. E. G. White says: "God does not ask us to do in our own strength the work before us. He has provided divine assistance for all the emergencies to which our human resources are unequal. He gives the Holy Spirit to help in every strait, to strengthen our hope and assurance, to illuminate our minds and purify our hearts."—"Testimonies for the Church," Vol. VIII, page 19.

We are told to pray without ceasing. Jesus says, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

"Take time to pray:

For when thou prayest the vision's cleared,
The voice is toned, the will subdued,
The dear are to thee more endeared,
And the soul's failing strength renewed.
In prayer the purest words are spoken,
The mind receives Heaven's holy light,
The heart is given the Spirit's token,
The hands are charged with wisdom's might;
Therefore, take time to pray."

"What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?" "Faith, if it hath not works, is dead, being alone." The Lord tells us, "Go work to-day," and he warns us that soon the night will come, when no man can work.

"Take time to work:
Know what a privilege it is
To work with God, to have thy hand
Engaged for him, thy energies
Developing 'neath his command,
To share the stores of grace and truth
Which to his faithful ones are given,
In service to maintain thy youth,
And hear the Lord's 'Well done' in heaven;
Therefore, take time to work."

"Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."

Mrs. F. S. JENKS.

THREE things come not back: the spoken word, the sped arrow, and the neglected opportunity.— Arab Proverb.

A Humble Worker in Mexico

DAVID PAULSON, M. D.

N my last article was told the story of Dr. Salmans, a brainy, resourceful, talented man who, under God, by aggressive efforts, with a great missionary society behind him, has

built up one of the most notable missionary centers

in all the republic of Mexico.

Now I will tell the story of a humble, but successful worker whom God has used to bring to the light of



A HUMAN BONE-YARD, MEXICO

present truth many of our believers in Mexico. He is connected with no institution, possesses but a meager education, is not prepossessing in appearance, and receives but a small salary, and his wants are so few that he is able to adapt himself and be at home with the poorest of the poor.

Brother Marchisio was born in Italy and brought up a Catholic, his brother being a priest. At the age of twenty-one he came to Oakland, California. When more light came to him, he earnestly opposed it for nearly two years, when, like Paul of old, the scales fell from his eyes and he saw the truth. Shortly after that he was taken ill, and spent two months at the St. Helena Sanitarium, which gave him a glimpse of the medical possibilities of the gospel.

He longed to bring to his family the new light that was filling his soul, so he went to Italy, only to meet the most stubborn opposition. He returned to California, and worked for eight or ten years at his trade as a tailor.

During this time God was putting into his heart a burden for Mexico, and twenty-three years ago he decided, against the advice of all his friends, to invade that field with some of our English books. As far as I know, he was the first among our people to enter Mexico, at any rate the first laborer.

He found living expenses were extremely high, and soon discovered that he did not possess the necessary preparation properly to reach the people with the gospel; so he came to the Battle Creek Sanitarium to take the nurses' course, and I had the privilege of assisting a little in the training of this consecrated worker.

He returned and spent several years at the Guadalajara sanitarium, then went to Mexico City and began to sell the Spanish books "Christ Our Saviour" and "Steps to Christ,"- the first gospel canvasser in the republic. He met with excellent success, which naturally aroused opposition. A priest and a wealthy woman gathered up all the books he sold in one town, and had them burned in the graveyard in front of one of the churches, and his life was threatened unless he left the place.

Shortly after this, on account of the death of his

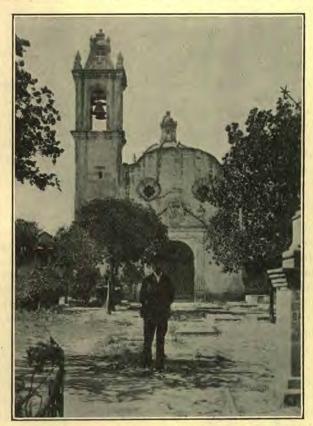
wife and child he was left heavily in debt, hence he returned to Kansas, and again went to work as a tailor. At the end of five years he had earned several thousand dollars.

But he had Mexico on his heart all the while. His partner urged him to remain and make money, to which he replied, "What use will it be to me to make money in the United States if I can not give the gospel to the Mexicans?" So instead of staying in Kansas to become rich, he took his money and returned to Mexico as a self-supporting worker.

He then began to travel all over Mexico, selling our Spanish Signs of the Times. He was the first Protestant missionary to undertake to sell religious papers in the republic.

Some became deeply interested, and they made an earnest appeal for Bible instruction, so he went from house to house giving Bible instruction, and held meetings in the evening. Information concerning his work spread to an adjoining village, and he was invited to go there and hold Bible readings. At first about twenty people gathered, and later his audience numbered fifty. Then the mob stoned the house, and notified him they would kill him unless he left.

One day while coming on horseback he observed two men riding up from behind. One of the horsemen rode up alongside him, and asked if he was not the minister from the particular place where he was hold-



PLACE WHERE MR, MARCHISIO'S BOOKS WERE BURNED

ing Bible readings. He said he was not a minister, he was only a layman giving Bible readings. They then left him. A little later he saw them riding up. at full speed from behind. The first one to ride past, struck a murderous blow at him with a big knife. Marchisio slid off his horse so quickly that the knife did not get an opportunity to injure him. The

(Concluded on last page)



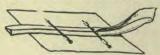
Suggestions Gathered Here and There

Temporary Mending

HITE kid gloves often tear just when you need them. Should you have no time to darn them, paste a strip of court-plaster on the under side to hold the torn edges together. The rip will scarcely show, and the gloves will wear well without further mending for a long time.

Pressing Skirt Placket

In pressing a skirt placket or any part of a garment with hooks and eyes, fold a heavy bath towel and lay



it on the ironing-board. Then arrange your placket, hooks down, on this, and place a clean, smooth cloth on top. Iron over this, and you

THE WAY TO TURN EDGES
OF A BIAS PIECE

will find that no marks or glossy spots will be made by the hooks. This is also helpful in ironing waists trimmed with buttons.

To Prevent Fulling of Seams

If you want to use Cluny or torchon lace, take the perforated section of your steam-cooker, or use a colander and an ordinary boiler. Cover the bottom of the vessel with clean muslin, then lay in the lace, put on the lid, and steam the lace for about an hour. When you remove the lace, hang it loosely on the clothes-line or drier, and you will find that very little or no pressing is required, and your lace will always lie as flat and smooth as when it was new.

Pincushion for the Seamstress

Take a small, fine sponge and cover it with a bit of cloth or loosely woven silk. Sew a loop of ribbon to one corner of it, by which it may be pinned to the dress and so kept within easy reach while cutting, fitting, and sewing. If you will make such a pincushion for your daughter, she will soon learn to use it in preference to holding the pins in her mouth, which is not only dangerous, but also makes the pins hard to handle.

Making the Perforations

Instead of a pencil use a coarse darning-needle to mark the perforations on linen and percale frocks. In this way you can mark both sides at once, and will have no unsightly pencil marks to erase when the dress is made.

To Keep Seams From Sagging

Here is an excellent method to keep a bias seam from sagging without the use of tape. Sew the seam by machine, then stretch it with your fingers as much as the material will permit, allowing the thread to break. Now sew the seam again, keeping it well stretched all the time. This plan may be applied to any fabric, but it is especially good for wash materials,

and a cotton or a linen skirt carefully sewed in this way will not sag at the sides or back.

Weighting the Seams

Before finishing the lower edge of a skirt — let this be the last thing you do to it — try it on and mark all the bias places, then put it on a skirt-hanger or form, and attach small weights to each marked edge. Let the skirt hang weighted in this way for three or four days, then cut off even and hem.

A Traveling Apron

To make a traveler's apron that will give you much good service, buy a yard and an eighth of rubberized silk or linen, thirty-six inches wide, and four yards of red tape for binding the edges of the apron and the pockets. Cut a small apron with rounded corners, five small pockets and one large pocket. The large pocket is to be divided into three sections for the comb, brush, and manicure implements. The small pockets are to be used for hairpins, powder, wash-cloth, nail-brush, and all the other "little things" every woman needs when making her toilet. The apron may be folded into a small space and tucked into the suit-case until needed. When in use, tied securely around the waist, everything will be within easy reach.

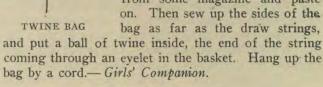
Twine Bag

This bag will be found very convenient by any mother, and is very simply made. Take a piece of cloth, tan linen being preferable, 6 x 19 inches; turn

over both ends two inches, and make a casting of tape on the inside to run the ribbon draw strings in. On one of these top hems print the following verse in indelible ink:—

"This old woman is a friend indeed; She can supply all the string you need."

Beneath this paint an old woman in water-colors, or make her in pen and ink, or else cut out a picture of an old woman from some magazine and paste on. Then sew up the sides of the bag as far as the draw strings.





"It is my joy in life to find,
At every turning of the road,
The strong arm of a comrade, kind,
To help me onward with my load.
And since I have no gold to give,
And love alone must make amends,
My only prayer is, 'While I live,
God, make me worthy of my friends.'"

Facing the Storm

I was once standing with a friend on Staten Island, when he called my attention to a great storm-cloud gathering in its fury. When the lightnings began to flash and the thunders began to roll, we watched every little sailboat and rowboat and fishing-smack come hurrying to the shore; and just as the storm was bursting in its fury, we saw a great ocean steamer move out from the shore, and, right in the face of the storm, ride out to sea in safety. When the storms of life come upon us, the little fellows seek earthly shelters; but the Christian goes out on the bosom of God's love and mercy. The storms we can safely face are determined by the strength of our Christian character.—

Sam Jones.

"He Is My Refuge"

Ps. 91:2

No matter what trouble may gather,
No matter what trial I see,
I go to the Heavenly Father,
And he is a refuge for me.
I lay all my burdens before him,
He guards all the way that I go;
No matter what trouble befalls me
I love him, he watches me so.

The battle is hard, and in terror
The strong fall on every side;
The tempest is wild, and the darkness
Hides not the dread roar of the tide;
But high in the heavens above me
And close in his watching, I know,
Is One, the good Father, my Refuge,
Who follows and shelters me so.

And over the din of the battle,
And over the roar of the gale,
Above the drear wails of the cow'ring,
Whose frail courage could not prevail,
I sing a glad song of my Father;
With him so secure I abide,
For "he is my refuge," my gladness,
If I but keep close to his side.

B. F. M. Sours.

Mechanicsburg, Pennsylvania. B.

The Lure of the Good Excuse

ONCE upon a time there was a man who failed, and who had a good excuse for failing.

He pleaded the excuse to himself, and it sounded well. He told it to others, and it was accepted.

Then he failed again, and the same method was pursued, and it worked so well that it became a habit. But the world stopped taking his excuses. It was tired of having them offered as a substitute for results. What the world wanted was to see something move.

So the man soured on the world because it would not accept his excuses. He felt that he had been greatly wronged.

First, he had had no opportunity to achieve success; next, his perfectly good excuses were not accepted at their face value.

Then this man began thinking up good excuses in advance for the failures he was about to make.

He surveyed the tasks before him, and saw just where he was doomed to fail, and framed his excuses accordingly.

The Treadmill at Work

The framer of good excuses soon sets a treadmill for his mind to travel in.

He moves round and round in the narrow confines of his explanations to himself.

He ceases to expect that any one else will listen, but thinks that an added proof that the world is against him.

So he frames an extra good excuse.

The habit of framing excuses is a sign of decay of the volition.

It is a sort of eunuchry of the soul.

It emasculates the will.

It renders the man impotent and abject and craven. Stop making excuses.

Of all bad habits, the constant framing of good excuses may not be the worst, but it is one of the most enfeebling and enervating.

Stop it.

The world does not want you to tell why you did not succeed.

What the world wants of you is success.

And what you want is success.

Hell is said to be paved with good intentions. I do not believe it. Good intentions, faithfully adhered to, pave the way to success and to heaven.

Rather might we say that hell is paved with good excuses.

Stop!

Stop making good excuses.

Even if you think you have a good excuse, don't use it.

Especially do not use it upon yourself.

You may be able to make it go somewhere else, but you can not use it at home without suffering in your own self-respect.

Opportunity lies around you. Move on and possess it.

And you will not need the good excuse.

A good excuse, prepared in advance, is an invitation to failure.

It is success you want, not excuses.

One opportunity improved is worth a million good excuses.— William E. Barton, in Opportunity.

The Origin of Y

Some one once asked the question, "Why is a fly?" which we may change in this sketch, suggested during our visit to Holland, to "Why is a Y?" We noticed at The Hague that sometimes a word was spelled with y, and other times the same word was spelled with ij. For instance there is Vyver, the name of an artificial lake in the center of The Hague, which is also, perhaps more commonly, spelled Vijver. In some of the guide-books for English tourists, prepared in Holland, bij is used for by. In fact ij and y seem to be interchangeable in the Dutch language, the double letter having the preference. Quite frequently the ij is written together U, looking like a capital Uwith a break in one side; and I have even seen them with the i and j written with opposite slants, thus, Y, suggesting a small letter y. This suggests that y might originally have been a combination of i and j, and that the change is not yet fully established with the Dutch. This, however, does not explain the origin of Y in the Latin alphabet, for there it is a variation of the V, which the Greeks added to the Phenician language.

The Greeks themselves had a capital, or uncial Y, but the corresponding small, or cursive letter was not y but u, and after another vowel pronounced f or v, although in English this Greek letter has always been rendered y, as in the words hygiene, tyrant, etc.

In England y has served various purposes, among

others it once represented the sound of th; as, ye for the, yat for that, and the character itself has gone through some transformations.

In Holland the characters representing y seem still to be in a transition stage. Whether it will survive as one letter or as two letters remains to be seen, though it seems to be the characteristic of the Dutch to get as many extra letters into their words as possible. For instance, if they want to spell new they have it nieuw. Much of their spelling is of that character, so I suppose that the ij will have a fair chance to survive the y.

G. H. HEALD.

In the Baggage-Car Ahead

THE rising sun was casting its beautiful rays into the heavily loaded coach as No. 5 was pulling out of the station. Smiling faces indicated that nearly all the passengers were happy, some expecting soon to meet their loved ones, others looking forward to the good times they would enjoy with the friends they were going to visit.

Many of the smiles wore away as two ladies and a gentleman came down the aisle, dressed in mourning. The tears rolled down their cheeks, and it was very evident that a much-loved relative had been plucked away by the cruel hand of death. The ladies sat down in the seat across the aisle from the one I occupied. I invited the gentleman to share the seat with me.

He appeared to be about thirty years of age. He seemed to be in deep grief. As I was studying his appearance, wondering what I could say to help him bear his sorrow, the conductor came for his ticket. He handed four tickets to the conductor without saying a word. The conductor looked at him and at the four tickets, and then said, "Where are the other members of your party?" My seatmate made no reply. He endeavored to brush away his tears while the conductor repeated the question. He then pointed to one of the ladies seated in the other side of the car, saying, "That is my sister, beside her is my dear wife, and —"— he now began to sob aloud, but soon continued —" and our darling is in the baggage-car ahead." The tears flowed faster than ever. The conductor went on without saying any more.

I prayed God to give me words to speak to my sorrowing fellow man that would lighten his burden, and cause him to see the silver lining of the cloud that was hanging over him.

I learned from him that his only boy had been taken sick and died within the space of forty-eight hours, and was now in the baggage-car ahead, bound for —, where the funeral was to take place that day.

I read many of the precious promises from the Sacred Scriptures, calling his attention to the home of the saved and to the "home-going" day. He was led to see that God was just and good in what he had done. God opened his eyes that he might see the difference between earth's transitory things and the heavenly things which shall abide. In his past life he had sought to get all the so-called pleasures in this world that he could, hoping therein to find satisfaction; but now he had come to the place where he realized that earthly joys vanish in a moment, as it were. He opened his heart, and God's still voice spoke to him. After I had endeavored as far as possible to comfort him with many of God's promises, he said: "Now I see that the Lord has many ways to draw us to himself. Earthly joys can never satisfy me any more.' And that is what God is seeking to teach us. Earthly joys do not bring satisfaction. As young people, let us lay hold of God, and he will give us the joy and peace that will know no end.

"If through unruffled seas
Calmly toward heaven we sail,
With grateful hearts, O God, to thee,
We'll own the fav'ring gale.

"But should the surges rise,
And rest delay to come,
Blest be the sorrow, kind the storm;
Which drives us nearer home,"

Soren A. Ruskjer.

Valparaiso and Santiago, Chile

THE great seaport of Valparaiso, the San Francisco of South America, is now slowly recovering from the catastrophe that overwhelmed her only four months after the destruction of the Californian city.

Valparaiso was not utterly destroyed. One end of the long, narrow, crescent city was merely jarred by the earthquake, not shaken down. The other end was reduced to a mass of wreckage, from which a new and finer city is now arising. Valparaiso is still in the throes of reconstruction, her progress being less rapid than that of San Francisco because her losses, not being "fire losses," brought no flood of insurance money for the rebuilding of her shattered houses.

It was in Valparaiso that we enjoyed for the first time the novel sensation of placing our street-car fares in the outstretched hand that was not a masculine hand, but the soft feminine hand that is supposed to rock the cradle and thus rule the world, for women are employed as conductors on the trolley-cars in Chilean cities. These women conductors are not so old as to be unattractive, and not so attractive as to encourage men passengers to make unnecessary trips just for the pleasure of paying the fare. They wear patentleather hats with broadish brims, and natty little uniform aprons over simple black dresses.

Santiago, the capital of Chile, although its name is not so widely known as that of the seaport Valparaiso, is not only the more important city politically, but also in point of population. It is the largest city on the Pacific slope of South America, with a population of about three hundred fifty thousand.

Naturally, Santiago is comparable to neither Rio de Janeiro nor Beunos Aires; it has neither the fantastic beauty of the one nor the feverish activity and

Paris-like elegance of the other. The women still wear the curious Chilean headdress called the manteau. It is of silk, or possibly of some cheaper material, but always black, always drawn tightly over the head, pinned closely at the back of the neck, and draped over the shoulders. So general is its use by all classes that it may almost be regarded as the uniform of Santiago femininity. It is always worn to mass; usually worn until the hour of the fashionable afternoon parade, when the women of the richer classes appear in Paris hats and frocks, and literally parade around the plaza or along the narrow sidewalks past the lighted shops, stared at by the male portion of the population, which has taken its stand, one rank, shoulder to shoulder along the curb, another rank, shoulder to shoulder with backs to the show-windows, forming two unbroken rows of staring men, between which pass and repass the pretty paraders, apparently unconscious of the fact that they are running a gauntlet of intent gazes that would abash even the bravest women of another country. It is the accepted custom. 'To stare is not rude. To appear conscious of the staring would be bad form .-Burton Holmes, in Ladies' Home Journal.

A Converted Thief's Letter



REMARKABLE letter was read by request of Mr. D. L. Moody at a gospel meeting in the Corn Exchange in Edinburgh. It was a letter from a converted thief, and was in part as follows:—

"Mr. W,—friend Charley, if I may call you so,—I know you

are surprised to get a letter from me, but I hope you won't be mad at my writing to you. I want to give you my thanks for the way you talked to me when I was in prison. . . . I used to think at night about what you said, and I knocked off swearing five months before my time was up; for I saw it wasn't any good. The day my time was up, you told me if I would quit stealing and live on the square for three months, it would be the best job I ever did in all my life. The State agent gave me a ticket to this place, and on the car I thought more of what you said to me. But I robbed an old woman of her pocketbook. I had no more than got it off, when I wished I hadn't done it; for a while before that I had made up my mind to be a square bloke for three months, on your word, but forgot it when I saw the leather was easy to get. But I kept close to her, and when she got out of the car at a wayside place, I said, 'Ma'am, have you lost anything?' She discovered her leather was off. 'Isn't this it?' I said, giving it to her. 'Well, if you ain't honest!' she said. But I couldn't stand that sort of talk, so I left her in a hurry.

"When I got here, I had one dollar and twenty-five cents left, and I didn't get any work for three days. The afternoon of the third day I spent my last ten cents for two large round sea-biscuits and some cheese. I felt pretty rough, and was thinking I would have to go pocket-picking when I thought of what you once said about a fellow calling on the Lord when he was in hard luck. I thought I would try it once anyhow; but when I tried it, I got stuck on the start, and all I could say was: 'Lord, give a poor fellow a chance to square' it for three months, for Christ's sake. Amen.' I kept thinking of it over and over. As I was walking along, I heard a big noise, and saw a horse running away with a carriage and two children in it. Grabbing up a piece of box cover from the sidewalk, I ran into the middle of the street, and when the horse came up, struck him over the head as hard as I could. The board split into pieces, and the horse checked up a little. I seized the reins, and pulled his head down until he stopped.

"The gentleman that owned the horse came running up. As soon as he saw the children were all right, he shook hands with me, and gave me a fifty-dollar greenback. I was so surprised I couldn't drop the reins nor say anything. He saw something was up, and coming back to me, said, 'My boy, are you hurt?' thought came into my head just then to ask him for work; so I asked him to take back the bill, and give me a job. Says he, 'Jump in here, and let's talk about it; but keep the money.' He asked me if I could take care of horses, and I said, 'Yes.' He told me he wanted a man for that work, and he would give me sixteen dollars a month, and board me. You may guess I took that chance at once. That night, in my little room over the stable, I sat a long time thinking over my past life, and of what had just happened,

and I got down on my knees, and thanked the Lord for the job, and asked him to help me to square it. The next morning I did it again, and got some new clothing and a Bible; for I made up my mind after what the Lord had done for me, I would read the Bible every night and morning, and ask him to keep an eye on me. . . . Now, Charley, the three months on the square were up two months ago; and, as you said, it is the best job I ever did in my life. I commenced another of the same sort right away, only it is, God helping me, to last a lifetime. I write this letter to tell you I do think God has forgiven my sins, and heard your prayers, for you told me you would pray for me. I feel that God has called me, and I expect soon to join the church. I am doing well, and everybody here treats me as kindly as they can. This letter is from your very true friend, C. W."

The Terror of the School A True Incident



Daniel Muglin, says Maxwell G. Brainerd, in the Sunday School Times, was the terror of the school. His teachers had divided their time over him between threats and tears. Daniel—always Daniel, never Dan—was a roly-poly, freckled-faced, blue-eyed little fellow of twelve, who lived in a hovel near the mills,

and whose mother spent her time mostly in washing clothes and beating Daniel. He was her despair.

Daniel was ill-fed, ill-clothed, and unencumbered with material possessions of any sort, but he was wonderfully gifted in mischief-making. No boy in the school could answer questions more seriously, or kick over a chair with more nonchalance while he was looking earnestly into his teacher's face. A lunge across the class, an upset from Daniel, was not nearly so uncommon as a quiet session in that group.

Daniel dearly enjoyed a rush for the door when school was over, and he went at it like a half-back, head down, jaws set, and gloriously regardless. O, yes, Daniel Muglin was a bad boy—the bad boy of the school. And he knew it. Only a few had forgotten to tell him.

Our lesson one day was on the crucifixion. I got from a friend of mine a crown of thorns, brought from the East, woven brambles with their ugly spikes sticking sharply out in every direction. In the little afterword following the lesson, I showed that crown of thorns to the school. All in that room were old enough to consider what such a thing might stand for, and there was a solemn silence over the crowd as I told of the suffering He went through for us. In the hush of the moment the session was brought to a close, and the scholars began to disperse.

Some of us were usually on the watch for Daniel, when things were over for the day, to head off his rush; but now the boy sat still in his seat. Then I saw him pushing patiently through the group and around the platform, making his way to the desk. He stopped just before me, and, looking up, he asked, "May I see it?"

(Concluded on page fourteen)

Conferences	No. Societies	Present Membership	Conf. Society Members	Missionary Let- ters Written	Missionary Let- ters Received	Missionary	Bible Readings Cottage Meet'gs	Subscriptions Taken	Papers Sold	Papers Lent or Given Away	Books Sold	Books Lent or Given Away	Pages of Tracts Sold	Pages of Tracts Lent or Given Away	Hours of Chr. Help Work	Clothing and Meals Given	Signers to Tem- perance Pledge	Offerings for Foreign Missions	Offerings for Home Missions
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Columbia Union Chesapeake	2		14	25	6	120	4.0	76	196	327	9	4	987	155		3	44	29.68	
District of Columbia*	2	66		220	60	344	158	9	350	3131	13	67	2300	1299	106	156	3	80.65	14.25
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East Michigan	0	128	3	32	15	24	7	2	59	667	50	2	+841	198	17	28		14.20	1.99
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N. Michigan	5	71	14	18	28	71	14	5	161	286	7	15	826	1462	19	259	2	7.00	16.08
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Southern Idaho Southern Oregon	4	32	I I	37 76	3 14	34 278	1 146	19	125	195	10	13	2	206	37	12		12.90	.25
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Western Oregon	9	149	**	104	37	481	210	105	4352	4293	9920	1496	16	126942	70	96	2	76.15	45.43
Pacific Union California	11	537		130	28	270	61	30	597	6166	15	63	378	17473	159	760		150.73	312.53
Central California	6	127	31	23	5	35	9	9	34	2065	2	28	1050	2250	20	49		39.30	28.29
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South Carolina*	2	35	**	15	5	26	32		270	411	9	6	78	483	20	88	22	,12	1.17
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Kentucky	1	27		43	8	58	13	2	172	148	2	-7	***	1014	to	1616	44	5.00	5.92
Louisiana Mississippi	3	37	5	43 36	38	77 25	9	2	25	895	200	50	6	2392	110	170	15	2.90	1.88
So. Union Mission	4	61	++	50	30	176	69	3	40	97	18	14	6	225	89	22		1,20	1.00
Tennessee River* Southwestern Union	4	63	**	75	29	280	94	**	393	807	41	9.4	112	141	60	52		9.55	17.75
Arkansas	5	50	4	21	9	58	36	3	156	1109	77	23	20.1	1405	89	192	13	13.52	16.97
Texas West Texas	4	167 86	**	189	7	56	24	20 I	1044	677 890	3	27	508	1090	81 26			6.48	29.82
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West Canadian Union Alberta*	2	35		23	5	6	9	5	511	594	4	6		818	69	6			
British Columbia	4	58	3	55	15	45	54	2	1210	1840	2	10	***	1445	102			39.55	30.86
Australasian Union**		-									-3	1960							
	33	125	26	296	149	652 542	166	40	1624	2726	15	80	929 548	14047 24609	1118	79 32	**	207.17 149.95	16.31 25.40
Queensland	7	144	35	201	119	115	45	17	1849	1680	15	135	1049	14727	263	14	**	75.06	7.93
South Australia Victoria Tasmania	9	203 435	18	137	76	487	78 48	50	3221	23344 4681	48	78	19141 346	62723 33863	392	-52 12	44	51.51	26.94
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S. African Union*		***		42	16	6	20	3	2667	1739	2	30	***	6358	278	28		****	70.53
West Indian Union Report of two confs.	100	457		116	70	832	231	5	860	1070	136	109	384	6584	536	380	4	4.85	27.60
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MATILDA ERICKSON

Secretary Corresponding Secretary

Society Study for Sabbath, May 4 Into All the World, No. 9 - India and Burma

Into All the World, No. 9—India and Burma

Leader's Note.—Have the roll-call as planned in last week's notes. For your map drill prepare a good, large map for the wall. Locate on it all our mission stations, if possible. See map in "Missionary Idea" (new edition), page 283. In this talk speak briefly of physical features, climate, products, population, and government. Consult geographies, atlases, and mission books. On the subject "For India's Millions," have a four-minute paper on each of the following names: William Carey, Adoniram Judson, Ann Hasseltine Judson, Alexander Duff, Pandita Ramabai, Mary Reed, and James Thoburn. Tell very briefly why and how these names are linked with missions in India. For the biographies in the Instructor we are indebted to the Foreign Mission Seminary students. In addition to these helps in the Instructor, glean from as many other sources as possible. In connection with Judson, tell something about the haystack meeting. Hold your Mission News Notes until next week. Gather reports of work done. Either this Sabbath or next sing some of Reginald Heber's good missionary songs. good missionary songs.

Suggestive Program

Scripture drill (review Morning Watch texts for the week).

Roll-call.

Map drill (ten-minute talk).

For India's Millions (four-minute papers).

Hero Missionaries (recitation). See page 6.

Missionary Volunteer Reading Courses

Senior No. 5 - Lesson 28: "The Miracles of Missions," Fourth Series, Chapters 5 and 6

Note. The mention of Saturday and "Sabbath" made on NOTE.—The mention of Saturday and "Sabbath" made on page 102 and subsequently in the book awakens in us thanksgiving for the light which has been given us on the fourth commandment. For an account of the entrance of the last warning into Korea, see "Outline of Mission Fields," page 71, or the leaflet entitled "Blazing Light in the Regions Beyond." Both can be obtained free of charge, from the Mission Board, Takoma Park Station, Washington, D. C.

- 1. How did Rev. John Ross first attempt to acquaint himself with Korea and its people? Why did he fail? What accident brought him a Korean teacher and the desired information?
- 2. In what way was the first compositor secured? the second? Upon what service did the first now enter? What report did he make? How was this confirmed?
- 3. Describe the visits of Messrs. Ross and Webster to the various places where interest had been aroused.
- 4. What may we learn from the results of the one man's efforts? Why would you say a nation could not properly be called "Christian"?
- 5. Describe the Karens. What prepared them to receive the gospel? What part do they take in foreign mission work?
- 6. Give an account of the journey of the party of missionaries to the Karens of Siam.
- 7. Tell how the prayer for protection was answered. Twelve years later, what fruits of this journey were found? What lesson do you find in this?

Junior No. 4 - Lesson 28: "North America," Pages 184-218

I. NAME the different parts of the country in which our largest forests are found. At what time of year only can lumbering be carried on in the Great Lakes region? Tell all you have learned about the work of the lumbermen. Describe your visit to the sawmill.

2. Locate on your map the different cities mentioned in this lesson. What did you learn about Detroit? For what is Cleveland noted? Mention two especially interesting things you saw in this city.

3. What is the situation of Buffalo? How has the Erie Canal been instrumental in making Buffalo a great port? Give some idea of the cheap rate of this water transportation. Because of such advantages, what do we find at Buffalo?

4. Near what city is Niagara Falls? What have you learned about the Niagara River? Tell of your visit to the Falls.

5. Who planned the first suspension-bridge across the Niagara at the Falls? How was it built? Describe the bridge now there.

6. Give a brief account of your visit to the oil-fields. When and where was the first oil-well sunk? what purposes is the petroleum used? In what States are our most extensive oil-fields? How wide a sale does our petroleum have? How is it carried from the oil-fields to the refineries and the market?

. What have you learned about natural gas? Give an illustration of the great force with which the gas rushes out of a good well. For what is it used?

8. From what is coal made? Where and when was coal first found in America? Where were the first mines worked? Where is the richest coal-field in the world? Tell what you learned about it. In how many of our States is coal mined? Sketch briefly your visit to the coal-mines.

The Missionary Volunteer Summary

THE Missionary Volunteers of West Kansas during the last quarter of 1911 gave away a barrel and a box of clothing, and kept seven reading-racks supplied with papers. Montana reports clothing given away to the value of \$4. Mississippi reports two reading-racks filled each week.

The conferences reporting treatments given are: Indiana, 17; Montana, 27; Mississippi 2; New South Wales, 66; New Zealand, 194; Queensland, 9; South Australia, 9; West Australia, 17; and Norfolk Islands, 12.

There is something very interesting and encouraging about the summary for the last quarter of 1911. several points it reaches the high-water mark. The membership is larger than it ever has been. For no previous quarter have our Missionary Volunteers reported so many missionary letters written, so many Bible readings given, or so many books sold. The gifts to foreign missions are the second best on the office records.

The conference Missionary Volunteer reports show 176 conversions among the young people during the last quarter of 1911. M. E.

A Surprise

It hardly seems possible that our Missionary Volunteer Reading Course circle will soon be five years old, but so the records declare. Every season many young people have pressed into the reading circle, and quite a large number have renewed their membership from year to year. In fact, already, when the time comes to issue certificates, we look with expectancy for certain names.

The young people who have thus persevered in the

courses each year, doubtless feel well repaid for the time spent with the good books outlined; however, there is a little surprise in store for the faithful plodders. It has been a secret long enough, so if you will listen just a moment, I will tell you about it. Here it is: Every young person holding five Reading Course certificates will receive a book selected from a list to be published later. Certificates in either Reading Course will count in this number. The offer will hold good until Dec. 31, 1912, and perhaps longer.

There are young people who have the requisite number. Have you? There is opportunity for some to make up the necessary work before next December. Some of you have started one, two, or more courses and never yet finished any of them. Why not turn once again to the loom, gather up the unfinished fabric, and weave on until the pattern is completed and the ends neatly bound with strips of written reviews? Could not some of you who have dropped out of the circle for good reasons, complete the work now? Write your conference Missionary Volunteer secretary. Here is a list of all the books that have been read in both courses:-

SENIOR I: "Early Writings," "Into All the World," "Outline of Mission Fields," "Pastor Hsi."

SENIOR II: "Great Controversy," "Daybreak in the Dark Continent."

JUNIOR I: "Child Life in Mission Lands," "Christ Our Saviour."

SENIOR III: "Quiet Talks on Service," "The Moslem World," "The Great Second Advent Movement."

JUNIOR II: "Letters From the Holy Land," "My Garden Neighbors.'

SENIOR IV: "Story of John G. Paton," "Turning-Points in Successful Careers," "Christ's Object Lessons."

JUNIOR III: "How the World Is Clothed," "The Story of Pitcairn Island," "Those Bible Readings."

SENIOR V: "The Price of Africa," "Passion for Men," "Ministry of Healing," "Miracles of Mis-

JUNIOR IV: "Uganda's White Man of Work," "Early Writings," "North America."

The Terror of the School

(Concluded from page eleven)

"Yes," I answered, "you may see it, Daniel, and you may take it in your hands."

Up came the outstretched, soiled hands of the "bad boy," and I placed the thorn-crown within their hold. The boy turned it round and round, touched the sharp spikes here and there, gazed soberly at it without a word, and then, lifting it gently to the desk again, he said, with quivering lips, "My! if he wore a thing like that, I should think he did have pain!" And then the little chap turned away, and, for the first time in many Sundays, he went quietly out.

We never had a bad boy in him again.— Selected.

THERE is no greater sadness than that incurred by regretfully reflecting upon our own wasted life of uselessness.

"An hour of triumph comes at last to those who watch and wait."



IV - The Resurrection (April 27)

MEMORY VERSE: "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth." John 5: 28, 29.

Questions

1. What question did Job ask concerning death? Job 14: 14. Where did he say he would wait while sleeping in death? Job 17:13.

2. How long will those in the grave sleep before they awake? Job 14:12. When will the heavens

pass away and be no more? 2 Peter 3:10.

3. How did Job expect to be wakened from the sleep of death? Job 14:15. Repeat the memory verse. Then how many will have a resurrection? When the dead hear the voice of God, what will they do? Note I.

4. How many general resurrections will there be? John 5:29. What are they called in this scripture? What other name is given the resurrection of life?

5. Which resurrection takes place first? 1 Thess. 4:16, last part; I Cor. 15:22, 23. What is said of those who have part in this resurrection? Rev. 20:6. How long after the first resurrection before the second takes place? Rev. 20:5, first part. Who will then be raised to life? Note 2.

6. Should there be no resurrection, what would be the fate of those who die? I Cor. 15:18. By whom will all be made alive? Verse 22.

7. As the righteous awake, what will they do? Isa. 26:19. Would you not like to hear them sing then? What will they say? I Cor. 15:55. What will they put on? Verse 54, first part. What saying will then be brought to pass? Verse 54, last part; note 3.

8. What change will take place in the bodies of the

saints once dead? I Cor. 15:42-44; note 4.

9. Where will the resurrected saints go? I Thess. 4:16, 17

10. What will be the fate of those who come up in the second resurrection? Rev. 21:8.

Notes

I. "Amid the reeling of the earth, the flash of lightning, and the roar of thunder, the voice of the Son of God calls forth the sleeping saints. He looks upon the graves of the righteous, then raising his hands to heaven, he cries, 'Awake, awake, awake, ye that sleep in the dust, and arise!' Throughout the length and breadth of the earth the dead shall hear that voice; and they that hear shall live. And the whole earth shall ring with the tread of the exceeding great army of every nation, kindred, tongue, and people. From the prison-house of death they come, clothed with immortal glory, crying, 'O death, where is thy sting? O grave, where is thy victory?' And the living righteous and the risen saints unite their voices in a long, glad shout of victory."—"Great Controversy." page 644.

page 644.

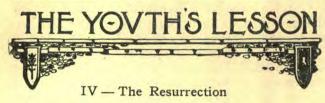
2. The blessed, holy ones are given life in the first resurrection. "The rest of the dead," are the wicked, those who are unholy and unrighteous, those who will suffer the second

are unholy and unrighteous, those who will suffer the second death.

3. If the righteous "put on" immortality when they come from the grave, they did not have it while sleeping in death. They were "mortal," "corruptible," until, clothed with immortality and incorruption, they rise from the dead.

4. "All come forth from their graves the same in stature as when they entered the tomb. Adam, who stands among the risen throng, is of lofty height and majestic form, in stature but little below the Son of God. He presents a marked contrast to the people of later generations; in this one respect contrast to the people of later generations; in this one respect is shown the great degeneracy of the race. But all arise

with the freshness and vigor of eternal youth. . . . All blemtree of life in the long-lost Eden, the redeemed will 'grow up' to the full stature of the race in its primeval glory. The last to the full stature of the race in its primeval glory. The last lingering traces of the curse of sin will be removed, and Christ's faithful ones will appear 'in the beauty of the Lord our God'; in mind and soul and body reflecting the perfect image of their Lord."—Id., pages 644, 645.



(April 27)

LESSON HELPS: "Early Writings," old edition, part three, pages 145-148, 151-153; new edition, pages 285-288, 292-294. Sabbath School Worker.

MEMORY VERSE: John 5: 28, 29.

Ouestions

- 1. What passed upon all men because of sin? Rom. 5: 12.
- 2. What is man's condition in death? Job 14:12; Ps. 146:3, 4.
- 3. What question was asked long ago concerning the dead? What answer is given? Job 14:14, 15; Isa. 26: 19.
- 4. How much depends upon the resurrection? I Cor. 15: 16-18; note 1.
- 5. What did Jesus declare to be the will of God? John 6:39, 40.
- 6. By whose voice will the dead be awakened? John 5:28, 29. In what other language does Jesus express the same important truth? John 11:25.
- 7. What two distinct classes are known in this life? Eccl. 3:17. How are these classes spoken of in connection with the resurrection? Acts 24:14, 15.
- 8. In connection with what event are the righteous awakened from their sleep? I Thess. 4:16; I Cor. 15:23; note 2.
- 9. With what body do they come from the grave? I Cor. 15:44; note 3.
- 10. After whose likeness are these resurrected ones fashioned? Phil. 3:20, 21.
- 11. How long a time intervenes between the first and the second resurrection? Rev. 20: 5, 6.
- 12. Whose spirit actuates those who come up in the second resurrection? Rev. 20:7-9. Unto what are they raised? John 5:29; note 4.
- 13. What is the portion of those whose names are not found written in the book of life? Rev. 20: 15;
- 14. To what time have the people of God through past ages looked for their reward? John 11:23, 24.
- 15. On coming forth from their graves, how long are the saints to live? With whom are they to dwell? Luke 20:35, 36; John 14:1-3.
- 16. What is said of their glorious reign in the kingdom? Dan. 7:27; Matt. 13:43.
- 17. From what will the overcomer be delivered? Rev. 2: 11.
- 18. What is the last enemy to be destroyed? I Cor. 15:26; Rev. 20:14; note 5.

Notes

I. All the dead would remain in their graves forever were it not that Christ died and rose again. For if he be not risen, then there can be no resurrection of the dead. But the blessed truth that there shall be a resurrection, because Jesus actually died and rose again (Rev. 1:18), brings life within reach of every lost son and daughter of Adam, and makes the plan of eternal life through him forever sure. John 14:19; Acts 2:24.

2. "Amid the reeling of the earth, the flash of lightning, and the roar of thunder, the voice of the Son of God calls forth the sleeping saints. He looks upon the graves of the righteous, then raising his hands to heaven, he cries, 'Awake, forth the sleeping saints. He looks upon the graves of the righteous, then raising his hands to heaven, he cries, 'Awake, awake, awake, ye that sleep in the dust, and arise!' Throughout the length and breadth of the earth the dead shall hear that voice; and they that hear shall live. And the whole earth shall ring with the tread of the exceeding great army of every nation, kindred, tongue, and people. From the prison-house of death they come clothed with immortal glory, crying, 'O death, where is thy sting? O grave, where is thy victory?'"—"Great Controversy," page 644.

3. "All come forth from their graves the same in stature as when they entered the tomb. Adam, who stands among the risen throng, is of lofty height and majestic form, in stature but little below the Son of God. He presents a marked contrast to the people of later generations; in this one respect

contrast to the people of later generations; in this one respect is shown the great degeneracy of the race. But all arise with the freshness and vigor of eternal youth. . . All blemishes and deformities are left in the grave. Restored to the tree of life in the long-lost Eden, the redeemed will 'grow up' to the full stature of the race in its primeval glory."—Id.,

to the full stature of the race in its primeval giory.—1a., pages 644, 645.

4. "Then Jesus and all the retinue of holy angels and all the redeemed saints left the city. The angels surrounded their Commander, and escorted him on his way, and the train of redeemed saints followed. Then, in terrible, fearful majesty, Jesus called forth the wicked dead; and they came up with the same feeble, sickly bodies that went into the grave. What a spectacle! What a scene! At the first resurrection all came forth in immortal bloom, but at the second the marks of the curse are visible on all.

"As they come forth from their graves, they resume the current of their thoughts where it ceased in death.

Then I saw that Satan again commenced his work. He passed around among his subjects, and made the weak and feeble

around among his subjects, and made the weak and feeble strong, and told them that he and his angels were powerful. He pointed to the countless millions who had been raised. He pointed to the countless millions who had been raised. . . . Then he looks over the vast army, and tells them that the company in the city is small and feeble, and that they can go up and take it, and cast out its inhabitants, and possess its riches and glory themselves. Satan succeeds in deceiving them, and all immediately begin to prepare themselves for battle."—"Early Writings" (old edition), pages 151-153.

5. What a glorious triumph it will be when death shall forever be destroyed! Satan and his host of evil angels also perish in the same lake of fire. Matt. 25:41. This is the second death, from which there is no resurrection. It is from this that the saved have been redeemed by the death of

from this that the saved have been redeemed by the death of the precious Son of God. Then begins the glorious reign of the saints with Christ in the newly created earth untainted by the curse of sin,- the home of the redeemed throughout eternity. Glorious inheritance!

For Plants

WHEN it is desired to get the finest display of foliage or flowers from plants that will not be used a second year, there is nothing better than nitrate of soda. Dissolve a teaspoonful in a quart of water, and use once every week or two. This is not so much a plant food as a plant stimulant, which will force into action every bit of vitality the plant has. For securing luxuriant foliage, use at any time; but for forcing the blooming bulbs, wait until the buds are visible, and then use every week; remembering that a little, given often, is the safest way of using, and is productive of the best results.

For plants that are to be kept from one year to another, a complete food that will produce a steady and sturdy growth is needed, and there is nothing that will produce better results than fertilizer from the barn or poultry-yard, used in liquid form. Get the dry fertilizer and put it into an old cloth bag, large enough to allow for swelling. Put the bag into a pail of water, and let it soak until the water looks like weak coffee, when it is ready for use. One bag of fertilizer may be used many times before the strength will be exhausted. Handled in this way, there is little odor taken into the house, and so it is not very objectionable on that score. - Selected.

[&]quot;THE hope of reward sweetens labor."

The Youth's Instructor

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FANNIE DICKERSON CHASE

EDITOR

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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.

A Correction

A POEM entitled "The Master's Touch" appeared in the INSTRUCTOR bearing date of March 26. Credit was given to Mrs. Nellie Sisley Starr as author of the poem. Mrs. Starr writes that she is not the author. She sent the poem to the INSTRUCTOR that it might be reprinted, and be a source of help and encouragement to others as it had been to herself. By the fact that the selection traveled by a circuitous route, passing through other hands before reaching the editor's desk, a chance for the misunderstanding in authorship was made possible.

Keep Your Eyes Upon the Goal

THE stream of questions regarding the Standard of Attainment plan which has been pouring into this office recently indicates that many young men and women are marching toward the Standard of Attainment goal. More than two hundred twenty ambitious young people have reached it, and are ready, I trust, not only to welcome new members, but also to help others to be successful in their efforts to reach the same goal.

March was the time for the first regular examination, but another comes in September. Keep your eyes fixed upon the goal, for it is worth your while to reach it. I have just reread Ezekiel 14. How the prophet pleads for personal experience! Four times he repeats the thought that "though Noah, Daniel, and Job were in it [the land], . . . they should deliver but their own souls by their righteousness." Let us add to this statement the equally true words of another writer, "None but those who have trained the intellect to grasp the truths of the Bible, will stand through the last great conflict."

No one else can answer for you at the judgmentseat of God. No proxy work will be done there. Rolling down through the ages, with all the emphasis of the centuries pressed into them, come to us the words of the Master, "Ye shall know the truth, and the truth shall make you free." That is the only sure anchor.

Can we meet the tempter with, "It is written"? Do we know the Bible principles for which our denomination stands so thoroughly that Satan's most subtle art will fail in enticing us to accept any of the false isms he is pressing into circulation now? Can you look back through the decades and see how marvelously God has led this denomination? Do you

know that while each year all other Protestant denominations in the United States give an average of forty-seven cents per capita to foreign missions, our churches in the United States give \$6.58 per capita? Do you know that of all American churches, ours, though very small comparatively, ranks fifth in the number of missionaries sent to foreign fields? Mrs. E. G. White says, "We have nothing to fear from the future but that we shall forget the way that God has led us and his teaching in our past history."

Missionary Volunteer workers are not asking young people to become members of Attainment merely for the purpose of swelling the membership. They have no time for such work. But since it is absolutely necessary for young people to know these things, they are urging every young man and woman in this denomination to become a member of Attainment. Will you join?

MATILDA ERICKSON.

A Humble Worker in Mexico

(Concluded from page seven)

horse stopped as he slipped under him, so the man could not succeed in reaching him with his next thrust. Just then the other horseman rode up, and laid hold of the first man, and then two other horsemen appeared who assisted in restraining him. This gave Marchisio a chance to escape with his life.

The majority of these poor Mexicans live in wretched huts not fit for a dog kennel, partly because they are poor and partly because they know of nothing better. So Brother Marchisio helped them to gather stones, assisted them to build houses, and showed them how to raise crops, and how to make better use of the humble facilities that they actually possessed.

In other words, he was a missionary in shirt-sleeves. The world needs those who can talk the gospel and live it and spell it out in actual, practical results all at the same time. No wonder these people loved this man, and listened intently to this new kind of gospel that not only offered them freely a home in heaven, but helped them to have better homes even here. As one of them remarked: "Before Marchisio came, we lived like cattle. Since he brought the gospel to us, it has all been changed."

Within a radius of fifty miles of San Luis Potosi, as a result of this man's work, there are half a dozen companies either of believers or of those who are especially interested.

Brother Marchisio receives a small salary from the conference, which he freely and joyfully shares with these poor people in helping them to make their lot more endurable.

I felt that my life was greatly enriched by meeting this humble and unpretending worker, who has clearly been called of God to hunt for souls in this needy field. It is an inspiration and an uplift to find those who are succeeding in living out so fully the spirit of primitive Christianity. Form, pretense, and theory are after all only husk. The living spirit of the gospel that makes its possessor a living epistle is what the perishing world needs. I trust all who read this will earnestly rededicate their lives to this genuine ministry.

THE following words are fairly illustrative of the many that are coming to us now in behalf of the 1912 Temperance INSTRUCTOR: "Enclosed please find two dollars, for which send me fifty copies of the Temperance INSTRUCTOR. I think it is fine."