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OUR CONTRIBUTORS

A Wonder—The Trinidad Pitch Lake

It is not my purpose to weary INSTRUCTOR readers with a subject worn out by many writers; yet I thought you would doubtless be interested in a report of a visit of our own missionaries to that quaint and only half-explained phenomenon, the "Trinidad Pitch Lake." Our usual duties having taken us within a few miles of the lake, Elder W. A. Sweany and the writer decided to take a half day and visit the wonder of which we had heard so much. At San Fernando we boarded the little coastal steamer "Paria" at nine in the morning, and were soon steaming away to the southwest, along the lowland which forms the peninsular extremity of southwestern Trinidad, whose flat top is but little higher than the sea. At one time these lowlands were cultivated for sugar, but now, for the most part, they form a wild jungle. Soon after eleven o'clock our little steamer stopped at the village of La Brea, the place that is usually connected with the pitch lake, but we were not to land here. Before the advent of one of those modern productions, "trusts," all pitch was shipped from this village. But the "Asphalt Trust," an English corporation run by American push, found that it was a waste of time and money to carry all the pitch over this long route, so cut a new way across to the beach, and built their own village of Brighton. Our next stopping place was opposite this village. We stepped down into a little rowboat, which was loaded down almost to the gunwales. In the moments we could snatch from anxiously watching the waves that continually threatened to swamp us, we saw, as we neared the landing-place, a long narrow wharf built out into the sea, at the end of which lay a steamer being loaded with asphalt for New York. Another steamer bound for London was anchored near by, awaiting its turn. Many of the large cities of Europe get their asphalt from Trinidad. The ships carrying pitch are loaded by iron buckets of about nine cubic feet capacity.

These are strung one hundred ten feet apart, on a cable which connects the vessel with the "works" one-half mile away. These buckets each hold about one thousand pounds of asphalt, and the cable that carries them is supported by iron pillars, and works on the principle of the endless chain.

Immediately on reaching the shore we found an asphalt path which led us up over the little

hill containing millions of tons of asphalt, covered here and there with small islands of soil, with tropical vegetation growing upon them. We stood upon its brink—with a feeling of wonder as to the origin of this great black lake, apparently solid, yet always in slow circular motion. There are different speculations as to the origin of the pitch. Some contend that it is due to some convulsion



CORNER OF THE PITCH LAKE

hill along the line of buckets. We followed this path through the village, noting that each room had its garbage box, nothing being allowed to be thrown carelessly about to decay and threaten the health of the workers, a necessary precaution in the tropics.

We soon reached the top of the small hill, where, just before us, were the works. We found them to be low sheds—all the building required in this climate—with a few small houses where tools and other necessities are kept. In these sheds are the engines, with the appurtenances furnishing the power to run the endless chain conveying the buckets to the ship, and also to draw the cars from the lake. Only a small engine of thirteen-horsepower is needed,

as it is all down grade to the ships, the force of gravity being almost sufficient to carry the loaded buckets down, and at the same time return the empty ones. We passed on through the works, as our interest was in the lake just beyond, and there it lay before us, a broad black expanse of one hundred acres

of nature, such as volcanic action; but to us this seems impossible, as then the pitch, which is rich in oil, would have been burned by the intense heat, and we would have only a charred remnant. It seems far more reasonable to regard the pitch as having been formed in the same way as were the great coal-mines, a portion of the great mass of vegetation buried at the time of the flood having in some way been changed to asphalt instead of to coal. We walked with some misgivings on to the black Stygian-looking pool, and found it hard and fully able to bear our weight. As to-day is comparatively cool, we found the "pitch" quite solid; but on a hot day, one could not stand long in the same place. There is a diminutive railroad in the shape of a horseshoe, with the two ends in the sheds, running out to the center of the lake. Each car of this railway carries two of the half-ton iron buckets spoken of before.

As the men were at work out at the center of the lake, we made our way along the little road to the spot where they were working. They were all negroes. The first we approached was hard at work with a pickax, digging up blocks of the brittle asphalt about one foot each way, and weighing perhaps seventy-five pounds. This was broken into smaller pieces and laid up on the bank for the loaders. This hole is about one hundred feet in diameter, and from three to five feet deep. Strange to say, to-morrow morning it will be filled up again, and the lake will be as level as it ever was, and the man will be able to dig as much asphalt from the same spot as he dug to-day. Thousands of tons have



DIGGING THE PITCH

been removed from along the side of this same railroad, and thousands of tons will still be taken, without moving the road, and the workman stands in precisely the same spot day after day. A digger gets from ten to fifteen cents a load, and the loaders get six cents an hour, very good wages indeed for the West Indies. Nearly every island in the West Indies was represented in the gang before us.

Small oval or elongated air-bubble holes in the pitch were noticed; their oval shape indicates the slow movement of the great mass. The motion is so slow as to be almost imperceptible, so that some writers have questioned whether there was any; but the little railroad has demonstrated it beyond further question. You may lay the ties and rails ever so straight in the morning, but before night you will have it worked into innumerable forms of the letter S. Several men worked all day to keep this railroad sufficiently straight to be serviceable. It was formerly supposed that the lake was inexhaustible; but a commission of experts recently sent out from England to investigate the matter, have reported that while there is no diminution of supply perceptible to the eye alone, careful surveys show us that the center of the lake is sinking in proportion to the amount of pitch taken out, so that the actual shape of the surface of the lake at the present time resembles a saucer. The manager, however, informed us that he had run a gas-pipe three hundred feet straight down into the lake, before it was broken off, so there is no probability

of a sudden failure of supply. There is also connected with the works, apparatus for purifying the pitch. This is done by boiling it to a liquid form by steam running through coils. During this operation all sediment sinks to the bottom, and the liquid is run into barrels, where it hardens. Most of the pitch exported to America and Europe is sent in the crude state.

Instead of returning by Brighton, we took the longer route to La Brea. The lake has overflowed both above and below the surface of the ground; and as a result one can find pitch for miles around the actual lake. At La Brea, on the beach, is located the claims of all the private diggers of pitch. They own the land, having purchased it in the usual way, and in spite of all that the concessioners at the lake can do, are still winning pitch from mother earth. A great hole is dug in the ground, perhaps one hundred feet square and from ten to twenty feet deep, then it is left for a few months, and lo it all fills up again, when it can once more be emptied of its valuable contents.

The lake itself is owned by the Trinidad government. The concessioners, or the company leasing the lake, who hold the sole right to win pitch from the lake, claim that this pitch came from the lake, and is theirs, although found on another's land. This has led to endless litigation in the courts as injunction after injunction has been served. Thus the lake has proved a valuable mine to the lawyer, the owner, and the government. The government owns the lake and gets a royalty of \$1.50 per ton from the concessioners. As one hundred thousand tons are shipped to the States every year, besides that going to Europe and other countries, we can see that it is a source of great revenue, and is rightly called "the black diamond mine." At the lake eight hundred fifty tons per day, can be easily loaded on the steamers; nine hun-

dred fifty-nine tons is the best record, but many days the workmen are idle.

There is a good lesson wrapped up in the history of this lake. It was discovered by Sir Walter Raleigh while he was searching for gold. He reported it to the English government, but could stop only long enough to note the fact, and then pushed on up the pestilential swamps of the Orinoco, vainly seeking El Dorado, which was always just beyond, and always of untold wealth, rivaling the riches of the Aztecs of Mexico and the Incas of Peru. The El Dorado of his imagination was to him of much more value than the plain black expanse of pitch lying within his grasp. He died without realizing his El Dorado, while later generations have found it in the lake he treated lightly.

At three o'clock, after enjoying one of the large luscious pineapples for which La Brea is famous, we were taken to our little steamer, feeling well repaid for our five hours' visit. The



BUCKETS AND ENDLESS CHAIN

next time you walk on your asphalt pavement, remember the great black lake surrounded by tall palm trees and jungle, beneath the blaze of a tropical sun, and remember that representatives of the third angel's message are here, and a people is being gathered out on the firm platform of the commandments of God and the faith of Jesus. "And this gospel of the kingdom shall be preached in all the world for a witness to all nations, then shall the end come."

GEO. F. ENOCH.

A Bath in the Great Salt Lake

A FEW days ago, in company with a brother of the Salt Lake City church, I had the privilege of a bath in the Great Salt Lake. From boyhood I had heard of this great inland body of salt water in the heart of Utah, in the midst of the great Mormon settlement, but never before had I the privilege of seeing it, and bathing in its waters.

The lake is about eighteen miles from the city, and is reached by steam cars, which make the trip in thirty minutes. The country between the city and lake is a vast alkali flat, and it is thought, was covered at one time by the lake. Of late years the shore line has been receding, and the lake has seemed to be gradually drying up. At Saltair, the great bathing resort, a huge pavilion has been erected, resting on twenty-five thousand piles. A few years ago, no doubt, this great building was over the water, and the piles were driven into the water, but now, as the water has receded, it is quite on dry land. From the pavilion are two arms, one longer than the other, which in graceful circular form reach out to the deeper water. In here are the bath rooms in great number, the one assigned to the writer being eight hundred four.

In and about the pavilion are carried on all

kinds of amusements to attract the people, who daily flock here by the thousands for fun and frolic.

On entering the water one is attracted by the beautiful bottom of the lake, which is of soft white sand, with no pebbles or rock to hurt the feet. The water is very clear, and the bottom may be seen at the depth of many feet. A safer place to bathe could not be imagined, for the bottom slopes to deep water so gently that one could hardly get beyond his depth unless he purposed to do so.

Wading out about forty rods, we came to water that reached the breast, and concluded that we would strike out for a swim, as we had often done in fresh water, but at once found the limbs raised completely to the surface of the water, and the body placed in a horizontal position. This position in swimming, as all know, is unnatural, if not painful, so we turned on the back, as the remarkable buoyancy of the

water keeps one at the surface without effort on the part of the swimmer. With a quiet motion of the hands to furnish propelling power, one can go into even the deep water with safety with but little if any danger of sinking; indeed, one could not sink if he tried, but might, if he were not careful, become strangled with the briny water entering the nose or mouth. A drop of the water in the eye, while possibly not dangerous, is quite painful, and will close the eyes for some moments. No living thing can exist in this lake, as the water is over twenty per cent salt.

In each dressing-room is a spray of fresh water, which is at once resorted to on coming from the bath, to rinse the salt water from the body; but often persons forget this, and dress without using the spray; the face then will look as though one had been carelessly using complexion powder, as it will be covered with fine white salt.

A bath in this lake is very invigorating, and one does not tire or feel exhausted as he does in fresh water, and as the body is dried, there is a glow on the skin, similar somewhat to the salt glow after a treatment in one of our sanitariums.

One of the most beautiful sights I ever beheld was a sunset scene on the lake. The lake shone like burnished gold, the western heavens were aglow with the glory of the setting sun, and my mind was filled with the thought of what the sea of glass might be before the throne of God. Grand was this sight, but grander yet will be the things which await those who are faithful to God. Just a little longer and our eyes shall behold the King in his beauty and the blessed home of rest and peace. W. B. WHITE.

The Boy with the Book

In feudal ages, knight and squire
Joined embassies for king and sire,
Made fit and brave by tourney bold,
On battle-field of cloth of gold,
By faultless archer's grace and aim,
And eager liegeman's fearless fame.

But, knight of gentler symbols, thou
Shalt keep as fair a tryst, I trow;
And Wisdom's chivalry shall teach
A nobler act and holier speech;
And Right, the armourer, and Truth,
Accouter thee for fields of ruth
Where golden spurs await thee—go,
Subdue, and win, and teach thy foe.

FRANK WALCOTT HUTT.



Purity of Heart

"Purer in heart, O God,
 Help me to be;
 May I devote my life
 Wholly to thee.
 Watch thou my wayward feet,
 Guide me with counsel sweet:
 Purer in heart
 Help me to be.

"Purer in heart, O God,
 Help me to be;
 Teach me to do thy will
 Most lovingly.
 Be thou my Friend and Guide.
 Let me with thee abide;
 Purer in heart
 Help me to be."

Character Building

(Concluded)

THE following statement is found in "Christ's Object Lessons:" "Words are of no value unless accompanied by appropriate deeds." That they have no foundation, no fixed purposes, no standard principles formed within their lives on which to begin their structure, is one great reason that so many start for the kingdom and so soon turn back. If this part of the problem were overcome, would it not remove any cause for the excuse — poor as it is, yet so often given — that I am not a Christian because I can do as good or better than some one else who does profess Christ. Then, young man, young woman, if we could but realize that the thoroughness, diligence, promptness, and fixed purposes that we do or do not manifest in our work, are swaying the characters of these around us, would we not arouse and do our duty, at least by showing forth these principles in our own lives?

When God drove the fallen pair from their beautiful home, and said that they should earn their bread by the sweat of their brow, was it for punishment? — No, but because in his great divine mercy and wisdom he knew that it would be impossible to save fallen men unless he gave them something that would make a foundation on which to build a character. This is God's design for the whole human race.

In "Christian Education" I read the following: "The Christian youth should be in earnest, trained to bear responsibilities with brave heart and willing hand. He should be ready to encounter the trials of life with patience and fortitude. He should seek to form a character after the model of the divine One, following maxims of worth, confirming himself in habits that will enable him to win the victor's crown."

Our young people of to-day are being reared in different circumstances than were our fathers and mothers and grandparents. In those days so long gone by, it was necessary that every member of the family be employed in constant labor in order to maintain the home, and thus these habits and principles above stated were forced on the children and youth of that age. But how different it is with the young people of to-day! but few have any burden for the welfare of the home, or any interest in the success of the father's business. It is the tendency of the age to educate young people to receive without giving, to feel that the opportunities that they have are their inherent rights, and that they owe nothing to any one for them. This condition reminds us of the time when Rome distributed free corn to her citizens. What did it do for Rome? — Destroyed her. What will indolence do for an

individual, society, or nation? The same answer must come — destruction.

Then, young friends, should we not seek earnestly to develop strong and pure habits, not only to build a character for ourselves, but also that our lives may be useful both for humanity and for God? The following words as given by another fit the thought I desire to convey: "To do some work that is needed, and to do it thoroughly; to make our toil count for something in adding to the sum total of what is actually profitable for humanity; to make two blades of grass grow where one grew before, or, better still, to make one wholesome idea take root in a mind that was bare and fallow; to make our example count for something on the side of honesty, cheerfulness, courage, good faith, and love," is an aim none too high for the lowest and most humble, and none too low for the most ambitious. If we keep this aim uppermost in our minds, with the constant desire to plant a seed of truth in the heart of some shipwrecked soul, we can rest assured that we are building and advancing toward the great example of truth and character. John Ruskin says, "He only is advancing in life, whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace. And the men who have this life in them are the true lords and kings of the earth — they, and they only."

To sum up the qualifications essential for a grand and noble character, I can not do better than to express it in the words of Hinsdale: "There are two classes of moral qualities, which may generally be described as the harder and the softer, the more rugged and the more gentle, the stronger and the more gracious. Under one category we bring courage, truth, justice, and righteousness; under the other, compassion, purity, tenderness, and innocence. The first give character its firmness and permanence; the second its grace and loveliness."

The life that is the possessor of such qualifications in their completeness is nothing short of divine, and can be found manifest only in the life of the lowly Nazarene. Would we be the recipients of such virtues, we must follow his lowly path in humility, purity, and simplicity, and thus by his help ascend the ladder, round by round, until the crown is won. If we follow him, we must participate in giving this gospel message to a dying world. If we would teach the truth, our lives must have the correspondence with it that the poet indicated in the following lines: —

"Thou must be true thyself
 If thou the truth wouldst teach;
 Thy soul must overflow
 If thou another's soul wouldst reach;
 It needs the overflowing heart
 To give the lips full speech.
 Think truly, and thy thought
 Shall the world's famine feed;
 Speak truly, and thy word
 Shall be a fruitful seed;
 Live truly, and thy life
 Shall be a great and glorious creed."
 H. A. MORRISON.

A Purpose

SEVERAL years ago on Sabbath evening there was assembled in one of our institutions a little band of young men, students of the school, earnestly discussing their interest in the work of the gospel, and their desire to have a part in the proclamation of the advent message wherever God might direct. One young man said, "What a joy to know that God had used you in saving one soul." All of these young men are now, I believe, in the work of the Lord, some at home, and some in foreign fields. The young man who made the remark has had good success in winning souls. This is an illustration of what a holy purpose, constantly cherished in the heart, will accomplish.

M. E. KERN.

Personal Work for Others

It must not be understood that this individual work by an individual in behalf of souls, as described in this volume, is in any sense unique or exceptional. While it is here offered as personal testimony, it is referred to as the kind of work that has had power in behalf of souls from the beginning, and that it is likely to be most effective as long as God is God, and as souls are souls.

For example, the preachers who are known as winning most souls to Christ are not preachers who expect to win souls in a great congregation by their eloquent and fervid appeals from the pulpit, but they are those who feel that the "inquiry meeting," or the "after-meeting" which follows their best preaching services, has chief value in its enabling them to get face to face with the needy sinner who is present in his needs. This has been so for centuries with the evangelists and revivalists of most prominence and effectiveness. Any "evangelist" who failed to give this evidence of his appreciation of the power of an individual with individuals for Christ and his cause, would be a failure in all his evangelistic labors. This conviction, indeed, is the test of the preacher's interest in individual souls, and of his determination to win them.

A stationary fog-horn has its value, on a reef or a rocky shore, as a warning to those who approach the point of danger. We must not say that this mode of sounding an alarm has no value, but we can not suppose that a fog-horn, however clear its sound or well worked its mechanism, can fill the place of a coast-guard of trained life-savers, who are on the watch to put out their well-manned life-boat to save endangered single souls. There are different ways of working for different individual souls. Some of these ways are better than others, but all of them are a great deal better than none.

More than thirty years ago I was present at a meeting of clergymen of different denominations, where a proposition was being considered of inviting a well-known "evangelist" to conduct a series of "revival meetings" in the community. Some of these clergymen criticized the methods of work and the manner of this evangelist. By and by a clergyman who was something of a sacramentarian in his views and practises, and therefore least likely to be in sympathy with revival methods, surprised all present by saying, earnestly: —

"You will understand that the public methods of this man, in his work, are not such as I myself should incline to; but I want to bear testimony to his fidelity to his Master in all his life course. I was his fellow student in college. I knew him well there, and I can speak understandingly of his ways. In all the four years of his college course, no student could be six weeks there without having to meet squarely the question of his personal relations to Christ, in consequence of the loving and earnest appeals of that follower of Christ. I knew more than one who was thus influenced by him. In my own case, I was a skeptic when I entered college, and I had little thought on the subject of religion anyway. But that man's appeals I had to meet, and I could not resist them. It is in consequence of his faithfulness that my life is given to the Christian ministry. And now, whatever I think of that man's public Christian methods, I can not but be grateful for his fidelity to his Master and ours."

Those of us who heard that testimony in behalf of one who was faithful as an individual to individual souls, could not but feel that, apart from the question of the wisdom of his ordinary public methods for Christ, his spirit of faithfulness commanded our respect and approval. The true seeker after souls is too earnest in his work to be willing to divide his energies among more than

one. That soul he loves, and that soul he must have.

And it seemed to me, as I listened to this testimony as to that man's faithfulness to individuals for Christ, and as I thought over the matter afterward, that his life choice of the work of an evangelist, or revivalist, may have pivoted on his success as an individual worker for individuals. As he had found that addressing a multitude did not win a multitude, but that appealing to any individual did often win the individual, may he not have chosen that kind of ministerial work which gave most prominence to work with individuals for Christ? As a worker for individuals, he had prominence in Christ's service, in widely different fields, for a whole generation.

Another example of persistence in work for individual souls, which impressed me profoundly, was in another than the college sphere, although in the same earnest spirit. Soon after the Civil War, while enlistments for the regular army were still going on in different parts of the country, in order to bring up that army to its specified numbers on the peace basis, young officers, with a good record of service and of known efficiency, were assigned to this duty, and some of these officers did good work for Christ as well as for country.

One such young officer was in turn assigned to several New England cities, and made his mark for his Master in all of these fields of action and influence. Having the true idea of work for many as best done through work for one, he pressed that idea in all that he did, or that he urged others to do. His profession as a soldier led him to feel that the best way of winning recruits is by enlisting one man at a time, rather than by trying to win a roomful by a patriotic speech.

In each city to which he was assigned he naturally went to the Young Men's Christian Association as a hopeful center and starting-point. There he usually found the weekly prayer-meeting as perhaps the highest point of spiritual devotion. But this was, to his mind, too much after the pattern of an ordinary church service, where the congregation was largely of church-members and church-goers, while he wanted to reach those who were still outside, but who were compelled to come in, against their ordinary preferences and inclinations. Hence to this work he vigorously set himself at once.

Going at one time, into such a prayer-meeting, early in the evening, he asked the leaders how many persons had been sought out from the highways and byways that evening. On being told that nothing of the kind had been done, he asked that all should kneel at once in prayer, offering an ejaculation of consecration to this service, and of petition for help in this service, and then all should scatter to the street corners and drinking-places and gambling-houses, seeking souls, and urging them to come in where they could be helped. Fifteen minutes or more later they were to return to the association rooms, and then they might have a powerful prayer-meeting there. The first experiment was an eminent success, and its every repetition seemed an improvement on this. More of those for whom they had there hoped and prayed were gathered in in a single evening, under this plan of work, than under the old plan, or the no plan, in any year before.

Of course the good results of this kind of effort were a surprise to those who had supposed that being willing to pay for a seat in church, or being willing to look up for themselves a regular religious service, was an essential preliminary to being a hopeful member of a regular congregation. This has been so, in fact, for centuries. In this case gamblers gave up gambling, drunkards gave up drinking, scoffers gave up scoffing, doubters gave up doubting, and those

who had been counted as outcasts became glad and grateful followers of the Lord Jesus, urging their old associates to receive life instead of death, as they had already accepted it. In one instance a rumseller, influenced by his now rescued customers, abandoned his vile pursuit, and became an active recruiting officer for the Captain of his salvation. Such results as this are natural when souls are sought one at a time by one who is in loving, living earnestness, intent in pursuit of that one soul.

Such a teacher as this, in such a work as this, was a power for good over those whom he inspired and led in it. He did not propose to do all the work which he pointed out. He simply convinced them that this was the way for its doing, and then he left them to do it. Those who had never thought of this method of work took hold of it gladly and effectively under his direction.—*H. Clay Trumbull, in "Individual Work for Souls."*

Something in Him

THE young people who are ending this year of school in a less satisfactory manner than they hoped, may gain inspiration from the example of the hero of the following incident:—

A fine football player at one of our colleges so neglected his studies through his zest in sports that, in the spring examinations, he failed on enough subjects to make it necessary for him to take his year over again.

In conversation with a fellow student, he said: "I don't think I'll be back. I'll drop the whole thing over, and try to get into business."

Said his friend: "You'll do nothing of the sort. You can come back here next year and stand at the head of the class. Let the faculty know there's something in you."

That was the parting word. The football man went home, and thought the matter over for a few days. The result was an order for some books on the honor course. The family was informed that he had some extra work to do, and would show a better record next year, or they need not spend another dollar on him.

Through the summer he was punctual at breakfast every morning, and faithful in doing half a forenoon's work and some evening chores each day on the farm. The rest of the time he spent in the best room, studying.

In college the next year he kept an honorable place on the "team," but it was noticed that he had other things on hand.

At the spring examinations he made a first-class in every subject, and led his class in philosophy. This standing was maintained the next year.

To-day he holds a doctor's degree in philosophy, and is a professor of high standing in a prominent university. There was something in him.—*Selected.*



THE WEEKLY STUDY

Conversion of Saul

TEXTS FOR PERSONAL STUDY: Matt. 18: 1-3; John 3: 1-7; Acts 3: 19.

LESSON SCRIPTURE: Acts 9: 1-18; 22: 1-21; 26: 12-19; 1 Cor. 9: 1; 15: 8, 9.

REFERENCE STUDY: "Sketches from the Life of Paul," second chapter.

OUTLINE OF TOPICS:—

The occasion.
Place.
Time of day.
Agent in conversion.
Glory manifested.
Voice.
Language used.
Effect on Saul.
Effect on those with him.
Ananias.
Direction given him by the Lord.
Preparation of Saul.
Christ's message.
Filled with Holy Spirit.
Receiving of sight.
Baptism.

Notes

Locate Damascus on the map, note distance from Jerusalem, population in Paul's time, etc.

Let the opening exercises be varied each week. Study to make this part of the exercises interesting. The leader can do much in this way to add to the interest and profit of the meeting. Assign to each member of the class, if possible, a portion of Scripture to read.

"The date of Paul's conversion has repeatedly been derived from 2 Cor. 11: 32, 33 (Comp. Gal. 1: 17; Acts 9: 19), and according to the best view is put in 34."—*Schaff.*

"We have been tempted into some prolixity in describing Damascus. But, in describing the solemn and miraculous event which took place in its neighborhood, we hesitate to enlarge upon the words of Scripture."—*Conybeare and Howson.*

"The Saviour had spoken to Saul through Stephen, whose clear reasoning from the Scriptures could not be controverted. The learned Jew had seen the face of the martyr reflecting the light of Christ's glory and looking like the face of an angel."—*"Sketches from the Life of Paul."*

"Saul was about to journey to Damascus upon his own business; but he was determined to accomplish a double purpose, by searching out, as he went, all the believers in Christ."—*Id.*

"While Saul, with his companions, was gazing and admiring the fertile fields near Damascus, suddenly a light above the brightness of the sun shone round about him. . . . The scene was one of the greatest confusion. The companions of Saul were stricken with terror, and almost blinded by the intensity of the light. They heard the voice, but saw no one, and to them all was unintelligible and mysterious. But Saul, lying prostrate upon the ground, understood the words that were spoken, and saw clearly before him the Son of God. One look upon that glorious Being imprinted his image forever upon the soul of the stricken Jew."—*Id.*

"When the effulgent glory was withdrawn, and Saul arose from the earth, he found himself totally deprived of sight. The brightness of Christ's glory had been too intense for his mortal sight, and when it was removed, the blackness of night settled upon his vision."—*Id.*

"He was taken to the house of the disciple Judas, and there he remained, in solitude, studying upon the strange revelation that had broken up all his plans, and changed the entire current of his life."—*Id.*

"This wonderful conversion of Saul demonstrates in a startling manner the miraculous power of Christ in convicting the mind and heart of man."—*Id.*

"Paul was baptized by Ananias in the river of Damascus. He was then strengthened by food, and immediately began to preach Jesus to the believers in the city, the very ones whom he had set out from Jerusalem with the purpose of destroying."—*Id.*

G. B. T.

CHILDREN'S PAGE



Kindly Words

A KIND word costs but little, yet 'tis worth its weight in gold,
 And he who speaks one willingly has treasures rich, untold,
 That, in the distant future, he may reap, with thankful hand;
 For kindly words, once spoken, yield a harvest fair and grand.

There never was a person who could not appreciate
 A word, when kindly spoken, be he small or be he great;
 And every word that's uttered in a kindly voice, and true,
 Can hardly fail to bear its seed, and blossom forth, anew.

Each kindly word will sink into the heart that longs for it,
 And in the fertile soil will grow and blossom forth,—a bit
 Of warm and tender sunshine that will brighten some one's way,—
 And kindly deeds will blossom from the seed you sow to-day.

Each kindly deed shall be a factor in the mighty force
 Which, in the distant years to come, shall quell the downward course
 Of sin and wrong that binds the world, and holds it in its sway—
 Then go and speak your kindly words,—oh, speak them while you may.
 —Benjamin Keech, in *Vick's Family Magazine*.

One Little Widow

SEVEN years a widow, yet only eleven years old! The shadow—nay, the curse—of widowhood, had hung over little Sita ever since she remembered anything. The little brown girl often wondered why other little girls living near her had such happy, merry times, while she knew only drudgery and ill-treatment from morning until night. One day when six of the weary years had passed, and she was ten years old, Sita found out what widow meant. Then, to the cruelties she already endured, was added the terror of the woes to come. She had gone, as usual, in her tattered garments, with three large brass waterpots on her head, to the great open well from which she drew the daily supply of water for a family of nine. She was so tired, and her frail little back ached so pitifully, that she sat down on a huge stone to rest a minute. Resting her weary head on one thin little hand, she was a picture of childish woe. Many deep sorrows had fallen on her young heart, but she was still a child in mind and years, yearning for companionship and love.



INDIAN WATER-CARRIER

Many Brahman servants were drawing water near her, and looked bright and happy in their gay-colored cotton *saris*. A woman so poor that she must draw her own drinking water, but still a Brahman, came near, and to her Sita appealed for help.

"Will you not draw a little water for me? I am ill and tired, and the well is very deep."

The woman turned angrily, and uttered, in a scathing tone, the one word, "Widow!" then she burst out: "Curse you, how dare you come

between me and the glorious sun? Your shadow has fallen upon me, and I'll have to take the bath of purification before I can eat food! Curse you, stand aside!"

Poor Sita stood bewildered. She made no answer, but tears coursed down her cheeks. Something akin to pity made the woman pause, and halting at a safe distance from the shadow of the child, she talked to her in a milder tone. She was thinking, perhaps, of her two soft-eyed daughters, very dear to her proud heart, though she mourned bitterly when they were born, because the gods had denied her sons.

"Why should I help you," she said, "when the gods have cursed you? See, you are a widow!"

Then, in answer to the child's vacant gaze, she continued: "Don't you understand? Didn't you have a husband once?"

"Yes, I think so," Sita answered; "an old, bad man who used to shake me, and tell me to grow up quickly to work for him; perhaps he was my husband. When he died, they said I killed him, but I did not."

"So you call him bad?" the woman cried. "Ah! no wonder the gods hate you. No doubt you were very wicked ages and ages ago, and so now you are made a widow. By and by you will be born a snake or a toad," and gathering up her waterpots, she went away.

The slender, ill-fed child hurriedly filled the brass vessels, knowing that abuse awaited her late return. Raising the huge jars to her head, she hastened to her house—a home she never knew. The sister-in-law met the little thing with violent abuse, and bade her prepare the morning meal. The child was ill, and nearly fell with fatigue.

"I'll show you how to wake up," the woman cried, and seizing a hot poker, she laid it on the arms and hands of the child. Screaming with pain, the poor little creature worked on, trembling if the sister-in-law even looked her way.

This was one day. Each of the seven long years contained three hundred sixty-five such days, and now they were growing worse. The last year, in token of the deep disgrace of widowhood, the child's soft dark tresses had been shaved off, and her head left bare. When that has been done, but one meal a day is permitted a widow, no matter how she works.

Most of the little girls who saw Sita would run from her, fearing pollution. But there was one who shone on her like a gleam of sunshine whenever she saw her. One day after the woman had abused her at the well, Sita found a chance to tell Tungji about it.

"There is a better God than that," Tungji said. "Our people do not know him, and that

is why I am not allowed to talk with you. I am married, and my husband lives in a distant city. If I speak to you, they believe that he will die. But in the school I attend, many do not believe these things."

"How can you go to school?" Sita asked. "My sister-in-law says that only bad people learn to read."

"So my mother used to think," said Tungji; "but my husband is in school, and he has sent word that I must go until he calls for me to come to his home. Then he can have a wife who can understand when he talks about his books. He says the English have happy families, and it is this that makes them so. The wives know books, and how to sing, and how to make home pleasant. My mother says it is all very bad, but he is my husband, and I must do as he says. I am very glad; for it is very pleasant there."



LITTLE SITA'S NEIGHBORS

Thus the bright-eyed little Brahman wife chatted away, as gay as a bird. The fount of knowledge was opened to her—the beaming eye, the elastic figure, and the individuality of her Western

sisters were becoming hers. But none of these things seemed for Sita. For nine weary months after Tungji went to school, the shaven-headed child, living on one meal a day, went about sad and lonely. When she again saw her bright-faced little friend, her condition had grown worse. Her neck and arms were full of scars where bits of flesh had been pinched out in vindictive rage of her husband's relatives, who believed her guilty of his death. Brutality, growing stronger with use, made them callous to the sufferings of the little being in their power. No one who cared knew of the pangs of hunger, the violent words, and the threats of future punishment. Once or twice she had looked down into the cool depths of the well, and wondered how quickly she could die. Only the terror of punishment after death kept this baby-widow from suicide.

One day as she was weeping by the gate-way of Tungji's house, the little child-wife told the little child-widow of a safe refuge for such as she, where neither poverty nor ignorance could exclude her—a home under the loving care of one who knew the widow's curse. After many difficulties, Sita found this shelter. Here she forgot her widowhood, and found her childhood. Here, in the beautiful garden, or at her lessons, helping with cooking, or leaning lovingly on the arm of Ramabai's chair, she passed many sweet and useful years. By and by she found the greatest joy in love, higher and better than human love can ever be. Later, when a beautiful young womanhood had crowned her, she was sought by an earnest young Christian as his wife.

Many of the millions of the child-widows in India never find release from the bonds of cruel custom and false religion. In Hinduism there is no hope for such accursed ones.—*Belle Brain*.

Bone Products

NOT every one knows, perhaps, that glue, glycerin, scouring soap, toilet soap, and fertilizers are all obtained from bones. It is a fact that they are, and it may interest you to learn how the bones are made to yield these products.

Cicero said: "Economy is of itself a great revenue," and in the economy practised in a factory where bones are utilized we have a fine demonstration of the truth of his words. In using up the bones, there is no waste worth mentioning, and they prove a "great revenue." When taken to the factory, the first step necessary to their utilization is that of cleansing them from bits of dried flesh and particles of foreign matter that may have adhered to them. Experienced employees carefully assort the bones, then place them in "crushers," where they are crushed to a mass. This crushed mass is next given a good soaking in a mild solution of sulphuric acid. When removed from the "soaking vats," the crushed bones are white and perfectly clean-looking. Next they are placed in digesters, and subjected to a pressure of steam for several hours. Then a spigot in the bottom of the "digester" is opened, and liquid glue is drawn off. Glue is the chief product obtained from bones. This liquid glue from the "digesters" undergoes a process of evaporation, after which a portion of it is allowed to harden for use as glue in the business world, and a part is refined and sold as gelatin, for use on our tables. The grease obtained from the bones is drawn off into "cooling vats," and in its crude state is made into laundry soaps. When the grease is to be used for toilet soaps, it is refined and mixed with vegetable oils and perfumes.

From the liquids which "run off" from the boiling soap, glycerin is manufactured. Finally the crushed bones which are taken from the "digesters" are put into a grinding apparatus, and ground up for use as fertilizers. Even the water in which the bones are cleansed is not wasted. It is "boiled down," and made into a fertilizer that brings a good price.—*Selected.*

How Lapland Babies Attend Church

ONE of the most curious customs of the Laplanders is the manner of taking the babies to church, described in the *Ram's Horn*. The mothers go regularly, even when they have wee babies. Sometimes they ride ten or fifteen miles in a sleigh drawn by a reindeer. They all have warm clothes on, the baby in particular. Often it is wrapped in bearskins.

As soon as the family arrives at the little church, and the reindeer is secured, Father Lapp shovels out a bed of snow, and Mother Lapp wraps baby snugly in skins, and lays it down there. Then Father Lapp piles the snow all around it, and the parents go into the church. Over twenty or thirty of these babies lie out there in the snow. The little ones are not strong enough to knock the snow aside and get away, so they just lie still and go to sleep. When church is out, the father goes to the spot, puts his hands down into the snow, pulls the baby out, and shakes off the snow; then the reindeer trots off and takes them all home again.—*Missionary Review of the World.*

THE world makes way for the determined man.



False Constantine

A FEW years after the death of Nero, five men ruled the empire, one after another, in such a just and peaceable manner that they are known in history as the "five good emperors;" but after them the world saw terrible scenes. In only a little more than one hundred years, sixty men were given the title of "emperor," and only seven died a natural death. Every one of the others died in some violent manner. This is enough to show the spirit of the times, so we will not linger upon this part of Roman history.

When Constantine became emperor (306 A. D.), the Christians were suffering the most terrible persecution that the Roman empire ever inflicted upon them. A few years previous, the kingdom was divided into four parts, and was ruled by four emperors. Two others now arose to claim the throne, so that for the first and last time Rome had six emperors at once. But it



LAPLAND BABY READY FOR CHURCH

was not their intention to rule the world together. Each one desired to have it all for himself; so for eighteen years there was almost continual warfare, and at the end of that time Constantine was sole emperor of the world.

After reigning about five years, he professed to have become a Christian. No one can tell exactly when he was converted, while many claim that he never was. But from the beginning, he favored the Christians, and by his influence a decree was given in 313 A. D. which granted to all classes freedom to worship in any way they might choose. Well would it have been for the Christians had they been content with this victory; but no, they gladly accepted help from the state, and used it to their own ruin.

As Constantine is called the "first Christian emperor," it will be interesting to notice how well he deserved the title. At that time the sun itself was everywhere worshiped by the Romans, and Constantine gave it great honor as his guide and protector. After his death the story was told that during one of his wars, he saw in the heavens a beautiful cross, bearing the words, "With this sign you will conquer." This tale is doubtless false, yet it is a fact that the cross

was made his royal standard; and a symbol of Christ was placed upon his banners and the shields of his soldiers. Yet he did not forsake idolatry; for just beneath the cross was a likeness of the emperor and his sons in gold. To these the heathen part of his army bowed in worship.

According to his direction the money was coined with the name of Christ upon one side, and the figure and name of the sun-god upon the other. He it was who made the first law requiring rest upon the first day of the week, and in his decree it was named the "day of the sun"—Sunday. So we find a trace of his mixture of heathen customs with Christian worship, even in our own day.

After this Constantine became jealous of his eldest son, and had him put to death. A nephew met the same fate; and then, to the horror of every one, he caused his wife, with whom he had lived for twenty years, to be killed. At the age of sixty-four, and in the thirty-first year of his reign, Constantine was taken seriously ill, and feeling that he was about to die, called for a bishop, and was baptized. Shortly after this he passed away; but in his will he stated that he thought he had been poisoned by his brothers and their children, and that he desired his sons

to have them put to death. Six princes of the royal family thus perished, and so the record bears witness that Constantine was a murderer even in the hour of death. He had favored the Christians because he needed their help and influence, but we think of him as a Christian only in name.

The bishops enjoyed the help he had given the church, and sought in every way to please him. They made up the story that Constantine was a second Moses, the leader of the new Israel. As Moses was brought up at the court of Pharaoh, and finally fled from Egypt, so this new Moses was held during his youth by his enemies, and at last made his escape. When he defeated the army of one of his rivals, and the leader himself was drowned in the river, it was a second victory at the Red Sea; the new Pha-

raoh had been drowned, and the new song of deliverance was sung. Then as Moses built the tabernacle in the wilderness, so Constantine must likewise erect one. He built it at a distance from his camp, and there he would go, pretending to have visions and to talk with the Lord. It was told that angels were seen standing about Constantine, that his dining-room might be the New Jerusalem described in the book of Revelation, and many other such wild stories were invented. It seems impossible that the church could have wandered so far from Christ in three short centuries, but it is the truth. There were a few, however, who remained loyal to God, and were made sad as they beheld the church drifting into sin. At this time great inducements were held out for all to become Christians. No one could hold any office unless he was a member of the church; and it is said that Constantine gave to each convert a white garment and twenty pieces of gold. The result of this was to bring nearly all the people of the empire into the church, while a large share of them were just as thoroughly heathen as before. To them it was a change of name, but not of heart.

It was during the reign of Constantine that the church united itself with the state, and he

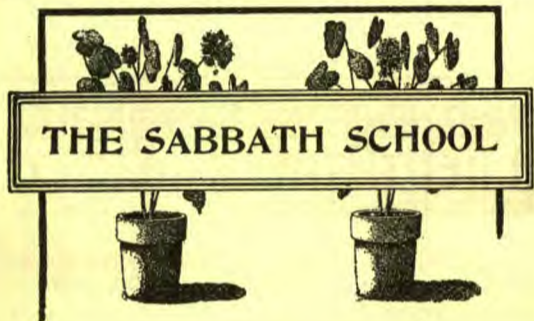
became the head of both. In the church many disputes arose, and the emperor was made the final judge. A council of the church would be called, and after listening to both sides, this half-Christian, half-heathen emperor would write out the decision to which all must yield, or else suffer banishment and perhaps death. The church, having forsaken the power of God, now embraced the civil power, and ere long "that man of sin"—the papacy—was revealed.

ROY F. COTTRELL.

It Is Not so Much

WHAT you think, as what you say.
 What you earn, as what you save.
 What you say, as how you say it.
 What you want, as what you need.
 What you believe, as what you do.
 What you give, as how you give it.
 What you work, as how it is done.
 What you possess, as how you use it.
 What you learn, as what you remember.

—Paragon Monthly.



INTERMEDIATE LESSON

XII—Manasseh and Josiah

(September 17)

LESSON SCRIPTURE: 2 Chronicles 33 and 34: 1-7.

MEMORY VERSE: "Remember now thy Creator in the days of thy youth." Eccl. 12: 1.

"And Hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchers of the sons of David: and all Judah and the inhabitants of Jerusalem did him honor at his death. And Manasseh his son reigned in his stead."

Manasseh was only twelve years old when he began to reign; but he became a very wicked king. He built again the high places that his father had cast down, and reared up altars for Baalim. In the courts of the temple he built altars to carry on the heathen worship of the sun and stars, and he even set up a carved image in the house of God itself. He made his children pass through the fire, and he consulted with wizards and dealt with a familiar spirit. We are told that he made Judah and the inhabitants of Jerusalem to err, and to do "worse than the heathen."

When the Lord spoke to the king and the people, through the prophets, they would not listen. So at last he sent upon them the captains of the host of the king of Assyria. They bound the king with fetters, and carried him away captive to Babylon.

Manasseh seems to have been truly sorry for his sin. "When he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto him." The Lord heard the prayer of the repentant Manasseh, and brought him again to Jerusalem into his kingdom.

During the rest of his life, Manasseh reigned well. "He took away the strange gods, and the idol out of the house of the Lord, and all the altars that he had built in the mount of the house of the Lord, and in Jerusalem, and cast them out of the city." He also repaired the altar of the Lord, and offered sacrifices upon it.

Manasseh reigned for fifty-five years; and at his death his son Amon had the throne for two years. Amon did very wickedly, following the example of his father in the early part of his reign. Finally his servants conspired against him, and slew him in his own home.

Then the people took his little son, Josiah, and made him king over them. "Josiah was eight years old when he began to reign, and he reigned in Jerusalem one and thirty years. And he did that which was right in the sight of the Lord, and walked in the ways of David his father, and declined neither to the right hand, nor to the left.

"For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father: and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images.

"And they brake down the altars of Baalim in his presence; and the images, that were on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust of them, and strowed it upon the graves of them that had sacrificed unto them."

After Josiah had thoroughly cleansed Jerusalem from idol-worship, he went into the other cities of Judah, and did the same work.

Questions

1. What honors were shown to Hezekiah at his death? How long had he been king in Jerusalem? 2 Chron. 29: 1.

2. Who was the next king? How old was he when he began to reign? What kind of king was he during the first part of his reign?

3. Tell some of the things that Manasseh did that were very evil in the sight of the Lord. What did he lead the people of Judah and Jerusalem to do? How wicked did they become?

4. How did they receive the messages that the Lord sent to them? What did he finally send? What was done with Manasseh?

5. When the king was in affliction, what did he do? How was his prayer answered? Tell how he showed that he was truly sorry for his sins.

6. How long did Manasseh reign? Who was the next king? For how many years? Tell how he met his death.

7. Whom did the people then make king over them? How old was Josiah at this time? How carefully did he walk in the ways of David?

8. In the eighth year of Josiah's reign, whom did he begin to seek? How old was he then? What work did he begin in the twelfth year of his reign?

9. Tell how he cleansed Jerusalem from idols and idolatry. Where did he then carry on the same work?

10. Repeat the Memory Verse. Why is it a good thing to remember the Creator in the days of thy youth? Give two or three reasons. Whom did King Josiah remember while he was still young?



XII—The New Earth

(September 17)

MEMORY VERSE: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless." 2 Peter 3: 13, 14.

Questions

1. What view was next presented to the prophet? Rev. 21: 1. What is said of the first heaven and the first earth?

2. How is this passing away of the first heaven and the first earth described by Peter? 2 Peter 3: 10.

3. What promise is made in connection with this description of the destruction of the heavens and earth? Verse 13.

4. What was God's plan originally in creating the earth? Isa. 45: 18; note 1.

5. To whom was it given? Ps. 8: 4-8.

6. Into whose hands did it fall by Adam's transgression? Matt. 4: 8, 9.

7. How has the dominion been redeemed? Luke 19: 10; note 2.

8. Who will eventually inherit the earth? Matt. 5: 5.

9. Through whom did the Lord promise the earth to his faithful children? Rom. 4: 13.

10. How many are included in this promise? Gal. 3: 29.

11. How much of this possession did Abraham receive before his death? Acts 7: 5.

12. How did Abraham look upon God's promises although apparently unfulfilled? Rom. 4: 20, 21.

13. When is this promise to be fulfilled? Heb. 11: 39, 40.

14. How is the new earth described by the prophet Isaiah? Isa. 65: 17-19, 24, 25.

15. How will God's people be employed? Verses 21, 22; note 3.

16. What is said of worship in the new earth? Isa. 66: 22, 23.

17. What are we urged to do, seeing we look for these things? 2 Peter 3: 14.

18. In view of all this, what encouragement may we derive from what seems to be a delay of the coming of the Lord? Verse 15.

Notes

1. Unless the world is inhabited, its creation will have been in vain. What is true of this world is true of all the others also, which shows, incidentally, that all the worlds are inhabited. This world is the lost sheep of the universe. Jesus came to seek and to save all that was lost as a result of sin. This will include a restoration of the dominion which was lost by Adam because of transgression, and man's restoration to his home in the new earth.

2. "The earth itself, the very field that Satan claims as his, is to be not only ransomed, but exalted. Our little world, under the curse of sin the one dark blot in his glorious creation, will be honored above all other worlds in the universe of God. Here, where the Son of God tabernacled in humanity, where the King of glory lived and suffered and died,—here, when he shall make all things new,—the tabernacle of God shall be with men, 'and he shall dwell with them, and they shall be his people, and God himself shall be with them, and be their God.'"—*"The Desire of Ages,"* page 26.

3. "There I saw most glorious houses, that had the appearance of silver, supported by four pillars set with pearls, most glorious to behold, which were to be inhabited by the saints, and in which was a golden shelf. I saw many of the saints go into the houses, take off their glittering crowns and lay them on the shelf, then go out into the field by the houses to do something with the earth; not as we have to do with the earth here; no, no. A glorious light shone all about their heads, and they were continually shouting and offering praises to God."—*"Early Writings,"* page 14.

"INACTIVITY is rust; rust is death."

"THE glory of heaven is in lifting up the fallen."

"LET us therefore follow after the things which make for peace, and things wherewith one may edify another." Rom. 14: 19.



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

NEARLY fifty arrests were made last Sunday in the little town of Alexandria, one of the suburbs of Washington City, because of violation of a recent Sunday law.

AUGUST was a hard month for some countries. In portions of Spain hundreds died from the intense heat, the thermometer at Seville sometimes registering one hundred twenty degrees Fahrenheit in the shade. A number are said to have died from the gases which arose from the melting of the asphalt in the streets.

THERE will appear in the INSTRUCTOR in a short time an article on the "Harvest Ingathering" service, also a suggestive program. We trust that every church, where practicable, will plan to hold an "Ingathering" service. Last year many dollars flowed into the mission treasury through these meetings, and rich blessings came to the children and youth who participated in them. It is not too early to begin to plan for the work.

"THE July issue of the *Union College Messenger* is a double number, of over eighty pages, and all the space is devoted to a report of the Young People's convention of the Central Union Conference, held in College View, May 31 to June 5, 1904. The price of this number is ten cents, and the price of the *Messenger* for a full year, including this special issue, is 35 cents. Address Union College Messenger, College View, Neb."

"WARS and rumors of wars," calamities, epidemics, fearful catastrophes of all kinds, make up the daily bulletin. The world is plunging forward into those fearful times just ahead that are to mark the closing of sin's dark reign, and usher in the glad day of the kingdom of God. Now is the time for all who understand the meaning of these things to sound the note of warning, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

THE recent conflict in Georgia between the whites and negroes is but an indication of what is to come. Already a number of organizations have been formed by the whites with the avowed purpose of whipping all blacks who have made themselves obnoxious to the citizens. The *Washington Star* says "the mob spirit seems to prevail throughout the country in which the recent trouble took place." Serious indeed is the condition of a country or community when those who have acted a part in an unlawful, inhuman burning of men at the stake, could take the bones of the victims and express them to the president with an audacious message.

"CHOLERA-RIDDEN Teheran, still as death by day and like bedlam at night," is one of the headlines that appeared in a recent daily paper. Three hundred deaths a day is the present record, and the tendency is still upward. "Business is entirely dislocated, work suspended, and the necessities of life hardly procurable." Streets and bazars, usually crowded, are now deserted. Thousands of citizens have fled from the city for safety. Funeral processions, lamentations of the bereaved, and invocations to prophets and saints, it is said, are all that now break the silence of the plague-stricken Persian city.

ELDER W. A. COLCORD recently preached a stirring discourse in Washington on the question "Should the District of Columbia Have a Sunday Law?" The *Washington Times*, in its report of the address, quoted the following paragraphs:—

"Let every one who loves freedom, respects truth, and names the name of Christ, take his stand against this wicked, unchristian thing. God wants only willing worshipers. His law, not man's, is supreme in religious things, and his Word the true guide-book to heaven."

"The church of Christ, clothed with his power, preaching his word, and working as he worked, is beautiful and effective for the highest good; but stripped of these, and clothed with civil power, and wielding carnal weapons, it becomes an engine of the worst of tyrannies."

"Sunday, Jan. 31, 1904, a minister in Kansas said: 'There is a class of people who will not keep the Christian sabbath unless they are forced to do so. But that can be easily done. If we would say we will not sell anything to them, we will not buy anything from them, we will not work for them, nor hire them to work for us, the thing could be wiped out, and all the world would keep the Christian sabbath.'

"This is what is wrapped up in this Sunday-law movement. It is time the mask was torn from it, and the people knew what is in it. Whatever its pretensions, it is not Christian. Christ did not persecute, nor seek to enforce his teachings by a resort to the civil power."

A Valuable Set of Lessons

PRESIDENT L. A. HOOPES said: "The Lessons in New Testament history by M. E. Kern are most practical because of their arrangement for class and private study." Many others have spoken highly of this set of lessons on the Life of Christ and the Acts of the Apostles.

Send for a copy to the Union College Press, College View, Neb., and see what these lessons are like. Price of the set, 90 cents, postpaid. They are used in the School of Correspondence at Union College, as well as in church-schools, academies, and colleges.

Do You Wish to Learn Spanish?

"YOUNG men should be qualifying themselves by becoming familiar with other languages, that God may use them as a medium to communicate his saving truth to those of other nations. . . . If young women who have borne but little responsibility would devote themselves to God, they could qualify themselves for usefulness by studying and becoming familiar with other languages."

The call is plain. Who of our young men and women will respond? The message is due. It is due to every nation, kindred, tongue, and people.

Union College furnishes an excellent opportunity for young men and women who desire to prepare themselves for the Spanish field. The instructor has the special advantage of having lived in Mexico three years, and taught in the

Spanish language. She has done considerable translating also. The Spanish students are taught to converse in the language, and special attention is given to religious literature. In two years an apt student can easily become sufficiently proficient to enter a Spanish field, and quickly obtain a working knowledge of the language. Miss Winifred Peebles or C. C. Lewis, president of the college, will be glad to correspond with any who may contemplate taking up this work. Address them at College View, Neb.

M. E. KERN.

WHEN beneath some heavy cross you faint,
And say, "I can not bear this load alone,"
You say the truth. Christ made it purposely
So heavy that you must return to him.
The bitter grief which "no one understands,"
Conveys a secret message from the King.
Entreating you to come to him again.
The Man of Sorrows understands it well;
In all points tempted, he can feel with you.
You can not come too often or too near.
The Son of God is infinite in grace,
His presence satisfies the longing soul;
And those who walk with him from day to day
Can never have a "solitary way."

— Selected.



DEAR EDITOR: Will you please make it very plain how we may prove that the cleansing of the sanctuary in heaven began Oct. 22, 1844? Our young people can prove that it began in 1844, but would like to understand how to establish the date October 22, 1844. Also, what day in October, 1904, will correspond to the tenth day of the seventh month, the day of atonement?

In response to the above queries, Elder F. C. Gilbert gives the following information: "The facts being familiar as to the ending of the 2300 days, it is simply necessary to state that in the year 1844 the day of atonement, as observed by the Jews, occurred on the tenth day of the seventh Jewish month, *Tishri*, which fell on the *twenty-second of October in the year 1844*. The cleansing of the earthly sanctuary involved three definite and distinct things: the blotting out of sin, the work of judgment, and the cleansing of the sanctuary. Since the sanctuary was to be cleansed at the termination of the 2300 days, and the 2300 days ended in 1844, and the cleansing of the sanctuary occurred originally on the day of atonement, and inasmuch as the day of atonement fell, in the year when the 2300 days expired, on the twenty-second day of October, therefore the sanctuary work of cleansing began at that time. But in 1844 the only sanctuary which was in existence was the one in heaven; it is therefore evident from the types and the Scripture that the twenty-second day of October, 1844, was the day when the sanctuary in heaven began its work of cleansing.

"The day of atonement, like all the other Jewish feasts, is a movable feast. And when the leap year comes, there is an extra month attached to the twelfth, so in one year it may be in September, and another year it may be in October. In 1904 the day of atonement occurs near the middle of September.

"If any further knowledge is desired on the subject of the sanctuary, its cleansing, and how observed by the Jews even at the present time, and the meaning and significance of the day, it can be found by reading 'Practical Lessons from the Experience of Israel for the Church of Today,' pages 254-271."

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