

# THE YOUTH'S INSTRUCTOR

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## OTHER LANDS

### "ONE THING I KNOW."

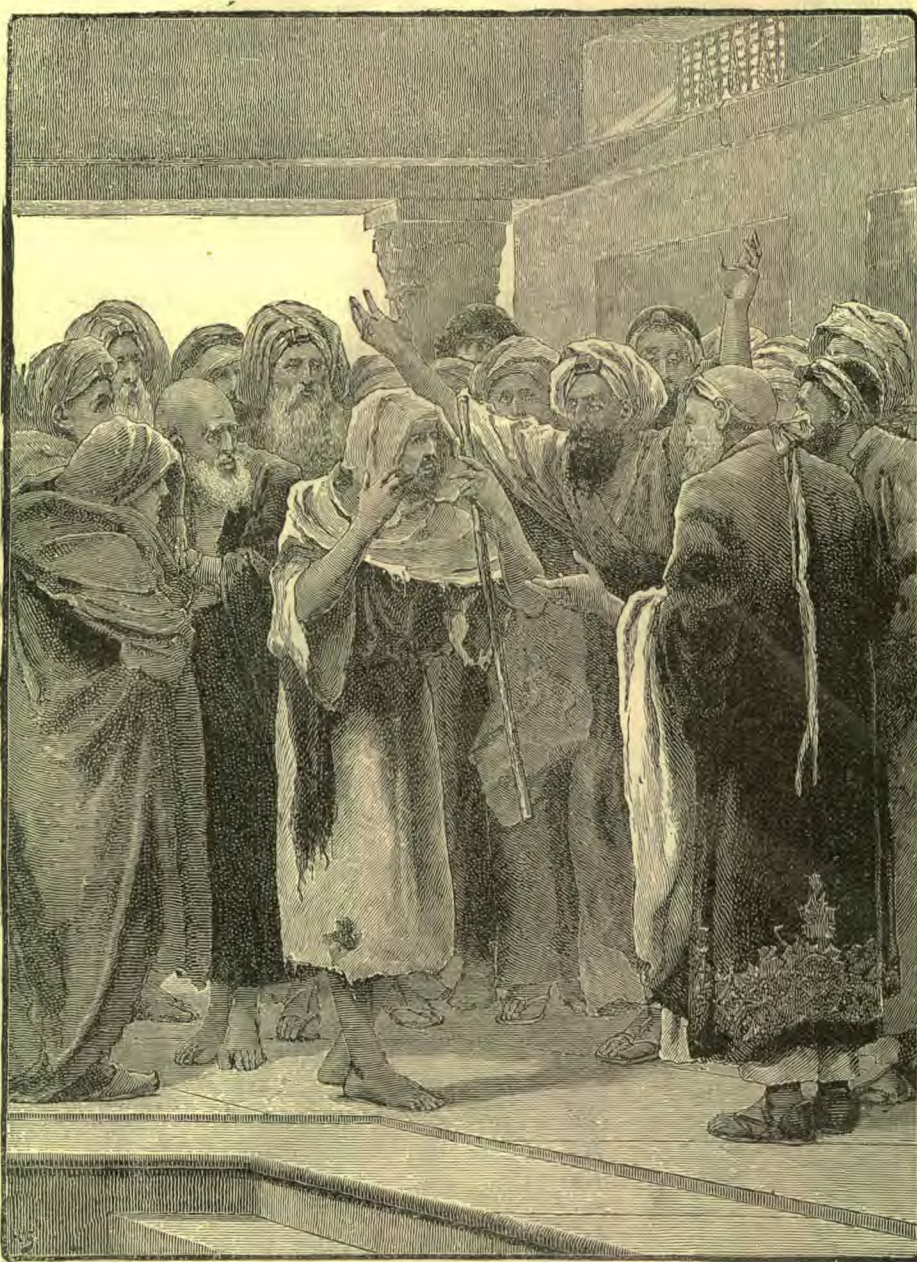
He stood before the Sanhedrim;  
The scowling rabble gazed at him;  
He recked not of their praise or blame;  
There was no fear, there was no shame,  
For one upon whose dazzled eyes  
The whole world poured its vast surprise—  
His first day's light too sweet and clear  
To let him waste his new-mown ken  
On the hate-clouded face of men.  
But still they questioned, "Who art thou?  
What hast thou been? Who art thou now?  
Thou art not he who yesterday  
Sat here and begged beside the way;  
For he was blind."  
"And I am he;  
For I was blind, but now I see."  
He told the story o'er and o'er;  
It was his full heart's only lore;—  
A prophet on the Sabbath-day  
Had touched his sightless eyes with clay,  
And made him see, who had been blind.  
Their words passed by him like the wind  
Which raves and howls, but cannot shock  
The hundred-fathomed, rooted rock.  
Their threats and fury all went wide;  
They could not touch his Hebrew pride;  
Their sneers at Jesus and his band,  
Nameless and homeless in the land,  
Their boasts of Moses and his Lord,—  
All could not change him by one word.  
"I know not what this man may be,  
Sinner or saint; but as for me,  
One thing I know—that I am he  
Who once was blind, and now I see."

They were all doctors of renown—  
The great men of a famous town,  
With deep brows wrinkled, broad, and wise  
Beneath their broad phylacteries.  
The wisdom of the East was theirs,  
And honor crowned their silver hairs.  
The man they jeered and laughed to scorn  
Was unlearned, poor, and humbly born;  
But he knew better far than they  
What came to him that Sabbath day;  
And what the Christ had done for him  
He knew, and not the Sanhedrim.

—John Hay.

### THE KINGDOM OF GLORY.

We have seen how the kingdom will be set up and how an end will be made of all the kingdoms of this world. Now we will further consider the future existence of this kingdom. Four things belong necessarily to a perfect kingdom,—a king, citizens or subjects, laws, and a territory, or land. The kingdom of God will be a perfect kingdom, and the four things mentioned are all clearly spoken of in the Bible.



THE BLIND MAN HEALED.

### THE KING.

Christ, the anointed of God, will be king in the kingdom of glory. He alone is worthy to receive this honor. Through temptation and agony he has struggled to obtain it; with his own blood he has paid for the crown. The heathen rage; the kings of the earth take counsel together against the Lord and against his Anointed. They want to usurp the power which belongs to him alone. But the Lord laughs. His eternal decree stands unshaken:

"Yet have I set my King upon my holy hill of Zion." "Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Ps. 2:6-8.

What will Christ do with the heathen?—Those who will not receive him he will root out of the earth, he will "dash them in pieces like a potter's vessel." Ps. 2:9.

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God [the Father has given him all power in heaven and earth. Matt. 28:18], The everlasting Father [Jesus was in the beginning. John 1:1. He is alive forever. Rev. 1:18. He is the father of God's children. Heb. 2:13.], The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." Isa. 9:6, 7.

In the Danish Bible the seventh verse begins thus: "In order that the government may be great, and that there may be peace without end upon the throne of David and upon his kingdom." Jesus is the Prince of peace; his kingdom is the kingdom of peace, his subjects are peacemakers, and the greatness of his peace shall be without end. All quarrel, strife, and war will cease under his mild scepter.

O prince of war! Thou must flee before the Prince of peace. The confused

noise of thy battles shall be heard no more; the thunder of thy terrible cannon shall be brought to silence. The bloody garments, the groans of the dying, the tears of the widows and orphans shall flee from the Sun of righteousness, the Prince of peace, like the darkness of the night before the morning sun. When the great King of peace comes, darkness must flee before his eternal light.

The angel said to Mary, Thou "shalt call his name Jesus. He shall be great, and shall



be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1:31-33.

Jesus shall be king forever in the glorious kingdom of God. What comfort and encouragement this is to our poor hearts! He who wore the crown of thorns shall wear the eternal crown of glory. How loving and kind Jesus is! How willingly he receives poor sinners that come to him! Will he turn away from us when we come?—No, never! He is more willing to receive us than we are to come to him, and he is mighty to keep us. But we must suffer with him a little while. Afterward we shall reign with him in glory.

#### THE CITIZENS OF THE KINGDOM.

"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." Eph. 2:19. "For our conversation [Greek, commonwealth, or citizenship] is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." Phil. 3:20. Of the heavenly city, which is to be the metropolis of the new earth, we read that it has no need of the sun or the moon to shine in it; for it is lighted with the glory of God, and the Lamb is the light therein. "And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it." Rev. 21:24. The citizens of the kingdom of God are all kings and priests unto God, and they shall reign with Christ on the earth. Rev. 1:6; 5:10.

What an exalted privilege! May none of us be slow to make out his intention to become a citizen, and to get full citizen papers, if we do not have them already. And if we have them, let us be very careful that we do not lose them; for none of us have a right by natural birth to the citizenship. We are adopted children, redeemed from sin and death by Him who loved us and washed us from our sins in his own blood. Rev. 1:5.

#### THE LAWS OF THE KINGDOM.

The kingdoms of this world have some good and some bad laws, but the laws of Jesus are all perfect and good. On the earth the laws are often perverted. The rich are favored and the poor oppressed. Money is the ruling power. Justice has departed, the hire of the laborers is kept back by fraud, and their cries have entered into the ears of the Lord. James 5:4. But the kingdom of Jesus is drawing near. There is no unrighteousness. He shall establish it with justice forever and ever. Isa. 9:7. "And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." Isa. 11:5. "Righteousness is the scepter of thy kingdom. Thou hast loved righteousness, and hated iniquity." Heb. 1:8, 9. "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Rom. 14:17.

Here the people of God have a foretaste of the joy and peace in the kingdom of God, and that is worth more than the fleeting joys of the earth. How glorious then must be the peace and joy in the world to come!

#### THE TERRITORY.

The kingdom of God will be on the new earth. Jesus will reign on the throne of his father David, and the throne of David was on the earth. The kingdom of God will fill "the whole earth." Dan. 2:35. And Jesus says that the meek "shall inherit the earth." Matt. 5:5. This shows plainly that the kingdom of God will be on the new earth.

Jesus has taught us to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven." Matt. 6:10. In heaven all obey the will of God, and they obey it perfectly. Not so on earth. Here are only a few, comparatively, who obey God, and even those few do not obey him as perfectly as do the angels in heaven. But when the kingdom of God comes, and Jesus dwells personally in the midst of his people; when the glory of the Lord covers the earth, and righteousness and peace kiss each other, then the will of God will be done in the earth as it is now done in heaven. This is the glorious hope of the people of God as they pray, "Thy kingdom come."

When Jesus stood before Pilate, he said, "My kingdom is not of this world." John 18:36. Jesus referred to this present world in its corrupt condition. Of this the apostle says, "The world passeth away, and the lust thereof." 1 John 2:17. This world is reserved unto fire. 2 Peter 3:7. "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Verse 13.

May the Spirit of God and his blessed truth find room in our hearts. Then we shall not love the present corrupted world, or think most of the things that belong to it. Then we will turn unto God with all our hearts, and live and long for the eternal kingdom. Let us give heed to the words of our dear Master, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matt. 6:33.

J. G. MATTESON.

#### REST IN THE LORD.

"The wicked are like the troubled sea, when it cannot rest." Tossed and beaten by storms of passion, restless as the heaving tides, God's peace is unknown to them. They have no inward rest, and they have no resting-place where their souls can find refuge. Like Noah's dove, they "flit between rough seas and stormy skies." To mortals thus laboring and heavy-laden, Christ sends the gracious invitation: "Come unto me, . . . and I will give you rest. Take my yoke upon you, and learn of me; . . . and ye shall find rest unto your souls."

The restless cannot rest wherever they are; and the faint and weary fail to rest because they have no resting-place. Christ gives an inward rest, a rest to the soul, and he also affords a resting-place where heart and flesh may find repose.

Rest in the Lord. Rest in his love, which satisfies the deepest yearnings of the human heart; rest in his care, which watches over the lowliest, and notes the sparrow's fall; rest in his providence, which never fails, and which is over all his works; rest in his promises, which are exceeding great and precious, and which cover the needs of his trusting children in every state and condition in life. O weary, wayworn, burdened, tempted, despondent, troubled soul, there is rest for you. Go to Him who giveth rest. "Rest in the Lord, and wait patiently for him." "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee." And beyond the blessedness of this present rest of faith and hope and love, "there remaineth a rest for the people of God." Blessed are they who shall gain that Sabbath, and share in its sweet repose.—*Northwestern Christian Advocate.*

"I CRIED unto God with my voice, even unto God with my voice; and he gave ear unto me."



#### END OF THE EASTERN WAR.

DEFINITE reports have reached this country, through the Japanese and Chinese legations at Washington, D. C., and also from a dispatch from John W. Foster, who has been acting as counsel for China in the peace negotiations, that the armistice between the belligerent powers has terminated in a treaty which has been signed at Shimonoseki by the commissioners of the two powers, and that the war is over.

The principal points embraced in the treaty are said to be these: (1) The independence of Corea. (2) Temporary retention by Japan of all the country she has conquered. (3) Japan also will hold, temporarily, the territory east of the Lao River. (4) The island of Formosa is to be permanently ceded to Japan. (5) The payment by China to Japan of an indemnity of one hundred and fifty million dollars, payable in six annual payments. (6) An offensive and defensive alliance between Japan and China, and the opening of several more cities of China to foreign trade. There are also many minor details relating to trade, which will form part of the terms of the treaty. The Russian government is not pleased with this settlement of the difficulties, and threatens to make trouble if her wishes are not consulted. All the powers seem greatly to fear that the Japanese people will become the manufacturers for China, and that they will therefore gain the trade which Europe now has. That Japan shall gain new territory and the Chinese trade too has made quite a sensation in Europe. There is some doubt as to the truthfulness of the report of an alliance between Japan and China.

#### PROJECTED CABLES.

THE present time is an era of great projects. Not many years ago the question of a submarine cable was only a question; for it had not been demonstrated. Then Cyrus W. Field made it possible for Europe and America to clasp hands under the stormy Atlantic, and since then these speaking wires are binding the different countries of the world so close together that our morning paper contains the news of all the important events of the previous day in all the civilized nations.

And the world has not yet enough of these swift messengers, and more are projected. England has a plan to lay one from Vancouver by the way of the Hawaiian Islands to Australia. She has not yet secured a resting-place for her cable among the Hawaiian Islands, and she may be obliged to change her plan of route.

The last United States Congress was importuned to give authority for an American cable from San Francisco to Japan via the Hawaiian Islands, but that body refused to sanction the plan that was proposed. However, it has not been lost sight of. High officials of the Japanese government have been lately conferring with those of the United States government to consider further the matter. France would like to be included in this project, so that her islands in the Pacific, which now have no telegraphic communication, may be put in touch with the world. She is not at all pleased with the Vancouver route, which is an English plan throughout.



Russia is particularly interested in this plan of an American cable to Japan. She now has the wires laid from Moscow and St. Petersburg to Japan *via* Vladivostok, her new naval station on the China Sea. The news which Russia now receives by cable all comes through Europe, which is not pleasing to her; but with a new route through America, she would be independent of the countries of Europe, especially of the countries of the Triple Alliance, with which, sometime, she may find herself at war. Which one or how many of these projects will be carried into effect, cannot now be determined; but no doubt some of them will be put through, and perhaps all. If there is money in an enterprise, or if national interests as a means of offense or a successful defense in case of a war demand it, there is hardly anything too great or too expensive to be done.

### AFRICAN CONTENTIONS.

THE partition of Africa among the nations of Europe promises to furnish many opportunities for contentions between them as to the bounds of their new territories, or as is often expressed, their "spheres of influence." The Congo Free State, an immense country in the center of Africa, has lately become a part of the Belgian kingdom, but since Belgium proper is neither a large nor powerful kingdom, she had little difficulty in managing her African affairs, until by treaty with England, the latter country was promised the complete control of the Nile valley. This stirred up France. She held that as the Congo Free State was a creature of all the powers of Europe, she had no right to contract a treaty with one of the powers (England) without the consent of the others. Germany supported France in this position, and the treaty was not confirmed.

Since then France has been more aggressive than ever in Africa, and her exploring parties are pushing farther and farther toward that portion of Africa over which England claims the exclusive control. Lately a French colonel and a body of men have penetrated into the region of the Nile valley. England is much stirred over this action, and by a formal statement of Sir Edward Grey, parliamentary secretary of foreign affairs, it is stated that unless this movement shall be disavowed by France, it will be considered as an unfriendly act toward Great Britain. This is thought to be almost equal to a threat of war. France has made an enormous growth in the size and importance of her colonial possessions during the last twenty-five years, and there is no doubt that England, as the great colonizer, feels a little alarmed at the prestige which France has gained.

The reply of M. Hanataux, the French minister of foreign affairs, to the strictures of Sir Edward Grey, shows much diplomatic skill, and it will touch England in a very tender place. The English occupation of Egypt has always been bitterly opposed by France, and she continually insists that England has no right to hold by force the country of the khedive, which is a dependency of Turkey. So, whenever England protests against some real or fancied intrusion upon her rights by France, the latter suggests the reopening of the Egyptian question. She does this now in her reply through M. Hanataux to Sir Edward Grey. The French minister of foreign affairs maintains that the khedive of Egypt is the real ruler of the Nile valley, and with Gallic sharpness says that France wants to know where Egyptian influence ends and English influence

begins, and then France will know what to do! This must be exceedingly galling to England, for on account of her very anomalous position in Egypt, she will not care to answer this question. Thus the matter stands at the present.

Under these sharp contentions, the friendship between England and France, which was the result of their concerted action in the Crimean war, is fast wearing out, and there is a growing feeling of bitterness between the people of the two countries toward each other, which unless checked, may at some time lead to war.

### COMING VEHICLES.

Two innovations are likely to revolutionize road tours. The first is the horseless carriage, and the second the motor cycle. Already in France prizes are offered for the first, and more than one great competition has taken place for speed on long-distant runs, such as from Paris to Rouen. The Count de Dion is the aristocratic patron of the "Voiture Automobile," as it is called, and he has now scores of adherents. No law in France denies the right of driving a locomotive over any highway, and no danger flag precedes even the traction engine of the steam roller. The firm of Les Fils de Peugeot Freres, one of the largest firms of carriage and cycle constructors in France, has its hands full of orders, and without any doubt a tremendous popularity is in store for this easy and cheap mode of locomotion. In a few words, I will endeavor to describe this carriage.

It is built of tubes, which are incased in a light framework, and therefore not seen. These tubes are the tank to supply the water—not for the boiler, for a boiler there is not, but for the cylinders direct. That is to say, the water is conducted into two little tubes with closed ends over wicks no larger than those of a duplex lamp, which are lighted with petroleum oil. These supply steam for the cylinders sufficient to drive a carriage for four people, weighing about one thousand three hundred pounds, at the rate of fifteen miles an hour over level ground, and from three to four miles an hour up gradients of an ordinary road character. The engine and all apparatus are practically out of sight, but easy of access for lubrication. The wicks are inclosed in a little box, with doors behind, and only need very occasional trimming, perhaps once a day. A few minutes suffice to get up full steam.

The conducting, or driving, is regulated by a lever at the right hand of the "coachman." The brakes are to the right of the driver and left of driver's companion, and another, like that on an omnibus, is applied by the driver's foot. Steering is much the same as a cycle, both hands holding upright handles.

The wheels are fitted with cycle spokes, and have solid, vulcanic tires. The fittings of the interior of those I have seen differ in nowise from an ordinary horse carriage, but at present the seats are generally facing each other, which is a mistake, I think, as it only induces the occupants of the first seat to turn round constantly to see where they are going, besides qualifying them for stiff necks. But others with differently arranged seats also exist.

The price of these carriages so far is very high. It will come down after the novelty is worn off. For a carriage to seat two, £172 is asked. For the carriage just described, £224 to £236; for a victoria for four, £244; for a phaeton for four, £240, and for a break, £252. Then one has to pay more for the

hood and for all kinds of other extras. But after all is said that can be said, even at these prices, the cost is less than a horse and carriage, with the same accommodation. For, after the first outlay, there is little else to pay for. One half-penny a mile is all the cost of the best refined petroleum, and the wear and tear of the whole affair, comprising even the tires, is estimated at not more than the same amount a mile.

Of the motor cycle I shall not speak now, but I witnessed this week an exhibition of the newest make, which convinces me, without the shadow of a doubt, we shall have thousands upon the roads of England, to say nothing of the Continent, before twelve months are over. These two inventions—though they are in principle one and the same—will eventually do more for the amelioration of the cab and light draught horses than all other fruitless endeavors by moral suasion have done or will do.—*London Queen.*

### SCHOOL TROUBLES IN MANITOBA.

THE contention between the Catholics and Protestants in Manitoba, growing out of the order of the British Privy Council to restore the parochial schools, is still raging. There are quite a good many Catholics who favor the public-school system, and who are outspoken in its defense. Sunday, April 14, Cardinal Langevin, of Winnipeg, by a formal action excommunicated all Catholics of Manitoba who do not support the parochial-school system and oppose the public-school system. The Catholics thus excommunicated hold that the decrees of the Baltimore Council allow Catholics perfect freedom in educational matters. But the decrees of Baltimore were calculated for the latitude of the United States, and not for those parts of Canada where the Catholic Church has almost supreme control. The Catholic Church creeps where it cannot ride, but it is determined to ride wherever it can. Whether it will ride over the free-school system of Manitoba is now the great and absorbing question agitating that province. If it conquers there, it will be emboldened for another assault, upon the school system of the United States. The same spirit that would now destroy the public-school system of Manitoba, would do the same in the United States, were there an opportunity and a prospect of success.

### SIZE OF JAPAN.

ALTHOUGH frequently spoken of as "little Japan," among the nations of the earth Japan is not specially little, either in area or population. The area of Japan, one hundred and forty-seven thousand six hundred and fifty-five square miles, is larger by twenty-seven thousand square miles than that of the United Kingdom. Furthermore, there are forty-one million people who are subjects to the mikado, against thirty-eight million in the United Kingdom, taking latest census returns in both cases. Japan's population is larger than Italy's by fully ten million, while her area is thirty-seven thousand miles greater. No one speaks of Italy as "little Italy," although she is not as populous as Japan. Japan has nearly ten times the area and almost twenty times the population of Denmark. Japan is not a "little country," save as compared with such unwieldy masses as the Chinese empire, or such a giant as the United States. That she is big enough to hold her own and more, she has evinced in battle to the amazement of her great antagonist.—*American Youth.*





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

EDITORS.

## STUDIES ON THE FIRST EPISTLE OF JOHN.

### OUR FELLOWSHIP.

"BUT if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:7.

#### QUESTIONS ON THE TEXT.

In what should we walk?  
How should we walk in the light?  
What do we have under these circumstances?  
With whom do we have fellowship?  
Then what does the blood of Christ do?

*Walk in the light.*—To do this requires a constant walk with Christ. John 8:12. But to be with Christ is to be with the Father; for they are one in their work. Chapter 10:30. "We will come unto him, and make our abode with him." Chapter 14:23. This is the promise to those that keep his words. In all God's intercourse with us, the promise and its conditions are inseparable. What he is to be to us depends upon what we are willing to be to him. It is our work to keep in the light. We are not to let one ray be obscured by any selfish act of ours. "Thy word is a lamp unto my feet, and a light unto my path." To keep in the light is to keep within the teachings of his word. It is searching the Scriptures every day. "Walk while ye have the light, lest darkness come upon you." Chapter 12:35. He who turns his face from the word of God, turns to darkness. You will never find a young man who has backslidden while the Bible is his constant study.

*We have fellowship.*—"And truly our fellowship is with the Father, and with his son Jesus Christ." 1 John 1:3. Fellowship is partnership, a close union, where the interest of one is the interest of the other. "I am the Vine, ye are the branches." John 15:5. Here is the figure that shows the nature of our fellowship with Christ and the Father. The connection between the vine and the branch is a living one. No external, temporary union will suffice; no work of man can effect it. The branch, whether the original or the engrafted one, is such only by the Creator's own work, in virtue of which the life, the sap, the fatness, and the fruitfulness of the vine communicate themselves to the branch. Just so it is with our fellowship with Christ. Our union with him is no work of human wisdom or human will, but an act of God, by which the closest and most complete life-union is effected between us and him.

As our fellowship with Christ binds us to him, so we will be bound to all others who have this fellowship. Recognizing that, like the branch, our very existence depends upon our connection with the true Vine, we can never esteem ourselves better than our brother. We have no more power than he has to live a righteous life, so we cannot boast of any superiority. Knowing that Christ, the vine, can supply all our wants, and those of our brother, too, we have no need to fear that we shall be robbed in order that our brother be supplied.

This leads us to consider ourselves one in Christ. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." John 17:20, 21.

*His blood cleanseth us.*—It is not enough to look back to a certain day or hour when we felt that we were pardoned. We need daily, hourly cleansing from daily, hourly sin. In other words, we need to be kept in the right way as much as we did to be put there at first. We may learn a lesson from the coal miner. When he comes from the dark mine to the light, his face may be black enough, but his eyes are clear and lustrous, because the fountain of tears in the lachrymal gland is ever pouring its gentle tides over the eye, cleansing away each speck of dust as soon as it alights. So we need a continual cleansing, and that the blood of Jesus will do for us.

Whenever we would shudder at the evil of our old nature asserting itself, in some dark thought or desire, we should remember that we are walking with Him, and claim the cleansing of the precious blood. If assailed by the tempter, who knocks at our door for admittance, remember that you are walking in the light, that evil cannot gain an entrance. If the evil one, as it were, places his foot upon the doorstep, look to Jesus, and his blood cleanseth from all sin.

J. H. D.

### A PARABLE AND ITS MEANING.

SOMETIMES a striking occurrence which has lately taken place can be used as an illustration in a way to impress people with the importance of some great truth. Christ took advantage of such things to teach most important lessons. At one time some Galileans, who had come to Jerusalem to offer sacrifices, were seized by Pilate, and their own blood was mingled with the blood of their sacrifices. The attention of Jesus was called to this action, perhaps with the hope that he would utter words condemnatory of Pilate, seeing that Jesus himself was a Galilean; but Jesus did not feel it to be his duty to denounce the governor, even though he was clearly in the wrong. He came to bear witness to the truth, but it was the truth in regard to salvation,—the words which God had given him to speak,—that he came to the world to present, not the truth in regard to the personal character of a man and the actions of men. Jesus, therefore, instead of using this occurrence as an occasion for denouncing Pilate, drew from it a lesson in regard to the special truth which he came to present. Said he: "Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay: but except ye repent, ye shall all likewise perish." Luke 13:2, 3. Thus an opportunity to speak ill of Pilate, and truly, too, was passed by as something unworthy of remark, and a precious lesson on the importance of immediate repentance was given instead.

He then introduced another illustration of the same character by referring to certain men upon whom a tower had fallen, and asked if they "were sinners above all men that dwelt in Jerusalem?" And again he impressed the lesson of repentance by saying, "Except ye repent, ye shall all likewise perish." Then to make his meaning very clear, he told the parable of a certain man who had a fig-tree planted, which bore no fruit. Three years he waited, after it should have borne fruit, and at

last he was compelled reluctantly to give the order, "Cut it down; why cumbereth it the ground?" Then follows an illustration of the striving of mercy against justice. One who is the dresser of the vineyard pleads for more delay. He says, "Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well: and if not, then after that thou shalt cut it down."

In this simple story the necessity of repentance, which was the lesson Christ drew from the recital to him of the tale of Pilate's cruelty, is brought out in still clearer features. He shows that if any one finally perishes, it is because he resists the pleading and the providential dealings of God with him. God looks for fruit,—the fruits of the Spirit,—love, peace, joy, long-suffering, goodness, and patience. He has these precious qualities of himself, and our faith may be the medium by which these heavenly flowers may be transplanted to bloom anew in human lives. If we are in a condition unfavorable for bearing this fruit, bound about with worldly influences which prevent the Spirit of God from accomplishing the desired result, he digs about us, and by the ministry of his word, by his Spirit accompanying it, by his providences, he labors to bring us into a fruit-bearing condition. Very long, sometimes, does God thus labor to save us; not three years only, but many years, does he wait to see the fruits of holiness appear. O the marvelous long-suffering of the Dresser of the vineyard!

Have you slighted his mercy so long that the time may be reckoned by years? Are you cumbering the ground with selfish purposes and pursuits? Are you still unrepentant, bringing forth no fruits to repay the Dresser's care? If so, this parable and these words are for you. Receive them; heed the gentle calls of the Spirit of God; so shall your lives be filled with precious fruits of faith, and the dread sentence, "Cut it down," may be deferred forever. Otherwise—but the picture is too sad to contemplate, and we leave it to be considered by the reader before God alone!

### GOD'S TOKENS.

WITH the coming of spring, nature puts on her new suit of green, and the world seems to awaken from a sleep to a new life and a radiant beauty. The promise of God that "while the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease," is attested to be true by the returning seedtime, the promise of the harvest. Gentle showers distil upon the earth, making nature glad, and rejoicing the hearts of men. It must have been at some such a time that David wrote that beautiful sixty-fifth psalm. Read verses 8-13.

There is a spiritual significance in a thousand things around us, if our eyes could be opened to see and our hearts to believe. God's renewing of the earth in spring seems like a yearly reminder of the coming time when he will make "all things new," so to remain in beautiful freshness and everlasting bloom for the home of his redeemed people. The bursting buds and flowers from what look like lifeless stalks, tell of the resurrection, of a new life by the power of God, of opened graves, and of the multitude of captives to be ransomed, ere long, to bloom forever as plants in the garden of God. These and thousands more of the voices of nature speak to us of a loving heavenly Father, and proclaim in another way the same great and precious truths that we find in his holy word.

M. E. K.



# BIBLE LESSONS AND NOTES

## LESSON 7.—DANIEL IN THE LIONS' DEN. DAN. 6:1-28.

(May 18, 1895.)

*Time:* About 538, 537 B. C. *Characters:* King Darius, Daniel, the presidents, and princes. *Scene:* The plot against Daniel.

**ANALYSIS.**—Verses 1, 2: Darius appoints officers. Verse 3: Daniel preferred, and why. Verses 4-9: The plot against Daniel. Verse 10: Daniel's integrity. Verses 11-13: He is reported to the king. Verse 14: The king displeased with himself. Verses 15-17: The decree executed. Verses 18-20: The king's sleepless night and haste to the den in the morning. Verses 21-23: Daniel's reply and deliverance. Verse 24: Fate of the accusers. Verses 25-27: The second decree. Verse 28: Daniel's prosperity.

**IMPORTANT LESSONS.**—1. "An excellent spirit" (verse 3) fits men for usefulness and positions of responsibility. 2. Verse 4: People are watching to find fault with even good men. (See Matt. 22:15; 2 Tim. 3:3 [last clause], 12.) 3. Verse 7: Satan is angry with all who keep God's commandments, and seeks every means possible to destroy them. (See Rev. 12:17.) 4. Verse 10: Decrees of man should not change our devotion to God or obedience to his law; and all who remain true will be saved from the wrath of man and Satan. Ps. 18:3; Daniel 3. 5. Verse 24: Destruction sooner or later overtakes all who oppose an "excellent spirit." Esther 7:9, 10; Ps. 37:12-15, 35-38. 6. Verses 26-28: Again we see that a life of integrity leads a heathen king to acknowledge the true God, and the one who leads that life to prosper.

**MEMORY VERSES.**—Dan. 6:10, 22.

1. How many princes did Darius set over his kingdom? Verse 1.
2. How many presidents were placed over them, and who was among them? Verse 2.
3. Why was Daniel preferred above all the presidents and princes? Verse 3.
4. What did the king purpose to do? Verse 3.
5. What did the presidents and princes then do? Verse 4.
6. Why could they find no occasion against him (concerning the kingdom)? Verse 4.
7. What conclusion did they finally reach? Verse 5.
8. What decree did they request the king to issue? Verses 6-8.
9. What did the king do? Verse 9.
10. What course did Daniel pursue? Verse 10.
11. What did the leading men of the kingdom then do? Verse 11.
12. What did they say to the king? Verses 12, 13.
13. How did the king feel over the matter? Verse 14.
14. What did he do? Verse 14.
15. To what did Daniel's enemies call the king's attention? Verse 15.
16. What was done with Daniel? Verse 16.
17. What did the king say to him? Same verse.
18. What was done to secure the mouth of the den? Verse 17.
19. How did the king spend the night? Verse 18.
20. What did he do very early in the morning? Verse 19.
21. How did he address Daniel? Verse 20.
22. What was Daniel's reply? Verses 21, 22.
23. How did the king feel? Verse 23.
24. What command did he give concerning Daniel? Verse 24.
25. What was done with the men who accused Daniel? Same verse.

26. Unto whom did King Darius write? Verse 25.

27. What decree did he make? Verses 26, 27.

28. What is said of Daniel? Verse 28.

### NOTE.

Verse 26: While the intentions of the king were no doubt good, it was just as truly wrong for him to make the decree recorded in this verse as the previous one; for (a) the God who had saved his people from the lions' den and the furnace of fire, and established his name and law in the very face of the most potent decrees of kings, needs no decrees of kings to perpetuate that name and law after they are established. (b) The only "fear" of God that could possibly be developed by the decree of Darius, or the decree of any other earthly lawmaker, is the fear that "hath torment" (1 John 4:18), and hence instead of tending to bring men to love God, which is the only true and acceptable service (1 John 5:2, 3; Rom. 13:10, etc.), its tendency was and still is to make people hypocritical and establish the old heathen idea, "Be afraid of God."

### ADDITIONAL NOTES.

Daniel, who had apparently been in obscurity during the reign of Belshazzar, until invested with fresh honors on the night of Babylon's overthrow, was sought out by Darius, and put in a position of high honor. That one who had so faithfully served the kings of Babylon should be selected by "Darius the Median" for a high office in his kingdom, can only be accounted for on the ground that Darius was acquainted with Daniel's predictions, and that what the Scripture says of him was true,—that "an excellent spirit was found in him." One kingdom might fall, and another kingdom might rise, but this servant of God was the same, true to his God and faithful to the sovereign which God in his providence had placed over the civil affairs of men.

That he had served the king of Babylon, and that he was of another race than the conquerors, was probably the reason of the feeling against him. There is no prejudice that springs up so naturally and is so unreasonable as race prejudice. It seems to be difficult even now for some professed Christians to believe that God "hath made of one blood all nations of men for to dwell on all the face of the earth," and that in Jesus Christ "there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond, nor free: but Christ is all, and in all."

There was something exceedingly pleasing to the natural heart of the king in the request preferred by these men. They were certainly well acquainted with human nature. The king was so well pleased with the thought that he was to be especially honored, that he did not stop to consider to what such a decree might lead. So by flattering his vanity, they gained a power over him, and made him their agent to do their nefarious work. Beware of flattery; for if sincere, it will do you no good, but rather harm; if not sincere, you may be used to do some other person an injury.

Notice particularly Daniel's conduct when he knew that the decree was signed. He did precisely the same as he had done before. He was well known as a worshiper of Jehovah, and had prayed three times a day with his face toward Jerusalem. Should he now hide himself from his enemies, and pray in secret from

fear of this unjust law, which had been secured especially to use against him? He would not. He had done no wrong; and how could he look up to God in confidence when the fear of man was in his heart. Daniel had the perfect love that "casteth out fear."

There was something satanic in the sneering way that Daniel's disobedience of the command of the king was reported to him. They did not refer to him as that Daniel who had served so honorably the king of Babylon for so many years, and whom Darius had placed in such an honorable position, and in whose management of the affairs of the kingdom no fault could be found. No; they sneeringly alluded to him as "that Daniel, which is of the children of the captivity of Judah." They thought to depreciate him in the eyes of the king, that he would be more ready to fulfil his word.

The conduct of Darius is in pleasing contrast with that of Nebuchadnezzar under similar circumstances. He saw through the whole miserable trick. The record says that he "was sore displeased with himself." It may be thought that he had greater reason to be displeased with them, but he evidently saw that his own vanity had led him to be an easy prey to their scheme. All this time they pretended to have only the honor of the king and the laws of the Medes and Persians as a reason for their conduct. It may be seen that Daniel's faithfulness in the service of his God and his righteous character had made a great impression upon Darius; for he said: "Thy God whom thou servest continually, he will deliver thee."

The author of the book of Hebrews (11:33) evidently refers to this experience of Daniel as one of the victories of faith. It was faith in God that closed the mouths of the lions, making of them creatures as harmless for the time as the beasts of the stall. If the prayer of faith will thus take away the ferocity of the wild beasts for the temporal salvation of a child of God, will it not take away the evils of our own carnal natures for the eternal salvation of the soul?

The evil plotted against this servant of God at last returned upon the plotters. The measure they had dealt out was measured to them again. Daniel was honored, and the God whom he served was glorified both by the deliverance of Daniel and the destruction of these wicked men, and by the proclamation of the king. Thus the knowledge of the true God was spread throughout the Medo-Persian empire. So the wrath of man is made to praise God, and the persecution of his people becomes the means of spreading his saving truth among all nations.

Glancing back over the time since Daniel and his companions were brought into captivity, unto the time of this remarkable deliverance of Daniel, we see a series of remarkable providences, by which God's servants were severely tested; and by those tests, so nobly sustained, the knowledge of the true God was made known, by common reports of the remarkable occurrences, and by the proclamations of various kings corroborating these reports. Thus the captivity of the children of Israel served two purposes,—it humbled Israel and drew them nearer to God, and it also spread abroad among the heathen nations that knowledge of Him,—the work which, in the days of their prosperity, they had neglected.

M. E. K.





## A CHEERING VISION.

I'm far from home; the night is chill, and gloom  
Enshrouds the restless sea, the earth, and sky;  
No starlight shines, no kindly beams, the doom  
Of darkness to dispel, gleam from on high.

A wanderer, dashed against the shoals of time,  
The sea of night, its billows surging near,  
I cry aloud; a ray of hope sublime  
Shines through the mist, my burdened soul to cheer.

I call with trembling voice unto the past  
To take me back into its arms once more,  
And lift this veil of night, that I may cast  
My tear-dimmed eyes toward him I loved of yore.

And looking o'er the waters, dark and wild,  
The Saviour of the world mine eyes behold;  
I hear a voice: "Be not afraid, my child;  
I'll guide thee till thou rest within the fold."

And safe within that presence I'll abide  
Till Christ shall fold me with his loving arm,  
And bear me o'er the water's rolling tide,  
Where sin and death no more shall do me harm.

And when the breath of the eternal morn  
Shall kiss this faded, furrowed cheek of mine,  
O Saviour, holy One! — of love firstborn, —  
Receive my soul, and keep it ever thine.

— Arthur Linden, in *Herald of the Coming One*.

## THE KURDS.

(Concluded.)

"We also ascended the highest mountain peak, Suppa Durick, or the Straight Finger. A day was occupied in this ascent. Only Dr. Grant, of the missionaries, is known to have gone up there, and I sat where he probably sat, as the top is very narrow. The sight from that height of seventeen thousand feet above the sea was grand in the extreme, with the eternal snows at our feet, and the wind sighing in the hollows. The last thousand feet was made with our shoes off, and was exceedingly hazardous. Then the descent—well, we lay on our backs on the snow, and simply shot to the distance of two miles or so.

"The villages in these mountains are very unique in their location. The houses are built on the steep sides of mountains, so they rise tier above tier, and the roof of one forms the yard of the one above it. So, too, their fields are on the mountain side, after the manner of their houses. They are made with great labor, and are very valuable, once done. But of course the mainstay of the people is in their herds and flocks. We ate nothing but milk in its many preparations. The sheep and goats are fed on the barest mountains where one would think nothing could live, and they are milked morning and evening. Sixteen sheep will support a family of five people.

"Every man, and even every boy, goes armed. The rifles are flint locks, but long use has rendered them very skilful in using such clumsy weapons. I had some shoot at marks, and found them very accurate. They also use daggers (long ones) and swords and pistols. Every man is a warrior. In some houses you will see four or even five equipments for war, according to the number of sons. They never go a mile away from home unarmed. The enemy is ever on the alert to slay, and constant watch alone keeps one on his feet. The enemies are blood enemies,—that is, tribes or villages of whose people their own people have slain, or by whom they have been slain. Whenever found, a man of such a tribe must kill or be killed. One of the owners of our

mules thus came near his end right under our eyes. We saved him only after a great deal of pleading and argument, from the man who had his rifle cocked and pointed at his heart. He was mistaken in his calculation, or even we could never have saved him, but must have seen him shot down right there.

"Among such people work is rather up-hill; and yet, everywhere, crowds flock to our tent for medical treatment (our passport) and to hear the word. Some of the places where I preached would surprise you. In the village of Zeegan the ragged, half-starved population gathered in one of the houses, and such a sight as met our astonished eyes! It was nothing but a stable in fact, where cattle, sheep, and human beings live on equal terms. The squalor of it was such that we could scarcely endure it even one hour. I spoke to the large concourse of men, women, and children seated on the ground before me, on "Stephen's Vision of Christ at God's Right Hand." I tried hard to make them see that vision, so they could rise above their depressing surroundings, and it did seem as if the light penetrated the gloom and dissipated the clouds hanging so low and heavy.

"Several times my audience sat on the grass right before our open tent, and I preached standing in its door. At other places we gathered people on the roof of some large house, and there, in view of the village, and surrounded by the eternal hills, domed by the blue sky above, I addressed my strange-looking audience. One such time, having arrived late at the village of Zeer, a great throng surrounded us as we sat on the roof, where we passed the night. Every one of the scores of men and boys before us was smoking, and in the darkness the fires of the pipes produced the strangest effect. I stood there in their midst, and, enveloped in utter darkness, recited the sweet verse, "Come unto me, all ye that labor and are heavy laden, and I will give you rest"—for they seemed so weary everywhere in those awful mountains.

"At another time I went to the wildest of their encampments on the summit of a lofty mountain, and there, with a large fire blazing in the midst, surrounded by wild-looking shepherds, and the roar of a mountain cataract mingling strangely with my voice, I tried to tell them of that wondrous visitor who came to Zaccheus, and who would visit them if they but open their hearts. One old patriarch, sitting close by, called out: "Speak louder, for the whole camp listens to your words!" and turning I saw the blaze of many fires, with heads of women, girls, and even children bent forward; and so I shouted the truth with all the lung power at my command, though conscious of inability to penetrate their darkened understanding."

## CHURCH-BUILDING IN MEXICO.

It is well known that for hundreds of years the Catholic Church had full control in Mexico, and the docile natives of that country have always been ready to do whatever the priests of Rome have desired. The following from a correspondent of the *Inter Ocean* shows how a large church building, or really a cathedral, was built in the city of Chihuahua, Mexico, by the natives, under the direction of the priests. Had these priests displayed the same amount of energy to diffuse among this people the elements of education that they did to build these costly piles for the exercise of their ignorant and superstitious worship, Mexico might now be one of the most progressive nations of the earth. The intelligent, governing

class of Mexico now see that Mexico has nothing to hope from the Catholic Church, and that church has now been deprived, perhaps, of even some of its just rights; but it abused its privileges, and now is suffering the consequences. But to the history of the building of this cathedral:—

"The Cathedral of San Francisco, in the city of Chihuahua, Mexico, deserves to be placed on the list of the wonders of the world. Beautifully located on the principal plaza of the city, its slender, graceful tower rises high above the trees, and glistens cool and white against a background of bleak mountains and bluest sky. 'Graceful, massive, beautiful, magnificent,' exclaims every visitor; but if the grand cathedral itself is extraordinarily attractive, its history is no less so; for it is as strange as if made during the days of the pyramids.

"Two hundred and nineteen years ago, in 1675, 'Chihuahua,' 'the place where things are made,' was only a lively frontier mission.

"The cathedral was built on ideas borrowed from both the Moorish and the Gothic architecture. The rich facade in its elegance and purity of complicated filigree contrasts agreeably with the severer style of the rest of the grand mass. It is the work of an artist who was sentenced to death for some crime, but was promised that the sentence would not be carried out until he had completed ornamenting the front of the cathedral. For twenty-one years the artist stood upon the platforms, and cut into stone his beautiful dreams; and for twenty-one years armed sentinels paced the walks down below, and conveyed him to and from his prison. At last, old, broken down, and sick, he notified the authorities that his work was done, and he was ready to die. Then came pardon, banquets, and honor, with mocking rapidity. But it was too late, and his eyes closed before he reached the ship that was to carry him to sunny France; and to-day even his name has been erased from the manuscripts and from the cathedral that is his monument.

"As the walls arose slowly, thousands of men, soldiers, and slaves brought dirt in raw-hide bags on their backs, and slowly and laboriously built up huge inclined planes all around the building. No scaffolds or derricks were used in the construction of the shell, but each stone was pushed and pulled up the long inclines and to the summit of each wall and tower, by human hands, toiling under a tropical sun, and smarting under the lash of cruel task-masters. As the towers rose to a height of over one hundred and fifty feet, the inclines from each were over half a mile long, and the dirt fell over and covered the church; and by the time the towers reached their full height of over two hundred feet, the church had disappeared in a vast mound of earth. For seven more long years the patient workers toiled to remove the mountain they had themselves built up sack by sack, and thus dig out the marvel they had constructed.

"In 1866 the roof of the church was crowded with Mexicans watching the progress of the battle between their forces and the troops of Maximilian, but hastily climbed down when a cannon ball cracked the big bell in the northeast tower. Two years ago a mining man offered to give the church a new bell for this cracked one, which he wished to send to the Columbian Exposition; but an examination proved the interesting fact that the bells had all been cast in the towers when the church was built, and that now there was no way to get them out without tearing the towers down."





## GLIMPSES OF ANIMAL LIFE.

## 3.—SPONGES.

THERE are certainly very few persons who do not handle a sponge every day; yet probably not one in a hundred of these people has ever really looked at the sponge he is using, or considered what a curious and beautiful thing it is; and fewer still have ever traced its growth and birth, or read its history.

Sponges are all aquatic, and are found in the waters of every part of the globe, and in suitable locations may be exceedingly abundant. At the bottom of the warm seas, on the Mediterranean coast or in the Gulf of Mexico, they grow in great profusion, sometimes standing boldly on the top of a slab of rock, sometimes hiding in submarine caverns, or often hanging under ledges. Some are round like cups, some branched like trees, some thin and spread out like a fan; while there is scarcely a color from a brilliant orange to a dingy brown, which is not seen among them.

But we cannot all visit these vast sponge beds and see them growing, as they are from fifty to one hundred and fifty feet below the clear blue water, and can be seen only by the diver; yet there are at least two things in the ordinary bath sponge which ought at once to attract attention,—the large and the small holes in it, and the delicate silk fibers so skilfully woven together.

How has this web been woven so delicately? What architect has laid the fibers so skilfully, and formed such an intricate structure?—The architect is one of life's faithful workmen.

The sponge was formerly thought to be a plant; but the investigations of naturalists for the past fifteen or twenty years have shown it to be an animal of by no means the lowest type. We found in our study of the *amœba* and Protozoa that they consisted of one cell only, and reproduced their kind by self-division; but the sponge animal, like our own bodies, is composed of a great number of cells united so as to form one large individual. It also develops from real eggs (*ova*) like higher animals. These minute eggs, in many ways, are very similar to a hen's egg. Through their transparent walls may be seen something which corresponds to the yolk of an egg, with a solid spot, or nucleus, in the center.

Soon after the separation of the egg from the mother sponge, the yolk begins to divide again and again until the egg is a globe of small round cells, surrounded by the thin, transparent wall, the beginning, or really the hatching, of the young sponge. The outside cells of this little animal at once put forth, each of them, a minute whip-like lash, so as to form a finger clear around the body. Then the young sponge is ready to make its own way in the world; and bursting through the thin bag which still surrounds it, the birth is complete. Waving its lashes, this little globe-like animal swims out an independent being, into the ocean of life.

By means of these lashes it both moves and feeds, using them as oars and prehensile organs.

As it grows, a small nipple, afterward to become a hole, appears at one end, while a group of larger cells appears at the other. By means of these cells the little animal attaches itself to the spot where it is to spend the rest of its days.

And now comes the curious part of the story. As the sponge grows larger, it is clear that the cells in the middle of the body are more and more shut out from the surrounding water, out of which food must be taken; yet these cells require feeding as much as the outside ones. In order to meet this want, the sponge animal, instead of growing up a solid mass, arranges the silky fibers in such a manner as to leave a number of canals through its body. By these it is possible for the sea water to reach all parts of the sponge. But the water must be kept in constant circulation, or no fresh food could be carried in, and the whole would become stagnant and bad. The animal constantly needs fresh oxygen and material to feed upon. How is this want met?—No sooner has the young sponge settled down, than it draws in all the whip-like lashes out-



SPONGES.

side of its body, which we should think would be useful in driving in food, and becomes a smooth mass with these canals through it.

These lashes now occupy a more important position than when on the outside, for the whole life of the sponge now depends upon them. They are arranged in rows along the canals, and waving ceaselessly to and fro, they drive the water before them in one direction, so that it is drawn in at the small holes, and driven out at the large ones. By this wonderful contrivance fresh sea water, filled with oxygen, plants, and animals, is always pouring along the small canals, furnishing nourishment to the animal, while the refuse and waste matter are carried out through the large canals. In this way sponges grow, these canals or holes acting as mouth, lungs, stomach, and excretory organs.

So long as the animal is alive, few animals attack it, and fewer can conquer or destroy it. Only the sponge-fisher disturbs its peace by ruthlessly tearing it from its rocky bed, and crushing out its life for the sake of the skeleton. Then it becomes the useful article we could hardly dispense with; yet but few know its natural beauty, or the way it feeds.

J. T. ALLEN.

## "THE DEVIL'S GAP."

IN the southeastern part of Rooks county, Kans., on the south side of Paradise Creek, and about one fourth of a mile distant from it, is a high hill which is supposed to be one hundred and fifty or two hundred feet high. In this hill is a deep gap, called by the settlers Devil's Gap. This gap runs a little to the southeast and northwest, and is something over two hundred yards long; it is about fifty or seventy-five yards wide, and in places is over one hundred feet deep from the surface of the hill. At some time no doubt this gap was an immense cave; the side walls are of rock, rising perpendicularly to the above-mentioned height. Some, however, are overhanging, as though just ready to follow their neighbors into the cavern below. Several caves of various sizes have been formed by the falling rocks.

With others I once visited this place. We crawled into a little recess, and kept going, with lantern in hand, until we came to a short turn to the left, which we followed, sliding, feet first, down over a huge rock, some twelve or fifteen feet long, and about three feet broad. The aperture was just high enough to admit the body with the head bent down. We landed on solid bottom, and found ourselves in an underground house, with stone sides and roof. This cave is eight or ten feet high, and large enough to afford standing-room for twenty-five or thirty persons. We did not enjoy seeing this alone, so we sent delegates to the open world to pilot the rest of our company in; the braver women and children came in response to our call. The children were delighted to see such a fine house, without windows or place for a stove, and with such a long, crooked, narrow, dark doorway. One of the company would leave the rest of us, and go off into the darkness, and call to others to follow. The voice sounded as though he were fifty yards away, exploring some other apartment. The children would immediately take the light and start in the direction of the caller, when to their surprise they would find him

crouched in one corner of the same room, with his face close to the wall, calling to them to be brave and come on. Examining the walls, we could see that others had visited this little cavern; for we could trace names and dates cut into the soft rock.

Wishing to explore every crevice, nook, and corner, we made another visit somewhat later, on which occasion one of our company stepped down from the top of the great gap onto a projecting rock. While standing there, viewing the wonders below and the great rocks which had fallen from above, a stone suddenly became loose at his back; and without help, his only chance would have been to leap upon the rocks below, something like seventy-five or one hundred feet; but two of us ran up around back of him, and taking him by the shoulders, lifted him above the stone, which went crashing to the rocks below.

After rolling a few large rocks down the steep sides, we called "homeward bound," when we all met at the foot of the hill, where we had left our horses. Though with tired limbs, we felt that we had been paid for our trouble. Any who may pass through this county would be well paid for their trouble should they visit this cave. O. S. FERREN.





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## THE BLUEBIRD.

I KNOW the song that the bluebird is singing,  
Out in the apple-tree where he is swinging.  
Brave little fellow! the skies may be dreary;  
Nothing cares he while his heart is so cheery.

Hark! how the music leaps out from his throat!  
Hark! was there ever so merry a note?  
Listen awhile, and you'll hear what he's saying,  
Up in the apple-tree swinging and swaying:

"Dear little blossoms, down under the snow,  
You must be weary of winter, I know;  
Hark, while I sing you a message of cheer!  
Summer is coming, and springtime is here!

"Little white snowdrop! I pray you arise;  
Bright yellow crocus! come, open your eyes;  
Sweet little violets, hid from the cold,  
Put on your mantles of purple and gold;  
Daffodils! daffodils! say, do you hear?  
Summer is coming! and springtime is here!"

—Emily Huntington Miller.

## THE VICEROY'S WIT.

THE aged viceroy of China, Li Hung Chang, is not devoid of wit. He expressed a strong objection against having the bullet extracted from his face, giving as a reason for his objection that he is the only Chinaman who during this war has been shot anywhere except in the back! All his physicians and attendants testify to his patience and fortitude in his sufferings. The bullet is lodged just back of an eye, where it would endanger his life to remove it. The wound is now healed, and he has returned to his own city, Tien Tsin, in safety and honor. A new commercial treaty will be one of the most important arrangements between the two kingdoms.

## HALF THE TRUTH.

A PROMINENT religious paper lately contained the following editorial item: "Secretary of the navy Herbert has sent orders to Admiral Kirkland to proceed with his war-ships to ports in Asiatic Turkey, where the lives of Christians are believed to be in danger."

Now this statement is not only but half the truth, but it is told in a way to obscure the truth there is in it. One would suppose from this statement that the United States ships are sent to Turkey to protect Christians *because* they are Christians; but that is not the case at all. They are sent there to protect certain people because they are American citizens, and their religion has nothing to do with it. The United States government will protect its citizens when they are in danger in a foreign country, no matter what religion they possess, or if they have no religion at all. On the other hand, if French, German, or English Christians were in danger in any foreign country, this government would feel under no obligation to go to their rescue if they were ever so devoted Christians. Christianity is one thing, citizenship is quite another thing. This government is forbidden by its Constitution to take cognizance of religions, but it must protect its citizens.

## WAR IN INDIA.

ENGLAND now has a small war upon her hands in Chitral, India, a country adjoining Afghanistan. An expedition for the punishment of Umra Khan, a native chief, is now having frequent encounters with the natives, who number about forty thousand fighting men. The British are operating with three brigades. Their better weapons and tactics will undoubtedly give them a final victory, the deadly Maxim gun being used there, as in Africa, with great effect. Still the casualties are not all on one side, and during a late encounter, a British detachment was for a time cut off from the main body, and many of them killed, including Colonel Battaye, its commanding officer.

Take it altogether, there is no doubt that British rule has been a benefit to India, but there have been many dark features of her conquests there that will not bear a very close inspection. One of the saddest things is that the natives look upon all Englishmen as Christians, and thus they have a confused and distorted idea of the religion of Jesus. A nation may be called a Christian nation, but at the same time the spirit of self-seeking, which is essentially heathen, may be the controlling spirit of the majority of the people. The Christianity of the Bible is vastly different from that misnamed Christianity which draws the sword and delights in war.

Jesus said: "All they that take the sword shall perish with the sword." The Christian's sword is the "sword of the Spirit, which is the word of God."

## EVERY WRONG ACT LEAVES A SCAR.

My boyhood home was not far south of the great chain of North American lakes. Our fuel was poles cut from a neighboring tamarack swamp. It was my business, after they had been brought to our yard, to saw them to proper length for the stoves. They were long and slick and hard to hold. One morning, when I was in a hurry to be off fishing, they seemed to be especially aggravating. Getting the saw fast, I jerked about until finally I plunged the teeth some distance into one of my feet, making an ugly gash. My father saw the exhibition of my temper, but said nothing until I had finished my work, and my passion had subsided. Then he called me to him.

"John," said he, very kindly, "I wish you would get the hammer."

"Yes, sir."

"Now a nail and a piece of pine board."

"Here they are."

"Will you drive the nail into the board?"

It was done.

"Please pull it out again."

"That's easy."

"Now, John," and my father's voice dropped to a lower, sadder key, "pull out the nail hole."

Ah! boys and girls, every wrong act leaves a scar. Even if the board were a living tree, yea, a living soul, the scars remain.—J. B. De Motte.

SUBSCRIPTIONS to the INSTRUCTOR are coming in quite lively of late, and it is to be hoped that all of its readers and patrons will take an interest in increasing its circulation. It will be the constant aim of those who have it in charge to make it all that its name implies, an instructor of youth, both in regard to sacred truths, and also in branches of useful information. To this end we invite the hearty cooperation of all.

## PLAGIARISM.

A PLAGIARIST is one who pretends to have written an original article, but who has borrowed it—perhaps *stolen* would be a more appropriate word—from another person. Some people who would think it a great sin to steal a bushel of apples or a dollar in money, have little hesitation to steal the written thoughts and expressions of others, and then palm them off as their own. Such persons need to have their moral senses sharpened, so that they shall realize that it is as truly a theft to steal an article from a book or paper and send it to the press as original, as it is to steal anything else. There are persons, however, who do this, and they are the plague of editors' lives. If editors knew everything, then they would know at once whether or not an offered article had ever been printed. Unfortunately, no editor has ever attained to such an encyclopedic amount of knowledge as to know absolutely everything. So editors are sometimes imposed upon. With other papers, the INSTRUCTOR has, occasionally, suffered in this respect. Articles have been received in good faith as original, which afterward, to our great mortification, were found to have been copied bodily from another's writings. We refrain from telling the names of such persons out of regard to the feelings of their friends; but it must be understood that there is a limit to editorial forbearance, and that future offenses of this kind, if discovered, will not be overlooked.

Will all friends of the INSTRUCTOR write freely their own best and choicest thoughts, and quote from other writers if they desire, but let it be clearly known what is original with them and what is not?

## SEIZING OPPORTUNITIES.

A LADY, once, writing to a young man in the navy, who was almost a stranger, thought, "Shall I close this as anybody would, or shall I say a word for my Master?" and, lifting up her heart for a moment, she wrote, telling him that his constant change of scene and place was an apt illustration of the word, "Here we have no continuing city," and asked if he could say, "I seek one to come." Tremblingly she folded it and sent it off.

Back came the answer, "Thank you so much for those kind words! I am an orphan, and no one has spoken to me like that since my mother died, long years ago." The arrow shot at a venture hit home, and the young man shortly after rejoiced in the fulness of the blessing of the gospel of peace.

How often do we as Christians close a letter to those we know have no hope, "as anybody would," when we might say a word for Jesus! Shall we not embrace each opportunity in the future?—*Selected.*

## SPECIAL

## RECEIPTS FOR JAPAN MISSION.

Receipts for Japan mission, previously acknowledged,	\$359.39
Willis D. Chipman,	.65
Lauren Brown,	.85
Barton Swinnock,	.40
William Pow,	.60
Charley Chambers,	.55
Wilber Pratt,	.25
Mabel Hughes,	1.00
Total,	\$363.69