

# THE YOUTH'S INSTRUCTOR

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## LOVE TRIUMPHANT.

WHEN fresh from God's creative hand  
The world in beauty sprung,  
The flowers fair o'er all the land  
With bounteous love were flung.

And like the glory of the Lord  
O'er all the landscape shed,  
These silent tokens of his care  
With generous grace were spread.

And still, when sin had marred the scene,  
And brought decay and death,  
Lo! e'en the thorns and thistles dire  
Bore yet the flowers' sweet breath.

Thus, when to earth the Saviour came,  
From heaven's bright sphere to ours,  
He bore earth's curse in thorny crown,  
And gave to us hope's flowers.

And thus love triumphs over wrong,  
While pledge to man God gives;  
Though sin must bring its own sad sting,  
God's mercy ever lives.

Then strew them o'er the sleeping dead,—  
These flower pledges fair,—  
For justice, e'en at death's cold gate,  
Shall greet sweet Mercy there.

JULIA H. DUFFIE.

## NUGGETS FROM THE GOLDEN WEST.

IN FIVE PARTS.—PART II.

FLOWERS—what are they? Whom shall we ask? Should we direct the question to Webster, he would say: "A flower is an organ, or combination of organs, of propagation isolated by a circle of foliar parts." I hear some one say, "He could not have been a lover of flowers, or he would certainly have said something of their beauty." But others, who, because of their love for flowers, have made them a life-study, define them thus: "Flowers consist of peduncles, the ends of which form receptacles from which the calyx, corolla, stamens, and pistils grow." Another has said: "Since the office of flowers is to produce seed, a perfect flower may consist of pistils and stamens only." Had we never seen a flower, think you we would now have a clear conception of what one really is? No doubt our mental picture would fall far short of representing the sweet mignonette or the smiling pansy. Then let us not ask others what they are, but study them for ourselves, and know what they are.

Who will now direct us to a place where we shall be able to find the greatest variety and the most beautiful specimens? One may say: "The meadows just beyond the old mill,

where in childhood I once roamed, certainly have the most beautiful." Another will direct us to the forest surrounding the country school-house, once so thickly populated with those "bright-arrayed children of the mountains." But as I listen, I hear some one say: "Away across the Rockies, just beyond the snow-capped peaks of the Sierra Nevadas, there, sheltered from the chilling winds of the prairies, and refreshed by the balmy breezes of the great Pacific, lies a land of sunshine,



BABY-BLUE-EYES AND FORGET-ME-NOT.

fruit, and flowers." It is the flower-garden of the world. Thither let us go to gather our roses. What a delightful time we shall have! Although the flowers here bloom continuously, just now spring with all her charms has arrived, and clothed nature with her richest attire.

As we wander along the trails of the mountains and by the streams in the valleys, we can find no cliff so high and parched, no valley so deep and dense, but that flowers are seen all about us, bending their graceful forms in the breezes, as if waving us a welcome. Every variety of the East may be found growing in thick profusion along the coast.



WILD VIOLETS.

It is not my object to tire you with scores of orders and hundreds of species, but simply to describe a few of the most familiar, that you may welcome them as old friends; or if you are strangers, that they may serve as an introduction to you to the

home of the beautiful wild flowers of the world. The fields just before us appear as if spread with a mantle of purple and blue; for, peeping up from its profuse foliage is the Nemophila, or, as it is tenderly called by the children, "baby-blue-eyes." Who knows but that it was these flowers, wet with the morning dew, that Longfellow had in mind when he wrote,—

"Others, their blue eyes with tears o'erflowing,  
Stand like Ruth amid the golden corn?"

The leaves of the Nemophila are pinnately parted into from seven to nine, and sometimes

two or three lobed divisions. The corolla is from one half of an inch to an inch in diameter; it is bright blue to nearly white, and sprinkled with dark dots becoming more numerous as they near the center.

There are many flowers which I wish it were the privilege of all to pluck for themselves, and enjoy as we do. There are the pure white fragrant four-o'clocks, which are such welcome visitors to the children tired with their lessons; the lovely little Trifolium, or "bird's eye"; the many varieties of daintily tinted primroses; larkspurs, pink, blue, and white; and snapdragons, as lovely as those found in the best cultivated gardens of the East, are found in great profusion in our open plains.

The wild violets are of three different colors, —blue, yellow, and white. The little blue ones are quite rugged, and often wander away out into the fields, while the white ones are more delicate, and seek the protection of the forest, where they may hide their sweet faces in the deep moss. The yellow ones resemble very much the wild pansy of the East, neither are they inferior to their fair sisters in beauty.

The flower has the same shape as the cultivated violet, and is somewhat smaller than the Japanese violets found in every hot-house in the Eastern States and in every flower-garden in California.



AZALEA.

I next present to you the little fairy of the mountains, so suggestive of its name. There are many others more gaudy in appearance, more beautiful to look upon, but none more true to its mission than this one. The forget-me-not is seen in thick underbrush or in small crevices in the rocks modestly lifting its smiling face to greet you, and then, as if conscious of its appellation, blushing and looking to the earth. The color of the flower changes from a light blue to a pale pink. The leaves are pale green, ovate-lanceolate, and from two to four inches long.

Those who can welcome the Azalea, the queen of wild flowers, as an old friend, can better appreciate its beauty than can those to whom it may be a stranger. This fragrant blossom is nearly three inches long, and belongs to the order Rhododendron. It grows on a shrub which is from three to five feet high; its color varies from a pure white to a dark pink, and again from red to crimson. The leaves are ovate-oblong, bright green, and slightly pubescent. KITTIE WAGNER.





### THE KINGDOM OF GOD.

THE God of heaven will also set up a kingdom that shall not be broken to pieces as were these earthly kingdoms, but it shall stand forever. This kingdom is symbolized by a stone which was cut out without hands. This stone smote the image on his feet of iron and clay, and broke them to pieces. Then the whole image was broken to pieces together, and carried away by the wind like chaff from the threshing-floors, and it was found no more; but the stone that smote the image "*filled the whole earth.*" Dan. 2:34, 35. Thus the kingdom of God shall overturn all the kingdoms of this world. They shall be carried away like chaff from the threshing-floor, and never be found any more; but the kingdom of God shall fill the whole earth, and it shall stand forever.

Satan is the prince of this world. John 14:30; Eph. 2:2. He obtained this power by deceiving our first parents as they listened to his lies; and, sinning against God, they obeyed and served Satan. Thus they gave themselves into his hands, and he took their kingdom as they were subdued by him; but Jesus is stronger than the strong, and he will take away from him his spoil. Mark 3:27. The time is near under the seventh trumpet when great voices in heaven will exclaim: "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." Rev. 11:15. We are living under the sounding of the seventh trumpet, in the last days of the ten kings, or kingdoms. These are the last days of probation, or the time of the end. Dan. 12:4, 9. Many are running to and fro, and knowledge is truly increasing. Thus we know that the coming of our dear Redeemer is near.

Before Jesus returns, he receives the kingdom from his Father. Before that time he is a high priest. Then he comes as King of kings and Lord of lords to destroy all, both kings and servants, both small and great, who will not serve him. Rev. 19:16-18. This return the Lord illustrated by a parable, because some thought that the kingdom of God should immediately appear: "A certain nobleman went into a far country to receive for himself a kingdom, and to return." Luke 19:12. He told his servants to make good use of the talents he gave them until he should return. "And it came to pass, that when he was returned, *having received the kingdom*, then he commanded these servants to be called unto him." Verse 15. Jesus went to his Father to receive for himself a kingdom. When he returns to this earth, he has received the kingdom. His Father has then given him power and authority, and his enemies will be put under his feet. 1 Cor. 15:25.

This setting up of the kingdom by the God of heaven, placing the royal scepter in the hands of his only begotten Son before he returns to this earth, is beautifully presented in Dan. 7:9-14. The Ancient of days sits, the judgment is set, and the books are opened. Here the judgment is plainly described. Then we read: "And, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him

near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

The judgment here spoken of is the investigative judgment of the cases of the people of God. The heavenly judge decides now who are his people, and what reward each one shall have when Jesus comes to give the crown of glory to his faithful servants. The day of judgment is not a day of twenty-four hours; it embraces the whole time of the judgment, both of the righteous and the unrighteous. "We shall all stand before the judgment-seat of Christ." Rom. 14:10; 2 Cor. 5:10. Jesus says: "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12. In view of these solemn considerations, may we live carefully and prayerfully. Let us walk in the light while we have the light; then we shall have an abundant entrance into the kingdom of light when Christ, the glorious Sun of righteousness, appears.

J. G. MATTESON.

### GREAT RICHES.

SOME time ago I had the pleasure of meeting a friend whom I had not seen for several years. After kind greetings, we chatted pleasantly for some time. Having a desire to know how I had prospered, he said to me, "How much are you worth?" Afterward, as I was alone, that question started a train of thought in my mind as follows: Sure enough, how much am I worth? What is the extent of my riches?

In the first place, the Ruler of the universe has given me "richly all things to enjoy." He opens his bountiful hand, and says, "All things are yours." That places unlimited wealth at my command. The fresh air and the sunshine are as free and gratifying to me as to the wealthiest monarch on earth. A wealth of nature is spread out before me, and I have free access to flower and bud and tree. There I find an abundance of the things that delight the eye and please the mind.

Language fails in telling of the good things God has given; but I can say with the psalmist: "The earth is full of thy riches."

He has bestowed all these things with a lavish hand; yet, as if this were not enough, he has poured out all heaven in the gift of his dear Son, and, best of all, *he* is mine. "He became poor, that ye through his poverty might be rich," and, thanks be to him, I am an heir to an eternal inheritance. I owed many debts, and was so poor that I could never hope to pay them; but when I accepted his blessed assurance,—"Ye shall be redeemed without money,"—he paid the debt, and made me free. He has also gone to prepare mansions where he designs that I shall dwell. Not only so, but now I have free access to him in whom are hid all the treasures of wisdom and knowledge.

The depth of the riches found there is so great that I need have no fears of ever exhausting them. While the uncertain riches of this world often bring sorrow and disappointment, I can look to him and say: "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore."

I possess but little of this world's goods; yet I feel that He has given me wealth beyond computation. Then there is this blessed thought that when I get all I need of these things, there is just as much left for everybody else!

Dear reader, are you enjoying these riches?

They are yours, if you will but reach out your hand and grasp them. The best that the universe affords is awaiting your demand and reception. The things of earth are fast passing away, but now eternal riches are freely offered you. Of those who accept them it is said: "They shall be abundantly satisfied with the fatness of thy house."

In the words of another: "He may be poor, yet he possesses in himself a wealth and dignity that the world could never bestow. The soul, redeemed and cleansed from sin, with all its noble powers dedicated to the service of God, is of surpassing worth; and there is joy in heaven in the presence of God and the holy angels over one soul redeemed,—a joy that is expressed in songs of holy triumph."

M. C. GUILD.

### THE SKEPTIC AND THE ITALIAN GIRL.

SHE sat behind her neatly arranged fruit stand—a girl of fourteen—absorbed in reading the Bible. She did not hear the footsteps of a gentleman who was passing by, and was startled by his question: "What are you reading that interests you so much?"

She timidly replied: "The word of God."

"Who told you that the Bible is the word of God?" he inquired.

"God himself told me," she replied, with childlike innocence.

"God told you! Impossible! How did he tell you? You have never seen him, nor talked with him. How, then, could he tell you that the Bible is his word?"

For a few moments the girl seemed confused, and was silent. The man, who was a skeptic, and took delight in undermining the faith of people in the Scriptures, felt confident that he had confounded the simple-hearted girl. She soon recovered herself, and her ready wit came to her aid. There was a flash in her dark eyes as she asked: "Sir, who told you there is a sun yonder in the blue sky above us?"

"Who told me?" said the man, smiling somewhat contemptuously, for he fancied that the girl was trying to hide her ignorance under an irrelevant question. "Who told me?—Nobody; I don't need to be told. The sun tells this about itself. It warms me, and I love its light; that is telling enough."

"Sir," cried the girl, with intense earnestness, as she stood before him with clasped hands, "you have put it right for both Bible and sun. That is the way God tells me this is his book. I read it, and it warms my heart and gives me light. I love its light, and no one but God can give such light and warmth through the pages of a book. It must be his. I don't want more telling; that's telling enough, sir. As sure as the sun is in heaven, so sure is God shining through this book."

The skeptic was abashed. The earnest faith of the young fruit-seller amazed him. He could adroitly insinuate doubts into the minds of those who have given only an intellectual assent to the truth that the Bible is God's book; but the girl's heart-experience of the power of God's word was an evidence he could not shake.—*Selected.*

"I HAVE ever gained the most profit, and the most pleasure also, from the books which have made me think the most; and, when the difficulties have once been overcome, these are the books which have struck the deepest root, not only in my memory and understanding, but likewise in my affections."

"Books, like friends, should be few and well chosen."



# Timely Topics

## BETTER TIMES.

THERE seems to be a fair prospect of a revival of business. Many articles have advanced in price. Those who have through fear of disaster refrained from doing business, evidently think that by longer delay to invest their means they will lose more than they will gain. Then, again, the scare is in the past, and after such a financial crash, there must be a gradual readjustment of affairs. Many men were doing business without money; the longer time there is between financial crises the more there are of such men. A panic drives this class of business men out of business, and of course there are many failures reported; but it should be remembered that many of those who failed would have failed anyway if their creditors had pressed them, even if business had gone on smoothly. Many enterprises which look very well, and seem to represent a large volume of business, are like bubbles. They are all outside, and a little pricking will cause a complete collapse, showing nothing but hollowness within. As intense heat often develops storms which clear the atmosphere and bring cooling and refreshing rains, so financial panics may bring about a new readjustment of affairs, with, in the end, excellent results. A man who starts out in business now must have some capital; he cannot run a business on wind.

One pleasing evidence of returning prosperity is the increase of wages paid to laboring men. Many large mills, whose men have been inclined to go on the usual spring strike, have advanced wages, and the strikes have been averted. All these are hopeful signs. There is a prospect of bountiful crops; these must be moved to market; the world's wants must be supplied by an interchange of commodities, and some one must act as the medium of exchange. Of course no one can definitely foretell the business outlook; but it is well to be hopeful.

## THE POPE'S APPEAL TO ENGLAND.

THE hope of a final reunion of all Christianity under the papacy is cherished by the present pope of Rome, though his great age must convince him that even if such an event should ever take place, he would not be alive to see it done. About a year ago he addressed a special encyclical letter to the Greek Church, praying them to come into what he holds to be the fold of Christ and of Peter. Little attention was paid to this letter by those to whom it was addressed. A few bishops in the Turkish empire, who would welcome almost any change, since they cannot be any worse off than they are now, received the pope's letter with favor; but the great bishops of Russia appear to have treated it with silent contempt.

But the pope was not disheartened at this failure, and now he has tried another church. He has addressed himself to the Church of England. It is evident that he goes as far as he can to indicate what concessions the papacy will make if the English Church will admit the authority of the Catholic Church, and the present incumbent of the papal chair as the head of the church. But the English people and the English Church have not yet

forgotten the troubles that came to England in past ages through the interference of popes in the government of the kingdom; and while the pope's letter is attentively read, and due credit is given to it as the production of an old man with a much better spirit than many of the preceding popes, it makes very little impression upon the English Church. But should the members of the Church of England turn again to the papacy, it should be remembered that this church does not have the influence in England that it once had. There is a host of dissenters in England, who would stand like a wall of adamant against the passing of that land under the authority of the popes of Rome. Englishmen are lovers of freedom, and there is no freedom in countries dominated by the Church of Rome. The spirit of the old Rome of pagan times, which desired to subordinate and subdue everything to herself, is perpetuated in the papacy, and the liberties of every nation are in jeopardy in proportion as Rome directs the public affairs.

## AFFAIRS IN THE EAST.

JAPAN has yielded to the powers of Europe, and will retire from the country where she has given the most signal evidence of her prowess in war. She has learned much of war, but does not feel equal to the task of fighting three of the great nations of Europe at the same time. Russia and Russian greed is the direct cause of this change of the program in the East. It has been sometimes said of very avaricious men that they want to own everything that joins them. This is the motto of Russia. In harmony with this plan, she has for years extended her dominions farther and farther in every direction possible. Under various pretexts she extended her conquests through Central Asia until she now looks England in the face through the mountain passes of Afghanistan. Not being prepared to carry her conquests any farther in that direction, she turned eastward, crossed the continent north of China, and established herself upon the China Sea. But her one port on those waters, Vladivostok, is locked with ice, and she has looked longingly and covetously at the warmer harbors of China and Corea. There was no pretext by which a claim might be made for these ports, and so Russia bided her time. But something happened. Japan and China went to war, and the very strongholds which Russia has coveted were seized by the young giant of the East; and when the terms of the treaty were announced, it was found that beside the indemnity that China must pay, these strongholds on her coast were to be given to Japan, at least for a season. Then Russia protested, threatened war, and, with the aid of Germany and France, has now succeeded in making Japan yield these ports back to China, where they will be easy for Russia to seize, or China may give Russia some good port or ports to pay her for her interference. Russia will be sure to demand something for her services, and China will, unless helped by other powers, have to give all that Russia desires.

The most remarkable thing about this whole transaction is the part that Germany and France took in it. Neither of these powers had any interests in the East that were the least endangered by the terms of the treaty between China and Japan. Russia gains all the substantial advantages; the other interfering powers gain nothing. Why, then, did they join Russia in her interference? Three words will tell the story,—hatred, hope, and fear. France and Germany both hate each other and England. The latter power is the great opponent which

stands in the way of Russia in the East. France wants to please Russia, that she may have an ally should she be forced to fight the Triple Alliance. She would, also, like the help of Russia to compel England to evacuate Egypt. Germany wants to show herself friendly to Russia, so as to prevent an alliance between Russia and France. It is also probable that the emperor of Germany, seeing the rapid spread of socialism in his dominions, looks for an imperial alliance of the great emperors,—a kind of imperial conspiracy against the people,—which of course must include the czar and autocrat of all the Russias. But whatever the motive which actuated these powers, the deed is done, and Japan must accept half a loaf where she expected, and according to the usages of the world, had a right to receive, a whole loaf.

There may be another side to this affair in later times. Perhaps when Russia makes a move toward taking these ports, Japan may say, You would not let me have them temporarily, and now you cannot have them for good; and she may have England to sustain her. At such a time Germany and France would be out of the race; for they have not said that Russia should take these ports, but only that Japan must not hold them. Russia, by her course in this matter, has probably made Japan her implacable enemy; and she will be no mean foe to contend with.

THE Manitoba school question continues to be the absorbing theme of discussion in Canada. Both the Home government and the government of the Dominion have spoken, saying that the Catholic schools must be restored as they were before the public-school system was established; but appearances indicate that the Manitoba people will not yield. They say there were no schools worthy of the name in Manitoba until the public-school system was established in 1873; that the children of the Catholic, French, and Indians were growing up in ignorance; and that now there are school-houses all over the country, and education is open to all at the public expense. They do not propose to give up these houses to the Catholic Church for the teaching of the Catholic catechism and the neglect of real education.

THE complications growing out of the war in Brazil have not yet come to an end. The Italian government has presented to Brazil a claim for damages growing out of the losses of Italians in Brazil because of the war. Some other claims reaching back many years are also being revived and presented. Italy now demands that the money be paid within seven days. Brazil, through her minister, replies that she does not believe in the "collection of debts by ultimatum." Italy, no doubt, is in great need of money, and as it seems to be the fashion nowadays for one power to "hold up" another, and extort money from it, she will do the same. What success she will have remains to be seen.

THE war which Great Britain is waging in India has proved the faithfulness of her Indian troops. Her Sepoys and Sikhs have shown great steadiness and valor in the campaign. Even sick men left the hospital in Gilgit, the besieged town, and joined the ranks of the fighting men. The besieged garrison was in great distress when relieved, officers and men looking like corpses. The story of the relief of the garrison reads almost like that of the relief of Lucknow, so famous in the history of India.

M. E. K.





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

## STUDIES ON THE FIRST EPISTLE OF JOHN.

### OUR ADVOCATE.

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." 1 John 2:1, 2.

#### QUESTIONS ON THE TEXT.

Who is addressed in the opening of this chapter?

Why does the writer say he writes to them?

What words of comfort are spoken to those who sin?

Who is the Advocate?

What relation does he sustain to our sins?

For how many sins is he the propitiation?

"That ye sin not."—Sin is the transgression of God's law. Chapter 3:4. But to transgress the holy law of the Creator of the heaven and earth is rebellion. It is to be an enemy of God. Rom. 8:7. To be an enemy of God is to be a friend of Satan. 1 John 3:8. So the request that we sin not is not an unreasonable one. To those who have fellowship with him, the command is not a grievous one. It is just what the child of God desires. O, how often we have wished that we had not sinned! After the transgression is committed and the Spirit of the Lord impresses the word of truth upon our hearts, showing us that we have sinned and come short of the glory of God, how exceedingly sinful the sin appears! We promise ourselves and the Lord that we will not do so again—only to break the promise. Thus our lives are spent sinning and confessing, until we become discouraged. Our discouragement causes us to doubt God's goodness. We begin to look upon him as a being who is watching us that he may condemn us. We see no goodness in ourselves, and, on account of our failures, we think there is no help in God for us. Others, who are not as weak as we, may have help; but we cannot have it. Reader, has this been, or is this, your condition? If so, read the text again.

*An Advocate for sinners.*—Inspiration has not left this promise so that it is uncertain. "If any man sin, we have an advocate." Jesus, our advocate, did not come to officiate for the righteous, but for the sinner. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." You, who have failed, take courage, for the Lord Jesus Christ is on your side.

An advocate is one "who has been or may be called to help; a pleader who comes forward in favor of and the representative of another." Such, according to the everlasting promises, is our Saviour. "We have not a high priest which cannot be touched with the feeling of our infirmities." He is sympathizing with us. He is on our side. This is his desire toward us if we are willing to acknowledge him as our advocate. If we will confess him, he will confess our names before the Father. He will plead our

cause,—not to argue that we have done no wrong, but to offer his righteous life in the place of our sinful one, if we are willing to accept it.

In a recent testimony I read the following words, which illustrate the work of Jesus as our advocate: "He is my living Intercessor before God. He prays in my behalf. He is my Advocate, and clothes me with the perfection of his own righteousness. He is all I need to enable me to bear the cross, to endure the shame and reproach, for his dear name's sake."

... If one who daily communes with God errs from the path, if he turns a moment from looking steadfastly unto Jesus, it is not because he sins wilfully; for when he sees his mistake, he turns again, and fastens his eyes upon Jesus; and the fact that he has erred does not make him less dear to the heart of God. He knows that he has communion with the Saviour, and when he is reproved for his mistake in some matter of judgment, he does not walk sullenly and complain of God, but turns the mistake into a victory."

*The propitiation for our sins.*—"Propitiation" is from a Greek word which is defined as follows: "Conciliation, expiation. So Christ is called a propitiation, as it is he by whom, as by a sacrifice, sin is expiated." In the Old Testament the Hebrew word means the covering of sin by means of a sacrifice. When sins are covered, they are no longer to be seen. Where they were, now abides Christ's righteousness. "I have blotted out, as a thick cloud, thy transgressions, and as a cloud, thy sins," says the Lord through the prophet Isaiah. By the sacrifice which he made he is able to cover our sins with a garment of his own righteousness, in which there is not a thread of selfishness. Covered with this garment, we are able to stand before the judgment uncondemned. Our Advocate can plead our cases, because we are the image of himself. O, the goodness and the love of God! Could we ever be ashamed of him? Should we not at all times confess him before our associates? He is righteous and harmless, so that there is no disgrace in acknowledging him. We are sinful by nature, yet he is not ashamed to acknowledge us. Reader, may the Lord help you to confess him before the world, and in every temptation remember that your Advocate is able to succor them that are tempted.

J. H. D.

### WHAT CONSTITUTES A SAVIOUR.

THERE are many persons who think that it makes little difference whether one believes in the miraculous birth of Christ or not, if he only lives a life which is loyal to the principles that he taught. Taking this view, the *Outlook* says:—

"The believer and the unbeliever may each follow Christ in practical life with equal loyalty, believe in him as a divine Saviour with equally unquestioning credence, and love and trust in him with equal enthusiasm."

This is really saying that one who does not believe the words of Jesus,— "Before Abraham was, I am," and "I come forth from the Father, and am come into the world: again, I leave the world, and go to the Father," and many other similar statements,—can as truly believe in Christ as his Saviour as one who does believe them! Let no one be deceived by such sophistry. If Jesus is not the preëxistent Son of God, who came from heaven to earth to die in our place as a sacrifice for our sins, his death and his life are no more to us, as far as bringing salvation to us is concerned, than the life and death of any other person.

He is our Saviour because he is Christ the Lord,—the miraculously born, the crucified and risen, Son of God. To deny that he lived before he came to this earth is to brand him as a liar; and how can one truly believe that such a one is a Saviour? He that accepts Christ only as an example and who does not hope for salvation through his righteousness given to us, is a believer in salvation by his own works, thus making each one his own savior! This makes the salvation of Christ nothing but the salvation of himself. What folly, then, for such a believer to speak of Christ as *his*, the believer's, Saviour!

Jesus, the Son of God, had a divine life to give for us and to us, and he is our Saviour because he gave his holy, sinless, and divine life for us; and those who believe receive that life in receiving him as their Saviour. Those who believe and know this, believe and know that they have a Saviour who not only is a perfect example, but, being divine, whose death satisfied the demands of the law for them, and whose life also meets the requirements of the law in their stead, so that he is "able also to save them to the uttermost that come unto God by him."

The faith of those who accept Christ for what he is revealed to be in the Scriptures as contrasted with the belief of those who regard him as only a very good man and an example, is well expressed in the words of the following hymn, which has been the comfort of many a child of God:—

"Some take him a creature to be  
A man, or an angel almost;  
Sure such have no feelings like me,  
Who own myself wretched and lost.

"So helpless, so sinful am I,  
I dare not confide in his blood;  
Nor yet could I on him rely  
Unless I believed he was God."

### BLESSING IN TEMPTATION.

THE Lord through his servant James pronounces a blessing on the man,—on any one,—who endures temptation. James 1:2. There may be then a blessing in temptation. Whether there will be a blessing or not depends upon the way the one who suffers the temptation stands the test. The simple fact of temptation brings no blessing; it may bring the opposite, as when our first parents in the garden were tempted, and sinned, and were driven from the garden, subject to disease, sickness, and death. We may supply in our own personal experiences numerous instances where temptation has not brought a blessing, but sin, remorse, and great sorrow. All this was because of yielding to the temptation, instead of stoutly resisting it in the strength that God supplies. Enduring temptation is to be tempted but not give way to the evil. In that way, and that way alone, there is a blessing in temptation. When the Lord sees in us a fixed purpose of integrity and of loyalty to him,—a determination not to do any evil though the self-denial may cause us a continual struggle,—he comes to our rescue. He gives us victory over that which besets us, sometimes removing it, and always giving strength to bear it; and we receive knowledge of his help and approval that is exceedingly comforting. Still, the period of trial lasts through life, but there are blessings all the way for the overcomer, and finally everlasting life. Let us remember, then, that every temptation that we may have to meet covers a blessing, and that if we are faithful to God, that blessing will be ours.

M. E. K.



# BIBLE LESSONS AND NOTES

## LESSON 10.—DANIEL'S SECOND VISION.

### DANIEL 8.

(June 8, 1895.)

*Time:* B. C. 553. *Scene:* Daniel the prophet has another view of national history as it was to be related to the people of God. As he once more views the work of Rome in its warfare against the Son of God and his people, he is entirely overcome, and is sick certain days. Gabriel explains a portion of the vision, but verses 13 and 14 are left unnoticed, and so Daniel says none understood the vision.

**ANALYSIS.**—Verse 1: Belshazzar—the same as in Dan. 5: 30; 7: 1, the last of the Babylonian kings. Verse 2: (1) Shushan—the capital city of Persia. Esther 1: 1-3, etc., seems to teach that the king's palace was also called Shushan. (See also Neh. 1: 1.) (2) Elam—Persia. (Compare Isa. 21: 2; Esther 1: 3, etc.) (3) Ulai—a river in Persia which flowed near the king's palace. Verse 3: (1) "A ram"—the Medo-Persian kingdom. Verse 20. (2) Two horns—the Medes and Persians, the two elements in the Medo-Persian kingdom. Same verse. Verse 5: (1) He-goat—Grecia. Verse 21. (2) Notable horn—Alexander the Great. Same verse. Verse 8: (1) Horn broken—death of Alexander. (2) Four horns—the four divisions of Grecia soon after the death of Alexander; same as "four heads" of Dan. 7: 6. (See Dan. 8: 22.) Verse 9: (1) "Little horn"—Rome (both pagan and papal). (2) South—Egypt; east—Syria; pleasant land—Palestine. Verse 10: "The host of heaven"—the rulers of the Jewish nation. (See note 1.) Verse 11: (1) "The prince"—Christ. (2) The daily—paganism. Verse 23: (1) "The latter time"—the closing days of Grecia. (2) "King of fierce countenance"—Rome. (3) "Dark sentences"—the Roman language, which the Jews did not understand. (4) "Stand up"—take the throne. (See Dan. 11: 2; 12: 1.)

**IMPORTANT LESSONS.**—1. For the third time the Lord is bringing our minds back over the history of the past, and showing more and more clearly each time the character and history of the Roman empire. This shows that there must be a lesson of great importance here for those who live to see the reign of that power. We believe it is for the remnant now,—“whoso readeth, let him understand,”—and that in order to get all God has in it for our preparation, we need to study the lesson concerning this “little horn” from every standpoint possible; for we want the truth on every point. We need it, whether we want it or not. May God give us all a deep yearning desire for it. 2. Once more the Lord holds before his people the promise of deliverance: “But he shall be broken without hand.” Verse 25. (See Rom. 16: 20, etc.)

**MEMORY VERSES.**—Dan. 8: 23-25.

1. WHAT experience did Daniel have in the third year of Belshazzar? Dan. 8: 1.
2. Where was he taken in this vision? Verse 2.
3. What did he see? Verse 3.
4. What did the ram represent? Verse 20.
5. Describe the horns of the ram. Verse 3.
6. What did the ram do? Verse 4.
7. What came from the west? Verse 5.
8. What did the goat symbolize? Verse 21, first clause.
9. Describe his conflict with the ram. Verses 6, 7.
10. What is said of his power? Verse 8, first clause.
11. When he was strong, what happened to the great horn between his eyes? Verse 8.
12. Whom did the great horn represent? Verse 21, last clause.
13. After it was broken, what came up in its place? Verse 8, last clause.
14. What did they symbolize? Verse 22. (See also Dan. 11: 1-4.)
15. What came out of one of these horns? Verses 9, 23.
16. What is said of it? Verses 9, 10. (See note 1.)
17. Against whom did he magnify himself? Verses 11, 25.

18. What did he take away? Verse 11.
19. What was given him? Verses 12, 24.
20. What is said of his work and power? Verses 12, 25. (See note 2.)
21. What will be his fate? Verse 25.

### NOTES.

1. “*Host of heaven*” (verse 10).—The stars are called “host.” (See Isa. 40: 22, 26; Ps. 147: 4.) The stars direct the course of men. The stars forming the great dipper direct us to the north star, which guides the mariner and the fugitive; so with the southern cross. The Jewish nation had three guiding stars; namely, their kings, council, and Sanhedrim. The Romans “cast down some” (verse 10),—their kings,—and stood up against Christ, who was called king of the Jews; hence a “third part of the stars” were cast down. (See Rev. 12: 4.)

2. “*Shall cause craft to prosper*” (verse 25).—Please read Rollin's Ancient History, Book 18, Chapter 1, Section 7.

### ADDITIONAL NOTES.

In the line of symbols which had previously been shown to Nebuchadnezzar, and also in those shown to Daniel, as recorded in the seventh chapter, Babylon was the first kingdom brought to view. The head of gold and the lion both stood for the Babylonian monarchy; but the line introduced in the eighth chapter begins with Medo-Persia. There are reasons for this failure to mention Babylon again: (1) It had already been noticed in two lines of symbols, and its location and character were plainly marked; and (2) Babylon was about to pass away. This vision was given “in the third year of the reign of king Belshazzar,” the last king of Babylon. At that very time God was weighing him in the balance (Dan. 5: 27); and preparation was making, both in heaven and in earth, for God to say to the king, as he did through his servant: “God hath numbered thy kingdom, and finished it.” This statement will, at the last, be made of the kingdoms now upon the earth. God is weighing them, and soon they will have passed their probationary state, will be “numbered,” and “finished.”

No more appropriate description in symbol could be found to represent the defeat of Persia by Alexander than the one shown the prophet. Says the prophet: “And he [the he-goat] came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power.” The Persian army was drawn up to dispute the passage of the Granicus River, when the Macedonian army, under Alexander, attacked it with great fury, and put it entirely to rout.

A fact which seems to be casually stated in the eighth verse is worthy of notice: “Therefore the he-goat waxed very great: and when he was strong, the great horn was broken.” This is entirely contrary to what would naturally be supposed to take place. One would naturally expect that a kingdom would fall when it had become weakened,—as we read of the “Decline and Fall of Rome.” But no; God said that this great change in the kingdom represented by the goat should come when the “notable horn,” representing Alexander, should be strong. And so it was. When at the height of his power, as the result of a drunken spree the conqueror of the world, conquered by his own evil passions, lost his life, and the Grecian kingdom was divided. Prophecy is very accurate, and it is often full of remarkable statements, which are fulfilled to the letter.

It is evident that the “little horn” of this chapter is identical with the “little horn” of chapter seven, with this difference. The horn of Daniel 7 is a symbol of the papacy only, while the horn of Daniel 8 is a symbol of Rome in both its pagan and its papal phases. That it applies to pagan Rome may be clearly seen by the following expression: “Yea, he magnified himself even to the prince of the host.” Jesus Christ is the Prince of the host. He is the “captain of the host of the Lord.” Josh. 5: 14. By pagan Rome was Christ crucified. Rome, in both its pagan and papal forms, has trodden the truth to the ground, and has “practised, and prospered.”

The increasing ratio of power manifested by the kingdoms which were represented by these beasts, is very clearly marked. The ram, which represented the Medo-Persian kingdom, was great. The goat, a symbol of the Greek, or Macedonian, kingdom, “waxed very great.” But its great power lasted but a short time, and at the death of Alexander it was broken into four pieces, and these four kingdoms continued until another power still greater arose. The little horn, or Rome, “waxed exceeding great.” Rome in her day was in many respects the greatest power the world had ever seen at her time, and she has left a greater impression upon succeeding generations than any other of the heathen nations of antiquity.

The question may arise as to how it can be said that Rome came forth from one of the horns of the goat. The following from “Thoughts on Daniel and the Revelation” will fully explain this point: “Earthly governments are not introduced into prophecy until they become in some way connected with the people of God. Rome became connected with the Jews, the people of God at that time, by the famous Jewish League, B. C. 161. . . . But seven years before this—that is, in B. C. 168—Rome had conquered Macedon, and made it a part of itself. It is therefore introduced into prophecy just as, from the conquered Macedonian horn of the goat, it is preparing to go forth to new conquests in other directions. It therefore appeared to the prophet, or may be properly spoken of in this prophecy, as coming forth from one of the horns of the goat.”

M. E. K.

### “MY BOAT IS SO SMALL.”

The fishermen of Brittany, so the story goes, are wont to utter this simple prayer when they launch their boats upon the deep: “Keep me, my God; my boat is so small, and thy ocean is so wide.” How touchingly beautiful the words and the thought! Might not the same petition be uttered with as much directness every morning and evening of our daily life: “Keep me, my God; for my boat is so small, and thy ocean is so wide”? Keep me, my God; keep me from the perils and temptations that throng around me as I go about my daily duties. “My boat is so small”—I am so weak, so helpless, so prone to wander, so forgetful of thy loving-kindness! I am tossed to and fro at the mercy of the world; I am buffeted about by sharp adversity, and driven before the storms of grief and sorrow. Except thou dost keep me I must perish. Keep me, my God, for “thy ocean is so wide”—the journey is so long, and the days and the years are so many. “In thee, O Lord, do I put my trust. Deliver me in thy righteousness.”—*Selected.*





## BASSORAH.

BASSORAH (Arabic, a "margin"), is a city of the Turkish province Irak-Arabee, half a mile distant from the west side of Shat-el-Arab (the conflux of the Tigris and Euphrates). Joined with these by a canal is the most influential seaport and trading-post for this part of the country, having been, in its most flourishing period, a great and rich city. In the

Bassorah a most unhealthful place; and this unhygienic condition of things is heightened, especially in summer-time, by bad drinking water. Such are the fruits of neglect on the part of an imbecile government, when a little judicious labor in draining the marshes and cleaning the streets and watercourses, together with necessary repair on houses, might by the exceedingly great fertility of the soil, turn the place into a paradise. But as it is, the date-palm is about the only fruit raised for export; of this, however, large quantities are shipped. Rice is but little cultivated. Since 1862 an English steamboat company established a regular line between Bassorah and Bombay. The present Bassorah took its rise in the seven-

and the Persians. From 1832-40 Mehemed Ali was in possession of it. Under the rule of Midhat Pasha (1868-72), governor-general of Bagdad and later grand vizier, the city began to rise in importance again, so that the number of its inhabitants is now estimated at over ten thousand.

Through the patronage of Midhat, the Turkish Steam Navigation Company "Oman" was founded, with headquarters at Bassorah. The water trade from Bassorah southward has, since the opening of the Suez canal in November, 1869, gained steadily in importance; but the increasing influx of sand into the river proves a fatal hindrance to its rapid extension. Being the most easterly point of im-



GUARD-HOUSE AND PRISON AT BASSORAH.

middle of the eighteenth century it numbered upward of one hundred and fifty thousand inhabitants; but the population rapidly diminished, so that in 1825 it was reduced to sixty thousand, and the plague of 1831 reduced it to thirty thousand, and the plague of 1838 to twelve thousand. In 1854 it numbered only five thousand, and in 1862 from four thousand to four thousand and five hundred. Being neglected by the Turkish government, the place is becoming more and more abandoned, in spite of its natural loveliness and other attractions of no mean order. Its situation, for instance, is most favorable for commerce, and the country around is as fertile as any on earth.

The many stately ruins about the city tell of its former splendor; the present buildings, however, dilapidated as most of them are, tell the sad story of neglect and decay. The unexampled filthiness of the streets and the unimproved marshy districts in the environs, make

teenth century, after the complete abandonment of the site of the old city by that name, whose ruins can still be seen about two miles to the southwest of the Bassorah of to-day.

The older city was founded in 636 A. D. by the second caliph Omar, as a key to the Euphrates and the Tigris. As an emporium for the trade with India and Arabia, it reached its highest prosperity, and won for itself a name also as the home of distinguished poets and men of learning. In the fourth century of the hegira, one of the first Mohammedan academies of learning for the middle ages was founded here; but in the twelfth century the city seemed doomed to decay, which in later centuries increased more and more rapidly. At the conquest of Bagdad, by Murad IV—in 1638—this entire stretch of country fell into the hands of the Turks, and the present Bassorah became the seat of an important and influential paschali. Later it was alternately under the power of the Turks, the Arabians,

portance toward East Arabia, it forms an excellent base of operation for the extension of Osmanic rule in this direction. Since the summer of 1874 the fortification of the mouth of the stream by means of coast batteries along its right bank, is begun.

The export, besides dates, is chiefly horses. The imports from India are coffee, indigo, rice, spices, and ship-timber for building the barges which ply up and down the Tigris and Euphrates. Two English and seven Turkish steamers run between Bassorah and Bagdad. A telegraph line connects it directly with India. Next to Bagdad, the ancient Bassorah plays the most important role in the history of the Mohammedan caliphs. A. KUNZ.

WE ought in humanity no more to despise a man for the misfortunes of the mind than for those of the body, when they are such as he cannot help.—Pope.



## "HOW CAN WE KNOW?"

IN TWO PARTS.—PART I.

"How can we know—know to a certainty—whether God wants us to do things or not? I mean things in our daily life or business," said Reginald, soberly, his dark eyes full of earnest thought.

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." That is what the apostle says."

"Yes, I know that; but the next text always takes all the strength out of my faith: 'But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord!' Now I don't really feel as if I were a 'double-minded' fellow,—'unstable in all my ways;' yet I keep questioning whether I positively have faith sufficient to entitle me to that promise; for could I feel so uncertain about it without having in my heart some of the doubt spoken of in the text?"

"I have been there myself, Regie, and know just how you feel," I answered, sadly. "Indeed, I presume there are very few Christians that have not had our experience some time or other in their lives. But there are some things of which we may be confident. As sure as there is a right and a wrong to an act, just so surely will the Lord show us what the right is, if we ask with a spirit absolutely submissive as to the result. Some one has said: 'It is not hard to know the Lord's will; the hard part is to be willing to do it. Decide to do your duty, no matter how it may cut across inclination, and you will find no difficulty in ascertaining what the duty is.'"

"Aunt Helen, I don't believe that! At least I think that very often I am honestly and truly willing to do the right thing, if I just were certain what it is."

"Usually prayerful study of God's word will help us to find out."

"But sometimes things right in themselves may be wrong simply because they don't happen to be the thing that the Lord wants us to do just then. It's like a fork in a road; each may lead to a place where it would be good and proper for us to go, and yet we can't go to both at once,—we must choose between them; they can't possibly both lead to the place to which we intend to go, or to the place to which the Lord wants us to go then!"

"That is a very good illustration, Reginald. In such a case that great man of faith, George Muller, of England, gives this advice:—

"Whenever you are in doubt as to God's will in any matter, wait! That is always safe. He who never is in a hurry will show you before you need to act."

"Aunt Helen, what about 'fleeces' at such times? Do you ever lay them? Do you think it right to lay them in this dispensation?"

"Many excellent people think not," I answered, slowly. "I must admit that I myself think there is a better way; it is our privilege to keep so close to the Lord that we may know his will without resorting to them. It seems a little like insisting on sight, when he would rather teach us to walk by faith. Still, I confess I have often been so perplexed that I have spread them; and the dear Lord has graciously given me my desire, granting me the assurance that I craved, in that way."

"Give me an instance, please, Aunt Helen," he said, settling himself back in his chair, so as to hear it more comfortably.

"Some eighteen years ago found me in Newark, New Jersey. I had been dismissed uncured from an Eastern health institute, and was quite feeble,—very much of an invalid. I took board in a German family of my acquaintance, and was asking the Lord what step to take next.

"While in this condition, quite unexpectedly H. L. Hastings, of Boston, came to see me, and before leaving, proposed my going to that place, and assisting him.

"Although I had been writing most of my life, I knew practically nothing of newspaper work, and felt physically incompetent to undertake to learn a new trade. This I told him, frankly.

"He answered, in the deliberate manner peculiar to him:—

"Talk with the Lord about it, and do whatever he bids you do."

"But I am physically unequal to the undertaking," I replied, a little annoyed at his persistency. "There is no use in considering it, under the circumstances."

"If He wishes you to do the work, don't you suppose he will give you the ability?"

"Yes; of course I believe that," I replied, somewhat reluctantly, as I could see no light whatever in the project, and I again told him so.

"You need not be afraid that the Lord will tell you to do anything for which he will not give you the needed strength; all I ask is that you will lay the matter before him, and let him decide for you."

"After a little further conversation back and forth, I promised to pray over it. He was to call the next day (I think it was), when I was to communicate the result.

"When he came back, I had to tell him,—quite reluctantly,—that I began to think that it might prove duty to go. Still I lacked the faith to contemplate doing so with anything but hesitation and dread.

"In his slow, quiet way he said:—

"Then pray more. I do not wish you to promise till you are sure what the will of the Lord is. I shall be here a few days longer; I will call for your final answer before returning home."

"When he came, I was quite strongly impressed that I ought to go, and answered to that effect. Yet strange to say, my reluctance was in no wise removed, although I desired above all things not merely to know, but also to do, my Master's will.

"He left the city, and I was to follow alone as soon as I could make my arrangements to do so.

"With a heavy heart and mind full of uneasy apprehensions, I started on my journey. At last I cried, impetuously:—

"Heavenly Father, I cannot stand this! The wings of my faith are weary, and I cannot soar above the fears that oppress me. Remove them, I pray thee, by giving me evidence of thy will in the matter. If it is indeed thy will that I go, give me, while on the journey, something to do for thee that no one else present is able to do."

"It seemed an odd fleece to lay, and quite different from anything I had ever done before, or even heard of any other person's doing. I think the thought was given me of the Lord, as well as the answer—which was very marked and remarkable."

Just then the clock struck.

"O Aunt Helen! I shall have to go now," exclaimed Reginald. "But you will tell me the rest some other time, won't you?"

"Yes, when we have more time, as it is quite a story." HELEN A. STEINHAUER.

## HIS MOTHER MADE HIM.

A WEALTHY business man, not long ago, paid a short visit to his native town, and while there was asked to address a Sunday-school on the general subject of success in life.

"But I don't know that I have anything to say, except that industry and honesty win the race," he answered.

"Your very example would be inspiring, if you were to tell the story of your life," said the superintendent. Are you not a self-made man?"

"I don't know about that."

"Why, I've heard about your early efforts. You went into Mr. Wilson's office when you were only ten—"

"So I did; but my mother got me the place, and while I was there, she did all my washing and mending, saw that I had enough to eat, and when I got discouraged, told me to cheer up and remember tears were for babies."

"While you were there you educated yourself—"

"O no! not at all. My mother heard my lessons every night, and made me spell long words, while she did her work. I remember one night I got so discouraged I dashed my writing-book, ugly with pothooks and hangers, into the fire, and she burned her hands in pulling it out."

"Well, it was certainly true, was n't it, that as soon as you had saved a little money, you bought some fruit, and began to sell it at the railway station?"

The rich man's eyes twinkled, and then grew moist over the fun and pathos of some old recollection.

"Yes," he said, slowly; "and I should like to tell you a story connected with that time. Perhaps that might do the Sunday-school good. The second lot of apples that I bought for sale were specked and wormy. I had been cheated by the man of whom I had bought them, and I could not afford the loss. The night after I discovered they were unfit to eat, I crept down to the cellar, and filled my basket as usual.

"They look very well on the outside," I thought, 'and perhaps none of the people who buy them will ever come this way again. I'll sell them, and as soon as they are gone, I'll get some sound ones.'

"Mother was singing about the kitchen as I came up the cellar stairs. I hoped to get out of the house without discussing the subject of unsound fruit, but in the twinkling of an eye she had seen, and was upon me.

"Ned," she said, in her clear voice, 'what are you going to do with those specked apples?'

"Se—sell them," stammered I, ashamed to advance.

"Then you'll be a cheat, and I shall be ashamed to call you my son," she said, promptly. "O, to think you could dream of such a sneaking thing as that!" Then she cried and I cried, and I've never been tempted to cheat since. No, sir; I have n't anything to say in public about my early struggles, but I wish you'd remind your boys and girls, every Sunday, that their mothers care more for them than they do for themselves. Tell them, too, to pray that their mothers may live long enough to enjoy some of the prosperity they have won for their children, for mine did n't."

—Home Guard.

Love and kindness will soften most any heart.





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## A SONG OF THE SEASON.

Now the winter's ended  
And his course is run,  
Balmy breezes blended  
Smell of sanguine sun.  
How the snow is fading  
Like a story told!  
Timid flowers invading  
Toss their heads of gold.

All the skies are gracious,  
Tender as a dream;  
All the heavens are spacious,  
Where rich glories gleam.  
Warm the air, and wooing,  
Balm for weary brain;  
Rosy ringdoves cooing  
Sigh for cooling rain.

Green the grass is growing,  
Jeweled with the dew;  
Crystal brooks are flowing,  
While the rose they woo.  
Now and then they tarry,  
Prattling on the way;  
Fragrant leaves they carry,  
Tribute to the May.

Yes; the summer's coming  
In the train of spring;  
Drowsy bees are humming,  
To the rose they cling.  
Birds are blithely singing,  
Perched on leafy tree,  
Jocund carols flinging  
Saucy, pert, and free.

—James E. Kinsella, in *Inter Ocean*.

## BOYS AND THE CIGARETTE VICE.

THE use of cigarettes is not merely the use of tobacco; it is a vice by itself. In reformatories where the cure of the opium, alcohol, and cigarette habits is a business, cigarette patients are not restricted from smoking cigars or pipes, which are regarded as comparatively harmless. The cigarette works a special evil of its own, which tobacco in other forms does not effect.

This evil result may be due to drugs, or to the paper wrappers, or to the fact that the smoke of cigarettes is almost always inhaled into the lungs, while cigar smoke is not. As to that, let the experts decide; about the fact of the effect, there is no doubt and no dearth of evidence. No other form of tobacco eats into the will as cigarettes do. It is the infernal cheapness of the cigarette and its adaptability for concealment, that tempt the school-boy's callow intelligence.—*Harper's Weekly*.

## FARMERS' TELEPHONES.

SEVERAL farmers living near Yankton, South Dakota, are utilizing their wire fences for telephonic purposes. Each farmer supplies himself with a transmitter, and connects his house with the wire of his fence. By the use of what are known as "cell batteries" he is able to converse with his neighbors for a radius of eight miles. The whole expense to each farmer is about twenty-five dollars. This is putting a fence to a novel use, but there must be many times when such a method of swift communication will be of great value to the farmers.

OUR YOUNG PEOPLE AND THE  
CAMP-MEETINGS.—NO. 1.

WE have now reached another camp-meeting season. As is usual, a large number of our young people will attend these meetings. Some may have one object, and some another, according to their spiritual condition. There will be some who attend these gatherings that are unconverted. They may have thought seriously of giving their hearts to the Lord on this occasion; but Satan will do all he can to hinder them from taking this step. There will be attractions on or near the camp-ground that will divert the mind from the instruction given by faithful workers. There will be the influence of careless and gay associates, which will counteract much of the effort put forth.

There will be others at these meetings who are in a backslidden condition, and who expect to receive help at this time. They, too, will meet obstacles that will tend to discouragement. There are many things occurring around them that make it easy to find an excuse for continuing in a backslidden condition.

There is still another class that we wish to mention: they are those who have had good Christian experience, and are supposed to be in a condition to help others. They come to the meeting; but instead of going to work to help those who need help, they are influenced to be careless and light, so that they find themselves farther from the Lord when the meetings close than when they began; and they have been a stumbling-block to those who came for help. They should have been bodies of light, but they became bodies of darkness.

As another camp-meeting season is upon us, it might be well to offer some suggestions for our young people to consider, to aid them to steer clear of some of these stumbling-stones. It is not with the idea of criticism that we speak of these things as we do. We know that young people, as a rule, have good intentions. They do many things that they had not premeditated. The surrounding influences are too strong for them, and under the excitement of these influences, they go contrary to their better judgment. To such, a few words by way of suggestions may be of some assistance. To make the matter as plain as possible, we will ask a few questions for you to think of, and by a few remarks on each, seek to impress the importance of our relationship to the camp-meeting. The first question we shall ask, which will be considered in our next, is, *Why do we have camp-meetings?*

J. H. D.

## HEAT IN THE EARTH.

THERE is an abundance of evidence that the interior of the earth is very warm, or, at least, some parts of it. Volcanoes show the natural efforts of these subterranean fires to escape from their smothering covering of earth. But for the vent which the volcanoes supply, the earth would undoubtedly be shaken much oftener than it is by earthquakes. Miners find that the earth grows warm in proportion to the depth of the shafts which they sink. This subject is now much talked of in French scientific circles; and a proposition has been made that, in connection with the exposition which the French nation expects to hold in 1900, the earth be bored to its center, if possible, to demonstrate its actual condition and temperature from the surface as far as they can bore. Some of the most eminent men of France favor this plan. This might be called deep-earth sounding. Man's knowledge of the earth might very properly be stated to be a *surface* knowledge; for the

deepest mines which have been sunk thus far are but as a scratch upon its surface. But the curiosity of man knows no bounds, and the perfected machinery of modern times makes investigations possible, that once could not have been thought of.

## THE SHEPHERD OF THE SHEEP.

GREAT Shepherd of the sheep  
Who goest on before,  
To pasture and to keep  
The flock on either shore,  
Grant us the wisdom and the grace  
In all the way thy steps to trace.

Great Shepherd of the sheep,  
The lambs of thine own flock  
Would climb the foot-path steep,  
Or rest beneath the rock.  
As staff or rod, in safety guide,  
Until the waters shall divide,

And parted hands are one.  
As the sweet tale is told,  
The flocks are safely home  
Within the heavenly fold,—  
All one from every clime and shore,—  
One fold, one Shepherd, evermore.

—N. Y. Observer.

## RUSSIAN INTOLERANCE.

THE czar of Russia is giving painful evidence that he does not intend to grant any more liberty to his subjects than his father did, even if he did pose as a more liberal man at the beginning of his reign. This may be seen in his treatment of Madame Modjeska. This lady is a Polish actress of world-wide reputation. When at the World's Fair in Chicago, she gave utterance to some strong words against Russia for the way her country, Poland, had been treated. Lately she appeared at Warsaw, but she was immediately ordered to leave the country, and not to return. Still the world does move; for a hundred years ago she would have been sent to Siberia to work in the mines.

## WILL AND WON'T.

AN amusing story is told of the present crown prince of Germany, a boy of twelve years. Upon one occasion he was trying to make a donkey draw a cart. The animal refused to move, and all the efforts of the prince were fruitless. The emperor, seeing the condition of affairs, exclaimed: "Your donkey has a great deal of will power." The little prince quickly replied: "It is n't his will power that troubles me; it is his *won't* power."

This is a good illustration of what is the trouble with many people. Every person has a will power and a won't power. God has made the mind free. The mind is the servant of God or the slave of sin as it says "I will" to one and "I won't" to the other. Says Paul: "Know ye not, that to whom ye *yield* yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"

Many times during our lives will we be obliged to make decisions between right and wrong. There will be privilege and duty to God and to our fellow-men on one side, and self-gratification and the service of Satan on the other. Then let the will be strong in God to do the right and to refuse the wrong. It may be done by the help of God, and this is what is called in the Scriptures overcoming. Turn to Revelation, chapters two and three, and read the promises to the overcomers.

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