

# The YOUTH'S INSTRUCTOR

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CHANGSHA'S NEW EDUCATIONAL ASSOCIATION BUILDING









# The Youth's Instructor

VOL. LXI

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## Itinerating Experiences in Central China

R. F. COTTRELL



It was a cold, rainy morning in October. Evangelist Hwang and I had planned to start for Liu-yang, a chair ride of fifty miles. While we doubted whether the coolies could be induced to travel in such weather, a messenger came saying that they were all ready and waiting for us on the other side of the river.

The roads were so muddy that we made slow progress, and by five o'clock in the afternoon the carriers were so tired that we were obliged to stop for the night, having traveled only about fifteen miles. We secured a room in a country inn, and Mr. Hwang slept on a native bed in one corner, while I set up a Montgomery Ward & Co.'s folding cot, used my own bedding, hung my mosquito-netting, and passed a very comfortable night.

We were called at 5 A. M., and after a hasty breakfast, resumed our journey. Everything went well until the afternoon, when we were crossing a range of mountains. The coolie who carried our things, doubtless supposing that the "foreigner" had much money and valuables in his luggage, turned thief, and disappeared.

As night was coming on, we could not stop to institute a search, but hastened on, arriving at our Liu-yang Street chapel at seven o'clock in the evening.

Our chair bearers said that the baggage coolie was either tired out or taken sick by the way, and that he would certainly come along later, or early in the morning. But he did not come, and although nearly three months have now passed, his whereabouts are still unknown. The articles lost were worth about \$50.

It was not so much a matter of value as of inconvenience. A week's experience away from what the Westerner terms civilization, without my own bedding and provision, was quite new. However, good Chinese rice, eggs, and some vegetables, all eaten with chopsticks, formed a diet not the worst; and nights and mornings I was saved the trouble of undressing and dressing, the only article of clothing necessary to lay aside being my hat.

Nevertheless, we had a splendid general meeting for the Sabbath-keepers living in that vicinity, baptized four of their number, and returned full of praise and thanksgiving to God for the growth in grace that was manifest in the lives of the little flock. From a physical viewpoint, aside from temporary inconvenience, I do not know that I suffered from the experience. The return trip was uneventful.

After a stay of two days at home, we again set out to visit companies to the westward. A day and a night on a small steam-launch, which was so overcrowded there was hardly standing room for all the passengers, brought us to our Ih-yang out-station. At this place we also held a four days' meeting and a baptismal service. Continuing our journey, we secured a covered rowboat to take us forty miles, making the distance in a little over twenty-four hours.

Here we had planned on taking the small steamer that makes daily trips across the lake. Three days

before our arrival disbanded revolutionary soldiers passing through this place had created a disturbance and forced the steamer to take them to their destination. The boat had not been heard from since, and there were other disbanded soldiers in the town acting in a very lawless manner.

After a night in a native inn, we decided to hire a small sailboat to take us across the lake. This craft was about twenty-five feet in length, with a ragged piece of canvas for a sail, and a covering consisting of two bamboo mats. There were eight in our party, all Adventists except one, who was a government school-teacher on his way to take a position in the city to which we were en route.

We were favored with a gentle breeze from the south, and by three o'clock on the following morning were within five miles of the town on the other side of



CHANGSHA RIVER FRONT AND ISLAND. OUR MISSION HOMES ARE TO THE LEFT

the lake where we had expected to land, when suddenly a fierce gale struck us from the northeast. We immediately hauled in the sail and cast anchor, and being near the shore of a small island, felt little concern. But soon the wind blew so hard as to drag the anchor. The two sailors in charge of the boat used their pike-poles, exerting themselves to the utmost to keep us from being carried out into the lake, but all in vain.

It was very dark; and realizing our perilous condition, the teacher, who had previously known nothing of Christianity, spoke to me with great earnestness, saying, "O Pastor, pray, pray to God." The heathen sailors were also greatly frightened, and one of them called out, "We have no method to manage the boat. Call on God! Pray to God for deliverance!"

All did pray most earnestly, the teacher among the rest, and the Lord heard our petitions. The boat plunged along before the gale for about an hour, carrying us back and out of our course some twelve or fifteen miles. We then drifted to the shore of another island, and found shelter in a little inlet. On reaching this haven, we at once held a prayer service of thanksgiving, and then lay down to rest until morning light.



As winds and waves were still boisterous, we were obliged to remain there the following day. Although the settlers on the island have a hard name as robbers and pirates, they "showed us no little kindness," and supplied us with necessary articles of food.

These delays made it necessary for me to leave the company to go on when winds and waves became favorable. Taking passage on a Chinese cargo boat, three days brought me to a small steamer that was loading to start for Hankow. To this I transferred, and as the remainder of the trip to Shanghai and return was quite ordinary, we need not trace it further here.

During the few days following the gale, I passed a number of native boats that had been wrecked. This brought afresh a sense of deep gratitude to God for his protecting hand over us during that stormy night. The evangelist's wife, who was in our company at the time, said that she felt sure the Lord would deliver, for she could not believe he would permit "a pastor to drown." May God grant like protection to all his ambassadors carrying this last precious message to earth's millions.

### What I Saw in the Garden

I FOUND a wonderful thing in our garden this morning: the lilac bush — an old, black, stiffened, dried-up thing — was putting forth new leaves. In an adjoining mound the hard round seeds which had been buried two weeks before were also putting forth leaves, and were casting the heavy clods, first on one side and then on the other, with a power quite out of proportion to their size and frailty. Upspringing from the barren earth was green grass everywhere. The trees, — the small trees, the large trees, the young trees, yes, and even the old trees, all but one whose heart had entirely yielded to worms and decay, — they all with one accord had come to life again, and were clapping their hands, and flinging out their green banners in an ecstasy of spring-time joy.

Whence came this resurrection power? Do human trees have spring-times? If so, which ones? how often? with what results? May I? May you? One after another these queries hastily lined themselves up before me and demanded an answer.

To the first, the words of our Saviour sprang up in my heart and answered quickly: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth." "I am the resurrection, and the life."

Then the whole ninth chapter of Acts blazed out, and I had a vision — a vision of two spring-times, which caused the one in the garden to sink into utter insignificance. It was a view of the first spring-time and the last spring-time that can come to a human tree. The former overtook Saul of Tarsus on his way to Damascus, and the latter found Dorcas of Joppa in the chamber of death.

Never had the proud Pharisee known anything about spring-time in his own life until that day when the Sun of Righteousness shined down, and he heard the voice of the Life-giver, and yielded to his power. Then, for the first time, he knew that "he that hath the Son hath life; and he that hath not the Son of God hath not life." Like Lazarus, he heard the Master's voice and came forth — forth from his stony sepulcher of pride and anger and hatred, of cruelty and threatenings and murder — forth into the glad spring-time of a new life in Christ Jesus. From that day on his

life was one continual spring-time, one continual yielding to the "power of His resurrection," that "if by any means" he might attain unto the final and everlasting spring-time ushered in by the "resurrection of the dead."

Of this final spring-time the experience of Dorcas was a foretaste. Although there was no view given of her first spring-time, she had one as truly as did Saul; for she "was full of good works." Summer fruits bear witness to spring-time flowers.

Saul was a foreign missionary, Dorcas a home missionary. One was a man of noble birth, of education, and of great influence. The other was only a frail, old-fashioned woman with a needle; but in both there were life, action, and power, and the world was a better place for their having lived in it. They, like the trees in the garden, had yielded to resurrection power.

Æneas, the paralytic, yielded, and all that dwelt in Lydda and Saron saw him, and sought and found the same power.

Peter yielded, and brought forth such a wealth of blossoms that he left a trail of fragrance and beauty and spring-time joy wherever he went.

Alas, there were others, like the rotten-hearted tree in the garden, who had so long yielded their hearts to the worms of sin and decay that they heard not the voice of spring. I saw that these never would hear it. Not even the last great trumpet-call to eternal spring could awaken them to life.

However, I saw that it was all a matter of choice. Every one who yielded to the power had the life. And I heard a "still small voice" saying, "Whosoever will, may come."

Tears of joy filled my eyes as I stood there in the garden; and I heard spring singing through the trees and bushes, —

"Yield, yield, yield!  
Each heart, and tree, and flower,  
Yield, yield, yield!  
To resurrection power."

HELEN ADAIR.

### Dr. Rhee


ONE of the most prominent Koreans in the world to-day is Dr. Syngman Rhee, the first of his country to receive the degree of Ph. D. He was born of noble parentage in Seoul, in the year 1875. In his younger years he was a firm believer in Confucianism, worshipping his ancestors, even sixteen generations back to his grandfather whose name was still highly honored. Dr. Rhee's parents were at one time wealthy, but because of his father's injudicious use of money, they were left almost destitute. The father became a traveler, leaving the responsibility of the home upon the mother. Being of high caste, she could do no work without subjecting herself to disgrace and becoming an outcast; she therefore denied herself rather than work for a livelihood. But somehow she managed meagerly to provide for herself and son and a slave nurse. Syngman was sent to school, and every day on returning home he found dinner waiting, but his mother never shared it with him. Upon returning from school one day, he saw her drop from exhaustion into a near-by chair. He had noticed of late that she had been unusually weak, but not till then did he realize she had been denying herself food to provide for him. So at once he said, "Mother, I had dinner with a friend this afternoon; won't you eat this dinner?" She asked him, "Are you sure?" He answered, "Yes."

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### The Earth's Path Around the Sun and the Apparent Motion of the Stars

 O we are all ready for work again; and Noble is here also. It seems like old times, doesn't it, Sadie, to have your brother along? But it is too bad that he can stay only one week. Well, we must have him write to us about how the stars look from the country farther north when he goes back to Seattle.

Recently, as we were admiring the beautiful color of our friend Sirius, Irene asked why it was that this star seemed so much higher up in the sky than it did when first called to our attention two or three months ago. Although at the same hour in the evening,—eight o'clock,—it was then just a little above the eastern horizon; but now at that time it is more than half-way across the sky. Notice the Pleiades also; then they were not overhead,—at the zenith, as the point directly above us is called,—and now at the same hour in the evening, they are well down in the west. My, but these stars must be rapid travelers!

But let us not be too hasty in our conclusions that the stars are doing all the moving. Do you not remember how it seemed hard at times to tell whether we were moving in one direction or the lights on the shore were going in the other, when we were crossing the bay the other night on the ferry-boat? Also when a train of cars in which you are seated is just starting, it is often difficult to say whether your train is going forward or the car standing beside it on the next track is moving in the opposite direction.

Let us again illustrate our earth and sun by an orange and the lamp. You recall how our first lesson about the new year showed the earth to be moving around the sun in a path which is almost a circle; and that it takes just one year to make the journey.

We shall set the lamp in the center of the table, letting it represent the sun. With this chalk we shall draw a circle three feet in diameter on the table around the lamp, and call that the earth's orbit or path. A knitting-needle run through the orange from end to end and stuck into a block of wood to make it stand upright, will complete our outfit.

We shall place our orange-earth on the circle near the left-hand side of the table (a). Notice how the half of the orange toward the inside of the circle is lighted by the lamp, and the opposite side is dark. The light side is day, the other night. Suppose we stick a pin about half-way into the orange somewhere near the center on the dark side. Let that pin mark where we are upon the earth. A fly or an ant standing where the pin enters the orange could not see the lamp because the fruit is between it and the light. In the same way we can not see the sun at night because the earth is in our way. But the insect could see more plainly the pictures on the wall (A) on the opposite side from the lamp. We shall let these pictures be our stars to-night. Notice particularly the class picture (x) in the middle of the west side of the room. At midnight (p) of our orange-earth, when the lamp-sun is on the opposite side of our position at the pin, the class picture would be directly out from the pin, which

direction we shall call overhead, for straight out away from the surface is always up on the earth.

Let us move our miniature earth one fourth of the distance around its orbit, and find how things look from there (b). When the pin ( $p^1$ ) is on the opposite side of the orange from the lamp—midnight—at this position (b), the class picture (x) is no longer straight out from it, for the orange has moved and the picture has not. Now, the Niagara Falls scene (y) on the south wall (B) is directly over the head of the pin, and the class picture is away off to the left.

As the orange is moved still farther along the line toward the next quarter-stop (c), the first picture (x) can not be seen at all from the pin's position ( $p^2$ ), for the orange and the lamp are both between the two. The Niagara Falls scene has also been left behind, but the portrait of George Washington (z) on the east wall (C) is right over the head of the pin.

Moving on one more quarter of the way leaves the George Washington portrait (z) behind, and makes

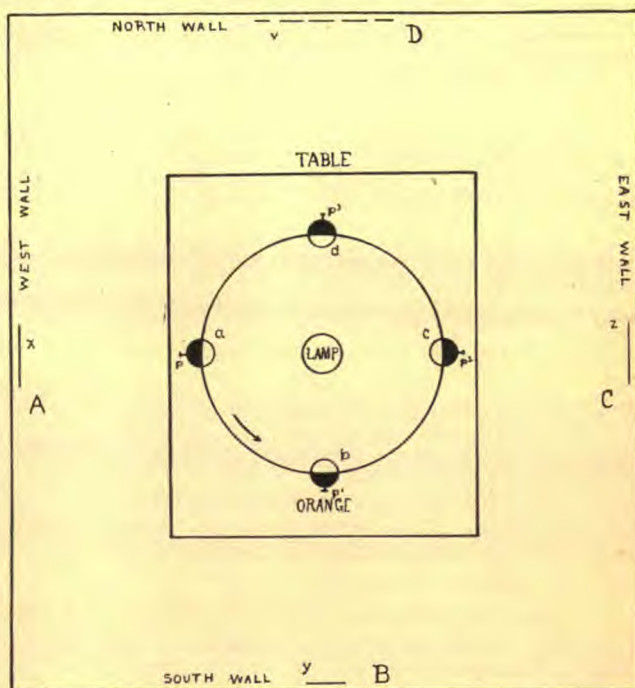


DIAGRAM SHOWING REAL MOTIONS OF THE EARTH AROUND THE SUN AND THE APPARENT MOTION OF THE STARS

the Niagara Falls (y) so that it can not be seen at all on account of the orange and the lamp lying in the way. But our first class picture comes into view away out to the left, and the postal cards (v) on the north wall (D) are directly overhead.

Another quarter brings us to the starting-point with the class picture (x) opposite the lamp, the postal cards (v) setting, and the Niagara Falls scene (y) just coming again into sight. We have made the entire circuit of the room, and every picture has been viewed by the little imaginary man seated on top of the pin-head.

This illustrates the earth in its journey around the sun once a year. Supposing the earth to start at a in the illustration January 1, all the stars would be in sight in that part of the sky represented by the pictures on the west wall (A) and the adjoining half of each the south (B) and the north (D); while the stars on the other side of the sun, represented by the pictures on the east wall (C), and the remaining parts of those south and north (B and D) could not be seen at all. But as the earth moves around in its orbit (to-



ward b), more stars in the southern sky would come into view, and those in the northern (represented by wall D) would vanish.

Going still farther, the stars on side C seem to pass overhead, while those on side A are not to be seen at all; and so on around the entire orbit until at a again January 1 we see the same stars in the same positions that they occupied on that date one year before.

The earth, with its inhabitants, travels in a circular path around the sun underneath the stars. This journey once a year makes the stars, which lie at great distances outside our orbit, to seem to move in the opposite direction over our heads. So we see an entirely new set of stars at a certain time of the night — say eight o'clock — at one season of the year than are visible at the same hour six months later.

CLAUDE CONARD.

### Some Wealth in Oil

THE magnitude of the wealth of Mr. Rockefeller is staggering when compared with some of the things that we are more familiar with. He is reputed to be worth \$1,000,000,000. This is not comprehensible, therefore some other manner of thinking of his wealth must be devised.

It is generally thought that the Bible record is correct, and that the world has been in existence about 5,916 years. Accepting this as true, there have been 2,160,774 days, or 51,858,576 hours. Now if Mr. Rockefeller had been born full grown the day that Adam was made, and if he had worked every hour of the time since, without pausing one moment day or night to eat or sleep, and had never spent one cent of his money, and had received the splendid wage of \$19 per hour, he would be no richer by this time than he is.

Of course he has not, nor could he have, worked all that time, but he has been piling up his fortune during about 55 years. This equals about 20,000 days, which, counting ten hours to the day and six days to the week (the amount of time an ordinary working man would be employed), amounts to the following wage:—

For every breath .....	\$ 4
For every minute .....	83
For every hour .....	5,000
For every day .....	50,000
For every week .....	300,000
For every month .....	1,200,000
A pretty good wage, by the way.— <i>Selected.</i>	

### What Becomes of the Inauguration Bible?

CLERK McKENNEY of the Supreme Court of the United States has seen sixteen Presidents inaugurated. On thirteen of these occasions he has assisted by producing the Bibles that were used. It is his duty, when the President takes the oath of his office on inauguration day, on the great platform built for the ceremony at the east of the Capitol, to stand at the left of the new executive, while the Chief Justice stands at the right, and they hold the Bible between them. When the President finishes the solemn words of his oath he bows his head and kisses the volume, as Mr. McKenney raises it to his lips. Standing close to him, Clerk McKenney notes the verse, or verses, touched by the President's lips. He carefully marks the place, and on the following day, or soon thereafter, he carries the Bible to the White House and presents it to the President's wife.—*The Christian Herald.*



### Flora Macdonald, the Heroine of the "Forty-Five"



CHARLES EDWARD STUART, the "Bonnie Prince Charlie" of song and story, known in history as the "Young Pretender," endeavored in 1745 to win back the throne which his forefathers had lost. Though victorious at Prestonpans and at Falkirk,

Charles was driven northward by the royal troops, and falling back on Inverness he made his last stand at Culloden, where the hopes of the Stuarts were forever shattered. After his defeat, the prince was hurried from the field of battle by several of his officers, and spent the night in an empty house, without covering or food.

On the following day, with three companions and carefully disguised, Charles entered Lochiel's country, and proceeded on foot over mountain and moor on his way to the Western Isles, where he hoped to be able to get on board a vessel for France.

By this time a reward of thirty thousand pounds had been set on the prince's head, and therefore it was of the utmost importance to conceal his identity from every one whose loyalty was suspected. He could hardly hope to escape, for war-ships were cruising along the coast, militia were scouring the hills, and government spies were spread in all directions. The fidelity of his followers was tested to the utmost, but, though the reward offered would have been to any of them an immense fortune, there was not one found base enough to betray the fugitive.

At length the islands of the west coast were reached, and in a wild spot in South Uist, the prince lay concealed for a month. Scouts, at the risk of their lives, surrounded the place of their retreat, and were ready at a moment's notice to guide him by secret paths to a new hiding-place on the first appearance of danger.

Finally, the prince was so hemmed in, by both land and sea, that it was necessary to make a bold attempt to get him out of the country, and, as a last resource, a young lady named Flora Macdonald was applied to for her assistance. She was the stepdaughter of Hugh Macdonald, an officer in the king's army, but secretly a friend of the Stuarts. Miss Macdonald was at that time twenty-four years of age, of middle stature, a pretty, agreeable young woman, of great sprightliness, modesty, and good sense.

The first interview between the prince and Flora took place on the island of Benbecula, where it was arranged that Charles should dress as a woman, and be passed off as Betty Burke, maid to Miss Macdonald. Before they started, Flora was made prisoner by the militia because she had no passport. It so happened, however, that the commanding officer was her stepfather, who furnished her with a passport for herself, her man, named Neil Makechan, and her maid Betty Burke.

On the twenty-eighth of June, about eight o'clock in the evening, they embarked in a small boat, but on approaching the island of Skye they found the place where they intended to land in possession of the militia. Shots were fired on the boat and an alarm was given, but the little party got safe into a creek, where they



rested for a time. Then they succeeded in landing on another point of the island. Here the prince was left in the boat while Flora called on Lady Macdonald, who, in an agony of terror, insisted on their immediate departure, as there were soldiers in the neighborhood.

Fortunately, Macdonald of Kingsburgh, Lady Macdonald's factor, offered to assist in conveying the prince to Portree, and for this purpose accompanied Miss Macdonald to the shore. A servant who was with him said to Miss Macdonald that she had never seen such an impudent-looking woman as Betty Burke, who she thought must be a man in woman's clothes. "See," she said, "what long strides the jade takes, and how awkwardly she manages her petticoats."

It was near midnight when the little party arrived at Macdonald of Kingsburgh's house, and not expecting her husband at so late an hour, Mrs. Macdonald had retired for the night. Unwilling to rise, the lady sent her compliments to Flora Macdonald, whom she knew, and desired her to make free with anything in the house; as for herself she was too sleepy and tired to see her that night. Directly afterward her little daughter ran into the room, crying out, "Mama! mama! my father has brought hither a very odd, muckle, ill-shaken-up wife as ever I saw."

Kingsburgh himself then entered the room, and desired his wife to rise at once and prepare the best supper she could. In reply to her question about his guests, he told her that she should know in good time who they were. Mrs. Macdonald at once complied with her husband's request; but when she saw her visitor, she "was so frightened," as she said, "at seeing sic a muckle trollop of a carlin make sic lang strides through the hall, that she did not like her appearance."

When the strange figure bent down and kissed her, she saw that it was a man, and in a whisper asked her husband if their visitor was one of the unfortunate gentlemen escaped from Culloden. On hearing that such was the case, she wished to know if he could tell them anything about the prince.

"My dear, it is the prince," said her husband.

"The prince!" cried she; "then we are all ruined, we shall all be hanged."

"Hout," cried he, "we shall die but once; and if we are hanged for this, we die in a good cause, doing only an act of humanity and charity. But go, make haste with supper. Bring us eggs, butter, cheese, and whatever else is ready."

"Eggs, butter, cheese!" was the reply. "What a supper is that for a prince?"

"O wife," said her husband, "you little know how this good prince has lived of late. This will be a feast to him. Besides, to make a formal supper would cause the servants to suspect something. The less ceremony, therefore, the better."

At supper the prince placed Miss Flora Macdonald at his right hand, always paying her the greatest respect wherever she was, and Mrs. Macdonald at his left. The plentiful meal, so different from his late hard fare, and the cheerful surroundings caused the prince, for a brief period, to forget his miserable condition and the dangers by which he was surrounded.

In the meantime the boatmen who had brought the party to the island had gone back to South Uist, where they were at once seized by the militia, and, being threatened with torture or death, revealed all they knew. They gave a description of the gown, with purple sprigs thickly stamped, and the white apron

worn by the disguised prince. It was therefore very fortunate that on the following day the prince changed his clothes for a man's dress.

Not having slept in a bed for some time before, the prince could scarcely be awakened in the morning, but, as everything was ready to continue the journey, Kingsburgh was obliged to call him up. When he was dressed, the ladies went into his room, and Mrs. Macdonald asked for a lock of his hair. He at once complied with her request, and the lock so given was divided between the ladies. Kingsburgh gave the prince a new pair of shoes, and religiously kept the worn ones. They were afterward cut into small pieces and distributed among Jacobite friends. The sheets of the bed in which the prince had slept were preserved by the two ladies, and at death they served them as shrouds—"pathetic memoirs of a devotion that was sweeter than life and stronger than death."

After breakfast Kingsburgh went with his guest for a short distance on the way, and when they parted the prince embraced his host, and bade him a long and happy adieu. Thanking him for his services in a most affectionate manner, the prince assured Kingsburgh that he would never forget them.

A guide led Charles by secret paths to Portree, while Miss Macdonald went on horseback another road, thereby the better to gain intelligence and to prevent discovery. Another person had also been sent forward to have a boat in readiness. Half a mile from the shore the prince met Flora and bade her farewell. Taking her hand in his, "he gazed down for a minute on the fair young face, and the eyes dimmed with tears but bright with the expression of profound fidelity of her race, then he reverently bared his head, and, bending down, kissed her twice on the forehead. 'For all that has happened,' he said, 'I hope, madam, we shall meet in St. James's yet.'" Then they parted, never to meet again.—"*Brave Deeds.*"

### The Supreme Court Bible

It is a tiny little book, only five and one-half inches long and three and one-half inches wide. It is bound in bright-red morocco leather, with the word Bible printed in diminutive gold letters on the back. But one does not see that red morocco cover unless he removes the little black leather slip that protects it. Long, long ago the little red Bible began to show wear, and then the black leather slip was made to protect it—so long ago, in fact, that fifteen of those covers, made to protect the venerated little volume, were worn out in the service. It is without doubt one of the oldest Bibles, if not the very oldest Bible, connected with the government, and is certainly the most historical. It is the book upon which, since 1800, every Chief Justice, with the single exception of Chief Justice Chase, and every member of the Supreme Court, has taken the oath of allegiance when accepting his appointment to our highest tribunal. More than that, every attorney who has practised before the Supreme Court since that date, 1800, has pledged his allegiance over the little volume,—all, with one exception also, and that exception was Daniel Webster. It is told even yet of the Supreme Court of that day that Mr. Webster's fame as an orator had so preceded him that on the occasion when he came to argue his first case before the court, the clerk, Mr. Caldwell, in his eagerness to hear the great speaker, forgot to administer the oath.—*The Christian Herald.*





### Little Pupils

THE little girl who learned to sew —  
Think of the things she had to know!  
How to hem in a long, straight line,  
And set in ruffles and platings fine,  
Always stitching in careful style,  
Lest seams should rip in a little while;  
Watching for puckers that spoil the work  
When eyes grow careless and fingers shirk,  
And never stopping to run and play  
Till sewing was finished and put away.  
I wonder now was it quite worth while!  
Suppose you ask her and see her smile  
When she takes it down from the closet shelf —  
The pretty frock that she made herself.

The little girl who learned to cook —  
Time and patience and care it took,  
Studying how to beat a cake,  
And mix a batter, and broil a steak,  
Watching the flame lest it go too high  
And scorch the biscuits or spoil the pie,  
Checking the tears when failures came,  
Trying it over, just the same.  
Now, how glad she is she learned,  
In spite of failures, and fingers burned,  
And puddings that didn't turn out well!  
Suppose you ask her and hear her tell  
When she shows a row on the pantry shelf,  
The jams and jellies she made herself.

— Rose Mills Powers, in *Youth's Companion*.

## Uncle Charley's Hardtack — No. 1

UNCLE CHARLEY



**W**HEN the children of Israel were afraid to enter the land of Canaan because of the walled cities and the fierce enemies which had to be subdued, Joshua and Caleb told them: "Neither fear ye the people of the land; for they are bread for us."

Isaiah wrote: "Though the Lord give you the bread of adversity, and the water of affliction." Here is some of the "hardtack" that I, your Uncle Charley, had to eat when a boy. But it helped to give me strength of body and soul. When I was a little fellow I was full of life and fun. I did not always know how best to employ my energies and into what channels to direct them; consequently I often made wrong applications and played tricks in and out of school on my schoolmates, and then got into trouble with them and my teacher. But my father, knowing that I was full of life and mischief and was likely to get into trouble, warned me as follows: "My son, if you get into trouble with your teacher and he has occasion to punish you, remember that you will get no sympathy at home. In fact, I shall request the teacher to report to me whenever he has to punish you, and then you can count on another punishment from me."

I could always depend on the fact that my father's word was as good as gold and that he would never ask me the second time to do anything. I soon learned the unalterable law that a severe penalty followed every disobedient act, and also that my father did not tell any untruths. This worked splendidly, as it kept me from taking very many risks on his leniency and saved me from many punishments.

But I made some mistakes, as all lively boys are apt to do, and occasionally got punished by my teachers for such conduct. But I always endeavored to take my medicine without complaint, and to profit by it. My teachers were always faithful in reporting to father, and then I got another dose of the bitter mixture when I arrived home.

My schoolmates soon discovered that this was the way I was being treated, and they took advantage of it to get even with me for my mischief. They devised a scheme and told a terrible lie on me before the teacher, and because of past experiences of mischievousness it did not take much to get the teacher to believe it was all true. The outcome was a sound flogging from the teacher. The boys thought it too good a joke to allow it to rest with the teacher, and as soon as school was dismissed in the evening they ran ahead and told my father of my punishment without making any explanations.

When I arrived home father was ready for me. I tried to make some explanations and declared that I was innocent and that the boys had told an untruth about me, but it was of no avail. Father said: "There is always some fire when there is smoke, and any boy that gets punished by his teacher deserves what he receives. I shall not listen to any words of justification on your part." So the rod was laid on good and hard. That experience proved itself to be the turning-point in my life. It was the best thing my father ever did for my welfare. I reasoned this way: "If I have built up such a bad reputation that people will not believe my word, and every wrong thing that is done in the neighborhood is to be charged to my account because I have established a reputation for being mischievous, and I am going to suffer for my past record even when I am perfectly innocent, it is high time that I establish a better reputation." When a thief starts out to steal he ought to count the cost. He must not only count to bear his own guilt, but the suspicion of the guilt of every theft that is committed in the neighborhood, even when he is innocent. If he gets blamed when he is innocent, he should remember that this is the reward of his illicit profession.

I feel certain that if my father had taken my side against the teacher, it would have done me the greatest possible injury, that it would have justified me in my previous bad record and filled my mind with bitter



thoughts and devisings against the teacher, and would have placed me beyond the teacher's good motives and influence.

Since I have had hundreds of young people under my charge in school, I have had opportunity to see where many parents have made the mistake of their lives by coddling and petting their children when they were punished in school instead of cooperating with the teacher.

If we want our children to grow up strong and have them make a success of life, we must feed them some hardtack. Boys and girls, remember that Uncle Charley would never have had very much "metal in his bones" if it had not been superinduced by his father's magnetic rod in the spirit of kindness. Even the oyster knows enough to mend his wounded shell with pearl; why do we want to be coddled and caressed until we develop into a boneless jellyfish?

### Twenty-One Questions and Answers

#### QUEER QUERIES

1. WHAT Scotchman evaded pursuit by reversing his horse's shoes?
2. What emperor held a pope's stirrup that he might obtain a throne?
3. The father of what noted prime minister sometimes wrote under the name of "Messieurs Tag, Rag, and Bobtail"?
4. What American historian was it who lost his eyesight from a crust of bread thrown in jest by a college mate?
5. What famous prophet was saved by a cobweb at the mouth of the cave in which he had concealed himself?
6. What well-known English poem was composed in a dream, and subsequently written down in its present fragmentary state upon the awakening of the author?
7. What famous man was born in one continent, died in another, and was buried in a third?

#### QUEEN QUERIES

1. What "Queen of Queens" was it who slew her two brother-husbands in order that she might acquire a throne?
2. Who was "the Nine Days' Queen"?
3. What queen was it who, working with her hand-maidens, pictured her husband's warlike achievements on one of the oldest pieces of tapestry in existence?
4. What maid of honor was queen for a space of three years, and was then beheaded that another maid of honor might the next day become queen?
5. What queen was called "La Reine Blanche" from the white mourning which she wore for her husband?
6. What queen of France died from the poison conveyed to her in a pair of gloves?
7. What beautiful captive queen, the daughter of an Arab chief, spent her last years in a magnificent villa not far from Rome?

#### HISTORIC FORESTRY

1. The juvenile history of one of our great Presidents is invariably associated with what variety of fruit-tree?
2. In what kind of hollow tree was the famous Connecticut charter hidden in 1687?
3. Which President of the United States was known as "Old Hickory"?
4. A branch of red berries from a thorn-tree, seen floating upon the surface of the water, apprised what

great discoverer of his proximity to a new continent?

5. Of what kind of tree was the log fort made that was associated with the brave deeds of Moultrie and Jasper?

6. During the attack on what city were the war-vessels concealed by leafy tree branches which rendered the fleet indistinguishable from the green woods?

7. For what celebrated battle was a war-ship built in twenty days from trees growing on the banks of a lake?

#### Answers

##### QUEER QUERIES

1. Robert Bruce.
2. Frederick Barbarossa.
3. Isaac Disraeli.
4. William H. Prescott.
5. Mohammed.
6. Kubla Khan (Coleridge).
7. Alexander the Great was born in Macedonia in Europe, died at Babylon in Asia, and, after two years' preparation for the funeral pageant, was taken from the Euphrates to the Nile in Africa for burial.

##### QUEEN QUERIES

1. Cleopatra.
2. Lady Jane Grey.
3. Matilda.
4. Anne Boleyn.
5. Mary Queen of Scots.
6. Jeanne d'Albret (Queen of Navarre).
7. Zenobia.

##### HISTORIC FORESTRY

1. Cherry.
2. Oak.
3. Andrew Jackson.
4. Christopher Columbus.
5. Palmetto.
6. New Orleans.
7. Lake Champlain.

— *Youth's Companion.*

### Automobiles and the High School

THE automobile industry needs skilled workers, and boys who are interested in being skilled automobile workers need the high school. That's the basis of the school-and-shop plan now in effect in Lansing, Michigan, as reported to the United States Bureau of Education. In Lansing the high school and the automobile industries of the city cooperate in educating boys who wish to go beyond the eighth grade in school but need something different from the usual academic curriculum.

Boys in the industrial-cooperative course spend the first year wholly in school. After that they divide their time equally between school and shop, working one week at school and the next week in the automobile or gas-engine shop, or wherever they are employed. Thus the present beginning class of twenty, when they finish the preliminary year this June, will go to work as apprentices in Lansing manufacturing plants. They will have two weeks' vacation during the summer, and in the fall they will begin the weekly alternating plan. They are paid for their work, of course.

The object of the plan, according to Superintendent Cummings, who inaugurated it after observing the work at Fitchburg, Massachusetts, is not only to provide a rational course of study for pupils who desire specific preparation for a trade, but also "to serve a purpose in the performance of the school's duty to the industries and to society."

The work is already proving its importance, in the opinion of Superintendent Cummings. He points to the significant case of two boys, who, after having made abject failures of the regular high-school work the year before, are successful leaders in the work of the industrial department.





M. E. KERN  
MEADE MACGUIRE  
MATILDA ERICKSON

Secretary  
Field Secretary  
Corresponding Secretary

## Society Study for Sabbath, April 26

1. OPENING Exercises (fifteen minutes).
2. Bible Study (fifteen minutes).
3. Mission Study (fifteen minutes).
4. Social Meeting (fifteen minutes).

### Suggestions for the Program

1. Review Morning Watch texts; report of work; minutes; prayer; special music.
2. Success in the Christian Life, No. 3. We must realize the nature of sin. It is a poison which produces in men the terrible results Paul describes in Rom. 1:28-32 and Gal. 5:19-21. In the sight of God the sinner is in a loathsome condition. Isa. 1:4-6; Rom. 7:23, 24; Matt. 23:27, 28. And in the end sin destroys. James 1:15.
3. "Canvassing in Mexico During the Revolution." This should be intensely interesting. Use article on this subject in the INSTRUCTOR as basis for this part of your program, but supplement it with any interesting items you may be able to glean elsewhere. Follow with the recitation, "The Last Hour." See page sixteen. It is a significant fact that this year of strife and bloodshed has brought a richer harvest of souls than any previous year during our work in Mexico. In the last seven months our workers there have baptized at least eighty persons.
4. For suggested topic see Dan. 3:16-18. Realizing the nature of sin, these young men preferred to go into the fiery furnace rather than yield. We must abhor sin, for so long as we love it we can not overcome it. Can you not close the meeting with an earnest prayer for our work and workers in Mexico?

## Missionary Volunteer Reading Courses

### Senior No. 6 — Lesson 28: "The American Government," Chapters 12-15

1. STATE facts concerning the work and problems of the Bureau of Immigration and Naturalization.
2. What service has the Bureau of Corporations rendered recently? What is the scope of each of the following bureaus: Labor, Manufactures, Statistics?
3. Give items of interest connected with the Bureau of Fisheries. Describe briefly the functions of other bureaus of the Department of Commerce and Labor.
4. What is the primary purpose of a census? How does the government keep watch of the work of the enumerators? Of what assistance has machinery been in compilation of returns?
5. What statistics are gathered in the years between census periods? Relate briefly the history of census taking in the United States. What use does Congress make of the population figures? The State legislatures then do what?
6. Mention some of the interesting facilities you would see should you visit the Bureau of Standards. Explain methods used for precise weighing; for accurate measuring. Of what service is this bureau?
7. What are the chief duties of the Public Health Service? How does it combat some of the most dreaded diseases? How does it protect people against fake cures? Impure foods and medicines? Mention other problems with which this department is wrestling.

### Junior No. 5 — Lesson 28: "Daybreak in Korea," Chapters 6, 7

1. In what way did Pobai first learn of the new doctrine? What in it appealed to her? What did she resolve to do?
2. Give an account of her first visit to the Christians' church, and tell how it affected her. How did she learn to read?
3. Tell of her husband's discovery of her attendance, of his treatment of her, and of her attitude.
4. As time went by, what changes did Mansiki notice in her? How did this affect him? What did he determine to do? By what process did he seek to accomplish this? With what success did he meet?
5. Repeat the story of his conversion, and of the happiness which it brought into his home.

6. What missionary work did he and his wife do? with what results?

7. To what straits was Ko Pansoo finally reduced? State how he sought relief of Satan. Follow his experiences from then until he found Jesus. What act of the native Christians touched him?

### Notes

1. "Their huts are dwelling-places of idolatry. They worship various spirits or gods in each room, one for the kitchen, one for the outer chamber, etc. Most of this fetishism [worship of some material object as the reincarnation or representation of a spirit] is sanctioned by the men and carried on by the women. They throw rice into the well to quiet the dragon, and offer sacrifice to *Ma-ma*, the god of smallpox, and to other unclean spirits. They worship snakes, weasels, and pigs, and not a day goes by but the spirit of some animal must be propitiated. The sounds that awake one at night are most of them connected with heathen worship. '*Aigo! Aigo! Aigo!*' means that some one is dead, and the mourners are sitting in sackcloth and ashes wailing thus. A gong that has a peculiar tin-pan note to it has often disturbed me. It is meant as a kind of solace or requiem to the soul on its journey to the other land."—*Jas. S. Gale, in "Korean Sketches."*
2. "They have a horror of foreigners, *yangin*, or men of the sea, from time immemorial. Weather-worn tablets still stand by the roadside, in essence marked thus: 'If you meet a foreigner, kill him; he who lets him go by is a traitor to his country.' It speaks well for Korea that she could lay by these murderous traditions in a day, and bear with foreigners as she has since the signing of the treaties."—*Id.*

### Another Year of Progress

"THIS young people's work is going around the world carrying blessings in its train." These prophetic words, uttered some years ago by a worker of wide experience, are rapidly becoming history. During the year that has passed since our last Missionary Volunteer day the young people's movement has grown stronger in the home land, and in the regions beyond it has entered several new mission fields. To-day we have over six hundred Missionary Volunteer Societies, with a membership of nearly fifteen thousand. And aside from these, we have quite a large number of Junior societies. There is a general awakening to the facts that "the Lord has appointed the youth to be his helping hand" in giving "the advent message to all the world in this generation," and that our young people well organized for service are a powerful factor for the prosecution of that work.

### The Morning Watch

But for the superhuman task of helping to give the gospel to all the world in this generation our youth must have superhuman power. Literature is needed to tell the world about the gospel, but far greater is the need of lives that will demonstrate its saving power. It was the realization of this fact that led to the morning watch plan. The past shows clearly that the men and women whose lives have demonstrated most clearly to the world the saving power of the gospel have been men and women of much prayer. They have been men and women who often have turned aside from the world's busy mart to be alone with God. The morning watch plan is a call to begin each day with prayer, and doubtless the faithful observance of the morning watch will do more than almost any other one thing to establish between the individual and Heaven that unbroken communion which is the secret of right living and of successful soul winning. Thousands of young people testify that the morning watch plan is helping them to form the habit of daily secret prayer and personal Bible study.

The little calendar used in the morning watch plan is making many friends. The circulation of the English calendar has grown from six thousand in 1908 to thirty-three thousand for the present year. Aside from the English edition, the texts this year are printed in German, Spanish, Japanese, Chinese, and Korean.



Thus, morning by morning the members of our large prayer circle, coming from all parts of the world, press around the same throne, seeking the same loving Father for victory over temptation and power for Christian service.

"Why do we do ourselves this wrong,  
And others, that we are not always strong,  
When with us is prayer  
And strength and joy and courage are with Thee?"

#### Comparative Summary of Missionary Volunteer Work

Some may desire to read the story of progress as it is told by the annual reports:—

	1911	1912
Number of conferences reporting .....	68	80
Number of societies .....	458	519
Present membership .....	9,544	10,898
Members of conference society .....	533	692
Letters written .....	18,289	24,616
Letters received .....	7,105	9,790
Missionary visits (personal work) .....	48,850	85,783
Bible readings and cottage meetings held ..	15,044	20,507
Subscriptions taken for periodicals .....	5,712	5,736
Papers sold .....	189,975	210,999
Papers mailed, lent, and given away .....	415,108	486,391
Books sold .....	21,462	15,870
Books lent or given away .....	13,308	14,462
Tracts sold .....	227,771	135,836
Tracts lent or given away .....	1,157,984	1,511,112
Hours of Christian Help work .....	30,236	61,704
Articles of clothing and meals given away ..	15,485	25,385
Offerings for foreign missions .....	\$11,178.41	\$10,104.06
Offerings for home missions .....	\$5,418.57	\$6,810.04

These summaries indicate the missionary work reported to the general office. The figures say much, they tell of many noble missionary efforts, and yet they leave the greater part of the story untold. They say nothing of the blessings flowing through these efforts in leading souls to the truth or in binding more securely to the cause the youth who do the work. These are blessings that only Heaven can compute accurately and only eternity can tell.

#### Giving to Missions

Reports show that since the organization of the young people's work, the youth have given to home and foreign missions about \$90,000. To tell how this money has been used would fill a volume. Some has gone across the waters to pay laborers; to provide missions with typewriters, organs, sanitarium supplies; to send natives to Christian schools, and to build homes for missionaries. Everywhere our Missionary Volunteers are helping to bear the financial burdens resting upon this denomination. The young people in South America are raising money for the work in Peru. The Australasian youth are supporting several missionaries in the South Pacific islands. Our Missionary Volunteers in the United States are raising several thousand dollars this year for definite enterprises. The Atlantic Union young people are raising \$750 for the Canary Islands Mission and West African Rest Home; the Columbia Union, \$1,000 for the work among the Inca Indians in South America; the Lake Union, \$1,000 for Elder and Mrs. Wood in India; the Northern Union, \$2,000 to \$3,200 for a training-school in China; and the Central Union, \$2,500 for opening a new mission in India. Aside from these, many other conferences are raising smaller amounts to supply equally urgent calls.

#### Educational Features

In many respects 1912 was the banner year for the educational features of our work. Almost ten times as many Reading Course certificates were issued as in 1908. The Junior membership has kept increasing until it is now almost equal to the Senior. The Missionary Volunteer Reading Courses have outgrown the English language. We now have a German Reading Course;

the workers in South America conduct one in Spanish, and the last communication from Japan speaks of plans for a Japanese course for the youth who can not join us in reading the English books.

The Standard of Attainment plan must be mentioned. Our workers, educators, parents, and youth seem to appreciate this plan as never before. In many places Standard of Attainment bands have been formed for studying Bible doctrines and denominational history. The Columbia Union is aiming to have one hundred new Attainment members before March, 1914, and the Lake Union two hundred. We believe that under God the Standard of Attainment plan will help to stir our youth everywhere to become rooted and grounded in the truth. We are grateful that this plan for stimulating Bible study is being pushed enthusiastically, for the spirit of prophecy says that "none but those who have fortified the mind with the truths of the Bible will stand through the last great conflict."

#### The Regions Beyond

Now that we have reviewed briefly the progress of the different phases of young people's work, let us get a panoramic view of the movement in the regions beyond. Leaving the United States, we find many thriving societies in the West Indies, and some in Central America. In South America, where the work during the last year has received a remarkable impetus, the workers are preparing instructive literature, blanks, etc., for the newly organized societies. Crossing the Atlantic, we are pleased to learn that the societies in England are doing well, and that the work is being organized in some of the countries on the Continent. Down in Africa we find some earnest Missionary Volunteers. Then coming to the Australasian Union we are greeted by the strongest Missionary Volunteer organization outside the United States. That union claims about two thousand enthusiastic Missionary Volunteers, who are doing an abundance of home missionary work, and studying to become better prepared for service. As we turn our eyes to the Orient, we draw new courage from the evidences of progress in those dark heathen countries. There is an interesting young people's society in India; another in the Philippine Islands; Japan has a few local organizations; Korea has extended her number to eight; and to-day China also answers to the roll-call. Elder Evans writes: "We now have two young people's societies. One is at Amoy and the other is a girls' society at Canton. Last week the girls gave us an exhibition of their skill in giving the message in Canton. I truly was astonished at their ability. One girl spoke on 'Revelation 16,' and she gave a good talk on the plagues and what it meant to suffer them. Another spoke on 'Justification by Faith,' another on the 'Coming of the Lord,' etc. Really it is wonderful what these girls know about the Word of God."

With this visit to China we complete our circuit around the world. How utterly impossible it is for cold type to tell the story of the Missionary Volunteer movement! God has blessed this movement marvelously in the past, and we are persuaded that he has far greater blessings in store for it in the future, as we see how this movement under God is leading young men and women everywhere into Christian service; and as we realize that the salvation of our youth depends largely upon their own efforts to save others, shall we not say, Blest be the tie that binds our youth together into one grand army of soul winners?

MATILDA ERICKSON.



# Summary of Missionary Volunteer Work for Quarter Ending December 31, 1912

Conferences	No. Societies	Present Membership	Conf. Society Members	Missionary Letters Written	Missionary Letters Received	Missionary Visits	Bible Readings Cottage Meetings	Subscriptions Taken	Papers Sold	Papers Lent or Given Away	Books Sold	Books Lent or Given Away	Tracts Sold	Tracts Lent or Given Away	Hours of Chr. Help Work	Clothing and Meals Given	Signers to Temperance Pledge	Offerings for Foreign Miss'ns	Offerings for Home Missions	Conversions
ATLANTIC UNION																				
Gr. New York	7	159	..	76	45	58	28	19	870	531	9	84	...	88	165	106	1	\$ 10.60	\$ 8.88	..
Maine	4	58	..	1	...	25	10	..	168	30	6	10	...	678	...	...	..	27.15	...	..
Massachusetts	10	235	5	245	99	10045	906	65	5692	1905	72	50	65	35164	344	177	16	13.13	26.84	23
New York	5	100	16	51	19	208	15	21	170	620	112	62	42	366	131	66	1	9.42	..	..
N. New England	9	130	66	134	112	79	40	58	124	334	64	..	...	*1360	46	207	10	7.35	26.42	..
S. New England	6	79	..	10	6	125	55	9	473	97	161	11	16	605	104	59	2	17.37	5.35	..
W. New York	7	105	4	59	14	170	30	5	219	933	65	21	2920	2775	173	119	..	50.00	27.55	3
CENTRAL UNION																				
Colorado	9	152	..	49	22	86	15	2	50	1129	12	29	...	1050	116	67	..	26.39	37.11	12
East Kansas	13	176	20	301	115	295	178	32	4200	1003	296	48	654	2042	424	100	..	46.76	5.70	8
Nebraska	5	...	..	81	24	373	177	6	494	1066	5	48	20	486	124	80	50	64.28	19.87	..
N. Missouri	4	45	3	28	9	106	...	..	...	356	..	21	13	24	10	27	..	4.85	10.07	..
S. Missouri †	1	...	..	67	45	65	7	25	6	648	..	8	...	133	84	9	..	...	1.45	..
W. Colorado	4	111	30	85	25	208	26	5	20	774	17	42	108	717	110	279	10	12.27	1.00	3
West Kansas	11	233	7	62	15	28	11	20	989	967	11	42	30	1711	24	19	3	14.18	20.00	..
COLUMBIA UNION																				
Chesapeake	6	134	3	77	36	165	46	306	93	3950	7	66	9	3242	165	235	93	17.90	2.13	..
Dist. of Col.	3	245	..	546	110	698	328	47	1884	3381	72	160	230	13322	765	404	..	267.26	70.09	2
E. Pennsylvania	10	180	..	114	66	321	8	14	874	1394	43	63	138	2555	333	162	..	27.89	3.95	3
New Jersey	6	77	..	12	3	69	5	4	306	342	40	15	...	*1449	66	23	..	127.80	12.24	1
Ohio	8	145	..	78	36	66	23	8	488	333	43	35	31	324	70	127	4	16.41	29.99	..
Virginia	4	42	..	2	...	569	185	3	...	69	35	2	...	5073	43	...	..	...	...	..
W. Pennsylvania	3	35	..	129	52	127	20	..	58	544	47	9	...	420	45	55	..	17.15	2.59	..
West Virginia	1	11	..	16	12	3	...	..	8	114	..	1	52	24	...	...	...	1.00	...	..
LAKE UNION																				
E. Michigan	7	123	..	44	17	31	45	..	255	743	346	37	2	1351	89	238	..	23.63	15.55	2
N. Illinois	13	298	6	354	110	579	246	18	10060	2379	110	190	465	43512	265	299	5	171.17	77.43	2
N. Michigan	6	92	28	9	4	7	12	..	127	98	136	9	8	19	9	19	..	3.70	2.70	..
S. Illinois	8	141	6	59	68	384	158	27	197	624	2	53	26	4573	161	186	1	10.84	18.11	10
W. Michigan	16	357	26	168	55	414	38	17	599	2038	646	70	10	1850	288	235	..	231.46	76.61	2
Wisconsin	13	228	10	144	55	91	100	10	539	1641	110	28	36	919	62	65	..	54.42	8.67	..
NORTHERN UNION																				
Iowa †	15	243	..	131	51	316	129	16	837	1037	22	39	242	7909	988	171	..	169.68	32.01	3
Minnesota	7	166	35	114	37	148	40	34	328	666	108	33	2376	462	226	54	..	19.57	6.38	..
North Dakota	8	127	4	161	22	77	16	3	152	210	1	12	5	518	63	15	..	65.13	16.43	3
South Dakota	4	70	..	98	47	73	34	5	582	317	66	50	87	127	71	196	1	60.43	3.40	4
NORTH PACIFIC UNION																				
Montana	1	5	..	22	10	102	38	2	138	135	..	16	...	249	227	51	..	15.65	...	..
S. Oregon	6	172	12	143	34	606	47	4	241	1393	89	77	546	1372	314	108	12	52.70	20.44	2
Upper Columbia	4	159	..	135	35	122	42	5	305	982	31	56	8	600	408	91	1	36.14	6.02	..
W. Oregon	11	171	..	127	27	453	342	73	215	2887	61	75	17	546	200	43	..	23.00	54.66	15
W. Washington†	6	129	..	71	83	171	76	254	323	2970	18	55	23	2527	220	269	3	56.61	69.40	..
PACIFIC UNION																				
Arizona	1	33	..	21	3	11	2	10	19	803	14	26	...	1428	2	25	..	...	3.30	..
California †	14	540	..	276	49	217	143	14	571	3797	61	51	70	93044	203	132	..	87.80	204.98	..
C. California	14	314	..	95	63	309	104	332	218	4799	225	196	...	6399	405	37	..	240.33	212.24	14
N. Cal.-Nevada	8	166	..	109	34	198	90	11	641	1028	3	13	40	374	75	79	..	35.19	32.57	..
S. California	19	630	..	566	139	1899	197	78	1293	6935	347	251	370	8220	728	560	..	124.05	129.74	7
Utah	2	50	..	17	3	106	6	3	276	31	1	4	...	273	3	21	..	2.57	9.42	..
SOUTHEASTERN UNION																				
Cumberland	4	127	4	57	15	88	27	..	212	348	..	14	...	22	57	74	..	14.20	6.58	..
Georgia	6	99	19	351	217	1460	409	103	5843	1606	575	546	77	3586	1050	597	..	95.92	144.51	1
SOUTHERN UNION																				
Alabama	2	11	1	21	8	36	28	..	140	97	..	14	...	442	37	3	..	5.17	...	..
Kentucky	3	26	8	16	1	25	6	..	161	18	76	8	...	10	16	39	..	26.00	...	..
Louisiana	3	32	3	27	9	29	9	..	127	914	2	22	...	4253	78	31	..	1.55	13.17	..
Mississippi	2	55	28	58	1	87	24	11	539	1735	17	5	...	18	...	310	..	5.35	1.00	6
S. Union Miss.	4	53	..	46	41	53	46	..	103	1052	3	8	...	95	87	19	..	2.80	2.40	..
SOUTHWESTERN UNION																				
Arkansas	4	78	13	33	17	112	28	1	38	775	22	71	46	217	78	84	..	12.00	3.94	..
New Mexico	2	32	12	37	12	67	3	1	23	258	14	30	...	167	16	27	2	1.00	...	..
North Texas	9	197	..	95	18	90	3	1	1191	335	2	38	42	762	308	43	..	3.22	14.67	..
Oklahoma	14	400	5	33	16	93	71	12	297	300	..	16	32	719	96	88	..	13.50	..	2
South Texas	6	59	2	39	8	25	25	1	1027	505	42	98	5	361	40	94	..	13.58	4.70	2
West Texas	3	88	..	49	27	3	1	5	75	282	1	15	140	*659	12	15	..	3.25	1.88	..
CANADIAN UNION																				
Maritime	1	35	..	17	4	10	...	..	12	355	..	12	...	113	63	3	..	...	15.05	5
Ontario	5	58	1	35	7	110	60	6	197	417	125	50	...	2740	24	29	..	81.28	20.20	..
WEST CANADIAN UNION																				
Alberta	4	90	..	122	19	47	23	13	767	153	41	19	115	106	39	12	..	67.60	1.00	..
British Columbia	7	80	4	41	25	36	11	..	39	32	16	..	...	1258	38	12	..	20.00	7.00	..
AUSTRALASIAN UNION †																				
New S. Wales	26	670	99	312	82	760	89	102	1877	3463	45	91	*2614	*60415	1122	28	..	146.10	51.72	1
New Zealand	10	203	34	254	147	485	121	30	2875	3290	37	82	*712	*13366	434	50	..	223.78	...	..
Queensland	7	215	39	77	58	79	35	2	496	1650	74	48	*64	*3331	160	3	..	79.86	21.50	9
South Australia	10	221	20	52	33	1125	206	11	2211	19557	12	12	*2162	*61756	204	302	..	32.67	11.92	..



Conferences	No. Societies	Present Membership	Conf. Society Members	Missionary Letters Written	Missionary Letters Received	Missionary Visits	Bible Readings Cottage Meetings	Subscriptions Taken	Papers Sold	Papers Lent or Given Away	Books Sold	Books Lent or Given Away	Tracts Sold	Tracts Lent or Given Away	Hours of Chr. Help Work	Clothing and Meals Given	Signers to Temperance Pledge	Offerings for Foreign Missions	Offerings for Home Missions	Conversions
Vic.-Tasmania	22	534	78	168	67	733	80	159	6045	7408	88	84	*4829	*37713	496	26	..	397.36	30.02	7
West Australia	14	262	41	38	16	233	27	8	1319	1662	20	42	*882	*5987	795	10	..	136.07	5.11	..
Norfolk Is. Miss.	1	27	..	25	..	268	340	..	..	732	5	..	..	*3969	74	..	..	..	..	..
WEST INDIAN UNION †																				
Br. Guiana Miss.	2	37	..	20	2	92	54	..	61	30	..	8	..	5	44	39	..	.34	.96	..
Central America	6	54	..	41	20	34	8	22	..	200	28	30	..	2442	36	23	..	10.60	11.04	..
Jamaica	15	250	..	43	7	328	125	9	414	691	119	63	245	2600	603	257	6	1.12	7.00	..
West Caribbean	4	135	..	8	6	50	23	..	1413	689	96	33	845	8923	5	18	..	2.25	5.85	6
MISCELLANEOUS																				
Bermuda †	1	11	..	14	6	2	..	..	12	44	..	27	..	344	16	30	..	5.19	..	..
Japan	2	73	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Philippine Is.	1	20	..	..	..	7	..	7	72	4	18	1	..	4	2	1	..	1.12	8.13	..
Totals	519	10898	692	7216	2700	26770	5900	2069	62688	104665	5003	3645	21469	466269	14379	7482	221	\$3666.99	\$1701.09	158

QUARTER ENDING SEPT. 30, 1912

Totals .....459 8648 656 5100 1973 17101 4709 1869 55431 117374 3460 3614 14755 282216 15391 4916 326 \$2281.66 \$1209.37 ..

† For two quarters. ‡ For quarter ending Sept. 30, 1912. \* Pages of tracts. MATILDA ERICKSON, Cor. Sec. Gen. Conf. M. V. Dept.

## Canvassing in Mexico During the Revolution

J. A. P. GREEN

NOT by revolutions can the work of God be stopped. The whole world must be warned. He who knows that this warning is essential to his fellow men is under obligations to bear that warning to them. Obstacles in many forms will arise, but the gospel must go, and go in this generation.

Four years ago on the thirteenth of July a little company of canvassers crossed the boundary line between Mexico and the United States, on their way to Mexico City. They found themselves in a strange land and among strange customs. Nevertheless God blessed their feeble efforts from the very beginning. After a stay of six months in the city of Mexico they left for other cities. Our truth-filled books went from city to city. It appeared that very soon the little republic would have the privilege of hearing the message that is going to every creature; but suddenly the nation was plunged into the throes of a civil war. The first city of any note, from a strategic point of view, to fall into the hands of the rebels was the city named after the great reformer of Mexico, Benito Juarez. Tidings of this victory caused thousands to take up arms against the Diaz administration. In two months' time the man who had done so much for his country, and who had wisely ruled the nation for over thirty years, was forcibly deposed.

Don Francisco Madero took the presidency, and made many good promises to his people. For a time it looked as if peace would be restored to the nation, but ambitious men gave the new president no rest. A new revolutionary party arose under the command of Gen. Pascual Orozco. His success in the north stirred others to take up arms in the east, the west, and the south. Again the nation was plunged into a terrible conflict. Foreigners began to leave by the thousands. Many business houses shut their doors. While consternation and dismay faced the political and the commercial world, He who "spoke and it was," he who said to the proud waves, "Hitherto shalt thou come, but no further," was watching over his little band of workers in Mexico. Their faith never faltered. While others were finding it very hard to get along, the workers wrote as follows:—

"We are still holding the fort. You ought to be here and hear us sing that good song, 'Never Give Up.' God is with us, even if the rebels are keeping us on the move. We were about to take the train

for Pachuca when the daily papers said, 'Pachuca taken by the rebels.' Another small company was in Orizaba, a quaint provincial city, in the state of Vera Cruz, on the east coast of Mexico. While they were canvassing the city, the rebels were preparing to attack the same. As they entered the government building and succeeded in getting an audience with the mayor of the city, he said to them, 'I have no time to read; what I want is men and rifles.' 'You may need those,' was the reply, 'but, my good friend, you would better occupy your mind with something good. Let me bring you a subscription to these periodicals.' The mayor smiled and signed, and away went the canvassers. Men realize that there are better things than to be warring with one another."

Even from the very section where it seemed impossible to work with our literature came the following news: "My trip down the west coast was a good one. I enjoyed it very much. In one city I delivered all the books that came, and I got out just two days before it was taken by the rebels."

We are surely reaching the time when God desires that his children should attempt great things. When we read of men who have overcome seemingly insurmountable difficulties, we are moved to admiration and wonder. "Is it possible to cross the path?" asked Napoleon of the engineers who had been sent to explore the dreaded pass of the St. Bernard. "Perhaps it is within the limits of possibility," was the reply. "Forward, then," said the Little Corporal, heeding not their account of difficulties, apparently insurmountable. England and Austria laughed in scorn at the idea of transporting across the Alps, where "no wheel had ever rolled or by any possibility could roll," an army of sixty thousand men, with ponderous artillery, and tons of cannon-balls and baggage, and all the bulky munitions of war. But the besieged Masséna was starving in Genoa, and the victorious Austrians thundered at the gates of Nice. Napoleon was not the man to fail his former comrades in the hour of peril.

So to-day we can hear the Great Captain, who has never failed us, saying, "Go ye therefore and teach all nations." More than that, his promise, "I am with you alway," goes with the command. The little republic of Mexico is included in the great command.

"WIT ill applied is a dangerous weapon."



## Trust

THE stormy waves may pile their breakers high,  
 Envelop me  
 Deep in the sea;  
 And yet I know my God is ever nigh  
 To hear my plea  
 Where'er I be;  
 And still he leads and guides me all the way.

And though half-smothered dread my fainting heart  
 Betimes doth fill,  
 Like to a rill  
 That hidden flows but from its grave doth start,  
 I'll trust him still,  
 As over hill  
 And tangled marsh and vale my footsteps stray.

JOSEF W. HALL.

## Dr. Rhee

*(Concluded from page four)*

This was repeated several days. Dr. Rhee said that in so doing he had told a lie, but believed God would forgive him. This spirit of self-sacrifice cultivated from youth greatly helped to make possible his success as a student, for in obtaining his education he often had to deny himself in many ways.

Dr. Rhee was always a thinker for himself, a man of strong convictions, of great will-power, and a lover of liberty. These characteristics led him to join the progressive, or independent, party in Korea. When the Japanese usurped control of that country, he was taken as a political prisoner, and confined in a cold, damp, dark, old Korean prison for six years. The first seven months his hands and head were in stocks. Not a day passed but some one was led out to execution, and daily he expected to be the next. With this before him, his heart yearned for a revelation of the true God. In attending one of the Christian mission schools, he had learned a little of Christianity, and now while in prison, although a firm believer in Confucianism, he had a strong desire to know more of the "new religion." He was already able to read a few English words, and by studying every piece of paper written in English that he could get, he soon had a reading understanding of the language. He managed to have an English Testament smuggled into the jail; and by having some one turn the leaves for him, he spent much time in study. As a result of his diligent study, others became interested, and the jailer and some forty of the prisoners with himself became Christians. Out of this group came many of the staunchest leaders of the Korean church to-day.

The spread of Christianity in Korea became the hope of Dr. Rhee's life. This led him to come to America for preparation. In conversation with a friend before leaving Korea, he asked, "What is the highest educational degree any school in America can give?" On being told the Ph. D., he said, "That is what I am going to get!" After twelve years of hard study his determination was rewarded. He took the B. A. degree at the George Washington University; the M. A. from Harvard; and his Ph. D. from Princeton.

Dr. Rhee was engaged for a number of the lecture course at the Washington Foreign Mission Seminary, and while here became impressed with the Christian spirit that pervaded the institution. He spent two weeks at this place studying the methods employed in training foreign missionaries. He is an earnest, consecrated Christian, leaving wherever he goes an influence for good.

Dr. Rhee will return to Seoul later in the year to carry on his work as secretary of the National Students' Movement.

NELLIE JENKINS.



## IV—Lot in Sodom; Hagar and Ishmael

*(April 26)*

LESSON SCRIPTURE: Gen. 19: 1-30; 21: 5, 8-21.

HELPS: "Patriarchs and Prophets," pages 145-147; chapter 14.

MEMORY VERSE: "Where your treasure is, there will your heart be also." Matt. 6: 21.

## Questions

1. Who came to Sodom one evening? Who saw them at the gate of the city? How did he greet the strangers? Gen. 19: 1. From whom had he learned lessons of hospitality? Note 1.
2. What invitation did Lot give the strangers? What was their reply? How were they led to stay at his home? How did Lot provide for his guests? How did the men of Sodom treat Lot's visitors? Verses 2-4; note 2.
3. How was the character of Lot's visitors revealed? What did they say to Lot? Why did they tell him to depart from Sodom? Verses 11-13.
4. What warning did Lot give his sons-in-law? How did they receive his words? Verse 14; note 3.
5. In the morning what command did the angels give? What did Lot do? How did the Lord show his great mercy toward Lot and his family? Verses 15, 16.
6. When they were out of the city what were they told to do? What plea did Lot then make? Was his request granted? With what words did the angels try to hasten them away? Verses 17-22; note 4.
7. How were Sodom and Gomorrah destroyed? What did Abraham see in the morning as he looked toward those cities? Verses 24-28.
8. For whose sake was Lot delivered? Where did he finally live? Verses 29, 30; note 5.
9. What command did Lot's wife disobey as they were leaving Sodom? What judgment overtook her? Why did she look back? Verses 17, 26; note 6.
10. What command has Jesus given us? Luke 17: 32. Why need we remember her? How is our time like the days of Lot? Verse 28. What is our danger?
11. How old was Abraham when Isaac was born? What was done when he was weaned? What did Sarah see at this time? Gen. 21: 5, 8, 9. Why did Ishmael mock Isaac? Note 7.
12. What request did Sarah make? How did Abraham feel about sending Ishmael away? What did God tell him to do? How did Abraham respond to this command? Verses 10-14.
13. What experience did Hagar have after she was sent away? What did Ishmael do? Verses 15-17; note 8.
14. How did God show pity for Hagar? What is said of Ishmael as he grew to manhood? Verses 17-21; note 9.
15. How many sons had Ishmael? How old was he when he died? Gen. 25: 16, 17. What had God foretold concerning him? Gen. 17: 20.



## Notes

1. "In the twilight, two strangers drew near to the city gate. . . Lot did not know their true character, but politeness and hospitality were habitual with him; they were a part of his religion,—lessons that he had learned from the example of Abraham. Had he not cultivated a spirit of courtesy, he might have been left to perish with the rest of Sodom."—*"Patriarchs and Prophets,"* page 158.

2. "Lot insisted on bringing them to his home. . . It was part of his life-work to protect the imperiled and to care for the homeless, and the deed performed in kindness to two unknown travelers brought angels to his home. Those whom he sought to protect, protected him."—*"Testimonies for the Church,"* Vol. VI, page 342.

3. "Lot went out to warn his children. He repeated the words of the angels, 'Up, get you out of this place; for the Lord will destroy this city.' But he seemed to them as one that mocked. They laughed at what they called his superstitious fears. His daughters were influenced by their husbands. They were well enough off where they were. They could see no evidence of danger. Everything was just as it had been. They had great possessions, and they could not believe it possible that beautiful Sodom would be destroyed."—*"Patriarchs and Prophets,"* page 160.

4. "He [Lot] did not realize the terrible necessity for God's judgments to put a check on sin. Some of his children clung to Sodom, and his wife refused to depart without them. . . It was hard to forsake his luxurious home, and all the wealth acquired by the labors of his whole life, to go forth a destitute wanderer."—*Id.*

5. "Lot dwelt but a short time in Zoar. Iniquity prevailed there as in Sodom, and he feared to remain, lest the city should be destroyed. Not long after, Zoar was consumed, as God had purposed. Lot made his way to the mountains, and abode in a cave, stripped of all for which he had dared to subject his family to the influences of a wicked city."—*Id.*, page 167.

6. "If Lot himself had manifested no hesitancy to obey the angels' warning, but had earnestly fled toward the mountains, without one word of pleading or remonstrance, his wife also would have made her escape. . . But his hesitance and delay caused her to lightly regard the divine warning. While her body was upon the plain, her heart clung to Sodom, and she perished with it."—*Id.*, page 161.

7. When Isaac was born, the hearts of Abraham and Sarah were filled with gladness, but it was a bitter disappointment to Hagar. Ishmael had grown to be sixteen or eighteen years of age, and both he and his mother hated Isaac. At the feast made when Isaac was weaned Ishmael dared to mock the child of promise, and Sarah saw that if he remained with them he would continually make trouble, so she urged Abraham to send him and his mother away.

8. Ishmael's mocking turned to prayer when he was in distress. Doubtless he remembered the teaching of Abraham, and knew his only help was in his father's God, and God "heard the voice of the lad."

9. "Abraham's early teachings had not been without effect upon Ishmael, but the influence of his wives resulted in establishing idolatry in his family. Separated from his father, and embittered by the strife and contention of a home destitute of the love and fear of God, Ishmael was driven to choose the wild, marauding life of the desert chief. . . In his latter days he repented of his evil ways, and returned to his father's God; but the stamp of character given to his posterity remained. The powerful nation descended from him was a turbulent, heathen people, who were ever an annoyance and affliction to the descendants of Isaac."—*Id.*, page 174.

## IV — The Sanctuary in Prophecy (Concluded)

(April 26)

## Questions

1. WHAT did the little horn of Daniel 8 do with the truth? To what extent did it carry out its plans? Dan. 8: 12; note 1.

2. In what warfare against God's people and sanctuary did ancient Babylon engage? Dan. 1: 1, 2.

3. What prophecy deals with a parallel experience in the career of modern Babylon, or the Papacy? Dan. 7: 8, 21.

4. What was this power to do? Verse 25.

5. What inquiry was overheard by the prophet Daniel in the vision of the eighth chapter? Dan. 8: 13; note 2.

6. What reply was given? Verse 14; note 3.

7. What assurance was given concerning the certainty of the vision? Verse 26; first part.

8. What was Daniel told to do with the vision? Why? Same verse, last part.

9. What effect did this vision have upon the prophet? Verse 27, first part.

10. Was the vision understood? Same verse, last part.

11. Yet what command had been given to the angel Gabriel? Verse 16.

12. Then for what must we look in the further visions of Daniel? Ans.—For a further explanation of the vision.

## Notes

1. The perversion of the truth by the Papacy has been well described in these words:—

"Popery has a god of its own—him, even, whom the canon law calls 'the Lord our God.' It has a savior of its own—the church, to wit. It has a sacrifice of its own—the mass. It has a mediator of its own—the priesthood. It has a sanctifier of its own—the sacrament. It has a justification of its own—that even of infused righteousness. It has a pardon of its own—the pardon of the confessional; and it has in the heavens an infallible, all-prevailing advocate unknown to the gospel—the 'mother of God.' It thus presents to the world a spiritual and saving apparatus for the salvation of men, and yet it neither sanctifies nor saves any one. It looks like a church; it professes to have all that a church ought to have; and yet it is not a church. It is a grand deception—the all-deceivableness of unrighteousness."—*"The Papacy Is the Antichrist,"* Rev. J. A. Wylie, LL. D., pages 88, 89.

2. In the words "how long," the terminus of the period and not the duration is emphasized. The Hebrew words might properly be rendered "till when." This corresponds with the word "until" in Dan. 7: 25.

In answering the question "how long" or "till when," the word "unto" is used rather than "during." This shows that the purpose of the question in verse 13 is to learn the termination of the period rather than its duration.

3. In some interpretations of this prophecy an attempt has been made to cast doubt upon the genuineness of the reading "two thousand and three hundred," the claim being made that some manuscripts read "twenty-two hundred" and some "twenty-four hundred." It is further asserted that there are just half as many days as there are evenings and mornings, since it requires an evening and a morning to make one day, and then these days are treated as literal days and the whole prophecy is applied to the times of Antiochus Epiphanes. Such an exposition rests upon no sound basis. The following facts are of interest in this connection:—

"Several copies of the Septuagint read twenty-four hundred days; but this reading is evidently spurious, as several of the best and oldest manuscripts of the Septuagint have twenty-three hundred instead of twenty-four hundred. One of the manuscripts alluded to is the Codex Alexandrinus, supposed to have been written as early as the fourth or fifth century. In the Complutensian polyglot, printed at Alcalá in 1517, and the Antwerp polyglot, printed in 1750, it is twenty-three hundred. Theodoret, who flourished in the fourth century, reads so in his copy of the Septuagint. The various readings of twenty-two hundred days, which Jerome says existed in some manuscripts in his time, merits no attention, as only two of these manuscripts have come down to us."

The interpretation which accepts twenty-two hundred as the genuine reading on the authority of Jerome, and makes this a period of eleven literal days, utterly fails to apply this period to any events in the time of Antiochus that would indicate a fulfilment of the prophecy.

## A Sister's Prayer

MAY the angels guard my brother  
In the battle and the strife,  
Keep him ever from temptation,  
Help him live an honest life,

Help him bravely solve his problems,  
Teach him how to overcome,—  
Teach him never to be conquered,  
But to fight till life is done.

May the angels guide him upward,  
Teach his untrained feet to climb;  
For to falter, waver, stumble,  
Is a loss of strength and time.

May the angels guide my brother,  
Be the guardians of his ways,  
Help him win God's approbation,  
And peace and love to crown his days.

IDONA E. HILL.



# The Youth's Instructor

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WHAT did you do for the Temperance INSTRUCTOR last year? If each one will do twice as much as he did last year, more than *five hundred thousand* copies will be placed in the hands of the people. Last year we distributed an average of three copies for every church-member throughout the world. Let us make it six this year, by each one doubling the work of last year. Will you do it?

## Two Students Expelled

A WAR on cigarettes has been opened in the West Virginia Wesleyan College. The management of the institution forbade the use of cigarettes, and warned pupils that any infringement would be punished severely. In spite of this, two students spent an evening indulging in their favorite pastime, but it was known to the authorities. They were called before the president and were summarily expelled, and all pleas for mercy have been rejected. The president of the college is leading a movement which will appeal to the legislature of West Virginia at its next session to make the sale of cigarettes a misdemeanor. We wish such a law could be passed in every State and enforced.—*World's Crisis*.

## Work With Our Literature

"I READ an incident some time ago that illustrates the power of a simple tract. This tract, entitled 'Prepare to Meet Thy God,' was enclosed in an envelope, and sent by post to a gentleman well known for his ungodly life and reckless impiety. He was in his study when he read this letter among others. 'What's that?' said he. "'Prepare to Meet Thy God.' Who has had the impudence to send me this tract?' And, with an imprecation on his unknown correspondent, he rose to put the paper in the fire.

"'No; I won't do that,' he said to himself. 'I know what I'll do. I'll send it to my friend B.; it will be a good joke to hear what he'll say about it.' So saying, he enclosed the tract in a fresh envelope, and, in a feigned hand, directed it to his boon companion.

"Mr. B. was a man of his own stamp, and received the tract, as his friend had done, with an oath at the methodical humbug, which his first impulse was to tear in pieces. 'I'll not tear it either,' said he to himself. 'Prepare to Meet Thy God,' at once arrested his attention, and smote his conscience. The arrow of conviction entered his heart as he read, and he was

converted. Almost his first thought was for his ungodly associates. 'Have I received such blessed light and truth and shall I not strive to communicate it to others?' He again folded the tract, and directed it to one of his companions in sin. Wonderful to say, the little arrow hit the mark. His friend read. He also was converted; and both are now Christians.

An individual said recently, "I am so sad that I have no opportunity to do missionary work." Surely no one need go far to find plenty of opportunities for speaking and working for the Master, if he only desires to do it. "Lift up your eyes, and look on the fields; for they are white already to harvest." If you can not do something great, you can do some little thing.

M. LUKENS.

## One Young Man's Test

A WRITER in the *Record of Christian Work* has told of a young man who was being examined as a candidate for foreign missions. The examiner asked him if he could spell. "I think I can," was the reply. "Very well, now spell baker." The candidate did so. "Do you know anything of figures?" was the next question. "Yes, sir, something." "All right, how much is twice two?" "Four," came the answer. When the board met, the examiner said: "I examined the candidate on humility. I asked him to spell words a five-year-old child could spell, and gave him a simple sum. He did not show the slightest indignation, nor ask me why I treated him as a child or a fool. He is humble, and his other qualifications are built on that. He will do." How unlike this young man's spirit was that of a young woman who prayed, "O God, make me anything so I be not commonplace!"

Was that a fair test? Was it a good test? Why? Why was it advisable to test a candidate for the foreign field as to his humility? Is there any reason why a Christian at home should not be as humble as the foreign missionary? What if that test had been applied to you?—*The Wellspring*.

## The Last Hour

THE sunset burns across the sky;  
Upon the air its warning cry  
The curfew tolls from tower to tower;  
O Christians, 'tis the last, last hour!

The work that centuries might have done  
Must crowd the hour of setting sun,  
And through all lands the saving Name  
Ye must in fervent haste proclaim.

Ere yet the vintage shout begin,  
O laborers, press in, press in!  
And fill unto its utmost coasts  
The vineyard of the Lord of hosts.

It is a vineyard of red wine,  
Wherein shall purple clusters shine;  
The branches of his own right hand  
Shall overspread Immanuel's land.

The fields are white to harvest. Weep,  
O tardy workers, as ye reap,  
For wasted hours that might have won  
Rich harvest ere the set of sun.

We hear his footsteps on the way;  
O work while it is called to-day,  
Constrained by love, endued with power,  
O workers, in this last, last hour!

—Selected.

THE preservation and improvement of your faculties depend on their constant exercise.—*Isaac Barrow*.