

# THE YOUTH'S INSTRUCTOR

REMEMBER NOW! THY CREATOR IN THE DAYS OF THY YOUTH

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## THREE SHIPS.

THREE ships there be a-sailing  
Betwixt the earth and sky;  
And one is Now, and one is Then,  
And one is By and By.

The first little ship is all for you —  
Its masts are gold, its sails are blue,  
And this is the cargo it brings:  
Joyful days with sunlight glowing,  
Nights where dreams like stars are grow-  
ing;  
Take them, Sweet, or they 'll be going!  
For they every one have wings.

The second ship is all for me —  
A-sailing on a misty sea  
And out across the twilight gray.  
What it brought by gift and blessing  
Would not stay for my caressing —  
Was too dear for my possessing —  
So it sails and sails away.

The last ship, riding fair and high  
Upon the sea, is By and By.  
O wind, be kind, and gently blow!  
Not too swiftly hasten hither.  
When she turns, Sweet, you'll go  
with her —  
Sailing, floating, hither, thither,  
To what port I may not know.  
—Harriet F. Blodgett, in *St. Nicholas*.

## CROSSING THE ATLANTIC.

DOUBTLESS many INSTRUCTOR readers will be interested in a brief account of a trip across the Atlantic, especially since so many of our people cross this great body of restless waters in their mission to carry gospel truth to all the world.

When about to make the voyage, the first thing necessary is to select a line of steamers. There are numerous lines running from New York to Liverpool and Southampton in England, to Glasgow, Scotland, to Havre, France, to Antwerp, Belgium, and to Bremen and Hamburg in Germany, etc. These lines usually have one or two first-class fast boats, each trying to beat the records of others in order to "draw." Having decided on some line, the next point is to choose the steamer; and of course those acquainted with the facts take the best boats. In consequence, these, though higher in price, are usually full, while the poorer boats often go with a light load.

To make sure of a place, it is necessary to engage passage from one to four weeks before the time of sailing. All the berths are numbered. When a ticket is sold, the number of berth is given; and when all places are taken, no more tickets are sold.

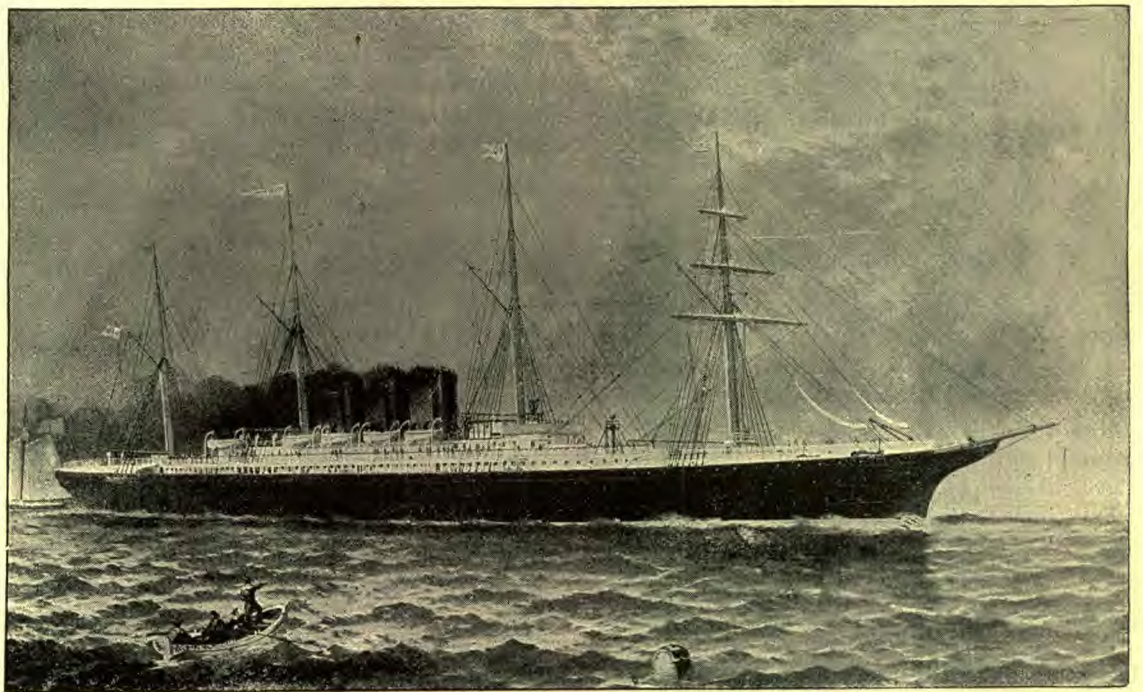
The hour for sailing is fixed and made known days in advance. When this hour draws near, the pier where the steamer lies presents a lively scene. Great loads of mail-bags, express wagons of baggage, hacks, carriages, and passengers afoot with numberless pieces of hand-baggage, are pressing

toward the ship, and crowding up and down the gangways; while sailors are hustling trunks into the hold.

Usually a large number of relatives and friends accompany the ten or fifteen hundred passengers to the ship, many of them going into the boat, making it extremely crowded just before starting. Before loosing from the pier, a signal is given on board, and all who are not passengers are warned to get off the ship. In the meantime, tug-boats have taken position at the end and sides of the mammoth steamer, and when the ropes are loosed from the pier, these begin puffing and tugging in earnest, but ply for some time before the great mass begins to move. The tugs move the ship away from the dock, where she can work her

pilot, who now leaves the steamer. Now the mammoth engines begin to ply at full speed, the spray flies in front, and the ocean boils behind the steamer, and in a few hours, we are out of sight of land. Many on leaving native land, home, and friends to cross the ocean for the first time, and not knowing whether they will ever see their childhood home and friends again, linger on deck till the last point of land has sunk below the horizon. To many these are moments of sober reflection.

Having left the harbor, let us now give some attention to our floating palace, for such indeed are these marvels of naval skill. Our boat, the "Paris" of the American line, is forty-two feet deep, sixty-three and one fourth feet wide, and five hundred and sixty feet, or



AN OCEAN STEAMER.

own engines, and then the steamer handles herself with ease.

The parting moments at the pier present an affecting scene. To many it is in effect a final farewell. Emotions too deep for words find a partial expression in tears and sobs. As the steamer moves slowly away, the pier presents a bank of upturned faces and waving kerchiefs.

Steaming out from the harbor, many an interesting sight is in view. Behind is a fine panorama of the densest business portion of New York; to the left, like a cobweb across the sky, the great Brooklyn bridge; and to the right, on a small island, the gigantic statue of Liberty holding aloft her torch.

The distance down the harbor to Sandy Hook, where the ocean is entered, and whence the time of crossing the Atlantic is reckoned, is twenty-five miles. Soon after leaving Sandy Hook, the steamer slows down, and a little row-boat approaches to receive the harbor

over thirty-four rods, long. She is of ten thousand eight hundred tons, and has four engines, aggregating twenty thousand horsepower, and requiring some three hundred tons of coal daily. Her speed is twenty nautical, or twenty-three statute, miles an hour, which is equal to that of the average passenger train. Unless something unusual occurs, the engines never stop night or day till the ocean is crossed.

The passengers are divided into three classes, each being assigned to a definite part of the ship. The first-class rooms and board are the finest that can be provided, the price for each person being from sixty to five hundred dollars, according to location and size of room. The second-class passengers, having the second best portion of the boat, pay thirty-five dollars and upward for the passage; while the third-class, or steerage, passengers have the poorest portion of the boat, with plain fare, and pay at the present time ten dollars. The



price in all classes includes board, room, and furnished bed.

When the waves run high, and the boat begins to roll and pitch, many are taken with that unavoidable malady,—sea-sickness. Some soon recover, while others are sick all the way; and some who are not really sick feel so miserably that existence is not worth much to them. It is common for some to resolve that if they ever reach shore, they will never go to sea again.

At sea, passengers are usually free and sociable, not waiting for a formal introduction. There are stewards to care for the sleeping apartments, dining-rooms, and decks. On some ships they are kind and accommodating; while on others, they are less obliging. To pass the time away, passengers play various deck games, smoke, drink, play cards, read, visit with one another, etc. Sometimes the monotony is broken by the appearance of a steamer, and again by a shoal of sporting porpoises, or the spouting of a whale.

Every day the number of miles made by the ship is posted on the track chart. As land is neared, the spirits of the passengers revive; and when nearing port, all are astir, getting ready to embark. The weak begin to feel strong, and the hardships of the voyage give place to pleasant anticipations. Once at the wharf, our floating community of fifteen hundred breaks up, and soon its members are speeding in all directions to the various nations of Europe.

The distance from New York to Southampton or Liverpool, over three thousand miles, is made by the fast boats in seven days, and by the slower ones in nine days; but to many of the passengers these are extremely long days,—days that afford more pleasure when in the past than at the time.

H. P. HOLSER.

### DON'T BE A COWARD.

"I WON'T tell a lie! I won't be such a coward," said a fine little fellow, when he had broken a little statuette of his father's in showing it to his playmates, and they were telling him how he could deceive his father and escape a scolding. He was right. So Charles Mann was right, and was rewarded for it, as the following story will show:—

"A young offender, whose name was Charlie Mann, smashed a large pane of glass in a chemist's shop, and ran away at first; but he quickly thought: 'What am I running for? It was an accident; why not turn and tell the truth?'

"No sooner thought than done. Charlie was a brave boy. He told the whole truth—how the ball with which he was playing slipped out of his hand; how frightened he was, how sorry, too, at the mischief done, and willing to pay if he had the money.

"Charlie did not have the money, but he could work, and to work he went at once, in the very shop where he broke the glass. It took him a long time to pay for the large and expensive pane he had shattered, but when he was done, he had endeared himself so much to the shopkeeper by his fidelity and truthfulness, that he could not hear of his going away, and Charlie became his clerk.

"Ah, what a lucky day it was when I broke that window," he used to say.

"Charlie," his mother would respond, 'what a lucky day it was when you were not afraid to tell the truth.'

"Lying lips are abomination to the Lord: but they that deal truly are his delight."—*Selected.*

### AVOID TRIFLING SPEECH.

"AND you hath he quickened, who were dead in trespasses and sin; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love where-with he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus."

But while we are saved through grace, the apostle presents the part that we are to act. He says: "Work out your own salvation with fear and trembling [lest you become an influence to lead others astray]: for it is God that worketh in you both to will and to do of his good pleasure." In these scriptures is presented the co-working of God with man and man with God. How important it is that the work shall go forward harmoniously, so that, as a result, the perfection of Christian character may be obtained through the union of the human and divine! Where this coöperation is found, these words are appropriate: "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled," that he may "present you holy and unblamable and unreprouvable in his sight." Let every soul remember that the Christian armor cannot be laid aside for one moment. We are called upon to keep up the warfare, to resist Satan, to watch and pray.

Where the heart is purified and refined, and made fit for the indwelling of the Holy Spirit, the tongue will be sanctified to the glory of God. When you hear young men jesting and joking, do not join in the merriment that dishonors Jesus Christ who died for them, but rather reprove them. Watch over one another for good. Pray for and with one another. You can surround your souls with an atmosphere that will be like breezes from the heavenly Eden. Open your heart to the Lord Jesus. Guard your tongue. Let not your tongue run at random in jesting and joking. These are signs that your heart needs to be cleansed from its defilement. Those who are earnestly striving to obtain the world to come, will act according to Christian principles in all the concerns of life. They will bring into practice the injunction: "Not slothful in business; fervent in spirit; serving the Lord." If we are sincere Christians in meeting, we shall be sincere Christians at all times and in all places. I am very desirous that all who are acquainted with Christ shall manifest the fact by the spirit revealed in their words. Christ said: "A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Our words index the state of our heart; and whether men talk much or little, their words express the character of their thoughts. A man's character may be quite accurately estimated by the nature of his conversation. Sound, truthful words have the right ring in them. "The end of all things is at hand: be ye therefore sober, and watch unto prayer."

MRS. E. G. WHITE.

### SURFACE MOISTURE.

LIGHT and moisture are among the most important agents in promoting both animal and vegetable life, hence the Scriptures make use of these figures in illustrating the conditions necessary for a thrifty spiritual life. Thus salvation itself is frequently expressed by the term "water of life." God's people are said to drink water from the wells of salvation.

One whom God constantly sustains and supplies with spiritual food is compared to a "tree planted by the rivers of water." When David felt great need of the help and blessing of God, and was most earnestly seeking these priceless treasures, he represented himself as being very thirsty: "My soul thirsteth for thee." "As the hart panteth after the water brooks, so panteth my soul after thee, O God." Another time he complained that his moisture was "turned into the drought of summer." The figures of water and moisture are also commonly used to designate thrifty conditions in other respects.

Those who engage in the business of agriculture, gardening, etc., have constant occasion to note how apt and forcible these illustrations are. How vigorous and thrifty the plant appears which has had a sufficient supply of moisture, compared with the one which has lacked this valuable aid! Nevertheless the gardener also observes that plants which have been accustomed to an undue amount of artificial watering appear very flourishing as long as this constant supply is kept up; but if it is withheld, even for a short time, the plant quickly withers and dies much sooner than those which have had far less surface moisture, and more soil cultivation. The gardener wisely concludes that the over-watered plant, finding an abundance of moisture near the surface, has not been impelled to send its roots deep into the earth to get the moisture by natural means. It depended entirely upon the artificial supply; and when that was withheld, having no connection with deeper sources, of course it must quickly wither, whereas the plant which has had more judicious management has sent its roots deep into the soil, and draws its life-sustaining moisture from the provision there made for it; hence it could much better sustain the loss of the surface supply.

What a lesson there is here for us! What danger we are in of constantly looking for the approbation of others in all our efforts to do right, and if we receive this, of coming to depend upon it to sustain and encourage us, instead of seeking a deep experience for ourselves, and drawing our support and daily spiritual food from God and his word! This course is well illustrated by the plant which depended only on the shallow means of sustenance the surface treatment afforded, and neglected to send its roots deep down where the steady, constant supply could be reached.

Then let us dig deep, and become "rooted and grounded in Christ;" then, although we will have due regard for the opinions and counsels of those whose position or sound judgment entitle them to such respect, we will nevertheless be enabled to stand firmly for right principles, regardless of either praise or censure, if we may but know that our feet rest upon the word of God. David says: "All my springs are in thee;" and when we can truthfully say that all our strength comes from God, all our incentives to right-doing from the divine Source, then indeed the words of Hosea regarding Israel will be true of us: "He shall grow as the lily, and cast forth his roots as Lebanon."

JULIA H. DUFFIE.



# Timely Topics

## JAPAN AND FORMOSA.

Now that Japan has made arrangements satisfactory to the powers, and everything bids fair for a peaceful adjustment of all the questions arising from the war and the terms of peace that followed, the people of Formosa, the large island which China gave up to Japan, have risen in rebellion, and declared a republic! But if the South American republics have hardly yet sufficient intelligence to govern themselves, what can be said of Formosa? A republic there would soon become anarchy.

It is not at all likely that any of the great nations will recognize the independence of Formosa, since such an action would be an insult both to China and Japan. China cannot make the people of Formosa submit to the treaty, but Japan will have no serious difficulty to do so. It will be a good training place for such of her soldiers as have not yet had any experience in war. It would be a great benefit to Formosa to come under the government of Japan. Barbarous peoples, like dangerous diseases, sometimes require heroic treatment; but the results are often satisfactory, and if Japan is allowed a free hand in Formosa, the island will become an important and valuable part of the "Empire of the Rising Sun," as Japan is called.

## THE POPE'S TROUBLES.

THE people of Italy are intending to hold a great celebration of Italian unity on September 20, which day will be the twenty-fifth anniversary of the entrance into Rome of the troops of Victor Emmanuel. This celebration is very displeasing to the pope, who looks upon the king of Italy as a usurper in the "states of the church"; and as an expression of his feelings, and to show that like his predecessor, Pope Pius IX, he is irreconcilable to the idea of Italian unity, he declares that he regards such a celebration "as injurious and insulting to the pontiff and the Holy See."

When the French troops left Rome in September, 1870, for the first time in one thousand years the papal throne was left unsupported by foreign bayonets. The king of Italy immediately occupied the city, and since then Rome has been the seat of the kingdom of Italy. As an excuse to his Catholic subjects, the king wrote to the pope that if he did not take possession of the city, a republic would be established there. At that time republics were a great scare to the papacy; but the pope has learned that a republic, as well as a king, can be molded so as to favor the papacy.

The New York Times has this to say about the pope's objections to the celebration:—

"It is really about time that his Holiness ceased to harp on that particular string. It is true that his predecessors did govern Rome, and they did it very badly. The "states of the church" that used to figure in the geographies, were very injurious to the reputation of the church for ability and integrity. In those days Rome was run by a kind of sacerdotal Tammany, and the beginning of any Roman municipal reform movement must have been directed at the papal ring. In the second place, twenty-five years is too long for anybody to keep on complaining of a grievance which is perfectly certain of not being redressed.

Whoever keeps it up so long is a bore. The present pope had an excellent opportunity to strengthen the church in Italy by dropping the subject, which his predecessor could scarcely have been expected to drop. By continuing to nag the Italian government, the pope has forced every Italian to choose between being a good Italian and being a good Catholic—with results very disastrous to the church."

## REPORT OF THE ARMENIAN COMMISSION.

THE commission appointed by the powers of Europe to investigate the atrocities said to have been perpetrated upon the Christians of Armenia by Kurds and Turkish troops, has finished its labor and rendered its report. The members of the commission have spent months in the towns where the events occurred which gave such a shock to Europe and the whole civilized world; and although the Turkish officials appear to have thrown every possible obstacle in the way of their learning what really took place, the commission was not thwarted in its efforts. The tragic events were of such a nature that they could not be concealed, and it now is revealed anew to the world through the report of the commission, in all its horrid and ghastly features.

The report of the commission is that the stories of cruelties inflicted by the Kurds and troops of Turkey were substantially correct. It now appears to have been a parallel to the massacre of the people of Scio by the Turks in 1822, which so aroused the sympathy of the world for Greece, and their animosity against the barbarous Turk. Those who have contended that the reports were exaggerated, and have tried to believe that the Turkish government is not to blame in this matter, find that the report of the commission completely demolishes their theory, and with unsparing hand lays bare the barbarities of the unspeakable Turk. Although the Turks had taken every precaution possible to conceal their work, even to burning the bodies of their victims, they were not successful. Such wholesale slaughter could not be covered. In some towns the stench was so dreadful as to interfere seriously with the work of the commission.

The commission recommends many reforms in the administration of the government of Armenia, prominent among which are the following: The governors of many of the provinces to be Christians, who shall first be approved by the powers; the police are to be equally composed of Christians and Mohammedans; the funds necessary for local uses are to be retained in the provinces, and the remainder sent to Constantinople, which is a reversal of the former system; and there shall be no compulsory conversions to the religion of Islam.

The report of the commission, with the note of the powers thereupon, has been presented to the sultan, and it is said that he regards it favorably. The plan will probably therefore be attempted, but it cannot be anything more than a transitory makeshift. No governmental regulation, though backed by all the powers of Europe, will eradicate the innate cruelty which has been inseparably connected with the fanatical and ignorant followers of Mohammed through all their history. The Turk will never be regulated into good behavior. He has always been a robber and a tyrant, and his civilization is but the thinnest veneering of respectability covering a corrupt and cruel nature, which needs but slight provocation to burst forth into deeds of fiendish atrocity. Europe has been again and again stirred by the outrages which the Turks have committed

upon the Christian people of the provinces under their sway; but Europe is apparently not yet quite ready to rise in its might and blot out this travesty on government, whose seat is at Constantinople. It will come, though.

MEXICO has drafted a law for the punishment of train robbers that shows a true apprehension of the gravity of that crime. The law provides that, in case of such a robbery, or the death of a passenger or other innocent person, the death penalty shall be enforced with as few legal preliminaries as possible. Those captured at the time shall upon conviction be executed within fifteen days of the commission of the crime.

THE Manitoba school question, which threatened serious trouble in the province, has been settled through the kindly intervention of Lord Aberdeen, the governor-general of Canada. The plan agreed upon is something like what was called the Fairbault plan in Minnesota. The school law will be so amended as to allow Catholic instruction in schools for a half hour every day. This is a Catholic victory, and it will be the means of teaching Catholic doctrines at the expense of the province to hundreds of non-Catholic children.

AGAIN the pope of Rome has written an encyclical letter, this time to the Catholic Church. The subject-matter of this communication is the union of Christendom, which he would be glad to see accomplished, by the return of all dissenters to the Roman fold. He promises to all who will for nine consecutive days repeat a special prayer for this purpose, an indulgence, which if the one making the prayers so desires, may be given to the souls in purgatory. It is probable that the pope believes all this; but it sounds very strange in the nineteenth century.

Two great ocean disasters are reported to have occurred lately. May 29 the Pacific mail steamship "Colima," from San Francisco to Panama, foundered off the coast of Mexico. One hundred and sixty-seven persons perished. One boat, with fourteen persons, reached Monzanillo, Mexico, in safety. This ship was built by Roach, of Philadelphia, and was on her one hundred and twenty-ninth voyage to Panama. On May 27 the French steamer "Dom Pedro" struck a reef of rocks on the west coast of the province of Galicia, in Spain, near Corunna, and went to pieces. There was a terrible panic, and one hundred persons were lost. The captain and twenty-six of the crew and passengers escaped.

A SCHEME is said to have been developed in Venezuela to thwart the British government in its efforts to annex a portion of that country to the British empire. It is that wealthy men from the United States shall locate there, establish a large bank under the governmental auspices, and so generally mingle capital from this country with that of Venezuela that the United States government will be under the necessity, in protecting United States capital, to protect also to some extent the property and interests of Venezuela. England can hardly complain if this should be done, for it is simply an English custom, long practised by her in her relations with other countries. "The protection of British interests" is an expression that means the protection of British capital; and the British tars and the union jack are always present where those interests are in danger. Perhaps the United States will learn to do the same.

M. E. K.





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

EDITORS.

### DRUNK BUT ONCE.

MANY men who are in the habit of indulging in intoxicating drink often pride themselves that they were never yet found drunk, or never were "drunk but once." But he who has begun to meddle with strong drink knows not how soon he may be drunk, and how soon he may take the last step that ends in utter ruin.

At an execution, the sheriff took out his watch, and said to the criminal: "If you have anything to say, speak now; for you have only five minutes to live." The young man burst into tears, and said: "I have to die. I had only one little brother, and he had beautiful blue eyes, and flaxen hair, and I loved him; but one day I got drunk, for the first time in my life, and coming home I found my little brother gathering strawberries in the garden, and I became angry with him without a cause, and killed him at one blow with a rake. I did not know anything about it until the next morning when I awoke from sleep, and found myself tied and guarded, and was told that when my little brother was found, his hair was clotted with his blood and brains, and he was dead. Drink has done this; it has ruined me! I never was drunk but once. I have only one word more to say, and then I am going to my final Judge. I say it to young people: *Never, never, never touch anything that can intoxicate!*"

Let every young man who reads the above take warning, and shun the evil cup as he would a deadly serpent. Not only shun it, but be energetic in warning those who are turned that way.

J. H. D.

### TRUST NOT IN MAN.

"PUT not your trust in princes, nor in the son of man, in whom there is no salvation." Ps. 146:3, margin. It is no very uncommon thing to hear young Christians express themselves in favor of some certain minister and his preaching. They want to hear that certain man, have him labor with them, and they can hardly listen to any other person. If Brother A. is to speak, they must go without fail; but if it is Brother B., they sometimes say, "O, I don't care to hear him; so I will not go." This is wrong. While one method of instruction may be more interesting than another, all of God's servants are sent to bear his message to us. Then the permission of this decided dislike to some and strong attachment to others soon brings us to the place where we are trusting in the man rather than in the Lord.

Luther said of his confidence in the pope of Rome: "I had an unfeigned veneration for the pope,—not seeking after livings or places, and such like; but whatsoever I did, I did with singleness of heart, with upright zeal, and for the glory of God. So great was the pope in my esteem, that I accounted the least deviation from him a sin, deserving damnation; and this ungodly opinion made me hold Huss as an accursed heretic, so much so that I esteemed it a sin only to think of him; and to defend the pope's authority, I would have kindled the flames to burn the heretic, and should have be-

lieved that I was thereby showing the truest obedience to God."

The church at Corinth fell into the man-trusting spirit. It led to strife and divisions, which brought to the surface the carnality of the heart. The apostle Paul thus addressed them: "While one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?" All God's ministers are to be respected as servants of God, but none are to be worshiped. Even an angel from heaven forbade John to worship him. Rev. 19:10. If we are forbidden to worship angels, how much less should we bow in our minds to men! Men may please us, may instruct us, may speak words of comfort to us; but *they cannot save us.*

"Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." Ps. 146:5. Then let our trust be in Jehovah; for in him is all strength. We can respect all God's servants for the message they bring to us from the Lord; but we should receive the message as from God, and worship him, and him only.

J. H. D.

### CHRIST IN THE BELIEVER.

THE *Woman's Journal*, of Ottawa, Canada, contains in its issue of May the following statement:—

"The Rev. Joseph Cook, the celebrated orator and writer, is soon to make his second journey around the world. The White Ribbon movement—indeed, every progressive reform that seeks to incarnate Christ in custom and in law—finds in this great man a devoted and powerful ally."

Yes; this "great man," and many others with him, desires to incarnate Christ in law. This may sound very well to those who do not stop to consider what is involved in that expression, and what will certainly grow from it.

The meaning of the above somewhat ambiguous statement is that the laws of nations should be made to sustain and foster Christianity, and by Christianity is meant some particular system of theology that those who are in this kind of incarnation business believe is the true Christianity. It is just that, no more and no less. There are many believers in Christianity who hold views in regard to the doctrines of Christ widely different from those who are laboring so assiduously to have their views and ideas of what Christianity is, incarnated in the law; but of course the rights of such will not be respected in the least by these laws, should they once be established. Stripped of all false disguises, this work, with its fair and pretentious Christian outside, is an attempt to secure the aid of the civil law to compel one party to receive and practice, in some outward aspects at least, the religion of the other. Then instead of its being an incarnation of Christ in the law, it is simply an incarnation of the selfishness and pious bigotry of those who, because others will not accept their ideas of religion, want to compel them by law at least to seem to do so.

There is nothing particularly new in this idea; it was a fundamental principle in pagan Rome. The religion of Rome was incarnated in the laws of Rome. Because of this, Paul was beheaded, and millions of Christians found a martyr's grave, and will find a martyr's reward. Papal Rome borrowed this idea of religion incarnated in the law from paganism. What was thought to be the incarnation of Christ in law swept from the earth fifty millions of true believers in Jesus. Protestants have

clung to the same mistaken notion, and state churches and laws for the punishment of heresy have been the result. Laws for the observance of Sunday are an outgrowth of this idea. This old pagan and papal plan of religion and religious observances by law crossed the ocean in the "Mayflower," and has imbedded itself in the laws of nearly every State of the American Union.

The enforcement of these laws, in which Christ is supposed to be incarnated, thrusts his humble followers into jails, and subjects them to vexation, loss of property, and has in some instances caused the loss of life. Instead, then, of its being Christ incarnated in law, it is really Christ, in his followers, incarcerated in jail by law. All this is done now; but still those who are back of this unchristian work, carried on in the name of Christ, are not satisfied. They want more, and no one can express their wants better than did Pope Leo XIII, when, in speaking of the Catholic Church in this country, he said that "she would bring forth more abundant fruits if, in addition to liberty, she enjoyed the favor of the laws and the patronage of the public authority." So in the movement discussed in this article we may see a new papacy, so like the original that their kinship cannot be disputed. There is no Christ in it. Inside and outside it bears the marks of the enemy. Service to Christ, compelled by the civil law, is not acceptable worship. It may please a corrupt church; it will not please the holy God. Jesus does not want a place in our laws; he does want a place in our hearts. He wants access to our hearts,—not by the power of the civil law, but by the power of his wonderful love. It is not Christ in the law, but "Christ in you the hope of glory," that is his desire. While we see the false way, let us also see and accept the true.

M. E. K.

### THE IOWA CAMP-MEETING.

THIS meeting was held in a beautiful grove in the suburbs of Des Moines. There was a good attendance, and the meeting was an excellent one. There were a large number of young people on the ground. Many of these were enjoying the presence of the Lord, and ready to work for others. There were some that came to the meeting unconverted, but the most of this class seemed to have an interest in the services, and some of them gave their hearts to the Lord.

Elder Watson, with other assistants, had charge of the young people's services, and did good work. I had the privilege of speaking to them a few times in their early morning meeting. The Spirit of the Lord was present, and some were led to seek the Lord.

One interesting feature of the work at this meeting was that there were some twenty or more of the young people that offered themselves for training for the foreign missionary work. Several of these made arrangements to go at once to the Sanitarium to take the training course, while others will go later. The Iowa Conference employs quite a large number, while there are a goodly number that think of attending Union College the coming year.

We are glad that the Lord is working on the hearts of our young people to give themselves to the cause of God. The field is a large one, and the laborers are few. We must look to our young people for the laborers to fill the calls. But they cannot go unless they have a training for the work.

I called attention to the INSTRUCTOR as their paper. There was a good response, and a willingness to make an effort to increase its circulation in the future.

J. H. D.



# BIBLE LESSONS AND NOTES

## LESSON 13.—THE TIME OF THE END.

(June 29, 1895.)

ANALYSIS.—Dan. 7:25; 11:33; 12:7; Rev. 11:2, 3; 12:6, 14; 13:5; Matt. 24:21, 22: The period of papal persecution.

Dan. 11:33-35; 12:4, 9: The time of the end.

Dan. 12:5-7: Conversation between two angels.

Dan. 12:8, 9: Conversation between Daniel and one of the angels.

Dan. 12:10: Who will understand "in the time of the end"?

Dan. 12:11: The twelve hundred and ninety days.

Dan. 12:12: The thirteen hundred and thirty-five days, and the blessing that would come to those who are wise at the end of that period.

Dan. 12:13: The command and promise given to Daniel.

MEMORY VERSES.—Dan. 12:9, 10.

1. FOR how long a period was the papacy to wear out the saints of God?—For twelve hundred and sixty years. (See Dan 7:25; 12:7; Rev. 11:2, 3; 12:6, 14; 13:5.)

2. What does our Saviour say of this persecution? Matt. 24:21, 22.

3. How is it described in Dan. 11:33?

4. Till what time was it to continue? Verse 35. (See note 1.)

5. What instruction was given to Daniel concerning his prophecy? Dan. 12:4.

6. What would then take place? Verse 4, last clause. (See note 2.)

7. What question was asked of one angel by another? Verses 5, 6. (See note 3.)

8. What was the angel's answer? Verse 7. (See note 4.)

9. What is said of Daniel's understanding of the answer? Verse 8.

10. What question did Daniel ask? Verse 8. (See note 5.)

11. What answer was given? Verse 9.

12. What is said of different classes during that period? Verse 10. (See note 2.)

13. What other prophetic period is introduced in this prophecy? Verse 11.

14. From what event was it to begin? Verse 11. (See note 6.)

15. Then to what date would it reach?—1798. (See note 6.)

16. Upon whom is a blessing pronounced? Verse 12.

17. To what date does this period reach?—1843. (See note 7.)

18. What command was given to Daniel? Verse 13. (See note 8.)

19. What promise was made to him?

### NOTES.

1. The time of the end is not the end, but a brief period commencing at a certain time and reaching to Christ's second coming. This period—the time of the end—begins with the close of the papal persecution, in 1798, when the papacy received the deadly wound. Rev. 13:3.

2. "The time of the end" is marked especially as a time when "many shall run to and fro, and knowledge shall be increased." This does not refer to the great amount of travel that will be carried on and an increase of worldly wisdom and knowledge in general, although these things may be seen in the social world in a remarkable degree. The book of Daniel was to be closed "till the time of the end." Then "many shall run to and fro,"—that is, run to and fro through the book, searching its pages diligently; and thus "knowledge [of the Scriptures] shall be increased." (See "Facts for the Times," page 59, fourth edition.) This view is also confirmed by the statements

in verse 9, that the wicked will do wickedly, and *none* of the *wicked* shall understand, but the *wise* shall understand.

3. The question asked in verse 6 means: How long will it be till we reach "the time of the end," when the long period of persecution will cease, and God's people will be free to study the word of God, and these things which have been a source of wonder and astonishment to them will be more fully understood?

4. This period is identical with that in Dan. 7:25 and Rev. 12:6, 14, which we have found to be twelve hundred and sixty prophetic days, or literal years, beginning A. D. 538, and ending in 1798. The one who answered this question is evidently Christ, the same one who answered the question relating to time in Dan. 8:13.

5. Daniel's question (verse 8) means: When will God's people be delivered from these terrible troubles and persecutions?

6. The "daily," or paganism ("sacrifice" is a supplied word), was taken away in A. D. 508. This was to prepare the way for the setting up, or establishment, of the "abomination that maketh desolate," or the papacy, in A. D. 538. (See margin.) To A. D. 508 add twelve hundred and ninety prophetic days, or literal years, and we are brought to A. D. 1798, the same date to which the twelve hundred and sixty years extend. ("See Thoughts on Daniel and the Revelation," chapters 11, 12.)

7. Beginning at the same date as the twelve hundred and ninety years,—namely, A. D. 508,—the thirteen hundred and thirty-five prophetic days, or literal years, would extend to A. D. 1843, at which time a great blessing came to God's people as they feasted upon the unsealed book of Daniel, which was then open, and increased in the knowledge of the prophetic word, and rejoiced in the clear evidences of the Saviour's soon coming to redeem his people. Luke 21:28.

8. "Till the end be,"—that is, till the end of all these great prophetic periods. This would certainly include the twenty-three hundred days of Daniel 8, which ended in 1844, as well as the shorter periods, which ended prior to that time. Then, in 1844, Daniel and all the righteous dead stand in their lot on the place decided by the Judge, in the judgment, which began when that date was reached.

### ADDITIONAL NOTES.

The vision of the tenth chapter of Daniel, like that of the ninth, was given in answer to prayer; and it would seem from the book of Daniel that he was much given to prayer. It was by taking advantage of his frequent prayers that his enemies undertook to compass his destruction. At the time he saw the vision recorded in the tenth chapter, he was evidently upon the "king's business." He had been mourning and praying "three full weeks." Suddenly, as he stood by the banks of the river, a new sight was given to him, and he saw things not of this world. Where a moment before only natural objects could be seen, he saw a glorious personage. How thin is the veil between us and the unseen world! and the angels of God, who are sent to minister "for them who shall be heirs of salvation," are nearer to us than we are aware. The nearer we can approach their character in holiness, the easier it seems to be for them to communicate with us.

It was a most comforting message that the angel bore to Daniel. His prayers had been heard. Not only his prayers on that one day, but he was told that from the first day when he began to seek the Lord, his words were heard.

The God of Daniel is our God. He has told us to pray to him, and will he not hear us?—Yes; the feeblest prayers, if truly from the heart, are heard, and, though not always in our way, in God's way they are answered.

The truthfulness of the statement made by Paul that the "powers that be are ordained of God," is well illustrated in the last two verses of chapter 10 and the first verse of chapter 11. The angel tells Daniel that he was taking an active part in the governmental affairs of the nations; that when Darius was king, he "stood to confirm and to strengthen him." Thus does God sustain kingdoms and kings, and by his providence guides the affairs of the world. When a nation has shown its entire worthlessness, the Lord withdraws his protecting and supporting hand, and then comes national downfall.

The words of chapter 12, verses 9 and 10, indicate that in the time of the end there will be a revelation of the mysteries of this prophecy, which was to be sealed until that time. Evidence may be also gathered from verse 10 that the bringing forth of this truth will cause a test to come upon the inhabitants of the earth, making a separation; and as the final result, "many shall be purified, and made white, and tried." These can be no others than those who accept the light which is revealed, and thus God is able to do for them a work of purification. On the other hand, those who reject the revealed light go into greater darkness. They "do wickedly," and are not able to "understand." Certainly that time has arrived. The light from the prophecy of Daniel has been shining for forty years; many have embraced the truth which will purify their souls; others, by rejection, are becoming so darkened that they cannot see that those who have received the truth have any rights whatever. Jesus left his followers hated by the world; he will find his disciples, upon his return, in similar circumstances, and will readily recognize his own. M. E. K.

### WHO WAS GRANDPA TALKING TO?

"MAMA, who was grandpa talking to just now?" said a little girl, in the home of a friend of mine, not long ago.

In a sort of awestricken way she had been gazing upon the pale face of her dear old grandpa while he was leading in the morning prayer. The closed eyes seemed to be looking at some one. The tears crept swiftly out from under the lids, and fell from wrinkle down to wrinkle over those aged cheeks. The white hair was thrown back, and the hand which rested on the old family Bible, from which he had been reading, trembled a little.

The old man did not know that his little granddaughter was watching him. When the prayer was over, and the family fold was placed for another day under the guardian care of the Shepherd of Israel, this little lamb crept to her mother's side, and asked: "Who was grandpa talking to just now?"

In answer to that question, what a chance the mother had to tell the child about the glorious privilege of prayer! What an opportunity to cast an anchor which will hold in the wildest storm! Grandpa will soon be gone. We can see the gleam of his eternal triumph in his countenance. His steps are feeble, but his faith is that of a giant. No doubts disturb the quiet of his spirit. Every day he reminds everybody in the family that Jesus has been in the world, and that he dwelt among us. A happy home with such an altar and such a priest!—C. C. McCabe.





## NUGGETS FROM THE GOLDEN WEST.

IN FIVE PARTS.—PART III.

DOUBTLESS the greater number of INSTRUCTOR readers have heard of the California poppy, even if they know but little or nothing about it. There is no county in the State but can boast of a few of these lovely flowers. The fields of southern and central California are covered with them, but they decrease in number as we go north; so in the extreme northern part the poppy is quite a rarity. The color of the flower changes with the climate, varying from a deep orange to a light lemon. It is of the genus *Eschscholtzia*. This may seem to be a very awkward name, and hard to remember, yet most of our school-children know and have learned to love it. The *Eschscholtzia* can be found in some parts of the State any time of year. If the throne of Henry VIII had been erected in a field of our poppies, the field might, in a double sense, have been styled, "The field of the cloth of gold."

One of the most beautiful summer resorts of southern California is Pasadena. From the eastern side of this city are seen some of our large ranches, at the foot of which are beautiful orange groves. This corner of our extensive garden seems to be especially favored with many of our choicest flowers. Here it is we find the wild peony, wild heliotrope, and many other flowers that are found in our cultivated gardens here and also in the East. The wild peony resembles, in growth, the cultivated peony, being somewhat smaller, yet extremely rich in color. Although Pasadena seems to be especially favored with its presence, this sturdy plant endures a great range of station and climate. While it is found in abundance on the hot plains of southern California, its rugged structure adapts it to the colder regions; for it may also be found in the near confines of perpetual snow.

I have already described some of our early visitors and some that call on us much later; yet there are numberless others. But there is one more which I must mention, lest many who have the privilege of roaming among these flowers will think I have forgotten it. Our Dodecatheon, or shooting-star, with its lavender loveliness, has not been forgotten; but it, like some persons, because of its modesty, has stepped back, and having quietly drooped its beautiful face, listens with pleasure to the words of praise spoken of its companions; and now, after considering many others, I bring it forth.

"The shooting-star may be found growing in a modest sort of way, here and there,—a little bush shooting straight up as if to hold its head above its neighbors before uncovering its handsome face to the gaze of its companions, then modestly looking to the earth, never again daring to raise its pretty face." The flower grows from four to ten inches high; its inflorescence is umbel, and can be found from three to twelve flowered. In reality one, and only one, species occurs; but there are several varieties, loosely arranged according to features.

I need but to mention the bluebell, and you will all, no doubt, recognize the name as that of a welcome spring visitor; for its presence graces nature's garden not only in the "El

Dorado of the West," but also the gardens of the extreme Eastern States. How perfectly it represents a true bell! As we see these dainty flowers growing thickly about us, they seem like bells ringing out a dirge to the departed winter and chiming a welcome to spring.

The last I shall add to the collection of wild flowers selected is the white dog-tooth violet. Were it not so familiarly known by that name, we certainly would give it another; for the name lacks so much of expressing its beauty—it rather detracts from it. There is no flower, however carefully nursed in may be, that can, in my opinion, equal it in its simple beauty. It belongs to the Liliaceæ family, and is of the order *Erythronium*. The flowers differ slightly in color, the pure white ones enjoying the deep shade of the wood, where they may hide behind some friendly tree, or, growing bolder, venture to the side of some mountain stream. Its twin sister is a light cream color deepening to yellow at the center. She is quite robust, and prefers to bask in the sunshine, that her cheeks may receive some touches of the great Painter's brush. In order that she may be



CALIFORNIA POPPY.

thus favored, she is content with but a scanty layer of soil on some friendly rock, or a mere sprinkling of sand among pebbles.

KITTIE WAGNER.

## GERMAN STUDENT-LIFE.

(Concluded.)

AFTER some three years of attending lectures, the student may apply to be examined for his degree. If his request is granted, he will be given a subject, or often two subjects, upon which he must prepare a thesis or theses. The range of the subject is generally very narrow, and the thesis must exhaust it. If the thesis is accepted, the candidate is then examined. This is the only examination. It goes over the entire ground. If the subject of the candidate's study has been German history, the entire subject, and probably many other subjects which bear in some way upon it, will be covered. Imagine a committee of five professors, probably with years of experience in conducting examinations, each taking his turn upon the subject most familiar to him, each keeping up a rapid fire of questions for three quarters of an hour or an hour, shifting quickly from one branch of the subject to another as fast as the candidate shows familiarity with the matter, and you can guess something of the nature of the ordeal.

This method has its advantages and its disadvantages in comparison with ours. It puts more responsibility upon the student. In this country, a reckless or indolent young fellow, if he keeps his connection with his college unbroken, must as a rule learn a reasonable amount of industry; while in Germany such a character finds in student life only increased opportunities for the exercise of idleness. On the other hand, the hard-working investigator—he alone is taken account of in the German theory—can pursue his chosen line of research without the interruptions occasioned by daily and weekly quizzes and recitations. Moreover he learns originality, and he learns to go without being wound up. When a student is quizzed every other day, whether he will or no, he soon gives up in despair his cherished plans of study; he loses his interest in learning, and devotes himself to preparing for the quiz-master after the standard set by the average of his class. The result is, that in the course of four years his youthful fire is gone out, and he has become a commonplace drudge. Our method too often prepares the raw material of genius for inglorious mediocrity.

The dormitory system, which finds its most ideal development in the English universities, has never come into favor with German students. The traditional freedom of German student-life is against it. The students live in rooms or apartments rented of private families, of whom many live upon the rent of rooms. Often they are not the most comfortable nor the cleanest that might be desired, but they are moderate in price. Chumming is almost unknown, except at Berlin and some other places where the rents are high. The rooms in strictly university towns are generally rented by the semester.

Boarding is, like chumming and dormitories, not a strong feature of the university life. Most students take their breakfast in their rooms, whence it is brought by the house servant. Lunch is often taken at a restaurant counter with an acquaintance or two, and dinner at the restaurant or a hotel. Supper, like lunch, is eaten almost anywhere.

Dueling is supposed to form an important part of the recreations of German students. Among the evidences of culture which the university alumnus bears are his scars, and he can tell you of thrilling encounters upon the *mensur*. The truth is that a large number of students engage to some extent in fencing and dueling. The *mensur* duel is not a very serious affair, however. Sometimes an encounter in real earnest, with sabers, is fought; but such business is always done in secret. The *mensur* is a public place,—that is, it is open to all members of the "corps" to which it belongs. The duels fought on the *mensur*,—which is a hall with the floor measured off like a tennis-court, whence the name,—are conducted according to the rules of some "corps," and are rarely dangerous. The contestants are well protected except about the face. The body is encased in a buckskin jacket, the neck is covered by a very thick silk cravat, and the eyes are shielded by iron goggles. Besides these precautions, a cap is generally worn upon the head. The fighting is done with the *schläger*, a thin, straight, narrow sword. To guard, the *schläger* is held vertically in front of the face, the arm and hand being held above the head. The attack is made from the same position by dexterous movements of the wrist. The fighting lasts for fifteen minutes, or till one of the combatants is led away wounded.

The *mensur* is foolish and barbarous, as are all duels and all fighting, and is a blemish upon the universities; but it is not cowardly, as



common fighting generally is, and it is not usually dangerous.

The life of the German student is, in general, the freest period of his whole existence. In all its customs and institutions it preserves the old Teutonic spirit; as one writer puts it, it is a reminder of what the whole life of Germany used to be. His university is a little world and a little state within itself; and in this little world, built specially for him and his wants, he spends three or four years of his life in being himself,—in studying for study's sake, and in shaking out the wings of his soul before folding them forever in the murky atmosphere of that other, sordid world, beyond his *alma mater*.

C. B. MORRILL.

### MAN'S SPEECH TO THE BRUTES.

THE words by which man communicates his will to the domesticated animals, although filling but small space in the dictionaries, are nevertheless among the oldest words in every language. They are for the most part exclamatory monosyllables, the earliest forms of speech, oftentimes monosyllables which are the roots of a whole family of words; and they have descended through the different languages, having a common origin with perhaps less variation than any other words. Some of them are the very names by which our prehistoric ancestors called the animals to which they apply—names that in many instances are imitations of the animal's voice. Some are Sanscrit, or ancient Indian, words; some are Greek, some Latin, some Teutonic, and some are old English words long since forgotten and obsolete.

Were an English-speaking driver to bid a continental horse to back, or to get up, or to gee up, he would not be understood; were he to chirp at him with one side of his tongue, he might be understood; but were he to cry "ho" or "whoa," he surely would be understood, inasmuch as this horse command is the same throughout all Western Europe. The origin of this command to the horse is not determined. From its being the same throughout all Roman Europe, the word has been supposed to be the interjection *ôhe* of the Latins and Greeks, a simple call to attract attention, another form of which was *heus*, which may have come from the Sanscrit *yu*, meaning to keep or to hold back. Ho is found in Old English in the sense of hold, both as noun and verb, and it is said that ho on is sometimes still used for hold on among the mountaineers of the southern United States. The word has been considered to be a shortened form of hold, but as words tend to lengthen rather than to shorten, hold is more likely to be a later and lengthened form of ho, which itself may be the primitive Aryan word meaning to stop.

On account of his being guided by the rein, man commonly uses no words to direct the horse to one or the other side, although some horses, and mules very often, are taught the words signifying right and left, the same as oxen. These words vary in different languages, hence they are supposed to have no common origin. The Englishman and the American say gee and haw, the German *hott* and *hist*, the Frenchman *hue* and *dia*, the Spaniard *cho* and *ven acá*, and the Italian *gio* and *venez*. Moreover, the teamster does not in all countries keep to the left of his cattle as with us. In Great Britain and in many parts of the Continent he keeps upon their right, hence gee and haw, or the words corresponding thereto, are in his case reversed; but

gee, or its equivalent, is always away from, and haw, or its equivalent, is always toward the driver. Gee and haw are imperative of the Anglo-Saxon verbs *gegan*, to go, and *hawian*, to look, whence they are supposed to have become ox commands in that language, the one in the sense of away, and the other in the sense of hither.

Except a whistle, man has no call for the horse, as he has for all the other animals, of which one of the most ancient is his call to the cow and to the whole bovine race. The farm-bred boy who is put to the study of Latin soon discovers that he has been calling his cows by the Latin name of their race whenever his Bos! bos! bos! has summoned them at morn and eve. If he be taught Greek, he finds the name in that language to be very nearly the same as in Latin; and if his studies in language include the Zend and the Sanscrit, he recognizes the familiar Co! co! co! in *ko* and *go*, the words which respectively signify cow in those ancient tongues, both of which are derived from the Sanscrit verb *gu*, to low, as a cow.

Less clear is the etymology of the milker's admonitory so! or soh! Some make it to be the adverb so, in the sense of in that way, or as you are, derived from the Sanscrit pronoun *sva* or *swa*, one's self or one's own. This, however, is hardly satisfactory, and if not an aspirated form of ho, like soho, soh may be the Sanscrit *sagh* or *sah*, meaning to endure, or to remain,—that is to say, keep still, which it will not be disputed is the meaning meant to be conveyed to the cow.

The sheep owner, who would bring his flock about him, cries, Ca-day! ca-day! ca-day! as he enters the field where they are at pasture, to which the answer is a chorus of bleats and a loping line headed toward the direction of the cry. This undoubtedly is the old English word cade, a lamb, meaning also tame or gentle, which pronounced in two syllables becomes the well-known sheep-call. It is curious that this call, as in the case of several other animal calls, is addressed to the young, rather than to the mature, ones of the flock.

No primitive name of the swine family appears to have come down, in English at least, as a swine call, although the word chuck has been supposed to be an ancient name for the hog, whence wood-chuck, wood-hog. This word is said formerly to have been used as a call to swine both in England and the United States, but the writer has never heard it so used either in New York or New England. There is sometimes heard a call like Puoy! puoy! puoy! for which there is no explanation, but the common call to this tribe is the name of its young, Pig! pig! pig! a word of unknown origin, having in the Teutonic languages the meaning of little, and being applied to the young of one animal as much as another.

The rural words whee and st' boy are ignored by lexicographers entirely. Perhaps whee is a shortened form of away, or it may be the old English provincial whew, meaning to hurry or to fly. St' boy is evidently a compound of hist, to incite, and by, in the sense of off, or else of boy, which in old time was often used in the sense of fellow, knave, or any other term of contempt.

The fowl call, Chick! chick! chick! and its variation, Kip! kip! kip! are as old as the call to the cow, being the Sanscrit *kuk*, the name of the domesticated fowl, whence cock, and kik or chick, together with kip, chip, and chuck—words all clearly imitated from the note of the bird, which in Sanscrit was *kak*, to

crow, or to laugh, whence cackle. The country house-wife who cries shoo to the trespasser upon her kitchen-garden or flower plot, uses almost the same exclamation that the ancient Greeks used to scare away fowls in their day, which may be derived from the Sanscrit *su*, to hurl or to drive.

No study of animal calls can leave out the calls to the cat and the dog, to which the child, like his primitive ancestor, gives names imitative of their voices—the mew and the bow-wow. The word puss is supposed to be an imitation of the spitting, or, as the English say, the swearing of the cat, for which the Hindu word is *phis*. Kit is but a variation of cat, of which kitten or kitty is the diminutive, and scat is probably hist and cat compounded and shortened, or it may be the Sanscrit *skat*, to scatter.

The dog, perhaps because of his always having been given individual names, and because of his almost human intelligence, has no general call nor particular word of command. Many different words are contained in the dog vocabulary, of which among us the ejaculatory sick 'em is the only expression understood by all dogs alike that have English-speaking masters, which is plainly enough seek 'em, seek being from the Sanscrit *sak*, to chase or follow.

These calls and commands to our brute companions in civilization are doubtless but a few of all that are used by man in his converse with them in all parts of the world. It would be an interesting study to find out the brute vocabulary of all nations, and a new one withal, for philologists and dictionary-makers find so much material for study in man's converse with his own kind that they have hardly as yet noticed his converse with the brutes. In every language, however, the words so used will generally be found to have a racial more than a national significance, their origin dating from the beginning of human speech. As our command to the horse and our call to the cow are the same as were used by the prehistoric men of our race, so in all probability the Arab's call or command to his camel or his ass are the same now as they were in the days of Abraham and of Noah.—*Alfred H. Peters, in Chautauquan.*

### JIMMY'S CHILD.

LUCY ROOME was taken up for vagrancy in the great city. The austere judge said: "Who claims that child?"

A little boy stepped forward and said: "I do, sir."

"What is your name?" asked the judge.

The boy said: "I am her brother."

"Officer, take the girl."

"O judge, do not take her from me; she is all that I have to love in the world!"

"If you will get some good man to go your security, you can have her, but I cannot give her to you," said the judge.

The honest little fellow, with tears in his eyes, walked up close to his poor sister, and said: "Sir, I have no one to give. I did take care of her till the man I worked for died; and while I was looking for a place, she begged some bread, and they took her up; but now I have a good place, where I get three dollars a week, and I will put her to school. I have no security, but I do not lie, nor swear, nor drink, and I work hard. Judge, will you please let me kiss her before you take her from me?"

The judge wept and said: "Take her, my boy; I will go your security."—*Selected.*





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## ROCK-A-BY BABY!

ROCK-A-BY baby! now slumber and sleep;  
Let drooping lids close o'er the blue eyes so deep;  
Close them now tightly,—there, never a smile,—  
And mother will sing to her baby awhile.

Come, little baby, to dreamland away,  
And rest for awhile, this long summer day.  
There, nestle your head in your pillow so white,  
While mother's own hand rocks her darling aright.

The dear blessed Master, with visage so mild,  
Had heart kind and tender—he once was a child.  
His mercy is boundless, he loves us just now;  
But hard was his pillow, while thorns pressed his brow.

He loved little children; he blessed them while  
here—

Be quiet, my precious, for still he is near.  
He tenderly watches my little one still,  
And all who submissively bow to his will.

He strengthened the sick, he gave sight to the blind,  
And ministered oft to the woes of mankind,  
And then gave his life on the hard, cruel tree,—  
Was shamefully mangled, died, bleeding, for thee.

Since Jesus is near,—the crucified One,—  
And watches us all till life's journey is done,  
Just nestle those ringlets, those tresses of hair,  
In your cradle of down, on your cushions so fair.

Hush, little darling! O, why do you weep?  
Beautiful angels will guard while you sleep;  
Then, dear little baby, now quietly lie  
While mother is rocking you,—rock-a-by-by!

MRS. ALICE M. AVERY-HARPER.

## FORCE OF HABIT.

MANY unreasonable and even foolish actions are indulged in by men because, at some time in their lives, they contracted the habit of doing so, and that habit has become so fixed that it is a part of their very being. Something is done; it is often repeated; the habit becomes fixed; and although there is no reason for the repetition of the act, and perhaps good reasons why it should not be continued, it has become a *habit*, and so it is perpetuated. It may not be generally known that animals have habits as well as men, but they do. The writer once observed a case of the force of habit upon animals, which well illustrates what habit often is to men.

A troop of horses in a pasture, during the summer weather, repaired often to the shade of a large tree to shelter themselves from the burning heat of the sun. They stayed there so much that their stamping finally laid bare the roots of the tree, causing its death. Then, of course, it did not leaf out the following spring, and the refreshing shade, which was what drew the horses there in the first place, was gone. But did the horses cease going there?—No; indeed! They had gained the habit of visiting that particular tree, and to that tree they went, and stood around under its leafless branches in the hot sun, stamping, and fighting flies! Silly horses! Yes; but do not men, and women, too, who are supposed to have good reasoning powers, do things equally absurd, because habit has bound them as with bands of steel?

## THE GREAT TREASURE.

THE Bible is said to contain 3,566,480 letters, 810,697 words, 31,173 verses, 1,189 chapters, and 66 books. That it was intended for the common people to read and understand is evident when we consider the fact that it has no words or names of more than six syllables. Most of its words are of one, two, three, and four syllables. The word "and" is found 46,227 times, the word "reverend" only once (Ps. 111:9), the word "Lord" 1,855 times.

We are told that the middle and least chapter is psalm 117; the middle verse, Ps. 118:8, and that all of the letters of the alphabet, excepting "j," are found in Ezra 7:21. The last verse in this great treasure house is John 11:35; and the ending of each verse of psalm 136 is alike.

While it is both interesting and profitable to search out these peculiarities, it is much more profitable to search for the food that it contains, that we may grow in the *divine life*. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." J. H. D.

## DANIEL WEBSTER ON THE GREAT WEST.

WHEN we think of the teeming population which now fills many portions of our country west of the Rocky Mountains, and remember how famous, all over the world, is their singular beauty, and their incomparable value to the tourist, the health-seeker, the agriculturist, and the horticulturist, as well as to the miner, it is interesting to read what so intelligent a statesman as Daniel Webster thought of them just fifty years ago, and to know that his views were shared by many other prominent public men of the time. In a speech delivered in the United States Senate in 1844, with regard to the proposal that a mail service should be established between Missouri and the Pacific coast, Webster said: "What do we want with this vast worthless area, this region of savages and wild beasts, of deserts, of shifting sands and whirlwinds of dust, of cactus and prairie-dogs? To what use could we ever hope to put these great deserts, or these endless mountain ranges, impenetrable, and covered to their bases with eternal snow? What can we ever hope to do with the Western coast, a coast of three thousand miles, rock-bound, cheerless, and uninviting, with not a harbor on it? What use have we for such a country? Mr. President, I will never vote one cent from the public treasury to place the Pacific coast one inch nearer Boston than it is to-day."—*Scientific American*.

THERE is no time when one is so little inclined to question the price of an article as when purchasing the necessary habiliments for the interment of his deceased friends. For this reason undertakers generally do a thriving business. But certain wealthy capitalists, who are engaged in this business, see an extra-fine opportunity to get more money than they have heretofore done, and so a coffin trust has been formed; and probably from this time funeral expenses, which are often a severe tax on the poor, will be more expensive. Several attempts have been made in the United States to enact laws to cripple the gigantic operations of capital for the robbery of the people; but their wealth seems to make them stronger than the government, the law, and the people.

"THE love of money is the root of all evil."

## MISTAKES.

It is told of Horace Greeley that he once said: "I have made many mistakes in my life, but they were always new ones; I never made the same mistake twice." If Mr. Greeley did as well as he said, he did better than most people do; but really, is not that a good way to use mistakes? It is as if a man, having fallen into a deep pit, and after great difficulty getting out, sets up a mark at that place, that he may avoid it in the future. A mistake, then, may prove a blessing in the end.

Not only should we avoid our own mistakes, but we should gather lessons of instruction from the mistakes of others. Not many years ago a gallant steamship left Boston for Florida. When only a few hours out, the captain went to sleep, the ship drifted out of her course, struck a reef of rocks known as the Devil's Bridge, and went down with nearly all on board. A great mistake!—so great that though the captain had made many voyages, his license as a captain was revoked, and he finally went insane at the terrible result of his own carelessness. Now if another ship, a little later, had left Boston on the same course, and her captain, knowing all that had happened to the previous ship, should repeat the first captain's carelessness, and wreck his vessel, would he not be held more guilty than the first captain?—Certainly he would. And this is because he should have learned from the experience of the other captain.

This illustration holds true in spiritual as well as in secular matters. The Lord expects us to profit by our own mistakes, and also by the mistakes of others who have lived before us, or whose mistakes we have seen. Many a fine human craft has been wrecked on some particular sin, which is a "Devil's Bridge" to the sinner; but by each dangerous reef of sin which Satan has placed in our way, God has erected a danger signal as a warning. How often in the Scriptures the follies, failings, and sins of previous generations and individuals are rehearsed, with the evil results of the same, that the people may learn wisdom without the painful personal experience of blundering and recovering! and sometimes blunders are so bad there is no recovery. A philosopher has said: "By others' faults wise men correct their own," and an apostle has declared: "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted." M. E. K.

A GREAT bicycle race took place at Chicago May 30. Fifty of the riders were overpowered by the heat, and there were so many accidents that a Chicago paper says that "the red cross of the ambulance corps might with propriety have been raised over the tents of the various clubs." One rider was taken to the hospital unconscious; another delirious rider continually works his hands and feet in his anxiety to "get there." A bicycle, like a horse, may be used to a good purpose, or it may be perverted so as to become a positive injury. There is but a step between the proper use and the abuse of both horses and wheels.

LETTERS have been received giving accounts of missionary gardens planted. We are glad that some of the readers of the INSTRUCTOR have begun this good work. We hardly think we shall print any such letters this year; for if we should admit one, we could not exclude others who would write, and we have not the space; but we will receive the money and print the names of the donors.