

The YOUTH'S INSTRUCTOR

Vol. LVIII

June 7, 1910

No. 23

ABIDE WITH US

A Persian fable says: One day
A wand'rer found a lump of clay
So redolent of sweet perfume,
Its odors scented all the room.
"Who art thou?" was his quick demand.
"Art thou some gem from Samarcand,
Or spikenard in this rude disguise,
Or other costly merchandise?"
"Nay! I am but a lump of clay."
"Then whence this wondrous sweetness
— say?"
"Friend, if the secret I disclose,
I have been dwelling with the rose."
Sweet parable! And will not those
Who love to dwell with Sharon's Rose
Distil sweet odors all around,
Though low and mean themselves are
found?
Dear Lord, abide with us, that we
May draw our perfume fresh from thee!

— *Selected.*



THERE is a railroad in Alaska one hundred twenty-five miles long, and five miles of its length runs directly on the surface of a glacier.

"PRESIDENT TAFT has asked Congress to appropriate fifty thousand dollars for investigation into the cause of cancer in fishes, in the hope that a fuller understanding of this disease in animals will aid in its prevention and cure in the human body."

THE natives of the Rurutu Island, after their conversion to Christianity, built a chapel, in which the railing around the table in front of the pulpit and by the sides of the stairs was composed of the handles of spears; for they had resolved to learn war no more, but to submit to the Prince of Peace.

OF the Missionary Volunteer Society at Hemingford, Nebraska, the secretary writes thus: "Our little society here grows in interest and enthusiasm. This week each member is writing a missionary letter and enclosing a Missionary Volunteer leaflet. This morning we sent a telegram to our representative in Congress, protesting against the passage of the Johnston Sunday bill."

SEWING circles, or societies, are proverbially gossiping circles; but the Muscatine Sewing Society, of Muscatine, Iowa, must be an exception to the rule; for the society has cleared during the last year \$136.10. This would require some earnest work on the part of the members. With this money were bought paint for the church, a bookcase and chairs, and a payment made on a carpet. Thirty dollars was given to the church-school, fifteen dollars was expended in song-books for the church. Copies of the INSTRUCTOR and *Little Friend*, and tracts and books were purchased, and some money is still in the treasury.

Principal Contents

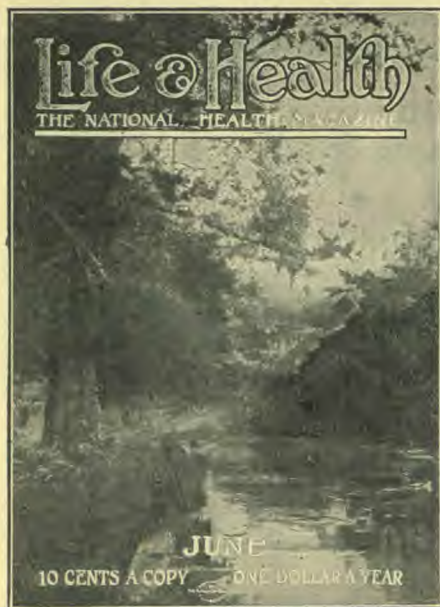
CONTRIBUTED ARTICLES	PAGE
Glimpses of Japan	3
A Tamil Wedding of South India	4
Facts Regarding Salt—No. 4	7
The Place of Football	8
What One Paper Can Do	15
Why Delay?	16
Remember the Prisoners	16
SELECTED ARTICLES	
A Postal-Savings Bank	5
A Personal Testimony	5
How to Mend Your Old Rubber Shoes	6
An Indian's Protection Against Cramps When Swimming	6
Regulating Air-Ship Traffic	8
The Story of One Life	9
At the Prison Gate	9
A Word to Boys	10
Furniture for the Dolls	12

SCHOOL WILL SOON BE OUT

Get started at once earning your scholarship for next year

Next week and week after, hundreds of Seventh-day Adventist students all over this country will begin an active summer's work earning their scholarships for the next school year. Many will not stop there, but will lay by something for clothes and incidentals.

A sure way of earning a scholarship and school expenses has been developed by the circulation manager of our ten-cent magazines. Almost any one who has the ambition to earn a scholarship can easily do so under our plan, whether he has had previous experience or not. We want student periodical workers everywhere to sell *Life and Health*, the *Temperance Instructor*, *Liberty*, the *Protestant Magazine*, and *Christian Education*. State or union conference missionary secretaries will gladly train inexperienced students and help them to become successful periodical workers.



The June "Life and Health"

In every respect the most handsome publication ever issued from our presses, containing striking articles by well-known writers and a cover design of sufficient beauty to almost sell the magazine without further inducements. *Life and Health* is a popular ten-cent publication. Some agents have averaged \$6 and more a day selling it.

We have made arrangements to supply all papers to student workers through the *State tract societies*. In making arrangements to take up the work, address your *State tract society*; or, if the address of the tract society is not known, write to the Review and Herald Publishing Association, Takoma Park, Washington, D. C.

The Youth's Instructor

VOL. LVIII

TAKOMA PARK STATION, WASHINGTON, D. C., JUNE 7, 1910

No. 23

Glimpses of Japan

H. J. JEWELL

MANY of us know comparatively nothing of the little empire just across the Pacific. The writer, while en route from India, had the pleasure of stopping off and visiting this busy little country, and he can assure you it was time well spent.

Japan is appropriately called the Flowery Kingdom. Everywhere are flowers. In the yards, hedges, and trees, on lakes and mountains, all nature seems in bloom. One never tires of looking from the car windows upon rich fields, beautiful plantations, and quaint little villages. At the big stations one meets a mixed mass of every walk of society, merchants and coolies, 'rikisha men, students, and little mothers trotting about with babies strapped upon their backs, — and all apparently trying to see how much noise they can make with their high-stilted wooden shoes. There are about five thousand miles of railway in Japan, and the accommodation is very good.

The Japanese empire is composed of four large islands and a multitude of small ones, and they cover an area of about two hundred miles wide by fifteen hundred miles in length. Forty-nine million people find homes in a territory about the size of California. It is the most densely populated country in the world. There are many large cities with a population ranging from two hundred thousand to two million. Yokohama is the leading business city. Here we find most of the missionary headquarters, foreign consulates, and foreign banking and business houses. It is also the port of Tokyo, as deep-water vessels can not reach the latter place.

Tokyo and Yokohama, with their environments, contain many strange and beautiful sights. Near Yokohama we find the great Daibutsu, the largest statue of Buddha in the world. It is a bronze cast fifty feet high, and stands in the midst of a beautiful garden. Near by is the picturesque little island of Enoshima. On this island are a number of strange-looking but pretty little temples. Scores of skops line the shore, selling coral, shells, and various marine

rarities. In Tokyo, with its two million people, we find many beautiful parks and pleasure resorts. There are public libraries, museums, schools, and hospitals. Here we find the University of Japan, with its four thousand students. Its curriculum covers law, medicine, engineering, science, literature, philosophy, and all that go to make an up-to-date institution of learning.

There are many beautiful buildings and well-kept streets, but the sanitary condition of Tokyo is the worst I have ever seen, and it is a marvel that there is not more fever and plague, but, on the contrary, it will compare very well with some American cities for healthfulness. There are miles of deep, open canals winding about the center of the city, holding all sorts of filth, and many of the sewers are open and run along the sidewalk, and from these the shopkeepers give the streets the only sprinkling they get, by dipping out the liquid and wetting down the dust with it.

But the leading men of the country are pushing out in a reform which, in a few years more, will make marvelous changes in the nation. They are quick to learn, and have made wonderful progress in the past few years. Numerous large factories are putting out machinery, woolen goods, and various articles for home and foreign trade.

They have an excellent street-car service, good police regulations, and scores of hospitals. In the schools all over the kingdom the children are being taught the art of war. There are not many yet who can speak English, and so travel without a guide is slow. The Japanese, as a nation, are the most courteous people I have ever seen. They can outdo the French for politeness; it is manifest everywhere, from the prince's household to the man who sweeps the streets.

As to religion, it seems to be in a state of dissolution — I speak of Buddhism and Shintoism. Latter-day sciences and the ingenious workings of Satan are undermining the old régime; and New Thought, Higher Criticism, and kindred evils are creeping in, and are making, if possible, harder work for the missionary than in the past. The emperor is worshiped as a god,



BUDDHA, THE GOD OF THE BUDDHISTS

and it is reverence for him that helps to keep the nation united, and inspires the soldier with that mysterious zeal and courage found on the field of battle.

Our workers in Japan have had to meet many hard and trying problems; and the work has not made notable progress until the past year or two; but organization and a prayerful study of the field are bringing about good results. Several new stations have been opened the past year, tent-meetings held, and native canvassers put in the field, and the Lord is blessing the efforts put forth; but medical workers are needed, and Bible workers and canvassers are needed to lead out. O that some one who reads this might hear the call to go over and help these dear people, to inspire the young native brethren with courage to go forward to the thousands of homes where the gospel has never been heard, where mothers and fathers, boys and girls, are waiting for some one to help them to lay down their idols and take up the cross of our dear Saviour.

Los Angeles, California.

Books

WHEN I consider what some books have done for the world, and what they are doing, how they keep up our hope, awaken new courage and faith, soothe pain, give an ideal life to those whose hours are cold and hard, bind together distant ages and foreign lands, create new worlds of beauty, bring down truth from heaven, I give eternal blessings for this gift, and thank God for books.—*James Freeman Clarke.*

A Tamil Wedding of South India

COURTSHIP and marriage among the Tamil people are carried on after a much different fashion from what we are accustomed to in our Western life. Because of the peculiar customs of the country regarding the social relation between the sexes, there is little opportunity for an acquaintance and courtship between the contracting parties before the marriage. I will relate the procedure that is usually followed, thus giving my readers the benefit of some notes which I jotted down during one of the Tamil weddings I attended recently.

The parents of the bridegroom select the bride. Their selection is usually governed by the amount of jewels and money the girl's parents are able to give. In this country, the chief aim of parents who have a girl is to accumulate money and jewels enough to satisfy the demands of him who wishes her as a bride. Consequently a family of girls is considered a great misfortune, whereas a family of boys is considered a great blessing, as their marriage will bring much money into the family. When the proper girl is selected, a man is sent to her parents to see whether they are willing, or rather, whether they are able, to give the required amount of jewels and money. If they are able, some member of the bridegroom's family will visit the house, and further arrangements will be made. During all these preliminary arrangements both families are very careful to note the nature of their dreams. Dreams conveying ill omens make it necessary to cease negotiations at once. The moon and stars are also carefully noted, and the horoscope is frequently consulted.

The parents of both bride and groom being satisfied, and the most propitious day being chosen, they at once proceed with the betrothal ceremonies. On the day chosen, the groom's parents will visit the bride's

house, bringing a new dress for the bride, and stating the nature of the jewels the bridegroom will give her. Chief among these is the *thali*. This is a necklace of gold ornaments, which is fastened about the bride's neck by the bridegroom at the time of marriage. This ornament is regarded in the same light as the wedding ring among Europeans, and is never removed from the neck during the lifetime of her husband.

After some days the bride's parents will repay this visit, at which time the wedding day is fixed. The day before the wedding both houses will be decorated. On the day of the wedding the bridegroom, seated in a palanquin carried on the shoulders of a score of men, preceded by music, torches, and singing, will start from his house before sunrise, and journey slowly to the bride's house, which is usually in the same village. Some members of the bride's family will meet this procession en route and garland the bridegroom with flowers.

He is then received into the bride's house, where he and his friends are given some light refreshments consisting of water and lump sugar. Curry and rice is especially supplied to the bridegroom. All the while he is eating this, he is covered with a screen so that he is hidden from view. In the meantime the bridegroom's sister, or one acting in her stead, will take the bride's dress and jewels, get into the palanquin which brought the bridegroom, and make a short journey about the village, after which she returns and dresses the bride with her new dress and jewels.

Elaborately decorated in bright colors, her face hidden from view, she is then brought before the bridegroom, who is seated on a raised platform in the center of the courtyard, which is found in every Indian house. Seating herself at the right of the bridegroom, the ceremony is then begun with a song of praise. The consent of both bride and bridegroom is then called for, after which the bride's parents vouch for the good character of the girl, and give her away. The *thali* is then placed about her neck by the bridegroom; and while he is making it secure, he repeats a form by which he promises to be her husband through life, etc. This promise, with the necessary changes, is repeated by the bride. They then join hands, and the one conducting the ceremony calls God and the assembled company to witness to the marriage. Then the bride's parents pour water over their joined hands, swearing at the same time that they have performed all their promises. This part of the ceremony is closed by singing and throwing torn flowers over the bride and groom, while the bride bows at the bridegroom's feet as a sign of submission and obedience.

The ceremony being ended, those present are treated to betel-nut, which is used on every occasion. This is a universal habit in India, and it is a most unsightly and disgusting practise. One chew of this stuff usually consists of some broken pieces of the areca-nut, two or three green leaves of the betel tree, and a pinch of slaked lime, to which may be added some spice seeds for flavor. In most cases tobacco is mixed with it. When this is chewed up, it turns the mouth a dark-red color, rotting the teeth and destroying the gums, besides producing innumerable stomach troubles.

The day following the wedding the bride and bridegroom go in procession in the palanquin to the bridegroom's house. Then returning to the house of the bride, the bridegroom takes an oil bath; assisted by the bride. This is her first duty in serving her new husband. While this bath is in progress, the relatives of the bride toss silver coins into the vessel containing the

oil, as an offering to the bridegroom. They then return to the bridegroom's house, and partake of a feast prepared for them, at which time the bride takes up her permanent abode in the home of the groom's parents.

J. S. JAMES.

A Postal Savings-Bank

A YEAR ago the question of a postal savings-bank was vigorously pressed in the United States Senate, and for a time seemed tolerably sure of success. Postmaster-General Meyer urged it to the limit, but at the eleventh hour it was allowed to retire from the front without ever coming to vote, through political exigencies of the moment. It is to be brought up again in Congress this session, and the intelligent voice of the people should be behind it, to urge the necessity of it upon our legislators. There are many reasons why the people—more than the politicians—earnestly long for the establishment of a postal savings-bank system.

During the past year, foreigners—chiefly laborers—have sent out of the United States, through the post-office, nearly four hundred forty million dollars more than has been received here from abroad, because there are no banks here corresponding to the government savings-banks in which they have learned to have confidence in their home countries. That is only a suggestion from the annual report of the auditor of the Post-office Department, but it is a powerful sermon on our need, our immediate need, of postal savings-banks. Five hundred million dollars a year is no small loss to our currency in circulation. Postal savings-banks would keep the money here, and millions more which are unaccounted for in bank reports, being hoarded in all kinds of hiding-places, because the owners can not or will not trust it to ordinary savings-banks.

New York, Massachusetts, and Connecticut, with ideal savings-bank laws and abundant banks, have called out some of this treasure. Those States hold two thirds of all the savings-bank deposits in the United States. In the South and in the West, with the exception of Iowa, savings deposits are almost non-existent.

Germany, Switzerland, Denmark, Norway, Australia, and New Zealand are far ahead of us in such facilities and results. New Zealand has less than a million inhabitants, yet last year there were 540 post-office savings-banks, with 298,746 accounts and a total deposit of \$48,766,325; an average account of \$166.50, representing fifty-six dollars per capita for the entire population. There is a postal savings-bank for every 1,646 inhabitants, so that few are far distant from a place to deposit, and an average of 458 of them have accounts—about one in three.

Now, if the United States came up to the New Zealand standard, we should have fifty thousand savings-banks, with a deposit of five and a half billion dollars. In reality, last year we had but 1,319 savings-banks, and instead of one in three being a depositor—which would mean thirty million—we had only eight million depositors. The average deposit in America was \$433.80, against the \$166.50 in New Zealand, showing that our present savings-banks are patronized by the comparatively well-to-do, and not by the class which the New Zealand system reaches, and which a postal savings-bank system in this country would reach.

The benefit to the poorer classes in encouraging

them to save, and to put their money where it will earn something and not be in danger of loss or else be in such easy reach that they will be tempted to spend it, ought to be sufficient to influence our law-makers to immediate action. But that argument has failed thus far. It often fails under the great dome of the capitol. Cupidity sometimes does better, and one would think that in these times when the cry is for economy, and for emergency currency to ward off panics, and high rates through restricted circulation, the enormous reserve which would be called out by postal savings-banks would be a telling argument. The benefits are great enough to induce the American people to demand of their representatives that they drop the political chicanery, and proceed forthwith to pass the postal savings-bank bill which was thoroughly discussed and generally approved two years ago.—*Willard French, in Lippincott's Magazine.*

A Personal Testimony

[The editor of *Appleton's Magazine* says of Dr. Kelly: "Dr. Howard Kelly, of Baltimore, holds a position almost unique in his profession. With academic, professional, and honorary degrees from the universities of Pennsylvania, Washington and Lee, Aberdeen, and Edinburgh, his rank as a scholar is clearly recognized. For some twenty years professor of obstetrics and gynecology at Johns Hopkins University, his place as a worker and teacher in the applied science of his profession has been beyond question the highest in America and Europe. At least a dozen learned societies in England, Scotland, Ireland, Italy, Germany, Austria, France, and the United States have welcomed him to membership as a master in his specialty in surgery. Finally, his published works have caused him to be reckoned the most eminent of all authorities in his own field."]

I HAVE, within the past twenty years of my life, come out of uncertainty and doubt into a faith which is an absolute dominating conviction of the truth, and about which I have not a shadow of doubt. I have been intimately associated with eminent scientific workers; have heard them discuss the profoundest questions; have myself engaged in scientific work, and so know the value of such opinions. I was once profoundly disturbed in the traditional faith in which I have been brought up—that of a Protestant Episcopalian—by inroads which were made upon the book of Genesis by the Higher Critics. I could not then gainsay them, not knowing Hebrew nor archeology well, and to me, as to many, to pull out one great prop was to make the whole foundation uncertain.

So I floundered on for some years, trying, as some of my higher critical friends are trying to-day, to continue to use the Bible as the Word of God and at the same time holding it of composite authorship, a curious and disastrous piece of mental gymnastics—a bridge over the chasm separating an older Bible-loving generation from a newer Bible-emancipated race. I saw in the book a great light and glow of heat, yet shivered out in the cold.

One day it occurred to me to see what the book had to say about itself. As a short, but perhaps not the best method, I took a concordance and looked out "Word," when I found that the Bible claimed from one end to the other to be the authoritative Word of God to man. I then tried the natural plan of taking it as my text-book of religion, as I would use a text-book in any science, testing it by submitting to its conditions. I found that Christ himself invites men (John 7:17) to do this.

I now believe the Bible to be the inspired Word of God, inspired in a sense utterly different from that of any merely human book.

I believe Jesus Christ to be the Son of God, without human father, conceived by the Holy Ghost, born of the Virgin Mary. That all men without exception are by nature sinners, alienated from God; and when thus utterly lost in sin, the Son of God himself came down to earth, and by shedding his blood upon the cross paid the infinite penalty of the guilt of the whole world. I believe he who thus receives Jesus Christ as his Saviour is born again spiritually as definitely as in his first birth, and, so born spiritually, has new privileges, appetites, and affections; that he is one body with Christ the Head, and will live with him forever. I believe no man can save himself by good works, or what is commonly known as a "moral life," such works being but the necessary fruits and evidence of the faith within.

Satan I believe to be the cause of man's fall and sin, and his rebellion against God as rightful governor. Satan is the prince of all the kingdoms of this world, yet will in the end be cast into the pit and made harmless. Christ will come again in glory to earth to reign even as he went away from the earth, and I look for his return day by day.

I believe the Bible to be God's Word, because, as I use it day by day as spiritual food, I discover in my own life as well as in the lives of those who likewise use it a transformation correcting evil tendencies, purifying affections, giving pure desires, and teaching that concerning the righteousness of God which those who do not so use it can know nothing of. It is as really food for the spirit as bread is for the body.

Perhaps one of my strongest reasons for believing the Bible is that it reveals to me, as no other book in the world could do, that which appeals to me as a physician, a diagnosis of my spiritual condition. It shows me clearly what I am by nature—one lost in sin and alienated from the life that is in God. I find in it a consistent wonderful revelation, from Genesis to Revelation, of the character of God, a God far removed from any of my natural imaginings.

It also reveals a tenderness and nearness of God in Christ which satisfies the heart's longings, and shows me that the infinite God, Creator of the world, took our very nature upon him that he might in infinite love be one with his people to redeem them. I believe in it because it reveals a religion adapted to all classes and races, and it is intellectual suicide knowing it not to believe it.

What it means to me is as intimate and difficult a question to answer as to be required to give reasons for love of father and mother, wife and children. But this reasonable faith gives me a different relation to family and friends; greater tenderness to these and deeper interest in all men. It takes away the fear of death and creates a bond with those gone before. It shows me God as a Father who perfectly understands, who can give control of appetites and affections, and rouse one to fight with self instead of being self-contented.

And if faith so reveals God to me, I go without question wherever he may lead me. I can put his assertions and commands above every seeming probability in life, dismissing cherished convictions and looking upon the wisdom and ratiocinations of men as folly if opposed to him. I place no limits to faith when once vested in God, the sum of all wisdom and knowledge, and can trust him though I should have to stand alone before the world in declaring him to be true.—Howard A. Kelly, M. D.



How to Mend Your Old Rubber Shoes



HE following method will be useful in mending your rubber shoes:—

Buy of a dentist about ten cents' worth of rubber dam cloth. Cut about an inch and a half square of the rubber dam into tiny pieces, put into a small bottle, pour on a teaspoonful of chloroform, and cork tightly. In ten minutes it will be melted enough for use.

If the hole in the rubber is large, take a few stitches in it, then cut a patch of the dam considerably larger than the hole. Wet the place to be mended with chloroform; then quickly spread on some of the melted rubber to cover a space as large as you cut the dam. A stick can be used to spread it with.

Wet the rubber patch with chloroform, and stick it on. The rubber in the bottle can be used again by adding chloroform to it.—*The Washington Times*.

An Indian's Protection Against Cramps When Swimming

WHEN camping some time ago among the Indians of the Cascade Mountains, I noticed a method they had of protecting themselves from cramps when in swimming. Many of these mountain Indians are extremely fond of the water. The streams in some instances are very rough and savage, and have varying currents of ice-cold and warm water in them.

A swimmer, in passing from a warm current into one ice-cold, receives a severe temperature shock on the pit of his stomach, which is usually very sensitive to cold. The effect of this shock is to cramp the limbs. The brain works, but the victim for the time being is unable to do anything with his limbs, and unless help comes to him speedily, drowns.

Coming to a bathing pool, an Indian swimmer, after stripping off and before entering the water, vigorously rubs the pit of the stomach with the dry palms of his hands. This rubbing probably takes a minute, then he dashes the cold water all over his stomach, and continues the rubbing for another minute, after which he is ready for his plunge. I talked with several Indian swimmers about this, and they told me it had always been a custom with their tribe, and that no one who did it ever suffered from water cramps.

They said that as little boys, when their fathers first took them to swim, they were shown how to massage the pit of the stomach, first dry and then with cold water, and they were forbidden to ever go into the water until they had done this. I have several times, when swimming in Lake Michigan and the waters of inland lakes of Wisconsin, suffered from premonitory symptoms of cramps, but fortunately each time was able to get out of the water before being overcome.

Now I have adopted the Indian method of preparing my stomach for temperature shocks before going into the water, and I have not had a sign of cramps. Many boy swimmers make the mistake of going into the water too soon after eating. The stomach and digestive organs are busy preparing the food for the blood and body. Suddenly they are called upon to care for the work of the swimmer. The change is

too quick for the organs, the process of digestion stops, congestion is apt to follow, and then paralyzing cramps.

While in the mountains and with two Indian guides, we came to a stream that could be crossed only by swimming. We stopped to have our dinner, and immediately after eating I thoughtlessly proposed we should push ahead. But my guides shook their heads, and pointed to their stomachs. They threw themselves down on the sands and rested for a full hour, after which we plunged into the stream and safely made the other side. They understood that swimming just after eating is a very dangerous thing to do.—*Prof. A. L. Larkin, in the Boys' World.*

Facts Regarding Salt — No. 4

Commercial Production — Freezing Method

SALT is obtained from sea water, by the freezing method, in parts of Siberia and in northern Russia. This method consists in reducing the temperature several degrees below freezing, which gathers much of the water into ice, leaving the salt solution more concentrated. The ice is removed, and the process repeated until no more water can be frozen out. The brine is then very condensed, and readily yields salt under a little evaporation.

This salt is very difficult to keep, for the reason that it absorbs water from the atmosphere and soon becomes liquid; and it is very impure, often containing as high as fifteen per cent of sodium sulphate, as well as aluminum and magnesium chlorides. To separate these out and to prevent the sodium sulphate from forming, lime is put into the brine; but the salt made in this way is injurious to health.

Evaporation of Natural and Artificial Brines

Brine is produced both naturally and artificially. Natural brine exists in all ocean water, and in salt lakes, rivers, springs, and wells. Artificial brine is made by boring into rock-salt beds and putting down two pipes; through one of these water is forced into the salt, and through the other the resulting brine is drawn up, and poured into whatever evaporating apparatus is used.

Rock salt is mined, broken or crushed, then dissolved in water, and the water evaporated, a purer salt being thus crystallized.

Salt earth is leached, and brine produced in this way. Impure salt from lakes, marshes, plains, salt-mines, and other sources is dissolved in water and made into brine, from which it is often recovered in a purer form.

Methods of Evaporation

All the evaporated salt in the world is produced by three methods of evaporation,—natural, solar, and artificial.

Natural evaporation, that ungoverned by man, is caused by the heat of the sun mainly, but is aided by moving air and winds. This natural process of evaporation dries marshes, plains, basins, shallow lakes, and rivers and small streams in dry seasons. Of the stupendous quantity of salt prepared for the use of man by this process, the following figures from a few scattering items will give a little idea:—

In Astrakhan, European Russia, there are seven hundred salt lakes and twelve hundred salt marshes; and salt lakes and marshes are plentiful, either in number or quantity, in many other parts of the world. In many parts of the United States there are salt

swamps and salt lakes. The salt plain of Abyssinia is over one hundred thirty miles long, and consists of a layer of salt about three feet deep. It could supply salt indefinitely to a very large territory.

On the plateau of Algeria are many salt lakes. One of these, Zhares Rharbi, is estimated to have 250,000,000 tons of salt in the crust which covers it, and in the center is two feet thick. Another, Zhares Shergia, is estimated to contain 332,000,000 tons of salt. The largest of these lakes is the Shott el Sher-gui, 120 miles long.

All this vast amount of salt, and much more, is prepared by the forces of nature for the use of man, with absolutely no effort on his part but the simple work of gathering it.

The process of solar evaporation is about the same, on general principles, the world over. There are usually at least three large shallow connecting pans or basins, the sea water being run from one to the other, and the salt precipitated and gathered out from the last pan of the series.

Sometimes there are several pans in the series. The water is run in from the ocean through ditches, sluices, or other convenient channels, and the mother liquor remaining in the last pans after crystallization of the salt, is returned to the ocean by different methods, in Aiden, Turkish Arabia, by hand-screw pumps.

At Trapani, Sicily, the basins are about fifteen inches deep and ninety feet square. They are filled by means of windmills. The water evaporates more slowly here, and the salt is gathered from three to five times during the dry season, which terminates in the fall.

This arrangement of basins for making salt is called a *saltern*, or *salt farm*. Harris says that "Italy is the cradle of the saltern industry. Pliny relates that Ancus Marcius, the fourth of the early kings of Rome, who reigned from 640 to 616 B. C., was the first who had sea water led into closed basins to evaporate so that salt could be made.

"Later many such salterns were established, so that even in very early times the manufacture of sea salt was an important industry. An interesting relic of this is the *Via Salaria*—the salt road,—one of the oldest of the Roman roads which still enter Rome, and was built for the salt trade between Ostia, at the mouth of the Tiber, and the inland Sabine country."

Artificial Evaporation

Artificial evaporation for the production of salt is used very extensively throughout the world, and is coming into more general use with the development of brine wells. All the different means of producing heat are used in the different plants; and in some works, vats are used as brine receptacles; in others, pans made of various materials (companies in Kansas use Portland-cement pans with steam-pipes buried in them); still others use iron pans; some use open pans, others closed pans; the older works use iron kettles; and in some parts of Central and South America, Africa, and other countries, earthen jars are used by the natives.

How Salt Crystallizes

Salt separates from the brine in larger or smaller crystals according to the heat at which the brine is kept. Boiling brine, which reaches 226° F., gives the finest crystals. The deposits are taken from the pans two or three times every twenty-four hours.

From 160° to 180° gives the common grain. The deposits are removed from the brine every twenty-four or forty-eight hours.

The Story of One Life



IN one of his sermons at Winona Bible Conference Dr. Gunsaulus told the story of the life of a wealthy Chicago manufacturer, now deceased, which affected his audience well-nigh to tears. It is impossible to reproduce — particularly in this limited space — the effect of Dr. Gunsaulus's pathetic telling of this biography, but the outstanding facts of the story are these, in brief: —

When a boy in Vermont, the subject of the story was tormented by the jeers of his schoolmates, who taunted him with questions about when his father would be home from jail. He had no recollection of his father, and when he asked his mother what these jeers meant, she had no answer for him save her weeping.

But at length the father came home, and the growing boy entered into the bitterness of the grown man's soul as the ex-convict sought through the community in vain for employment. From his own little bedroom the lad heard his father and mother praying out of the anguish of poverty for God to send work by which the husband could earn a living for his loved ones. And slipping from his bed to his knees, the boy vowed before God that if his father was given work now, he would devote his life to seeing that other men from prison got a chance to earn a living.

In his young manhood the boy came to Chicago. He prospered and grew very rich. But as his wealth increased, his religious faith seemed to slip from him, and he was greatly troubled by his doubts of the doctrines of the church. Especially was the atonement a puzzle to him, and for years he made it a point to attend conferences and religious assemblages where the atonement was to be discussed by eminent theologians.

At length Dr. Gunsaulus, counseling him as pastor, said to the man: "Is there not something particular in which you have made less sacrifice for your fellow men than you should have done? You will never have faith in the atonement that is vital until you have yourself imitated in some way the sacrifice of Christ."

Then of a sudden there rolled back over the rich man's heart the memory of the vow of his boyish days, unkept till then. At midnight he arose and went to the house of his pastor: "I'll do it. I'll begin in the morning."

Next morning he wrote to the warden of a great penitentiary, asking to have a released convict sent to him. The man came, and met the clasp of the hand of honest brotherhood. The manufacturer sent him far into the West to nail up advertising signs, and gave him good wages.

Then he got another man from another penitentiary, and sent him out in the same way. One after another he set on their feet such ex-prisoners through his private office to a clean, true life. And he told no one of them of any of the other.

But they ran across one another as they traveled, and when they told each other how they had been lifted up out of their common pit of perdition by the same loving hand, they couldn't help forming a brotherhood. They wrote circle letters, which went the rounds among themselves, and the rich manufacturer in Chicago was one of the circle.

Then an awful, ravenous disease laid hold on the philanthropist, and month after month led him nearer the jaws of death. But he had no more doubts about

the atonement to confuse him. He trusted One who had done for him much more than he had done for his fellow men. And he died in the calmest of trust — a triumph of spiritual peace.

Dr. Gunsaulus said he was rushing to catch a suburban train to go to the dead man's home for the funeral. "May I go out to the funeral with you — the wife and boy and I?" The man who spoke was tall and rugged, dressed in the rough garb of a ranchman. "Who are you?" said the minister. "O, I was from Jackson, Michigan. I live out in South Dakota now. I came for the boys — came to be at the funeral. This is my wife. This is my boy, named after him. Six of us have got boys with his name now."

"Of course he went to the funeral," said Dr. Gunsaulus. "And he went to the grave. After the coffin was lowered, the big man in his coarse leather clothes brought seventeen white carnations and dropped them into the grave — seventeen white flowers for seventeen white souls! And the wife and boy came and dropped in flowers, too; that was for their home and all other homes which this man had made possible." — *Michigan Christian Advocate*.

At the Prison Gate

"PASSING the State prison in Werhersfield on foot one spring morning, thirty years ago," said an old gentleman, one of the prison commissioners of the State of Connecticut, "I saw the gate open, a man came out, and the gate closed again. The man looked pale and worn and sad. He stood by the gate in the broad May sunshine, in a perplexed, undecided way, and I noticed that the tears were streaming down his cheeks. He looked up and down the road, up at the sky, then stood with bowed head.

"Where now, my friend?" I asked, cheerfully.

"I don't know, good sir," replied the man, sadly. "I was just thinking that I would throw my hat straight up into the air, and go the way the wind blew it. I would rather go back into the prison, but they won't have me now that I have worked my sentence out. They won't have me there, and I don't suppose they will have me anywhere," he went on in a broken voice, "but I have got to be somewhere. I don't know what will become of me: foresight isn't as good as hindsight, sir."

"I am walking to Hartford; take passage with me," I said.

"You won't care to be in such company," he replied, looking at me incredulously. "Perhaps you don't understand that I have just worked out a sentence in the State prison here."

"I understand," I said. "We are all wayfarers; come along, and we will talk the matter over, and decide, as we go, what can be done for you."

"It was a lovely, warm day. We walked slowly and talked a great deal, or rather my companion talked, and I encouraged him to do so. He answered my questions frankly, clutching hungrily at my ready sympathy. He was very free to talk of himself, and said at last, as I smiled at some unimportant disclosure: 'Reserve was never one of my failings, sir. If I tell anything, I tell all. That is the way I came to get into prison. Had I kept silent, I should have gone free, but by this time my heart, full of pent-up

sin, would have been a seething mass of corruption.'

"I found he had made shoes in the prison. 'I never had a trade before,' he said. 'I think if I had, I would not have fallen into errors. Had I had a legitimate way of getting a living, I would not have been tempted as I was. I have a good trade to begin on now, however. I have brought that away with me, as well as a bitter memory and a lasting disgrace.'

"It is not the fact of your being in prison, but the crime that carried you there, wherein lies the sin,' I said.

"But those who are not found out escape the disgrace,' he replied, with a deep sigh, and I hastened to say: 'I think I know a man here in the city who will hire you. He is a large shoe manufacturer, and I am sure he will make a place for you as a favor to me, even if not in need of a man.'

"The more I thought of it, the more confident I felt that my friend would take him into his factory.

"If I were in your place, I said,' as we entered the city, 'I would not lisp a word about having been in prison.'

"The poor fellow stopped short and looked at me. The hopeful look dropped out of his face, his eyes filled with tears, and he said, in a broken voice: 'You have been very kind, but I had better bid you good-by, sir. I can not live and lie. I promised my God last night in my cell, which was so dark at first, but so light at last when Jesus came to me there, that I would be true whatever befell me, and I will keep my word.'

"Forgive me for tempting you at the outset,' I said. 'Come on.'

"I saw my friend and told him the whole story. He had a little talk with my man, and made a bargain with him. That night, just at the hour for the shop to close, we three went into the workroom. Our friends attracted the attention of the workers.

"Here is a poor fellow who was discharged this morning from the Connecticut State prison,' said the proprietor. 'I am going to give him a start in life by taking him into the shop; he will begin work tomorrow.'

"There were indignant glances among the men, and one spoke up hastily: 'I shall leave if he stays. I will not work with a jail-bird.'

"Very well,' said the employer, 'any one who wishes to leave can bring in a bill of his time in the morning.'

"Only one man, the man who had constituted himself spokesman, left.

"Ten years later that discharged convict was the owner of that manufactory, and the man who would not work with a 'jail-bird' was one of the journeymen. As I said to begin with, that was **thirty years** ago. The man whom I met at the prison gate is now a senator in the legislature of one of our New England States. He said to me the other day: 'I tremble when I think what the result might have been had an evil instead of a good friend met me outside the prison gate.'—*Selected.*

A Word to Boys

Drifting

THE dreariness and the cold of winter have given way to the warm sunshine of approaching summer. We are no longer cooped indoors. For the boys there are a greater variety of games and sports, and of course there is also the thought of the nearness of the long school vacation and the plans for enjoying it. No wonder that May is hailed as the merry month. The danger among the boys, however, is to plunge too quickly and deeply into baseball, track meets, and other sports at this time, thus causing a slow-up in their studies just at the very time when greater diligence is required. This is the time when the hours spent in school are irksome, when lessons are only half-learned, themes are slovenly written, and the teacher's explanations fall upon deaf ears. This need not be if boys would just give the matter a little thought and consider their own real good. I am of the opinion that when a boy allows himself to be tempted to only half learn his lessons and be careless and indifferent in the school, he is in great danger of drifting away from what is right and true. The boy who does not do his best in school, who takes it easy, gives hours to play and only moments to study preparation, is cultivating a habit which will handicap him in life's race. It is a terrible thing to see a man simply drifting along with no aim, no real prospect of anything better than he has, no energy, no ambition. But it is still more terrible to see such a habit fastening itself upon a boy. My experience has led me to the conclusion that this habit becomes formed through one of two causes. The first is the disinclination on the boy's part to

tackle hard things. Whenever any difficult or seemingly difficult problem comes before him, he tries to shirk it, no matter how, instead of facing it with courage and determination. If the shirking succeeds, he tries it again and again, until his will power is gone, and any strength of purpose he ever possessed has completely vanished. So he drifts.

Boys, try to understand that shirking or running away from difficulties only makes the difficulties bigger. And, further, the difficulties will always catch you in the end, no matter how you may dodge or run away from them. The second cause is often the boy's home life, and I am not here referring to homes where the boy is unhappy or hardly dealt with, but homes where the boy has too many advantages. The parents in such homes coddle the boy. He is carefully watched over, all his wants are supplied, everything is planned for him, he is allowed no responsibility, and is still treated as a child when he is well on to manhood. From a boy brought up in some such way I recently received a letter asking for advice. Nineteen years of age and a senior in high school, now within a month or two of graduation, he has not yet thought of what he will do. He says it seems very hard to decide what to do or learn. Many things he has thought of. He often wonders what he will do, but all his wondering and thinking have only so far produced discouragement. Now there is a boy that is in danger of drifting, and it is more his parents' fault than his own. He has never been taught to think for himself, never allowed to give his views on any question. No responsibility has ever been placed upon him. There is little wonder

that such a boy reaches the age of nineteen wavering, halting, vacillating, not knowing what he wants or what to do. There is no need of my saying that such a boy requires to change these things if he wishes to have any measure of success in life.

One thing stands out prominently in the characters of great leaders whose achievements I have studied — their prompt decision. The great British admiral, Lord Nelson, used to say, "When I don't know whether to fight or not, I always fight;" and every American boy knows that Admiral Dewey at Manila knew what he wanted, and promptly went after it. Alexander the Great, when asked how he had conquered the world, replied that he did it by not delaying, by taking hold of the opportunity at once. Washington, Napoleon, Grant, were all men of similar character. One thing, however, is in favor of the boy I have mentioned. He realizes his danger, and is willing and eager to get back to safety; and I believe he will if his willingness and eagerness crystallize into doing. A great preacher gave the advice, "Whatsoever thy hand findeth to do, do it with thy might," and that is sound wisdom.

Grit

I would advise that boy to get something to do, anything honorable, and stick to it until he finds the particular occupation that especially attracts him. It will surely come. Yes, there is hope, great hope for that boy and for all boys similarly situated if they take to heart and heed Longfellow's advice in the "Psalm of Life:"—

"Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."

—Editor of *American Boy*.

How to Spend the Sabbath

SOME time ago I read in the INSTRUCTOR an article which gave some of the benefits to be derived from the Sabbath-school. The Sabbath-school does have an enriching influence upon the mind; and it is a sad truth that many who are professed Christians neglect this weekly opportunity of studying God's Word with their Christian associates, and so miss the uplifting power of God, which is given to all who truly love and obey their Saviour.

But there are many who have not the privilege of attending Sabbath-school, or even of associating with others of like faith. Are not these in greater need, if possible, of spending the Sabbath in such a manner that they may receive the blessing of God? There are all too many, who, because they are not so situated as to be able to attend a Sabbath meeting, neglect the study of God's Word on this, his own hallowed day.

They devote their time to rest of the body, forgetting the spiritual rest which might be theirs. Would we not become more rested, more comforted, more cheerful, and in all more Christlike, by devoting this holy day to a study of the Scriptures, and to becoming better acquainted with our Heavenly Father?

If we spend the Sabbath in a half-hearted way, just because we are alone, the Sabbath surely can not be called a delight; and we know that this is what we are commanded to call it. Therefore if we do not call the Sabbath a delight, and do not look forward with happiness to its coming, we are disobeying God, and so certainly must not expect the blessing which we otherwise would receive.

By spending the Sabbath in a manner not pleasing to God, we are giving Satan an opportunity to draw us from the strait and narrow way, and so lead us to everlasting destruction. The Sabbath is the seal of God, and we should not think lightly of the keeping of it.

Let us all who are isolated from other of God's people, keep up such a barrier between ourselves and the tempter that he can not pass over it. Let us remember that God's blessing will flow as freely upon us as though we were privileged to meet with others upon the Sabbath, if we spend the day in companionship with God.

In this way, and in this way only, can we call the Sabbath a delight, and a day honorable unto the Lord.

GENEVA L. HOLCOMB.

Knowledge That Saved

A DENSE fog settled on a passenger vessel as it neared the coast of Nova Scotia. The passengers became alarmed on hearing the distant roar of the waves as they broke against the rocks, and the captain, fully aware of the danger which threatened not only his vessel, but also those on board, sent signal after signal into the air, in the hope that help might reach him from the shore. Among the passengers were a few geologists, men who by years of patient study had obtained a knowledge of the wonders of rock *formation*, but who were in absolute ignorance as to the *location* of the rocks upon which they were in imminent danger of being hurled.

The sky-rockets were seen by a number of fishermen on shore, and in a short time a fishing-smack was alongside the doomed vessel. Hastily climbing up the side of the ship, two of the number made their way to the pilot-house, and the captain gladly surrendered the vessel to their guidance. These men were rough and unlettered, yet their presence brought a sense of security to all on board, even to the learned geologists. Their years of experience as fishermen made them acquainted with the *location* of every rock, and because of this they safely piloted the vessel into its harbor at Halifax.

In the world of science to-day there are those whose knowledge of the wonders of nature appears to be almost inexhaustible, and yet many of them are lamentably ignorant of the dangers which threaten society and the church. A few hear the rumble of the coming storm, but how to avoid it they know not. The worldly wise men are enveloped in the fog of unbelief, while hearts are "failing for fear," and "faces gather blackness." When signals of distress are sent heavenward, God will respond to them. To the fishermen who followed Jesus Christ, God clearly revealed life's dangers, and also the way of escape. This revelation is contained in the Word of God. When the life is fully surrendered to be guided by the Word given through these fishermen, disaster will be avoided, the rocks of mysticism, infidelity, and doubt will be passed in safety, and the soul securely anchored in the harbor of faith. To the "wise and prudent" the things of the kingdom of God are a mystery; to the "babes" in Christ they are as the sun shining "in his strength." The wisdom of this world has made shipwreck of many a hope; "the wisdom that is from above" causes life's brightest prospects to become realities.

J. N. QUINN.



Children of China.



Indian Child,
Central America.

"The Little Helper,"
Japan.



Two Little Girls in New Guinea.

CHILDREN'S PAGE

An Astonishing Boy

Six mothers were asked at a meeting one day
To describe the best boy in their block.
The description, when given, was surely enough
To give all their hearers a shock.

One spoke of the bonny blue eyes that he had;
Black, hazel, and brown, others said.
Some thought he was short; others vowed he was tall.
He had yellow hair, chestnut, and red.

One praised up his dimple; one said he had none;
Another saw one in his chin.

One said he was fat, while another declared
That never a boy was so thin.

These ladies were truthful; not one of them all
Had ever been known to deceive,
But that such a chameleon boy could exist
Their hearers declined to believe.

"Pray tell us whose is this astonishing boy;
His name and his station define."
Then six mothers rose to their feet to reply,
And six voices answered, "He's mine!"

—Pauline Frances Camp, in *Christian Endeavor World*.

A Word of Caution



HIS is a good time for boys to resolve, says the *Youth's Companion*, that they will not be drowned next summer. If the resolution is made, and then remembered till frost comes in the autumn, there will be fewer drownings this year than usual. Last summer nearly three hundred children were drowned in New England. Most of them came to their death through going swimming in ponds or streams at times when their parents had forbidden the sport. The boy who decides not to drown will, in the first place, obey his parents, and, in the second place, will take no risks when he is in the water.—*Selected*.

Furniture for the Dolls

OUR girls have shown so much interest in the making of dolls' clothes that to-day we show how to make doll furniture. The first cut shows a chair.



For this chair take a cork one and one-half inches in diameter, cut in slices a little less than one fourth of an inch. One good-sized cork will make the bottom for several chairs. Now, while you are planning the bottom of the chair, plan the bottom of the sofa also. For the sofa use cork two and one-half inches in diameter. Make the slices of the same thickness as that of the chair. Cut one piece through the center, making two half circles. These half circles can be used in making two sofas. Cover the cork with pretty silk or satin. Cut it large enough to reach under the cork. Overcast the side of the silk with strong thread, turning in about the width of a seam. Place just a slight bit of cotton over the cork for padding before placing on the silk. Place the silk carefully on the cork and draw the thread on the under side. Be sure to fasten your thread securely. When the seat is thus covered, paste a little piece of pretty-figured paper over the circle, or you may have some already mutilated souvenir stamps left that fit.

Now take good, straight pins and stick them in as shown for the back. Then take mercerized crochet cotton and weave back and forth. You can use strong wool for this purpose, but the silk is prettier.



For the legs you need to wind the pins with the thread before putting them in the cork. Start one-fourth inch from point of pin and wind evenly to the head, and then wind back toward the point, and tie the two ends securely. Then place them in the cork for legs.

If you wish some chairs with arms, you can bring the pins out in the way you do with your sofa, toward the front.—*The Girls' Companion*.

The Sightless Horseman

A BLIND man riding the most spirited of horses is a sight one does not often see. Yet those who happen to be about when Joseph Pulitzer, the sightless proprietor of the *New York World* and the *St. Louis Post-Dispatch*, takes a little exercise, can see it. Riding is second nature to him, and the loss of his eyesight made no appreciable difference. A servant rides behind him, but Mr. Pulitzer often gets exhilarated and leaves the servant far behind and even out of sight. Most of his time now is spent on his yacht, but he always keeps in touch with his newspapers, and edits them just as of old.



Joseph Pulitzer was a penniless Hungarian boy. Once, at the height of his fame, and before his eyes had given away, a wealthy St. Louis man visited the World office with his wife and presented her to the editor.

"Madam," said he instantly, "I have had the pleasure of seeing you before."

"I am afraid not," she laughingly said; "if that

had been my good fortune, I should never have forgotten it."

"It is true, however," said Mr. Pulitzer. "One bitterly cold night in St. Louis you held a social reception at your house. Outside the drivers of the guests' carriages were stamping around in the snow in a vain effort to keep warm. Suddenly the door opened, and you stood there, with a number of servants behind you, bearing large trays holding cups of smoking coffee, which you ordered them to give to the drivers. I was one of the coachmen."

At the close of the Civil War, Mr. Pulitzer, then a soldier, out of a job and penniless, tried to enter French's Hotel in New York. He was promptly kicked out. Many years later he bought the site of French's Hotel to erect the World building upon, and those who know him say that that day he literally danced around his office with glee. He had wanted to tear that building down for a quarter of a century. Now his chance had come.—*Ladies' Home Journal*.



M. E. KERN

MATILDA ERICKSON

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Society Studies in Bible Doctrines

XXIV—Change of the Sabbath and Sabbath Reform

SYNOPSIS.—Previous lessons show that there is no divine authority for the change of the Sabbath. The prophecies, however, speak clearly of an apostate power that would exalt itself above God and seek to change his laws. History records the fact that the Papacy has done this, and the Roman Church boasts of the fact that it has changed the law of the Sabbath.

The Bible also indicates that in the last days there should be a reform on the question of the Sabbath.

Questions

1. What did the prophet Daniel indicate would be the attitude of the Papacy toward the law of God? **Dan. 7:25.**
2. What New Testament prediction have we of this same blasphemous work? **2 Thess. 2:3, 4.**
3. How have these predictions been fulfilled?
4. What prophetic statement shows the general following which this apostate power has? **Rev. 13:3.**
5. What is said of those who accept the warning against this antichristian power? **Rev. 14:12.**
6. What last-day reform is brought to view by the prophet Isaiah? **Isa. 56:1, 2, 6, 7.**
7. What are God's true ministers to do in this time? **Isa. 58:1.**
8. For what is a special blessing promised? **Verses 13, 14.**
9. What are they called who conduct this reform movement? **Verse 12.**

Notes

3. Paul said that the mystery of iniquity already worked in his day (2 Thess. 2:7), that soon men would rise up drawing away disciples after them. Acts 20:29, 30. The substitution of Sunday for the true Sabbath came in gradually.

Neander says: "The opposition to Judaism early led to the special observance of Sunday in place of the Sabbath. . . . As the Sabbath was regarded as representing Judaism, Sunday was contemplated as a symbol of the new life consecrated to the risen Christ and grounded in his resurrection. Sunday was distinguished as a day of joy, by being exempted from fasts, and by the circumstance that prayer was performed on this day in a standing and not in a kneeling posture, as Christ, by his resurrection, had raised up fallen man again to heaven. . . . Those churches, however, which were composed of Jewish Christians, though they admitted, with the rest, the festival of Sunday, yet retained also that of the Sabbath."—*Neander's History of the Christian Religion and Church*, Vol. I, pages 295, 296. Again, speaking of the Council of Laodicea in 320 A. D., he says: "In many districts, a punctual Jewish observance of the Sabbath must doubtless have become common: hence the Council of Laodicea considered it necessary to ordain that Christians should not celebrate this day after the Jewish manner, nor consider themselves bound to abstain from labor."—*Id.*, Vol. II, page 298. When the church had become so strong and so worldly that its influence was sought by politicians, Constantine, who at the time was striving to become sole emperor, professed Christianity, and one of his first decrees was in favor of Sunday. The law was: "On the venerable day of the sun let the magistrates and people residing in cities rest, and let all workshops be closed. In the country, however, persons engaged in the work of civilization may freely and lawfully continue their pursuits; because it often happens that another day is not so suitable for grain-growing or for vine-planting; lest by neglecting the proper moment for such operations the bounty of heaven should be lost. Given, the seventh day of March. Crispus and Constantine being consuls each of them for the second time. (A. D. 321.)"—*Hessey's "Sunday,"* page 358.

N. Summerbell, a well-known minister and author in the Christian church, says in his "History of the Christians," page 418: "It (the Roman Catholic Church) has reversed the fourth commandment, doing away with the Sabbath of God's Word, and instituting Sunday as a holy day."—*Scriptural Evidences*, page 96.

The Catholic Church admits the charge of changing God's law, and puts it forth as a sign of the power of the church. The *Catholic Mirror*, Sept. 23, 1893, says: "The Catholic Church, for over a thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday." Cardinal Gibbons said, in the same paper: "Of course the Catholic Church claims that the change was her act. It could not have been otherwise, as none in those days would have dreamed of doing anything in matters spiritual and religious without her, and the act is a mark of her ecclesiastical power and authority in religious matters."—*Scriptural Evidences*, page 100. The *Catholic Mirror* of Sept. 2, 1893, says: "Per contra, the Protestants of the world, the Adventists excepted, with the same Bible as their cherished and sole infallible teacher, . . . have rejected the day named for his worship by God."

6. "These words apply in the Christian age, as is shown by the context: 'The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him.' Isa. 56:8. Here is foreshadowed the gathering in of the Gentiles by the gospel. And upon those who then honor the Sabbath, a blessing is pronounced. Thus the obligation of the fourth commandment extends past the crucifixion, resurrection, the ascension of Christ to the time when his servants should preach to all nations the message of glad tidings."—*Great Controversy*, page 451.

9. "This prophecy also applies in our time. The breach was made in the law of God when the Sabbath was changed by the Romish power. But the time has come for that divine institution to be restored. The breach is to be repaired, and the foundation of many generations to be raised up."—*Great Controversy*, page 453.

The Flight of Youth

THERE are gains for all our losses,
There are balms for all our pain;
But when youth, the dream, departs,
It takes something from our hearts,
And it never comes again.

We are stronger, and are better,
Under manhood's sterner reign;
Still we feel that something sweet
Followed youth, with flying feet,
And will never come again.

Something beautiful is vanished,
And we sigh for it in vain;
We behold it everywhere,
On the earth, and in the air,
But it never comes again.

—Richard Henry Stoddard.



XII — Marriage of the King's Son; Tribute to Caesar

(June 18)

LESSON SCRIPTURES: Matt. 22: 1-22; Mark 12: 13-17; Luke 20: 20-26.

MEMORY VERSE: "He hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness." Isa. 61: 10.

The Lesson Story

1. Jesus' life on earth was about to close. He loved the people whom he came to save, and sought in every way to lead them to accept the invitations of mercy so freely given. While teaching in the temple, he spoke yet another parable to show them the result of their wicked course. He said:—

2. "The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them.

3. "But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

4. "And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen."

5. All are invited to the marriage supper of the Lamb. See Rev. 19: 7-9. But many go about their worldly business, paying no heed to the call. Some treat the messengers of God in a cruel manner, beating them, and even killing them. The Jews were first called to the feast. When they rejected the invitation, it was sent to the Gentiles. A mixed company was gathered. But not all who profess to be Christians are true disciples. They must pass the examination of the King,—the investigative judgment.

6. The wedding garment represents the pure, spotless character which those must possess who are admitted to the supper. It is the robe of Christ's righteousness, and this means right-doing. By their deeds all are to be judged. Not one cherished sin can be covered by the righteousness of Christ. And it is in this life only that we may put on this robe. The days

of preparation are fast closing. How careful then we should be of every word and thought!

7. After Jesus had spoken this parable, the Pharisees held a council together to see how they might entangle Jesus in his talk. When they had agreed upon a plan, they sent out unto him their own disciples with the Herodians (a Jewish political party devoted to the Roman government). These messengers said to Jesus: "Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?"

8. The Pharisees were crafty in sending both Jews and Herodians to question Jesus about the tribute money. If he said they ought to pay tribute, he would displease the Jews, and if he said they ought not to, he would offend the Herodians, for they favored the Roman government.

9. "But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Show me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Thus Jesus not only avoided the snare laid for him by the Pharisees, but at the same time reproved them, for they had not rendered to God the service that was due him. They were confounded. And "when they had heard these words, they marvelled, and left him, and went their way."

Questions

1. When Jesus' life on earth was about to close, how did he feel toward the people whom he came to save? What did he seek in every way to do? Why did he speak yet another parable?

2. To whom did he liken the kingdom of heaven? What messages did this king send by his servants? How was his first message received? His second?

3. When the king heard of it, what did he do? What did he say to his servants? Where did the servants find guests for the wedding?

4. When the guests were assembled, what did the king do? Whom did he see among the guests? What did the king say to this man? Did the man reply? Then what command did the king give to his servants?

5. Who are invited to the marriage supper of the Lamb? How do many treat these invitations? Who were first called to the feast? When the Jews rejected the call, to whom was it sent? Who were gathered? What examination must all pass?

6. What is the wedding garment which those must wear who are numbered among the chosen ones? By what are all to be judged? When must this robe be put on? Why should we lose no time in making this preparation?

7. For what purpose did the Pharisees hold a council? When they had agreed upon a plan, whom did they send to Jesus? Who were the Herodians? How did these messengers pretend to honor him? What did they then ask?

8. How had the Pharisees shown their craftiness in sending both Jews and Herodians to question Jesus about the tribute money?

9. What did Jesus perceive? By what question did he show that their flattery did not deceive him? What did he then ask to see? When they brought him a penny, what question did he ask? What did they reply? What solemn command did he then give?

THE YOUTH'S LESSON

XII—Marriage of the King's Son; Tribute to Caesar

(June 18)

LESSON SCRIPTURE: Matt. 22:1-22.

RELATED SCRIPTURES: Mark 12:13-17; Luke 20:20-26.

LESSON HELPS: "Christ's Object Lessons," pages 307-319; "Desire of Ages," chapter 66; *Sabbath School Worker*.

PLACE: Jerusalem.

TIME: Crucifixion week.

MEMORY VERSE: Isa. 61:10.

Questions

Marriage of the King's Son

1. By what parable did Christ further instruct the people? How were the invitations to the wedding received? Matt. 22:1-3; note 1.

2. What did the king then do? With what results? Verses 4-6; note 2.

3. What punishment was inflicted upon those who had treated the king's servants so shamefully? Verse 7; note 3.

4. What further was done to furnish the wedding feast with guests? Verses 8-10; note 4.

5. What did the king find when he came in to see the guests? What did he say? Why could not the ungrateful guest answer? Verses 11, 12; note 5.

6. What was done with him? Verse 13.

7. What statement did Jesus then make? Verse 14.

8. What is the garment that all must have who attend the marriage supper of the Lamb? Rev. 19:8; Heb. 12:14.

9. Of what value is our own righteousness? How may we obtain God's righteousness? Isa. 64:6; Rom. 3:24-26; Gal. 3:26, 27; note 6.

Tribute to Caesar

10. What trap was next laid for Jesus? By whom? What question did they ask? Matt. 22:15-17; note 7.

11. What sign of his divinity did he at once give? What did he say? Verse 18.

12. What was his answer to their question? Verses 19-21.

13. What is the Christian's duty toward earthly powers? Rom. 13:1; 1 Peter 2:13-15.

14. When is it proper not to render obedience to the state? Acts 5:29; Dan. 3:8-18.

15. What was the effect of Jesus' answer upon his questioners? Matt. 22:22.

Notes

1. "It is still customary in the East not only to give an invitation some time beforehand, but to send around servants at the proper time to inform the invited guests that all things are ready."—*Kitto*. This invitation was given to the Jewish people by Christ and his apostles.

2. After the work of Christ was completed, still another earnest effort was made for the Jewish people, but as a nation they spurned the gospel message.

3. This evidently refers to the terrible retribution which came upon Jerusalem and the Jewish people in A. D. 70. The lesson, too, is for all time.

4. "The third call to the feast represents the giving of the gospel to the Gentiles."—*Christ's Object Lessons*, page 309. Good and bad are invited. None are so good that they do not need Christ, and none too bad to be received.

5. "When the king came in to view the guests, the real character of all was revealed. For every guest at the feast there had been provided a wedding garment. This garment was a gift from the king. By wearing it the guests showed

their respect for the giver of the feast. But one man was clothed in his common citizen-dress. He had refused to make the preparation required by the king. The garment provided for him at great cost he disdained to wear. Thus he insulted his lord. To the king's demand, 'How camest thou in hither not having a wedding garment?' he could answer nothing. He was self-condemned."—*Christ's Object Lessons*, page 309.

6. "Only the covering which Christ himself has provided, can make us meet to appear in God's presence. This covering, the robe of his own righteousness, Christ will put upon every repenting, believing soul. 'I counsel thee,' he says, 'to buy of me . . . white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear.'"—*Christ's Object Lessons*, page 311.

7. "The spies had expected Jesus to answer their question directly, in one way or the other. If he should say, it is unlawful to give tribute to Caesar, he would be reported to the Roman authorities and arrested for inciting rebellion. But in case he should pronounce it lawful to pay the tribute, they designed to accuse him to the people as opposing the law of God. Now they felt themselves baffled and defeated. Their plans were disarranged. The summary manner in which their question had been settled left them nothing further to say."—*Desire of Ages*, page 602.

In spite of their failure, it was declared a few days later at his trial that he forbade giving tribute to Caesar. Luke 23:2.

What One Paper Can Do

A SISTER subscribed for a club of the *Signs of the Times*, and began sending them to some of her friends who were not acquainted with the Bible truths we love. Regularly each week one copy went to a young man who had become interested in a study of the prophecies, but was not privileged to continue it. A few months later a letter came from him, thanking her for the papers, and saying that he and his mother were reading them, and then passing them on to their neighbors. They would give the paper to one neighbor, the next week they would take a new one there and pass the first one to another neighbor. In this manner they had six of their friends reading the paper each week, simply because they found that the things in the paper were good.

How much we, who love this message, should be doing for the spreading of it!

MATILDA EARLE.

Standing the Test

DURING the Revolution, when defections from the ranks were occurring on every side, it was necessary that the strictest discipline should be enforced. Consequently, if any one was even suspected of harboring disloyal feelings, it was likely to go hard with him.

One evening, during the hard winter at Valley Forge, a soldier was discovered creeping back to camp from a little grove in the vicinity. He was immediately called up before the commanding officer and sternly questioned. The only answer he could give was that he had gone into the woods to pray. He was asked, skeptically, if he were in the habit of spending hours in prayer, and answered, "Yes."

"Then, down on your knees and pray now! You never had such need before!" the officer thundered.

The poor man, expecting instant death, knelt and prayed fervently for strength in his great hour of need. The petition was eloquent and moving, such as could have emanated only from one who was in the habit of holding daily communion with God. When he had finished, the officer bade him go, declaring he was convinced of the truth of his story. "You could not have done so well at review," he said, "had you not been often at drill." The private had stood the test.—*Young People*.

The Youth's Instructor

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The Last "Glorious Fourth"

THE *Ladies' Home Journal* for April contained three full-page illustrations of how we celebrated July 4, 1909. We can not reproduce the pictures, but we give you the figures which accompanied the illustrations. They are sufficient to point the moral of a "sane fourth" for 1910. The record says:—

171 children lost one or more fingers.

41 children lost a leg, an arm, or a hand.

36 children lost one eye.

16 children lost both eyes.

215 children were killed.

Their First Printing-Press

WHEN Rev. William Ellis in 1817 arrived at Tahiti with a printing-press, the wonder and delight of the natives at the marvelous machine knew no bounds. It is said that "they gathered from the surrounding districts and from the other islands; they filled the houses of the district to overflowing, and temporary sheds were erected for their accommodation. They crowded together around the building in which the press was operated, climbing on one another's shoulders and darkening the windows, so eager was their curiosity to see the wonderful machine, and so desirous were they to procure books. Some of them waited five or six weeks before returning home, rather than return without books."

Why Delay?

THE Hawaiians were noted for their immorality, war, and infanticide, before Christianity came to them.

A native woman once said to a missionary, "I have had thirteen children, and I have buried them all alive. O that you had come sooner to teach me better!"

Mr. Alexander, in his book "Islands of the Pacific," tells of a native boy being rescued by the missionaries from the grave in which he had been placed to be buried alive. He grew up in the care of the missionaries, and became the most popular preacher in Hawaii.

Only the books of heaven will reveal the loss that has come to others by our delay in taking to them the gospel message. Let us awake to our duty and opportunity.

Remember the Prisoners

THE May number of the *Life Boat* is a prisoners' number, and the prisoners ought to have it. Our Missionary Volunteers will certainly place this number in the hands of thousands of unfortunate boys and men behind prison bars.

Many persons in prison are hopeful subjects for missionary work. They have time to think upon their course of action; they have time to think of the good influences they had thrown around them in their childhood, and time to consider the future. This opportunity for reflection and meditation often brings to them a strong desire for the better life, and they determine to accept the Christian's Saviour, and live for right and truth.

Many a convict has been helped in coming to this decision by a tract, paper, or book given him while in prison, or by the spoken word of some Christian visitor. Francis Murphy, who did so much for the cause of temperance, came to himself in the prison cell, and so did Jerry McAuley. Therefore take the prisoners a copy of the *Life Boat* and a Temperance INSTRUCTOR.

Our Constant Hope

ARISE and shine, ye saints of God
Who sigh for sin to cease;
Look not upon the cares of life,
But to the Prince of Peace,

Whoe'er is touched with human woe,
Who feels our pangs of pain,
Who lifts our load of guilt and sin
And cleanses every stain.

Then why despair when evil comes,
And look with longing eye?
Our God has ne'er forsaken us
Nor passed the faithful by.

Then courage take when rudely pressed
By hosts of evil strong;
Our God will keep his faithful here
Against the hosts of wrong.

JOHN FRANCIS OLMSTED.

1562 Oak St., Columbus, Ohio.

How a Boy Was Taught to Steal

THE mother of a son at college was deploring the dishonesty which, in her mind, existed in the business world of to-day, and which, in a year, her son would have to face. "Why can not men be honest?" she asked in sorrow. She was a woman who stood, as we say, high in her church and in her community. A few days afterward I happened to be going into town on a train with this mother. The train was overcrowded, and the conductor overlooked the ticket of my companion. Without the slightest movement to attract the conductor's attention, she put her "commutation card" back in her hand satchel. A young boy, sitting opposite, whom the conductor had also overlooked, and who had honestly made two or three ineffectual attempts to get the conductor's attention and deliver his ticket, saw my companion's action: he knew the woman very well, and put his ticket in his pocket! And yet, what would be this mother's opinion of a man who would teach her son to steal as she unconsciously, but effectively, taught that young boy to steal! Before we deplore the dishonesty that we think is so prevalent in the world, let us be careful that in our own small actions, whether in the voluntary deliverance of a railway ticket or a trolley fare, or the substitution of overtime transfer slips, we are thoroughly honest ourselves.—*Edwark Bok.*