

The YOUTH'S INSTRUCTOR

Vol. LX

November 19, 1912

No. 47

SHIELD OF STRENGTH

When we are helpless to withstand
Temptation's fiery dart,

We need the Saviour's shield of strength,

While he new hope imparts.

When he uplifts the drooping head

And speaks in tender tone,

We then begin to understand

That we are not alone.

O, that we all could walk with him

From morn till setting sun,

And see that earnest, anxious face

Beholding every one!

We surely would forsake our sins

To serve the God of love,

And cast our lot with him who points

To countless joys above.

But we must turn from every wrong,

And help the world to see

That all should e'er the Saviour serve,

And be from sin set free.

Then onward press through heat or cold;

The Lord still leads the way;

And he himself will crown his own

In realms of endless day.

JOHN FRANCIS OLMSTED.

ARIZONA is the greatest copper-producing State in the country, according to a bulletin just issued by the United States Geological Survey. Its output last year was nearly 3,500,000,000 pounds, and this was almost a quarter of the world's production.

PENNSYLVANIA is the greatest producer of glass sand in the country. A statement by the United States Geological Survey says the State's output for the past year was nearly 400,000 tons. Much of this was for the coarser grades of glass, where quite an amount of iron and other impurities does not matter; but the State was a large producer also of the finest grade of glass sand, such as is necessary in making cut glass and fine optical instruments.

Bible Readings in a Nutshell

THERE is a limited supply of the set of cards entitled "Bible Readings in a Nutshell." The author does not intend to print another edition. Order for a holiday or birthday gift. This series of readings is arranged for a game, and is both entertaining and instructive; valuable help for the Standard of Attainment. Price, 25 cents. Address at once Geo. Cary, R. F. D. 3, Box 123, Los Angeles, California.

Report of South Lancaster Academy Colporteurs

SEVEN South Lancaster Academy students sold over six hundred dollars' worth of books, or enough for two scholarships, during the short vacation of the past summer. Twelve more sold over three hundred dollars' worth of books.

About twenty-one thousand visits and exhibitions were made by the students alone, and about ten thousand books were sold, valued at almost fifteen thousand dollars. This is over twice the amount sold last year.—C. J. Tolf.

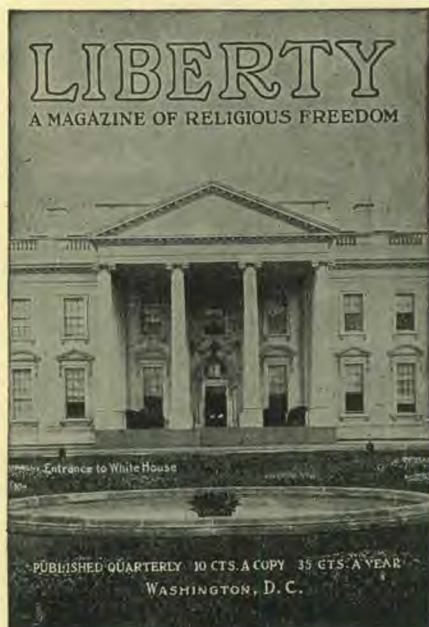
The Paul Revere Cup

PRESIDENT TAFT has followed Washington in drinking from the Paul Revere cup that belongs to the Dexter family of Malden, Massachusetts. Washington drank from it as he rested under the elms on the Dexter estate during a tour of New England. It was offered to him then not because Paul Revere made it, but because a silver cup was regarded as most suitable for the use of so distinguished a man. In the years that have passed since then, the silverware made by Paul Revere has acquired a high value because of the maker. President Taft received the doubly distinguished cup from the hand of a child of four years, a descendant of the man who gave the drink to Washington.—Selected.

"DUTY is what makes you feel bad when you don't do it."

Principal Contents

CONTRIBUTED ARTICLES	PAGE
Shield of Strength (poetry)	1
Missionary Work in Alaska	3
An Interesting View of Austria	6
Protestant Missions Among the Indians of Alaska	6
How Our Work Started in Western Canada	7
Young People's Work in Carmarero, South America	13
Gleanings From Letters	14
SELECTED ARTICLES	
The Little White Hearse (poetry)	8
The Casual Question	8
Helpful Suggestions	8
How Dynamite Explodes	9
Drinking Water	9
The Largest Passenger Steamer in the World Is Launched	9
Rubber and Human Life	10
The "Angry Tree"	10
Miss Farrar's Successor	11
Modern Heroism	16



Cover Design in Two Colors

A GOOD PROPOSITION FOR AGENTS

Prices: 25 cents a year (35 cents after Dec. 31, 1912), 10 cents a copy; 5 to 40 copies, 5 cents each; 50 or more copies, 4 cents each.

Send 10 cents for sample copy. Better still, send \$1.00 for 20, or \$2.00 for 50. Discount to agents on yearly subscriptions.

"Catholic Federation" and "Sunday Mails" Number

Beginning with Jan. 1, 1913, the subscription price will be 35 cents a year, or \$2.00 for 10 copies, one year, to one or more addresses.

COVER: "ENTRANCE TO WHITE HOUSE"

Two Editions of Previous Issue Quickly Exhausted

PARTIAL CONTENTS

Frontispiece: Photograph of Senate Sunday Mail Report, printed upon silk and displayed in office of Postmaster-General
 Rome and the Prohibition Party Platform
 Establishing God's Kingdom by Law
 God's Example of Religious Liberty
 Putting the Church Over the State in Colombia
 American Principles in the Balance—a history of the famous Senate Sunday Mail Reports
 Religious Liberty in Puritan Times
 Absurdity of Proposed California Sunday Law
 Proposed California Sunday Law Un-American
 A World Survey of Religious Freedom
 Religious Liberty by Divine Authority
 Report of Convention of American Federation of Catholic Societies
 Temperance the Question of the Century

SPECIAL OFFER ON TEN, ONE YEAR

Good only until Jan. 1, 1913. Ten copies, one year, to one address or to ten separate addresses, only \$1.50, or 15 cents each. Sender may include his name as one of the ten. This number should be placed in the hands of every editor, attorney, clergyman, city and county official, and public-school teacher in your county. We can furnish the names and addresses.

ORDER THROUGH OUR NEAREST AGENCY

If you don't know the address of our Agency, ask "Liberty Magazine," Washington, D. C.

The Youth's Instructor

VOL. LX

TAKOMA PARK STATION, WASHINGTON, D. C., NOVEMBER 19, 1912

No. 47



The small clusters of buildings shown in this picture are grave-houses erected by the Indians over the graves of their friends. The Alaska Indians are very clever workmen. They have among themselves some fine marble-cutters, who make most all of the headstones used by the Indians.

Missionary Work in Alaska

FRED W. TEMPLE



IN May, 1909, I came, with a classmate from Walla Walla College, to begin work in Alaska. Together we fitted out the little twenty-four-foot launch "Evangel," shown on the next page, and spent three months canvassing among the camps and mines, and scattering tracts and papers. "Daniel and the Revelation" and "Great Controversy" were the principal books handled. Our success was fair, but not what we expected. We had been accustomed to the long-delivery canvass as practised in the States, and attempted the same thing here. Alaska is noted for its floating population. People seem very unsettled. They come here for a few years, planning to make their homes elsewhere after a "stake" has been made. Not knowing this state of affairs, we lost several orders by not being able to find our customers on delivery day. I call to mind one incident which will serve as an illustration. At Cape Franshaw two orders were taken for a book in the cloth binding. When we returned two months later, we learned that our customers had moved to Cape Bendall. We crossed the straits about twenty miles distant to find them, only to learn that they had left for the open sea on board a halibut schooner two days before our arrival.

The native Indians were our best customers for the large books. Many of them bought the best bindings, and paid extra to have their names printed in gold leaf on the outside covers. I sold the native Salvation Army leader of Ketchikan a "Daniel and the Revelation," and have heard him preach some good Adventist sermons to his company from it.

Mr. William Duncan purchased a "Daniel and the Revelation" of me the first time I called on him, and gave us permission to canvass his town, Metlakatla. In the cannery of this Indian mission station, I took over forty dollars' worth of orders for "Daniel and the Revelation" in less than thirty minutes, most of them for the best bindings. Mr. Duncan has always been very friendly toward our work, and many of his Christian natives believe the truth, but lack the moral courage to take their stand.

A study of Alaska's shore line will show that there is little or no chance for roads such as we are accustomed to in the States. There are a few stage roads along which the government telegraph-lines are placed, and over which all mail and provisions must pass into the great interior during the long winter months. Freight over these passes often runs very high. Ten dollars a hundred is quite common. Two sacks of corn of fifty pounds each would cost ten dollars for delivery. A pound of butter would cost ten cents freight, and so on down the list.

Boats are used almost exclusively in southeastern Alaska. The large steamers stop only at the most important points, and the smaller gas boats charge from twelve to twenty-five dollars a day. These conditions led us to attempt to operate our own little boat, and go from place to place as we saw best, making the boat our home. We returned to Ketchikan for the winter, knowing more about the conditions of Alaska than when we started out.

We began meetings among the natives (Indians) of Ketchikan in their own Salvation Army barracks, and there seemed to be quite an interest among some of



The "Evangel," our first missionary boat in Alaska.

those in regular attendance. About the middle of this effort, my friend decided to return to the States. This left me all alone in a field nearly one fifth the size of the United States. Other duties demanded my time to the extent that the meetings were never properly bound off.

Having been caught in several storms during the winter campaign, we learned that we needed a larger boat if we would make a success of marine missionary work; so most of the summer of 1910 was spent in building our new mission cruiser "Searchlight." The conference was not in a position to assist in the enterprise, so I went ahead with it alone the best I could. The little "Evangel" was sold for nearly enough to pay for the hull of the new boat; but when I came to finish the cabin and equip the rig, I found that I had to do some hustling. Our new boat as it stands has cost \$2,500. To raise some of this amount while the boat was being built, I grubbed stumps, painted signs, wrote window show-cards for stores, did carpenter work, worked in shipyards, dug ditches, hung paper, cut cord-wood, worked in a watch-repair shop, etc. After the engine was installed, I opened the boat for charter to the traveling public to help pay off the bills incurred in construction.

The "Searchlight" is a stanch little cruiser thirty-six feet long and nine feet beam, or wide. She is of special design for heavy, open-water navigating, with auxiliary sails, and is equipped with a reliable, heavy-duty gasoline engine. She has a speed of seven and one-half miles an hour, and burns one and one-half gallons of distillate and two quarts of fresh water an hour. I should like to give you a word-picture of our little floating mission, but space will not allow. Suffice it to say that she is a comfortable, seaworthy craft, and has been brought together by sacrifice and hard knocking. Mrs. Temple finished her normal

work at College View a year ago, and has been with me since that time. She is taking up the Fireside Circulating Library (tract) work, and plans a little later to form Helping Hand bands among the young girls, teaching sewing, etc.

This spring we opened what we called the Marine Relief Service with the "Searchlight," giving assistance to people and boats in distress. The Ketchikan *Daily Miner* gives us the following free notice: "S. D. A. mission cruiser 'Searchlight.' Open to public service. Those desiring to go to the relief of the sick or to those in distress are invited to use this means of reaching them. Only operating expenses will be charged for such services. Phone M5G. Fred W. Temple, Master." When a case of sickness is reported at some distant camp, we make it our business to bring the sufferer to town, where he can be better cared for, or to minister such relief as seems necessary at the camp. In stormy weather, we have some very wild and exceedingly interesting times darting up and down, in and out, among the saucy whitecaps of the briny deep.

The climate of southeastern Alaska is moderate. The average winter temperature is about seven above zero. Ice often forms in sheltered bays during the winter months, but navigation is open the year round, to points south of the Aleutian Islands. The waters of the Bering Sea are shallow, and the tide movements are sluggish, which, combined with the intense



The "Searchlight" in winter quarters near our little mission home, marked by the cross.

cold of that region, make navigation impossible during the winter months, owing to ice floes.

Navigation ceases on the great Yukon River about the last of September. During the long winter nights trappers and traders make their way up and down this frozen highway on the ice with their dog teams, lighted on their way by the strange flashings of the northern lights and the midnight sun. There the cold is often so intense that a man's hand would freeze stiff in a few minutes if drawn from his fur mittens. Little boots or shoes are provided for the team dogs

to protect their feet from the cutting ice and the cold. These shoes are simply little bags with a lacing cord at the top, with which the shoe is secured to the dog's foot.

Among the people of Alaska you will never find that narrow, clannish disposition which is so common in older settled parts of the States. If you are in need and deserve help, your neighbor is your friend. It matters not whether he has seen you before or not. Leave your house unlocked when away, and seldom anything will be molested, unless perchance by some trav-



United States lighthouse tender coming to the "Searchlight" for papers.

eler who will come in, cook his meal, clean up his dishes, leave a note of thanks, and go on about his business. You may never see your stranger caller. It makes no difference. He may have a cabin of his own in some lonely nook on a mining prospect, to which any one is welcomed if he chances to come that way. "Please put out the fire and close the door," is usually the note tacked to the door.

The foreign element has been filling up Alaska the past few years. The conditions here are so much like those of Norway and Sweden that a large number from those countries come here to engage in fishing industries of various kinds. The laws of Alaska are



The lighthouse that receives papers from the "Searchlight."

now such that none can engage in fishing unless they become citizens of the United States.

Aboard our mission cruiser we have arranged to carry a small medicine cabinet to give aid to those in distress, a small folding organ, and a large supply of books and papers. For some time we have felt the need of a good lantern for showing temperance slides, and giving a bit of entertainment to those in isolated camps. We have been wondering if our young people in the States would like to help us purchase this addition to our Marine Relief Service equipment, and thus help us warn these reckless boys of the dangerous, hidden reefs that beset them on starboard and to port, to lee and to windward.

Vicarious Suffering

THERE was a district church convention in our village, and we had been requested to entertain at dinner two delegates. Just as dinner was ready to be served, they appeared. The lay delegate was a man of medium height, very thin, with a solemn visage, and the expression of one who considers it a sin to laugh, and who personally has no temptation to yield to that sin.

The clerical delegate, well known in western Ontario, and whom we shall call Mr. Dee, was a big, hearty, jolly-looking man, and his appearance was not misleading. The man of the house being away, Mr. Dee took the head of the table, waiting on the family and other guests as to the manner born. His conversation was most entertaining, and his stories kept every one laughing from the beginning to the end of the meal—every one except the lay delegate. One story I recall.

"One night," said Mr. Dee, "my twin brother Tom and I, then lads of about fourteen, had been with father and the rest of the family to a meeting three or four miles away. Father had brought the preacher

home to stay overnight. After family prayers, father went out to the barn to attend to the horses. The spare bedroom, which was down-stairs just off the parlor, was being newly papered and painted, and was not available; so mother had prepared our bedroom, which was up-stairs and just over the spare room, for the preacher, and directed him to it. Tom and I were to sleep in a little room opposite.

"We were wild in spirits that night, and after undressing engaged in an uproarious pillow fight, two of our younger brothers joining in the fray. Father, coming in from the barn, came to the foot of the stairs and told us to 'stop that noise at once.' We subsided for a few minutes, and the two younger boys went to their own room. Then we commenced a tussling match, quietly at first, but as each became eager for the mastery, we made more noise than we realized, and again father's voice sounded from the foot of the stairs: 'Boys, if I hear another sound, I shall come up there and give you a good thrashing.' For some moments after, silence prevailed. Then Tom, bracing his shoulders against the wall, planted his feet in my back, and giving a push, landed me on the floor.

"Up-stairs came father, two steps at a time, his soul full of righteous indignation, and in his hand the hickory stick kept for such emergencies. Tom and I ducked under the covers, and prepared for the worst. It was dark. Father made straight for our room. 'I'll teach you to kick up such a racket, and the preacher in the house!' he exclaimed, as he pulled down the coverlet and began belaboring the unfortunate parson. The preacher was game; he ducked and dived to escape as much of the castigation as he could, but he made no sign that would give us away.

"In the morning at breakfast mother asked, 'Did you rest comfortably last night, Mr. Freeman?'

"'Yes, thank you; as well as could be expected under the circumstances;' and he looked across the table with a laugh and winked at Tom and me.

"Tom was in the act of drinking a cup of milk, and when little guileless mother in regretful tones said, 'I was afraid the boys would disturb you,' we both laughed outright, Tom choking over his milk and beating a hasty retreat from the table, while I, glad of an excuse to escape, nimbly followed after to pat his back."—*Christian Guardian*.

Daily Work

A MAN traveling up the Mississippi River observed a neatly dressed old colored man, whose happy face and well-nigh saintly appearance attracted him. Accosting the Negro, he asked: "You are journeying, my friend, to the good land of everlasting rest, are you not?" The eyes of the man addressed kindled as he replied with fervor: "Dat is my daily occupation!" The colored saint, who had a white heart, possessed the true idea of religion, which is not for once-in-a-while use, but for constant employment.

It is easy to pack up moral sentiment into neat little packages of devotion, delivering them by special messenger at the altar at recurrent intervals; but what God asks for is a perpetual offering of love. Anybody, even a dirty Tibetan, can turn the crank of a mechanical ritual; but what the Almighty demands is a living sacrifice, holy and acceptable in his sight.—*Selected*.

"SORROW itself is not so hard to bear as the thought of sorrow coming."

An Interesting View of Austria

J. WOLFGARTEN



A PUDDING-STONE of states; a conglomerate of duchies, grand duchies, kingdoms, and principalities; an empire-monarchy with an emperor-king,—such is Austria," occupying a unique place among the nations of Europe. And, owing to the elasticity of the Austrian Society or Right of Assembly law, the work so manifestly committed us of the Lord for this generation has been accorded a position peculiar to itself in this unique empire-monarchy, which might appropriately be compared to America in some respects, especially in that it is a "land of unlimited possibilities" for the third angel's message; for, in spite of all the forces that have combined to suppress the work from every side, the truth has struck root, and is gradually but surely winning its way among the languages and nationalities we find here. Austria's parliament, a common law-enacting body, is made up of representatives from each of the kingdoms and crown lands found on her checkered map; and whoever would flail out grain on this shaky thrashing-floor, must learn to move carefully and skilfully in his relations to the various classes of society, as well as to adapt himself to the personal and provincial views of the authorities.

To become thoroughly at home upon this perspective, and yet to keep one's self unrecognized; to create a broad sphere of influence for the message so that it may prove a blessing to the countries, nationalities, and authorities before which it is displayed (although it may not at first be fully recognized); to perceive just what religious chord of the public mind one should touch,—these are the questions we must solve here if we would extend the truth into all parts of the empire with ever-increasing success. And yet it is a fascinating and educative process to be placed in a strange theater of activity like this, and to justly merit the interest. Let those come here who have learned by experience to be as "wise as serpents," and yet as "harmless as doves."

Although sectarians cause our work little trouble, yet it is somewhat threatened by the dispersion of the Augsburg Confession, and by the extremely insolent freethinkers' movement in the kingdom, while behind all and above all these opponents, the powerful state church, Rome, raises her audacious head. The development of our fully organized, systematic operations from capital to capital in the crown lands, reaching out kaleidoscopically from these centers into one city after another, demands much reflection, watchfulness, and cleverness, and, above all else, a mighty preponderance of humility and patience. Therefore, let us call one to another: "Husbandmen, on to Austria! Laborers, enter the land! Up from the idle mart of worldly custom, and into the glorious vineyard of God! Let the love of Christ constrain you! Have a heart for your companions who are marching on toward eternity!"

Nine language fortresses are to be conquered. The canvassing work is forbidden. Transgression of this provision that has come down from the middle ages is punishable by a fine or as much as two years' imprisonment; but under the blessing of God, ten colporteurs are successfully at work, although they are sometimes subjected to a part of the penalty.

To assemble as church-members is not allowed, but

we find a way by which we may come together. Public prayer is not permitted, but our groanings that ascend to God from the chamber do not go unheard. Baptism and partaking of the Lord's Supper are legally prohibited, but God makes it possible for us to fulfil his holy requirements at night, and behind bolted doors.

During the last three and one-half years five hundred blood-bought souls have been won, among whom six languages are represented. The third angel's message surmounts all obstacles, and brings peace to many who are thirsting for the living waters, because we have confidence in Him who is able to shield us from all trouble.

Protestant Missions Among the Indians of Alaska

OWING to the early possession of Alaska by the Russian government, the Greek Church was the first to be established. In 1793 Catherine of Russia issued an imperial order that missionaries be sent to her possessions in America. Accordingly, eleven monks came in charge of a priest. The training given under their leadership was most unfortunate, for the natives were not taught of the loving fatherhood of God, nor of salvation through his Son. Instead, they were called together, tobacco was freely distributed, and they were given calico for clothes, and then invited to be baptized. This done, they were made members in good standing of the Russian Greek Church at St. Petersburg. But after a time, when their tobacco was all gone and their clothes worn out, the Indians came together in council. As a result of their deliberations, they visited the priest, and asked to be baptized again. A steamer came to the coast once a month. To this the priest always paid a visit, and after partaking of the customary treat, often had to be assisted home. These were some of the conditions under which the church existed at Sitka and elsewhere in Alaska. "The treaty of secession (1867) provided that 'churches which have been built in the ceded territory by the Russian government shall remain the property of such members of the Greek Oriental Church resident in the territory as may choose to worship therein.' Although its Russian communicants very largely departed, the Greek Church kept alive for twelve years under alien and discouraging conditions. Even now the Russian church pays five sixths of the salary of its Alaskan priests. . . . Its field of operation lies largely in the fringing islands of southeastern Alaska, and in the Alexander Archipelago from Sitka to Atka, though it has missions on the Yukon and Kuskokwim."

The advent of American missions in Alaska came through the efforts of the United States army. "Christian women, wives of army officers stationed at Sitka and Wrangell, were continually writing to their friends in regard to the need of missionaries." Through the efforts of Gen. S. P. Jocelyn the first Protestant church among the Indians was organized at Wrangell in 1876. The next year a soldier, whose name is unknown, wrote General Howard requesting that some church send a minister to guide and instruct these Christian Indians. This letter was sent to Dr. Sheldon Jackson. He promptly accepted it as a call from God, and in 1877 established the first Presbyte-

rian mission in Alaska. The number of these missions has increased to six. The Sitka industrial school, conducted by this denomination, is doing much for the welfare of the Indians. There are accommodations for one hundred sixty pupils, and those in attendance now represent three tribes, and are recruited from distant points in southeastern Alaska.

It was recently my privilege to have a brief visit with Mrs. Young, wife of Dr. S. Hall Young, who is general missionary for the Presbyterians in Alaska, and a most able director of their extensive work in this field. Pastor Young was one of the pioneer missionaries to Alaska, having started work in 1878. During the great rush into the Yukon territory, he worked in mining-camps, and great indeed was the need of missionary work there. He labored in the hospitals, healing the sick and comforting the dying, always pointing those with whom he came in contact to the better way; and he also established reading-rooms in the mining-camps. Of the present status of the Presbyterian work in Alaska, Mrs. Young said: "We have now two presbyteries—the Yukon and the Southeastern. The Yukon formerly had fifteen churches; the Southeastern twenty—a total of thirty-five. But as the country changes, mines become depleted, residents leave, etc., we have to close a few of the churches, and now the Yukon presbytery has ten churches and the Southeastern seventeen."

The efforts of the Baptists on Cook Inlet, the Copper River, and William Sound have been supplemented by the establishment of an orphanage at Wood Island, Kodiak.

Of the six missions under the control of the Methodist Church the most important is a girls' home in Unalaska, which has done much to make useful women of the many helpless waifs left to its care.

The Swedish Lutheran Church has three missions, situated at Yakutat, Golovin, and Unalaklik; while the Norwegian Lutherans have a station at Teller.

The Moravians have a mission at the mouth of the Kanektok; and they have also opened two missions, Bethel and Carmel, among the Eskimos, under contract with the United States Bureau of Education to establish schools in connection therewith. These schools are proving of great benefit to the several thousand Eskimos who inhabit that region of Alaska.

The Society of Friends, beginning operations at Douglas, extended their work to the Kōtzebu Sound region where they have established three missions.

The Kinegnak Mission at Cape Prince of Wales and that on Shishmaref Inlet are supported by the Congregational Church. The Eskimo villagers in that region, because of their association with whalers, liquor smugglers, and prospectors, have great need of guidance. The work at the last-mentioned station has been supplemented by the establishment of a government school with accommodations for one hundred five pupils.

Although late in entering the field, the Episcopal Church has pushed its work in Alaska with remarkable rapidity. The first mission and school were opened at Anvik in 1887, and at the present time these workers occupy twenty-three stations, fully equipped with schools, hospitals, and churches. Alaska was organized as a missionary diocese of the Episcopal Church in 1888. Bishop P. T. Rowe, who is still in charge of the field, was the first bishop. His enthusiasm and earnest missionary zeal contributed largely to the success of the work. He has made winter journeys of thousands of miles, following the sledge

through Alaskan cold and darkness to encourage the missions on Bering Strait and in the valleys of the Tanana, the Yukon, and the Kroyukuk. A few words from his diary give an interesting glimpse of some of his experiences:—

Our sled was loaded with robes, tent, stove, axes, clothing, and food for sixteen days for ourselves and the dogs. The wind blew the snow like shot in our faces. I kept ahead of the dogs, leading them, finding the way. We had to cross the wide river; the great hummocks made this an ordeal; had to use the ax, and break a way for the dogs and sled. In the midst of it all, the dogs would stop; they could not see; their eyes were closed with frost, as were my own. I rubbed it off, and we went on. The time came when the dogs would—could—no longer face the storm. I was forced to make a camp. It was not a spot I should choose for the purpose. The bank of the river was precipitous, high, rocky, yet there was wood. I climbed one hundred feet, and picked out a spot and made a camp-fire. Then returned to the sled, unharnessed dogs, got a "life-line," went up and tied it to a tree near the fire. By means of this we got up our robes and sufficient food. After having something to eat, we made a bed on the snow. It was a night of "shivers." Froze our faces.

Adventures like this Bishop Rowe regards lightly. Every winter brings their repetition. Every year he covers more than two thousand miles in travel.

"The work done in Alaska, under Bishop Rowe's direction, for the white inhabitants, of whom there are hardly more than thirty-five thousand, has been most practical and effective. Five hospitals are being operated, besides many dispensaries." Aside from this two hospitals have been established exclusively for the natives, and for them alone fourteen schools are conducted, two sawmills are run, and reindeer are being propagated. "Including the clergy, nurses, teachers, and native readers, about fifty workers in Alaska serve under Bishop Rowe. Twenty-four churches are scattered through his huge diocese, and almost twice as many missions are maintained more or less regularly."

The condition of the Indians is pitiful in the extreme. In some settlements fifty per cent of the people die from tuberculosis each year. The bishop has just returned from a visit to President Taft in their behalf. Though the government spends a great deal in attempts at the education of these Indians, their hunting-grounds are overrun by white men, and they are left with little clothing and less food, with practically no way to eke out an existence. Bishop Rowe says, "It came to me that I should make it my first concern to go and plead with the President and Congress for remedied laws."

The need of missionary effort in Alaska is great—just as great as it is in all other parts of the world. "Pray ye therefore the Lord of the harvest, that he will send forth laborers" into this part of the harvest field.

MRS. BELLE TEMPLE.

How Our Work Started in Western Canada

In 1890 six or seven young men were sent to canvass in Manitoba. "Bible Readings" was the book they handled, and they were very successful. One of the canvassers held readings where he delivered books. The interested called for a minister, and Elder Flaiz was sent in response to the call. In Austin and other places where he held meetings, churches were raised up.

After this series of meetings, Elder Flaiz had to return to his former field; but in 1892, at the urgent request of the believers, Elder Falconer came to Manitoba to take charge of that mission field. He settled in Winnipeg, where a tract society was started. The work grew, and more believers were added, until in 1903 Manitoba was organized as a conference.

MARGARET RAMSEY.



THE HOME CIRCLE



"You must live each day at your very best:
The work of the world is done by few;
God asks that a part be done by you."

The Little White Hearse

As the little white hearse went glimmering by,
The man on the coal-cart jerked his lines,
And smutted the lid of either eye,
And turned and stared at the business signs;
And the street-car driver stopped and beat
His hands on his shoulders, and gazed up-street
Till his eye on the long track reached the sky,
As the little white hearse went glimmering by.

As the little white hearse went glimmering by,
A stranger petted a ragged child
In the crowded walks, and she knew not why,
But he gave her a coin for the way she smiled;
And a bootblack thrilled with a pleasure strange,
As a customer put back his change
With a kindly hand and a grateful sigh,
As the little white hearse went glimmering by.

As the little white hearse went glimmering by,
A man looked out of a window dim,
And his cheeks were wet and his heart was dry,
For a dead child even was dear to him.
And he thought of his empty life, and said:
"Loveless alive, and loveless dead—
Nor wife nor child in earth or sky!"
As the little white hearse went glimmering by.
—James Whitcomb Riley.

The Casual Question



WHAT do you do when your little boy interrupts your reading or your meditation with his childish query, "Mama, what is rubber made of?" Do you say, "Don't bother me now, dear," or do you explain to him how the tropical trees are tapped, and the sap is collected and coagulated? Not only the extent of his future store of knowledge, but much of his ability to acquire knowledge will depend on the course you pursue.

The moment of transient interest that culminates in a question is the important moment in education. To a child that is rebuffed there comes a feeling of disappointment by no means harmless simply because it appears to be transient; and frequent rebuffs convince him that he should not expect to know the very things that interest him. His questions become fewer, and he grows more and more introspective. There is nothing more dangerous to the child than the feeling that he should not expect to know.

"Are those houses being washed away?" asked a little girl of four, who was looking at some pictures of Venice. In simple language her mother told her the story of the barbarian invasions that drove the people of Venetia to the neighboring islands, where they could be safe; of their decision to remain on the islands; of their building beautiful homes along their waterways and beautiful bridges across them; of the gondolas that they use instead of carriages and automobiles. The child's delight in Venice was the beginning of an intense and permanent interest in geography.

A small child noticed in an advertisement the figure of a little Dutch girl. "Why did they make her shoes so funny?" he asked. The vigilant mother got various pictures of Holland, and in the end the child's

simple question led to a considerable knowledge of the Netherlands and their interesting people.

The unexpected and perhaps casual question points the road you are to follow; the child's spontaneous interest is a finger-post. You can not tell where the road will lead; but if you follow it, you will not only broaden your child's education, but you will also create a strong bond of fellowship between yourself and him.
—*Youth's Companion*.

Helpful Suggestions

For the China Cupboard

INSTEAD of putting the regular wooden strips in the back of your china cupboard to keep plates from slipping, tack in brass curtain rods about an inch from the rear wall. These are much neater looking in the first place, and easier to keep clean in the second, as they can be easily removed. The wooden strips are liable to collect dust, a tendency that is not found in the brass rods. Extension rods may be bought to fit practically any cupboard shelf.—*Pictorial Review*.

Removing Stains

For removing peach stain: Put a teaspoonful of sulphur on a plate, add a few drops of pure alcohol, and ignite. Over this place a tin funnel; wet the stain and hold it over the small opening in the funnel; allow the fumes to come in contact with every particle of the stain. The action is a quick chemical bleaching, which is effective for any stain on white goods. Be sure to rinse the material immediately and thoroughly with equal parts of ammonia and water, then launder.

A Bureau Pocket

The contrivance here illustrated is designed to be tacked inside a bureau drawer, to hold odds and ends of feminine apparel where they can be reached conveniently. It is quickly taken off, rolled up, and packed when the owner of it goes away.



The materials required are seventeen inches of dotted or figured muslin, twenty-six inches wide; twenty-seven inches of lace beading; twenty-seven inches of baby ribbon; one yard of half-inch ribbon for two bows, and one skein of colored silk.

Make a three-inch hem at the top, and turn the cloth over on to the right side. Make a hem one and one-half inches wide on the bottom, and turn the muslin up four and one-half inches, measured to include the one-and-one-half-inch hem. This will give you one large pocket.

Turn and feather-stitch the ends with colored silk; feather-stitch the line of the narrow hem, and divide the pocket vertically into four pockets,—preferably of equal size,—and feather-stitch the three divisions. Finally, one-half inch from the top sew on the lace beading, with the baby ribbon run through it, and attach the two fancy bows, one at each upper corner.—*Youth's Companion*.



How Dynamite Explodes

IT is the popular impression that dynamite seeks the line of greatest resistance. Place a quantity of black powder on a rock and light it with a fuse. It will flash, simply scorching the stone. Place a piece of dynamite on the same rock, and the rock will be shattered. Hence the reasoning that dynamite follows the line of greatest resistance.

Nothing could be farther from the truth, however. The black powder takes fire and explodes much more slowly than the dynamite, so that the elastic air that encloses it, as it does everything, gives way gradually and the force is lost in the atmosphere. With dynamite, the explosion has been so sudden, the attack on the air so instantaneous, that for a fraction of a second it actually resists. The force of the dynamite is so tremendous that it can not wait; and it is turned into the rock, which, for the instant, becomes the line of least resistance.

An illustration of this may be seen during a display of lightning. A fork of it strikes across the sky. It packs the air so densely that it can no longer make rapid progress in that direction, and it turns aside, to follow the line of least resistance. It can not wait for the air to yield. It is the same with dynamite. — *Harper's Weekly*.

Drinking Water

EVERY twenty-four hours there passes out through the pores of your skin about a quart of water. This insensible perspiration goes on in the body of every healthy man without his knowing it. This evaporation from the skin is necessary in order that the body may remain at an even temperature, and be able to resist sudden chills, severe cold, or extreme heat. At the same time, a still greater amount of water is passing out of the body through the excretory organs.

Now if you allow the body to part with all this water without supplying the loss, every tiny cell in the system is robbed of its opportunity to grow, and one of the many ailments due to poor cell growth is bound sooner or later to develop. Thus the importance of drinking enough pure water to keep the tissues of the body supplied is at once apparent.

Water taken in great quantities and at long intervals is not so beneficial to you as small amounts taken at frequent intervals. Nor does the large amount you drink after exercising or when perspiring in hot weather repair the loss from insensible perspiration; for at such times you only quench your thirst, which is a hurried demand of the drying cells for nutriment due to the unusual loss of water.

To keep in perfect health and to prevent the arteries from growing brittle in middle age, you should drink two or more glasses of pure, cool water every morning before eating breakfast. Between meals a glass or two should be taken. Do not wait for thirst, but try to keep the moisture of the body at a perfect balance.

Do not drink iced water at any time. Bad complexions and troublesome indigestion may often be traced to its habitual use. — *Youth's Companion*.

The Largest Passenger Steamer in the World Is Launched

THE Hamburg-American line and the emperor of Germany, on May twenty-third, launched the biggest passenger vessel in the world, known as the "Imperator." Johannes Burchard, lord mayor of Hamburg, delivered an address, while the emperor of Germany acted as sponsor for the new ocean leviathan.

Among the innovations introduced as a result of the "Titanic" tragedy, the company has determined to swing outboard the life-boats, in which room will be provided for every person carried by the steamer. The "Imperator" will carry three wireless operators, thus providing for continuous service. The dynamo for the illumination of the vessel and for the wireless apparatus will be carried above the water-line.

The "Imperator" will carry two first officers, one of whom will be solely responsible for the navigation and security of the vessel.

The following table shows the increase in the size of ocean ships:—

	Date	Length Feet	Tonnage
Great Eastern	1858	680	27,000
Britannic	1874	455	8,500
Umbria	1885	500	10,500
Campania	1893	600	18,000
Kaiser Wilhelm der Grosse	1899	625	20,800
Deutschland	1900	662	23,600
Kaiser Wilhelm II	1903	678	26,000
Adriatic	1907	725	38,000
Lusitania	1907	790	45,000
Olympic	1910	882	45,324
Imperator	1912	900	52,000

The "Imperator" is built with a double bottom, extending the entire length. It will have coal-bunkers at the sides, thus giving the ship practically a double skin. The doors of the transverse bulkheads will be controlled by hydraulic power from the bridge, and can be closed simultaneously by touching a lever.

There will be eleven decks, nine above the water-line. There is not a building in America as tall as the new ship. The promenade deck is the largest ever constructed.

The ship will have a swimming-pool, a Ritz-Carlton restaurant, and a rathskeller. It will be driven at a uniform speed of twenty-two and one-half knots an hour by Parsons quadruple turbine engines, developing 70,000-horsepower. — *H. F. Cable, in Boys' World*.

Storage-Battery Cars

SEVERAL railroads now employ what is known as the Edison-Beach type of car, equipped with storage-batteries. The first cars of this kind were small and



adapted only to the lighter kinds of service, but larger and heavier cars have been built, and many are now in use on branch lines of steam railways. One car on the line between Montandon and Mifflinburg, Pennsylvania, has taken the place of a steam-locomotive and two coaches. It makes twenty-two trips a day, whereas the steam-train formerly made but two. The new cars seat forty-two passengers each, and travel at a speed of from twenty-five to forty miles an hour, for a distance of one hundred miles on a single charge of the Edison battery. — *Selected*.

MANY things are of greater value than money.

A Grass-Land Supervisor

THE meadow-lark is, without question, a grass-land supervisor. Its nest is there, and most of its food. Ornithologists tell us that this bird saves at least two and one-half tons of hay in the town in which it resides simply because of the grasshoppers it consumes. It is easy to reckon up the total saved by all of the meadow-larks of a town if you know the market price of hay. Even if only a dozen pairs of larks were to be found in a town, the financial saving thus represented is of considerable amount.—*Walter K. Putney.*

A Toy Parachute

THE materials needed are a metal curtain ring, some paper muslin, a metal weight of some kind, and plenty of string. Cut a five-inch circle of paper muslin (five inches in diameter), and to it, at equal distances, tie eight strings twelve inches long. Tie the other ends of the string to the curtain ring. Tie another string across the ring like a trapeze, and from this suspend the weight; a little tin soldier is about the right weight for it.

Then comes the question of how to get it up into the air. It may be thrown up as a ball, or fired out of a sling shot. However it may be crumpled in the sending, the air quickly fills it; it rights itself, and floats about in the air.—*Selected.*

Rubber and Human Life

RUBBER, more than any other commodity of our time, seems fated to come to the market-place wet with the tears and the blood of those who wrest it from nature. The greatly increased demand for rubber, due principally to the remarkable growth of the automobile industry, has pushed the search for it farther and farther into the tropical forests, and has led the traders to place a steadily lessening value on the lives of those who gather it.

A few years ago the world was shocked by revelations of the atrocities practised on the natives of the Congo Free State by Belgian rubber traders. Now, from the banks of the upper Amazon, in the far interior of Peru, comes a similar story that would be unbelievable in its horrible details were it not supported by evidence that can not be impugned.

Half a dozen years ago the valuable rubber business of the upper Amazon passed into the hands of a British trading company, the agents of which are chiefly Negroes from Barbados. They are paid on commission; and prompted by their greed, they have built up a system of slavery and of other inhuman practises against which the simple natives are powerless. When the terrible stories began to leak out, the British government sent its consul-general at Rio de Janeiro to investigate them. His report, which was read in Parliament, tells of slave gangs flogged and starved; of men and women tortured and mutilated in every way that fiendish ingenuity can devise; of mothers and children killed in mere wantonness,—all for the purpose of driving the natives to greater exertions in gathering rubber.

The report has been confirmed by an investigation made by a Peruvian commission. Now a representative of the United States is on the ground to look into the matter still further; for Great Britain has requested this government, as a disinterested power, to urge upon Peru the immediate necessity of correcting the terrible conditions.—*The Youth's Companion.*

The "Angry Tree"

IN Idaho there exists a species of the acacia-tree which is entitled to be classed as one of the wonders of plant life. This tree attains a height of about eight feet. When full grown it closes its leaves together in coils each day at sunset, and curls its twigs to the shape of pigtails.

When the tree has thus settled itself for its night's sleep, it is said that if touched it will flutter as if agitated or impatient at the disturbance. It is averred that the oftener the foliage is molested, the more violent will become the shaking of the branches. Finally, it is further alleged, if the shaking is continued, the tree will at length emit a nauseating odor quite sufficient to induce a headache in the case of the person disturbing the tree.

In Idaho it is called the "angry tree," and it is said that it was discovered by men who, on making camp for the night, placed one end of a canvas covering over one of the sensitive bushes, using it for a support. Immediately the tree began to jerk its branches sharply. The motion continued, with increasing "nervousness," until at last came a sickening odor that drove the tired campers to a more friendly location.

Curiosity prompted an investigation. One of the "angry trees" was dug up and thrown to one side. It is said that immediately upon being removed from the ground the tree opened its leaves, its twigs lost their pigtails, and for something over one and one-half hours the outraged branches showed their indignation by a series of quakings, which grew weaker and weaker, and ceased when the foliage had become limp and withered.—*Harper's Weekly.*

Cats That Appeared to Think

ACCORDING to a correspondent, two cats he knew of behaved as if they thought. The first, a large sleek tabby, belonged to a private family living in the city. Between 1846 and 1858 the owner, Mr. I. S., was repeatedly surprised by his man servant coming to his office at the back of the house in business hours, and asking: "Did you ring, sir?" "No, I have not been into the house," was his answer. This occurred over and over. At last the man watched, and observed that, the family being in other rooms, the dining-room bell rang; and when he answered it, the cat ran out of the door. He then purposely shut her into the room. A leather easy chair was so placed that by getting on the seat, and then standing on the arm, she could reach the knob with her front paw, and she continued to practise this accomplishment as often as she was shut up in the room.

The second cat, also a large tabby, lived at Blackheath. Her master often sat up late writing. The cook, a "good old servant," was also up late occasionally, sewing or reading, in the kitchen. One night after twelve, Mr. H. F. was interrupted by the cat running into the library, mewing, clawing him, and then running toward the door, and repeating these acts. He got up and followed the cat, which now ran into the kitchen. The cook was sitting asleep close to the fender, a piece of coal had fallen on her dress, and it was burning. No harm happened, thanks to the cat.—*The Wanamaker Diary.*

"A NATURALLY quick, impetuous person will find that to cultivate a calm external habit is a great help toward gaining the even, inward spirit."

CHILDREN'S PAGE



The Jolly Old Crow

ON the limb of an oak sat a jolly old crow,
And chattered away with glee, with glee,
As he saw the old farmer go out to sow;
And he cried, "It's all for me, for me!"

"Look, look, how he scatters his seeds around;
He is wonderful kind to the poor, the poor;
If he'd empty it down in a pile on the ground,
I could find it much better, I'm sure, I'm sure."

"I've learned all the tricks of this wonderful man
Who has such a regard for the crow, the crow,
That he lays out his grounds in a regular plan,
And covers his corn in a row, a row."

"He must have a very great fancy for me;
He tried to entrap me enough, enough;
But I measure his distance as well as he,
And when he comes near, I'm off, I'm off!"

—Selected.

Miss Farrar's Successor



JOHN'S heart beat alternately with hope and despair as he seated himself in the luxurious outer office. Suppose the president would not see him? Unaccustomed to the etiquette of the city's business world, he did not know that the fact that he had been bidden to wait by

the boy who had taken in his name and letter to Mr. Hartman, was evidence that he would at least be received by that gentleman. As he waited, John's appreciative eyes noted the plain oak furniture, the photographs on the walls, the soft, beautifully blended colors of the Oriental rug in the center of the shining floor, the vase of garden roses on the stenographer's desk beside the south window; and he thought how very pleasant it must be to work in such congenial surroundings.

In the rural town that John had just left, he had been office boy for Dr. Gardiner, his father's old friend. Like the admiral of noted fame, not only had he "cleaned the windows and swept the floors," in addition to polishing the doctor's door-plate, but he had answered the telephone as well, and had performed various other duties. Dr. Gardiner and Mr. Hartman had been college friends, and it was the former's letter of introduction which had won for John an interview with the president of the great corporation. At the end of the interview, John emerged from the private office with a mingled feeling of awe and elation; the man who had not spoken more words than were absolutely necessary, was one of the few men who held the country's finances in his hands, and it was he whom John would serve, and from whom he would learn.

Monday morning, John entered upon his new position, which was virtually that of office boy. Some of the boys in the sales department across the hall poked fun at him because of his menial position; for although John was only seventeen, he looked older, and he was, indeed, capable of filling a more advanced position, even as he seemed. But he was willing to begin at the bottom, so he bore good-naturedly all the teasing remarks at his expense, and proved himself so cheery and efficient that he soon won the respect of his fellow workers.

About six months after John entered upon his new duties, Miss Farrar, the president's stenographer and private secretary, telephoned one morning that she was too ill to come to the office.

"Too bad!" Mr. Hartman exclaimed, upon receiving the message, "I have important letters I wish sent off to-day."

"I will try to take them, sir," John said.

"Are you a stenographer?" asked the president.

"Yes, sir. I took lessons at home, and ever since coming to the city I have been attending night school. I am in the dictation class, and I think I can take your dictation, if you won't go too fast. Several times Mr. Marsden has given me letters, and I have familiarized myself with the stock phrases, and had no trouble getting his off."

The president dictated his letters to John, who took down the notes with a readiness that was reassuring; later, when the letters were brought to the president for his signature, he was pleased to commend them for neatness and accuracy. Miss Farrar was absent from her duties for two weeks, and each day John did his best to fill her place, and was helped out by Mr. Marsden, the company's secretary, who from the first had shown his liking for John.

Saturday afternoon, a half-holiday, John lingered after the others had gone to catch up with some filing which he had found no time to do because of his extra work. He was busily engaged when the janitor entered, intent upon cleaning the president's offices. The janitor was a middle-aged man, given to loquaciousness; and presently, stopping to rest, he observed:—

"Well, I heard on the other side of the hall that you are making good, John."

"Sure, I am making good," he answered smilingly. "You didn't suppose I wasn't going to, Marks?"

"Some of them do not that come here." The speaker drew nearer, and when he spoke again, he lowered his voice confidentially: "I have heard say they are training you for Miss Farrar's place."

"And do you think I would rob Miss Farrar of her place?" John demanded with fine scorn. "Why, ever since I came here, she has been like an older sister to me, showing me everything she could about the work, helping me out with my shorthand, and doing all she could to advance me. Take her place? No, sir; not if there wasn't another place for me in all this big city."

"Well, you needn't get mad at me for telling you. I'm only repeating what I have heard on the other side of the hall," Marks said apologetically. "I thought you would be proud to know you were likely

to be promoted. Marsden says there isn't a brighter, more civil and willing young fellow in the company than you, and I guess he thinks Miss Farrar is getting too old for the job. Anyway, he and she have never gotten along well since he came into the company."

"Do not tell any one else what you have heard," John said. "I will never step up at Miss Farrar's expense, though I do not expect to be an office boy all my days. But when the right chance comes, I shall be ready for it."

The following Monday Miss Farrar returned. She seemed very glad to see John again, and inquired particularly how he had managed with the work.

"You would better ask the others," he said smilingly. "Doubtless I should have made a good many more mistakes if it had not been for your training. You have been very good to me, Miss Farrar. I can never pay you back."

"Yes, you can, John, by putting your best into everything you do," she rejoined.

That afternoon the president summoned John to his private office; Miss Farrar had just finished taking the letters, and she looked worn and tired, but her face lighted with a smile as John appeared. The president said:—

"Be seated, John. Miss Farrar has decided that she can not be with us longer, and she has recommended you for her position. It has taken her many years to acquire the knowledge she possesses of the detail, and so forth, and she is willing to come down for a portion of each day and help you out until you can get the swing of things."

John could not speak for a moment; something came into his throat and prevented him; then he managed to say:—

"Yes, sir; thank you. I will do my best."

The words were for the president, but the look in his eyes was for Miss Farrar; and it said far more than words could of gratitude, and of understanding for the sponsorship which she had exercised over him.

A month later, when Miss Farrar left the office with a substantial check to her credit, she said, as she bade John good-by:—

"I knew when you came into the office that you rang true; I shall expect great things of you in the years to come, John."

"Thank you, Miss Farrar, I will try not to disappoint you," John answered.—*Marie Deacon Hanson, in Young People's Weekly.*

HAVE thy tools ready; God will find thee work.—*Charles Kingsley.*

A Lighthouse Heroine

THERE are many women in charge of lighthouses on the coast of California. Most of them have been in the service for a long time; several are widows of officers of the United States Navy. Mrs. Juliet E. Nichols, widow of the late Henry E. Nichols, U. S. N., inspector of lighthouses at the time of his death, has kept the Angel Island light station for nine years. The lighthouse is located on the southwesterly extremity of Angel Island, in the direct path of the greatest amount of navigation in San Francisco Bay. In addition to the lantern, she has charge of a fog-signal, consisting of a bell that strikes a double blow every fifteen seconds. A few years ago, Mrs. Nichols showed heroism in a desperate emergency. The machinery of the fog-signal became disabled. It was immediately reported to the lighthouse inspector and the engineer; but they could not repair it until the next day. So she stood for twenty and one-half hours upon the out-

side platform of the lighthouse, during the gale and fog, without rest or food, and struck the bell by hand until the fog lifted. The next day, slight repairs were made on the machinery; but it did not work well that night, and the next night the tension bar broke in two, so that the hammer could not be disconnected and

operated by hand. She stood all night on the platform and struck the bell with a nail hammer, with all her might. Nobody can tell how many vessels were warned off the rocks by hearing that signal, but it is in the midst of a thoroughfare, and Mrs. Nichols realized that the silence of the fog-bell might cause many disasters.—*Ella Hoffman.*

The Origin of Etiquette

THE French word *etiquette* really means a label or ticket. It is said that a certain Scottish gardener, who had charge of the gardens of Louis XIV at Versailles, was very much provoked because the courtiers walked over his beds. To keep off these trespassers, he placed labels or tickets—*etiquettes*—at various spots with instructions as to the proper path. At first the haughty courtiers did not deign to notice these placards, but a word from the king, that their walks must be within the *etiquettes*, compelled their obedience. Thus originated our present use of the word.—*Girls' Companion.*

LIFE is hardly respectable if it has no generous task, no duties or affection that constitute a necessity of existence. Every man's task is his life-preserver.—*Emerson.*



Harper's Monthly Magazine

TEACHER: Well, this is a great state of affairs! Here I've promised to punish Willie Turtle, and every time I try to hit him he pulls in his head and hands!



M. E. KERN Secretary
MEADE MACGUIRE Field Secretary
MATILDA ERICKSON Corresponding Secretary

Society Study for Sabbath, December 7

Into All the World, No. 23 — Alaska and Canada

LEADER'S NOTE.—The article by Mrs. Temple will furnish help on the ten-minute paper on "Protestant Missions Among the Indians of Alaska." Glean from "Miracles of Missions," fourth series, pages 111-131, for the reading "William Duncan and His Metlakahtla." This was the last book in the Senior Reading Course for last year. Next week's INSTRUCTOR will contain an article by Mrs. Temple on this subject, also one by Miss Clement on "Protestant Missions in Canada." For help on the talk on "Our Work in Alaska and Canada," see INSTRUCTOR, and Year Book, and back numbers of the *Review and Herald*. "Outline of Mission Fields" will give help on the talk "Isolated Missions." Gather reports, and close with prayer for these fields.

Suggestive Program

Scripture drill (review Morning Watch texts for the week).
Protestant Missions Among the Indians (ten-minute paper).
William Duncan and His Metlakahtla (ten-minute reading).
Our Work in Alaska and Canada (ten-minute talk).
Isolated Missions (three-minute talk).
The Last Crusade (recitation).

Missionary Volunteer Reading Courses

Senior No. 6 — Lesson 8: "The Uplift of China," Chapter 8

NOTE.—See questions at close of chapter.

Junior No. 5 — Lesson 8: "Winning the Oregon Country," Chapters 11 and 12

1. In what year and by whom were the dictionary and the grammar in Nez Percés completed? How were the manuscripts saved from destruction?
2. Mention some of the results among settlers and Indians of the faithful services of the missionaries.
3. To what evil influences did some of the natives succumb? What effort was put forth among them by four Yakima young men? With what success?
4. How long had Dr. Spalding been away from Lapwai? What led him to return? What influence had the Wai-i-lat-pu church exerted?
5. Give some interesting facts concerning the advancement of the school work.
6. Compare the size of Oregon with that of other States.
7. Describe the territory in general, and its development.
8. What exposition was held at Portland in 1905? Of what must many of the visitors have thought while there?

Report of the Work at Camp-Meeting

CAMP-MEETING was a precious season to the young people assembled on the camp-ground at Utica, New York. Throughout the meeting the weather was cool. One hundred thirty youth were in attendance, besides a good number of children.

Elder B. M. Garton had the morning devotional

hour, and took up a series of Bible biographies, emphasizing the thought of a definite man, time, place, call, and message for every work to be done. Different ministers occupied the afternoon hour with talks on the mission fields or our own preparation for the work.

There was a deep, earnest spirit among the young people. The little groups that went off to pray together were more in evidence than the little groups that too often go off for worldly amusement. And the praying bands were heard and answered; for with only two or three exceptions every one in attendance publicly professed his faith in Christ. The last Sunday twenty-three youth were buried with their Lord in baptism. We face the new year full of hope and courage, and gratitude to our Heavenly Father.

BESSIE JACKSON RICE.

Young People's Work in Carmarero, South America

In February of 1911 in Aldea of Carmarero, Entre Rios, where our college and sanitarium are located, the first Missionary Volunteer Society of South America was organized. The number of members enrolled at that time was twenty-two. Literature and prayer bands were formed at once, and we soon became a working society. Each Sabbath afternoon we hold our regular meeting in the college chapel, when interesting programs are given. We have taken up the Morning Watch verses, and follow as nearly as possible the regular program given in the INSTRUCTOR, translating from the English into Spanish. Good papers and talks are often given, the best of which we send to the *Revista* (Review) to be published for the benefit of other societies that have no way of getting translating done.

The society takes a club of two hundred *Senales de los Tiempos* each month, for missionary purposes. The third Saturday evening in each month is devoted to our regular missionary meeting, at which we fold and wrap the papers for mailing. From time to time interesting experiences are given, and missionary letters are read by different members of the society.

As the little village in which we are located consists of only a few families besides our own people, and the nearest town is about ten miles away, our field for missionary work would be limited if it were not for the large number of sick people who come to the sanitarium for treatment. Much work has been done among them, with some good results.

At the present time the society has a membership of fifty-one. A number of different nationalities are represented,—North American, English, German, Russian, Swiss, Portuguese, French, and Spanish. When these young people have finished their training, many doors will be opened for them to enter different fields.

The society is helping support a missionary and his wife among the Inca Indians of Peru.

After the camp-meeting in October of this year, we desire to start a temperance campaign which will make its influence felt wherever our work is started. Our missionary report for the first six months of this year will give some idea of what we are doing:—

Missionary letters written, 140; missionary letters received, 12; missionary visits, 22; Bible readings given, 58; papers mailed or given away, 1,200; books sold, 58; pages of tracts lent or given away, 318; hours of Christian Help work, 120; offerings for the Inca Indians, \$141.37 (paper); offerings for local society work, \$25 (paper).

The members are all of good courage, and looking

forward to the time when they will be sent out all over this dark continent to help in the work of carrying the advent message to all the world in this generation, and thus hasten the coming of our Lord and Master.

LILLIAN M. VORIS.

Gleanings From Letters

MRS. MARY CALDWELL, secretary in the Philippine Islands, writes:—

"We are getting along nicely, and the young people have done well. They have been faithful in attending, and in committing the verses to memory. The past quarter has been difficult for some to do much aggressive work. Now that our paper in the native dialect is out, they are working with it, selling it and taking subscriptions. Many of them do well."

The Missionary Volunteer work has recently been organized in Korea, and societies have already been started. The first societies were organized in Soonan and Seoul more than a year ago, and since then some have been formed in two or three other places. They have pledges and report blanks printed in the Korean language for use in their work.

In Soonan there are two societies, one for the boys and one for the girls. Tracts have been distributed and papers sold in villages for miles around by these young people. Before school closed, in about a month's time the girls sold over fourteen hundred of our Korean papers. The secretary, in writing of the work, says, "The Lord has especially blessed us in our efforts."

In Australia alone four hundred thirty-three copies of one Reading Course book were sold.

The Missionary Volunteers of the Lake Union Conference are raising money for the support of Elder M. D. Wood in India.

One society in the District of Columbia is helping to educate three young men in China, and another is buying a stereopticon outfit for a missionary in India.

In Central America are six Missionary Volunteer Societies, four of which are taking the Reading Courses. Some of our young people there are studying hard to become members of Attainment.

The Last Crusade

THE world grows old; the time is short;
As in an age long past,
The summons to a great crusade
Sounds forth with trumpet blast.

Lo, Satan all his legions calls;
A final stand is made;
While far and near the church prepares
To fight her last crusade.

One mighty battle for the Lord
Our arms have still to win;
One conflict fierce and sharp to wage
With all the hosts of sin.

O strong young men and maidens fair!
'Tis yours to lend us aid;
'Tis yours to join the holy war,
The church's last crusade.

Lift up the banner of Christ,
The standard of the Lord;
Upon the ranks of darkness then
Sweep down with one accord.

This grandest, noblest mission, ours,
This work on us depends,
To spread the gospel light abroad,
Before the Lord descends.

Through all the realms benighted speed
That glorious message forth,
Till round the world, from east to west,
It flies, from south to north.

Fear nothing! for our Captain, Christ,
There the plan has laid.
Sure is the issue of the strife,
The church's last crusade!

—Elias Strang Baird.

Simple Rules for Health

HALVE your food,
Double your drinking-water,
Treble your exercise,
Quadruple your laughter.

So mayest thou live, till, like ripe fruit, thou drop into thy mother's lap.—Milton.



THE INTERMEDIATE LESSON

IX — Reverence in the House of God

(November 30)

MEMORY VERSE: "Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord." Lev. 19:30.

Questions

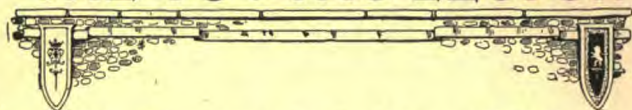
1. How does the Lord look upon anything devoted to his service? Lev. 27:28.
2. What did he command regarding the house of God? Lev. 19:30; note 1.
3. For what is it to be used? Mark 11:17.
4. How did Jesus cleanse the temple? Verses 15, 16.
5. Who should come together to worship the Lord? Isa. 56:6, 7; Ex. 10:9.
6. Who will meet with them there? Matt. 18:20.
7. How is this unseen Guest to be regarded? Ps. 89:7; note 2.
8. What does the Lord's presence do for any place? Ex. 3:4, 5; Joshua 5:14, 15.
9. How sacred was Mount Sinai when the Lord descended upon it? Ex. 19:21-24.
10. How did he manifest his presence in the sanctuary in the wilderness? Ex. 40:34, 35.
11. How at the dedication of Solomon's temple? 2 Chron. 5:14.
12. What command does Solomon give? Eccl. 5:1; note 3.
13. How does David invite us to praise the Lord? Ps. 95:1, 2, 6; 150:1-6.
14. Repeat the third commandment. Ex. 20:7; note 4.
15. What should be the language of our hearts? Ps. 103:1, 2.

Notes

1. A house of worship is the dwelling-place of God, where he is represented by the Holy Spirit. And it takes his name, for it is called the house of God. It is therefore a holy place, and should be entered with reverence and godly fear. None would engage in levity if they were to step into the actual presence of God. They would bow in awe to adore their Creator. And this is the way we should behave in God's house.
2. "It is a solemn thing to go into the presence of God. When the high priest on the tenth day of the seventh month went in before God to offer his yearly sacrifice for himself and the people, all Israel watched his return with anxiety and prayer. Of course we as worshipers do not carry the responsibility of ancient Israel's high priest, but we are required to appear before God to worship at stated seasons. May we have grace to do so with reverence. 'Our God is a consuming fire.'"
3. "Guard thy steps when thou goest to the house of the Lord, that thou mayest enter it with sacred composure, and carefully avoid everything that would interfere with thy devotion."—Lange. Loud talking or laughing should never be heard in the house of prayer. Worldly topics should be avoided. All vain thoughts should be suppressed, and the heart and mind attuned to reverent worship.

4. We dishonor God if we speak his holy name lightly, or use it in a common way in conversation. If we listen inattentively to the solemn words of God's servants, or read his Word with our thoughts wandering elsewhere, we are not honoring his name.

THE YOUTH'S LESSON



IX — Reverence in the House of God

(November 30)

LESSON HELPS: "Testimonies for the Church," Vol. V, pages 491-500; *Sabbath School Worker*.

MEMORY VERSE: "Ye shall keep my Sabbaths, and reverence my sanctuary: I am the Lord." Lev. 19: 30.

Questions

1. What were God's people anciently taught concerning the sacredness of the sanctuary? Lev. 26: 2.
2. When God's people meet to worship him, who is in their midst, though unseen? Matt. 18: 20.
3. How is this unseen One to be regarded? Rev. 4: 8-11.
4. What does the presence of God do for his sanctuary? Ex. 3: 1-6; Joshua 5: 14, 15.
5. How was his presence manifested in the sanctuary in the wilderness? Ex. 40: 33-35.
6. How was his presence revealed when Solomon's temple was dedicated? 2 Chron. 5: 13, 14; note 1.
7. What title is applied to the One who meets with his people in his earthly sanctuary? Rev. 19: 16; 17: 14. Compare Matt. 5: 34, 35.
8. When Jesus was entering Jerusalem, how was he received? Luke 19: 35-38.
9. How reverently do the living beings worship in God's presence? Isa. 6: 1-4; note 2.
10. When we enter his presence in his earthly sanctuary, how should we prepare to receive him? Note 3.
11. What instruction is given to believers concerning modesty of apparel? 1 Tim. 2: 8-10; 1 Peter 3: 3, 4; note 4.
12. When Jesus saw his temple being desecrated, what did he do? John 2: 13-16.
13. What songs of praise should be heard in his presence? Ps. 95: 1-6. Compare Psalm 150.
14. What should we bring when we come into the Lord's sanctuary? Ps. 96: 8; Heb. 13: 15, 16.

Notes

1. "From the sacredness which was attached to the earthly sanctuary, Christians may learn how they should regard the place where the Lord meets with his people. There has been a great change, not for the better, but for the worse, in the habits and customs of the people in reference to religious worship. The precious, the sacred things which connect us with God, are fast losing their hold upon our minds and hearts, and are being brought down to the level of common things. The reverence which the people had anciently for the sanctuary where they met with God in sacred service, has largely passed away. Nevertheless, God himself gave the order of his service, exalting it high above everything of a temporal nature."—*Testimonies for the Church*, Vol. V, page 491.

2. "If some have to wait a few minutes before the meeting begins, let them maintain a true spirit of devotion by silent meditation, keeping the heart uplifted to God in prayer that the service may be of special benefit to their own hearts, and lead to the conviction and conversion of other souls. They should remember that heavenly messengers are in the house. We all lose much sweet communion with God by our restlessness, by not encouraging moments of reflection and prayer. The spiritual condition needs to be often reviewed, and the mind and heart drawn toward the Sun of Righteousness. If when the people come into the house of worship, they have genuine reverence for the Lord, and bear in mind that they are in his presence, there will be a sweet eloquence in silence. The whispering and laughing and talking which might be

without sin in a common business place, should find no sanction in the house where God is worshiped. The mind should be prepared to hear the word of God, that it may have due weight, and suitably impress the heart."—*Id.*, page 492.

3. "I am often pained as I enter the house where God is worshiped, to see the untidy dress of both men and women. If the heart and character were indicated by the outward apparel, then certainly nothing could be heavenly about them. They have no true idea of the order, the neatness, and the refined deportment that God requires of all who come into his presence to worship him. What impressions do these things give to unbelievers and to the youth, who are keen to discern and to draw their conclusions?"

"In the minds of many, there are no more sacred thoughts connected with the house of God than with the most common place. Some will enter the place of worship with their hats on, in soiled, dirty clothes. Such do not realize that they are to meet with God and holy angels. There should be a radical change in this matter all through our churches. Ministers themselves need to elevate their ideas, to have finer susceptibilities in regard to it. It is a feature of the work that has been sadly neglected. Because of the irreverence in attitude, dress, and deportment, and lack of a worshipful frame of mind, God has often turned his face away from those assembled for his worship."—*Id.*, pages 498, 499.

The "Clean Slate" Habit

ARE YOU one of the girls who are given to moping, to looking tearfully into the future, or to lamenting the past? There is no surer cure for these unhappiness breeders than to cultivate the "clean slate" habit. What is it?—Live a day at a time. Start each morning with a fresh record to be made. This must not be muddled with the blurs of yesterday or by the possible blots of to-morrow.

The girl who acquires this habit, realizing the true value of living but a day at a time, determines to make that day as bright and helpful as she can. She seeks to write upon it only pleasant things. If the disagreeable ones must go down, she looks forward to the morrow when they can be rubbed out, though perhaps they must be rewritten.

The girl with the "clean slate" habit does not force early wrinkles by dread of the morrow. She takes all the fun of the present until it becomes a habit, such a strong habit that even the worries as they come fail to blur the slate.

Try it for just one day. Begin this morning to rub out of your recollection the things you failed to do and the things you may fail in doing. Determine until you go to bed to-night, to live for the next thing as well and as cheerfully as you can.

If a day spent is not entirely as you would spend it, at least the average of happiness is higher than if you passed the hours in vain regrets and vainer forebodings, until no strength is left for sane living.—*Chicago Tribune*.

So little done; so much to do!
Each morning breaks on conflicts new;
But eager, brave, I'll join the fray,
And fight the battle of to-day.

—James R. Gilmore.

"I SUPPOSE that John Atkins is one of your best weavers," said a clergyman who was being shown by the foreman through a great mill. "Not much, he isn't," replied the foreman. "The trouble with John is that he stands around talking about his religion when he ought to be attending to his loom. He is a good enough fellow, and has the making of a fine weaver in him, but he has not yet learned that while he is in his weaving shed his religion ought to come out of his fingers and not out of his mouth." A great deal of living must accompany a very little talking. And this is true zeal.—*Record of Christian Work*.

The Youth's Instructor

ISSUED TUESDAYS BY THE
REVIEW AND HERALD PUBLISHING ASSN.,

TAKOMA PARK STATION, WASHINGTON, D. C.

FANNIE DICKERSON CHASE - - - EDITOR

Subscription Rates

YEARLY SUBSCRIPTION	- - -	\$1.00
SIX MONTHS	- - -	.50

CLUB RATES

5 or more copies to one address, one year, each	- - -	\$.75
5 or more copies to one address, six months, each	- - -	.40
5 or more copies to one address, three months, each	- - -	.20

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.

Where Jesus Leads

It may be that the path our Saviour shows
Leads on through ways we can not understand;
Yet every trial, every cross, he knows;
He shields and guides his own with loving hand.

His blessing is assured but to the one
Who follows him in simple trust and love;
'Tis but the faithful ones who hear, "Well done,"
And with him share the reign of peace above.

MAX HILL.

Rules of Christian Living

A LAW of appreciation:—

Meet the good there is in others with the best there is in yourself.

A law of action:—

Do the little things as if they were great things, because of Christ's majesty; do the great things as if they were little things, because of Christ's omnipotence.

A law of consecration:—

Consecration is a constant divine operation, and a constant human application. "Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to work, for his good pleasure."—*W. T. Stackhouse.*

Modern Heroism

MR. ROBERT CHEVIOT was a hero-worshiper. He read everything he could find about the great hunters, explorers, and adventurers of the world.

He was fond of talking about heroism and commending it to others. He was often heard to say, "There are no heroes nowadays to compare with those of the older times. The dying out of war is a calamity. We need a war now and then to revive the courage of the race."

Mr. Cheviot's pastor used to argue good-naturedly with him on this matter, and finally challenged him to do a certain number of things that would call for as much real courage as any soldier or adventurer had ever shown.

Mr. Cheviot accepted the challenge somewhat scornfully, and the minister, who knew him well, sent him the following list of tasks to perform, and left it to his parishioner to be the judge of the heroism required to do any one of them:—

1. Adopt the Biblical tithing system, and give one tenth of your income to religious work. That will be about ten times what you are giving now.

2. Give up tobacco. It is a habit that does you no good, and is a bad example to your own boy.

3. Never lose your temper when discussing matters of dress with your wife, or talking politics with your neighbor.

4. Share the morning paper with your wife, or let her read it first.

5. Begin and maintain regular family worship.

6. Pay the men you employ living wages—a thing you are not doing at present.

When Mr. Cheviot read this list, his first impulse was to write his pastor an angry letter, but on reflection, his anger vanished.

"Your list," he finally wrote, "convicted me of cowardice. I have been worshipping the wrong kind of heroism. If I did the six things you mentioned, I should be braver than Peary or Amundsen. I begin to see that Christian virtues call for the very greatest heroism."—*Youth's Companion.*

For Conscience' Sake

THERE is a man in my church who said: "The memory of my father is a sacred influence to me; I can remember the day when I was hungry because of my father's conduct, and I could not understand it. I can remember my mother crying as she cut the last loaf, keeping none for herself, and gave to us what there was. My father had been turned from his business rather than do a mean and shabby thing. They gave him three days to think of it, and then he came home with no prospects and no money. I remember my mother taking the two eldest of us to one side, and saying, 'It breaks my heart to see you hungry, but I shall tell you what kind of man your father is;' and she told us. Many a time since I have been tempted to do wrong, and there rose before me the figure of the man who dared even to see his children suffer before he could sully his conscience and sin against God."—*Rev. R. J. Campbell.*

A Good Beginning

OF the man or woman, boy or girl, who has an ambition to improve his mind, and has set himself at some effectual means of doing so, it can be truthfully said that he has made a good beginning. An unusually large number have gone away from home this fall to make a business of building up their education. But a still larger number are kept at home for good reasons, who ought to be making it a part of their business to increase their personal efficiency by studying through the well-organized and thorough means provided by the Fireside Correspondence School of Takoma Park, D. C. A large number have already begun this enjoyable work, but it is not too late yet to begin, as this school admits students the year round. Reader, are you not ready to make such a good beginning at once, while the season is favorable? If so, write to the school, and it will help you through to a good ending.

Health Hints

"WHAT one does every day in the year is found added as a total at the end of the year.

"A physic is but the substitute for exercise and temperance.

"The tighter your house, the tighter your colds.

"If you can't work outdoors, sleep outdoors.

"Sunshine should be freely admitted to every human dwelling-place.

"First aid to the dyspeptic—a good laugh."