

# THE YOUTH'S INSTRUCTOR

REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH

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## LOSS AND GAIN.

We often find that loss  
Is priceless gain,  
Which hides, like clinging moss,  
The gold's bright grain.  
We often find that gain  
Is deepest loss,  
And leaves a fadeless stain  
And worthless dross.  
And so we may not choose,  
But fully trust  
In God, who only knows  
The gold from dust.

— Mrs. M. A. Holt.

## THE NEW SOUTH.

It is now more than thirty years since the Confederacy of the Southern States was laid

and the sweet songs of peace began to be heard in the land, and the signs of new life and enterprise began to appear. Cities and towns that had been laid waste began to be rebuilt, great plantations were cut up into smaller farms, and cottages are gradually taking the place of the mansions of the rich and the cabins of the slave.

After these thirty years, in which a new generation has grown to be the bone and sinew of the country, the world is to be invited to come to visit the sunny South, and view the achievements of this people, that it may render its own verdict as to whether or not the new South has done honor to itself in what has been accomplished. For this purpose the Cotton States and International Exposition

MR. FRANK WELDON, of the editorial staff of the *Atlanta Constitution*, is in correspondence with Osman Pasha Maher, a member of the royal land commission of Egypt, with a view to securing an exhibit of the cotton-raising industry of that country at the Cotton States and International Exposition. Cotton-picking begins there in September, and it is proposed to have some of the first of the crop prepared and shipped immediately. This will reach Atlanta in October. The cotton industry of Egypt may be further illustrated by pictures and models in plaster of the cotton plantations and laborers, and by models of the machinery used in preparing the cotton for market. This will be interesting to cotton-planters, the Egyptian methods being unlike those of other countries.



BIRD'S-EYE VIEW OF THE COTTON STATES AND INTERNATIONAL EXPOSITION.

prostrate in the dust by the terrible devastations of the great civil war. The southern people were then left in a most deplorable condition. Nearly every available man and boy from the age of fifteen to that of sixty had been pressed into service, and they had fought through privations and sufferings for a cause which they thought to be just, until the resources of the country were completely exhausted; and when the remnant of the defeated army came home from the fruitless struggle, they were weary and worn, without food, poorly clad, and their money worthless. None but those who passed through that experience can fully realize the desolate condition of the South at the close of that terrible war.

Then it was that the new South began the work of reconstruction and development. It was not long after the smoke of the last battle had cleared away before the hum of industry

will be held in Atlanta, Georgia, Sept. 18 to Dec. 31, 1895. It seems peculiarly fitting that Atlanta should be the place for this exposition. It was here that the desolation of the war was most keenly felt, and here the pulsations of the new life in the South have been the most active. Of nearly four thousand houses in Atlanta before its destruction, only four hundred were left standing at the close of the siege, and many of these were racked and shattered by the shells of the contending armies. From these smoldering ruins Atlanta has risen to a city of one hundred and eight thousand people. Its magnificent structures, both public buildings and private residences, are the pride of the South. It has sixty miles of paved streets and one hundred miles of electric railway; while ten lines of railway centering here extend to all quarters of the continent.

RODNEY S. OWEN.

The famous Cairo Street of the World's Fair will be seen at the Cotton States and International Exposition. A concession was granted during the past week to Mr. George Pangalo, who had the concession for Cairo Street at Chicago. Every one who was at Paris or at Chicago will remember Cairo Street. It was one of the most attractive features of the Plaisance. Mr. Pangalo will reproduce the same street at Atlanta, with such improvements as past experience has suggested. It is his idea to occupy somewhat less space at Atlanta, but to increase the number of features, in this way making the exhibition at once more condensed and more attractive. It is safe to say that the camels and the Arabs, the temples and the theaters, the oriental booths and the marriage processions, will prove as great attractions at Atlanta as they have wherever heretofore put upon exhibition.

## EARLY EXPLORERS.

ABOUT two hundred and fifty years ago a youth called La Salle,—but whose real name was Robert Cavalier,—belonging to a wealthy family in France, gave up studying for the Catholic priesthood, and came to America, the new country. There were but few white people here then, but many Indian tribes held sway. He went to Montreal, Canada, where he had a brother, a Jesuit missionary. That was a small fort, where the Indians came to trade and be instructed. The first winter La Salle spent learning Indian languages and making friends with the Indians. They told him of a great river far to the west, whose valley was very fertile, and where they raised maize. They said it was much warmer in that river valley, and that deer, bear, and buffalo had their haunts there. Beautiful swans and birds of all descriptions made their homes there also, they declared.

The Jesuit missionaries at the fort became jealous of La Salle because he had so much influence among the Indians, and treated him badly; and as the climate there was so cold, La Salle decided to start out to find this beautiful valley and river described by the Indians. He took a few Indians along as guides and interpreters.

He had already formed the design of planting colonies in this valley along the river, and building up a new kingdom for the king of France. He did not know, but thought the river must empty into the ocean, so it would be necessary to build a fort at the mouth, and also at intervals along the river to protect it from the English and Spaniards. He built a fort on the northeast coast of Lake Ontario, and called it Frontenac. Here he left Father Hennepin in charge, while he himself went to France to get the king's permission to explore and settle the valley with French people. He also needed money and supplies to carry out his scheme.

The king granted him the right he sought for, and his friends and relatives lent him money. He engaged ship carpenters, procured iron, cordage, and anchors for two vessels. He was introduced to a brave Italian officer named Tonti, who returned with him, and proved a valuable and trustworthy assistant. They reached Frontenac, and from there La Salle sent Hennepin and Lamotte with a party up the lakes in canoes, to find a suitable place for a fort, and where they could get timber to build their boat. They reached the Niagara River and falls. They then had to carry their freight twelve miles up above the falls, where they intended to build a fort and their boat. The Indians were very suspicious of them, and it was not safe to go ahead with the work until La Salle and Tonti, with their party, arrived and mollified the Indians with presents of hatchets, beads, and blankets, of which he always carried a supply for such purposes.

As they proceeded with the building of the ship, the Indians became very jealous. They had never seen such a monster boat, and their canoes seemed very insignificant beside it. They tried to burn it, but by constant watchfulness it was preserved, finished, and finally launched. It was named the "Griffin," and was the first boat ever seen on Lake Erie.

La Salle sent parties on ahead up the lakes to trade for furs with the Indians, and prepare for his coming with the ship. Some of the men ran off with his goods; but when he reached Michilimackinac, he found some trusty ones left, who had collected quite a store of furs. He then sent the vessel back with the furs, and he with others proceeded in canoes;

and that was the last time La Salle ever saw the "Griffin." The pilot was an enemy to La Salle, and it is believed he wrecked her purposely.

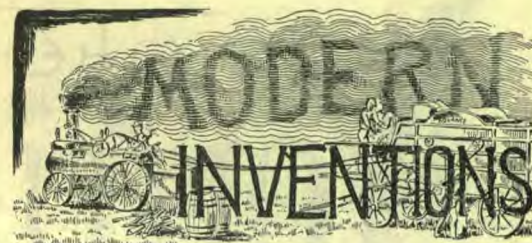
La Salle and his men were overtaken by a storm, and suffered many hardships. When they landed, they were exposed to treacherous Indians. Finally they reached what is now called the St. Joseph River, in Michigan. Here they waited a long time for Tonti, who had been sent to Michilimackinac after some men who had squandered and stolen goods. When he arrived, they embarked in their canoes and ascended the river, looking for the Indian trail across to the Illinois River, for they wanted to go to a village of the Illinois Indians situated on that river. But the Indian guide was hunting in the woods, and they missed the trail, and had to return a long way. Then they shouldered their canoes and started across, finally coming to a sluggish branch upon which they again set their canoes, and rowed down to the Indian village of the Illinois. They found it deserted, as the Indians had gone off on their winter hunt. The adventurers found some covered pits of corn, however, and took some, La Salle intending to pay them on their return.

On the opposite side of the river was a lofty cliff, one hundred and twenty-five feet high. Once some Indians who had taken refuge there from a warlike tribe, had starved to death, so it was called "Starved Rock." The party landed at the lower part of the Illinois River, and built another fort, which was the first attempt to settle in what came to be the State of Illinois. From there he sent Father Hennepin to explore the river to its mouth, and left Tonti "to hold the fort," while he with others returned to Canada for more help. As they passed Starved Rock, he examined it, and sent word to Tonti to build a fort on it.

It was winter, and the party often had to wade through water, and drag their boats; and just as La Salle was returning, a messenger brought a letter from Tonti, saying that the men had deserted the fort, but had first destroyed it, and thrown everything into the river. They had been joined by the men at Michilimackinac and Niagara, and had plundered all the forts. But La Salle lost no time in lamentation; he began the work afresh. He took twenty-five men,—carpenters, joiners, masons, soldiers, and laborers,—and started again for the Illinois. Tonti and his party had started out to return, but were hindered by treacherous Indians. They passed the site now occupied by Chicago on their way up the lakes. It was very cold, and they had to grub up wild onions to keep themselves from starving. They met La Salle at Michilimackinac. This time they crossed Lake Michigan in canoes to the Chicago River, and then made sledges to transport their baggage and canoes to the head waters of the Illinois. They then rowed down to the Mississippi River, and on till they reached its mouth.

La Salle was very deeply in debt, and his creditors pressed him severely; but his courage never faltered. He went again to France, where the king fitted out three ships with colonists and provisions. They set sail, and in a few months landed far to the west of the mouth of the Mississippi, as they did not know just where it was. In time their provisions failed, the colonists died of disease or homesickness, and the forts were abandoned. The brave La Salle was treacherously killed. LORETTA REISMAN.

THERE is no city in North America that has a more beautiful location than Montreal, Canada.



## FIRE ISLAND'S NEW LIGHT.

"THE most powerful light in the world is now being set up on Fire Island, off New York City," said an officer of the lighthouse board lately, to a writer for the *Washington Star*. "It will be ready for business by July 1 next. To ships it will be visible one hundred miles out at sea. I do not mean that the light itself will be seen at that distance, for that would be impossible, owing to the curvature of the earth; but the flash on the clouds in the sky will be discerned. In other words, from the point of view of the watchful skipper an intermittent glare will be observed, as if lightning were to show in the same quarter of the heavens at regular intervals of five seconds. Passengers on transatlantic steamers will thus receive a cheering signal of their approach to America.

"The light will be electric, having a power of fifty million candles, without the lens. The lens, which was made in Paris, is of enormous size—about ten feet in diameter. It will increase the power to two hundred and fifty million candles. It is called a bivalve lens, being in two halves, like the shells of an oyster. The convex halves are separated by a distance sufficient to admit the body of a man, so that the carbons and other apparatus between them may be got at. This double lens, and the whole mechanical contrivance supporting it, rests in a circular trough filled with mercury. In fact, its entire weight rests upon the liquid quicksilver, so that it may be revolved almost without friction. Ordinarily, brass wheels are used for revolving lights in lighthouses.

"The light is generated by enormously powerful dynamos. Of the latter there are two, so that in case one breaks down, the other may be used. It is a subject of regret to us that the lighthouse board is still obliged to maintain the electric light in Liberty's torch in the harbor of New York. It is of no use worth mentioning to the mariners, and it costs six thousand dollars a year. It used to cost ten thousand dollars per annum, but we have cut off the electric searchlights, which formerly were allowed to throw a light upon the statue, and illuminate it. Liberty might be of some value for lighthouse purposes if she had been placed on the Roman Shoals, which would have afforded a more suitable location."—*The Week's Current*.

## A WORLD'S FAIR IN 1896.

THE Exhibition of Industries and Fine Arts which will be opened April 2, 1896, near the castle of Chapultepec, City of Mexico, will be of special interest to Americans. Under the enlightened rule of President Diaz, Mexico has had an opportunity to cultivate her great resources, and is now in a position to look for purchasers of her products, and to bid for the articles she requires. She needs agricultural and mining machinery, printing-presses, pianos, and canned goods, as well as thousands of other articles the United States can supply in return for minerals, cereals, fruits, and coffee. Important inducements are offered to exhibitors. California, Oregon, Nebraska, Kentucky, and Iowa have already appointed State commissioners to look after their interests.—*Scientific American*.

# Timely Topics

## IN BEHALF OF THE NUNS.

THE practice so common among Catholics of shutting up young women in convents, has, at different times, attracted the attention of those who recognize the great evil of so doing, and who wish to prevent its continuance. Of course the majority of those who enter these retreats do so of their own free will, urged on by the priests, who paint in lively colors the beauties of convent life, and impelled by a mistaken sense of duty; yet it is unquestionably true that there are very many of these self-imprisoned unfortunates, who, when the novelty of their seclusion has worn off, and the first strong impulses of their faith or fanaticism have abated, feel an irresistible longing to escape from this bondage of body and mind; but through fear of their superiors, and also by the dread of the punishment which they have been taught to believe God will inflict upon them, they bear the dull torture of their aimless and hopeless lives year after year, until death, their best friend, relieves them of the burden of a life which has long been intolerable.

It is in view of such cases that a late convention of Christian Endeavorers, at Sedalia, Mo., passed a resolution calling attention to the fact that in various places in the State "helpless girls and women had been illegally, cruelly, and without due process of law deprived of their liberty, and held indefinitely in a condition of slavery in prison houses not recognized by the laws of the land; namely, nunneries, convents, and other institutions of like nature, from which they cannot be released by existing laws, except by expensive litigation." The convention prayed the governor of Missouri to recommend such legislation as would prevent the forcible detention of any woman or girl in such institutions.

The power and influence of the Catholic Church is so great that it is not likely that the governor will pay any attention to it. If he is a politician, he certainly will not. No politician does anything by which he may possibly lose a vote, unless by so doing he will gain more votes than he loses. Even what are called the platforms of our great political parties might better be styled political fly-traps; for they are arranged more with the idea of catching votes than as an exposition and statement of principles. So if escaped nuns shall be dragged back into captivity, as has sometimes been reported in the newspapers, little attention will be paid to the fact by the men who hold the offices in State or national affairs, or who hope to do so, for fear of losing the Catholic vote, which, as it is usually cast solid at the direction of the priests, decides the elections in a greater degree than is generally suspected.

No law can be formed, nor should be, to prevent young women of thirty years of age from entering a convent if they desire to do so. If at such an age they wish to shut themselves up for life from a sense of religious duty, they should have the privilege of doing it, unwise though it may be; but it does seem as if young and impressionable girls should be protected from undue influence in that direction, and that there should be some means of ascertaining whether those who have entered this life are forcibly detained against their will; and if

they are, a way should be provided for their speedy release and protection from persecution afterward. This is from the civil-government standpoint, that the rights of all people shall be maintained.

Rome always resents with great indignation any and every hint or suggestion that her nuns, or "religieuses," as she calls them, are not perfectly happy and holy; but governmental inspection of nunneries in Italy has cast a doubt that either of these qualities is in all cases maintained. Governmental inspection and regulation of nunneries is probably an impossibility, in this country, for reasons already assigned; but there is One who has seen all the wickedness practised in those secret corridors; all the heartaches and the unspeakable anguish have been noted; and it will all come in to the great examination, when God will render to every one according to his works.

## THE UTAH CONSTITUTIONAL CONVENTION.

THE convention which has been sitting for some weeks past in Salt Lake City, Utah, engaged in framing a constitution for that prospective State, finished its work May 8, and by a unanimous vote indorsed the work accomplished; and the president of the convention and the delegates affixed their signatures to the document which they had prepared. Thus, when the people of Utah shall have ratified the work of this convention, they will have done all that they can do to form a State; the president of the United States must do the rest. If he approves the work they have done, Utah will come into the sisterhood of States. The constitution which has been adopted is said to be similar to those of California, Montana, and other States of the West. One feature of it is the smallness of the salary which the officers of the State will receive, the governor receiving only two thousand dollars a year.

The most remarkable thing about the constitution is its provision against polygamy, or plural marriages. This is distinctively forbidden. No other State has such a clause, but it was well known that without such a provision no president of the United States would consent to the statehood of Utah. The larger portion of the delegates were Mormons, as was the president of the convention. The constitution will be submitted to the people of Utah, and there is no question but that it will be ratified by a strong majority. Whether the provisions made against polygamy were made in good faith and will be respected by Mormons after Utah becomes a State, will be seen later. Much fear is expressed by the Gentile element of Utah and by Protestant ministers that when statehood is secured, the Mormons will control the State. But if the majority of the people of any State are of one religion, it must be expected that the people of that faith will hold the majority of the offices. There is no greater likelihood that the Mormons will control Utah than there is that the Roman Catholics will control New York or Louisiana. The majority of the people of a State have a right to rule in civil things; a good constitution will prevent their ruling in religious matters.

By this constitution woman suffrage is fully established in Utah. The Mormons were all in favor of this. Like every other religion, the Mormon religion finds its strongest devotees among its women. Even in regard to polygamy, there is reason to believe that the Mormon women would, with few exceptions, have voted for it, had the opportunity been given them. When religious faith will lead

some women to immure themselves in convents, we need not be surprised that others will accept the position of plural wives. One position is no more repugnant to nature, reason, and revelation than the other. The people of Utah have made a great fight for statehood; their desires now seem to be in a fair way of realization. It is to be hoped that the constitution which they have formed will conserve the liberties of all the people, and that it will be respected in all its provisions.

## END OF THE INCOME TAX.

THE income-tax law, which was a creation of the last Congress, and whose constitutionality has been a matter of discussion, has at last been entirely annulled by a decision of the United States Supreme Court. Reference has been made before in these columns to the divided condition of the court at the time of a previous sitting. May 20 what is apparently a final decision was handed down by Chief Justice Fuller, in which the whole law was declared to be unconstitutional, and therefore void. Four of the justices sustain Justice Fuller, and four dissent; so the court stood four against five. Justice Fuller held that it was a direct tax, and that the general government has no right to levy a tax of that nature until the States, upon application, had refused the sum required of them. There are two constitutional ways of governmental raising of money,—one by direct taxation, the other by duties on imports and excises. The first is to be used by the States, the last by the general government. When the federal government needs more money than it can procure by duties and excises, it can appeal to the States to raise sums according to their representation in Congress. This was not done, but the government attempted to raise money by a direct tax upon such people in the States as had an income of four thousand dollars per annum.

Justice Harlan, especially, delivered a very vigorous dissent. He and Justice White both declared that very grave consequences might follow the destruction of the law. Justice Jackson sided with the minority; Justice Shiras had changed his mind, and supported the chief justice. About eighty thousand dollars have been raised by this means, which will have to be refunded. The officials to whom the collection of the tax was committed have received directions to send to Washington, under seal, all their papers, documents, and records.

Exit the income tax!

THERE is an opportunity for serious difference between the United States and Great Britain on the regulations growing out of the Paris decision in regard to the Behring seal fishery. The object of both nations is to prevent poaching. Each nation formulates its own regulations to enforce the decision. Last year both countries held that the possession of fire-arms by a ship was an evidence that she was a poacher. Under that regulation, Canadian vessels were seized and confiscated. Now England holds that seal-skins found on a ship, or blood as evidence of the slaughter, will be necessary as a proof sufficient for confiscation. The United States regulations are unchanged. Now the question is, Will England permit United States revenue cutters to seize and confiscate vessels upon what the United States considers evidence, but upon what she does not hold to be evidence? The Behring Sea question has been a source of much irritation between this country and England for many years, and it should be permanently settled in some way.



Established, 1852.

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

### SALVATION IN THE WORD.

To Timothy, his "own son in the faith," the apostle Paul expresses himself in these words: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." 1 Tim. 4:16. The line of thought evidently begins in the thirteenth verse: "Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." Reading, exhortation, doctrine, are the things to which Paul would direct the mind of his most faithful disciple. By reading is evidently meant the study of the Holy Scriptures. Timothy was a student of the word of God. "From a child" he had "known the Holy Scriptures," which Paul assured him were able to make him "wise unto salvation." The great source of wisdom was open to him, and the Spirit of God was his to help him to understand the word, as it is for every one who earnestly desires to know the will of God, that he may do it.

In that word he was to find the doctrine. He was not to find it in the notes, commentaries, glossaries, or opinions of even the wisest and the best of men; but he was to find it in the word itself. "Thy word is a lamp unto my feet, and a light unto my path." What was the right way for Timothy is the right way for every one. "All Scripture is given by inspiration of God, and is profitable for doctrine." Do we want doctrine,—true doctrine,—a doctrine free from the errors, mistakes, foolishness, and foibles of men? The Scriptures are the place to look for such doctrine. *There* an abundant supply can be found.

Having studied the Scriptures and become wise unto salvation, what is Timothy next to do? Was he to be idle, and keep to himself the fruits of the study and the gifts which were given him "with the laying on of the hands of the presbytery"?—No; he was to exhort others, teaching and imparting to them as far as possible what he had learned. He was not to do for others what they must do for themselves; but he was to direct them into the same green fields of truth wherein he had fed, that they might eat and be filled, and so be able to direct others to do the same. This was what Paul wished for Timothy; it is what Christ wishes for every one of his children; it is what they must do if they fulfil the object for which he has called them out of darkness into his marvelous light. In order to do this work, Timothy was exhorted to take heed. He was to take heed to the doctrine,—that it came from the Scriptures. Then it would be the truth, with no mixture of error. It would be powerful: "The word of God is quick, and powerful." It makes those who receive it perfect, "that the man of God may be perfect." It leads to good works,—"unto all good works." It saves those who receive it.

"Receive with meekness the engrafted word, which is able to save your souls."

There was also a personal message to Timothy,—"*thyself* and the doctrine." Not only was he to go to the Scriptures for doctrine, but he must make that seeking for light and truth a personal matter. He was to seek it first for the benefit of Timothy. He was not to study the Scriptures to make him mighty to confound the unbelieving Jews or to convince the darkened Gentiles that Jesus was the Christ, the Saviour of the world, and that he would save them. All that would come in as a natural consequence of his own spiritual enlightenment, when once he himself had received the divine illumination. This must be obtained first. So it was said, "Take heed unto *thyself*, and unto the doctrine; continue in them, for in doing this thou shalt both save thyself, and them that hear thee."

A principle is here revealed that should never be forgotten by any one who hopes to be instrumental in the salvation of others. A saved sinner is the only properly authorized person to carry the news of the salvation of God to those who are not saved. Ordination to the ministry, even, may not be sufficient evidence that one can rightly point sinners to the Lamb of God. If the "laying on of the hands of the presbytery" is not accompanied by the unction of the Holy Spirit, there to remain; if there is not a manifestation of that Holy Ghost which once said, "Separate me Barnabas and Saul for the work whereunto I have called them," then there is no certain evidence that the one upon whom hands are laid is a saved man, or that he may be the means of saving others. If one has received the doctrine, studying first for himself until he knows the doctrine,—knows from a personal experience its saving power,—then he is able to save himself, through his belief in the word, and others through him may be saved. Said the psalmist: "Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee."

M. E. K.

### OUR YOUNG PEOPLE AND THE CAMP-MEETINGS.—NO. 3.

HOW SHALL WE LABOR FOR OTHERS?

IN our last we were speaking of a class of young people who are taken up with pleasure at our camp-meetings. What can the young Christian do for them?

If you manifest an interest in their foolish conversation, and are off to the city, lakes, or on the street-cars with them, thus showing you have no more sacred view of the meetings than they, you need not waste your time talking to them about giving their hearts to the Lord. They will think, if they do not say it, that they have as much religion as you have. If you have the courting spirit, and are seen much of the time with one of the opposite sex, you cannot be a laborer for the world-loving ones.

If you want to win souls to Christ, you must be in earnest. You will have no time to idle away. You have not come to camp-meeting to keep company with any young lady or gentleman. You have come to work. You have the burden of souls upon you, and cannot let a moment go to waste. You find so much to do that you are constantly employed in laboring for those who need help and have confidence in you, that you know how to lead them to Christ because you have been there yourself.

In the young peoples' meetings you will be found always ready to engage in work. Your deportment on the ground will be such that you will be respected and welcomed by those who feel their need of help. Such a worker shows in his very countenance that he is acquainted with the Lord.

But how sad it is to plan for some young man or woman to engage in work, and about the first time they come into the meeting, they are coupled up with some one of the opposite sex! Wherever you see them, they are engaged in something more interesting to themselves than to the cause of God. You cannot trust such people. They are no help, because they are in a worse condition than those who make no profession at all.

Young man or woman, do you expect to attend the camp-meeting this year? I hope you will. Are you going for the purpose of receiving help, or are you going to gratify self? I trust the former is your motive. Go with the determination to do some good. Go to be an example of what a young Christian should be. Go to win others,—not to yourself, but to Christ. Be in earnest, and the Lord will make you useful.

J. H. D.

### SINS OF OMISSION.

How often are we reproved by our consciences for omitting the following duties!—

1. *Secret prayer.*—Little time, little fervency, little intercession before God in the secret closet—how weak we become when the day is spent in the busy cares of life, unless some of its hours are spent in talking with the Lord!

2. *To search the Scriptures.*—The word of life gives us strength; yet how often is it neglected! We promise ourselves that we will do better to-morrow, but it will be no easier then than it was to-day.

3. *To improve valuable moments.*—In our studies, our work, or our sleep, many precious moments are unnecessarily wasted—a few minutes in idle conversation, another half hour idled away visiting to no purpose. So the hours and days fly away.

But for all these things we shall have to give an account in the judgment. Eccl. 12:14. Let us begin to-day to gain victories over these sins of omission, and thus gain the strength for the warfare against sin.

J. H. D.

### DATE OF THE SEVENTY WEEKS.

HE who believes that Jesus is the Christ, and who wishes to find the termination of the seventy weeks, need not spend any time to find when the decrees of the kings of Persia for the restoration of Jerusalem were issued. The crucifixion of Christ marks a point in the prophecy from which we can reckon backward. He was to appear at the end of the sixty-ninth week of years, and was to spend one week,—seven years,—in the confirmation of the covenant. In the midst of, or middle of, that week, which could be no other than the week which followed the sixty-ninth week, he was to be cut off. The crucifixion of Christ having occurred in the midst of the seventieth week, one has only to reckon back sixty-nine and a half weeks, or four hundred and eighty-six and a half years, to come to the time of the decree referred to. We can also start from this same time, and reckon forward to the end of the twenty-three hundred years. The crucifixion of Christ is a great milestone in the history of the ages; and by it the prophecy of Daniel 9 was sealed up, or made sure.

M. E. K.

# BIBLE LESSONS AND NOTES

## LESSON 12.—THE 2300 DAYS. DANIEL 9.

(June 22, 1895.)

Time: B. C. 538.

### SYMBOLS AND DEFINITIONS.

Dan 9: 23: "Consider the vision"—let your mind now rest on the twenty-three hundred days, and I will explain them to you.

Verse 24: (1) "Seventy weeks"—seven times seventy make four hundred and ninety prophetic days, or four hundred and ninety literal years (2) "Determined"—literally, cut off (from the twenty-three hundred days). (3) "Upon thy people and upon thy holy city"—allotted to the Jewish nation, in which they can decide whether they will be loyal to God, accept the Messiah, come out of bondage, and save their city (Jer. 17: 23-27), or "finish the transgression" by rejecting the Messiah, and be lost. (4) "Make an end of sins"—or sin-offerings—to bring the Jewish typical service in the sanctuary to a close. (5) "Make reconciliation for iniquity"—the death of Christ, the Messiah and true Lamb of God. (See Rom. 5: 10; Col. 1: 20; Eph. 2: 16; etc.) (6) "Everlasting righteousness"—the life of Christ, by which poor sinners who accept it are saved. Rom. 5: 10; 1: 16, 17. (7) "Seal up the vision"—make it sure, establish its truthfulness by a literal fulfilment. (See fulfilment of the seven weeks, sixty-two weeks, and one week.) (8) "Anoint the most holy"—preparatory to the ministration of Christ as high priest in the heavenly sanctuary.

Verse 25: (1) The "commandment to restore and to build Jerusalem" was made by the successive decrees of Cyrus, Darius, and Artaxerxes, kings of Persia. (See Ezra 6: 14.) (2) "The going forth"—put into effective operation. This was some time in the autumn of B. C. 457, which was the seventh year of Artaxerxes. (See Ezra 7: 7, 8, margin.) (3) "To restore"—not simply to build the city, the temple, and the walls, but restore,—that is, reestablish the Jewish laws and worship. (See Ezra 7: 25.) (4) "Messiah the Prince"—the anointed one, which was Christ. (See Acts 10: 38.) This took place at his baptism in the autumn of A. D. 27. (See Mark 1: 9, marginal date.) This brings us to the close of the sixty-nine weeks; and Christ went forth saying: "The time [the prophecy reaching to Messiah] is fulfilled." Mark 1: 14, 15. One half week (three years and six months) from A. D. 27 was the spring of A. D. 31, when Messiah was cut off (crucified). The last half week (three years and six months) brings us to the autumn of A. D. 34, during which time the disciples continued to work for the Jewish nation. Heb. 2: 3. In A. D. 34, then, the seventy weeks closed, and in that year Stephen was stoned (Acts 7: 59; 8: 1, marginal date), and a persecution arose against the disciples which drove them from Jerusalem, and they "went everywhere preaching the word." Acts 8: 4. Then Philip went to Samaria, and preached Christ there. This shows clearly that the time allotted to the Jewish nation (Dan. 9: 24), and the special instruction of Christ himself (Matt. 10: 5, 6), had ceased by limitation.

We have thus used four hundred and ninety of the twenty-three hundred years, and have left eighteen hundred and ten years this side of A. D. 34;  $34 + 1810 = 1844$ . Therefore we see that the time ends in the autumn of 1844. This, therefore, is the time when the "Son of man" (the Saviour) was brought before the Ancient of days, to enter upon the solemn judgment work—the cleansing of the sanctuary—at the close of which he would receive his kingdom, and come for his subjects. It must be that the Saviour will soon come again. (See Heb. 10: 36; Mark 13: 37.)

**IMPORTANT LESSON.**—In our study of the twenty-three hundred days, we should try to keep before the pupil's mind, as well as our own, that we are seeking for the time of the judgment, in which the Lord decides who shall be permitted to live with him forever in his glorious kingdom.

**MEMORY VERSES.**—Dan. 9: 21-24.

1. At what time was Daniel's mind directed to Jeremiah's prophecy? Dan. 9: 1, 2. (See note 1.)

2. Upon what point in that prophecy was his mind exercised? Verse 2.

3. What did he do? Verse 3.

4. For what objects was the burden of his prayer? Verses 16, 17.

5. With what words of entreaty did his prayer close? Verses 18, 19.

6. While he was praying, who came to him? Verses 20, 21.

7. What did he first say to Daniel? Verse 22.

8. When was he commanded to come and explain the vision? Verse 23.

9. How did he say Daniel was regarded in the heavenly courts? Verse 23.

10. How long a time did Gabriel say was allotted to Daniel's people and city? Verse 24. (See note 2.)

11. What events would occur during that period? Verse 24.

12. With what commandment were the seventy weeks to begin? Verse 25.

13. How long from that date till Messiah the Prince? Same verse.

14. What was done during the first seven weeks? Same verse.

15. What is said of the city and sanctuary to which Daniel looked with so much interest? Verse 26.

16. When Messiah should come, what would he do? Verse 27.

17. When was Jesus crucified?—In the spring of A. D. 31. (See "Sanctuary and Its Cleansing," pp. 82-90, and "Christ Our Advocate," No. 128, Bible Students' Library.)

18. Then when would the seventy weeks end?—In the autumn of A. D. 34.

19. Of what do the seventy weeks form a part?—Of the twenty-three hundred days of Dan. 8: 14.

20. How much would remain of that period?—Eighteen hundred and ten years.

21. To what date would we be brought, then, for the end of the twenty-three hundred days?—The autumn of 1844.

### NOTES.

1. Our last lesson closed with Daniel just recovering from sickness. As soon as he was able, he began once more "seeking for the meaning" of that part of the vision unexplained by Gabriel,—that is, the time. He studied the prophecies of Jeremiah, and found a period of seventy years of desolation to Jerusalem, where the temple and sanctuary had been located. He doubtless knew that those days were about at an end. "Now," he questioned, "will the sanctuary at Jerusalem be cleansed at the end of the seventy years? If so, I can see when the twenty-three hundred days end." He began by fasting and prayer to seek the Lord for light. He prayed: "Cause thy face to shine upon thy sanctuary that is desolate." Verse 17. Gabriel brought Daniel's mind away from the prophetic time in Jeremiah to the unexplained time in "the vision" (of Daniel 8); namely, the twenty-three hundred days.

2. He then began his explanation by showing Daniel that (1) seventy weeks, or four hundred and ninety prophetic days, of the twenty-three hundred days are allotted to the Jewish nation. (2) These days begin at the going forth of a commandment to restore and build Jerusalem. (3) Sixty-nine weeks, or four hundred and eighty-three years, will reach to Messiah. (4) Messiah would confirm the covenant with many (the Jews), for one week (seven years). (5) In the midst (middle) of that last week, or three and one-half years after the autumn of A. D. 27, the efficacy of the Jewish sacrifices would cease. (This Christ, the true sacrifice, caused to cease by dying on the cross in the spring of A. D. 31. Matt. 27: 50, 51.) (6) Thus having given the starting-point and a historical forecast of the first four hundred and ninety years of the vision (Dan. 8: 14), Gabriel placed in our hands a key which will open the way even to the end of the days, and to the sanctuary to be cleansed at that time. (7) In

following out the instruction, we find that the days end in the autumn of 1844 A. D., and therefore the sanctuary to be cleansed is not in old Jerusalem, but the heavenly sanctuary, where Christ now ministers as our high priest.

### ADDITIONAL NOTES.

The prayer of Daniel, and the results to him, and especially to the people of God at the present time, are an excellent illustration of that saying of James that the "effectual fervent prayer of a righteous man availeth much;" for while he was praying, the messenger from God, with blessing and light, came to him, with a personal greeting of comfort and hope, and instruction of great value to the people of God in future ages. God hears and answers prayer. But there is much that is called prayer that God cannot recognize as such. If we would study such prayers as that of Daniel, the penitential psalms, and the prayer of Jesus, and get into the spirit of such praying, we should get more frequent answers to our prayers than we now do. The angel was caused to "fly swiftly." Daniel's earnest prayer had reached the ear and moved the heart of God, and he would not keep him another moment in suspense.

The message of the angel to Daniel covered much more than Daniel had asked to know. The seventy years' captivity, and the return of Israel to Jerusalem, were the themes that were agitating the mind of Daniel, and upon which he desired to be enlightened. The Lord gave him a view far beyond that. He alluded to the building of the "street" and the "wall"; but this was only a minor event in what was made known to the prophet. The whole time which God in his mercy had allotted to Israel was declared, and the events, of the most momentous importance, which would mark the time of the rejection of the Messiah, and by so doing, the God of their fathers, were made known. Thus does God often bestow upon his believing children more than they ask. (See Eph. 3: 20, 21.)

The prophecy of Daniel 9 makes it forever sure that Jesus Christ is the Messiah which was promised to the world through the seed of Abraham and of David. The time when he should appear is definitely located in this prophecy. We know that at that time the Jewish people were in expectation that he would appear. At that time One came, who fulfilled the most minute specifications of the prophecy; but because of his humble origin and the purity of his life, which was a constant rebuke to the priests of the Jewish nation, he was rejected. The majority of the Jewish nation rejected him, and each successive generation of Jews has continued to do so; while in their scattered and persecuted condition they are unmistakable evidences that the prophecy of Daniel did fix the time of the coming of the Messiah, and that they crucified their King.

What may seem to be a casual statement in verse 26 has great force: "After three-score and two weeks shall Messiah be cut off, but not for himself." It was a time of a national cutting off. The Jews were to be cut off from their long-sustained relation as the peculiar people of God. This was because of their sins. The last act in the national tragedy was their rejection of Jesus, and by their rejection he, too, was cut off, but not for "himself,"—not for his own sins. He was cut off for the sins of others—even for the sins of the whole world. It is written: "For the transgression of my people was he stricken." M. E. K.



## FRIENDS.

AND why is it strange that a horse and a cat  
Should be very good friends? Let us think about  
that.

The horse lives on clover; the cat lives on mice,—  
Which to us may seem dreadful, but she thinks  
they're nice,—

And the mice eat the clover; the reason is plain—  
The cat kills the mice that eat clover and grain!

But why should the cat like the horse? Let us think.  
She likes a warm place in a corner, to blink  
Her greenish gray eyes, and look out at the  
sun,

Or to watch for a mouse, and then after it  
run;

And where could a better place be, tell us,  
pray,

Than up in the manger upon the sweet hay,  
Where the mice come so often to look for  
their share

Hid away in the grain bin? (They think it  
not fair

That they should go hungry from morning till  
night.)

And then the cat catches them—'tis her de-  
light!

So Pussy and Dobbin are happy all day.

She catches the mice, and he eats grain and  
hay.

She rubs her red nose 'gainst his sleek, glossy  
hair,

While she picks up the hay with her claws  
hidden there.

She stands by his head, and purrs softly  
away,

While he answers back with an affectionate  
neigh,

For each knows the other is friendly and  
good,

And to live any other way certainly would  
Be a strange contradiction; for every one  
knows

That a mutual interest makes friends, and  
not foes.

EMMA L. KELLOGG.

THE INTELLIGENCE OF ELE-  
PHANTS.

THERE is no animal, beside man, so  
intelligent as the elephant, and many  
stories illustrating its intelligence have  
been related. The kings of the East-  
ern countries, especially of India, at  
an early period trained elephants for  
war, and they added much to the dig-  
nity of the barbaric courts of early  
times. An officer of the British army,  
Captain Martin, writing in the *Brook-  
lyn Eagle*, tells some very surprising  
stories of the intelligence and sagacity dis-  
played by the elephants in the British army in  
India. They are used for the transportation of  
the artillery, and upon drill they take their  
places and do what is required of them with  
the precision and regularity of trained soldiers.  
On one occasion a drunken gunner was picked  
up unconscious by his elephant, who held him  
in his place during an artillery parade, showing  
that the elephant had more sense than the man.  
The officer in command noticed it, and after-  
ward sent for the soldier, and addressed him  
in the following language:—

“Gunner Burke, do not run away with the  
idea that I did not notice your drunken condi-  
tion on parade yesterday. By right I should  
have had you confined to the guard-room; but  
my reasons for not doing so were simply because  
I knew you to be a clean and in every respect,  
except being too partial to beer, a good sol-

dier. The noble act performed by your ele-  
phant showed that you were kind to it, and,  
further, should I have had you put in the  
guard-room, the elephant might possibly have  
thought it had done wrong in lifting you up,  
and perhaps at another time, when it might be  
really the means of saving your life by so doing,  
the elephant might let you lie to die. Just try to  
keep sober on the next afternoon parade.”

Elephants understand military rules quite as  
well as the soldiers, and when they break rules,  
they are punished, either by confinement, loss  
of food, or by whipping, which is inflicted by  
another elephant using a chain, under the direc-  
tion of an officer. We close this sketch with the  
following extract descriptive of the trial and pun-  
ishment of an elephant by a military court:—

o'clock, seeing the elephants fed. When the  
trumpeter sounded 'feed,' he saw Syce Ram-  
boucles run with a bag of grain toward elephant  
Abdul. At this time all the other elephants  
were fed, consequently Syce Ramboucles was  
late in feeding elephant Abdul. He, the Bom-  
badier, ordered the Syce to hurry and feed  
him, but he did not seem to move any quicker.  
As soon as he approached, elephant Abdul  
seized him by the legs, and dashed his brains  
out against the little grain hut. Eight Syces and  
the Jemmodah gave similar statements. When  
they had finished, the president, who had kept  
his head down the whole time, with the ele-  
phant's defaulter sheet in front of him, suddenly  
looked up, and glared at the prisoner. Seeing  
the elephant's eyes swimming with tears, he



## FRIENDS.

“Shortly after this, I happened to be ap-  
pointed a member of a court-martial ordered  
to assemble at Campbellpore for the purpose  
of trying elephant Abdul No. 15 for causing  
the death of Syce Ramboucles. This court-  
martial was certainly the most impressive one  
I had ever witnessed. The prisoner, with eyes  
filled with tears, was marched in front of us be-  
tween an escort composed of No. 2 and No. 3  
elephants. Along with them came all the wit-  
nesses. The president of the court-martial was  
Major Cameron, a gray-haired man of the  
Thirty-fourth Hogras Native Infantry, who had  
been for years in India. He read the charge:  
‘Elephant Abdul is charged with causing the  
death of Syce Ramboucles, by catching him by  
the legs with his trunk, and beating his brains  
out against the wall of the grain hut.’ The  
first witness called was orderly Bombadier  
Roberts, who said he was in the lines at twelve

said: ‘It's no use; that game won't do me. I  
am quite accustomed to see tears, and never take  
any notice of them. I see by this defaulter  
book that you have been guilty of no fewer  
than sixteen crimes of injuring people, and I  
have not the slightest compassion for you.’  
We members all agreed with the old major,  
and after a short adjournment, found Abdul  
guilty, and sentenced him to fifty lashes and  
two years' imprisonment.

“When the elephant was marched back a  
prisoner, he roared,—crying not from grief for  
having killed Ramboucles, though, but for his  
own sake. He anticipated some severe punish-  
ment, especially as he was marched to the  
prison shed, where only those who are awarded  
a long term of imprisonment are taken. Three  
days after this I was informed the flogging pro-  
cess would take place; and as I was very anx-  
ious to see how the gigantic Abdul would stand

his punishment, I resolved to be an eye-witness to this painful though necessary mode of enforcing discipline. The whole thing struck me as being a most peculiar sight, but rendered very distressing owing to Abdul's pitiful howls; but you could not help laughing occasionally at the comical actions of the flogger. When I arrived on the scene, I found the whole battery drawn up in a square, fourteen elephants forming one side, and the non-commissioned officers and men the other three sides. In the center were two huge elephants,—the prisoner Abdul, and his flogger, Lalla No. 1. It always falls to the senior elephant's lot to inflict the punishment. Besides these two elephants, all the officers of the battery, the provosts, the brigade major, and the doctor, were in the center, and elephants Nos. 2 and 3 stood on either flank as an escort in case the prisoner might try to escape. There were four great iron pegs driven into the ground, to each of which one of the prisoner's legs was chained. Lalla No. 1 elephant stood by with a huge cable chain fastened around her trunk, waiting further orders. When all was pronounced ready, the doctor, who stood with a watch in his hand, gave the signal to begin. Lalla raised her trunk in the air, gave it two turns, and down came the cable with terrific force on Abdul's back. A loud thud was heard, followed by an unearthly roar from the unfortunate Abdul. Again the doctor gave the signal, and down came the cable with terrific force, causing more roaring. Again and again it came down, until the full number of lashes was given, after which the prisoner was marched back to his quarters, trembling from head to foot, and having a few lumps on his back as the result of the lashing. The parade was dismissed, and things went on as usual. This is an exact description of how they use elephants in India, all of which can be verified by writing to the Civil and Military Gazette, Lahore, India."

#### SYSTEMS OF HANDLING THE MAILS IN LARGE CITIES.

##### 4.—SORTING, TYING OUT, AND POUCHING THE MAILS.

AFTER the letters have been canceled ready for sorting, they are taken by clerks to their respective cases, which I will now describe, giving the main separations made by them:—

The cases are made of three sections united in one by flaring out at either end of the central section just within easy reach of the clerk. The cases have all the way from one hundred and twenty to one hundred and eighty pigeon-holes, and are placed on tables made in shape like a part of a circle, and having six legs. In this office there are three Minnesota cases, one case each for Iowa, Wisconsin, and North and South Dakota.

States have all the way from five hundred to nineteen hundred post-offices; and the names and location of all of these, with also the railroads and routes they are on, must be known by the clerk. Each clerk is expected to know from one to six States by heart, and also to know all the post-offices on the main lines, called railway post-offices, in from five to seven States besides. Where a clerk attends to a part of a State only, it is called "separating," and where he knows and sorts the entire State, it is called "throwing." In their examinations these clerks throw ninety-nine and one hundred per cent correctly, throwing at the rate of from thirty to sixty letters a minute, or from twenty to thirty-six hundred an hour.

This department handles from eighty thou-

sand to one hundred and ten thousand letters and circulars a day, averaging nine and one-half hours for a day's work. There are six "shove," or "separating," cases in this office. These cases are labeled with all the names of all the States and Territories, also the largest cities in the United States. After the letters have been thrown in these cases, the clerks who throw the different States come and get their mail, and sort it in their cases.

The State cases are labeled with the names of all the large cities and towns and the principal railway post-offices in the State. The mail for the large offices in each State and the large cities in the United States is tied up in separate bundles. All mail for small cities and towns is thrown into the proper railway post-office pigeon-holes, and the clerks on those lines make the final separation. After all the sorting is done, then comes the "tying out," as we call it. Before the mail is thrown, slips are prepared, with the name of the post-office to which the mail is going, and also the name of the office sending it out. The clerk who sorts the mail places his stamp on it, with the date and postmark. This slip is then placed in the case upside down, and when the hole is full, it is ready to tie out. This is done by placing this slip on the bottom of the package, with the information on the outside. In tying out the railway post-office packages, the slips are placed on the top of the package over the address.

On these slips is made a record, by the receiving post-office, of all letters missent. It is then returned to the clerk in whose package the mistakes are found, to correct him and make him more careful. When the mail is all tied out, it is taken to the "pouch rack," which consists of a horse-shoe shaped rack to which are hung all the different pouches for the railway post-office lines. These pouches are made either of leather or of heavy ducking. Each pouch is labeled with the railway post-office or city to which it is going. When the time comes for the mail to go to the trains, these pouches are locked and taken to the dispatching room, and another pouch is labeled and put in its place, ready to be filled again. The clerk in charge of the dispatching rooms sorts it into its proper place; and when it is time to go to the trains, the mail-driver comes and carries it to the depot in the mail-wagon.

The paper mail is handled much as are the letters after they are ready for throwing in the pouches. The racks are much the same, only larger, and have a large round table, with a revolving top, on which the mail is dumped. When the sacks get full, or the time comes to "tie out," they are fastened with a snap or check instead of being locked, and are taken to the dispatching room for sorting in the stalls.

E. G. BURDICK.

#### GERMAN STUDENT-LIFE.

GERMANY was celebrated for her universities at a period when she was celebrated for scarcely anything else; and even now, though she has become one of the greatest of nations, her glory in war and in politics has not dimmed nor outshone her glory in letters. The universities of Germany still hold a preëminence which gives to all connected with them a peculiar interest.

The German student is also celebrated, justly or unjustly, for dueling, beer-drinking, and hard study. Not that any individual student unites all these qualities in his own person, though for a rarity, such cases do occur now and then; but it is nevertheless true that the spirit of concentration, the spirit

of "this one thing I do," which is characteristic of the university, enters even into the dissipations of its students. "Both idleness and industry display an intensity," says James Morgan Hart, "that we should look for in vain in an American college. The 'rowers' do nothing but row; the industrious do nothing but study."

But the students do not all duel, nor do they all drink to excess. They have the time to themselves,—all there is of it,—and many of them, perhaps most of them, use it for study. As to our lives, though each one may waste his opportunities if he will, there is a judgment-day coming, so to the student comes a time of reckoning which will test the character of his scholarship. If he desires the degree and the honors which belong to one who has completed his education at the university, he must pass his university examination and write his theses; while if he hopes to enter the profession of the law or of medicine, or to receive a position in the state or in the church, he must pass the state examination. So, although many a *fuchs*, or freshman, squanders his first semester in the service of the beer-god, there are few whom the second year of residence does not bring to habits of industry and sobriety.

In harmony with the spirit of the university, the student is free to lay out his own plans of work, and to hear what lectures he chooses. He is expected, after a certain time, to have a plan; but he is free to form that plan himself, and in accordance with his own tastes and wishes.

Upon entering the university and paying the matriculation fee, each student receives from the questor—an officer whose duties correspond very nearly to those of the registrar in American universities—two very important documents,—the *anmeldungs-buch* and the "student-card." The student-card is a certificate to the effect that the holder is a member of the university, and is under its exclusive jurisdiction. He is to carry it always upon his person, so that in case of arrest by town police, he can present it, and be turned over to the custody of the university. The *anmeldungs-buch* is a sort of blank-book with ruled columns, in which the student keeps an official record of his work. When he selects a course of lectures, he calls, after "hearing" for a week or two, on the professor to have his *anmeldungs-buch* signed. We are accustomed to make such arrangements with the shortest possible expenditure of time and in the most informal manner,—usually at the beginning or end of the lecture hour; but in Germany this occasion is a matter of ceremony, and must be performed in full dress with due observance of etiquette. The professor often detains his caller for a few moments, to make his acquaintance, and thus the pleasantest relations exist between the teacher and the taught. The signing of the book is in itself a very simple piece of business, and consists merely in the professor's writing his signature in the line upon which the student has already written the name of the course. When the book is signed by the professor and receipted by the questor,—for each course has its own fees,—it lies idle until the close of the semester, when the professor signs again to certify that the lectures have been attended. This last is usually a mere matter of form, and is attended to with no ceremony whatever.

C. B. MORRILL.

THE way of godliness is the way of unselfishness.

HE whom God honors is the most exalted.



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## STRAWBERRIES.

We owe thee much, resplendent June,  
For fresh delights of morn or noon,  
For lingering eves with sunsets bright,  
For deep serenities of night,  
For foliage rich, and pomp of flowers,  
For music of the skies and bowers,  
For sweet fruition, early found,  
And all the promise of the ground.

But, lovely June, although we prize  
The charms thou spreadest to our eyes;  
Though we admire thee, young and fair,  
With jocund cheeks and flowing hair;  
Although we love to hear the song  
That floats thy leafy woods among,  
We own a fondness as intense  
For gifts that please another sense.

When swallows build beneath the eaves,  
There grows, deep hidden under leaves,  
Near to the ground, retiring, shy,  
Tinged with the summer's earliest dye,  
With bright complexion, healthy, clear,  
The fairest berry of the year,—  
The strawberry, profusely strewn,—  
The jewel in the lap of June.

Happy is he who, now and then,  
Can wander from the marks of men  
To prune his trees, to trim his walks,  
To lift his roses' drooping stalks;  
Or, with his wife and children fair,  
Eat his own fruits in open air,  
And watch, well pleased, their bright eyes gleam  
To feast on strawberries and cream.

Sweet are the grapes that bloom by Rhine;  
Sweet are the Eastern date and pine;  
Sweet are the oranges that grow  
Where Guadalquivir's waters flow;  
Sweet is the apple—sweet the pear—  
But bright and beauteous though they be,  
Give me, oh give the strawberry!

— Charles Mackay.

## A PLUCKY JUDGE.

It is not often that men who sit on the judicial bench have an opportunity to turn police and arrest criminals, nor is it certain that they would always be successful should they attempt to do so. Judge Brentano, of Chicago, however, is an exception to the rule, as the following will show: Some time ago the judge was startled by cries from the house of a near neighbor. He left the breakfast-table, and hurried to his neighbor's house. As he entered, he met two men running out. The judge promptly collared both of them, and after a hard tussle, succeeded in holding them until he could call a patrol wagon, and have them taken to the police station. They had robbed the house, and both of them had revolvers; but the judge, single-handed and without arms, arrested and held them both. It is doubtful if there is a policeman in Chicago that could have done as well. Should the judge after this ever have occasion to lecture the police on the performance of their duties, they would have to admit that he is an authority in such matters. The fact that we do ourselves what we tell others they ought to do, goes a great way toward making our words of some effect.

## SPANISH AMERICAN REVOLUTIONS.

THE frequency of revolutions in the South and Central American republics makes it well nigh impossible to keep track of them. Revolutions seem to be indigenous to the soil of all Spanish American countries, and they spring up at all seasons of the year. France has been remarkable for the frequency of her revolutions, and we once saw a very humorous illustration of this. An inventor of a celebrated water-wheel published a paper to advertise his machine. On the first page of his paper was a picture of Uncle Sam holding out the water-wheel in his hand to France, represented by a woman, and saying: "Here! if it is *revolutions* you want, this will give you a thousand a minute!" It strikes us that something of this kind would have a ready sale in South and Central America!

There is one reason, however, for the frequent revolutions in the Spanish American States that is imperfectly understood by many. There are two conflicting elements in those countries, which will not coalesce any more than oil and water will unite. They are the Catholic Church on one side, and a liberal, progressive, and often free-thinking element on the other. Sometimes the church party has the control, and the liberals raise a revolution; then again the latter gain the control, and the clericals inaugurate a rebellion. Several of the late wars in South America have been of this character. Peru is now having a struggle of this kind, and the advantage appears to be upon the side of the clericals.

## OUR PLANETARY NEIGHBOR.

THE speculations that have been indulged in by men of science in regard to the planet Mars are well known. Mars and Venus are two planets which, as far as we can judge, have conditions suitable to sustain life. But since Venus is lost much of the time in an impenetrable mist, Mars receives the most scrutiny; and more calculations and speculations are made as to his condition. The latest observations indicate that Mars has an atmosphere, and that he has snow caps at his poles, which recede in summer until but a small field of snow, comparatively speaking, is left in the summer at each pole. Last October the snow appeared to have entirely vanished on Mars, which gives astronomers the impression that it was a remarkably hot summer there. The summer on Mars comes in the time of our autumn. The air on Mars is believed to be very thin, more so than the air on the highest mountains on the earth; but that is not a sufficient reason that there is no life on the planet. Animal life on this planet shows that it may be organized so as to exist in widely differing conditions.

One of the most remarkable opinions lately formulated by astronomers in regard to Mars is that it has no "weather,"—that is, it has no such sudden and violent changes as are experienced on the earth. The moisture is believed to fall there in the form of dew, and the snow is thought to be the successive deposits of minute particles as fine as dew. This reminds us of the description of the watering of the earth before sin entered it, when "there went up a mist from the earth, and watered the whole face of the ground." It would seem that Mars is watered in that way. This would indicate that Mars is now as the earth was before sin entered it. As we look out in the evening at these glorious orbs, shining in all their brilliancy, it is good to believe that sin is unknown there.

## QUEEN VICTORIA'S BIRTHDAY.

MAY 24 was the seventy-sixth anniversary of the birthday of Victoria, queen of England and empress of India. The British people throughout her vast empire, upon which the sun never sets, quite generally celebrated the occasion with banquets, speeches, and military parades. The people of the colonies, including our near neighbor, Canada, appear to join in this celebration with as much zest as the people of the British Isles themselves. Queen Victoria is one of the best sovereigns that has ever ruled over England, and she has the respect of the whole civilized world. She is the mother of a large family, and if some of them have gone wrong, it has been contrary to her motherly counsels. Age and infirmities are telling upon the queen, and there are rumors that she intends to abdicate in favor of her eldest son, Albert Edward, the Prince of Wales. He has not been a credit to himself and to his country in every respect; but he is said to possess many good qualities, and will doubtless make a king fully as good as the average. His wife, the Princess Alexandra, is much beloved by the English people, with whom, both rich and poor, she is a general favorite.

## SEEKING JESUS.

AN Indian boy lived in the far West. He heard that at the Indian school at Carlisle, Pa., he could learn to read and find the way to Jesus. He had no money to ride in the cars. He walked all the way. He was often hungry and very weary. When he reached the Alleghany Mountains, covered with snow, his moccasins were completely worn out, and his feet sore and numb. He traded his blanket for a pair of shoes, and walked on. Ragged and covered with dirt, he came to the school, and asked if he could learn to read the Bible, and find the way to Jesus. He had walked for six weeks, and had come over fifteen hundred miles. The teachers were very glad to keep him, and help him find Jesus.

You have not to travel so far to learn how to find Jesus. You have been taught by your mother and teachers that Jesus is very near you, and that at this time, if you will open your heart to his love, he will fill it full, and will shine in your heart brighter than the star that shone on the way of the wise men.—  
*Christian Observer.*

ACTIONS, looks, words, steps, form the alphabet by which you may spell characters.—  
*Lavater.*

# SPECIAL

## NOTICE!

OUR subscribers are hereby cautioned not to send money to the editors of the INSTRUCTOR, nor to send money-orders or drafts made payable to them. Lately a money-order, made payable to one of the editors, was received, and it had to be sent several hundred miles to the place where he was attending a camp-meeting to get his indorsement, so that the money could be collected. Make all money-orders and drafts payable to the *Review and Herald*.

## JAPAN MISSION.

Mr. and Mrs. L. P. Baldwin - - - \$2.00