

THE YOUTH'S INSTRUCTOR

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JAPAN.

THERE is a great deal to be seen in Japan to catch the fancy and please the eye of a stranger, but also much to cause pain to the observant, the earnest, and the reflective. Facts have been glossed over and invested with a tinge of romance not true to life.

In this little island, not larger than the New England States, and about two thirds consisting of mountainous lands, one can readily see that there is not much surplus room. The majority of the natives are extremely poor, compared with Western nations, and can live upon about a tenth, or less, of what it takes to sustain an American. They are very proud of the history of their country, and also very justly so of her fine scenery. Japan is girt round by the ocean that rolls in its restlessness or sleeps in the sunlight, and reflects on its broad bosom the over-arching canopy and the azure mountains, refulgent and glowing with the tints of an ever-varying sky. Great silver lakes nestle among the green hills mantled with flowers which seem to gaze meditatively into the deep heart of the crystal waters. The little blossoms that adorn like bright gems the banks, nod and coquette with the soft clouds mirrored beneath. Peaceful rivers flow through the country, rippling along among the tall rushes and groves of bamboo and pine, or, coming boldly out into the cultivated plains, bring life and moisture to the rice fields and tea plantations. What wonder, then, that the Japanese people have developed such fondness for beauty, surrounded as they have been for ages by such enchanting scenes of matchless loveliness!

The comity of this people is marked. They are courteous, affable, and self-depreciative,—almost beyond the limits of sincerity, so it appears to the practical American. This accounts, in a measure, for the extreme difficulty of the language to a foreigner. The speaker must refer to himself in the most depreciative and abject terms, while he addresses his companion in a very exalted and complimentary manner.

This nation is now in a transitional state.

She has placed ancient religions, customs, and civilizations in the balance against Western progress and Christianity. Though old things are passing away, the prejudices, practices, and beliefs of centuries cannot be lightly cast off or discarded in a short time. For instance, some time ago the mikado visited various

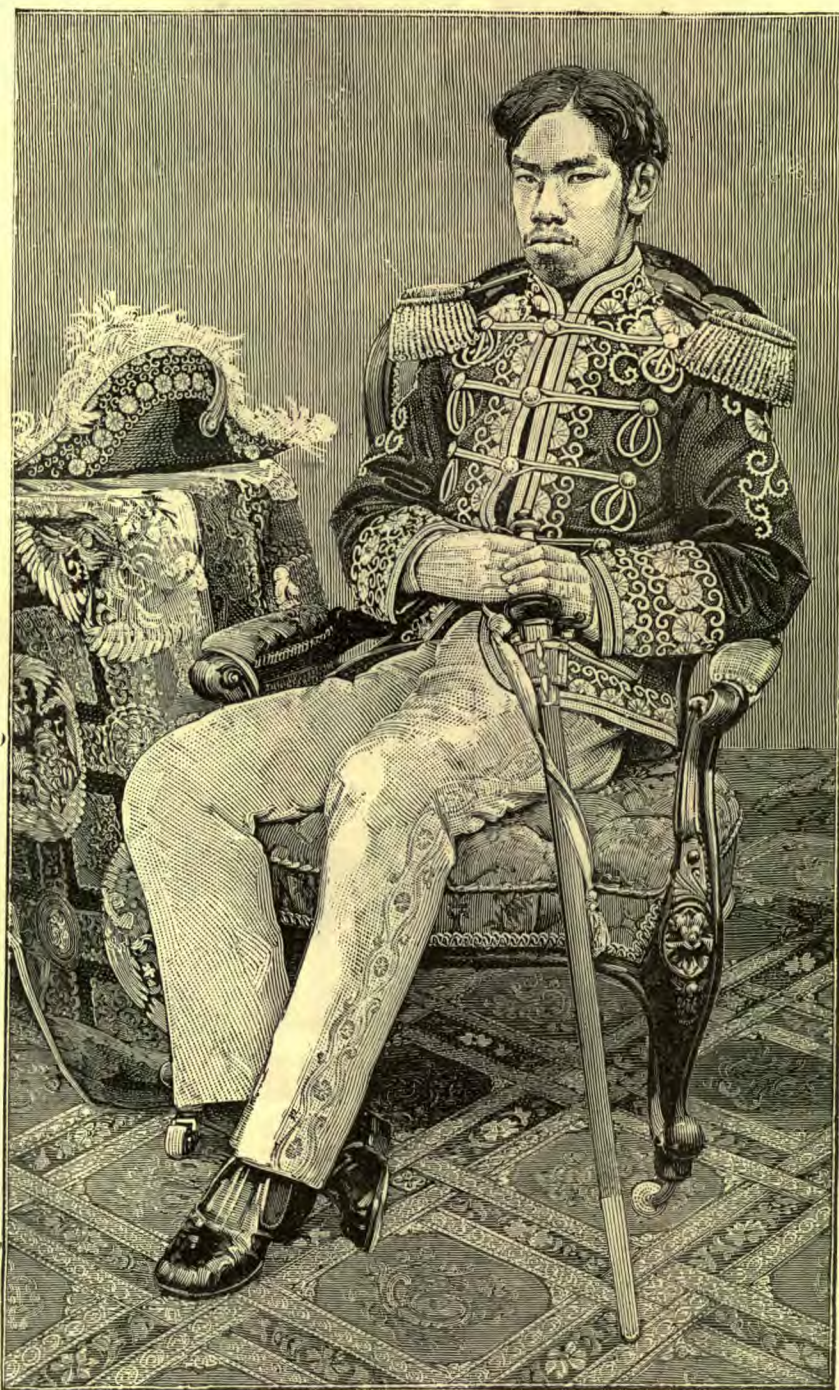
not permitted to look upon him, and he was worshiped as a god. The present empress is said to be a most gracious lady, discouraging such old and absurd practices as shaving the eyebrows and blacking the teeth, and promoting by her patronage and assistance the establishment of schools for the education of girls and women. Though wonderful progress has been made in the last few years, and civilization and Christianity have made rapid strides in the island empire, still to-day the masses of the people are heathen.

There are three distinct systems of religion in Japan, so intermingled that the majority of the people can be said to be adherents of all three, without a clear comprehension of any of them. Though the Sabbath is unknown among them, they yet have festivals and set days when they flock to the temples, to make offerings and hear the priests chant prayers. The paraphernalia used in the Buddhist temples is almost exactly like that employed in the worship of the Roman Catholics. These are images, pictures, lights, holy water, altars, and beads; almost everything found in Roman Christianity is found in Buddhism. Even the holy objects belong to the same category. The Buddhists pray to bones of saints, foot-prints of Buddha, holy toe-nails, statues of wood, from which blood flows (so they say), and numerous other sacred relics.

The religion of the Japanese heathen sits lightly upon him, unless he is in trouble. He then begins to haunt the shrines of the gods whom he imagines may be able to help him. He will petition the god to slay a man as quickly as he will to bless him, if he has cause of complaint against him. The priests as a class are very corrupt; and though the people have but little con-

fidence in their priests, they will go on permitting these "blind leaders" to do their praying for them and giving them money to live in idleness, until we teach them a better way. It is considered a very meritorious deed to make a pilgrimage to a sacred shrine.

Among the most popular of the shrines are those of the sun goddess at Isi. Scenes have been dramatized from the life of this deity,



THE EMPEROR OF JAPAN.

portions of his dominions; but, although vast crowds flocked to see him, it was observed that no one mounted an eminence, or looked from an upper window, but all stood with bared heads upon the ground. Why?—Because no one dared to look down upon such an exalted personage as the "Son of Heaven," as the ruler of Dai Nippon (Great Japan) is called. Formerly the emperor's subjects were

and have had a most debasing effect upon the purity and morals of the people. They are particularly fond of visiting the shrines upon high mountains; and as they ascend, they ring bells and chant an invocation, which, being interpreted, means: "May our six senses be pure and the weather on the mountain be fair." They repeat this in Chinese, and have no idea what it means. After bowing down a few times before the idols and paying the priest, they go to the theaters, gambling dens, and other resorts of similar nature by which the favorite temples are usually surrounded.

The temples are never shut, so that the devotees go whenever they wish, and tap the bell to call the attention of the deity if he happens to be sleeping, visiting, or inattentive. They clap their hands and mutter vague prayers, such as "Namu Amida Butsu" (Save thou, great Buddha), a great number of times. They attach no special meaning to the words, and if the more ignorant among them are asked for an explanation, they will reply: "Our fathers made that prayer, and we make it, knowing that the gods will understand it and bless us."

They never leave the temple without making an offering. Surely that is a lesson for us. If we appreciated as fully as we should our duty and privileges in giving our means to the Lord, to be used for the spread of the gospel, it would not be long before the light would shine brightly not only in Japan, but all over the world, and all the honest-hearted would forsake their idols of wood and stone for the worship of the true God.

MRS. JOHN A. BRUNSON.

"BROKEN CISTERNS" AND "LIVING WATERS."

MEN plunge into the current of the world in search of wealth, hoping when they have gained it to find happiness and satisfying pleasure. It is estimated that not more than one man out of five hundred who seek material wealth succeeds, and the few who are successful in gaining it, often find that it brings only care, sorrow, and perplexity. Although sought with the hope that it will bring true joy and contentment, it proves like a broken cistern that can hold no water.

Others seek to find in worldly amusements that which will satisfy the longing of the soul. Such pleasure is soon found to be only as a glittering bubble that soon vanishes away. Often the effect is that "even in laughter the heart is sorrowful; and the end of that mirth is heaviness." Is not this another broken cistern?

Then there are those whose height of ambition is to gain honor and fame. History testifies that but few of the vast army of men and women who cherished this desire have ever succeeded. Those that have gained worldly

distinction and honor have finally had to leave it all, and many of them have been led to say with one who fell from a high position, "Alas, for all my greatness!" In the end all worldly motives lead to results that are but as broken cisterns which can hold no water.

On the contrary, little things become great and glorious when wrought from a great motive of love, and the cup of the doer runs over with joy and contentment. The living water is the only thing that can satisfy the soul.

Have you been drinking from any of the broken cisterns of this earth? Then the invitation of Jesus to you is: "Come unto me, and

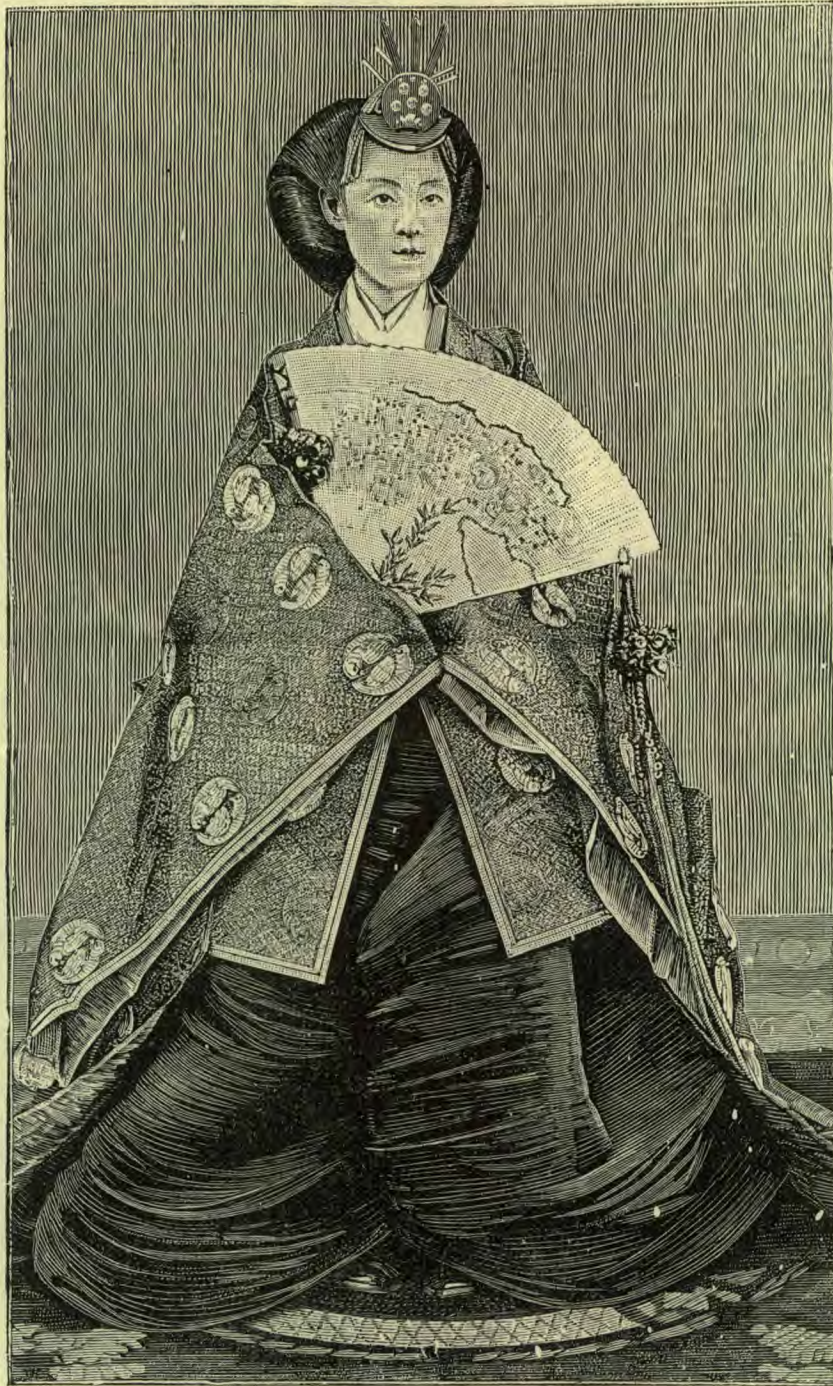
THE BLESSEDNESS OF NOT KNOWING.

It is one of the mercies of our life that we do not know what shall come to us. In the unopened years there may be waiting for us trials, disappointments, and losses. None of us knows what chapters of sorrow will yet be written ere our life-story is finished. Would it be a blessing if the veil were lifted to-day, showing us all, down to the close, that will be painful or sad?

There are old people now well through life's journey. They have had many cares and trials. Friends have failed them. Children have been taken away. They have had struggles and hardships. They have endured sickness and loss. They have not found what they had hoped to find in life. Suppose they had known all this when they had set out from some bright spot in sunny youth; would it have been a blessing to them? Would it have made their life a happier, richer, better one?—No; it would have cast a tinge of sadness over it. It would have taken out of it much of that zest and interest which have been such an inspiration to them through all their years. If a man had known, for example, that, after all his toil, struggle, and self-denial, a certain great undertaking would fail, he would not have begun it. Yet, perhaps, that very labor of years, though it proved in vain at last, has been the richest blessing of his life. It drew out his soul's energies. It developed his strength. It taught him lessons of diligence, patience, courage, and hope. It built up in him a splendid manhood. The mere earthly results of our work in this world are but a means to a higher, nobler end, and are of small importance in comparison with what our work does in us. But if a man had known in advance that nothing permanent would come out of all his toil, economy, and self-denial, he would probably have said, "I may as well have an easy time. What is the

use of working like a slave for forty or fifty years, and then have only weariness and emptiness of hand at last?" Not knowing, however, that his efforts would fail in the end, hoping that they would succeed, he lived earnestly, laboriously, putting his whole soul into what he did. His work failed, but *he* did not fail. There is no material result to tell men of any achievement; but there are imperishable results in the man himself, in life, in character, in manhood—results far nobler than the noblest work could have achieved in mere material forms. It was better he did not know that all would fail; for if he had known it, he would have missed all this good.—*J. R. Miller, D.D.*

BLESSED is the man that endureth temptation.



THE EMPRESS OF JAPAN.

drink." Are you weary and heavy laden? His tender voice is saying to you, "Come!" Are you sick of sin, and do you long to be cleansed from its polluting stains? Plunge into the fountain, and be made "every whit whole." There he will wash you "whiter than snow." Have you heard the pleadings of the sweet voice of mercy? It says: "Let him that heareth say, Come." Are you longing and thirsting for something better than you now possess? "Let him that is athirst come." Do you say that you are too great a sinner? "*Whosoever* will, let him take the water of life freely."

"Come to the living waters, come!
Obey your Master's call;
Return, ye weary wanderer, home;
My grace is free for all."

M. C. GUILD.

Timely Topics

ARMENIAN REFORMS.

THE sultan does not take so kindly to the proposed reforms in Armenia as was at first reported. The idea that the powers of Europe are to dictate to him who he shall appoint as governors of provinces, has evidently touched his pride a little. He thinks of Amurath and of Solyman the Magnificent, whose throne he occupies, and longs for their power, that he might bid defiance to the hated giaours. At any rate, his answer to the demands of the powers is not at all satisfactory. England has now seventeen ships of war at Beyroot, and there is a clear understanding between England, France, and Russia that they will not abate a jot of their demands for complete reform in the Turkish administration of Armenia.

The slowness of the sultan to acquiesce in the demands of the powers is believed to rest upon his hope of the help of other European powers. Germany is supposed to be the power to which the sultan looks for support, as he is known to have written, himself, to Emperor William in regard to the matter.

Lately a murderous assault was made by Turks at Jiddah upon the foreign ambassadors there, in which the British vice-consul was killed, the consul wounded, and the Russian consul was also seriously hurt. This makes another grievance for the powers. Three French cruisers have gone to Jiddah to support some British ships which are there. Once England and France supported Turkey against Russia, but they now join with Russia in a threatening attitude toward Turkey. Startling developments may be expected at any time.

DEATH OF SECRETARY GRESHAM.

WALTER Q. GRESHAM, secretary of state of the United States, died at his home in Washington, D. C., at 1:15 o'clock, May 28. The secretary had been ill for some time, but he was not known to be in danger, and his death was generally unexpected. Probably few men were better known in this country than Judge Gresham. He has been prominently before the people for many years, holding important offices in both military and civil affairs, rising to the high and responsible position of secretary of state, and whether in peace or in war, discharging his duty with a conscientious fearlessness that won the respect of all parties and the admiration of the world.

He was born in Harrison county, Indiana, March 17, 1832, and was sixty-three years old at the time of his death. He was a farmer's boy, and gained his education by dint of much hard work. He chose the profession of law, and was admitted to the bar at the age of twenty-one. Politically he was a Whig, but united himself to the new party which nominated Fremont for the presidency. At the commencement of the civil war he enlisted as a private, was immediately promoted, and continued to rise, until in the spring of 1865 he was made a major-general. He took part in all the fortunes of war, and was severely wounded at Atlanta.

It is not necessary to name the different offices which Mr. Gresham has held, but among them may be mentioned United States Judge, postmaster-general, and his last office of secre-

tary of state. In 1888 he was named for president in the Republican national convention, and received one hundred and twenty-three votes. He would give no pledges of what he would do if elected, which lost him the support of many politicians.

Judge Gresham disconnected himself from the Republican party in 1892, and received his appointment of secretary of state from President Cleveland. It is understood that he has not always been in harmony with the president, but he probably would have retained his position to the end of the term, but for his death. He has had many perplexing questions to grapple with, and if he has not satisfied all, it is safe to say that no other man could have pleased more. His good offices in the interests of peace between China and Japan were appreciated by both those powers. Finally, he was a thorough American, true to his convictions of duty; and one of the most beautiful traits of his character was that he never took advantage of his position to hedge himself about with an artificial and unnecessary dignity, but was accessible to all, and treated high and low, rich and poor, with consideration and respect. His political foes were often his personal friends; and American citizens, of all parties, will mourn his sudden death.

SECRETARY OLNEY.

SCARCELY had Secretary Gresham breathed his last when speculation was rife as to who would be appointed by the president as Gresham's successor in office. June 3 President Cleveland tendered the office to the Hon. Richard Olney, of Massachusetts, who has served the administration in the capacity of attorney-general. It was at once accepted, and Mr. Olney is now secretary of state of the United States. Mr. Olney is said to be very well informed on the present relations of the United States with all foreign governments, and concerning all matters left unfinished by his predecessor. It is also thought that he is in better accord with the president than was Mr. Gresham. In the Hawaiian episode, and in regard to foreign affairs generally, the president and Mr. Olney have been in harmony. Probably this had something to do with his appointment to a higher and more responsible office.

CENTRAL AMERICAN UNION.

THE people of the various States of Central America have for some time been discussing the project of forming a union of their now independent States under one general government, after the manner of the union of the United States of America. There are many who do not favor such a union, fearing that the States will lose their independence. It is not strange that some of the people of the Central American States should take that idea of it; for it was precisely in this way that many of the people of the English colonies which became the several States of the United States looked at this question when, at the close of the war of the Revolution, a general government for all the colonies was proposed. It took all the personal influence of Washington, aided by the adroit and skilful statesmanship of Alexander Hamilton, to overcome the scruples of those who feared that their States would lose their independence should a general government be established. Of course the several States did lose some of their independence, but by the union each State gained the protection of all the rest, and a nationality was

secured that never could have come under separate and absolutely independent State governments.

The Central American States are now addressing themselves to the same task. The same objections will be urged there that were used here against the union, and similar reasons and arguments will be adduced in its favor. The argument urged by those who favor the union, which is based upon the idea that by a coalition these States will be better able to resist foreign aggression, is much strengthened by the late difficulty between Great Britain and Nicaragua, in which the latter country was compelled to pay its powerful adversary seventy-five thousand dollars, or go to war with the certainty of being defeated in the end. This affair with England has certainly had a strong effect toward promoting a union of these weakly States, and lately the first practical steps were taken by a new treaty between Nicaragua and Honduras. May 15 this treaty was put into effect by proclamation of the presidents of these countries, and foreign powers were notified of the new relations between them.

Among the important points mentioned in this new treaty are an offensive and defensive alliance against foreign powers, an agreement to arbitrate their own differences, and a promise to endeavor to make the relation of each to other powers of a uniform character in the matter of duties and business affairs generally. It is expected that the other States of Central America will later come into this union. If they can be persuaded that it will be an advantage to them, no doubt a general union of these States will be secured. Then a constitution covering them all can be adopted, and Central America will become a nation,—the United States of Central America.

CUBAN SUCCESS.

THE rebellion in Cuba, which General Martinez Campos was going to put down in such short order, has entirely outgrown the calculations of that doughty hero, and he is calling lustily to the mother country for more battalions. Some seemed to think that his presence in Cuba, alone, would, like Sheridan at Winchester, turn the tide of battle; but neither he nor his army, nor both together, has checked the rising tide of revolution. The Cuban leaders have been several times reported to be killed, but with singular obstinacy they have refused to remain dead, and their operations are now more active than ever. Several expeditions are reported to be nearly ready to sail to Cuba from this country; and in response to the call of General Campos, Spain will send ten more battalions of troops and another general. Spain is greatly stirred over the success of the rebels, and the failure of Campos to end the war. In the Spanish Chamber of Deputies a republican member asked that there might be a free discussion of Spanish and Cuban affairs. A resolution which he offered to that effect was rejected by a vote of one hundred and thirty-two to nineteen. There is not much hope for free discussion in Spain, nor hope for Spain either, until there is a change of sentiment there. Spain has a good deal of the Bourbon in her; she never forgets anything nor learns anything. As the historian Buckley says: "She is proud of everything that she ought to be ashamed of." But what can a people do when they are bound body and soul to the Catholic Church? A nation cannot advance until the people are weaned from superstition and are ready to go forward.

M. E. K.



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

REPENTANCE.

WHEN God would work in an especial manner for his people, to manifest his power among them in the salvation of their souls and the spreading abroad of the knowledge of himself, he has invariably begun his work by calling upon the people to repent. The reformations wrought in the days of Elijah and Elisha and of Josiah, were preceded by earnest calls of the people to repentance.

This was especially true of the time of the advent of Christ. The Jews had been conquered by the Romans, and were suffering a most galling bondage. Their national pride had been greatly humbled, but they were not inclined, as a people, to recognize in the Roman conquest a partial punishment for their own sins. They hated the Romans as they did the Samaritans, and had little interest in their salvation. They multiplied their fasts; they paid their tithes with great exactness and the most scrupulous honesty; they made all the offerings required by the law, and really did about everything but the one important thing, which is the hardest of all for human beings to do,—to recognize their own personal sins, to repent of them, and by God's grace to put them away. This they did not do. They increased the number of their outward forms of religion, but their hearts were unchanged.

At this time they were expecting the Messiah, and that he would subdue their enemies, and make himself and them with him the masters of the world. Thus they were fostering their pride; and had Jesus given them the desires of their hearts, it would but have increased their pride, and made them become more and more like Satan and less like the God whose chosen people they were, and whom they professed to serve.

What, then, must be the message that God will send to that people to prepare them to receive the Messiah so soon to appear? What can it be but a call to repentance? God had his agent prepared,—not from the schools of learning, though some, like Paul, at a later date joined in the great work; but in the wilderness of Judea, in the country, a man all unknown to men, but known to God, began to preach, and to call in no uncertain tones upon the people to repent. The prophecy of seven hundred years before was fulfilled,—“the voice of him that crieth in the wilderness, Prepare ye the way of the Lord,”—and when we realize the nearness of the coming of their king, the great good that he could do them, and how much depended upon their own attitude toward him and the truths he would unfold to them whether his coming would be a blessing to them or not—when we realize this, we may better see the great force in the preaching of John, when he said, “Repent ye: for the kingdom of heaven is at hand.” Those who did repent of their sins under the preaching of John, were thereby prepared to accept the Messiah when he came, and to receive the truths which were the rules of the kingdom of heaven which he came to establish.

Repentance is to see ourselves as we really are, and, recognizing the terrible condition into

which we have been led by sin, to have that deep and thorough sorrow for our wrong conduct that will result, with God's help, in a change of life. The above may not be a theological definition, but it is one that all can understand. God calls upon all to repent. The message of John, taken up by Christ and his apostles, and by their successors to the present day, is still: “Repent ye therefore, and be converted.” There is no salvation without repentance; for evil will not be allowed to exist forever in the kingdom of God, and sin is evil and only evil. It is never too early to repent; there is danger that many will repent when it is too late. Jesus tells of some who will say, “Lord, Lord, open to us,” and he will answer, “I know you not.” To-day we may repent, be forgiven, and be accepted in Jesus Christ, the Beloved. We cannot be too soon in giving our hearts to him; and as giving our hearts is giving ourselves, we may rest assured that he will keep us, as he has promised, in perfect peace. The Lord desires to do great things for us and through us; but he can use us only as we yield ourselves to him. Shall we do it, and do it now? “To-day if ye will hear his voice, harden not your hearts.”

ARCHBISHOP KENRICK.

ARCHBISHOP KENRICK, of the Roman Catholic diocese of St. Louis, was relieved, June 3, from the position which he has held for many years, and the active duties of the office have been conferred upon John J. Kain, his coadjutor in office. A telegram from Rome on June 4 announced this very important change. The cause for this may probably be traced back to 1870. He was a member of the Vatican Council which declared the infallibility of the pope. In all that great conclave there were but two dissenting votes cast. Kenrick was one of these dissenters; and although afterward, as a loyal son of the Catholic Church, he accepted the dogma, Rome never forgave him for his independence, nor could he be let to die in peace; and now the stroke of Roman displeasure, long delayed, has fallen upon him, and the aged prelate will close his days, from a Catholic point of view, with an eternal stigma attached to his name. Had the civil power of this country been under the control of the pope in 1870, as Sigismund, emperor of Germany, was in 1440, and had Kenrick retained the courage of his convictions, he might have become the Huss of America. But Kenrick was not a Huss. He submitted, but Rome did not forget.

Archbishop Kenrick was born in Dublin, Ireland, in 1806, and was made bishop of St. Louis in 1843. His brother, who died in 1863, was bishop of Baltimore, and at one time had charge of the whole Catholic Church in this country.

Mental infirmity and an unwillingness to work in harmony with his coadjutor are the reasons for the diminishing of Kenrick's authority, and the enlargement of the power of his colleague. It is quite likely that the propaganda at Rome saw the evidences of mental infirmity in the archbishop in 1870, when he voted against the dogma of the infallibility of the pope! When Roman bishops show any independence, if they are allowed to hold their office they are generally surrounded with spies; and it is likely that it was in this capacity, as well as that of a colleague, that Kain was appointed to the St. Louis diocese. The position of the aged archbishop could not be pleasant under such circumstances, and it is no wonder that there was some friction between him and Kain.

A LIVING SACRIFICE.

IT is the privilege of a Christian to give himself to Christ and to his service, for that is what giving oneself to Christ means. When this is done, he will do the works of Christ, which can be done only by the presence of Christ with the believer. In other words, one cannot do the works of Christ apart from him. Christ's works are his own works, though wrought through the believer. This is what is meant by a “living sacrifice.” Says Paul: “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” Christ's sacrifice was and is a living sacrifice. True, he died for us; but the sacrifice began when he offered himself for man, has been continued through all man's history, both before and since the crucifixion, and will last through the eternal ages. It will always be an eternal truth that he gives himself for us and to us. It is in view of this fact that we are invited to give ourselves to God in the same way, for the service and benefit of our fellow-men.

The sacrifices of the Jews, which were symbolic of Christ, were dead, because during his sacrifice Christ died, and because beasts could be of no service any other way; but mankind, intelligent, redeemed from sin,—they can give themselves to God's service, living illustrations of the great sacrifice of Christ. They can, too, if need be, die for the cause of their Master. Said Paul: “I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus;” and again: “Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.” To do all this, if need be, is our “reasonable service”—reasonable, for we have received all from God, and because nothing, not even death, takes us from his loving care. To work for Jesus while we live is a preparation to “sleep in Jesus,” should we die, and to rise with him to a life that has no end.

The living sacrifice should be “holy.” The command of God is: “Be ye holy; for I am holy.” Holiness is an attribute of God, and can be attained by us only as through faith we become partakers of Christ's holiness. Then, when our chief desire is to serve him, when his words abide in us, we can lift up holy hands, without wrath or doubting that we shall receive what we desire. Paul was himself a living sacrifice. He reckoned himself as “dead indeed unto sin, but alive unto God.” He regarded himself as belonging to God. Thus he said: “For there stood by me this night the angel of God, whose I am, and whom I serve.” Acts 27:23. He was the Lord's, and his service belonged to him. To stand in that place, recognizing and granting the rights of the heavenly Father, and enjoying the sweetness of his blessed service, is the glorious privilege of every child of God.

PAUL, writing to the Corinthians, says: “For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.” God for his own glory made man. He created him that he might have intelligent beings in his likeness upon whom he could bestow his love. They sinned, but God gave his Son to redeem them. All this, both creation and redemption, was for our sakes, that we might be holy and happy. Thus the thanksgiving of many thousands of redeemed souls will, through countless ages, redound to the glory of God. M. E. K.

BIBLE LESSONS AND NOTES

LESSON 1.—THE SABBATH—ITS INSTITUTION.

(July 6, 1895.)

ANALYSIS.—The Sabbath,—when made, how made, for whom made, by whom made.

1. WHAT is the meaning of the word "Sabbath"? *Ans.*—Rest.
2. Whose rest-day is the Sabbath? Ex. 20: 10, first clause.
3. What had the Lord been doing just before he rested? Gen. 1: 1, 31.
4. Then at what time was the Sabbath made? Gen. 2: 1-3.
5. What three distinct things were required to make the Sabbath? Gen. 2: 2, 3.
6. Why did God bless and sanctify the seventh day? Gen. 2: 3.
7. Is there anything real in God's blessing? (See note 1.)
8. What is it to sanctify? (See note 2.)
9. Was *one day only* thus blessed and sanctified? (See note 3.)
10. For whom was the Sabbath thus sanctified, or "set apart"? Mark 2: 27.
11. Of what would it naturally remind him? Ex. 20: 11.
12. For whom was the earth made? Ps. 115: 16.
13. Through whom did Jehovah create this earth? Heb. 1: 1, 2; John 1: 3.
14. What else was made *through*, or *by*, Christ? Col. 1: 16.
15. Then who made the Sabbath?
16. Christ says he is Lord of what day? Mark 2: 28.
17. Then which day is the Lord's day?
18. It comes next before what day of the week? Mark 16: 1, 2.
19. So the Sabbath is the seventh day of what? (See note 4.)

NOTES.

1. God's blessing means something. He told Abraham: "I will bless thee, . . . and thou shalt be a blessing;" and this blessing extended to all the families of the earth. Gen. 12: 2, 3. So God through Isaac blessed Jacob, and even though Isaac could order otherwise, his testimony concerning that blessing was, "Yea, and he shall be blessed." (See 1 Chron. 13: 14; Ps. 37: 22.) God's blessing always distinguishes the man who is blessed from all other men. It is just so as regards days. The seventh day was exalted above the other days of the week. It was blessed, that it might be a blessing.

2. "Sanctify" comes from the Hebrew word *Kadesh*. It means to "separate," "set apart," or "appoint." Thus we read in Josh. 20: 7 that there was "appointed" (margin, "sanctified"), certain cities for cities of refuge. That is, those cities were separated from the other cities of Israel, and "appointed," or "set apart," to a certain use. In 2 Kings 10: 20 we read: "Jehu said, *Proclaim* [literally, "sanctify," margin] a solemn assembly for Baal." Joel 1: 14 reads: "Sanctify ye a fast, call a solemn assembly," etc.,—that is, "appoint," or "set apart," a fast. (See also Ex. 19: 23, 12.) The sanctification of the seventh day therefore necessarily involved the separating of the day from other days,—the setting apart of it for a special use, and proclaiming that it should be so observed.

3. God blessed and sanctified every future successive seventh day. It was after the Creator had rested that he placed his blessing and sanctification upon the day. He therefore blessed and sanctified the seventh day of the weekly cycle for all time to come, "because that in it he had rested." God created the earth for man. He set apart the seventh day as a memorial of that work; and as creation pertained to the earth, and the earth was created for the entire race, so the Sabbath must have been made for the entire race. It would be incongruous and illogical to consider it otherwise.

4. The day on which God rested is the seventh day of the cycle of seven days, or of the week. (See Matt. 28: 1.) It is solely through the appointment of the Sabbath that the week has come down to us. The year is marked by the revolution of the earth around the sun. The month is marked by the revolution of the moon. The day is marked by the apparent revolution of the sun around the earth. But the week rests wholly on God's appointment of the Sabbath. It therefore demands faith on the part of man to accept it.

ADDITIONAL NOTES.

The Sabbath is the Lord's. It is then as if God said: "It is my day; therefore devote it to my special service." In this way we may understand the fact that it is the Sabbath of the Lord, and at the same time that it is given to man.

If God had designed the Sabbath for only a part of the human race, he certainly would not have instituted the Sabbath at the very beginning of the human race. He brought the Sabbath into contact with humanity at the earliest possible moment. Human nature is alike everywhere. Not only are all men of one blood (Acts 17: 26), but they all possess the same nature. Then what is adapted to one race of men is good for all. God gave the Sabbath, as it were, in trust to the head of the whole human family, to be remembered by all his posterity.

Paul says of certain heathen nations that they "did not like to retain God in their knowledge." Rom. 1: 28. The very purpose of the Sabbath was that they might not forget God, their Creator. A failure to keep the Sabbath would thus be a great step toward forgetting the God of the Sabbath, while the observance of the Sabbath would be a direct means of retaining God in their knowledge.

It is in this sense that the Sabbath is a blessing. Surely what serves to keep fresh in our memory the Creator of all things and the Author of all our mercies, must be a blessing to us. Such the Sabbath has ever been to those who have "remembered" to "keep it holy."

The Sabbath was a part of God's plan. It existed in the mind of God from the beginning. Every one of the six days of the first week preceding the first Sabbath, had reference to that Sabbath; they marked the steps by which the Sabbath was reached. It was in recognition of this fact that the Jews named each day of the week after the Sabbath as follows: "First day of the Sabbath," "second day of the Sabbath," etc. It would be well for us if we could look at the Sabbath as God did, and let each day of the week be to us a daily reminder that the Sabbath is approaching, and that we should be prepared to enjoy its blessings.

The wisdom of God is shown in giving man a commemorative institution as a remembrancer of the work of creation rather than anything else. All the people of this country know of the Fourth of July, and its significance. The yearly observance of this day engraves upon the mind of every child the facts which the observance of the day commemorates. Not yearly, but once in seven days, would God have us remember, in an especial and public manner, that he is our Creator, and that we are under obligations to him.

The Sabbath was instituted before sin entered the earth,—before it existed in the universe of God. It brings with it a suggestion of that holiness that once existed in the earth; and its permanence, through all the ages of sin, may be regarded as an assurance that that holiness will again be seen. The Sabbath, then, is like a gleam of light from paradise lost, lightening the pathway unto paradise restored.

M. E. K.

ALONE.

THE chaplain of a Pennsylvania state prison once said to a friend that one of the most pitiful of the tragic sights he had seen there was the death of a big, burly young fellow who was serving out a term of ten years. "I only knew him as Number Sixty-five," he said. "He had an attack of *angina pectoris*, and when the agony abated, suddenly asked:—

"Is there any hope for me?"

"The doctor, after a moment's hesitation, shook his head.

"How long?"

"But a brief time."

"From his pallet he could look through the cell window on a patch of blue sky. He stared at it, and then cried out, 'I can't! I can't go out there alone! God is waiting.'

"I told him that God was merciful; but he would not listen, and cried out, 'Not alone! I can't go alone! Is nobody else dying in the jail? Send for my old father. He'll be glad to die with me.'

"I told him of Christ and his love, but he was deaf; and even when his breath was almost gone, muttered again and again, 'I can't face God alone!'

"His father was sent for. He was an old man, near to the grave. He would gladly have died for the boy who had so cursed his life; but he could only stand, helpless as ourselves, listening to his son's moans of terror.

"At last the strong body lay still. The soul had gone alone to its Maker."

Each of the life-saving men who guard our coast, when he keeps the patrol on stormy nights, gives in, at the end of his long, lonely march, a token in sign that he has faithfully accomplished his work. Another of the life-saving crew, in the midst of the night and tempest, may give him comfort and aid, may cheer and encourage him, but he must finish his own march, and give in his own token. No man can do that for him.

We each have our march to make in life, often through dark and cold ways, and we must render in our account to the great Commander—alone.

It will not help the worldly old man on that day that he has a child like God's angels in heaven, nor the vicious young man that he has a praying, loving mother.

Each soul must pass into the unseen world,—not simply alone, but molded and ingrained by the acts, and habits, and preferences of the life it has left behind. What will follow? Each of us must know, sooner or later, for himself.—*Youth's Companion*.



THE GERMAN UNIVERSITIES.

A UNIVERSITY, according to the German idea, is based upon three principles,—an object, or aim, and two conditions. The object is *Wissenschaft*,—knowledge in the abstract, or learning. The conditions are *Lehrfreiheit*,—freedom to teach,—and *Lernfreiheit*,—freedom to learn. Whatever does not have this object and present these conditions is not, to the German mind, a university; and an institution which does answer these requirements is a university, though it may have but two or three hundred students. Size has, in fact, nothing to do with the matter, neither has variety of instruction. The difference between a university and any other institution of learning is a difference in kind,—a difference in aims and in principles.

There are four departments, or faculties, in the university, and only four. These are the philosophical faculty,—what is known in this country as the academical, or arts department,—the medical faculty, the law faculty, and the divinity faculty. These are the only departments recognized as belonging to a university. Schools of engineering, of dentistry, of pharmacy, and the like, which are often found attached to universities in this country, are regarded in the German system as belonging to special schools of technology. Their objects are not those of the university, and they are not considered to have any place in it. Their purpose is rather practical than theoretical,—the development of mechanical skill rather than the pursuit of learning.

The degrees granted by the universities are four, corresponding to the four faculties,—the degrees of doctor of philosophy, doctor of medicine, doctor of laws, and doctor of divinity. The degree of doctor of divinity is not conferred upon students by all universities, but is by many of them given only *honoris causa*,—that is, on account of distinguished services to learning or to religion. Unfortunately, services in the cause of true religion are not considered essential in every case; even politicians and statesmen have received the degree *honoris causa*. The degree in law, *juris utriusque doctor* (J. U. D.), doctor of both laws, indicates that the German student of law is expected to be familiar with canon, or church, law as well as the civil law. The law of Germany came down directly from the Roman empire, through the Holy Roman Empire of the middle ages, while the canon law grew, through the relations between the latter empire and the papacy, to be a very necessary part of the legal education of a civil magistrate. This is but one of the many interesting traces of their mediæval origin which the universities bear.

The object of the university is the pursuit of knowledge. Little thought is given directly to the practical side of education. There is a strong contempt for "bread-and-butter" views of life. Perhaps this contempt is a trifle too marked, but it is soon enough lost. The "Philistine,"—the man of the world,—whether he studied mathematics or philosophy at Heidelberg or Göttingen or Berlin, or architecture in the technical schools of Breslau, or parted company with learning at the door of the *Realschule* or gymnasium, is always sufficiently keen to all questions of bread and butter. In the few years that are given to real intellectual

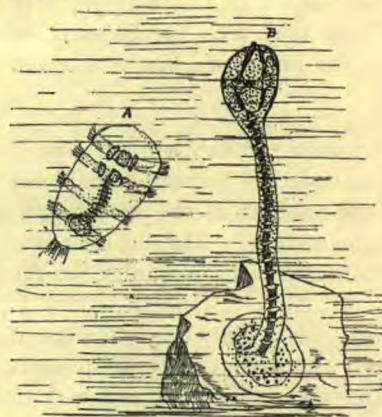
living, it is well enough that the soul should spread its wings in the free air of heaven, and soar for a time, always brief enough, far above the sordid world, pursuing knowledge for its own sake.

Thought cannot live in chains, nor will the mind always follow leading-strings. When a sufficient foundation has been laid, the student should choose his own field and his own methods of study. This fact is recognized in German universities. C. B. MORRILL.

GLIMPSSES OF ANIMAL LIFE.

6.—ECHINODERMATA.

WE have now reached a division of the animal kingdom much more complicated in structure. Much as we have admired the skill of the tiny lime-builders in the formation of their beautiful shells, we must confess that the animal itself, like the *amoeba*, is a frail and helpless being; and the first advance in the sponge is one rather of architecture than of individual existence. But in the lasso-thrower we begin to detect the rudiments of the senses and organs, which become more and more distinctly marked as we ascend the scale of life. The minute ears and eyes of the little jelly-bell enable it to appreciate, in a small degree, at least, the world around it, and to live a free and independent being. In this division we have still further developments.



(a) Infancy of stone-lily. (b) Adult stone-lily.

muscles gives a more distinct individuality than any we have studied in the past.

This small division of life is commonly represented by four beings: The stone-lily, the starfish, the sea-urchin, and the sea-cucumber. These are representatives of families which also include some other smaller animals. They all develop from true eggs.

Only a few years ago four little jelly-bodies, we will imagine, were swimming about on the smooth waters of a quiet bay. They had each been hatched from the egg not long before, and were destined to become the four distinct animals enumerated above. At birth they were all very much alike, but each pursued a very different course of development.

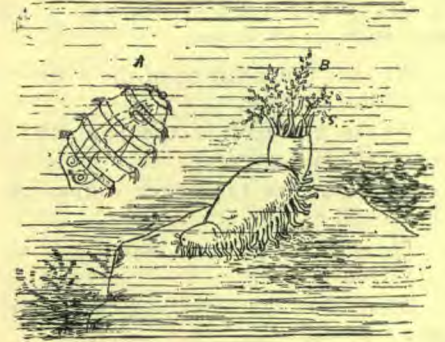
No. 1 had not swam about for many hours as a mere jelly-drop before lime-plates began to form in its tiny body, arranging themselves in the shape of a cup, and below these other and smaller plates took up the form of a stalk. After a time the jelly-body began to shrink together, and the whole sank to the bottom of the sea, where it was fastened to a rock by a stony lime-plate, and remained fixed, looking like a stony plant; hence its name,—stone-lily.

No. 2 followed much the same road for a short time, but soon took a number of curious shapes, and swam about briskly, while over his back was formed a net-work of lime, and a number of small, soft, transparent tubes grew under its body.

After a time the whole sank to the bottom, swallowed its little jelly-body, and became a

tiny yellow rosette with five knobs sticking out of it. The creature glided quickly over the rocks. It went on growing for two or three years, the five knobs lengthening into pointed rays, till it became the common five-fingered starfish.

No. 3 took a different path from the preceding. It had long, thin rods in its body, all pointing one way, so that it looked like a painter's easel. At the top of the easel little plates of lime began to form a tiny round box



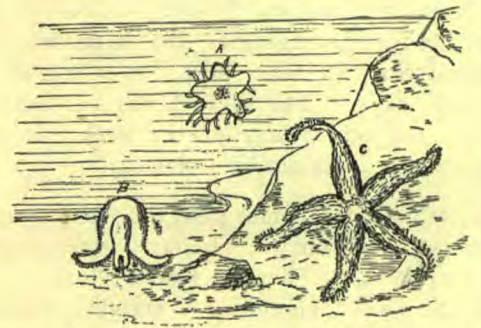
(a) Infancy of sea-cucumber. (b) Adult sea-cucumber walking on its tube-like feet. (Greatly magnified.)

with prickles all over it. By and by this box inclosed the jelly-body, leaving only a thin film over the shell; and sinking to the bottom, a tiny sea-urchin, it burrowed a hole for itself in the sand.

No. 4 formed nothing solid, but growing a stomach and feet, stretched itself out in the shape of a tube. Then it put out some leaf-like tentacles around its mouth, while a few little lime spikes formed in the skin. Sinking into a crack in a rock, it became the worm-like creature called the sea-cucumber.

Now we will study them from a different point of view. The stone-lily is now almost extinct, only one species yet remaining,—the *Medusa's* head, so called from the many arms that wave about its summit, which bears some resemblance to the fabled head of *Medusa* with its burden of venomous serpents.

The preferred abode of the starfish is not in the water,—except to secure the proper amount of oxygen to breath,—but in the solid ground beneath. It can swim, although it is really a creeping animal, and loves to poke about on the sandy bottom with its mouth down to the ground, sucking up mussels and shell-fish for food. But how does it glide along so smoothly? If you were to examine the grooves under each of the five rays, you would see hundreds of tiny transparent tubes waving in the same direction. In this way the body



(a) A jelly-animal swimming, and the starfish forming within it. (b) The starfish settling down. (c) The starfish assuming its true shape.

is drawn along like a canopy resting on the heads of more than two thousand bearers.

The sea-urchin (*Echinoidea*), though not conspicuous for its beauty, leads a very interesting life. It walks by means of little tubes, like the starfish, aided by the tiny spines which cover its body. They have a kind of ball-and-socket joint, and rotate continually, which helps to propel the body. The animal looks like a hedgehog rolled up in a ball. But perhaps the most interesting thing about the

creature are the little snapping claws at the end of each spine. We would naturally think that these were to catch little animals for food, but this is not the case; they are to protect the body against the small animals which would otherwise get down between the spines, and feed on the soft parts. The sea-urchin is used as an article of food by the Italians.

We have now reached the fourth and last form of life in this division,—the sea-cucumber (*Halathuroidea*). This animal is not so helpless as it appears; for in its skin are strong muscles by which it can draw its body in and out of the crack in the rock where it hides, much as a worm crawls. The sea-cucumber is a greedy creature, and often eats too much. When it suffers from indigestion, it proceeds to disembowel itself by vomiting up its interior viscera, its stomach, and even its tentacles, which it casts away, so that there is literally nothing left but an empty tube. Having reduced itself to a mere sack, or skin, it cannot eat, because it has no stomach, and it cannot walk, because it has no means of locomotion. It therefore remains perfectly inactive for some months. At the expiration of this period the tentacles begin to grow anew, and in a few weeks the animal has regrown a new set of the important organs which it had cast away.

T. J. ALLEN.

AGRICULTURAL ANTS.

PROFESSOR W. J. MCGEE, of the government scientific corps, recently paid a visit to some very remarkable farmers in Sonora, Mexico. These are the so-called agricultural ants, which plant fields of grain and regularly harvest their crops, upon which they depend wholly for food. In fact, should the crops fail, they would perish of famine. On the other hand, the cereals that they grow have been specialized by cultivation, like the wheat and other grains of the human husbandman, and would quickly disappear if the attention of the insects was withdrawn.

The fields of the farmer ants cover scores of square miles in Sonora, a large part of which is quite densely populated by them. The home of a colony is marked ordinarily by a circular clearing from five to thirty feet in diameter, on which nothing is permitted to grow. This serves as a sort of parade and exercise ground. Around the clearing is a ring of luxuriant grass from three to twenty feet wide. On the seeds of this grass the insects subsist, planting it every spring, and garnering the crop in the autumn. Across the rings which surround formicaries run turnpikes a few inches wide, connecting farm with farm for many furlongs.

In the region described there is practically no vegetation except the grasses cultivated by these ants. The latter appear to keep down and exterminate all other plants, such as cacti, greasewood, and mesquit. The plants naturally prevailing in that part of the country are entirely absent from the most thickly settled farming districts. In short, these insects have developed an art of agriculture peculiar to themselves, have made conquest of the land for their needs, and have artificialized certain cereals as thoroughly as maize and barley have been artificialized by man. "Thus," says Professor McGee, "the rigorous environment of the desert has developed one of the most remarkable intelligences; and incidentally, an animal and a plant have come to be mutually dependent upon each other for existence." The favorite cultivated plant of these ants is the familiar buffalo grass.—*Scientific American*.

THE POWER OF LOVE.

A VERY rich lady heard one day of a poor family of children, who had a short time before lost their mother. This lady had a very tender heart, and was well known for her kindness to the poor and needy.

One afternoon during the Christmas holidays she ordered her carriage, and directed her coachman to drive her to the house where lived this family of whose sufferings she had been told by one of her servants.

On reaching the house, she alighted, and going to the door, inquired for the family whose name she gave. She was directed to the top floor. She ascended the stairs and entered the room, where a scene of poverty and suffering confronted her. The father, a sickly-looking man, sat by the stove with his head bowed in sorrow. In his lap sat a little one about five years of age. At his feet on the floor were three older children,—a girl and two boys.

"Good afternoon, Mr. Murray," said the lady. "I have been informed of your affliction, and concluded to call to see if I could help you."

"Thank you, lady. My trouble is indeed more than I can bear. It was hard enough before to provide for the children, and to keep a roof over their heads. But with what I could earn, and with their mother's industry and tact, we managed to do it. But now that she is gone, I know not what to do."

The good Christian woman looked with pity upon the children thus left without a mother's watchful and loving care. Her eyes were full of tears, and she seemed in deep thought. At last she said, "I think I can help you. Let me take the little girl you are holding. If you will consent, I will adopt her, and she shall be as one of my own family."

The poor father hesitated a moment, and then said, "O, I cannot give my child away; she is the very image of her mother. How can I part with my baby?"

"But see," continued the lady, "how much better it will be for the child. I will be as a mother to her; she shall be educated, and shall share in all the present and future advantages of the family."

"And when do you propose to take her? Now?" was the quick response. "I cannot think of her leaving until I can procure some new clothes for her. She would now be in a better condition had not her poor mother been sick so long."

"You need not mind the clothes, Mr. Murray. I will soon have plenty of dresses provided, and she will look as nice as my own."

She rose at once, went down-stairs, and procured a large shawl with which, on returning to the room, she wrapped the little one, and bearing her in her own arms, entered the carriage, and was driven rapidly home.

It was quite dark when she arrived, and the servants had lighted the gas in the vestibule and hall. The kind lady took the little girl by the hand, and led her up the marble steps into the hallway. But here the child, bewildered by the lights and the strange and elegant surroundings, positively refused to go any farther. Caresses, persuasions, and tempting offers of sweetmeats and toys proved unavailing. There she stood, and nothing that was said or done moved her.

A bright thought struck the lady, and shutting the outer door, she ascended to the nursery, where she found the children in noisy glee playing with their Christmas toys.

"Children," she said, "listen, and I will tell you something that I know will interest you all. While out driving this afternoon, I called at a house where resides a family of children whose mother has recently died. They are in great distress. The children are all young, and the father is just now out of work. I feel greatly grieved for them, especially when I contrast their condition with yours. So I persuaded the father to let me have the youngest child,—a little girl they call Bessie. I have brought her home, and she is now in the hall. She refuses to come any farther. Everything is strange to her, and no doubt the poor little thing is already homesick. Now it occurs to me that only one thing will induce Bessie to come in, play with you, and be one with you; and that one thing is spelled with four letters. Can any of you tell what that magic word can be, that will bring the poor motherless child into the nursery, and make her willing to stay and be one among you?"

Willie immediately replied, "I know, mama, what it is. It is 'cart';" and taking his cart, he ran down-stairs, and calling to the little girl, who was sitting in the hall with her face buried in her hands, to look at his cart, he offered to let her have it, if she would come in with him. But the little frightened child would not lift up her head. The boy soon returned to the nursery, and reported his failure to win the little maid.

Then Mamie said: "I know what the letters spell; it is 'doll';" and carrying her doll, she hastened down-stairs. "See my pretty doll, Bessie. You may play with it as much as you please; only come with me to the nursery. We have plenty of pretty things there."

But Bessie would not even lift up her head to look at the doll. Finding that she, too, had failed, she returned to the playroom.

Then Josie said: "Perhaps she is hungry. I will take her my cake; that is a word of four letters." So, going up to the child, she said: "Little girl, here is a cake; you shall have plenty of cakes and nice things if you will only come in and play with us." But the child still refused either to look or speak.

At last Nellie, the youngest of them all, said, "I know what the word is—it is 'love';" and going down to the hall, and seeing the child bent and weeping, she stood a few moments, her heart beating fast and the tears gathering in her eyes. Without saying a word, she sat down by her side, and throwing her arms around her neck, began to weep with the weeping stranger.

The charm was discovered. It was love expressing itself in tears of sympathy and kindness that won the confidence and the affection of the heart that was surrounded by strangers, and that was aching for a mother's love. In a little while Nellie led the child into the house, and in a few days made her feel happy in her new and elegant home. Such is the power of love. When everything else fails, love will succeed. It has been known to melt hard hearts, and to conquer great kings. It is the secret that makes school cheerful and home happy. It is the bright and pleasant sunshine that gladdens everything. It is the most astonishing thing in the world. God is love, and he that has the most love will be the most like God. The thirteenth chapter of 1 Corinthians tells us what love is, and what love will do for us. People often talk of beauty; but I think the greatest charm a face can have is a kind, bright, loving look. I would, therefore, recommend all my young readers to get plenty of love,—beautiful, heavenly love.—*Aunt Ettie, in Christian Witness*.



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NOW I LAY ME DOWN TO SLEEP.

THE fire upon the hearth is low,
And there is stillness everywhere ;
Like troubled spirits here and there
The firelight shadows fluttering go.
And as the shadows round me creep,
A childish treble breaks the gloom,
And softly from a farther room
Comes : " Now I lay me down to sleep."

And, somehow, with that little prayer
And that sweet treble in my ears,
My thought goes back to distant years,
And lingers with a dear one there ;
And, as I hear the child's amen,
My mother's faith comes back to me.
Crouched at her side I seem to be,
And mother holds my hands again.

O for an hour in that dear place !
O for the peace of that dear time !
O for that childish trust sublime !
O for a glimpse of mother's face !
Yet, as the shadows round me creep,
I do not seem to be alone —
Sweet magic of that treble tone —
And " now I lay me down to sleep."

— Eugene Field.

THE POTATO AS A FOOD.

EVERY one knows the great value of the potato as food, but all do not know, perhaps, how lightly it was regarded when it was first discovered. Even after it became recognized as a food, for a long time it was used about as we now use turnips. If a farmer had three or four barrels of potatoes, he expected that his cattle would eat the most of them. Now the potato, and that other valuable American food, the maize, has spread over the world, and they have obtained that recognition which their value deserves.

The following from the *Inter Ocean* was told to illustrate the ability of the celebrated Daniel Webster to interest a party of farmers whom he met while traveling, but as it gives so concise an account of the early history of the potato as a food, we repeat it for the benefit of our readers : —

"Mr. Webster went back to the remote times of the close of the fifteenth century, when the potato was a scrub plant, and the crew of the 'Pinta,' with Columbus, had landed upon the Western continent, and found comfort in it as an article of food ; how it was afterward carried to Europe by the Spaniards, and cultivated with the tomato merely as a garden curiosity ; how Sir Francis Drake, Hawkins, and Raleigh, in 1623, transplanted it to Ireland and England, all the time undervaluing its merit ; and how long a while it took to awaken in the public mind a knowledge of its worth ; how finally a confession was extorted from European high authority that the potato and Indian corn were the two greatest blessings America gave to the world ; how, notwithstanding all this, they were still used as food for cattle and horses, though in a pinch it was thought they might help bridge over a starving people who had met with failure in the crop of cereals. Mr. Webster related that even in Washington's day the father of his country had proclaimed loudly against the vile and 'vulgar horse food,' as he called it, known then

and now as corn meal, and which was not considered good enough for the soldier. Mr. Webster spoke of the German and French people, who would n't eat either of these articles of food ; that when Antoine Parmentier, a philanthropist, had helped on and improved their cultivation and urged their daily use, Johnny Crapaud would n't listen to him.

"Finally the government felt the need of aiding in this business, and gendarmes were placed around the potato field, plentifully planted with them, as if to guard a highly precious commodity, and Louis XV ordered the potato blossom to be worn by the court ladies. This done, the tide turned in favor of the poor, persecuted potato, and under the loftier name of *pomme de terre*, it came out of the fire of opposition cooked, as it is now said to be by the French cuisine, in some three hundred different ways. By this compulsory recognition, it now holds an honored place upon the table, an indispensable adjunct."

WHY WAS SHE SO HAPPY?

I WAS calling on a friend the other evening, and just as I stepped into the sitting-room, I heard her say to her little daughter : "It is your bedtime, dear ; my little girl must go to bed early, and then she will be bright for her lessons to-morrow."

The little girl was sitting in her papa's easy-chair, holding in her lap a very large doll. As I sat down, I saw she was very busy brushing its hair and smoothing its clothes, looking it over very carefully, to see that everything was just as it should be.

"What a dear little dollie ! How pretty her hair is, and how becomingly she is dressed !" I said. The little girl was pleased that I should notice her baby, and began telling me all about her.

"Not to-night, little one," I said. "Didn't I hear mama say it was her little girl's bedtime ?"

The mother very quietly began talking to me, while the little girl went on fixing dollie for the night. Only for a moment, however ; then the little girl slid very slowly out of the big chair, gave her mama three long, sweet kisses, with a pleasant good-night for us all, and with dollie hugged tightly in her arms, went soberly away upstairs. But in a few moments we heard her singing a soft little lullaby to her baby.

Very likely the little girl could not have told what made her feel like singing ; but I know. It was because, instead of fretting over not being allowed to sit up longer, she had cheerfully obeyed her mother's wishes.—*Child's Hour*.

WHEN DID THE WAR END?

It is generally thought that the civil war in the United States ended in the spring of 1865, when Richmond was taken, and the Confederate generals and soldiers laid down their arms. Such was the idea held lately by Assistant-secretary Reynolds of the interior. A soldier, who did not enlist until April 19, 1866, applied for a pension under the three-months' service act. The secretary, in refusing his claim, said : —

"It is not believed that Congress intended to pension those whose rendition of service, military or naval, had no connection whatever with the belligerent operations of the war, was not upon the theater of the conflict, and had nothing to do with the object and purposes of the war."

But this decision of the secretary will not

hold. War is begun by official action, and some official action or proclamation must mark its close. In 1887 a case under the "captured and abandoned property act," growing out of the war, was brought before the Supreme Court of the United States. The settlement of this case involved the question as to the exact time of the end of the war. The court held that the close of the war must be marked by some formal act, and that "as Congress in its legislation for the army has determined that the rebellion closed Aug. 20, 1866, there is no reason why its declaration on this subject should not be received as settling the question whenever private rights are affected by it." This act of Congress was the ratification of a proclamation by President Johnson, fixing that date as the close of the war.

A GIRL'S STORY OF LINCOLN.

I THOUGHT I would send you an anecdote concerning President Lincoln that I never have seen printed before. Years ago, when my papa was a little boy, and Abraham Lincoln was a poor young man practising law in Woodford county, during court week at Metamora grandpa brought him home to supper. It was a cold, stormy Monday night, and grandma hurried around getting supper, and thought she would have something extra ; so she opened a jar of preserved peaches. When they sat down to eat, grandma dished the peaches out, three to a person. It seemed to take Abraham Lincoln a long time to eat a peach, and he did not finish it, either. So as soon as he had finished his supper, and had gone into another room, grandma went to his dish to see why it was he had n't eaten ; and there she found she had given him the little muslin sack with the peach kernels and spice in it, instead of a peach. Grandma hurried into the other room to apologize to Mr. Lincoln, and he said to her : "That is all right, Mrs. Perry ; my mother used the same thing, and it was so good that I wanted to get all the juice out of it."—*Frankie Perry, in Chicago Tribune*.

THAT President Cleveland promoted a member of his cabinet, Mr. Olney, from the position of attorney-general to that of secretary of state, made it necessary to find some one to take the office formerly held by Mr. Olney. June 7 the president announced the appointment of Judge Judson Harmon, of Cincinnati, Ohio, to be attorney-general. Judge Harmon is a distinguished member of the bar of his State, but is not known to the public generally. He is a graduate of Dennison University, and is fifty-five years old. He has never held any office except on the judicial bench. The especial duties of the attorney-general are to advise the government in all legal matters.

THE Japanese have entered upon the conquest of Formosa. Although the island was ceded to them, its rebellion and attitude of resistance make it necessary for Japan to take it by force. China never had much control of the people of the interior of the island, so she could give only a kind of quit-claim deed of it. Japan, by force of arms, will make her title good. The imperial guard of the Japanese emperor has been sent to Formosa, and there are reports of a Chinese defeat with a loss of three hundred killed.

THIS week we begin the study of a new series of lessons, the Sabbath being the subject. No more important theme could claim our attention.