

THE YOUTH'S INSTRUCTOR

REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH.

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OTHER LANDS

APRIL.

APRIL, at whose glad coming zephyrs rise
With whispered sighs,
Then on their light wings brush away,
And hang amid the woodlands fresh
Their airy mesh
To tangle Flora in her way —
April, it is thy hand that doth unlock,
From plain and rock,
Odors and hues a balmy store,
That breathing lie on Nature's breast,
So richly blest,
That earth or heaven can ask no more !

April, the hawthorne and the eglantine,
Purple woodbine,
Breathed pink, and lily-cup, and rose,
And thyme, and marjoram, are spreading,
Where thou art treading,
And their sweet eyes for thee uncloze.

The little nightingale sits singing aye
On leafy spray ;
And in her fitful strain doth run
Thousand and a thousand changes,
With voice that ranges
Through every sweet division.

Sweet month ! it is, when thou dost come
again,
That love is fain,
With gentlest breath, the fires to wake
That covered up and slumbering lay
Through many a day.

— Belleau.

EASTERN REMINISCENCES.

A FEW days ago we took the steamer for Scutari, on the opposite side of the Marmora, in Asia Minor. Such a strange crowd as we got aboard ! The steamer, a dirty little affair, had a compartment for women and one for men, but we went to the upper deck. Upon our arrival on the other side, we took carriages, and after considerable squabbling between the drivers and guides, we started to visit the English and Turkish cemeteries.

The former contains the bodies of the officers and soldiers killed in the Crimean war. The officers have tombstones, but the privates are wrapped in their blankets, and laid twenty and thirty in a single grave. Queen Victoria and her subjects have raised a monument there to the fallen heroes. The hospital where Florence Nightingale was nurse is near by.

The Turkish cemetery, a strange, broken-down looking place, is shaded by cypress trees and filled with queer tombstones, shafts surmounted by turbans of every shape, and many with the fez often colored red, with a black tassel. We were told that the monuments were for the men and the flowers for the women, and that in all the cemeteries there were as

many graves as twenty times the present population, which is estimated at six hundred thousand.

From there we drove to Mt. Bulgurlu to get the beautiful view ; and it was magnificent, embracing the city, the Marmora, the Bosphorus, the Golden Horn, and the old road to Mecca, where the pilgrims used to wend their weary way. It took six months to walk there, and the treasure which they carried as offerings was put upon the backs of camels. Now all go by water. A pilgrim who has made this journey is known by his green turban. The trip to Scutari was most interesting, but it was very hot and very dusty.

In the evening a party of us, with two guides, went to evening service in the Mosque of St. Sophia, in Stamboul. Usually the whole

side of the altar were enormous candles, all of twenty feet high and over a foot thick, and these candles were lighted.

The worshipers took off their shoes as they entered, and arranged themselves in rows along the width of the mosque, with their faces toward Mecca, standing on the edge of the big rugs, only one row of men on a rug, with their shoes on the space left for that purpose on the marble floor, between their rug and the one in front of them. There were as many rows of men as there were rugs.

In a small balcony were the chanters, and at certain parts of the service the whole congregation would bend over, then drop on their knees, and prostrate themselves twice, touching their foreheads to the floor ; then all would rise simultaneously to their feet.

At intervals a voice arose in a weird, musical tone that would vibrate through the whole building like the wail of a lost soul, and that, with the dull thud and rushing sound produced by the prostrating of the worshipers, sent a thrill through one that was anything but pleasant ; yet the whole service was solemn and impressive.

After remaining for about an hour, we took carriages for a drive about the city, as we wished to see the strange street scenes that can be witnessed at no other time of year. I shall never forget that drive. All the booths were open, everything exposed for sale. Music halls had crowds of people pouring in and out. The streets were so full of men that our carriages could with difficulty be gotten through ; and strange to say, among this tremendous crowd

we saw only five women, one attended by a slave, and four veiled ladies attended by the black guardian of the harem, with his insignia of office, a whip, which he would not hesitate to use if any one looked too closely at his charges, and the crowd would uphold him if he did use it.

As we drove along, we saw in many booths what looked like enormous cheeses, and one of our dragomans bought a piece of one, when much to our surprise we found it was almond candy. The Turks are very fond of sweets.

We saw in one place a very strange sight, — a large ring of men taking hold of hands and dancing a sort of shuffle, back and forth, but not going round, to the tune of a most doleful drum. They seemed to be in a dream. In all this strange crowd no one paid any attention to us, and we arrived safely at our hotel, feeling that we had seen a great deal.

On Friday afternoon our Greek dragoman took us to see an impressive service at the Greek church. It so happens that this year



THE MOSQUE OF ST. SOPHIA.

city is closed up, and people are in bed, or out of sight, at seven o'clock in the evening, as they rise with the sun ; but during the fast of the Ramadan they are up all night.

We drove over the dimly lighted bridge to the rear entrance of the mosque. The minarets were all lighted, as were all the minarets of the other mosques, making a strange, weird effect in the dark night. We were received by two Turks at the entrance, and we passed up a long incline, instead of stairs, turning again and again until we reached the gallery.

Here we sat on benches, and looked down upon the worshipers. At first we were dazzled by the lights. We were told that there were twelve thousand inside and three thousand on the outside of the mosque.

There were queer lamps hanging in festoons, in rows, from huge bronze chandeliers, from dome to gallery, everywhere, which were merely glass tumblers suspended from wires, and half filled with water, on top of which was a little oil with two tiny wicks floating in it. On each

the Christian Lent and the Turkish Ramadan come together, so we have the unusual opportunity of witnessing the services at the Mosque of St. Sophia and also the Christian service of the Greek Church.

It was Good Friday, and early in the morning—so we were told—a large canvas, supposed to represent the body of Christ, was lowered into a tomb inside the church, and covered with flowers; people came and went all day, bringing flowers which they threw onto this canvas. In the afternoon, amid impressive services, it was raised, and carried in a solemn procession out from the church into the street. Everybody tries to get a spray of flowers from the body, as a talisman against bad luck for the coming year.

The church was so crowded we could not get in, so we were taken to a building opposite, where we could witness everything; and we were introduced to several prominent members of the church, who received us very politely. As the procession began to move from the church, a bell began to toll. The crowd of sight-seers filled the street, making it difficult for the procession to move.

First came altar-boys carrying gilded symbols; then others, with priests dressed in their strange, mournful garb, all chanting; then the archbishop, dressed in a magnificent robe of heavy white silk, embroidered with gold; then four black-robed priests, carrying the canvas covered with flowers.

The crowd surged and swayed, grasping for the flowers, till it seemed to us that half of them would be crushed to death. Happily no one was injured. As this is a Mohammedan country, we were surprised to see so many Greek Catholics.

Saturday morning we visited several mosques and tombs of sultans, and also visited the great cistern of "a thousand and one columns,"—in reality about four hundred columns. This cistern was formerly used to store the extra supply of water for the city, in time of siege.

In the afternoon we drove over the crowded bridge to Seraglio Point, where there are several palaces once occupied by sultans, but which are now preserved as museums. In one we saw the Divan of Justice, where the sultan sat to administer justice to his subjects, they standing outside a long window, on a balcony, and presenting their petitions through a prime minister, who in turn transmitted them to the sultan, as no one was allowed to approach him in person.

We next visited the royal treasury, another ancient palace. This contains the treasure of the dead sultans. When a sultan dies, all his personal effects, jewels, swords, etc., are placed here, and it requires a great deal of red tape to get in, through the triple iron doors, to see these wonderful and most beautiful treasures,—jeweled daggers heavily studded with gems, magnificent state robes, rubies, diamonds, and emeralds of enormous size. We saw the so-called emerald of Solomon, as large as my fist, and also his sword. I do not know how authentic this story is; but they pretend that the relics are the true ones.—*Adelaide Turney, in Boston Commonwealth.*

BRITISH INDIA contains two hundred and eighty-seven million people. The increase of population in a decade is twenty-seven million nine hundred thousand. There are forty-five million children under five years of age, or about as many as the entire population of the German empire. Of widows there are twenty-two million six hundred thousand, of whom two hundred and fifty thousand are not yet fourteen years of age.



THE WAR IN THE EAST.

EVER since the war between China and Japan commenced, Japan has forced the fighting, and the Chinese forces have almost invariably acted upon the defensive. The policy of each nation in this respect is in exact harmony with the national instincts of the two nations. Japan is all drive and activity; China is slow and reactionary; and in all her governmental and national affairs her motto seems to be, Delay, linger, and wait. It has been the declared intention of Japan to allow no armistice until a permanent peace was established. This is an unusual position; for nations at war generally enter into an armistice while negotiations for peace are discussed.

But China's diplomacy is such a curious compound of tricks and equivocations, as the European nations have fully learned, and as Japan knows, that she thought it not safe to allow any cessation of hostilities until the full terms of peace were settled. So, while the negotiations were in progress, the armies in the field and the naval squadrons of Japan were ordered to press the battle, as it was thought that such a course would very materially hasten the willingness of China to grant the demands of Japan.

This plan has, however, been broken up by the attempt upon the life of Li Hung Chang. Of course the Japanese government did not sanction this act, and the man who attempted the life of the viceroy has been promptly sentenced to penal servitude for life; but at the same time there has been quite a change of feeling throughout the world in regard to the war, because of this dastardly attack upon the aged viceroy. To attempt the life of an accredited envoy of peace is considered by all civilized nations as a most atrocious crime. So great has been the feeling over this affair, that the Japanese government has felt that some concession on its part is necessary as a suitable expression of sorrow for the deed. To this end the mikado has proclaimed an unconditional armistice until April 20. This takes effect, however, only on the mainland of China, the island of Formosa being distinctly excluded from the terms of the armistice. It is to be hoped that by that time the conditions of peace will be arranged, and that the armistice is the beginning of the end of the war.

M. E. K.

CUBAN AFFAIRS.

It is impossible for the people of the United States not to be interested in the revolution now progressing in Cuba. In these days of rapid communication, countries that were once thought to be distant from each other are now neighbors. Cowper said that—

"Lands intersected by a narrow firth
Abhor each other; mountains interposed
Make enemies of nations, which had else,
Like kindred drops, been mingled into one."

But these natural barriers have been swept away by modern inventions. The steamship and the submarine telegraph have brought countries that are divided by quite a stretch of water into a closer relation to each other than any one years ago would have thought possible. Not long since, when the Hawaiian

episode occurred, the press of this country spoke of Hawaii as an island near San Francisco, although there are fifteen hundred miles of rolling billows between.

But Cuba is much nearer to the United States than is Hawaii, and for many years has been bound by business and social ties to the United States. In short, in every relation but the governmental relation, Cuba is American, rather than Spanish. A large number of Cubans reside in New York City and other cities of the eastern seaboard of the United States, and they are very generally enthusiastic in their desires for a union of Cuba with this country.

The Cuban people themselves seem very restive under Spanish control, and they have made several unsuccessful attempts to free themselves. It has cost Spain as much as the island is worth to keep it in subjection, if not more; but since it is the last of her once great possessions in America, which the genius of Columbus bequeathed to her, she is exceedingly reluctant to part with it, though it is a costly appendage.

The rebellion seems to be spreading all over the island, and the insurgent Cubans have won several victories. Twenty thousand men are now under arms, fighting for Cuban independence. General Campos, who has seen much service in Morocco, and who is considered to be the ablest Spanish general, will take command of the Spanish army in Cuba. Thus, war seems to be closing in the East, it is opening in the West. Late reports state that a provisional government has been established by the revolutionists at some point in the interior of Cuba.

American sympathy is undoubtedly with the Cubans, but the government will remain entirely neutral, and will prevent as far as possible expeditions from leaving our shores for their help. Of one thing we may be reasonably certain: The United States will not allow any other nation than Spain to control this island, and if Spain loses Cuba, it will become an independent government, or a part of the United States, either as a territory or as one of the states of the American Union.

M. E. K.

NORTH AND SOUTH.

ONE of the most pleasing evidences of the sectional feeling between the North and the South is dying out, is the earnest efforts that are made in the South to induce people from the North to settle there. The soldier who served in the Union Army, is especially welcome. It is a remarkable fact that none were so ready to fraternize at the close of the war as were the officers and soldiers of the two armies. Now the governor of Georgia is endeavoring to secure a large number of former soldiers of the Union to colonize a tract of land in that state. Georgia has one hundred thousand acres in one body, upon which it is proposed to settle twenty thousand of the "boys in blue." They are offered the privilege of "marching through Georgia" again,—not as enemies, but as friends. There is one point, however, that seems to be forgotten: Time has wrought great changes upon the "boys in blue" since '61; many thousands of them have gone over to the majority, and the large portion of those who are left are by age and other causes incapacitated from making great changes; but the kindly feeling that prompted the offer may be reciprocated, even if the offer cannot be accepted. Georgia is the empire state of the South, and within her broad domain there is room for many thousands yet.

M. E. K.



"THERE WAS A GREAT CALM."

TUMULTUOUSLY ON waves of anguish, leaps
Sometimes our life-bark frail; and rising mount-
ain high,

Then plunges downward into depths before
Untrod; and blinded with the ocean brine
Of pent-up tears, we wildly toss about
On seas of deep despair, o'ercome by darkness,
storm,

And night. The fiend of desolation reigns
Despotic in the soul, where once there dwelt
Fair forms of loveliness and grace. O, soul
Of mine, why need you perish, tempest-tossed?
Why have so little faith? The Lord doth save,
The winds rebuke, the highest waves doth still.
Why fearful be, O soul of little faith?
What manner of man is this? He that doth
Rebuke the human waves of bitterness,
And calm the storm in hearts all tempest-tossed,
And faint with battling, bleeding, sinking quite?
He spoke; the winds and sea obeyed his will.
He spoke, and calmed the tempest in the soul.

LORETTA REISMAN.

THE KINGDOM OF GOD IS IN THE FUTURE.

WHEN we speak of the kingdom of God as
being future, we mean the kingdom of glory in
the heavenly city and on the new earth. The
kingdom of God in general is both past, pres-
ent, and future. "The Lord hath prepared
his throne in the heavens; and his kingdom
ruleth over all." Ps. 103:19. He is God
from everlasting to everlasting. Ps. 90:2.
His kingdom "is an everlasting kingdom."
Dan. 7:27. It has no beginning, and it will
have no end.

We speak of a kingdom of grace because
there is a throne of grace, and our dear Re-
deemer invites us to come boldly to this
throne, that we may obtain mercy, and find
grace to help in time of need. Heb. 4:16.
In order to be interested in the future kingdom,
we must be interested in the present. We
must pray from our hearts, "Thy kingdom
come!" and if we ever enjoy the future king-
dom of God, a work of God must be wrought
in our own hearts. Christ must dwell within,
the hope of glory. "For the kingdom of God
is not meat and drink; but righteousness, and
peace, and joy in the Holy Ghost." Rom.
14:17.

I am so glad that it is the privilege of every
one to be a disciple of Christ. Christ says:
Behold, I stand at the door, and knock: if
any man hear my voice, and open the door, I
will come in to him, and will sup with him,
and he with me." Rev. 3:20. Let us then
read and hear the word of God with reverence;
and through this word Christ speaks to us, and
let us never neglect to talk with our heavenly
Father every day in prayer. Then we will
overcome and obtain a glorious inheritance in
the future kingdom. "To him that overcometh
I will grant to sit with me in my throne,
even as I also overcame, and am set down
with my Father in his throne." Rev. 3:21.
The prophet Daniel speaks very plainly of
the future kingdom in the following verse:
And in the days of these kings shall the God
of heaven set up a kingdom, which shall never
be destroyed; and the kingdom shall not be
left to other people, but it shall break in pieces
and consume all these kingdoms, and it shall
stand forever." Dan. 2:44.

These kingdoms are the ten divisions of the
fourth universal empire,—Rome. They are
symbolized by the ten toes on the image which
Nebuchadnezzar, the great king of Babylon,
saw. The whole image represents the Babylo-
nian, Medo-Persian, Grecian, and Roman
kingdoms. The last was divided into pagan
and papal Rome.

The same kingdoms are symbolized in Daniel
7 by four beasts,—a lion, a bear, a leopard, and
a terrible beast with great iron teeth. In this
connection the papal power is represented by
a little horn, speaking great things and making
war with the saints. Dan. 7:8, 20, 21, 25.
Very plain prophecies of the same power are
found in 2 Thess. 2:3-8, and in Rev. 13:1-
10. It is there called the mystery of iniquity,
the man of sin, and a blasphemous power,
worshiped by all whose names are not written
in the book of life. One of the most remark-
able signs of the times is the great homage
paid to the pope at present, not only by
Catholics, but also by a great many Protest-
ants. For this reason we do well to give heed
to the sure word of prophecy, that our feet
may not be turned away from the narrow path
that leads to the kingdom of glory.

In Daniel 8 we find a third class of symbols
representing this kingdom; namely, a ram, a
goat, and a little horn which waxed exceeding
great. These kingdoms are the great king-
doms of Persia, Grecia, and Rome, which
arose one after the other. This is so plainly
stated by the prophet that none need misunder-
stand it. He says: "The ram which thou
sawest having two horns are the kings of Media
and Persia. And the rough goat is the king of
Grecia." Dan. 8:20, 21. The last kingdom,
or king, he represents in this place is a king of
fierce countenance, who shall destroy the holy
people, and stand up against the Prince of
princes. Verses 23-25. This is indeed appli-
cable to Rome. Thus we see the four uni-
versal monarchies well represented in the book
of Daniel by appropriate symbols.

J. G. MATTESON.

BAY ISLAND.

IN TWO PARTS.—PART II.

GENERALLY speaking, the people of these
islands are industrious; certainly they are
hindered somewhat by the warm climate which
will not allow them to work as incessantly as
will a cooler climate. For hard labor done by
the creole he receives little value; not that he
does not receive as many current dollars as
laborers do in better lands, but because the
dollar received by him is worth but fifty cents
of good money. His dollar is the "sol." Twenty-five cents are a shilling, eighteen and
three fourths cents a ninepence, twelve and one
half cents a sixpence or "real" (ral), six and
one fourth cents a threepence. Such is the
standard currency of Spanish Honduras.

The principal way in which the islanders re-
ceive money is by selling their fruit to schoo-
ners that ply between here and the United
States. These vessels enter our little harbor
on an average of one about every two weeks.
Within a week or ten days after an arrival, all
who have fruit which they desire to sell, hurry
about to cut it. Some have plantations back
some distance from the water, and often the
road is rough and steep, which makes the
labor hard indeed. After cutting a number of
bunches of fruit, they "back" it to the land-
ing. The load is so carried that it comes on
the back and head. After fastening a strong
strap (often made of polok bark) to the
bunches in such a manner that the strap forms
a circle, the man stoops down, passes the

strap across his forehead, and takes hold of
some solid object in front of him, by which
means he is able to rise. Now adding to his
load another bunch or two, he is ready to
start; thus he bears his load up hill and down,
until he reaches the beach where the boat is
moored. If the distance is not too great, and
if the trail is not too rough, a good "backer"
will carry eight bunches, each bunch averaging
twenty-five pounds.

The fruits referred to are bananas and plant-
ains. There is even more work in preparing
cocoanuts for sale. The planter goes into his
"cocoanut walk," as they term a number of
cocoanut trees, and picks from the ground the
fallen nuts. If the demand is great, he will
pick from the trees. He deposits them all in
some convenient place, and then goes about to
husk them. This he quickly does by means of
a sharpened stick, one end of which has been
planted solidly in the ground. After this is
done, they must be "backed" again to the
beach, unless he did this at first, which is not
probable, because the cocoanuts are much
lighter after being husked. In doing this
work, the planter uses a large basket which has
attached to it a strap. Allowing the strap to
pass across the forehead, he carries it in the
same manner as he did the bunches of plant-
ains and bananas. While husking the co-
coanuts, he finds a few that have sprouted,
which he tosses aside, and later brings to
the cays, where the good-wife makes oil from
them.

Finer oil I never saw. In it we fry our fish
and plantain, and use it in every way that we
would other fat. Nice cakes are made by
using it in place of cream or butter. Much
labor is required in making this oil. In the
first place, the cocoanut must be "chipped,"
which is done with a hatchet. A creole woman
quickly frees the nut of its shell, leaving the
meat a perfect sphere. This requires skill.
Let a foreigner undertake it, and he will be
sure to cut his hand, and break the nut into
small pieces, making it difficult to grate.

After removing the shells of perhaps one
hundred nuts, the woman places them in a
wash-tub, and with her home-made grater,
which is in some cases as large as a washboard,
sets to work. When they are all grated, she
turns over them a few buckets of warm water.
With her hands she now extracts all the milk
it is possible to squeeze out, and then repeats
the process. This done, the milk is ready to
be boiled until the oil rises to the top, when
she skims it off, and boils it again, now getting
the pure, clear oil. There are some who, in
place of boiling the milk, allow it to stand over
night. In the morning the oil, which has risen
to the surface, is skimmed off. Others claim
that the oil remains sweet longer if it is
boiled.

Our dwelling here on the cay is a rude
abode, but it is as good as this cay affords;
and although it has blind windows, it is a
comfortable little house for this tropical clime.

Cane is much grown here, and largely con-
sumed, owing to the expense of buying sugar.
A stick of sweet cane is Bay Island candy, and
the children seem to enjoy it equally as well as
American children do taffy. The young peo-
ple are not alone in this; for the adults as well,
including ourselves, enjoy this delicacy. A
cane mill is employed to extract the juice from
the cane, and is managed by two men. The
stalk is first pounded, then put between the
large rollers which cause the juice to pour out
into a pan placed below. This liquid is then
boiled to a rich syrup, which supplies the place
of sugar. The people call this syrup "sweet-
ening."

ADA B. MILLER.



J. H. DURLAND, }
M. E. KELLOGG, } EDITORS.

STUDIES ON THE FIRST EPISTLE OF JOHN.

THE WORD OF LIFE.

"THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full." 1 John 1:1-4.

QUESTIONS ON THE TEXT.

From what time was the Word of life? Verse 1.

In how many ways was the Word of life manifested? Verses 1, 2.

What did the apostle say he did after knowing the Word of life? (Verse 2: *We "bear witness."*) Verse 3.

What is the nature of this Word of life?—*It is eternal.*

Why did the apostle declare this Word? Verse 3.

Why did he write these things? Verse 4.

The Word.—"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." John 1:1, 2. There was power in that word. "By the word of the Lord were the heavens made." Ps. 33:6; Col. 1:16; Heb. 1:12. "He spake, and it was done; he commanded, and it stood fast." Ps. 33:9. This was the word that was from the beginning. As far as God's universe is concerned, this word *was the beginning*.

The Word of life.—It was the word of life because it was life itself. It gave life to all things which it spoke into existence. Every atom, every molecule, every chemical substance, every plant, as well as the animals and man, is possessed with activity that is life in its different organizations. These all came from the Word of life, which was from the beginning.

Beyond these is a life which, by preeminence, is called *eternal life*. Science may have no knowledge beyond the forces of nature, so-called, and may fail to discover any life but that which is revealed in material forms; but the Scriptures reveal to us a higher life, more perfect and enduring than any natural life. This is the life to which God, through his Word, proposes to lift mankind by a new birth, and by a resurrection from the dead. "Except a man be born again, he cannot see the kingdom of God." John 3:3. "That which is born of flesh is flesh; and that which is born of the Spirit is spirit." This is the life of which Peter says: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. For all flesh is as grass, and all the glory of man as

the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever. And *this is the word which by the gospel is preached unto you.*" 1 Peter 1:23-25.

Witnesses of that life.—"For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life." A witness is one who has a personal knowledge of that concerning which he testifies. We cannot be witnesses of that which we have received second-hand. The apostles declared Jesus to be the Prince of life, having power to forgive sins. "And we are his witnesses of these things." Acts 5:31, 32. They were witnesses because they had received forgiveness of sins, and the life which came through the word of God. Receiving, they were ready to declare the good news to others. It was a fact with them. God had spoken, they by faith had received, and eternal life was theirs. There was no uncertainty in their testimony, because they knew in whom they believed.

Motives for witnessing.—"That your joy may be full." It is a noble spirit to work for the good of others. We may do acts that are considered kind, and yet destroy all the force of those acts by the selfishness that underlies our motives. We may study hard to become laborers in the cause of truth, but have only selfish ends in view. It is one thing to have a desire to occupy a prominent position, that those to whom we minister may applaud us, and quite another thing to do the same work that others may have joy. When we work for the joy of others, we do not stop to consider our own hardships. We do not ask what will be said of our work, but, How happy can I make others?

Giving the word of life to others brings them life. It is the life of Christ; therefore it must bring joy. In witnessing of this life, we encourage others to become partakers of the same. As it gives us joy, so will it bring joy to others. Let us, then, be witnesses to declare to all around us the fellowship we have with our Lord and Saviour, and thus win precious souls to him.

J. H. D.

OF ONE MIND.

THE apostle Peter, after having given quite minute directions in regard to the varied relations that would affect Christians,—relations to kings, governors, men, brethren, and regarding the most intimate family relations,—describes the spirit that should actuate us, in the following manner: "Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing." 1 Peter 3:8, 9. It might be thought, by a casual reader of this text, that it requires an impossibility. "What!" he would say, "can the minds of all be made alike? Will one mind be as clear, as quick to perceive, as retentive of what is learned, and as profound, as another?—No; and such a similarity of mind is not suggested in this text. This would indeed be an impossibility. The similarity,—the oneness of mind,—will be in the possession of the qualities referred to in the Scripture requiring it. These qualities are compassion, pitifulness, courteousness, which lead us to "love as brethren," "not rendering evil for evil, or railing for railing," but blessing those with whom we come in contact. Who can say that these qualities are not within the reach of all, and that God's people, re-

ceiving them, may not thus become, as in the days of the early church, "of one heart and of one soul"?

The way it can be done is plainly taught in the Scriptures. It cannot be done by one person's causing all others to accept his mind; for in such an action, even if it could be accomplished, the principles required (love and gentleness) would not be seen, for no one naturally has those qualifications. Again: one can look into his brother's heart, see what is there, and say: "You are all wrong and I am right; you must accept my mind." There would be no righteousness in the one making such a requirement. The scriptural way is the right way, the only perfect way, beautiful in its simplicity, and uniform in working upon every heart that submits to the plan—yes, submits to the plan; for it is accomplished by the submission of each heart and mind to Christ. "Let this mind be in you, which was also in Christ Jesus." Phil. 2:5. If I submit my mind fully to Christ, and my brother does the same, will we not have one mind? We may vary in knowledge, in capacity, in judgment, because we were made with different powers, and our opportunities and experiences have been different; but in the spirit we have received are one, and that very oneness leads us to mutual forbearance of the imperfections and failings of each other. Having the mind of Christ will not make us absolutely perfect in wisdom or utterance; if so, what opportunity to have compassion, to be pitiful, and to love the erring and wayward brother?

If we have the mind of Christ, it will be seen in us,—not always in great wisdom, but in Christlike actions. Compassion! Was not Jesus compassionate? Who ever had compassion like his? "Love as brethren." Was there ever such a lover of his race as he who died that they might live? Courtesy! Who exhibited such perfect respect to all with whom he came in contact, as Jesus of Nazareth? and who, receiving evil and railing, granted in return such blessings as did the Son of God? With his mind in us, we will do the same, and then we will be of one mind, because the mind of Christ dwells in us by the Spirit, which he has given us.

M. E. K.

BIBLE STUDY.

IN our study of the epistle of John we desire to encourage the study of the word of truth. Our young people might, with propriety, appoint one evening each week for a family study of these lessons, where convenient, small classes might be formed for this study. It is not expected that the questions and notes given will be the extent of the study. Let the suggestions open up the field for a more thorough investigation of this epistle. Let each study be opened and closed with a season of prayer. We need wisdom from God to understand rightly his word. "If any of you lack wisdom, let him ask of God, that giveeth to all men liberally, and upbraideth not; and it shall be given him."

If there arise questions that seem obscure, and you would like further suggestions, we should like to hear from you, and we shall endeavor to assist you through the columns of the INSTRUCTOR, or by private correspondence. May the Lord help the young people to gain a saving knowledge of the *word of life*.

J. H. D.

DARKNESS is only the forerunner of bright light to him who puts his trust unflinchingly in the Most High.

BIBLE LESSONS AND NOTES

LESSON 5.—THE SOURCE OF POWER.

DAN. 4:1-37.

(May 4, 1895.)

Time: About B. C. 570. Characters: Nebuchadnezzar, "wise men," Daniel.

ANALYSIS.—Verses 1-3: The king's design. Verses 4-7: The king's experience with the wise men. Verses 8-18: The king relates the dream to Daniel. Verse 19: Daniel astonished, but encouraged by the king. Verses 20-26: The interpretation. Verse 27: The admonition. Verses 28-33: Daniel's words fulfilled. Verses 34-36: The king restored to the throne. Verse 37: He again acknowledges with praise the true God.

IMPORTANT LESSONS.—1. Men may seek for true wisdom, but cannot obtain it till they come to the Lord in his appointed way. 2. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7. Hence "despise not prophesyings." 1 Thess. 5:20. (See also 2 Chron. 20:20.) 3. "Pride goeth before destruction." Prov. 16:18. 4. The sad school of experience is often the only means of bringing people to sound reason, but it is a good thing to thank God for it when it comes.

The student will notice that this entire chapter is included in the proclamation of Nebuchadnezzar to all nations and people. In this proclamation he relates his experience, and closes with praise to the King of heaven for his faithful dealing and his just judgments.

MEMORY VERSES.—Dan. 4:34, 35, 37.

1. WITH what words did Nebuchadnezzar's proclamation begin? Dan. 4:1-3.
2. When he was at rest in his house, what did he see? Verses 4, 5.
3. Who did he call to interpret it? Verse 6.
4. What was the result? Verse 7.
5. Who came in at last to interpret his dream? Verse 8. (See note 1.)
6. What request did he make to Daniel? Verse 9. (See note 2.)
7. Why did he think Daniel was able to interpret his dream? Verse 9.
8. Relate briefly the dream. Verses 10-18.
9. How was Daniel affected by the dream? Verse 19.
10. What interest did the king express for him?
11. What did Daniel answer to this?
12. What did Daniel say that the tree represented? Verses 20, 22.
13. What was signified by the tree's being hewn down? Verses 23-25.
14. What is meant by the stem of the roots being left in the earth? Verse 26.
15. What counsel did Daniel give the king? Verse 27. (See note 1.)
16. What occurred at the end of twelve months? Verses 28, 29.
17. What words of pride did he utter? Verse 30.
18. What did a voice from heaven declare? Verse 31.
19. What lesson did the Lord wish to teach this proud king? Verse 32.
20. How long was it before the sentence was executed? Verse 33.
21. What was the king's experience? Verse 33.
22. How long before his reason returned? Verse 34. (See note 2.)
23. What did he then do? Verse 34.
24. What lesson had he learned? Verse 35.
25. What was his experience after his reason returned? Verse 36.
26. How did he regard the God of heaven? Verse 37.

NOTES.

1. "But at the last Daniel came in before me" (verse 8).—It seems strange that the

king again called for the magicians. Perhaps he thought he would give them an opportunity to prove their statement, "Tell thy servants the dream, and we will tell the interpretation" (Dan. 2:4), to be true or false; but as we have seen in our study on that chapter, he knew they could not interpret the dream. Dan. 2:9. He might have said: "I have demonstrated these men to be frauds and hypocrites, and have found that in Daniel is the power of the true God; yet I feel like trying man and magic before calling the true God into the question."

2. "I know that . . . no secret troubleth thee" (verse 9).—Yes, he knew it all the time; but pride, which was the great sin of that king and kingdom (verse 30; Jer. 50:29), kept him from acknowledging it till other means failed. So many to-day are seeking for excuses, and any means with which to avoid the truth. Is this true with teacher or scholar to-day? Christ says, "Without me ye can do nothing." Are we making him or man first?

ADDITIONAL NOTES.

Twice before the experience recorded in this chapter had the Lord endeavored to draw the king of Babylon to worship him. First he had given him a remarkable dream, the object of which was to show the instability of kingdoms and of worldly greatness; and by the interpretation of this dream by God's servant Daniel, when the wise men of his kingdom had failed to do so, the king had been shown that the God whom Daniel served was the true God. But he only acknowledged that the God of Daniel was "a God of gods" and "a revealer of secrets." Further than this half-hearted acknowledgment of the true God, he did not go.

Soon after this, the king caused the erection of the golden image in the plain of Dura as an object of idolatrous worship. With his ideas of the "gods," he evidently thought they all might be worshiped indiscriminately. Here God interposed to teach the king another lesson,—that the God of Daniel and of his companions was not only a god, but that he was the *only* God. The three worthies refused to divide the homage they owed to God with any of the false gods of Babylon. Their experience and miraculous deliverance from the fiery furnace taught the king another lesson, and he praised the God of Shadrach, Meshach, and Abed-nego, and declared that there was "no other God that can deliver after this sort." He still believed in other gods, but gave Jehovah the preference as the greatest.

Now the Lord in his mercy gave him another dream, not relating to kingdoms, as at the first; but under the figure of a luxuriant tree, the king was made to see himself. The wise men were again summoned, and finally Daniel unfolded to the king this personal message of God to him. God would humble his pride, which had increased with his wealth and power, and would teach him that it was the "Most High," and not himself, who had subjected the nations to his control. He was advised to repent of his sins, which would result in a "lengthening of his tranquillity"; if otherwise, a terrible judgment from the Lord would fall upon him.

He did not heed the warning, "break off" his "sins by righteousness," nor show "mercy to the poor," but increased in pride, until at a moment of supreme vaunting, the judgment of God fell upon him and deprived him of his reason and of his kingdom; for seven long years he wandered as a beast of the field. At the end of that time his reason returned, he recognized the hand of God, and acknowledged that God was the "Most High," the very term which Daniel had applied to God, when warning the king of the impending judgment. More than that, he honored him as the "Most High," that "liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation." He also recognized the chastening of the Lord upon himself, and gave this testimony, that "those that walk in pride he is able to abase."

Unknown to the king, there was a "watcher and a holy one" who was watching his conduct, and when this watchful, holy being saw that the king could be brought to serve God only by a humbling of his pride, "he cried aloud, and said thus, Hew down the tree,

and cut off his branches, shake off his leaves, and scatter his fruit." So do the holy angels of God watch the conduct of all men; and often afflictions are sent to humble pride, and to show the power of God.

"Afflictions, though they seem severe,
In mercy oft are sent;
They stopped the prodigal's career,
And caused him to repent."

Nebuchadnezzar is not the only person upon whom God has worked in various ways to lead them to recognize his sole sovereignty, and thus to render to him the homage which is due to him alone; and all men are generally about as slow to learn the lessons which the Lord desires them to learn as was the king of Babylon. Thus he has to bring upon many persons bitter experiences to teach them that the Most High rules, and that they should serve him. The severe affliction of Nebuchadnezzar was an evidence of God's love for him, and it is good to know that he profited by his experience. May we see the hand of the Lord in all our experiences, and thus be led to him.

M. E. K.

DO YOU LIVE IT?

A YOUNG Christian girl went into a store in one of our large cities to purchase a pair of shoes. Another young girl came forward with a smile and sweet manner to wait on her. Pair after pair were tried on, but none seemed to fit, until at last the purchaser said, "I'm so sorry to trouble you again; you have been so kind and so willing." The young clerk said, "O, no matter; I'll try one more pair." These at last suited, and as the Christian girl turned to go, she said, "Dear, I have n't very much to give you in return for all the trouble you have had with me, but will you take this little leaflet? It tells about Jesus, and if you are a Christian, you will like to read it." "O yes," was the quick response, "I'm a Christian; and I knew you were one, too, the minute I began to wait on you."

In after days, when some dark clouds seemed to lower around that young girl's head, those words spoken that day inspired her to live every moment and at all times so any might know she had Jesus in her heart, without being told so.

Many hearts around you are unconsciously judging of your every look and word and action. Let us so live in the Spirit that our walk, and every step of the walk, may be in the Spirit.—*Christian Alliance*.

A SAVING WORD.

THE author of "Twenty Years on the Afghan Border" tells us that an Afghan—who afterward became a faithful Christian helper at Peshawar—on a visit to Calcutta heard an Englishman preach there in the bazaar.

The sermon was in Hindustani, and to the Afghan entirely unintelligible; but there was one word which the speaker repeated over and over, a word common to all oriental languages—*araam*, "rest," or peace.

The word awakened longings in the heathen soul, as it does everywhere to-day, in the haunts of vice and crime, and in great seats of learning and wisdom.

The dark stranger sought out the English preacher, and with the help of an interpreter learned that he had been preaching from the text, "Come unto me, all ye that labor and are heavy laden, and I will give you *rest*" (*araam*).

And guided by that first word, the Afghan was brought to Christ.—*Well-Spring*.

THE love of God is manifest in every direction, for there is nothing we could apprehend by the senses or conceive of with the mind but what, if rightly considered, tells us of the love and care God has for all his creatures.



THE VOICE OF SPRING.

THE gentle breezes whisper
To the crocus sleeping low:
"The morn of springtime cometh;
Shake off thy robe of snow.
Put on thy royal garments,
Thy crown of golden hue.
Thou queen of all the flowerets,
We wait to welcome you.

"Awake, thou gentle tulip;
Rouse from thy quiet rest.
Full long hast thou now slumbered,
In frosty garments dressed.
And thou, too, modest lily
Of the valley, cherished dear,
Awake! yea, all ye sleepers,
For the springtime draweth near."

MRS. M. A. LOPER.

THE BALTIC CANAL.

NOT long since, it was reported in the newspapers that the emperor of Germany had invited the different nations of the world to send ships of war to represent their respective countries at the opening of the great Baltic canal, which is to take place June 20, 1895. There has been a general and friendly response to this invitation; even France has so far forgotten her desire for *revanche* as to consent to be represented there by a vessel or vessels of her navy. The United States will send two ships. It is expected that the ceremonies at the opening of the canal will be very impressive, and the emperor will preside. That the readers of the INSTRUCTOR may have some idea of what this canal is, and its importance, we insert the following interesting description, taken from the *Providence Journal*:—

"In earlier years the Germans felt no special regret at being an essentially inland country, touching only the inclosed Baltic Sea on the north, and having no sufficient access of their own to the west coast of Europe, and thus no good chance to become either a great commercial nation or a naval power.

"With the new era that came under Bismarck's leadership, with the solidification of the small principalities into a United Germany, strong, aggressive, and filled with a new national spirit, all that was changed. The farther-seeing German statesmen began to look longingly to the west coast, and to dream of good harbors of their own in which German men-of-war could rendezvous, and from which German merchantmen could sail out to the world's markets, loaded with the products of German workshops.

"The reacquisition of Schleswig-Holstein was the first step toward the realization of the scheme. But Schleswig-Holstein, though it gave the Germans a fine harbor at Kiel, fell far short of putting Germany in close touch with the world's maritime commerce. Kiel was on the wrong side of the mainland; to pass from there to the North Sea and the Atlantic, necessitated rounding the Jutland peninsula, and threading the tortuous channels between Denmark and Sweden—a passage whose danger is attested by an average of two hundred foundered ships on the coasts every year.

"What remained to be done was to connect the Baltic with the North Sea by a commodious ship canal, and that is what the German engineers have now accomplished, following out on a larger scale the idea which the mer-

chants of Lubeck had in mind six hundred years ago, when they connected their town with Hamburg.

"The entire length of the canal is sixty-one miles; its width is two hundred feet at the surface and eighty-five at the bottom, and its average depth of twenty-eight feet is sufficient for the easy movement of the largest ships in the German navy. Provided with immense double locks, spanned by two fixed bridges, and lighted by an elaborate electrical system, it is pronounced by the engineers to be as perfectly adapted as anything of the kind can be to both commercial and naval purposes.

"Its opening to use will give a great impetus to the trade of northern Europe. Not fewer than eighteen hundred ships are expected to pass through it in the first year. In that respect it will be a benefit to the whole commercial world, though some of the maritime nations, such as Great Britain, may find themselves with a more active competition on the seas and in the neutral markets, by reason of the greater facilities now afforded to German commerce and German carriers. More than that, however; this new equipment of Germany's must be expected to raise her in time to a higher rank as a naval power."

THE SALTON DESERT.

THE desert of California covers thirty thousand square miles, embraced by Inyo, Kern, Los Angeles, and San Bernardino counties. Death Valley is in the south of Inyo county, not very far from Mount Whitney, which is fifteen thousand feet high. The valley is seventy-five miles long, and from six to fifteen miles wide. It is four hundred and thirty feet below sea level. Mr. Monsen described his trip from Daggett, which is one hundred and sixty-six miles from the valley, by means of a team and buckboard. No single habitation can be found en route, and provisions, water, even hay for the horses, had to be taken in the equipment.

Some idea of the temperature is conveyed by the fact that meat can be cured in one hour, eggs can be roasted in the sand, flour breeds worms in a week, and no man can be more than an hour without water without becoming insane. There is something less than one per cent of moisture in the atmosphere.

While at the Red Sea one hundred and twenty-seven degrees of heat are recorded, at Death Valley one hundred and thirty-seven degrees in the shade are not uncommon; yet, on the other hand, the mercury sinks to fifty degrees below zero.

A feature of the valley is the curious "salt-road," which was graded with sledge-hammers right through its center for the transport of borax. By this road are many unknown graves, filled by wanderers who have perished through the heat. They are four hundred and thirty feet below sea-level, and are probably the lowest graves in the world. Only shallow graves covered with blocks of salt are necessary for the desiccated remains; for there are no animals there except snakes, tarantulas, scorpions, and lizards.

Of the latter, one, the chugwalla, weighs three pounds when dressed, and is eaten by both Indians and whites. The meat is said to resemble that of chicken. Of the snakes, the yellow rattler is the most formidable. The name of the valley was derived from a party of emigrants from Salt Lake City. The party endeavored to cross the canyon in 1850, and lost their lives. Stereopticon views of fragments of their skeletons, wagons, etc., caused a shudder among the spectators.

The Salton is over two hundred and fifty feet below sea-level, and comprises fifteen square miles of salt. Here immense salt-works are in operation, and seven hundred tons of salt are plowed up in one day. The salt covers the marsh to the depth of from ten to twenty inches. The work is chiefly done by Indians, who alone can stand the terrific heat and blinding glare which prevail.—*American Youth*.

THE EMPRESS OF GERMANY.

THE empress of Germany rises early, and breakfasts with the emperor every morning at eight o'clock. At nine she is in the nursery superintending the baby's toilet, and arranging with the nurse for the walks or drives to be taken by the children. She always decides what clothes are to be worn by the young princes. At ten o'clock the empress receives her housekeeper, and attends to the luncheon and dinner menus, always including one or two favorite dishes of her husband's. A few moments every morning are spent in the linen room, and not a sheet or a duster is given out except under her direction. At eleven she goes riding with the emperor, or walking with two of her boys. Luncheon comes at one, and all the children, except the baby, are present at this meal, which is conducted without much ceremony. After luncheon the emperor and empress play with the children for an hour.

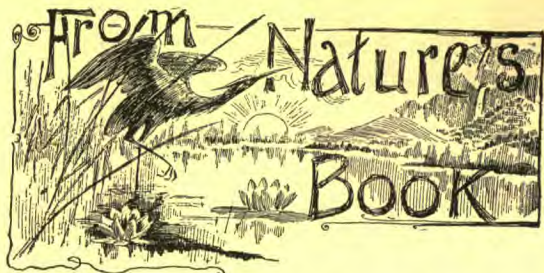
The empress receives from three until five, and in this time considers charitable cases. There are sometimes as many as fifty guests invited to dinner, which is at six o'clock, and lasts an hour. One servant waits upon two persons, and every little detail of the service is closely watched by the empress. She goes every night with the emperor to see the children; and if there is the slightest illness among them, she sits up all night, and sees that the doctor's directions are carried out. In the nursery she wears a soft white flannel wrapper, and a large apron. Her early education was very simple, and although she understands French and English, she does not care for foreign fashions or literature. Until her marriage she had not read a novel. Her bedroom and sitting-room are simply furnished in blue. A large allowance is made for her personal expenses, yet she makes with her own hands all the birthday gifts for her own and the emperor's numerous family.—*Pall Mall Budget*.

THE Turkish Ministry of Public Works has determined upon the reconstruction of the ancient water conduits of Jerusalem, dating from the age of King Solomon. By this means it would be possible to convey twenty-five hundred cubic meters of water daily to the Holy City. Of this it is proposed to give one thousand meters away free of charge to the poor of Jerusalem, the distribution to take place at the Mosque of Omar, the Holy Sepulcher, and other places frequented by pilgrims.

The new conduits are to be joined to the ancient aqueducts of Arob, and are to be carried through a tunnel three thousand five hundred and seventy meters in length. The total outlay in connection with these works is estimated at two million francs.—*London Standard*.

THE greatest natural bridge in the world is over Cedar Creek, in Virginia, eighty feet wide and two hundred and fifty feet high.

THE largest deposit of anthracite coal in the world is in Pennsylvania, the supply of which appears inexhaustible.



FORT HUACHUCA, ARIZONA.

ONE of the most picturesque and beautiful sights that may be seen in western frontier travel, is Fort Huachuca, nestled among the foothills at the mouth of Huachuca Canyon. In front is a wide stretch of level prairie; while immediately back, and almost overhead, rise the lofty, pine-clad peaks of the Huachuca Mountains.

About fourteen years ago a body of United States troops first camped where the fort now stands. The site being so favorable, the government established a permanent camp there, and called it Camp Huachuca.

The first building erected was a hospital. Gradually quarters for the officers and men were built, and also storehouses and corrals. In 1891, when it was first recognized as a fort by the war department, it was considered the finest and most beautiful post in the territory. There are generally two troops of cavalry and two companies of infantry stationed there.

The post is built in the mouth of the canyon, and is oblong in shape, one side of which is composed of a row of about fifteen two-storied cottages occupied by the officers. The cottage standing in the center of the line is the colonel's quarters, in front of which stands the flag-staff. On the opposite side are the barracks, the guard-house, the quartermaster's store-house, and the hospital. Back of this line are the corrals and cavalry stables.

The space between the officers' quarters and the barracks forms the parade-grounds, which is bordered with shade-trees. The school-house, which is also used as a chapel, is located up the canyon a short distance from the officers' quarters. Beyond this the canyon is dotted with the cottages of married soldiers. Small groves of cottonwood trees add much to the beauty of the scene.

Up the canyon about three miles is a clear, mountain spring, sparkling among the rocks. This spring supplies all the water used in the fort, it being conveyed by means of underground pipes to a reservoir built on top of a hill back of the officers' quarters. This height gives force enough to convey it through other pipes to all parts of the buildings.

Above the spring the canyon becomes very wild and overgrown with small trees and bushes, and filled in with huge boulders that have rolled down from the mountains; but if one is sure-footed and adventurous enough to follow its course for about five miles farther, he will reach the line of Old Mexico.

In the dry season the prairie is parched and brown, and the cattle that depend upon it for pasture become very thin; but during the rainy season, they are knee-deep in crisp green grass.

Away to the left, as if rising out of the prairie, one can see the rugged heights of the Whetstone Mountains. Often the sentinel, walking his beat in the night-time, can see the flash-flash of the Indians' signal-fire, from some peak of these mountains. This is their telegraph, and by this means they often send their warnings, and communicate with each other across the prairie from one range of mountains to the other.

Different species of cactus and scrub oak

grow on the lower slopes of the mountains; while the peaks are covered with pine and cedar, with here and there a rugged point of gray rock peeping out. This is the home of the silver-tip bear, the mountain lion, and of deer.

About seven miles from the fort is a place in the mountains called Tanner's Canyon. Here the soldiers have laid out a garden. There is a beautiful stream running down the canyon, which supplies water for irrigation. Many are the crisp vegetables which are brought from this mountain garden to the soldiers' table.

The Benson and Huaymas branch of the Southern Pacific Railway runs within seven miles of the Fort at a place called Huachuca Siding. One might search a long time before finding a more cool, picturesque, and pleasant spot in a hot country than Fort Huachuca.

CARRIE FRANCES MURPHY.

THE TRAP-DOOR SPIDER.

WITHIN certain limits the lower animals are much more skilful in supplying their wants than are men. Insects, birds, fishes, reptiles, mammals—one really does not know which department of the natural world exhibits the most skill in supplying its wants. Let me instance the case of trap-door spiders. I refer to their doings, because they are less familiar than those of ants and bees and other creatures which I might mention.

The trap-door spider lives in a burrow which he makes in the ground where the grass grows, generally in a sloping bank. He covers the entrance to his burrow with a trap-door, which works upon a hinge, and which so nearly resembles the surrounding grass that only a careful observer can detect it. This, however, is not all; if an enemy finds the door and opens it, and enters the spider's castle, he may very easily fancy that there is no one at home, for in the sides of the burrow, which is lined with a soft, silky substance, there are other trap-doors communicating with branches of the burrow, and covering these branches so craftily that they may easily be passed by unnoticed. Nay, if the enemy should be clever enough to find his way into one of these branches, he may still find no one at home, the owner of the castle being perhaps in a branch of this branch of the burrow, concealed by another skilful trap-door. Architecture of this kind shuts the mouth of any one who should say that the inferior members of creation do not know how to adapt means to ends. Nor can it be said that the power of adaptation does not go to some extent beyond the wonders of instinct.

The old story of the bees who destroyed an intruding mouse with their stings, and then covered it over with wax because they could not get rid of the body, and feared the results of its continuance in the hive, is only one of a number which go to prove that in the lower world of living things there is unquestionably a power of adaptation to unforeseen circumstances,—a reasoning out of results, and acting accordingly, which cannot possibly be set down to the credit of instinct, properly so called. But the important point to be observed is this,—the infinite superiority of the animal's operations when it does *not* reason, and the infinite inferiority of its operations to those of man when it does.

It has been said that a bird will carry an oyster into the air, and let it drop upon a rock in order to break the shell and get at the treasure within. A simple operation this; and yet we stand well-nigh aghast at the bird's prodigious superiority above all that we had

expected, and we doubt whether such a wonderful feat can be positively substantiated. I will not say that there may not be in insects and birds and mammals the germ of that faculty which invented the steam-engine; but certainly it seems almost impossible to contain in one description or definition two faculties so diverse in the importance of their results. Adaptation of means to ends is not in the case of man something subsidiary to instinct, and exhibiting itself now and then in exceptional circumstances; but it is *the very law of his being*. The merest savage contrives machines to catch his prey; he makes his stone implements till he sees his way to bronze and iron; he constructs his boat, or floats on his log of timber; he may be, and doubtless is, rude and elementary, but he is the genuine ancestor of James Watt and George Stephenson.—*The Bishop of Carlisle*.

WHY HE WAS ADVANCED.

A BUSINESS firm once employed a young man whose energy and grasp of affairs soon led the management to promote him over a faithful and trusted employee. The old clerk felt deeply hurt that the younger man should be promoted over him, and complained to the manager.

Feeling that this was a case that could not be argued, the manager asked the old clerk what was the occasion of all the noise in front of their building.

The clerk went forward, and returned with the answer that it was a lot of wagons going by.

The manager then asked what they were loaded with, and again the clerk went out and returned, reporting that they were loaded with wheat.

The manager then sent him to ascertain how many wagons there were, and he returned with the answer that there were sixteen. Finally he was sent to see where they were from, and he returned, saying they were from the city of Lucena.

The manager then asked the old clerk to be seated, and sent for the young man, and said to him:—

"Will you see what is the meaning of that rumbling noise in front?"

The young man replied: "Sixteen wagons loaded with wheat. Twenty more will pass to-morrow. They belong to Romeo and Co., of Lucena, and are on their way to Marchesa, where wheat is bringing one dollar and a quarter a bushel for hauling."

The young man was dismissed, and the manager, turning to the old clerk, said:—

"My friend, you see now why the younger man was promoted over you."—*Popular Science Monthly*.

THE tobacco habit is one of the most conspicuous blemishes upon our modern civilization. No apology can be offered for it which is not equally good, or better, for the alcohol habit, the opium habit, the cocaine habit, or the hasheesh habit. It is to be hoped that the time is not far distant when medical men as a class will set their faces earnestly against poison habits of every description. Then, and not until then, can we hope for the beginning of a general reformation on the part of the laity.—*Bacteriological World*.

THE queen of England reigns over more believers in the "divine" mission of Mohammed than does the sultan of Turkey.



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A MEMORY.

WHAT was it came to a tempted boy
In a city alone, amid so-called "friends,"
Urging sin with a gilded name,
Urging wrong in pretense of fame?
What was it saved him there alone?—

Only a memory of mother dear,
In a far-away home, in a sunny land,
Singing at twilight, soft and low,
Tender songs to a little band;

Only a memory of mother dear,
Telling, at twilight, pure sweet tales
That brought noble thoughts and deeds so near
To the little lads and lassies there;

Only the prayer dear mother said
That last sad day, with her hand on his head,—
That God would bless him and carry him
through

Temptations and sins that around boys grew,
And keep her boy's heart and honor both true.

—M. Allison, in the *Practical Farmer*.

As one who journeys on a stormy night,
Through mountain passes which he does not know,
Shields like his life from savage gusts that blow
The swaying flame of his frail torch's light,
So each of us, through life's long, groping flight,
Clings fast to one dear faith, one love, whose
Glow makes darkness noonday to our trusting
sight.

—Helen Hunt Jackson.

ADOPTING A SISTER.

A LITTLE girl sat on a door-step crying.
Men and women and gaily dressed children
passed by, but no one seemed to see the for-
lorn child in her shabby dress. She was not a
beggar, unless the wistful, longing glances cast
upon the passers-by were mute appeals for love
and sympathy. She did not cry aloud, but
sobbed and moaned in a grieved, pitiful way.

At last little Freddy, with a very big apple
and a bright, happy face, came along. He
rolled the apple nervously in his hands as his
eyes fell on the weeping child. At last, going
up to her, he said:—

"Little girl, here's an apple; now do n't
cry any more."

"I ain't a-cryin' for apples," said she, "but
apples is good."

"Whose little sister are you?" he asked.

"I ain't anybody's little sister," she said, as
a dirty little fist rubbed out another tear.

"Well, then," said he, "you're some one's
little girl, I guess?"

"No," said she, shaking her head dolefully,
"I ain't anybody's little girl, either. I don't
b'long to any one; now my mama's gone,
too, and there ain't nobody wants the bother
of me, so I've got to go to the poorhouse. I
heard a man say so,—O dear! It must be
drefful if it's any poorer'n our house was."

Freddy looked at the child with a puzzled
look on his face for a moment, then he said:
"Why, I should think some one would 'dopt
you for a sister, or a little girl, or somethin'.
I know a lot of houses, with ever so many
rooms in, and no little girls to fill 'em up.
Come with me, and may be I can find some
one to 'dopt you. Here's Miss Hunter now,
just coming this way. She lives in a big house
with no little girls. I'll ask her."

The lady turned with a bright smile as
Freddy made his request.

"O no," she said, laughing; "I could n't
think of it, Freddy; you know I have my birds
for pets."

"Never mind," said he to the little one.
"I guess it's 'cause your face is dirty. I know
where there's some water—we'll wash it."

After the dirt had been washed away,
Freddy stood looking at her with real admira-
tion. After a moment, he said:—

"Why, I did n't think you was so pretty; I
b'lieve I'll 'dopt you myself."

"O do," said the little girl, a light breaking
all over her face.

"I've been prayin' for God to send me a
brother or sister or a nice big dog to play
with," said Freddy, "and I guess he's sent
you. I thought I'd rather have the dog, but
I guess I had n't. My name's Freddy; what's
yours?"

"Mama used to call me Sissy," said she.

"I don't like that," said Freddy. "I was
goin' to call my dog Toby when God sent him,
so I guess I'll call you Toby; it's a real nice
name. Come now; I must take you home."

The two little ones trudged along together
until they reached the pretty cottage where
Freddy lived. Leading her straight into the
neat little sitting-room, Freddy said to his
mother, who looked up in astonishment:—

"Mama, you said that God would send us
just what we prayed for, or somethin' better,
if we just b'lieved he would. I prayed for a
brother or sister or a dog, and I b'lieved he'd
send me a dog. I prayed most for that; but
he sent me this little sister. So I 'dopted her,
and brought her right home, and you must
make her some nice clothes right off; now,
won't you, mama?"

"I do n't understand you, Freddy," said his
mother, gently. "Come here, little girl, and
tell me all about yourself."

And she put an arm caressingly around the
child, and smoothed back the tangled curls
as she listened to the pitiful, childish story.
Freddy waited impatiently, and when it was
finished, he said:—

"Now, mama, there's plenty of room just
wasted here, and I do n't b'lieve God made
any more little girls than he had places for, if
folks would only take them when they could
just as well as not. She can stay, can't she,
mama?"

"I'll see about it, dear," said his mother,
as she kissed them both, and Freddy whispered
in the little new sister's ear:—

"It's all right, Toby. She means 'yes'
when she says, 'I'll see about it, dear.'"
The Dayspring.

A CHARM OF YOUTH.

If young people only knew it, nothing
renders them so charming as a beautiful defer-
ence to their elders. The girl who, as natu-
rally as a flower to the sun, turns to her father
and mother, anticipating their wishes and
yielding her own desires in ready consent to
their will, is simply irresistible. The stronger
the nature, the finer and sweeter it becomes if
this grace of obedience gives it its final and
crowning charm.

Foreigners understand this as American girls
do not, or shall we say, as American mothers
fail to do? The pretty English girl looks up
to mama for direction, and accepts mama's
guidance in perfect docility until her wedding
day. The German, the Swiss, the French, the
Italian girl of good family, is solicitous to
please her mother, and wears the grace of filial
courtesy as if it were a decoration. The man-

ners of our young country-women are often at
fault in this regard. "How unamiable and
uninformed is the younger Miss Ransom," said
a dignified Dutch matron to the writer, in
criticism of a young lady born with the tradi-
tional silver spoon, and educated in one of our
best seminaries. "Her tone of patronage,
and her supercilious air in addressing her
mother, mark her as insufferably ill bred."

Girls little know, when they snub their
mothers, or assert their independence of these
older, wiser heads, how disagreeable an im-
pression their conduct makes. The young
man looking for a wife will do well to avoid
the pert, flippant young woman in her teens or
her twenties who fancies she is sufficient in
herself, and scorns the advice of her mother.

Character is often indicated by apparent
trifles. The girl who brings a shawl to wrap
around mother's shoulders, who slips a cushion
in the precise angle to relieve a tired back, or
remembers a hassock for her mother's feet,
will one day make a loving wife to the man
whose heart shall safely trust in her. She will
do him good, and not evil, all the days of her
life. For true wearing qualities, warranted to
last through all stress of weather, we recom-
mend the girl who is the tender, thoughtful,
and deferential daughter at home.

I once knew a dear girl, in years little more
than a child, whose study it was to make up
all the deficiencies of her mother's lot. Her
father was brusque and tempestuous, but Kath-
leen always bore the brunt of his tempers, and
managed to coax him into a sunny mood be-
fore her mother had time to be wounded by
his petulance. A baby came, and the mother
was much worn by the interruptions the little
one made in her slumbers. Many a night the
little crib was carried into Kathleen's room,
and the daughter cared for the baby, that her
mother might rest. This mother was not very
wise in some respects; she had married young,
and retained some characteristics of the child
till her hair was gray. Kathleen was of a
sturdier fiber, and had New England granite
in her composition; but all her courage,
vigor, and resolution were tributary to her
mother's enjoyment.

As for young men, it is needless to say that
nothing imparts to them such an air of distinc-
tion as devotion in word and look to their par-
ents. Youth is ardent, impetuous, impulsive,
and apt to chafe at restraint. The very quali-
ties which enable young men to conquer the
world, which make them heedless of obstacles,
and cause them to smile at impediments alarm-
ing to older and more cautious friends, inter-
fere to prevent their willingness to be con-
trolled; yet never was there a good soldier or
a good citizen who did not learn by strict dis-
cipline to rule himself, and to defer to others.
This lesson acquired, he was in a position to
command.

Even when parents and teachers are arbi-
trary and unreasonable, it is the duty of young
people to bear with them respectfully. In the
long conflict with trouble, in the disappoint-
ments and anxieties which they have borne,
parents may have been embittered, or may
have grown pessimistic and discouraged. Youth
is the true season of optimism. We
shall never be sorry, we who are young, that
we have been loving and patient with the par-
ents who were in truth a little exacting at
times. When they are gone, and the genera-
tion that now stands between us and eternity
is no longer a breakwater against that flowing
sea, we shall be glad of every kind word we
ever said, of every bit of self-control we ever
showed, while still the happy circle was intact.

—Margaret E. Sangster.