

# THE YOUTH'S INSTRUCTOR

REMEMBER NOW, THY CREATOR, IN THE DAYS OF THY YOUTH.

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## A MOUNTAIN BROOK.

I KNOW where flows a little brook,  
Along the sloping mountain-side,  
Through many a sweet, sequestered nook  
Where elf or fairy might abide.

I've seen it glow beneath the light  
Of noon-day sun in rosy June;  
I've seen a far more lovely sight,  
When silvered o'er by harvest moon.

Ofttimes beneath the leafy shade  
Of towering trees on either side,  
I've seen its glory slowly fade,  
And all its brilliancy subside.

At intervals along its way  
Appear cascades, whose beauty rare,  
Though not like bold Niagara,  
In modest grace may well compare.

I know where runs a mountain brook  
As clear as crystal in its flow;  
'T was there I stood with line and hook  
To angle in its depths below.

'T was there I found the spotted trout,  
So shy of me, though oft I came;  
They feared my tiny hook, no doubt,—  
I pulled them out, though, just the same.

Along its banks, in early spring,  
I gathered flowers of brightest hue;  
'T was there I heard the robins sing,  
Under those skies of deepest blue.

No bridges spanned this mountain stream  
But those of rare, unique device,  
Which winter made of crystal beam,  
Supporting it with piers of ice.

Dear little brook, so pure and free,  
Upon whose banks I used to play!  
I owe such happiness to thee,  
I never can the debt repay.

Flow on, and chant your music sweet  
As ever was attuned to rhyme;  
Safe in your calm and cool retreat,  
O sing a song of summer-time!

ELIZABETH KELLOGG EDMONDS.

## GLIMPSSES OF ANIMAL LIFE.

### 5.—ACTINOZOA.

In our last study we considered one of the Hydrozoa,—the hydra. Next we take up the history of one of the second division, actinozoans, and as we are all more or less familiar with the life of the coral-animals,—how, in the midst of the violent, foaming breakers, they multiply and die, their dead bodies or skeletons sinking thousands of feet below the surface, and building up a strong, circular reef, and even whole coral islands,—we will study for our type in this division one of the most beautiful creatures of the anemones,—the animal-tree, *Sertularia cupressina*, and its fruit.

If you were in some quiet spot in the ocean bed, where the floor is carpeted with all kinds of shells and seaweeds, you would see among them tall, graceful animal forms, which often grow up into brown, upright trees more than

three feet high, bearing as many as a hundred thousand horny cups on stalks. These cups are continually escaping from the animal-tree, as acorns fall from the oak; but each little bell-shaped cup is a true and delicately organized living being. It is a new instrument which life has invented for carrying the eggs of the animal-tree far away over the sea, to be dropped down on some distant spot, to grow up into a new animal-tree.

Then these minute bells, the fruit of the animal-tree, are active living creatures. Their position in swimming is like a cup turned bottom end up. There is a thin veil stretched over the rim of the cup, with a hole in the

animal forest below. Some are merely microscopic, others are as large as thimbles; while some look like glass cups floating in the sea. Their presence is betrayed by the glow of phosphorescence fringing the shore.

"Figured by hand Divine, there is not a gem,  
Wrought by man's art, to be compared with them;  
Soft, brilliant, tender, through the wave they glow,  
And make the moonbeams brighter where they flow."

One of the largest of this division is the jellyfish, an umbrella-shaped animal with powerful lasso-cells. An animal once seized by it must die, even though the jellyfish may let it loose; for the poison works, and soon we find the animal floating dead upon the water. Those who swim in the sea can testify to the pain produced by the sting of the jellyfish, and this sting is given by the lasso-cells. Yet from them rises a glow of phosphorescence,—a silent hymn of praise for the gift of life.

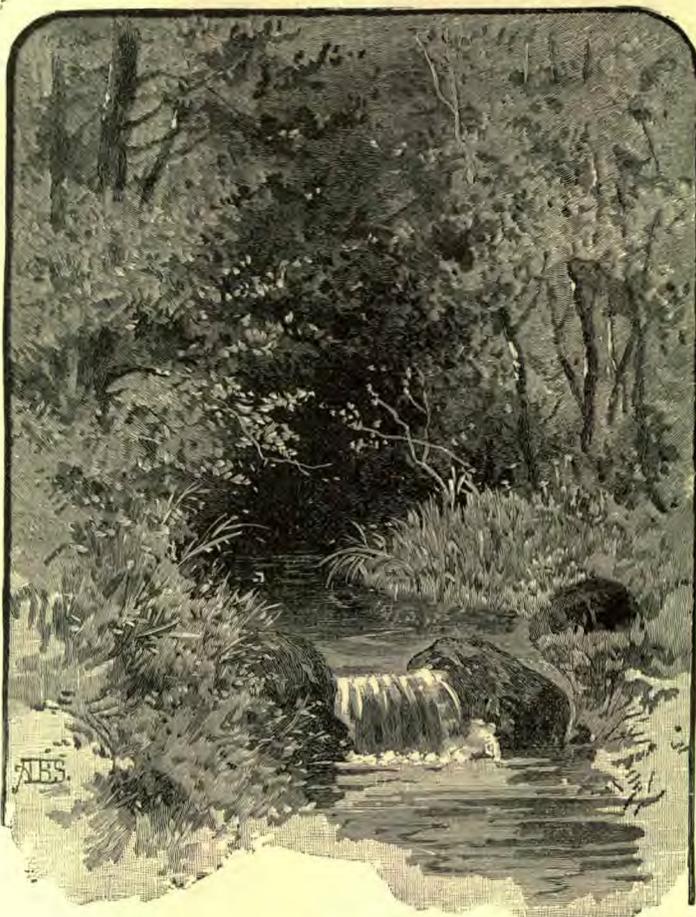
T. J. ALLEN.

## COURTESY.

I WAS led to Japan by grammar. No guide-book took me there. I had read all the guide-books, and most of them are not very good. None of them lured me to Japan; but I picked up a grammar once, which was very splendidly done by Mr. Chamberlain, and there I read: "The Japanese language has no imperative mood. The Japanese language has no form of oaths, and no word of abuse." I rubbed my eyes, but there was the positive affirmation that one could not swear in Japanese, you could not abuse anybody in Japanese, or tell a person to go, rudely or roughly, in Japanese; and I found it really to be so. The worst thing you can say in Japanese is "fellow"! Or if you are very much put out, you say, "There! there!"

It sounds like an exaggeration, but you cannot find a bad word in a Japanese dictionary. There are those who might find that a great privation. Now, it stands to reason that language so refined as this, reacts upon the people, and it does. Although not Christians, they carry out, as we never do, the maxim, "In honor preferring one another."

In Japan you must not say, "Where are you going this afternoon?" You must say, "Where do you augustly condescend to repair?" You must never say, "Come in." You must say, "Condescend an honorable entrance;" and this habit reacts upon the habits and manners of the people, so that in Japan you find a place of tranquillity, of restoration, and of pleasure and peace.—*Sir Edwin Arnold.*



A MOUNTAIN BROOK.

middle which serves for a mouth. The animal drives itself gracefully along through the water by contracting and expanding the thin veil, and shooting water in and out at the mouth. This produces a pulsation which can often be seen with the naked eye, even though the animal is invisible. But, what is much more interesting in many cases, it even bears on its rim the first attempts at eyes and ears.

Often the passage of these tiny cells can be traced in the water only by bright spots, like colored gems set in the rim. Blue, scarlet, orange,—all the most flashing colors,—seem chosen to give them brilliancy.

In the early summer the sea is full of these little bells, rising like constant bubbles from



### AVOID TRIFLING SPEECH.

"I WRITE unto you, young men, because ye have overcome the wicked one. . . . I have written unto you, young men, because ye are strong, and the word of God abideth in you."

The Lord requires that every human agent shall do his best; and those that do their best will have the greatest personal satisfaction, and will bring the greatest satisfaction to those who have an interest in them. The youth need to realize that they need a deep experience in the things of God. A mere surface work will be of no benefit to them. You need to bring the light of God's word into your heart, that you may search it with a lighted candle. "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"

When you associate together, you may be a help and a blessing one to another if you surround yourselves with an influence that is divine; but there are those who have grave defects which are gaining a deeper hold upon them, and which, if not overcome, will drive the Spirit of God out of the heart. There is among you too much love of jesting and joking, which is not convenient, and which in no way strengthens the soul or the intellect. Jest and joking may please a class of cheap minds, but the influence of this kind of conduct is destructive to spirituality. I speak to you as a class and also as individuals: Guard your words. Let sobriety and sound common sense characterize your conversation. Do not trifle with the purity and nobility of your souls by condescending to indulgence in stale jokes, and in cultivating habits of trifling conversation. The requirement of God is explicit on these points, and presents before you the obligation that rests upon you as children of God. The word of God says: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Again the injunction is given in still more explicit language: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Bible religion is not one influence among many others, but its influence is supreme, pervading and controlling every other influence. Bible religion is to exercise control over life and conduct. It is not to be like a dash of color brushed here and there upon the canvas, but its influence is to pervade the whole life, as though the canvas were dipped into the color until every thread of the fabric was dyed a deep, fast, unfading hue. The Lord will give you understanding in all practical Bible truths as you bring them into your life practice. Principles of truth are to be carried out in your practical experience in every-day matters. If you are determined that you will obey every word that proceedeth out of the mouth of God, then great and efficient truths will be discovered by you, and you will see that Bible religion has to do with the smaller and larger concerns of life. The broad principles of the word of God are to regulate the character and conduct of every genuine Christian. Let every one inquire seriously: Am I a genuine Christian? Am I

bearing the true marks of a Christian? Am I doing my best to perfect a character after the divine model? Am I permitting the grace of God to have a molding influence upon me, and am I becoming more and more perfectly conformed to the image of Jesus Christ?

Aim to be faithful students in the school of Christ, learning daily to conform your life to the divine Pattern. Set your faces heavenward, and press toward the mark for the prize of your high calling in Christ Jesus. Run the Christian race with patience, and rise superior to every temptation, however grievous it may be, that shall come to you. Resist the devil, and he will flee from you. Draw nigh to God; and if you are desirous of taking the first upward step, you will find his hand stretched out to help you. It remains with you, individually, as to whether you walk in the light of the Sun of righteousness, or in the darkness of error. The truth of God can be a blessing to you only as you permit its influence to purify and refine your soul.

As you are associated together in physical and mental training, be careful what habits you form. If you choose, you can make the occasion that brings you together one in which you can do most essential missionary work one for another. Christian example, manifested in spirit, in words, in the faithful discharge of your duty both in physical and mental lines, will have an influence upon those with whom you associate. Individually you may be God's true missionaries, watching for souls as they that must give an account. God has given you reasoning powers, and you are to put to use your capabilities, and consider how you may answer the expectation of Christ in bearing one another's burdens. Let every one exercise the talents intrusted to him by watching unto prayer, and by lifting to the extent of his power. Bear in mind, I beseech you, that it rests with you whether or not you will form characters after the divine similitude. It rests with you whether you will go contrary to God and his truth, and become tempters to those with whom you associate. There is nothing more decidedly antagonistic to the pure truth of God than a polluted heart. Do not expect that the Holy Spirit will force your will. It is the Holy Spirit's office to convict of sin, and to incline the heart toward truth and righteousness.

MRS. E. G. WHITE.

### A PARABLE OF SIN.

Two or three years ago an incident was related by a well-known clergyman, a dignitary of the church, to illustrate the subtle and deadly power of intemperate habits. It has a far wider application than that which was first given to it.

The dignitary in question had been spending his holiday in the island of Skye, and one day he saw a magnificent golden eagle, of which a few specimens remain in the island, with outspread pinions soaring toward heaven.

Watching it with the deepest interest, he noticed after a time that its strength began to fail. It began to waver and move uncertainly in its flight, and a short time afterward fell headlong to the ground some fifty yards from the spot where he was standing. No human arm had raised a weapon to bring it down; but there it lay, dying or dead, utterly unable to move from the spot where it fell—a strange contrast to the state in which he had seen it previously. But what killed it? What was the enemy that had wrought its destruction? He went near to examine it; he turned it over, and what did he find?

When the eagle ascended from the earth, it

had taken up in its talons a little weasel. As it rose in the air, the bird drew its talons closer to its body, and the weasel managed to worm itself out of the eagle's grip, fasten on its breast, and suck its very life-blood. Hence the wavering and uncertain motion at first, and the fall afterward. The captive became the conqueror. The eagle intended to make a sweet morsel of the weasel to satisfy its hunger, but the weasel became the means of its destruction.

This incident from actual experience may yield us a forcible illustration of the working of sin when cherished in the heart. It has a subtle, terrible, fatal power. You may embrace some forbidden evil. You may hold fast by something which you know to be wrong, but which yet has an attraction which you cannot resist. It may be a taste for strong drink; it may be gambling, or youthful lusts, or secret fraud and dishonesty, or some other vice. But, whatever the sin is, if you determine to keep it, you may be sure it will rob you of the true life of the soul. It will undermine and destroy any measure of right principle which you possess.

A young man in south India some thirty years ago embraced Christianity and was baptized. He gave up his old heathen associations, and it seemed likely that he would prove a very useful member of the church of Christ. But a temptation was put in his way, and he had not strength to resist it.

Some neighbor, who had many outstanding debts due to him, and who wished to be rid of the trouble of collecting them, and of obliging his debtors to settle them, sold them to this man at about half the sum which was due. He was not in any special need of money, but this matter awakened within him a greediness for gain and an eagerness to possess it, which proved the destruction of all Christian life and principle, and led on to the utter abandonment of the religion which he had professed. It led him to acts of cruelty in obtaining the payment of the debts, and little by little he forsook the means of grace, and relapsed into his old heathen practices. Yet he was not without warning. The faithful missionary who had first taught him the gospel, pleaded with him most affectionately and earnestly to give up that which was proving so injurious to his spiritual welfare. On one occasion he talked to him until midnight in the hope of bringing him back to the fold of the Good Shepherd. But it was all in vain; he would not forsake the sin which was his snare.

These words will not have been written in vain if they lead you to watch and pray against sin. It was the saying of a servant of Christ, whenever he perceived any temptation likely to turn him aside from the right path, "My soul, be thou on thy guard."

Let this be your spirit. Be on your guard perpetually. Sin may enter by various doors. It may come in through the eye or through the ear; it may come through lawful business or in your hours of recreation; it may come to you on the week-day or on the Sabbath. But, whenever and however it approach, let it find you watching. Seek mercy to pardon and grace to help. Confess your sins, and come to the blood which cleanseth from all sin. Look to Christ to fill your heart by his Spirit, that there may be no room for evil to enter. Let your humble petition often arise to the mercy-seat,—"Lord Jesus, search me and know my heart. Let thy Spirit reign and rule within, and make me like thyself, 'holy, harmless, and undefiled.'"—*Rev. George Everard.*

# Timely Topics

## THE JAPANESE EVACUATION.

THE people of Japan are deeply stirred because of the interference of the powers of Europe, and their loss of so much of the fruits of their victory. The government has been obliged to break the news to the people in a very careful manner. Japan will receive extra compensation for the territory which she surrenders, and will probably hold Port Arthur and some other strong points for a term of years. Lately England has shown a tendency to favor Japan, which has excited much surprise. Accounts of Japanese butcheries of surrendered men again come from the seat of war in Manchuria; but it is said in extenuation that the wounded Chinese fired upon the Japanese who approached them with no hostile intent.

The formal treaty between China and Japan was signed May 8, and now the Japanese troops will evacuate the country. As they entered China by the strongly fortified towns of Port Arthur and Wei-Hai-Wei, they must leave by the same. The powers must give Japan time to remove her troops. Japan will use this time to provision these strongholds thoroughly, and when the main army sails for Japan, she will leave well-equipped garrisons with orders covering years, in case communication should be interrupted. A great army cut off from the home country by a hostile fleet would be a calamity, but small garrisons left in strong forts on the coast are quite another thing. Japan has yielded, it is true; but she has not lost her senses, and we predict that it will be some years before the Japanese army leaves the forts on the Chinese coast, which they seized by such brilliant feats of arms.

## UNITED STATES MONEY IN STATE TREASURIES.

THE scarcity of money in the national treasury has revived the prospect of making the States pay back to the general government the money which was deposited with them in 1837. This money had accumulated in the treasury under Jackson's administration. The story is told that there were many schemes started at that time by which avaricious and unprincipled government officials hoped to gain possession of this money, but that "Old Hickory," as Jackson was called, striking the ground with his cane, declared in language more strong than polite that the money belonged to the people, and that the people should have it. At all events, this money, about twenty-eight millions of dollars, was divided among the existing States according to their representation in Congress. The States used this money as they pleased. Some of it was appropriated for school purposes, and some towns of the Eastern States still have the money that was subdivided to them, which they keep at interest, using only the interest for the support of the schools. It is this money which it is thought may be called back into the general treasury, since the terms accompanying the distribution of this money were such that it can be recalled if necessary; and the act of Congress, authorizing the distribution, contained the following clause:—

"And be it further enacted, that the money

which shall be in the treasury of the United States the first day of January, 1837, reserving the sum of five million dollars, shall be deposited with such of the several States, in proportion to their respective representation in the Senate and House of Representatives of the United States, as shall by law authorize their treasurers or other competent authorities to receive the same on the terms hereinafter specified; and the secretary of the treasury shall deliver the same to the treasurers, or other competent authorities, on receiving a certificate of deposit therefor signed, . . . which certificate shall express the usual and legal obligations, and pledge the faith of the State for the safe keeping and repayment thereof and every part thereof, and shall pledge the faith of the States receiving the same, . . . whenever the same shall be required by the secretary of the treasury."

It may be thought strange that this money was never called for during the civil war; but at that time a portion of the States to whom the money was given was in rebellion, and the others had about all they could do to pay their State bounties to soldiers, and bear their other necessary expenses. Then twenty-eight million dollars was hardly worth a thought when the daily expenses of the government were reckoned by millions. Now the case is different, and the money may be called for. If it should be done, it is quite likely that the representatives of the States which received of this money will oppose the plan, and the representatives of the newer States, which have come into existence since that time, and which of course did not get any of it, will favor it. Should the attempt be made, an interesting discussion may be expected.

## CUBA.

NEWS from Cuba, received from various sources, indicate that the Spanish troops are having all they can do to preserve the island in tranquillity. The rebels are very active, and they are reported to have defeated the Spanish troops in several engagements. In the meantime the rebellious Cubans have established a provisional government; selecting for president Tomas Estrada Palma, a Cuban who resides in Central Valley, N. Y. He is a man of education, having charge of a large seminary where he lives, and was engaged in previous Cuban attempts to throw off the Spanish yoke. He expects to go at once to Cuba. Maximo Gomez has been chosen general-in-chief of the army of Cuba. The white people, who have held aloof from the rebellion, are now joining the rebels, and the eastern end of the island is under their control. In spite of the vigilance of the Spanish cruisers and the efforts of the United States government, expeditions from the Southern States are reaching Cuba. Six expeditions are said to have reached the island safely in two weeks. Thus men who will make good leaders, and also munitions of war, are furnished to the Cubans.

THE king of Ashantee lately sent an embassy to England, but the king and his envoys have received an unexpected rebuff. Upon arriving at Liverpool they were met by government officials who informed them that their king was "not a ruler of sufficient importance to be permitted to send ambassadors to Queen Victoria," and that, "under any circumstances, her Majesty could not receive a mission from a ruler who, there is good reason to believe, allows and countenances the practice of human sacrifice."

THE special policemen in Central Park, New York City, are now mounted on bicycles, and they quickly run down transgressors of the park rules, if they attempt to escape. Other cities are following the example of New York. Each guardian of Lincoln Park, Chicago, is now to be furnished with a wheel.

THERE is to be another African war. This time it will be between the Dutch Transvaal government and several native tribes. The natives are well armed, having obtained rifles from the Portuguese. The Transvaal government has ordered twenty thousand men to take the field, and the war will begin at once. The seat of the war is about four hundred miles north of Johannesburg.

THE enforced payment of seventy-five thousand dollars by Nicaragua to England, because the latter power was too weak to resist her powerful antagonist, has started anew and given fresh impetus to the project of a confederation, or union, of all the Central American states, after the manner of the United States of America. It is held that such a union would free them from foreign aggression, which seems to be especially the fate of the weak Central American republics.

A GIGANTIC land swindle, with headquarters in Chicago, has lately been unearthed. Immense areas of fictitious land, existing only on paper, but which were represented to be in Texas, have been sold. The governor of Texas called the attention of the governor of Illinois to the swindle, which was an injury to both States, and the Chicago police have located and arrested some of the guilty parties. Their operations extend over a series of years. The country is full of similar swindles. Never buy land that you cannot see, and know for yourself that it is as represented.

NO country in Europe seems to be working along such progressive, liberal lines as Hungary. Kossuth is dead, but, like John Brown, the spirit which he instilled among his people "goes marching on." During the past year several distinctively reformatory measures were carried out, though opposed by the whole power and influence of the Catholic Church. Even the emperor was compelled to yield to the will of the Hungarian people. Lately a papal nuncio, who has made himself very obnoxious to the people by his defense of ecclesiasticism, has been recalled by the pope. Hungary has got beyond the control of papal nuncios, and the pope has evidently found it out.

THE anti-revolution bill, which has been for some time before the German Reichstag, was voted down by that body, May 8. This was a governmental measure, and the emperor hoped by it to hold in check the rising tide of socialism; but the people of Germany have put in a very emphatic No, and the emperor will be obliged, much as he may dislike to do so, to yield his will to the will of the people. Another governmental measure, increasing the tax on tobacco, has also been voted down, and it looks now as if the Reichstag were determined to defeat every governmental measure. Emperor William is very restive at such treatment from the people whom he affects to rule, and there may be a change of the ministry. It is very convenient for kings to have some one to lay the blame on if the royal plans do not succeed.

M. E. K.



Established, 1852.

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

EDITORS.

## STUDIES ON THE FIRST EPISTLE OF JOHN.

### KNOWING CHRIST.

“AND hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked.” 1 John 2: 3-6.

#### QUESTIONS ON THE TEXT.

How can we know that we know Christ?

What is said of those who profess to know him, and do not keep his commandments?

In whom is the love of God perfected?

By this, what may we know?

How should those in Christ walk?

It is a wonderful thing to know Christ. The apostle Paul gives us the key to this knowledge: “Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.” Phil. 3: 8-10. It is to surrender all of self and its belongings, and know his power that was manifested in raising the dead.

*Keeping his commandments.*—“Hereby we do know that we know him.” The test is not that we *try* to keep his commandments, but it is, “If we *keep* his commandments.” The language is strong and clear. His sheep hear his voice, and follow him. “He that saith, I know him, and keepeth not his commandments, is a liar.” If we belong to that class that say to others, “I know Christ,” while our lives are not in accordance with his word, we are falsifiers.

And why should we not keep his word? It is said in another place: “His commandments are not grievous.” The Greek word from whence comes our word “grievous,” means “heavy,” “oppressive,” “hard to be borne.” His precepts were not designed to oppress, or crush us. They are not like a taskmaster’s commands, that demand bricks without furnishing the material of which to make them. Of the man who is freed from the bondage of sin, it is said: “His delight is in the law of the Lord; and in his law doth he meditate day and night.” And why not this constant meditation, when his word is a lamp unto our feet, and a light unto our path? By our obedience we acknowledge him in all our ways, and he promises to direct our paths. Prov. 3: 6. The psalmist says of this word: “How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!” Again he says: “Thy word have I hid in mine heart, that I might not sin against thee.” Thus,

we see the requirement to keep his commandments is not unreasonable.

*The love of God perfected.*—That which is perfected has reached its end, or object, and is complete, full, wanting nothing; and so it is with the individual who keeps God’s word. “If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.” To have his word abiding in us, is to know the author of the word. To know him is to love him, and to love him gives us confidence that whatever is asked for will be granted. “Love is the fulfilling of the law.” One translation reads, “Love is the perfect law.”

His love for us led him to give his own life to rescue us from sin. Without him we can do nothing. In ourselves we have not the power to hate sin. If we had this power independent of him, we have not the power to break loose from it. To hate that which we have no power to leave, only brings more misery. (See Rom. 7: 24.) Were he to free us from all past sin, and leave us there, it would only be mockery; for we would soon again be overtaken by the adversary. This is not the object of his love. His love is not satisfied until it sees us free from transgression, and kept free day by day. The good news of salvation is that Christ is “the power of God unto salvation to every one that believeth.” (See Rom. 1: 16.) To accomplish this, he wishes to come into our hearts, and abide with us every hour (John 14: 23), and in us keep all the commandments. This is how love is the fulfilling of the law. This is the way his love is perfected in us.

*Walking with Christ.*—It is impossible to walk with a person who is in a distant land. It is very difficult to walk like one with whom we are unacquainted. “He that saith he abideth in him ought himself also so to walk, even as he walked.” To walk as Christ walked is to walk with him. It is to learn his step, and to let him regulate our steps. This we cannot do unless our heart’s affections are placed on him. We have no inclination to imitate one for whom we have no regard. If such a one endeavors to have us do as he does, we are apt to rebel; but when associated with those whom we love, their ways are right in our eyes, and we unconsciously copy them, and are glad to learn of them. So it is with our connection with Christ. The better we become acquainted with him, the more we will be like him. In everything we do, we first ask him to direct us. In this close communion, we know him, and his love is perfected in us.

## OUR YOUNG PEOPLE AND THE CAMP-MEETINGS.—NO. 2.

### WHY DO WE HAVE CAMP-MEETINGS?

Is the camp-meeting a place where the people should assemble to spend the time in visiting and pleasure? You may say, “That is what many of them do.” But, Is this the purpose for which we have these large gatherings? We think all are ready to say the object of our camp-meetings is for a better purpose than for pleasure.

From the very beginning of our camp-meetings the object of these gatherings has been to call the people together to seek the Lord. It is not expected that our people should come together to make trades and talk about their business interests; but they should come together to make the camp-meeting what the Lord wants it to be,—a season of spiritual refreshing. It should be a time of careful study and prayer.

Old and young should associate together during this time, so as to become better acquainted with the Lord’s will. This leads us to a question that is more personal in its nature:—

### WHAT OBJECT HAVE YOU IN ATTENDING THE CAMP-MEETING?

Do you attend to receive spiritual help? If so, there is help for you if you put yourself in the place to receive it. You may have enjoyed some of the presence of the Lord at your home, and by coming to the camp-meeting may lose it. You will meet old acquaintances and form new ones. There will be opportunities for visiting and idle talk, which are sure to result in spiritual declension. If you allow these things to influence you, you will surely lose your connection with God.

On the other hand, if you go to work for others as soon as you reach the ground, you will find yourself growing spiritually. Use your influence to draw others to Christ. Be found much in prayer, and you will be a laborer instead of being one for whom some one must labor. When you go into the meeting, seek out some one that you know needs help, and invite him to go with you. Be awake to the instruction given, so that you can converse with those who have missed a meeting, and interest them in attending in the future. There are always some who feel their need of help, and the Lord will direct the earnest, prayerful worker to them when words of instruction and comfort will help them.

It is sad that there are some who attend these meetings who have no higher object than to have a holiday. Their influence is often felt throughout the camp. They are good, whole-souled individuals, who are fond of company and amusement. They do not wish to be disrespectful to religious things. Their parents or other friends have persuaded them to attend, hoping they may be led to give their hearts to the Lord. They did not have any serious thought of yielding themselves to the service of the Lord; therefore we might expect them to have more interest in pleasure than in the services. What should the professing Christians, among the young people, do for these pleasure-loving people? This we will consider in our next.

### PRAYER.

PRAYER is an expression of the sincere desire of the heart. Like faith, of which it is also the expression, it is a thing perfectly simple in idea, but exceedingly difficult of execution. If you can pray aright, you have mastered the great secret of spiritual life.

Prayer is pouring out the soul in earnest supplication to the eternal God. It is speaking to Jehovah as though face to face, realizing that he is the best friend we have. It is coming in confidence, not doubting his willingness to grant you your petition. It is not physical exhaustion that brings the blessing, but the simple petition that is based on the promise of God.

J. H. D.

“HE who never connects God with his daily life knows nothing of the spiritual meanings and uses of life—nothing of the calm, strong patience with which ills may be endured; of the gentle, tender comfort which the Father’s love can minister; of the blessed rest to be utilized in his forgiving love, his tender fatherhood; of the deep, peaceful sense of the Infinite One ever near, a refuge and a strength.”

WHOEVER serves sin is Satan’s bondsman in so doing.

# BIBLE LESSONS AND NOTES

## LESSON 11.—THE TIME OF THE JUDGMENT. DANIEL 8.

(June 15, 1895.)

Time: B. C. 538.

ANALYSIS.—Verses 13, 14: The conversation and question about the continuance of the vision, and the reply to Daniel. Verse 15: Daniel's anxiety to understand. Verse 16: The command to Gabriel. Verses 17-26: Gabriel's talk with Daniel. Verse 27: Daniel's experience. So far as this chapter records, Gabriel fails to tell Daniel about the twenty-three hundred days; hence Daniel said "none understood" the vision.

### SYMBOLS AND DEFINITIONS.

Verse 13: (1) "One saint"—(one holy one)—Christ the archangel. (See Senior Lessons, Note 1.) (2) "Another saint"—Gabriel. (See note 1.) (3) "How long shall be the vision?"—how long shall this little horn have power to continue his work against God and his people? How long before he shall be broken without hand? (4) "The transgression of desolation"—the papacy—the little horn of Dan. 7:8. Verse 14: "Two thousand and three hundred days"—twenty-three hundred literal years. (See note 2.) Verse 17: "The time of the end"—the last days. Verse 26: (1) "The vision of the evening and the morning"—the period of time. (See verse 14, margin.) (2) "Many days"—twenty-three hundred days—the longest prophetic period in the Bible. (See also Dan. 10:1.)

IMPORTANT LESSONS.—1. The angels take an interest in our welfare in the earth, and question about our future experience with earthly powers. 2. God will send angels to instruct and lift up all those who humble themselves before him, and seek for the meaning of his word. (See Dan. 8:15, 18.) 3. The vision concerning the twenty-three hundred days is "true." Do not doubt it though to-day you do not understand it. All who do as Daniel did will understand.

MEMORY VERSES.—Dan. 8:16, 19.

1. WHAT beasts did Daniel see in his second vision?
2. What did they symbolize?
3. What other symbol was introduced?
4. What power did it represent?
5. What is said of its power, its work, and its fate?
6. While having this vision, what did Daniel hear? Verse 13.
7. What question did one ask of the other? (See note 1.)
8. What answer was given, and to whom was it addressed? Verse 14. (See notes 1 and 2.)
9. When Daniel had seen the vision, for what did he seek? Verse 15.
10. What did he then see and hear? Verses 15, 16.
11. What command was given to Gabriel? Verse 16.
12. What did Gabriel say to Daniel? Verse 17.
13. How did these things affect Daniel? Verse 18.
14. What did Gabriel do to him? Same verse.
15. What did Gabriel say he would teach Daniel? Verse 19.
16. What portion of the vision did he explain to Daniel in chapter 8?
17. What did Gabriel say concerning the time mentioned in the vision? Verse 26.
18. What experience did Daniel then have? Verse 27.
19. What does he say of the vision? Same verse.

### NOTES.

1. Who is Gabriel?—(1) He is an angel that stands in the presence of God (Luke 1:19),—that is, occupies a position near the throne of God. (2) In position and power he is next to Michael. Dan. 10:21. (Michael is the archangel. Jude 9.) The archangel is the

Lord himself. 1 Thess. 4:16; John 5:26-29. Therefore Gabriel stands next to Christ, and may properly be called Christ's angel. (3) Gabriel's work is "in these things" (Dan. 10:21),—that is, ministering to the prophets the spirit of prophecy. (4) The angel sent to John on Patmos is called Christ's angel. Rev. 1:1. (5) The angel sent to John says it was the Lord's angel that was sent to the prophets. Rev. 22:6. (6) He says: "I am thy fellow servant, and [the fellow servant] of thy brethren the prophets." Rev. 22:9. (7) Therefore Gabriel is Christ's angel, who has been engaged since man fell in ministering the testimony of Jesus, or the spirit of prophecy, to all the prophets. (8) He comes to the remnant. Rev. 12:17 compared with 19:10.

2. "Two thousand and three hundred days."—These are symbolic or prophetic days, hence twenty-three hundred literal years. (See Num. 14:34; Eze. 4:4-6.)

### ADDITIONAL NOTES.

The spirit of prophecy, which is one of the gifts that has been placed in the church by God, is for the benefit of the church; but sometimes the good to be derived is a long time after the prophecy is uttered. Some of the greatest prophecies seem not to have been understood by the prophets through whom they were given. Thus an apostle has testified: "Unto whom [the prophets] it [the sufferings of Christ and the glory that should follow] was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven." 1 Peter 1:12. So it was in the case of much of Daniel's prophecy. God used him to communicate truth to people who would not be born until hundreds of years after his decease. This was plainly stated in the words of the angel to Daniel: "Shut thou up the vision; for it shall be for many days." It was not for Daniel. Many days—years—would pass before the truths of the vision would be needed by the church. Then God would have agents to explain what Daniel had been his agent to make known.

Daniel was a student of the prophecies. He "did the king's business," but he took time for the study of the word of God. He believed what God had said in his word; and reading the prophecy of Jeremiah, he saw that the seventy years of the captivity of Israel were about expired. It is likely that he coupled the time in the vision with the time of the captivity of Israel; but in answer to his fervent prayer and for the benefit of future generations, God revealed the length of time covered by the previous vision.

The earnestness of Daniel's prayer for the fulfilment of the prophecy is remarkable. He knew by the prophecy of Jeremiah that the time for the restoration of Israel had come. But did he remain in listless indifference, and say, "I have no part to act in the fulfilment of this prophecy"?—No; he set his "face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes." The course pursued by Daniel in regard to the fulfilment of prophecy should be followed by those who live now, when so many great prophecies are in process of fulfilment. God will fulfil his word, but he desires that we should have an interest in it, and then we shall receive a blessing.

Much of Daniel's prayer is confession. He was a man "greatly beloved," but in his own estimation he was a sinner. His prayer

breathes the same spirit as did that of the publican, who did not dare to lift up his eyes to heaven, but, smiting his breast, exclaimed: "God be merciful to me a sinner." The publican was "justified," and Daniel received an angelic visitor, who came to give him "skill and understanding." All true prayer is largely made up of confession, because it is the truth that we are sinners, and that we ourselves do not realize our own exceeding sinfulness. Confession is good for the soul. It humbles us, and brings us where we can be forgiven, and receive the divine blessing. Says David: "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." Daniel, who so humbly confessed not only Israel's sin, but his own, was comforted with the assurance that he was "greatly beloved." A faithful performance of duty, with a humble opinion of himself and strict integrity toward God,—these are the special traits of Daniel's character. God loves those traits of character; and whoever has them is also greatly beloved of God. To Daniel of the Old Testament Scriptures,— "greatly beloved,"—and to John of the New,— "the disciple whom Jesus loved,"—were committed a treasury of divine truth, which, during the last fifty years, has been a source of great light and blessing to the people of God.

M. E. K.

### ONE PRAYER.

A FRIEND of mine, the son of the most eminent Congregational minister, was visited, when a young man, by John B. Gough. The visit was made at the request of the young man's mother, who thought Mr. Gough might succeed in winning her wandering son to the paths of truth.

The great orator found the young man stuffed full of skeptical notions, impervious to argument, and, seemingly, well satisfied with himself.

Finally Mr. Gough asked him if he would promise to make one prayer, just one.

"But," the young man replied, "I do not know anything perfect to whom or to which I could pray."

"How about your mother's love?" asked the orator; "is n't that perfect? Has n't she always stood by you, and been ready to take you in and care for you when even your father almost kicked you out?"

The young man choked with emotion, and said: "Y-e-s, sir; that's so."

"Then pray to Love; and though that seems an abstraction, if you kneel to-night, and do that, it will help you, I know it will," said the old veteran to his young friend; and he added, "Ed, will you promise?"

The young man hesitated a moment, and then faintly, but earnestly, replied, "I will."

The young man told me the rest after this fashion. He said: "That night I retired to my room, and, before going to bed, knelt down, closed my eyes, and struggling a moment, uttered these words, 'O Love!' Instantly, as by lightning flash, the old Bible text came to me, 'God is love,' and I said, brokenly, 'O God!' Then another flash of divine truth, and a voice said: 'God so loved the world that he gave his only begotten Son,'—and there, instantly, I exclaimed: 'O Christ, thou incarnation of infinite, divinest love, show me the light and truth!' It was all over. I was in the light of the most perfect peace. I ran down-stairs and told my mother, 'I am saved!'"

That young man is to-day an eloquent, consecrated minister of Jesus Christ.—*Selected.*



## COTTON.

COTTON is a plant of slow growth, and is raised only in hot climates. It is sometimes called "King Cotton," because of its superior importance as a product of the earth. It is one of the most useful agricultural products of the South. In preparing the ground for planting, it would best be plowed in the early part of the winter, so as to let it freeze; and then when it thaws in the spring, it becomes very mellow.

In the latter part of March or the first of April, the soil is thrown up into ridges, or beds, about three feet apart, in which a furrow is made. The seeds are then drilled into it. They are sown thickly, and the seed nearly all grows if it is a good season. As the plants are very tender while young, they are allowed to grow as they come up for a week or ten days, until they become hardier. Then we see the farmer take his hoe; and as we follow him down the row, we see him chop the cotton out of the row, leaving only two or three stalks in a place. These he lets grow until they are about six weeks or two months old; then they are thinned out, leaving only one stalk in a hill; these are about eighteen inches apart.

Cotton is a plant that requires a great deal of cultivation. When the plant gets about six inches high, it is cultivated once every week or ten days, until it begins to blossom.

The cotton plant is beautiful. It ranges in height from one foot to fourteen feet. The leaves are a dark, glossy green, the young leaves being brighter than the others. The bloom bud is a three-cornered, conical-shaped bud. The calyx is notched, or ragged-edged, and is very pretty. The blossom opens early in the morning. When it first unfolds, it is a lovely creamy white; by the close of the first day it has turned to a delicate pink, which deepens by the close of the second day to a light purplish red. The blossoms are cup-shaped. The bloom buds, and also the little bolls or seed-pods before they leave the calyx, are called "squares." The plant may have buds, blossoms, squares, bolls, and the open cotton, on the same stalk at one time. After the bolls have ripened, they burst open, dividing into from three to five parts; and the soft, fleecy cotton hangs from these parts in locks from three to nine inches long. This cotton has seed in it. Each little seed is covered with a soft fleece of cotton fiber from one half to three quarters of an inch long. These locks are gathered, or picked, into large sacks about one yard wide by three or four yards long.

The cotton-picking season proper begins about the first of September, and the cotton is generally about all gathered by the first or middle of December. Men, women, and children engage in the picking. Some men have been able to pick as much as seven hundred pounds of it in a day; but an average day's work is from one to two hundred pounds.

When the farmer has gathered about sixteen or seventeen hundred pounds,—enough to make a bale of lint cotton,—he hauls it to the gin, where the little seeds are stripped of their

dress. This dress, after it has been removed from the seed, is called lint cotton. It is pressed into bales weighing about five hundred pounds each. These are sent to a cotton-press, where the bales are made smaller, thus making them of a more convenient size for transport.

The seeds contain oil. They are taken to a mill, and the oil is pressed from them. This oil is then sent to a refinery, where it goes through a process which renders it fit for cooking purposes; and it is said to be much more wholesome than animal oils. What is left after the oil is pressed out, comes out of the mill in cakes; these are allowed to dry. Then they are ground into meal, which is fed to cattle. It is considered to be more nourishing even than wheat bran.

ALICE J. CONWAY.

## SYNONYMS.

To a person barely acquainted with colors, indigo and blue are simply blue; yellow and orange are only yellow; crimson, vermilion, scarlet, and red are but red; and so they are,



COTTON BLOOM.

in a generic sense: but to the student of colors and brush, there appear amid these similarities shades of dissimilarities; in the group of one generic class of colors he sees specific tints. And thus, while synonyms have one common meaning, each has its own, particular to itself.

By the use of synonyms we are able to give the nicest and most discriminate shades of expression. A true painter of the brush never uses his tints indifferently, but just where they would associate most fittingly with the expression of his canvas; and so likewise ought a painter of words to do in the use of his synonyms.

Synonyms are most abundant in the English language. They have come from different sources—principally Anglo-Saxon and Latin.

It is evident that as a person who can discriminate among shades has a wider idea of colors, so one who can distinguish synonyms has a broader and deeper resource of a vocabulary.

Among the reasons why the English language should be more expressive of thought than any other, is the one that its words allow of so many shades of meaning and hair-splitting dissimilarities of similarities.

P. GIDDINGS.

## JUST BE GLAD.

O HEART of mine, we should n't  
Worry so!  
What we've missed of calm we could n't  
Have, you know!  
What we've met of stormy pain  
And of sorrow's driving rain  
We can better meet again  
If it blow.

We have erred in that dark hour,  
We have known.  
When the tears fell with the shower,  
All alone—  
Were not shine and shower blent  
As the gracious Master meant?  
Let us temper our content  
With his own.

For we know, not every morrow  
Can be sad;  
So, forgetting all the sorrow  
We have had,  
Let us fold away our fears,  
And put by our foolish tears,  
And through all the coming years  
Just be glad.

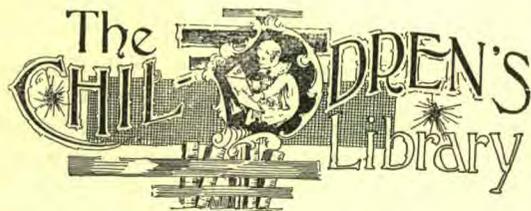
— James Whitcomb Riley.

## THE "BLOW HOLE."

ONE of the most pleasant as well as famous resorts in New South Wales is situated on the coast some seventy miles south of Sydney. The center of this district is Kiama, a picturesque and thriving town surrounded by rich agricultural country, and which has been built upon an old igneous flow of basalt that has solidified and crystallized into huge columns of what is popularly called "bluestone." This formation is seen to perfection on the west coast of Scotland, and north of Ireland at St. Fingal's Cave, and other places; and those who are acquainted with the rugged appearance of the coast in these places can form a good idea of the appearance of the New South Wales coast at this point. Kiama, unlike other tourist resorts, can be thoroughly enjoyed in either fair or stormy weather, and those who visit the town when a good gale is blowing, have an opportunity of witnessing a sight the like of which does not exist elsewhere on our globe. The famous "Blow Hole" here situated, in the middle of a rocky headland running out into the sea, forms a truly wondrous sight. With each successive breaker the ocean spray is sent shooting up into the air sometimes as high as from three hundred to four hundred feet, descending in a drenching shower, and accompanied by a rumbling noise as of distant thunder, which can be heard for many miles around.

The "Blow Hole" is a singular natural phenomenon, and consists of a perpendicular hole, nearly circular, with a diameter of about ten yards across, and has the appearance of being the crater of an extinct volcano. This is connected with the ocean by a cave about a hundred yards in length, the seaward opening of which is in all respects similar to St. Fingal's Cave on the west coast of Scotland, the same perpendicular basaltic columns forming the side walls of each. Into this cave towering waves rush in stormy weather, and as the cave extends some distance farther into the rock than the "Blow Hole," on the entrance of each wave this cavity becomes full of compressed air, which, when the tension becomes too great, blows the water with stupendous force up the perpendicular opening.—*Aust. Photo. Jour.*

THE first money given for foreign mission work in modern times was given by Sir Walter Raleigh. The sum was five hundred dollars, and it was used in converting the heathen Indians of America.



### "HOW CAN WE KNOW?"

IN TWO PARTS.—PART II.

CROSSING over from Newark to New York fatigued me much, and by the time I got on the Fall River boat I was glad to avail myself of the rest afforded by the double lounge that ran through the center of the ladies' cabin, as I was no longer able to sit up. From this point of observation I could comfortably watch the other passengers as they came in, I having been among the first arrivals.

I expected, as a matter of course, to take a berth when night came, as we were not to exchange for the cars till two o'clock in the morning. This, however, was not to be. At length the last comer was on board, and the boat steamed off.

A very pleasant-looking young married lady had come in with her husband, and seated herself opposite me. There was also another young couple who impressed me very favorably.

As I was making these mental comments, I heard a slight commotion on deck, also voices somewhat raised, and then a long, pitiful, wailing cry, such as might have been wrung out of a lost soul, and which affected me strangely, as it was unmistakably that of a woman. But much as I desired to go and ascertain the cause, I was unable to do so; for I felt too weak to rise.

Presently my attention was attracted by a motionless figure seated at the far end of the cabin, just inside the door. It was that of a woman of about thirty-five or forty. A glance showed her to be from the old country, and belonging to the laboring class; but it was not the quaint cut of her garments,—which were neat, plain, and substantial in material,—that riveted my gaze, but the big tears silently coursing down her weather-beaten cheeks.

Seeing that the two ladies I had previously noticed were also observing her, I beckoned to one of them, and inquired if she could tell me what was the matter with the poor creature.

"No, I cannot," she replied; "but I think it must be the woman whose voice we heard a few moments ago."

"May I ask a favor?" I said, impulsively; and then telling her that I could not well go myself, requested her to find out for me the cause of the woman's distress.

"Certainly," she replied; "I was just thinking of going down to learn for my own satisfaction." And, so saying, she at once started down the cabin.

I saw that they could not well converse, for the foreign woman gesticulated as if she were using signs largely. After a protracted attempt at conversation, my messenger returned with a puzzled look on her face.

"I am very sorry," she said, "but I cannot give you very much information. The woman is German, and I find that my school German is not very intelligible to a native, while hers is pretty nearly Chaldee to me. I have learned this, however, that she has a husband on board, and a lot of children somewhere else, and between them all there is something seriously amiss. But what it is I can't find out.

"You saw my husband join me as I stood there. He had been to the captain, who says that she tried to throw herself overboard; but

this she denies, vehemently; and it seems that there is no one on the steamer but myself who can speak the language at all!"

Here was the answer to my prayer!

I rose instantly, saying:—

"I'll see what I can do."

Strength was given me from on high; all my weariness vanished; I walked as if on air.

"Tell me what the matter is. I want to help you if I can," I said to the woman, quietly.

The story that she poured forth was pitiful in the extreme. She had been the mother of twelve children, of whom five had died in infancy. Her first-born was a girl, married and living in Cambridgeport. The six youngest had lived; and the babe was only a few months old, while the eldest of these little ones was but nine.

Her husband had been a tailor in a small town in Germany; but not succeeding very well in business, he decided to emigrate to America, the land of well-paid labor. They accordingly sold out all that they had, and came to New York City.

But the man failed to get work, and soon their small means were exhausted, and starvation stared them in the face. Troubles never come singly; and that very morning they had received a letter from the daughter in Massachusetts,—or rather, from her husband,—stating that she was sick, and not expected to live. The father made up his mind to go to see her, hoping that he might get there in time, and also that his son-in-law would stock him a peddler's pack to enable him to earn something, should work prove as hard to find there as in New York.

They accordingly sold and pawned what clothing they could spare, and in this way succeeded in getting him a ticket. The parting must have been very solemn; for, as the poor woman said:—

"I knew not when he back would come; perhaps never! So I nursed my babe, and locked the six children in our one room, telling them to be good till I came back—see, here is the key!—and came with my husband to the wharf, to see the last of him till the dear God should bring him back to me; for I knew not what the end would be, for him, or her, or us! We talked so fast that the boat started before we knew it. I turned, and could easily have sprung ashore, had a strange man not thrown his arms around me, and said:—

"No, you do n't!" and held me till the boat was so far I could not jump it. My husband—he knows more English than I, and he said it was so. But when he is in trouble, he is confused, and cannot speak it at all. O, if they would but stop the boat, and send me back to my baby, and my little children! Lady, lady, beg them to! God will reward you!" and her tears fell like rain.

I at once went to the captain and the mate, the latter of whom, I found, was the man who had tried to "prevent her committing suicide," as he supposed. Their stories agreed, as far as the outward acts were concerned; but to my astonishment I found that they considered her an imposter, and in spite of all I could say, only smiled, good-naturedly, at my feminine credulity, as they were pleased to term it. And the worst of it was, all the men on board seemed to share their view of the case. The ladies were kindly disposed, but their purses were either empty or safe in their liege lords' keeping, and the price of my prospective berth,—which I resolved to forego,—was insufficient to pay her way back. Time flew as we talked, and meantime the boat kept on her way.

Finally the captain kindly promised to allow her to remain on the boat, and to take her back with him on his return trip,—the day after the morrow, as the boat made only every alternate trip. This was the utmost that he would do, and we had to be satisfied with it. But the poor woman wailed, piteously:—

"But what will my baby and the other little ones do, with no mother and no food!"

This touched the heart of the husband of one of the ladies that I liked so well; and he volunteered to telegraph to the police station at New York, as soon as we got to Fall River, and get an officer to investigate the case, and if he found her story true, to pay some one to look after the poor children, who doubtless were frightened enough at their mother's not returning.

All the passengers had retired but myself. I reclined on one side of the double sofa. Presently, through half-closed lids, I saw the woman very quietly seat herself on the other side, near my feet.

"Now is my chance to make sure whether I am deceived or not," I mentally exclaimed.

So I lay motionless, as if asleep, for quite awhile, to throw her off her guard. Then suddenly opening my eyes, I scrutinized her face keenly before she had time to alter a line. No, that woman was no imposter! Its settled despair and agony exceeded anything that I have ever beheld on any other human countenance.

As soon as she saw that I was awake, she came, and kneeling at my side, covered my hands with her kisses, and implored me to try to raise the price of her return trip on the cars, before we parted, so that she might not be separated from her poor children so long. This I accordingly did, but without success.

Well, to make a long story short, the officer telegraphed back to the husband of my pleasant acquaintance that he found everything just as represented, and that the Irish tenants of the house, although not liking her nationality, had very kindly taken pity on the children, and mothered them, baby and all, until her return, the second day after.

This came to me in a letter received after I had been in Boston about a fortnight. Mrs. Wainwright wrote that the very morning of the day on which her letter was dated she saw the man on the street with a basket of notions, which he was trying to sell. He recognized her, and ran up to her, and joyfully told her, in his broken English:—

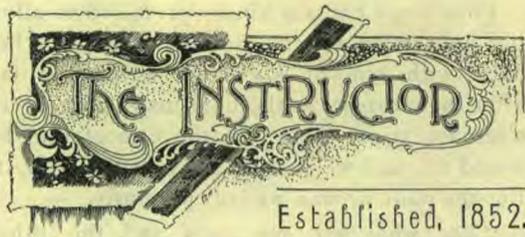
"The daughter is better, God be thanked! My wife got safe home, and found all well; and my stepson has me in business set up, and has money to his mother sent."

To this I will merely add that I never again questioned for an instant that it was part of God's plan for my life that I should go to Boston; and while there, I not merely learned something about newspaper work, but many lessons in the school in which we are all scholars.

HELEN A. STEINHAUER.

THOU mayst as well expect to grow stronger by always eating, as wiser by always reading. Too much overcharges nature, and turns more into disease than nourishment. 'Tis thought and digestion which make books serviceable, and give health and vigor to the mind.—Fuller.

THE best rules to form a young man are to reflect alone upon what has passed in company, to distrust one's own opinions, and value others that deserve it.—Sir William Temple.



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## WHAT IS A GENTLEMAN?

WHAT is a gentleman? Is it a thing  
Decked with a scarf pin, a chain, and a ring,  
Dressed in a suit of immaculate style,  
Sporting an eye-glass, a lisp, and a smile,  
Talking of operas, concerts, and balls,  
Evening assemblies, and afternoon calls,  
Sunning himself at "At Homes" and bazars,  
Whistling mazurkas and smoking cigars?

What is a gentleman? Say, is it some one  
Boasting of conquests and deeds he has done?  
One who unblushingly glories to speak  
Things which should call up a flush to his cheek?  
One who, while railing at actions unjust,  
Robs some young heart of its pureness and trust?  
Scorns to steal money, or jewels, or wealth,  
Thinks it no crime to take honor by stealth?

What is a gentleman? Is it not one  
Knowing instinctively what he should shun,  
Speaking no word that can injure or pain,  
Spreading no scandal and deep'ning no stain?  
One who knows how to put each at his ease,  
Striving instinctively always to please?  
One who can tell by a glance at your cheek  
When to be silent, and when he should speak?

What is a gentleman? Is it not one  
Honestly eating the bread he has won,  
Living in uprightness, fearing his God,  
Leaving no stain on the path he has trod,  
Caring not whether his coat may be old,  
Prizing sincerity far above gold,  
Reckling not whether his hand may be hard,  
Stretching it boldly to grasp its reward?

What is a gentleman? Say, is it birth  
Makes a man noble, or adds to his worth?  
Is there a family tree to be had  
Spreading enough to conceal what is bad?  
Seek out the man who has God for his guide;  
Nothing to blush for and nothing to hide;  
Be he noble, or be he in trade,  
This is the gentleman nature has made.

— Young Folks.

## KANSAS SOD HOUSES.

THE sod houses in which many of the farmers of western Kansas brave the blizzards, are admirably adapted to the purpose. It should also be said that they are the coolest of dwellings during the heated term. The manner of construction is as follows: The farmer cuts the slabs of sod for building purposes just as sod is cut for transplanting grass. The buffalo grass indigenous to the western Kansas country grows like a thick mat of tough herbage. The slabs of this sod, about fifteen by twenty-four inches and four inches thick, hold together with the consistency of felt. They are laid in courses like building stone, and pressed closely together, and the roof is made of timbers thatched. The inside is then smoothed with the native lime, which makes an excellent plaster. This coat of lime is sometimes applied outside also, but usually these sod houses present a natural dun color like the winter prairie. In some cases the floor is made by excavating a few feet, and tramping the ground solid with horses; otherwise a regular wood floor is laid. The window and door frames are fitted as in building stone houses. The sod house contains frequently only one room, but some have two and even three rooms. The sod house lasts about five years.— *New York Evening Post*.

## A WILL AND A WAY.

It is related of Lord Rosebery, the present premier of Great Britain, that when he was a young man, he was on his way by ship from England to Ireland. During the voyage, a favorite dog belonging to his lordship fell overboard. Lord Rosebery importuned the captain to stop the vessel, and lower a boat for the rescue of his favorite; but the captain refused, saying that if it were a man, he would lower a boat. Rosebery immediately plunged into the ocean, and a boat was at once lowered for his rescue, and man and dog were both taken aboard. He was probably a good swimmer, or he would not have taken so dangerous a venture; but this incident showed his quickness to see a way to do what he wished might be done. A friend of the writer wished to ride on a freight-train to a certain town, but the conductor told him that the train would not stop at that place, because there was no freight to discharge there. In a moment our friend appeared with a bag of oats which he had bought, ordered it billed to the town where he wished to stop, got on the train, and he and his oats made a safe trip to the place of destination. There he sold the oats for as much as he paid, and was out only the cost of the freight, which was a trifling sum compared to the value of his trip to that place. There are many ways of overcoming seeming impossibilities, if one is determined that a thing shall be done.

## MODERN GREECE.

WHAT has Greece to show now for her blanket mortgage?—Sixty years ago not a mile of wagon road, to-day above two thousand miles built (often over mountains) at a cost of ten million dollars; twenty-five years ago five miles of rail connecting Athens with her seaport, to-day some six hundred miles of railway in operation, connecting the capital with most of the Peloponnese, and opening up a good part of Acarnania and Thessaly; while the Piræus-Larissa Railway, which is to open up the rest of Central and Northern Greece, and ultimately direct communication with Europe, is mostly ready for the rails, and would be running now but for unlucky financiering. The English builders—now ousted—have done some daring engineering, especially in tunneling Mount Othrys. The Corinth canal, which Periander dreamed of and Nero began, has been finished, so giving a short and safe waterway from the Adriatic to the Ægean. Lake Kopais has been drained, not only uncovering prehistoric cities, but reclaiming sixty thousand acres of rich alluvial soil.—*J. Irving Manott, in Review of Reviews*.

## MORE THAN PROHIBITION.

A BISHOP of the Methodist Church having spoken in regard to the liquor traffic, and expressed himself as not satisfied with prohibition as it is now enforced, a reporter of a religious newspaper stated that the bishop was opposed to the prohibition of the liquor business. The attention of the bishop was called to the matter, and he at once made the following statement:—

"I said this: Prohibition is not sufficient. I believe in the *annihilation* of the infernal liquor evil from manufacture down. You can publish this to the world.

"BISHOP JOHN NEWMAN.

"April 25, 1895."

This would be a very good kind of prohibition to apply to the sale of liquor, and it would be for the good of the world if such a remedy could be generally applied,

## TOO POOR TO PAY.

A FEW days ago, so the New York City papers report, an elderly lady entered a street-car in that city. When the conductor asked her for her fare, she produced a black reticule, and after fumbling in it a long time, produced a blackened and battered piece of money which she presented to the conductor. He examined the coin, and handed it back to her. "Is it not good?" she asked, anxiously. "No"; said he. "It is all I have," she replied; "will I have to get off?" "Yes"; replied the conductor, and a few minutes later she left the car.

Now, for fear that our readers will waste their sympathy on this poor woman, we hasten to say that she is the richest woman in New York City, and probably the wealthiest in the United States. She owns acres of buildings in the city, from which her agents collect for her the monthly rents; but she was too poor to pay her car fare, but, by her shrewdness and delay, she probably rode as far as she wanted too, without paying! This poor woman—for undoubtedly she feels as poor as a rag-picker—has cultivated the natural faculty of selfishness until it has attained a remarkable development. This shows how we may, by use or disuse, increase or repress our natural gifts. The faculty to gain wealth, to accumulate, is all right if rightly used. If it is controlled by reason and religion, it will gain only by honest methods, and what is gained will be wisely and usefully dispensed. If this faculty is perverted, it will gain any way possible; and what is selfishly and unjustly gained, will be retained and used in the same selfish manner. Many persons start out in life with but one object in view—the accumulation of money. They give themselves no comforts, and they give nothing to others. They think that at some future time, when their desires shall be attained, they will do differently. But they do not know themselves, and the effect that a long course of selfish conduct will have upon their own lives. They cultivate their selfishness until it grows into penuriousness, and the more they have, the closer they grow. It is good to know that the nobler qualities of the mind can also be cultivated, and it is for each one to decide which he will do.

## THE CONQUESTS OF SILENCE.

WASHINGTON never made a speech. In the zenith of his fame he once attempted it, failed, and gave it up, confused and abashed. In framing the Constitution of the United States, the labor was almost wholly performed in committee of the whole, of which George Washington was day after day chairman, and he made but two speeches during the convention,—of a very few words each, something like one of Grant's speeches. The convention, however, acknowledged the master spirit, and historians affirm that had it not been for his personal popularity and the thirty words of his first speech, pronouncing it the best that could be united upon, the Constitution would have been rejected by the people. Thomas Jefferson never made a speech. He could n't do it. Napoleon, whose executive ability is almost without a parallel, said that his greatest difficulty was in finding men of deeds rather than words. When asked how he maintained his influence upon his superiors in age and experience when commander-in-chief of an army in Italy, he said, "By reserve." The greatness of a man is not measured by the length of his speeches and their number.—*Philadelphia Ledger*.