

THE YOUTH'S INSTRUCTOR

REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH

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OTHER LANDS

GALILEE.

ON sacred page I've often read
Of distant lands beyond the sea ;
But none have left such mystic spell
As thy dear name, O Galilee.

In fancy oft I've walked thy shore ;
In dreams I've sat beside the sea,
And watched thy bright and sparkling waves,
O lovely, far-off Galilee !

In rustic garb, with hearts so true,
The fishers sailed upon the sea,
And cast their nets in waters blue
Of thy clear depths, O Galilee.

Our Saviour lingered by thy side,
And taught the people by the sea,
And walked upon thy restless tide,
O sacred, hallowed Galilee !

Galilee, O Galilee !
My Saviour taught beside thy sea ;
Galilee, O Galilee !
Thy name is melody to me !

MRS. J. E. EMERY.

HIDDEN LESSONS OF DAILY LIFE.

GOD desires to teach us by the every-day affairs of life. Many fail, often, to discern truths in the homely occurrences of a quiet, uneventful existence ; and such the Lord would bid search for the hidden beauties of truth in our every-day experiences. To give a common example or two :—

A pan used for heating water over an oil-stove became smoked and dingy, too black and sooty to touch. A few turns on a snowbank, and the pan was partly clean—but the snowbank ! Its purity was marred, its spotless whiteness—a constant reminder to us of chasteness and innocence—had been made repulsive to the eye as it beheld the dirty grayness of the mixture. Here is an object lesson on purity. Sin is black and hideous, marring whatever it touches. “Pure religion and undefiled” is to keep one's self “unspotted from the world,” so the Scriptures say ; and our characters are to be like the driven snow,—pure, clean, and “without blemish and without spot.” “Touch not the unclean thing,” and “let this mind [of purity] be in you, which was also in Christ Jesus.” “Whatsoever things are pure, . . . think on these.”

On warm July days people are seen coming from every direction with pitchers and pails to

get water from a well, famous for its refreshing contents, cool, pure water ! How gratefully it is procured, and how satisfying in its effects ! This well, inanimate object though it be, daily preaches the gospel. The observer recalls the scriptures : “Ho, every one that thirsteth, come ye to the waters.” “With joy shall ye draw water out of the wells of salvation.” “Whosoever will, let him take the water of life freely.” “Blessed are they which do hunger and thirst after righteousness : for they shall be filled ;” “for *He* satisfieth the longing soul ;” “for I will pour water upon him that is thirsty.” We think of the “river of water of life,” and ask God for this spiritual thirst.

companionship, and fail to develop stability of character, and that degree of strength so necessary to meet successfully the conflicts before them. But look ! They are nearing the rapids ! Can they pull back, and escape being drawn into this powerful and fatal current ?—No ; for they have allowed little sins, little defects, to creep into their character, which, as they were cherished, have taken deep root and strengthened with growth, until they cannot now, at the time of trial, be uprooted. They work bravely, and struggle with might and main, but the eddy currents foil their every attempt, at the same time deceiving them into the hope that they are mak-



THE SEA OF GALILEE.

It is said that a lady and two gentlemen were boating on the river above Niagara Falls, and drifted slowly and imperceptibly along, until they were in the rapids ; and in spite of their most heroic and united efforts to save themselves, they were soon carried to a dreadful death as they went over the falls, and were dashed upon the hidden rocks in the foaming abyss below. Does the observer see any lesson in this ? Let us see if we can find it.

To many, life seems a placid, gently flowing river ; and to glide slowly along on its brightly mirrored bosom, beholding the delights on either shore, oblivious to any danger that may lurk beyond, is to them a pleasant way to pass their early years. They laugh and joke, and idle away the hours, indulging in congenial

ing some headway toward the saving shore ; but in reality they are whirled round and round, each turn bringing them nearer the awful whirlpool of destruction below. They see, at last, how hopeless are all efforts to regain the safe grounds of their first experience, when they might have avoided the rapids by taking a Pilot ;—but now ; alas ! with a wild cry of horror and despair, they disappear from sight, swallowed up in the immensity of waters, or crushed on the rocks below.

Great is the fall of any soul who wanders away from the “still waters,” and finds companionship with those whom the Lord will, at his coming, “dash in pieces as a potter's vessel.” The path of obedience is the only path of safety. MRS. M. D. COUNSELMAN.



NOBILITY.

TRUE worth is in being, not seeming,—
In doing, each day that goes by
Some little good — not in the dreaming
Of great things to do by and by ;
For whatever men say in blindness,
And spite of the fancies of youth,
There's nothing so kingly as kindness,
And nothing so royal as truth.

We get back our mete as we measure —
We cannot do wrong and feel right,
Nor can we give pain and gain pleasure,
For justice avenges each slight.
The air for the wing of the sparrow,
The bush for the robin and wren,
But alway the path that is narrow
And straight, for the children of men.

'T is not in the pages of story
The heart of its ills to beguile,
Though he who makes courtship to glory
Gives all that he hath for her smile.
For when from her heights he has won her,
Alas ! it is only to prove
That nothing's so sacred as honor,
And nothing so loyal as love !

We cannot make bargains for blisses,
Nor catch them like fishes in nets ;
And sometimes the thing our life misses,
Helps more than the thing which it gets.
For good lieth not in pursuing,
Nor gaining of great nor of small,
But just in the doing, and doing
As we would be done by, is all.

Through envy, through malice, through hating,
Against the world, early and late,
No jot of our courage abating,
Our part is to work and to wait.
And slight is the sting of his trouble
Whose winnings are less than his worth ;
For he who is honest is noble,
Whatever his fortunes or birth.

— Alice Cary.

SATURDAY NIGHT IN HESTER STREET.

I STOOD under a lamp-post on Hester street, watching the overtired children as they fell asleep while sitting on the steps, weary of their romping and playing ; the men as they smoked and rested ; the woman as they dragged themselves wearily along, and purchased a bit here and there to stock the family cupboard for Sunday. On Canal, on Grand street, in Chat-ham square, along the Bowery, men and women were laughing in good nature as they elbowed each other, and thronged the stores to purchase gaudy fineries and ornaments. Here men and women were sullen and silent, many of them wondering where the barest necessities were to come from.

"If you won't help me, we shall have to go hungry to-morrow."

It was a little old woman who had approached so softly that I did not hear her,—a little old woman with hair almost white, with face wrinkled and pinched, and with such an anxious look on her countenance. She was bareheaded, her dress old and faded and mended—one of the thousands of God's worms who creep and crawl and live and die, and are forgotten in a day in great New York.

"Where do you live ?" I asked.

She pointed to a four-story tenement almost opposite.

"Top floor ?"

She nodded her head.

"Any family ?"

"A sick husband and four children, sir."

"Very well. Show me the way up."

"You'll—you'll come up with me ?" she queried, in surprise.

"Yes."

She seemed to doubt, however, and she kept

looking back with a puzzled expression on her face. In the dark lower hall we stepped over two sleeping men and a child. At the head of the stairs a man sat, brooding and sulking, and grudgingly gave us room to pass. There was a dim light in the second hall, where a half-drunken woman was seeking her room. The two above were dark, and the little old woman went ahead, and kept saying :—

"This way ; keep to the rail ; we're almost there."

As we reached the upper hall, we turned to the right, passed down a blind hall running the other way, and presently she pushed open a door, and we entered a room lighted by a smoking lamp.

"John, it's a stranger come to see us," said the woman, as I stood and looked about.

Here were two small rooms, three chairs, a cupboard, an old table, and a wretched bedstead and more wretched bedding, on which lay a man. Across the room was a mattress on which the children were lying as I entered. In the other room I saw a stove, a washtub, and a bucket partially filled with coal.

"Sit down, sir," said the woman, as she placed a chair for me.

The husband looked to be fifty years old. He had the bright eyes and hollow cheeks of a consumptive, and his hands were white and thin.

"Are you a doctor ?" he asked, as I sat down.

"No."

"The rent is overdue, but we have n't even enough bread to eat," he said.

"I am not your landlord nor his agent. I simply came up to see you, to see if you were sick, to see what you needed."

He looked at his wife in a wondering way, and she, too, eyed me strangely, as she said to him :—

"John, you know how it is. I met him on the street and asked him to help us, and he has come to—to—"

"To see if you were really in need," I said, as she paused. "Have any of you had any supper ?"

"Just a crust for him, sir, but nothing for the rest, and the children have been crying with hunger."

"Very well. Go out and get something. Here is money. Get bread, butter, tea, milk, sugar, potatoes, and meat."

"You—you don't mean it !" she gasped.

The man in bed rose up on his elbow to get a better look at me, and I saw something like alarm in his face. To quiet him, I said :—

"The case is clear enough. You used to get along all right ; but sickness came ; you could no longer work ; you have reached your last penny. Why should n't I help you a bit ?"

"It's sadly enough we need it, God knows, but—but—"

"But you can't make out why I came up here ?"

"No, sir."

"Well, do n't worry about it. Queer things are always happening to all of us. How long have you been ill ?"

"Over a year, sir."

"And how have you lived ?"

"By using the few dollars I had put by, and by selling whatever we could spare, until we are as you see us. I once earned my three dollars a day, sir, and no man's family was better cared for."

"And to-day you are penniless and hungry ?"

"That I am, sir ; and as I lay here these last few weeks, I could have cut my throat if I

had had a knife. When I thought of the thousands buying what they pleased, of the riches in great New York, and us wanting for dry bread, I had some bad thoughts in my mind, sir. I felt that I could rob, and do worse, if I only could leave my bed. I wondered if there was a God and a hereafter."

By-and-by, as we talked, the mother and the children returned. I heard the latter shouting, even on the lower stairs. Each had an armful of parcels, and the grocer's boy followed with some of the heavier bundles. The mother piled the things on the table. Poor soul ! She was laughing and crying by turns, and to have seen those forlorn children sit down on the floor and eat the dry bread was something to pain your heart.

"It's real meat, John," said the woman, as she came to his bedside ; "real meat, and real potatoes, and real sugar and tea ; and there is a God, after all !"

"Yes, there is a God, Mary," he whispered, as he wept.

And while I sat there, the wife cooked supper, and the hunger of all was satisfied, and the two smaller children afterward knelt at the bedside and repeated the Lord's prayer, and were asleep three minutes later.

I never meet vice and wickedness and poverty without feeling to pity, instead of condemn. They who dwell up there in those dark and cheerless rooms, who feel the pangs of hunger, who find despair crowding every other feeling out of the heart, who sometimes do most desperate things, can be forgiven for much. The wheel of time has ever kept turning the wrong way for them.

It was only a drop, only a little ray of hope shining through the darkness and gloom of their poverty and despair ; but to have caught that one ray filled them with a new strength to battle in the future, and I had touched elbows with still another phase of humanity.—*Christian City.*

To be converted just one day before death closes our probation, is getting to heaven, as Job has it, "by the skin of one's teeth." But since real happiness in this life can only come from genuine conversion of heart, it is the height of folly to put it off a single hour even. Will you not give your heart to Jesus now, my young reader, and experience true happiness and peace of mind ? Jesus says, "Come," to you.

RABBI ELIEZER said to his pupils they should turn to God and be converted on the day before their death, and they would be saved. They replied : "But, master, who can know the day of his death, so as to prepare on the day before, and be ready to die ?"

"Well," answered the wise rabbi, "then you must do it this very day ; for you may be dead by to-morrow."

OUR minds, as well as our bodies, belong to God, who has given them to us to cultivate and develop in the very best manner possible to be instruments in his service for the good of our fellow-men and the glory of the Most High.

ONE may have a sense of the greatness and goodness of the Lord, and yet his heart may not be right with God, because he has not fully submitted to God.

HE who truly loves cannot but labor for the object of his love ; if we love God and our fellow-men, we will labor and live in manifestation of this love.

Timely Topics

AMERICA.

My country ! 'tis of thee,
Sweet land of liberty,
Of thee I sing ;
Land where my fathers died !
Land of the pilgrim's pride !
From every mountain side
Let freedom ring !

My native country, thee,
Land of the noble free,
Thy name I love ;
I love thy rocks and rills,
Thy woods and templed hills.
My heart with rapture thrills
Like that above.

Let music swell the breeze,
And ring from all the trees
Sweet freedom's song ;
Let mortal tongues awake ;
Let all that breathe partake ;
Let rocks their silence break,
The sound prolong.

Our fathers' God ! to thee,
Author of liberty,
To thee we sing.
Long may our land be bright
With freedom's holy light ;
Protect us by thy might,
Great God, our King !

— S. F. Smith.

A NATIONAL HYMN AND ITS AUTHOR.

NEARLY every country has one or more national songs, which represent the spirit of the nation. England has "Britannia Rules the Wave;" and wherever British soldiers are stationed, there may be heard the song "Annie Laurie," the singing of which by the English soldiers in the trenches before Sebastopol, on the night preceding the assault on the Russian works, has been so graphically described by the American poet Bayard Taylor in the poem entitled the "Song of the Camp." Germany has the "Watch on the Rhine," which reflects the spirit of her people against the aggression of France. France has the "Marseillaise," written in the heat of the early days of the French Revolution by a young French officer, and carrying in its impassioned call to arms (*aux armes*) the spirit of France, when she sent out her fourteen armies, and toppled to the ground the thrones of so many European tyrants.

The United States of America, too, has her national hymns. The "Star Spangled Banner" was written by Francis Scott Key while on a British ship of war, when, after having listened during the night to the bombardment of Fort Mc Henry, he saw in the morning the flag of his country still floating over its battered walls. There is another American national hymn, and just now public attention is attracted to its venerable author.

In 1832 a young student at the college in Andover, Mass., was poring over a book of German patriotic songs, which had been sent him to translate by the well-known music publisher, Lowell Mason, of Boston. As he read them over, sang the music, and saw how perfectly the words and music blended together, the impulse came to him to write an American patriotic song. Half an hour later the national hymn, "America," was upon paper, and soon after it was sent, with the translations, to Mr. Mason. The next the author heard of it, the school children of

Boston were singing it at a Fourth of July celebration. Since then it has become as widely known as any poem in the English language, and is generally considered to be the American national hymn. A copy of this song in the author's handwriting was exhibited at the World's Fair in Chicago, and since then the managers of various institutions of learning in Europe have asked for copies, which he has granted them, one going to the Vatican library.

The author, Rev. S. F. Smith, now in his eighty-sixth year, is one of the best living representatives of the New England people of former days. Born in 1808, he is a living, connecting link between the past and the present. He was a classmate of other men of world-wide fame, among whom were James Freeman Clark, William Ellery Channing, and the genial poet, wit, and philosopher, Dr. Oliver Wendell Holmes. The latter was the class poet when they were in college, and in a poem descriptive of the different members of the class, he introduced Dr. Smith,



REV. S. F. SMITH.

then a young man like himself, in the following manner :—

"And there's a nice youngster of excellent pith ;
Fate tried to conceal him by naming him Smith !
But he chanted a song for the brave and the free—
Just read on his medal, 'My country, 'of thee' !"

However, Fate failed to conceal him ; for if he had never written anything but the hymn "America," he would be remembered as long as the United States flag shall float over a free and enlightened nation. But Dr. Smith has written much besides the song "America," and has all his lifetime been engaged in literary work. He was ordained to the Christian ministry of the Baptist Church in 1834, and has been the editor of several Baptist publications. His writings include some fine missionary hymns.

He was the son of a widow, and supported himself through college by translating and other work, and at the time of his graduation, had not only entirely paid his own way, but had a small sum of money saved. So it may be seen that Dr. Holmes's estimate of his character, when he said he was of "excellent pith," was not overdrawn. He reads fifteen languages, converses in several of the principal modern languages with ease and fluency, and now, at the advanced age of eighty-six, he is studying Russian, one of the most difficult to acquire of modern languages.

April 3 a large assemblage of people from many parts of the United States gathered at Boston, Mass., to do honor to the author of "America." Dr. Smith lives in an unpretentious house at Newton, Mass., which he has occupied for fifty years. He came to Boston at the solicitation of his friends, as the exercises in his honor could better be carried out in that city. There was an address by ex-Governor Long, letters were read from distinguished men who were unable to be present, and the aged poet and his wife were made to feel that their friends were not numbered simply by their acquaintances.

It gives sadness to know that the high ideal breathed in this song is not cherished by all the people of the United States, and that because of this, some sections of our beloved country are far from being at the present time a "sweet land of liberty."

MEXICO AND GUATEMALA.

THE settlement of the contention between the above-named countries without recourse to arms should be a cause of much satisfaction to the lovers of peace. Like many other international quarrels, the cause was a disputed boundary. Mexico accused Guatemala of trespassing upon Mexican territory, and Guatemala held that she had not crossed the line. Guatemala finally yielded to Mexico.

These boundary lines are often run when the country through which they pass is entirely new, perhaps they are never really surveyed, and consist simply of a description of an imaginary line. Sometimes, when they are surveyed, the description given of the line is not very definite, and there are many mountains, lakes, and rivers which will answer to the same general description, so that there is a degree of uncertainty in regard to the exact location of the line. This being the case, it often happens that the interested powers take advantage of these circumstances to get all they can, sometimes going to war, and if not, they carry their contention dangerously near to the war point. We see the same thing enacted on a small scale, when two men

quarrel over a disputed line between their farms, go to law, and sometimes actually fight, with more or less evil results.

Mexico and Guatemala were not agreed as to the location of their boundary line, and said a good many sharp and hateful things about each other, but as neither was prepared for war, cooler counsels prevailed, and a calmer discussion finally resulted in a peaceful settlement.

War is a disaster to any country, and it would have been especially so to these countries, just emerging into civilization. They will now have an opportunity to exert their energies and to spend their money to a better purpose than warring upon each other. There are thousands of miles of roads to build, mines to be opened, new industries to be developed, and above everything else, schools are needed to teach the children, that they may not grow up in ignorance, like so many of their parents. Both of these countries have done something in this direction, and much more remains to be done.

THE only truly strong and noble are the truly good and Christlike.

PERFECT rest can come only through perfect trust in God.



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

EDITORS.

STUDIES ON THE FIRST EPISTLE OF JOHN.

GOD IS LIGHT.

"THIS then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth." 1 John 1: 5, 6.

QUESTIONS ON THE TEXT.

What is the message that has been heard of him? Verse 5.

Is there any darkness mixed with this light? What is it that we can say? Verse 6.

What is the evidence that what we say is untrue?

In this condition, what do we fail to do?

God is light.—It is said of God that he is "dwelling in the light which no man can approach unto; whom no man hath seen, nor can see." 1 Tim. 6: 16. One version reads, "inhabiting light unapproachable, whom no one of men ever beheld, or can behold." His person is enshrouded in light that no fallen individual can approach unto and live. Yet by his light, his majesty, holiness, perfection, and blessedness are manifested, as when celestial light is transmitted to us, there is nothing fairer, cleaner, purer, or more comfortable. Of the latter it is said, "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun." Eccl. 11: 7.

Christ is light.—Jesus said of himself, "I am the light of the world." John 8: 12. But he was the Son of the Most High, the incarnate Word. He was "the true Light, which lighteth every man that cometh into the world." What is light?—It is life. It is Christ himself. Having him, you will find that your soul lives because of him. But he is God manifested in the flesh. He is the Word of God, therefore he must partake of the nature of him who dwelleth in light unapproachable. "He that followeth me shall not walk in darkness, but shall have the light of life." As in God, so it is in the Son; they are light, and in them dwells no darkness at all.

The Scriptures are light.—"Thy word is a lamp unto my feet, and a light unto my path." Ps. 119: 105. It is a lamp to show us our privileges, dangers, and responsibilities. It is a lamp for our personal use, that each one for himself may hold it for his own guidance in dangers and conflicts. The written word of God is a light to shine upon the whole path of life, discovering to us its length and breadth, its difficulties and dangers, from the beginning to the end.

This light which the Bible gives to our path is a divine light, a perfect light, a sufficient light, a penetrating light, a constant and unvarying light. It is a light which serves in youth, in middle age, and in the declining years. And why?—Because God and Christ are its source. It is the word of God, it is life everlasting, and it is powerful. Heb. 4: 12.

"God is light, and in him is no darkness at all." If we have fellowship with him, we are in the light. But fellowship is close relation-

ship. It is being where we can freely converse with God, and hear his words to us. Such is the condition of the Christian who studies God's word.

The Believer is a light.—"Ye are the light of the world." He who walks with God reflects his image and glory to those with whom he associates. After Moses communed with God in the mount for forty days, the people could not look upon his face. The glory of God was there, which caused the skin of Moses's face to shine. The people who had just rebelled against Jehovah and Moses could not endure the presence of the Almighty as revealed in the countenance of Moses. And so we should daily have that connection with Christ that his presence will be manifested in our countenances. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5: 14, 16. Our good works are not to be seen that others may applaud us; but it will be so if we, in ourselves, do the work. It will be only human, and the human will receive the praise. But if Christ works in us, he will lead the people to glorify him. He is the true light. We are the reflectors. But reflectors are of no service without the light in front of them. They must ever keep their faces toward the light and those who are benefited by their presence. So we must ever keep our eyes toward Christ, the light of the world, and at the same time face the world. But Christ is between us and the world, and will be seen and admired, while we receive the rays of his light, and send them out to those around us. Let us ever walk in the light. "He that saith he is in the light, and hateth his brother, is in darkness." 1 John 2: 9-11. Love is the fire that produces the light. Jesus was the light of the world, because he so loved the sinner that he was willing to die for him. We must have this love, so that we can lay down our life for him. Reader, have you done this?

J. H. D.

OUR PAPER.

THE YOUTH'S INSTRUCTOR was established in 1852. This statement means that for forty-three years it has been going out, most of the time weekly, to instruct the young people of the Seventh-day Adventists, and others in regard to divine truth, and also giving general information of a practical and beneficial character. To say that no mistakes have ever been made in the management of the INSTRUCTOR, or that nothing has ever been admitted into its columns that would better have been left out, would be saying too much; but this will not prevent us from saying that we know of no youth's paper so free from mistakes, and whose contents are so generally instructive and elevating as the INSTRUCTOR; and it will be the constant aim of those who have it in charge to maintain and if possible, to improve its high standard of excellence.

That it may be seen how the INSTRUCTOR is regarded by an entire stranger, the following extract from a letter lately received from a gentleman in England is submitted:—

"From a sister of mine, at present staying in Montevideo, I received the holiday number of your most excellent paper, the YOUTH'S INSTRUCTOR, Dec. 20, 1894. I felt after reading it that I must send a line to express my great pleasure both with its elevating and fascinating contents, and its circulation in so dark a part of the world as South America. Englishmen are apt, I know, to think that wisdom belongs to them and their country, but your paper literally teems with ripe information, a

veritable repast for hungry intellects; and all through it the thread of divine benevolence and goodness runs and appeals like the blood coursing through our systems. I venture to predict a great sphere of usefulness and blessing for such a paper, and may He who aids such causes direct and guide your efforts in the paths of glorious success."

We feel exceedingly grateful for such words from an entire stranger in distant England, and it seems to us that if our own people could have such a keen sense of appreciation of the INSTRUCTOR, it would be the means of greatly increasing its circulation.

Think of the amount of valuable matter which a year's subscription to the INSTRUCTOR will afford a family! Fifty numbers containing four hundred large pages filled with the choicest reading, both of poetry and prose, embellished with hundreds of beautiful pictures! They can be, after they are first read, saved, kept clean, and for a small sum be bound into a book for future use.

Where can an equal amount of such interesting and profitable reading be obtained for so small a sum as one dollar?—We do not know. Certainly those who have the interests of the youth at heart should make an earnest effort to increase its circulation.

While no one should be prevented from engaging in a canvass for the INSTRUCTOR, and all should be encouraged to do so, it would seem to be a very proper and fitting work for the young people of Seventh-day Adventists to engage in to secure subscriptions for this paper among their young friends and acquaintances. The older people labor to secure subscribers for our other papers; why not the younger people do the same for the INSTRUCTOR, as missionary work? Whoever is the means of putting the INSTRUCTOR into a family for a year does that family a kindness. A weekly visitor of such a character cannot fail to do good. Try it, young friends; a little effort on the part of each one would double our subscription, and then we could afford to make the paper still better.

Will not all our people, old and young, give the INSTRUCTOR their prayers, their good-will, and their earnest efforts in its behalf, that it may be prospered in its mission as an instructor of youth, "that our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace"? M. E. K.

It would appear from our Sabbath-school lesson that Daniel had been forgotten by the wicked and corrupt Belshazzar and his court, and he was probably living in retirement. The queen, who remembered him, is supposed to have been the widow of Nebuchadnezzar. But although unknown to the court, the servant of God did not fear to declare the message from God, which the handwriting on the wall revealed. The question addressed to Daniel by Belshazzar showed that the great lesson which God had taught his grandfather, that there was but one God, the Most High, had done him no good; he still believed in the "gods." Daniel, therefore, very properly referred him to Nebuchadnezzar's experience. Then he added: "And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this." He should have profited by his grandfather's experience, but he did not. Since he had had all the knowledge of his grandfather's experience, God would not bear with him as long as he did with his grandfather, who knew nothing of the true God until after he became a king.

BIBLE LESSONS AND NOTES

LESSON 6.—THE HANDWRITING ON THE WALL.—DANIEL 5.

(May 11, 1895.)

Time: B. C. 538. Scene: The feast of Belshazzar.

ANALYSIS.—Verse 1: Belshazzar makes a feast. Verses 2, 3: Golden vessels brought, etc. Verse 4: They praise gods of gold, etc. Verses 5, 6: Writing on the wall, and effect. Verses 7-9: Wise men again called, and fail. Verses 10-12: Queen tells about Daniel. Verse 13: Daniel brought before the king. Verses 17-28: He recounts past history, and interprets the writing. Verse 29: He is promoted. Verses 30, 31: Death of Belshazzar, and overthrow of Babylon.

IMPORTANT LESSONS.—1. "Put not your trust in princes." Ps. 146:3. 2. Feasting and drunkenness lead to the destruction of individuals, even kings, and the mightiest and grandest nations. 3. The sins of God's professed people place sacred vessels in the hands of wicked men, and give "occasion to the enemies of the Lord to blaspheme." 2 Sam. 12:14. 4. It is a sad thing indeed not to humble the heart when the truth of God is revealed to us. Dan. 5:22. 5. The word of God is "made sure;" "after thee shall arise another kingdom." Dan. 2:39. 6. "Babylon the great" is soon to be overthrown; the last solemn message is sounding. Rev. 14:9-12. It is going to the kings, "to every nation, and kindred, and tongue, and people." Rev. 14:6. It says: "Come out of her, my people." 7. "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting [feasting], and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21:34.

MEMORY VERSES.—Dan. 5:25-28, 30, 31.

1. WHAT did Belshazzar the king do? Verse 1. (See notes 1 and 2.)
2. What did he command? Verse 2. (See note 3.)
3. What was done with these vessels? Verse 3.
4. To whom did they give praise? Verse 4.
5. What happened the same hour? Verse 5. (See notes 4, 5.)
6. How did this affect the king? Verse 6.
7. What order did he give? Verse 7. (Compare Isaiah 47, especially verses 11-13.)
8. What reward did he offer?
9. When they failed to read the writing, how did the king feel? Verse 9.
10. With what words did the queen comfort him? Verses 10-12.
11. When Daniel was brought before the king, what did the king say to him? Verses 13-16.
12. What reply did Daniel make? Verse 17.
13. What did Daniel relate concerning Nebuchadnezzar? Verses 18-21.
14. What reproof did he give to Belshazzar? Verses 22, 23.
15. What did he say was written on the wall? Verse 25.
16. What did it mean? Verses 26-28.
17. What command did the king give? Verse 29.
18. What proclamation did the king issue? Verse 29.
19. What was his fate? Verse 30.
20. Who took the kingdom from him? Verse 31.

NOTES.

1. *Belshazzar* (verse 1).—In this lesson we have presented some of the sad closing scenes of Babylonian history, in which the soaring pride of Nebuchadnezzar has given way to the blasphemously intemperate and cowardly Belshazzar, the last king of that kingdom.

2. *Belshazzar's feast*.—Rollin, in his *Ancient History*, Vol. 1, Book IV, Sec. II, says they "were accustomed to pass the whole night in

drinking and debauchery." Rawlinson, Vol. III, Chapter VIII, says: "Drunken riot and mad excitement held possession of the town. . . . The Babylonians gave themselves up for the night to orgies in which religious frenzy and drunken excess formed a strange and revolting medley."

3. "*Commanded to bring the golden and silver vessels*" (verse 2).—These vessels had been consecrated to the sacred service of God. Ex. 40:9. None but those set apart by a special service were permitted to touch them, or any of the furniture of the sanctuary. Ex. 40:12-15; Numbers 4; Isa. 52:11. But here we see these vessels in the hands of drunken, licentious men and women in the service of Bel and Bacchus. O how sad! But the saddest of it all is that they were there because God's professed people had departed from his way and disobeyed his commandments. (Compare Jer. 17:24-27 with 2 Chron. 36:15-21.)

"To the pride and impiety of his predecessors Belshazzar added an impiety that was peculiar to himself. . . . He imagined himself to have vanquished his [the true God's] power because he was possessor of the vessels which had belonged to his worship; and as if to affront him, he affected to apply these holy vessels to profane uses. This . . . brought down the wrath of God upon him."

4. "*In the same hour*" (verse 5).—Cyrus the Persian was at that same hour surrounding the city with the army of Medes and Persians, ready for the final struggle.

5. "*Came forth fingers*" (verse 5).—Though God had given repeated warnings (see verses 18-21, compare past lessons), he seemed anxious to give this nation one more chance to acknowledge the true God. His true prophet was brought in to declare the last solemn message, but as soon as the terror of the moment was passed, the king doubtless said, "It won't come to-night, and we may as well finish the feast," so he gave the order to prepare the tables, and the wicked feast went on. Then God spoke to Cyrus and his army, "Arise, ye princes! The last effort has been made to save them; now is your time." (Compare Dan. 5:5, 6, and Isa. 21:2-5.)

ADDITIONAL NOTES.

About thirty years intervene between the events of the fourth and fifth chapters of Daniel. Nebuchadnezzar has passed away, and his grandson Belshazzar, called his son in Scripture, according to the common usage of those times, which called each male descendant of a man his son, had succeeded to the throne of Babylon. He was the last king of the dynasty, and as compared with his grandfather, he was as a man to a lion. (See Dan. 7:4.) The wings of conquest had been plucked, and at the time of the opening of this narrative, what was once the mighty kingdom of Babylon was confined to the walls of the city. Belshazzar had ignominiously retired into this stronghold, and the Medo-Persian army, under Darius, had surrounded the city, and was besieging it on every side. God had said (Jer. 27:7) that all nations should serve Nebuchadnezzar and his son (2 Kings 25:27; Jer. 52:31) and his son's son (Belshazzar), and that "then many nations and great kings" should "serve themselves of him."

One would naturally suppose that a king representing such a dynasty, would, if placed in such a desperate strait, consult with his wisest counselors to devise some way of escape

from the threatened overthrow of his kingdom. Certainly he would not spend the hours so important for the maintenance of his kingdom and the perpetuity of his own life in careless inactivity and idle mirth! What did he do?—He "made a great feast to a thousand of his lords, and drank wine before the thousand." Some scholars render this text, "against the thousand," showing him to have been an inordinate drinker. A manifestation of great carelessness just previous to an infliction of divine judgment is one of the most common occurrences among mankind.

There is no impiety which one will not commit when under the influence of strong drink. To drunkenness, blasphemy was soon added. He ordered that the sacred vessels which had been dedicated to the worship of the true God, and which had been taken from Jerusalem by Nebuchadnezzar, to be brought, that they might be used in their drunken revels, while they praised these gods. Heathen worship was often accompanied by such wild orgies. Bacchus, the god of wine, as worshiped among the Greeks and Romans, was a reproduction of an eastern worship of the same character, from which it was derived.

The case of Belshazzar is an illustration of a well-known fact that the worst position one may be in, and the most needy of divine guidance and help, is often the time when, carried away by the power of Satan operating upon the carnal heart, the most heaven-daring sins will be committed. Nebuchadnezzar, at the height of his power, did not dare to commit so sacrilegious an act; but Belshazzar did it when all his kingdom was lost but the capital city, and when the conquerors were even then, although unknown to him, entering the city for his utter destruction. So it was with the people just before the flood, and so it is with the majority of mankind now, when the "Judge standeth before the door."

In the midst of their careless revelry, a message of God was sent by a hand which traced unknown characters upon the wall. Had the king been living up to all the light he had received, he might have thought it was an omen of good, and have rejoiced at the sight; but his guilty conscience was its own accuser, and he was so "troubled" that "his knees smote one against another." Brazen impudence and impiety often cover secret misgivings; but conscience will reassert itself in time of sudden fear, although it may not always be in season to save the soul from the judgments of God.

He was found "wanting." Very likely, as he had looked over that grand banquet hall, large enough to convene a "thousand of his lords," with its rich divans and embroidered tapestries, he thought that there was nothing wanting there; but God estimates things according to their true worth, and by that estimation he was wanting—wanting in true piety and in every noble quality. God weighs men, and in many instances he finds that "men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity." So he had found Belshazzar, and so many others are found, and are rejected as of no use. The final judgment is a time of weighing the characters of all men. The light they have received and the opportunities they have had will be placed beside their works, and judgment will be rendered to every man "according as his work shall be." M. E. K.



THE KURDS.

FOR some months the people of Europe and America have been deeply stirred by reports of a terrible massacre of Armenians by some of the Eastern subjects of the sultan of Turkey. These wild tribes are known as Kurds. They lead a wandering and predatory life, and are fanatical followers of Mohammed. The investigating committee which was ordered to Armenia by the powers of Europe, is now engaged in its work, and from reports that occasionally appear in the papers, it would seem that the horrible stories which were reported were not overdrawn. It is said that thousands of Armenians were thrown into the crater of a volcano, where they all perished. But we would not anticipate the report of the committee, that will appear in due time. What we want to know now is something more about the Kurds. A Presbyterian missionary, who has lately returned from Armenia, read at a meeting of the Woman's Presbyterian Board of Missions of the Northwest a most graphic account of his labors among this people; and from this report, which has been given to the public press, is extracted the following interesting account of the Kurds and their manner of life. Even this people is susceptible to the power of the gospel, and, as may be seen, the medical missionary is welcomed everywhere.

"How I would like to have you see all my eyes saw there. Our journey lay through mountains all the way, inhabited by the wildest peoples,—Kurds and nominal Christians, mountain Nestorians. Four days we were among Kurds of the wildest and most blood-thirsty description; but we went right to the core of the awful problem, and escaped by throwing ourselves on their mercy. The first Sunday was spent with their great sheik in the mountain village of Katoona. He is the son of the famous sheik Ab Du' Alah, who invaded Azerbaijan some fourteen years since, and came near taking it. That man was famous for his supposed piety, and greatly venerated by all the Kurds.

"The present sheik's name is Sheik Sadook (Holy One), while his brother, Sheik Kader (Powerful One), is in Constantinople, second only to the sultan in dignity and power. In his early days Sheik Sadook was a wild man, and a leader in villainy and robbery of all kinds. His name was a terror in many parts of the mountains. He was also the commander of a division in his father's army, which invaded Oroomiah, leading the party which assaulted what is called the Charbosh Gate. When Dr. Cochran intermeddled between the besieged city and the invading army, and thus, through his great influence, obtained a few days' grace, or truce, during this time the Persians were reinforced, and the city was lost to the Kurds, who returned to their mountains a defeated and routed army, and Sheik Ab Du' Alah was finally taken, and died a prisoner in Constantinople.

"The present sheik then swore he would kill Dr. Cochran; but since then he has gone to Constantinople, and returning, received many favors at Dr. Cochran's medical hand, and reversed his oath in his favor. So on our visit there he was exceedingly friendly. His three wives, who had been at the hospital a short time before, kept our table well laden with the fat of the land, and we dwelt in our tents, sur-

rounded by hardy Kurds, armed to the teeth, and in perfect security.

"We called on the sheik twice, but he being ill, did not return our calls. I wish you could see his house. Low, built of stone as a castle, with iron bars in the windows,—dark within, and quite bare. The lord of all he surveys sat in an immense black-walnut bed, elaborately carved, and surrounded with guards on all four sides in the shape of iron railings,—arms and cartridges and warriors everywhere. Tea and coffee were served, and conversation became animated. I could not refrain from asking such a great religious teacher a question as to his faith about the tendency of this sin-cursed world. His answer was pessimistic in the extreme, revealing ruin without remedy. I ended the interview by revealing the Christian's hope in view of a lost world, thus letting in a little light in his dark mind and heart; but even his long beard was more liable to righteous influence than he was.

"But the wildest of all are the mountains of Kurdistan proper. It is all mountains, with valleys no more than a few acres in extent between, and such, too, of an altitude of many thousands of feet above the sea. Three of the places we passed are worth noting. One of these, Terra Japa, or the gate of labor, is very steep and grand. Over fifteen thousand feet above the sea, it is an ascent of stair-like shelves, where you rise without apparent forward progress, tier above tier to the top. Our mules had all they could do to carry themselves, so we laboriously trudged on foot. Another, the Terreya, or the gate, is noticeable for its snow descent. We and our mules slid down over eight miles in the deep snow, and that in August. The descent was very rapid, and even terrible in places. Even our mules slipped down at places with the rapidity of the wind. We held on to the most steady mules, two or three of us by the collar and stirrup, and on we went."

(Concluded next week.)

THE emperor of China is never seen by his people. It has only been a few years since even the ambassadors of the greatest nations were allowed admittance to his presence. It is not at all surprising, therefore, that the Chinese people seem destitute of the principle of loyalty. The kings of Persia used to seclude themselves in their palaces. They were known to their subjects only by the taxes imposed and the punishments inflicted; their armies were nothing but hordes of slaves, often marched to battle under the lash; and as soon as they came in contact with the free people of Greece, whose kings went with them to battle, they suffered ignominious defeat. China is now repeating the experience of Persia, and it is to be hoped that she will learn wisdom in many ways by her bitter experiences.

WHOSOEVER will may consecrate his life to God, and become a helper in the great work which God is doing in the earth for the salvation of man.

UNLESS we have Christ dwelling in the heart, Satan is bound to control us, whether we want him to or not.

THE genuineness of our faith and trust in God is best tested when we are brought into darkness.

GOD is the same to-day that he was when he protected Daniel in the den of lions.

THE reward of the faithful Christian does not come from men, but from God.



THE SEVEN WONDERS OF THE WORLD.

NO. 7.—THE MAUSOLEUM OF MAUSOLUS.

HALICARNASSUS, a Greek city of Asia Minor on the Ceramic Gulf, and the birthplace of the two renowned Greeks, Herodotus (484–408 B. C.), the great historian, often called the "father of history," and Dionysius (70–6 B. C.), who was a greater critic than historian, is also famed in history as the location of the magnificent memorial erected in honor of Mausolus, once a Persian satrap, later prince or king of Caria, which has been justly numbered among the seven wonders of the ancient world. To Artemesia, the sorrowing widow of Mausolus, is given the honor of having erected this, the first memorial tomb of that kind, known as a mausoleum, its name being derived from that of the king. The date of his death is variously given as B. C. 353 or 351. The remarkable beauty of this monument won for it a fame which survives the sleeping centuries, despite the fact that the memorial itself has long since fallen a prey to devouring time. It is probable that it was at least partly if not wholly overthrown by an earthquake. Pliny the Elder (A. D. 23–79) gave the most minute details of it, and others described it as late as the twelfth century; but it seems that in 1404, after the Knights of Rhodes took possession of Halicarnassus, and built a castle there, with materials they had gathered in part at least from the mausoleum, nothing of it was left but the marble steps.

The mausoleum has been found to be composed of five distinct parts, and was adorned with many pilasters and ornamental pannels rich with inlaid work. Recent excavations (1867), made by C. T. Newton under the auspices of the English government, have revealed "many of the beautiful sculptures of the mausoleum, amongst others, the fragments of the statue of King Mausolus (now pieced together, and kept in the British Museum), and a portion of the quadriga which crowned the monument. Many fragments of lions, dogs, etc., and a beautiful sculpture of a horse, have been found. Portions of friezes of fine design and workmanship, the subjects of which invariably are Greeks in conflict with Amazons, have also been dug up."

The design of the mausoleum seems to have included a high basement upon which rested a colonnade of Ionic architecture. Above this rose a series of twenty-four steps, forming a pyramid, which was surmounted by the colossal figures of Mausolus and an attendant deity,—by some supposed to represent his wife, or some female charioteer,—in a quadriga, or four-horse chariot. According to Pliny, this splendid memorial reached the height of one hundred and forty feet.

Such is said to have been the monument of the death of Mausolus, but it is also stated that his ashes found a very different tomb from this. They were carefully collected, his bones were "beaten in a mortar," and the bereaved widow placed a portion of the cherished dust in her drink every day, till the whole had been disposed of, "designing by that means to make her own body the sepulcher of her husband."

Thus we have briefly glanced at these seven great marvels of man's ingenuity and skill; but, ah! where are they to-day?—All have long since fallen, except the mutely eloquent pyramids of Egypt, thus testifying to succeeding generations the vanity and perishableness of man's greatest achievements. Mutability leaves its impress upon every earthly thing; even that which we consider the most enduring silently yields to the forces which are slowly but surely accomplishing their work of destruction. The solid rock yields to the disintegrating forces of the atmosphere and moisture, and thus even the coverings of the mountains slowly take their course toward the sea. Man views the vicissitudes of time, and often laments that that which affords him so much pleasure should be of such brief duration; but almost unconsciously he himself becomes a prey to the fell destroyer, and thus we find,—

"Years following years, steal something every day;
At last they steal us from ourselves away."

MRS. M. A. LOPER.

CANNIBALS.

THE word "cannibal" signifies as much as man-eater. Although man's natural instincts would seem to be opposed to eating human flesh, there are nevertheless cases on record of single individuals who, driven by extreme hunger or a morbid appetite, have killed and devoured their fellow-men. Cases of this kind have been prophesied to occur, and did actually occur, at the taking of Jerusalem, repeatedly. But the history of nations shows us, furthermore, that a long series of entire peoples have existed among whom the use of the flesh of their fellow-beings, even though at first for certain occasions only, and under specified conditions, had grown into a fixed habit, or practice. Everywhere, wherever cannibalism has manifested itself, we find that the motive which induced the practice was almost always one of revenge or religious fanaticism, or in some cases both combined, but hardly ever from a lack of means to subsist. The ancients were evidently already acquainted with some of these man-eating peoples; for we read in Homer (1000 B. C.), and other writers, of the anthropophagi, or anthropagi—either being the Greek name for man-eaters—locating their whereabouts among the Scyths, in India, and in various parts of Africa. Australia, of course, was unknown to these writers, as well as America, in both of which continents man-eating has been practised from hoary antiquity, no doubt.

With the discovery of America, the name "cannibal" was given to these anthropophagi, being derived from the Caribbeans, from which word the Spaniards formed successively Caribe, Caribal, Cannibal. Some of the Indians of North America, and especially the tribes of the Algonquin and the Iroquois, were reputed as particularly addicted to this habit.

The Aztecs, or more correctly the Toltecs, too, were accustomed to surrender the bodies of their sacrificial victims to the people, to supply their festive boards therewith. These victims, on certain occasions, consisted of hundreds, and sometimes even of thousands, of slaves and prisoners, that were sacrificed upon their *teocallis*, in order to offer their blood and their hearts to the gods. The Tupis, of Brazil, amused and fed,—yes, even feasted,—their prisoners of war, and also gave them wives to make merry with, only to slay and eat them later on, with all their progeny.

On several islands of the South Seas cannibalism was practised up to most recent times. Especially the Maoris, of New Zea-

land, were known all the world over as cannibals, and the inhabitants of the Fiji Islands have only very lately given up the practice, which in former years made it imperative that on all special occasions and festivities human flesh must not be wanting. Among the Battac pagans of Sumatra the practice prevailed—until their subjugation by the Netherlands—to serve up as food those convicted of crimes, also traitors to the country, spies, and other capital offenders, and more especially prisoners, who were eaten by way of revenge. Among some races in Africa, for instance in Bonny, among the Kafirs, traces of cannibalism have been found up to most recent times, and it is said to exist quite generally yet among the Niam Niam,—man-eaters,—and the Monbuttu in north-central Africa. These races are not genuine negroes, but have a brownish, copper color, and long instead of flat noses, with small mouth and broad lips. The males have a strong, dense beard, and long head-hair, which they part as our women used to do, and braid into cues. They are skilled in making articles of earthenware and iron.

The aborigines of Australia, perhaps, deserve the name of cannibals less than any other uncivilized race. They now occupy Queensland, and number in all about thirty thousand, forming a race by themselves, distinct from their neighbors, the natives of the surrounding islands. They have dense, glossy hair, are of a dark brown color, and have high but narrow foreheads. Their eyes are small and black; the white of the eye-balls has a yellowish tinge. The nose is large, and deeply depressed at the glabella, but broad below, with large nostrils. The mouth is large and plump, containing a fine set of large, strong, white teeth. The faces of the males are covered with a dense, bushy, black beard. The Australians are, on the whole, friendly and good-natured, merry and cheerful, although at first contact with Europeans they act shy and distrustful. Withal they are faithful, honest, and upright. But with all these good qualities, they show extreme rudeness, by living in a very primitive style indeed, going about without hardly any covering, girded only about the loins with a bit of some animal's pelt. Their habits are roaming, nomadic. If they stay anywhere any length of time, they build mere brush huts of the most miserable kind. Their means of conveyance are raft-like boats, their weapons spears, bludgeons, shields, and boomerangs. Being utterly unacquainted with agriculture, their means of sustenance is fish, shellfish, roots, various seeds of wild growing grains, and the yield of the chase. Their religious conceptions, too, are extremely simple and crude. An organized system of state is wholly unknown to them. On account of the many dialects of striking difference existing among them, it is but natural to expect to find them divided up into isolated families. All efforts made thus far by Europeans to civilize them, have proven a failure, as they neither care for instruction nor a settled life; quite a number, however, have now and then been willing to serve as shepherds, and as watchmen even. As a race, they are fast dying out.

AUGUST KUNZ.

"O INFINITE Father! When we weary and disappointed ones reach our pleading hands to thee, wilt thou take us even as a little child, and help us across over the mountains of defeat and the valleys of humiliation into the eternal rest of thy presence, into the green pastures and beside the still waters, into the city of the New Jerusalem, 'whose builder and maker is God'?"



SYSTEMS OF HANDLING THE MAILS IN LARGE CITIES.

I.—OFFICIALS AND THEIR DUTIES.

THE postal service in cities of one hundred and fifty thousand inhabitants and upward are usually divided into six departments; namely, executive, mailing, city, money-order, register, and stamp departments.

The executive department consists of the postmaster, assistant-postmaster, cashier, and stenographer.

The postmaster is appointed by the president of the United States, and is confirmed by Congress, and, with few exceptions, his politics must be the same as the party in power. His duties are to have charge and oversight of the entire work of the office, and he holds office four years.

The assistant-postmaster, as his office indicates, assists the postmaster in the performance of his duties, and acts officially as postmaster when the postmaster is absent.

The cashier handles all moneys received and paid out by the office. His work consists in receiving money for large lots of stamped envelopes, with or without return cards printed on them, which are ordered by large firms; receives all money from sales of stamps, cards, and wrappers, by sub-stations scattered all over the city for the convenience of the people, and also from those sold in the stamp department of the main office. He pays all the employees of the office their salaries. These salaries are usually paid monthly, but in some offices a part of the employees are paid twice a month.

The stenographer writes all letters and orders for the postmaster, and assists in other lines of duty when needed.

The mailing department handles all mails going out of the city. The officers are, a superintendent of mails, an assistant-superintendent, and two foremen in charge of the letters and papers respectively. Each of these foremen has from twenty-five to thirty clerks under him.

The city department handles all in-coming mails, and has about the same force to work with as the mailing division.

The money-order department handles all applications for money-orders, and issues and pays the orders when presented. Its force consists of a superintendent, cashier, and from three to five under-clerks.

The registry department handles all mail placed in its hands to register for safe delivery, both outgoing and incoming.

The stamp department has the retail sale of all stamps, postal-cards, and stamped envelopes and wrappers.

E. G. BURDICK.

WHEN an expert base-ball player can command a greater salary than the president of the United States, it is apparent that either we do not fairly estimate the value of the services of the president, or that we have an exaggerated idea of the merits of an expert at base-ball. The latter opinion appears to be the most in harmony with common sense.

NOWHERE in the whole world is natural gas so plentiful as it is in Indiana, Ohio, and Pennsylvania.



Published Thursdays.

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A LITTLE HOUSEMAID.

WANTED — a little housemaid,
Just to help mama to-day ;
Hair tucked neatly in a braid,
Aproned, capped, and smiling gay.
Here she comes — as prompt and neat
As a household fairy sweet !

Chairs, in every round and chink,
Shall be dusted perfectly ;
Hearth swept clean ; before you think,
Baby's scattered toys will be
Quickly put away in place
By this fairy household grace.

Then she has her wages paid
Promptly, every penny, too —
Trusty, winsome little maid !
She gets paid in coin so true —
Praises, kisses, loving words,
Till she 's happy as the birds !

— Good Housekeeping.

SACRED MONEY.

SOME may query the above heading, and wonder what sacred money is. So the answer will be that it is money saved by self-sacrifice and hard labor for the extension of the cause of God. Some of the money reported on this page for the Japan mission is sacred money. A family of dear children report that they put up vegetable seeds in neat packages and sold them. Sometimes by a whole day's effort only five cents' worth could be sold, but they persevered and sent one dollar obtained in this way. Is not this sacred money? May God bless the givers and those who shall use it in the Japan mission field.

A GRIEVANCE.

THE Apache Indians have a great grievance against the government. They are provoked at the attempt of a government agent, at the Mescalero Indian agency, one hundred miles from El Paso, Texas, to compel them to do something toward earning their own living! This feeling is not by any means confined to the Indians; some people of fair skins share the Indians' antipathy to work, and they suffer accordingly. There is one lesson that every person, high or low, rich or poor, should learn, and should learn early in life. That lesson is that labor is noble and idleness degrading. One increases man's capacities and powers by use; the other dwarfs those powers, and makes of a man a nonentity. That we can work, providing always that we are able, is the only excuse we have to live. Life is activity; the greatest men — those who have done the most good — have always been the greatest workers.

One of the evidences used by Paul to prove his apostleship was that he was in "labors more abundant," and one of the rules which he laid down for the church was that "if any man will not work, neither shall he eat." To be a consumer and not a producer makes useless creatures, dependent upon others for support. These remarks do not apply to the sick, to those who honestly endeavor to obtain work and cannot secure it, or to aged persons whose days of labor are in the past.

DID HE HAVE A BRAIN?

A YOUNG man named Edward Murray was lately sent to an insane asylum in Brooklyn, N. Y. His insanity was caused by the use of cigarettes. It is said that he smoked one hundred and fifty a day. A paper reports this case under the head "Did He Have a Brain?" as though no person with a brain could do so foolish a thing! It may be safely said that he *did* have a brain, but he allowed his depraved appetite for a deadly narcotic so to control his reason that his brain was not able to perform its functions, and insanity is the result. Men are made with brains, but by their own free choice they often become such slaves to appetite that they lose the powers of reason which God has given them. Beware of the deadly, reason-destroying cigarette.

LOSS OF THE "REINA REGENTA."

IT is only about a year ago that a British squadron was maneuvering in the Mediterranean Sea, when two of the great vessels came together, and one of the largest, the flag-ship of the admiral, named "Victory," after the famous flag-ship of Lord Nelson, went to the bottom with nearly all her crew of about five hundred men, including the admiral. Lately, the precise date is not known, the "Reina Regenta," one of the finest war-ships of the Spanish navy, in the same sea, near the Straits of Gibraltar, foundered in a gale, and sank, and four hundred and fifty men found a watery grave. Besides the general sorrow felt by the nations who sustained these losses, there is the intense grief of the hundreds of relatives and personal friends of those who sailed away so gaily on the ships that were never to return. While the news of such occurrences affects some but lightly or not at all, to others it is the messenger that brings the most poignant grief. Longfellow expresses this thought in his poem entitled "Killed at the Ford," when, after describing the death of the youthful soldier, he says:—

"And I saw, in a vision, how far and fleet
That fatal bullet went speeding forth
Till it reached a town in the distant North,
Till it reached a house in a busy street,
Till it reached a heart that ceased to beat,
Without a murmur and without a cry.
For a bell was tolled in that distant town
For one who had passed from cross to crown,
And the neighbors wondered that she should
die!"

GOLD IN CHINA.

IT has long been believed that both Corea and China possess great mineral wealth, which might be obtained if the people of those countries had sufficient intelligence and vim to secure it. Now it is reported that the Japanese army in China has discovered a very rich vein of gold on the Leao-Tong Peninsula, northeast of Port Arthur. The entrance to the shaft was covered by a temple, and for many years the priests of this temple have made themselves rich by working the mine in a crude manner. The ignorant and superstitious people were told that there was a fierce dragon in the shaft, who could be appeased only by gifts. So the people were in the habit of throwing money, and even jewels, into the mine, which was another source of revenue to the crafty priests. When the Japanese army came to that place, some of its engineers made an investigation. They were not able to find anything of the dreadful dragon, but they found a vein of rich gold ore; and there are indications that the country in that vicinity abounds in gold-bearing quartz.

INCREASE OF POPULATION IN FRANCE.

FOR many years the population of France has remained about stationary, or has slightly decreased. War not only causes the premature death of thousands, but those destroyed in battle might have become the heads of families. From the beginning of the French Revolution in 1789 to the battle of Waterloo in 1815, it is estimated that four million Frenchmen, the flower of the country, perished in battle or by other causes incident to war. It is remarkable that the nation should ever have recovered from such great losses.

She has fought many wars since, particularly the disastrous war of 1870-71. Her recovery from that terrible reverse reads almost like a romance. In the three years preceding 1893, her population decreased seventy thousand. The last effects of the war evidently reached until that time. Since 1871, except for some distant expeditions in which there was comparatively little fighting, she has been at peace. Now the tide has turned in her favor, and in 1894 her population increased by seven thousand one hundred and forty-six persons. It is to be hoped that she will continue to cultivate the arts of peace, where she may win greater renown than she won at Austerlitz or lost at Sedan.

WHEELBARROW FOLK.

THERE are a good many children, and some grown up people, who go like a wheelbarrow—that is, they go just as far as you push them, and when you stop, they stop. You tell them to do a thing, and they do it, and that is all they will do. If you want a thing done again, you must tell them to do it again. If you want it done forty times, you must tell them forty times to do it.

There are other people who, when you set them going, can keep on themselves. They have some "go" in them. If you tell them to-day that you want a thing done, to-morrow you will find the same thing done without telling them. If you mention that a thing has been neglected this week, next week they will see that it is not neglected.

There is a great deal of difference in the value of these two kinds of people, because the wheelbarrow kind of folks need somebody to push them, just as much as a machine needs somebody to attend it. They only go while you watch them and push them; so if you have one such person at work, you must employ another one to watch him and keep him going; but if you have one of the other kind at work, he will watch himself, do his work, and make you no trouble about it.

It is very important for all boys and girls to decide to which class they will belong, whether they will be wheelbarrow folk, that go as far as they are pushed and then stop; or whether they can be depended upon to keep in motion after they are once started. Boys or girls who must be told what to do and watched while they do it, are not worth much; but if a person can do a thing with once telling, and continue doing it without further care, such a person is worth more than gold.—*Selected.*

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