

# THE YOUTH'S INSTRUCTOR

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

Volume 43, Number 26.  
A Journal for Youth and Children.  
(Entered at the Post-office at Battle Creek.)

BATTLE CREEK, MICH., JUNE 27, 1895.

1 Dollar a year.  
Single Copy, Three Cents.

## MOUNT TABOR.

(Supposed to be the Mount of Transfiguration.)

FAIR mountain, rising from an Eastern plain,  
Thy summit doth to goodly height attain —  
A massive rock, which, towering to the sky,  
Attracts the gaze of every passer-by.

'T is said that thou art picturesque and grand.  
All this we credit, and can understand ;  
But there is something more to make thee dear —  
A rare tradition, which we love to hear.

O sacred mount ! thy name shall ever be  
A word to lift our hearts to God ; for we  
Are told that Christ, our Saviour good and true,  
Ascended to thy heights, and in the view

Of Peter, James, and John, one certain day,  
Was there transfigured ; and the Scriptures say

And then a cloud o'ershadowed them ; and, lo,  
There came a voice from heaven, even so ;  
Saying, This is my well-beloved Son,  
O hear ye him ! I'm pleased with what he's done.

Celestial vision ! dear to mortal eye !  
What can we in thy mystery descry ?  
Shall we some day, if faithful unto God,  
Be thus transfigured, changed from earthly clod,

And like the Master, of diviner mold,  
Live on forever, never growing old,  
But through the ages, with renewing strength,  
In heavenly mansions find sweet rest at length ?

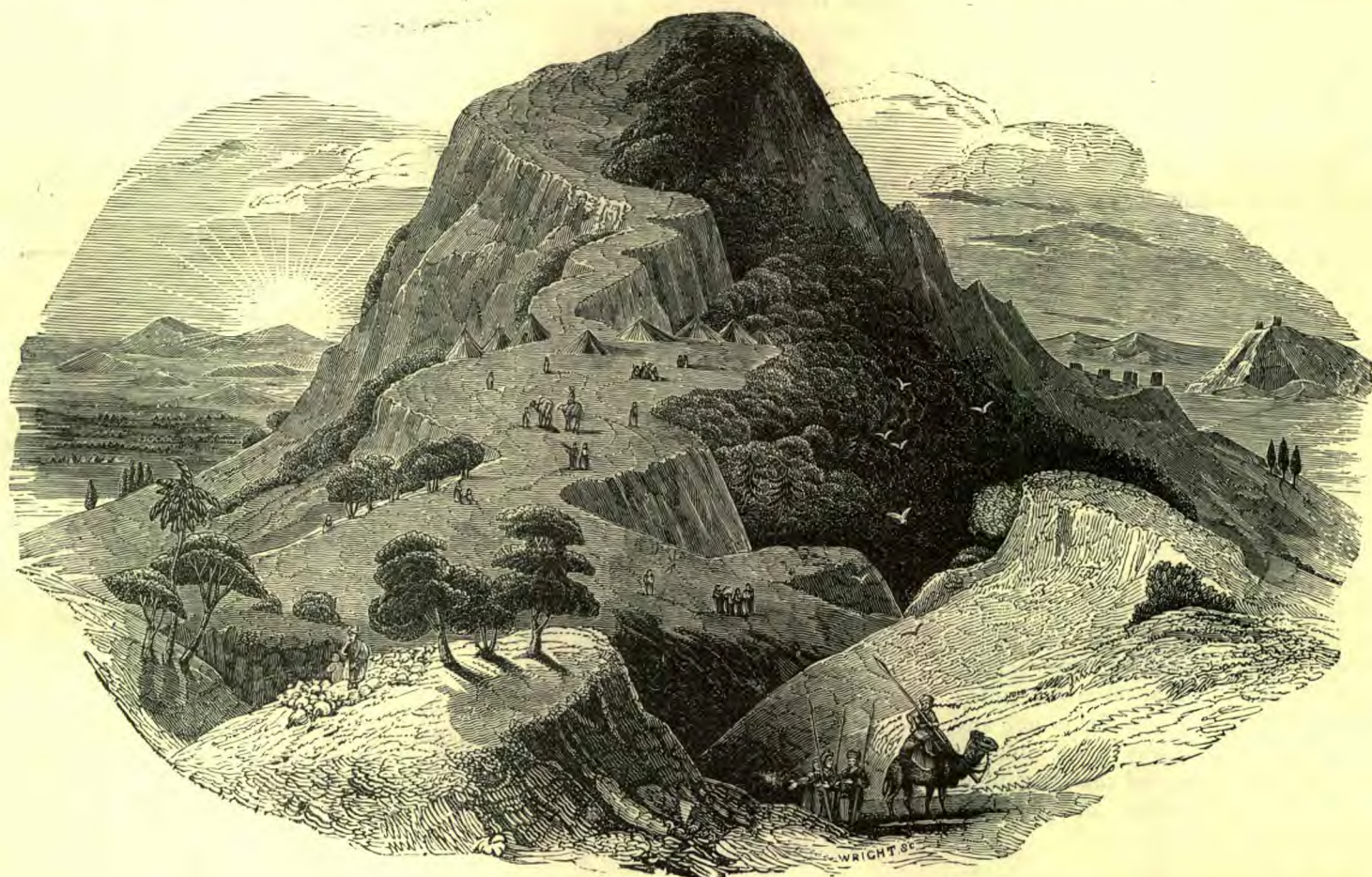
If so, O wheels of time, make no delay,  
But bring us swiftly to that joyful day,  
When we shall be like Christ, divine and pure,  
And shall throughout eternity endure !

ELIZABETH KELLOGG EDMONDS.

rance : but as he which hath called you is holy,  
so be ye holy in all manner of conversation ;  
because it is written, Be ye holy ; for I am  
holy."

How is it that many who profess the name  
of Christ utter so many vain, idle words ?  
Satan watches to obtain an advantage over  
those who speak in a reckless manner. Those  
who jest and joke and indulge in cheap conver-  
sation place themselves upon a level where  
Satan can gain access to them. He is playing  
the game of life for their souls. Can we  
wonder that the word of God cautions us, and  
warns us against sinning with our tongues ?

We are to feed upon Christ, the living bread



MOUNT TABOR.

His face shone as the sun, and to the sight  
The brightness of his robe was as the light.

He went with them apart that day to pray ;  
And as he prayed, in his most earnest way,  
His countenance was altered, grandly bright,  
And glistening was his raiment, snowy white.

But while they pondered over this strange scene,  
Behold there stood with him two men serene ;  
For Moses and Elias talked with him  
When his disciples' eyes with sleep were dim.

One represented, as we understand,  
The risen dead — a pure, immortal band.  
The other, those who live to see the end,  
And who, with Christ, will thus to heaven ascend.

'T was then they spake to him of his decease  
To be accomplished, — blessed "Prince of peace,"  
Who gave his life for wicked, sinful man,  
To carry forward God's determined plan !

## LET YOUR SPEECH BE ALWAYS WITH GRACE.

"HE that will love life, and see good days,  
let him refrain his tongue from evil, and his lips  
that they speak no guile : let him eschew evil,  
and do good ; let him seek peace, and ensue  
it. For the eyes of the Lord are over the  
righteous, and his ears are open unto their  
prayers : but the face of the Lord is against  
them that do evil." "Wherefore gird up the  
loins of your mind, be sober, and hope to the  
end for the grace that is to be brought unto  
you at the revelation of Jesus Christ ; as  
obedient children, not fashioning yourselves  
according to the former lusts in your igno-

from heaven. Our souls are to thirst for the  
waters of salvation, and we are to study the  
Scriptures, and practise the truths they teach  
in our daily life. Those who do this will  
reveal the fact that they are feasting upon the  
bread of life, eating the flesh of the Son of  
God, and drinking daily of the waters of salva-  
tion. If we closely study the words of Christ,  
and take heed to his lessons, we shall feed  
upon his flesh ; for the Word became flesh,  
and dwelt among us. Christ says : "The  
words that I speak unto you, they are spirit,  
and they are life." When we utter mean-  
ingless and silly words, we encourage others  
to indulge in the same kind of conversation ;  
but it is a great sin in the sight of God to

allow ourselves to utter words that do not suggest pure, choice thoughts which will elevate, ennoble, and sanctify our characters and the characters of those who hear. The only words that come from our lips should be pure, clean words. No one can tell how much sin is created by careless, foolish, unmeaning words. The character of those who utter these senseless words is indexed by them. Sensible people are ashamed to listen to such words, and disgusted that their precious time should be wasted in listening to frivolous utterances.

O that every one of our youth would realize the evil of foolish conversation, and correct the habit of speaking idle words! Let every one who has indulged in this sin repent of it, confess it before God, and put it far from him. In speaking foolish words, you have dishonored the name of Christ; for you have misrepresented him in character. No word of guile was found in his lips, no word of prevarication or falsehood. The people that are described as making up the one hundred and forty-four thousand, have the Father's name written in their foreheads, and of them it is said: "In their mouth was found no guile: for they are without fault before the throne of God." If they had been speaking foolish, senseless, false words, they would not have been found without guile, and without fault before the throne of God. John also wrote, saying: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshiped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever, Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

O that all our youth would form characters after the divine similitude! O that Christ may be in you a well of water springing up unto everlasting life. Begin at once the work of soul-purification. Put from you all nonsense, and refrain from trifling words. Every word you speak is as a seed that will germinate and produce either good or bad fruit, according to its character. The words we utter encourage the feelings that prompted them. Exaggeration is a terrible sin. Passionate words sow seeds that produce a bad crop which no one will care to garner. Our own words have an effect upon our character, but they act still more powerfully upon the characters of others. The Infinite God alone can measure the mischief that is done by careless words. These words fall from our lips, and we do not perhaps mean any harm; yet they

are the index of our inward thoughts, and work on the side of evil. What unhappiness has been produced by the speaking of thoughtless, unkind words in the family circle! Harsh words rankle in the mind, it may be for years, and never lose their sting. As professed Christians, we should consider the influence our words have upon those with whom we come into association, whether they are believers or unbelievers. Our words are watched, and mischief is done by thoughtless utterances. No after association with believers or unbelievers will wholly counteract the unfavorable influence of thoughtless, foolish words. Our words evidence the manner of food upon which the soul feeds.

MRS. E. G. WHITE.

### THE SABBATH.

THE sweetest thought that comes to me with each returning Sabbath, is that God the Father, and God the Son, by whom all things were created (John 1: 1-3), rested *in* that first seventh day after creation was finished, and sometimes I try to picture to my mind the character of that first Sabbath; but sin has so long darkened our minds, dimmed our spiritual vision, and weakened our powers, that we cannot catch a clear idea of what that day must have been.

We know by faith that everything came pure from the hands of God; and as the eve of the Sabbath "drew on," not a discordant note could be heard. Every living thing was at peace with itself, at peace with its fellow, and at peace with its Creator.

What a day of joy and gladness must it have been to Adam! He had been created in the image and likeness of God (Gen. 1: 26); and with all the powers of his being in a state of perfection, he could look abroad upon nature, and up to the starry firmament, beholding everywhere the wisdom and love of God; but when the night was past, and the first rays of the rising sun began to tinge the eastern sky, and the orb of day rode forth in all its effulgent splendor, all the powers of his being must have united in praise to Him who made the heavens and the earth.

There man was in his purity. Untainted by sin, he could see the hand of God in every flower, in each spear of grass, in the tiniest insect, as well as in the majestic eagle that soared aloft. From everything animate and inanimate he could learn lessons of love and obedience.

But Adam was a scholar in the school of Christ. Why God, who is never weary, should rest all through the hours of that first seventh day, was doubtless a mystery to him; but when after the rest was passed, God "blessed the seventh day, and sanctified it: because that in it he had rested from all his work" (Gen. 2: 3), and told Adam that the Sabbath was made for man, that he might pause at the close of each week, and worship him who made all these things, Adam's gratitude must have burst forth in a higher and sweeter song of praise.

Here we will leave Adam at the close of his first Sabbath, and before proceeding farther, will inquire the meaning of this act of sanctifying the seventh day. The day was already holy, made so by the presence of the Father and the Son; but some act was necessary by which man could know for a certainty which day of the seven was the "Lord's day." We read in Ex. 19: 13, 23, that when the Lord was about to come down upon Mt. Sinai, he told Moses to "set bounds about the mount, and sanctify it," so that nothing unclean should touch it while his presence was there. Thus also in sanctify-

ing the seventh day, the Lord set it apart from the other six working days as holy time, because of his presence which was in it, so that nothing unclean, or unholy, should come into that day.

Presumably not long after this first Sabbath sin entered into the world, and man could no longer enjoy the presence of God; therefore he could not keep the day made holy by the divine presence; but in process of time God called out a people from the nations of the earth, to prepare them for himself. He wanted them to be a "holy nation," because through them Christ was to appear upon the earth as God-man,—the promised Saviour. Gen. 3: 15. On them he again enjoined his Sabbath; and after teaching them its significance by withholding the manna upon each Sabbath, he came down upon Mt. Sinai and commanded them to "remember the Sabbath day, to keep it holy," thus referring them directly to that first seventh day after creation, and giving the same reason he then gave why it was set apart for a holy purpose.

Afterward God said to that people, "My Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." By this we understand that a sanctified heart and God's sanctified day are inseparable; that is, without Christ in the heart we cannot keep his holy day.

Thus it was with the Jews. As long as they had faith in Christ, who was their leader, they kept his Sabbath; but when they lost faith in him, the spirit and intent of the day were lost to them, and became a burdensome form; and when Christ appeared upon the earth, Sabbath-keeping had become idolatry,—they worshiped the *day*, instead of *Christ in the day*.

This is a sad picture. We may look back upon the failures of that people, and exclaim, How could they do so? but let us look in upon ourselves. Is the Sabbath a burden to us, or a delight? We have seen why the Israelites failed; if Christ is not in our hearts, we cannot keep the day that is made holy by his presence. We are placed in varied circumstances. There are but few families, comparatively, whose members are all united upon the Sabbath question; and, like the Jews in their captivity, some of us may be tempted to "hang our harps upon the willows," and to say, How can we keep the Lord's day in a strange land? But this will not do for us. Jesus is our Helper, and he will lead us on to victory, if we only follow him faithfully.

Many of our young people are, from necessity, called to work in families that are Sunday-keepers, or that keep no day. To these I would say, Do not start out with any feeling like this: "Well, I do not know how it will be about the Sabbath. I am afraid they will ask me to do something I would n't like to do on that day;" but go with a heart full of the love of Jesus. Show them by your unselfish acts that you are interested in their welfare, and you will be surprised to see how the way will be cleared before you; and when the Sabbath comes, the One who has been with you all the week will go with you through its sacred hours, and at its close you will say, This is the best Sabbath I ever spent. Why so?—Because you "left it all with Jesus."

JULIA LOOMIS.

A MAN'S character is like his shadow, which sometimes follows and sometimes precedes him, and which is occasionally longer, occasionally shorter, than he is.—*From the French.*

# Timely Topics

## CHINESE BARBARITY.

NOT long since the whole civilized world was shocked by the report that the Japanese, upon entering Port Arthur, goaded by the sight of the dead bodies of their countrymen who had been tortured to death by the Chinese, could not be restrained, and attacked and killed the Chinese without mercy; but in this case the Japanese government promptly disavowed the action. On the other hand the Chinese authorities do not hesitate to offer rewards for the heads of the Japanese, and think they are going to the extremity of kindness by offering more money for live than for dead men. The Chinese governor of Formosa boldly defended his conduct in this respect to a correspondent of the *Inter Ocean* in this way:—

"It is impossible for me to do otherwise. It has been the custom for generations, and the soldiers expect it, and would not fight if this inducement was not held out. My people do not think they should enter such hazardous employment without good pay, and as we cannot afford to pay every soldier high wages, we make it up by rewards for special work done."

When questioned in reference to offering a price for Japanese heads, he had this to say:—

"Yes, that is unfortunate, but it is the only method of proving that our men have really killed the man for whom they ask the reward. They cannot bring the body, but the heads they can easily carry. The last schedule of rewards was for the Japanese dead, but you will notice in my present proclamation I offer one hundred and fifty taels (one tael is seventy cents of United States money) for the capture of a private soldier alive, and only one hundred taels when dead; for a Japanese general six hundred taels when alive, and only five hundred taels when dead. I do this to encourage my men in capturing them alive, hoping in this way to avoid useless slaughter."

The treasury of this governor will not be depleted by such gifts; for his soldiers became demoralized at the approach of the Japanese, and fled most precipitately, without stopping to cut off one Japanese head, and the governor made as good time as any of them! The prospect now is that he will lose his own head by the Chinese government for not giving up the island to Japan according to the treaty.

## CHINA AND THE MISSIONARIES.

THE people of China, finding at this late day that they have been beaten at the game of war by the "little dwarfs," as they call the Japanese, are determined to hurt some one, and so they are threatening the lives of the foreign missionaries in some of the provinces of China. At one time lately a report of the massacre of many missionaries from this country was circulated, and there was much excitement over the matter; but later advices show that while there was much missionary property destroyed, the missionaries and their families were unharmed. It is understood that they took refuge in the houses of the officers of the government, who were bound to protect them.

It is quite likely that these officials hate the "foreign devils," as John Chinaman persists in calling those who are not born in the Celestial Empire and of Mongolian stock, as much as

the common herd hate them; but the officers understand the meaning of treaties better, and they also know that any failure on their part to protect the foreigners may cause the loss of their heads, both official and actual! So the Chinese officers generally afford protection to the foreigners, though they are not always able to protect their property.

It is an old adage that misfortunes never come singly, and this is as true of nations as it is of individuals. China is defeated and humiliated, and must pay a large sum of money to Japan. Her resources will be put to a severe test to do what she has agreed by treaty to do. When a nation is in debt, it must practise economy, just the same as a person should do in such circumstances; but here is all this mission property, which China will now have to pay for, since these missionaries are citizens of the great nations, and China is bound by treaties to respect them and their rights. China will soon hear some very energetic protests for what has been done; and instead of paying indemnity to one nation, she will be obliged to pay to several. When we see this cruel spirit of hatred which is still cherished among the Chinese against the people of all other countries, it seems probable that she may yet be obliged to receive some very severe national castigations before she will learn the rights and power of the other nations, which from the height of her ignorant arrogance she now calls barbarians.

## MOHAMMEDAN FANATICISM.

THE presence of British ships of war at Beyroot, backed up as they are by the fleets of Russia and France, has brought the Turk to time, and he is now promising like a blubbery school-boy over whom the master holds a birch rod. Some members of the sultan's cabinet urged him to defy the powers, and it is said that one very belligerent member resigned because the sultan yielded. The Mohammedans have a great fear that the infidels(?) will, in some way, interfere with the ceremonies of their religion. For this reason they do not take very kindly to the foreign consuls. The sanitary regulations insisted upon by the powers, for fear of the spread of the cholera, are particularly disagreeable to the Bedouins.

It is ascertained that the cause of the vicious attack upon the officers of the foreign embassies at Jiddah by Bedouins was because of the new sanitary arrangements for the regulation of the pilgrims going to Mecca, which the Turkish government, under the stress laid upon it by the powers of Europe, has been compelled to make. Mohammedan pilgrimages have long been known to be productive of the plague, and even the holy(?) Zemzem water was found to be full of cholera germs. But the ignorant and superstitious pilgrims look upon any interference with their nastiness as an attack upon their religion, and they are very indignant accordingly.

There are a great number of ignorant and fanatical subjects of the sultan, who resent any deference to the so-called Christian powers, and so he is placed between two fires. Should he yield to the powers, he may have a rebellion on his hands, controlled by his otherwise most zealous adherents; and if, to please his own subjects, he rejects the demands of the powers, he must be prepared to fight. So it is evident that the sultan of Turkey and chief head of the religion of Islam has more thorns than roses on his pillow. A yielding to the powers, a new cabinet, and general promises to do better, will prolong the travesty of government known as the Ottoman Empire awhile longer.

## A SUNDAY FISHERMAN.

WE shall expect to see a general boiling over of the religious press of the country because President Cleveland went fishing Sunday, June 9. Not only did he go a fishing, but he actually caught fish, and that on Sunday, too. No president of the United States has ever been impeached, although an attempt was made to impeach Andrew Johnson; but here is an opportunity to impeach Mr. Cleveland. He may be charged with "high crimes and misdemeanors in office." If Seventh-day Adventists are put in jail for setting out tomato plants on Sunday, should not the president of the United States be hanged, at least, as an example to evil doers, for fishing on that day? No doubt thousands of good Christians (?) would be glad to see him hung for it. Assuredly they will say, "Cleveland be hanged!"

But stop; there is a clause in that ancient document, known as the United States Constitution, which says that "no religious test shall ever be required as a qualification to any office or public trust under the United States." So persons of any religion, or no religion at all, may be elected to the highest as well as to the lowest offices of the nation.

Now no one had any reason to believe, when Mr. Cleveland was elected, that he had any religion. He was not obliged to have any to be president, and he did not pretend to have any; and when, before his first election, some things which he had done that were of very doubtful propriety, to say the least, were reported, and he was asked by an anxious friend what could be said about the matter, "Tell the truth," was the honest and blunt answer. O no; the president is too honest to pretend to have religion when he does not possess it. It is a great pity that this cannot be said of all men in public office.

But since he was elected twice as a man without religion, why should he be required or expected to act as a man who does have religion? Shall he add hypocrisy to his other sins? Keeping Sunday may be the badge of religion; it is even thought by some to be a sign of one's belief in Christianity. Romanists say it is the distinguishing mark of the authority of that church to change the law of God. Whether or not it means any of these things, the president does not care, simply because he professes no religion, and never claimed to have any. He is an American citizen, fulfilling as well as he knows how the civil duties placed upon him, and showing the usual weaknesses and frailties of mankind. Keeping Sunday is not a part of the duties of his office.

One more point, and we are done. Religious papers and Sunday preachers repeat it again and again that every time Christ met with his disciples after his resurrection, it was upon Sunday. Now we are sure that this was not so; but allowing them to have their way about it, we will suppose that it was so. Then one time (see John 21) he met with them when they were fishing. Perhaps here is the secret of Mr. Cleveland's fishing trip. May be he has heard a minister (he goes to church sometimes, when the fishing season is not prime) say that Christ met with his disciples after the resurrection always on Sunday, and putting that statement and John 21 together, he took it for granted that he had apostolic example for fishing on Sunday! If the religious press could take a view of his Sunday fishing in this charitable manner, they would save the flow of much indignant ink, and the reform preachers would spare themselves the effort required to make many brilliant periods of rhetoric!



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

### LOVE OF THE WORLD.

"LOVE not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John 2:15.

It may be that we have advanced to that degree in the spiritual life that we can say, "I do not love the world;" but have you carefully analyzed the text? After you have said, "I love not the world," have you ever carefully repeated the next clause,— "*neither the things that are in the world*"? We may say we are tired of this world, and the next moment we find ourselves longing for some of the things that belong to it. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." There are three divisions of the things that belong to the world. Let us consider them under these heads, and prayerfully study to know our relation to each.

1. "*The lust of the flesh.*"—The word "lust" may be considered as "desire." Are there any good desires in the flesh? "I know that in me (that is, in my flesh,) dwelleth no good thing." Then we need not expect any good desires in our flesh. The desires of the flesh are against the Spirit of God (Gal. 5:17); but that which is against the Holy Spirit brings men into condemnation. Rom. 8:1. It is carnal and enmity against God. "The works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like." It does not take all these to be serving the world; one point is enough. One of these sins will keep us out of heaven. If the innate affections of our human nature, which crave for the tangible and outward pleasures that gratify the senses, control us, we love the things of the world, and are going down to ruin.

2. "*The lust of the eyes.*"—This is manifested by a curiosity to see something new. Eve first had a curiosity to look upon the forbidden fruit. When her eyes were permitted to behold the fruit, the soul was not satisfied until it was eaten. David's curiosity was not satisfied until he had committed murder. The young man who wants to go to the theater just once to see how it is conducted, will not stop there. The young woman who permits her curiosity to lead her to the ball-room will not stop there. If the eyes lead us to investigate that which God declares belongs to the world, we turn from the Creator to the created, and bind ourselves to the things of this world, which will soon be destroyed.

3. "*The pride of life.*"—This is the natural craving of the heart after the unreal. It is manifested in our dress and the decorations of our houses. Among the young the pride of life shows itself as much in the display of dress as in anything else. It is so easy to go to extremes. First we find ourselves studying how we can have our clothes of the latest fashion, and decorate our ears, fingers, and bodies with gold, silver, and other precious metals, in the form of jewelry. When condemned for this

course, we are often led to take a man-made rule as our guide, and make ourselves look untidy. Then discouragement follows, when we vibrate back to the first extreme. The Bible should be our guide in all these matters.

In 1 Tim. 2:9 the instruction is given to adorn (arrange in order) ourselves in *modest* apparel. "Modest" means "decorous," "well ordered." A modest dress is not always according to man's idea, but it is according to God's idea. But the Lord's plan is that we shall appear so that our clothing will not attract special attention, either for its gaudiness or its slovenliness. The character of the individual will be so prominent that the neat, plain apparel will help us to magnify God.

"The world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." If the world is so insecure and the word of God so safe, which will we choose? Will we take the Lord, and let him have our affections, and turn our backs on the things of the world? When this world, with all its lusts, shall go down into the fires of the last day, and God's word stands secure, which side will we wish to be on? Let us choose now.

### THE MINNESOTA CAMP-MEETING.

WHEN we reached the ground, the meeting was organized, and everything was moving off nicely. Elder Alway, assisted by other workers, had charge of the young people's meetings, and there seemed to be a good interest from the first.

We were pleased to see an earnest desire to become fully consecrated to the Lord. In nearly every meeting there were young men and women bearing testimony to the goodness of God, and seeking for a better preparation for his work. Many that were unconverted when they came on the ground, gave their hearts to the Lord, and went home rejoicing.

There was a lively interest manifested in the subject of education. There is a fair prospect for a good representation in Union College from this conference the coming term. There were many expressions of a desire to prepare for usefulness in some part of the work.

J. H. D.

### ABUNDANCE OF GRACE.

"GRACE" means "favor"; more than that, it means favor that is not deserved. Grace is an attribute of God's character. He is the God of all grace; and that grace, or favor, he has manifested toward all the creatures he has made. To the angels in heaven, who never sinned, God is a loving Father, and they never weary of praising and serving him. They are ready to go at his bidding,—to say, "Here am I; send me." When Daniel was in need of special instruction, the angel Gabriel, "being caused to fly swiftly," gave him the information that he so much desired. God's great love and beneficence toward them make them quick to serve him. The psalmist refers to the occupation of the angelic host when he exclaims: "Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word." They go on loving errands of mercy; for "are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

But not alone upon those who have never sinned has God bestowed his grace; the greatest, richest exhibition of his grace is seen in his mercy toward the inhabitants of this world after they had separated themselves from him by sin; "for God so loved the world, that he gave his only begotten Son, that whosoever

believeth in him should not perish, but have everlasting life." Here was a manifestation of grace too great to be understood, but not too great to be believed. We may believe it; for we have the evidence that it is true. The Son of God has come into the world, that the world through him may be saved. God gave his Son, and Jesus, consenting, gave himself. That giving meant for the Father the surrender of his darling Son to the sufferings of an earth-born life and subjection to the power of wicked men; to the Son, separation from God, and, in bearing the sins of the world, his Father's frown and a painful, ignominious death. More than that, the grace brought to us by Christ is not simply an incident in his history; centuries were required to consummate the work. He has so closely identified himself with us that in all our afflictions he is afflicted, and he will forever carry in his hands, feet, and side the cruel marks made in his flesh, when he bare our sins in his own body upon the tree. Zech. 13:6.

This self-sacrifice of Christ was not to condemn the world,—the world was already condemned,—but it was to remove the condemnation, that the world might be saved. And who will be saved?—All those who believe,—believe that God sent his Son, that Jesus came to save sinners, and that they, being sinners and having no other way or hope of salvation, may be saved by him. But what have we to do to be saved?—Let Jesus answer. He says that God sent his Son "that whosoever *believeth* in him should not perish, but have everlasting life." God desires us, on whom such great grace has been bestowed, to believe it, and, believing it, to receive it. The word of God declares that the record of Christ's life on earth is written "that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

To believe in Jesus is to accept him and the grace he offers, and to follow him in his life of sacrifice of self and obedience to the will of the Father. We cannot do this of ourselves; but just as freely as he gave his life to meet the demands of God's law which we have transgressed, so freely he gives, in answer to our faith, grace that enables all who truly accept him to live as he lived, to enter into his spirit, to conquer through him, the Conqueror, and at last to enter into his joy and full redemption at the coming of Jesus.

It is related of Jesus that at his baptism "there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased." Mark 1:11. This was just as his ministry for man in its earthly aspect was about to commence. Again, as that ministry was well under way, on the mount of transfiguration, that assuring word was repeated, "and a voice came out of the cloud, saying, This is my beloved Son." Mark 9:7. Finally, near the close of his ministry, there came another voice from heaven (John 12:28-30) which could only be taken as a heavenly token of God's approval of the work of his Son. We are, if we are Christians, the sons of God; and we may receive at times, as did Jesus, tokens of the divine favor. God speaks to his children by his word and by his Spirit. If the humble child of God hears and recognizes that voice, it is enough. Others may not know it, but that will not disturb the calm serenity of his peace. When the angel spoke to Jesus, some thought it was but thunder (John 12:29); others said it was an angel; but he knew it was the voice of his God, and was content.

M. E. K.

# BIBLE LESSONS AND NOTES

## LESSON 2.—THE DESIGN AND DAY OF THE SABBATH.

(July 13, 1895.)

### REVIEW QUESTIONS.

1. WHEN was the Sabbath made?
  2. By what three steps was it instituted?
  3. By whom was the Sabbath made?
  4. For whom was the Sabbath made?
  5. What is the meaning of the word "sanctify"?
1. What is said of God in the first verse of the Bible?
  2. How is he distinguished from all false gods? Jer. 10: 10-12.
  3. Why cannot false gods make something? 1 Cor. 8: 4.
  4. By what means were all things created? Ps. 33: 6, 9.
  5. How long did it take to create the heavens and the earth? Genesis 1; Ex. 20: 11, first part.
  6. What was done next? Gen. 2: 2; Ex. 20: 11.
  7. Was the Lord tired? Isa. 40: 28.
  8. Then how did he rest? Ex. 31: 17. (See note.)
  9. What is a memorial? (See Webster.)
  10. Has God a memorial? Ps. 135: 13.
  11. Is there danger of forgetting God and his wonderful works? Deut. 6: 10-12; 8: 11.
  12. What result will come to all who forget God? Ps. 9: 17.
  13. By what are God's works kept in memory? Ex. 20: 8, 11.
  14. Do his works keep *him* in our mind? Isa. 40: 25, 26.
  15. Will, then, the *memorial* of his works keep *him* in our remembrance?
  16. How long will his memorial exist? Ps. 135: 13.
  17. For whom is this memorial? Mark 2: 27.
  18. What else does true Sabbath-keeping bring to mind? Eze. 20: 12.
  19. How is the Sabbath to be kept? Ex. 20: 8.
  20. Before one can keep the Sabbath *holy*, what must be done for him?—He must be made holy.
  21. How can God do this? 2 Cor. 5: 17; Eph. 2: 10; 4: 24.
  22. What, then, is sanctification, or redemption? Eph. 2: 10.
  23. Of what two great works, therefore, is the Sabbath a memorial, or sign?—Creation, and redemption, which is re-creation.

### NOTE.

*God's delight.*—The Scripture tells us that God rested and was refreshed. That is, when the six days' work was done, God looked it all over, and was satisfied,—delighted for the sake of man,—even as the wise and loving parent is satisfied at the provision he makes for his children.

### ADDITIONAL NOTES.

Creation week and the first Sabbath, which marked its termination, were passed when God blessed and sanctified the seventh day. He rested, or took delight in his work, during the day; but the words of blessing, and the sanctification, which must have been done by a command to Adam in reference to his use of the day, were after the first seventh day had passed. So the blessing and sanctification pertained to the future seventh days. The Sabbath rests upon the divine example and the divine

blessing. No other day can take the place of the day so blessed and sanctified, unless the blessing and sanctification shall be removed from this day and given to the other.

The fourth commandment is an authoritative statement of the power and attributes of the true God. He is the Creator; and as soon as the earth was created, God created, in the perpetual institution of the Sabbath, a memorial of his labors of creating. Other memorials have been instituted by God to commemorate certain national events pertaining to his chosen people; but had not the earth been created and the memorial of this great work ordained, there could have been no inferior memorials.

It is the wish of God that his people shall be a "peculiar people," and this has always been the case in regard to his true followers; for the majority of mankind will not serve the Lord, and the majority always look upon those who will not do as they do as being peculiar. As Peter says: "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people." 1 Peter 2: 9. And again: "Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you." Chapter 4: 4. The observance of the Sabbath has always been something that has caused the children of God to be looked upon as peculiar. Let us thank God for the knowledge of his word which makes us seem peculiar to men. In the earth made new all will keep the Sabbath (Isa. 66: 23), and this will not be peculiar there. M. E. K.

### LITERARY INFLUENCE OF THE BIBLE.

BOOKSELLERS remark that every Christmas the sale of Bibles for the purpose of gifts grows larger. This is but one evidence of the awakening interest in the new form of Bible study, which does not confine itself wholly to the religious aspects of the book, but considers also the historical and literary aspects. Too little stress has been laid on the literary value of the Scriptures. The King James version is a monument of the purest and best English, and as such should be studied by every writer and reader in the land.

There was much wisdom in the old-fashioned custom of teaching children verses and chapters from the Bible. In his autobiography John Ruskin says that he owes his own appreciation of good style to his early habit of committing long passages of Scripture to memory. This is the greatest source of moral and literary culture that a child could have; for in the Bible alone the grandest truths are couched in the noblest words. The boys and girls who from childhood have been familiar with the music of the Psalms, with the magnificent imagery of Isaiah, with the poetry of Job, with the touching simplicity of the gospel narrative, have laid the finest foundation for mental culture.

An individual whose taste has been formed by the English of the Scriptures will be better fitted to appreciate Milton and Shakespeare and all the other great masters of our language. There is no fear that this aspect of Bible study will obscure its first and greatest purpose. The beauty of the words will never take away the glory of their meaning. The verses learned in childhood or studied for their literary value in youth, will come back in some hour of joy or sorrow fraught with a new meaning of comfort and inspiration.—*Daily Press.*

Do you please God by keeping the company you keep?

### WHY DIDN'T I MIND MY MOTHER?

ONE morning in the summer of 1874 I parted from my friends in Montgomery county, Pa., and started for my home. Missing the regular connection, I was obliged to pass over a route with which I was not familiar, and I saw one of the saddest sights of my life.

As the train stopped at one of the stations, I noticed the passengers crowding to the windows of the carriage, and on looking out, I saw a young man lying on a wheelbarrow, his limbs crushed, severed, and bleeding, and his face bearing marks of intensest agony.

It seemed that he, with some half-dozen of his associates, had undertaken to steal a ride on the railroad, by secreting themselves beneath the carriages, and in some way he had fallen under the wheels, and his limbs had been crushed beneath them.

As he was borne along upon the wheelbarrow, to be placed in the baggage car and carried home, I caught an indistinct murmur from his lips.

"What did he say?" I inquired.

"He said, 'Why didn't I mind my mother?'"

It seemed that his mother had warned him against his wicked and foolhardy attempt, but he had refused to heed her counsel.

The train sped on its way to the next station, and there I saw the poor boy, lately so full of strength and pride, borne on a litter from the baggage car, and carried to his mother's house.

My heart bled for the poor mother, and for the son whose single disobedience had made him a cripple for life, if, indeed, it did not result in his death. The train rushed on, and I saw and heard no more of the circumstance; but again and again his words have come back to me, "Why didn't I mind my mother?"

Thousands of poor lost sons have refused a mother's warning, and uttered, when too late, this sad lament. Young men, sunk in intemperance, in sin, in vice, in utter ruin, have looked back upon the paradise of home which they have lost, and around on the wreck and the ruin which is about them, and forward on the fearful doom that awaits them, and have said, "Why didn't I mind my mother?"

Dear boys, remember the words of the Scriptures. "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." Ex. 20: 12. You may not long enjoy a mother's love, nor be blessed by a mother's counsel. See to it that you so heed her warnings while you may, that you will escape the trouble that comes upon the disobedient, and not be led to say in bitterness at last: "*Why didn't I mind my mother?*"—*Light and Life.*

### WHAT CAN YOU DO?

YOU cannot set the world right, or the times, but you can do something for the truth; and all you can do will certainly tell if the work you do is for the Master, who gives you your share; and so the burden of responsibility is lifted off. This assurance makes peace, satisfaction, and repose possible even in the partial work done upon earth. Go to the man who is carving a stone for a building; ask him where that stone is going, to what part of the temple, and how he is going to get it into place; and what does he do? He points you to the builder's plans. This is only one stone of many. So, when men shall ask where and how is your little achievement going into God's plan, point them to your Master, who keeps the plans, and then go on doing your little service as faithfully as if the whole temple were yours to build.—*Phillips Brooks.*



## THE DUET.

YOUNG Bennie was tooting a wild serenade;  
Up and down in high glee flew the notes to the maid  
Who stood there entranced—gentle Mame.  
Ben music could read fast as a-b-c-d,  
And his notes—they just flew in hilarious glee.  
(Said Miss Kit: "Two can  
play at this game!")  
So while Ben screeched his  
notes from the throat of  
his horn  
In a wild obligato, she, noth-  
ing forlorn,  
Scatched her notes out, as  
fast as they came!

PROMISING AND  
PERFORMING.

YEARS ago I was associated in school work with a very lovely young Scotch lady, whom I very soon learned to esteem most highly. I still regard her as one of the most winsome and agreeable persons I have ever met. She seemed to possess every sterling quality, and it was some time before I discovered the one grave fault that marred a nearly perfect character. She and the fair young sister to whom she stood in the place of mother, have long since passed away, and their name and place been forgotten, or I should not feel free to speak of them in this sketch.

Miss O'Connell, as I will call her (it was not her real name), taught in the literary department, while I was only teacher of music and Latin. She had a pleasant home in the outskirts of the city, with dear old grandparents, who lived on a small farm; while I had no home in the wide world outside of the boarding-hall, and no friends living near whom I could visit.

It was therefore a matter of almost envy with me when every Friday evening the old-fashioned carriage came for her and Elsie, and they drove away, not to return until early the next Monday morning.

As our acquaintance ripened into the intimacy of youth, Miss O'Connell used often to promise to take me home with her to make the acquaintance of the grandparents, who by her account of them must have been people worth knowing. The quaint, rambling old farmhouse, with its weird, bat-haunted attic, of which she gave such a graphic description, also came in for a share of my longing interest; and it soon became a matter of keen disappointment that although my friend spoke of

the projected visit at intervals all the week through, when Friday arrived it invariably seemed to slip her memory; and I was entirely too delicate to remind her of it. As the season for cherries and plums came round, she told of tree-climbing and fruit-gathering with Elsie, her sixteen-year-old sister, in a way that made both feet and hands twitch with longing.

Finally the long vacation took the two sisters back to the home I so much desired to see; while my elder sister and I were left to enjoy as best we could the solitude of the deserted boarding-hall, where we had de-

half hour passed, and a good many more followed, before I could bring myself to believe that they were never coming back at all, either for me or with the apples; which I neither saw nor tasted,—except in imagination!

To this day I am ignorant of the hindrance, if indeed there was one. I saw the sisters but once afterward, and then they did not even mention the circumstance, much less make excuse for disappointing me; so I also did not refer to it, although I did some very energetic thinking.

Elsie soon after sickened and died, and Miss O'Connell did not return to the academy.

Subsequently the old people "fell on sleep," and the home was broken up. Miss O'Connell returned to her native heath, and by and by she, too, died of the family disease,—consumption.

But the little incident remained indelibly fixed in my memory, and did more to teach me the importance of keeping my word than all the instruction that I ever had received on the subject; and I tell it to you, hoping to pass the impression on.

Make a business of always keeping your promises, my dears. No matter how unimportant the matter may seem,—or really be,—if you have passed your word, keep it! Let there be no thought of your doing anything else, be it ever so injurious or inconvenient to yourself. Never give a promise lightly or thoughtlessly; your word (especially if it is the word of a Christian, young or old) must be as good as your bond, every time! King David, in describing a citizen of Zion, says:—

"Who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. . . . He that

swareth to his own hurt, and changeth not. . . . He that doeth these things shall never be moved."

HELEN A. STEINHAUER.

## BEGINNING BUSINESS.

ONE morning little Susie Green called at Mrs. Brown's door.

"Say, Mrs. Brown," she said, "ma wants to know if she could borrow a dozen eggs. She wants to set 'em under a hen."

"So you've got a hen that you're setting, have you?" said Mrs. Brown. "I didn't know you kept hens."

"No'm, we don't; but Mrs. Smith's going to lend us a hen that wants to set, and ma thought that if you'd lend us some eggs, we'd find a nest ourselves!"—*Selected.*



cided to remain throughout the heated term.

It was therefore no small delight when, in the cool of a bright, beautiful morning, Miss O'Connell and Elsie came to invite me to spend a week with them at the old farm-house.

"Where is your vehicle?" I asked, noting that they were on foot.

"O, we left that at the market, where we took some butter and eggs for grandmother," replied Miss O'Connell. "We also tucked a basket of June apples under the seat for you," she added. "We wanted to be sure you should get a taste of them, in case it was not convenient for you to ride out with us. We shall be back with it inside of half an hour. Can you be ready by that time to drive out with us?"

I gladly promised that I would; but that



### THE GERMAN UNIVERSITIES.

(Concluded.)

ONE of the essentials to the idea of a university is the *Lernfreiheit*,—the freedom to learn,—to study or not to study, to “hear” lectures or not to hear them. If the results at the end of the student’s term of residence are satisfactory, the university puts its seal of approbation upon him in the form of a degree.

Equally important to perfect freedom of intellectual life is *Lehrfreiheit*,—the freedom to teach. It is in this direction that the principle of freedom reaches its best results, and exhibits its greatest advantages. The teacher is turned loose, so to speak, in the fields of knowledge, to roam where he will. He is trammelled by no traditions; there is no censorship of his work. True, he may gather tares as well as wheat; but it is believed that the truth must prevail, if only it has an equal chance. He often does gather tares. Socialism and infidelity have found the universities favorable soil; but so did the Reformation. If error finds no check, neither does truth. Both fight in the open field; the struggle is a fair one.

The *venias docendi*,—the call to teach,—is given to students who remain in the university several years after taking the doctor’s degree, if during that time they pursue special investigations and publish valuable results. The candidate submits a dissertation, and also announces ten or twelve propositions which he is prepared to defend against all comers. It was such theses as these which Luther nailed to the door of the church in Wittenberg. Having received permission to teach, the *privat-docent* announces a course of lectures or two in the university calendar, and delivers them to such as care to hear. He is guaranteed neither hearers nor pay. He must work for the former, and he is at liberty to collect the latter through the questor of the university, but he must not charge less for any given course of lectures than the regular professor. Apart from this, there is no restriction laid upon the *privat-docent*. He may offer the same courses that the professor does. He may compete with him, and generally does. If his lectures are better prepared, fresher, and more lucid than those of his superior, the empty benches of the latter, and the overflowing hall of the *privat-docent*, will proclaim the fact. In a few years, when he has published some work of striking scientific merit, he receives a call to the office of assistant-professor, with salary, in his own or some other university. If his unusual talents continue to assert themselves, he will probably end his career in the chair of a full professor.

There is free interchange between the universities both as to students and instructors. It is oftener that a professorship is filled from without than from within. *Privat-docenten* frequently shift from one university to another. Students very rarely remain in the same university until they graduate.

The university court is a feature unknown to the American institutions of learning. Its origin is in the middle ages. When the universities were founded, they were institutions of the church. They had the same standing before the law as the monasteries. In those

times monasteries owned lands on almost the same terms as barons and earls. They exercised civil jurisdiction over their tenants just as the lords did over theirs. The universities held civil authority over their grounds and over their students, and since by another principle of feudal law the subject could not be dealt with in any court but that of his lord, no student, where the university jurisdiction still exists, can be arrested except by the beadles of the university, nor tried except by the university court. This court has full civil powers, and administers the university law as well. Its officers are members of the legal faculty. Grave offenses are passed on to superior courts, as in this country grave felonies are reported from the police to the circuit court.

This arrangement is by no means to be found in all the universities; probably the majority have done away with it. Where the custom still prevails, the *carcer*, or prison, is one of the most interesting places about the campus. Its walls have confined the miscreants of generation upon generation. They bear the scribbled autographs of names that history rings with. Some of the doggerel scratched upon their stones has occupied the tedious hours of princes—for the universities are absolutely democratic. At Göttingen is shown the table upon which Bismarck rested the mischievous head that was to shape the affairs of Germany, and its surface is still roughened by the carving of his name.

The candidate for admission to a German university must present a diploma of graduation from a gymnasium or *Real-schule*. The gymnasium is a preparatory school in which the same range of work is covered as in the average third-rate American college, though the pupils are much younger. The *Real-schule* differs from the gymnasium principally in devoting attention in the main to science, whereas the latter is a classical school. Foreigners, however, find admission a little easier in some of the universities. Those of Prussia are rather strict, but in south Germany they are still somewhat loose. It is not long since nothing was required for the admission of an American to many of the south German universities but his passport.

The expenses of the average student at these places is not so great as one would suppose, considering the reputation which they have. The matriculation fee averages about five or ten dollars, and the lecture courses cost, for a single course of five hours a week for a semester, or half year, about the same, and twice as much for a double course. Living expenses are low as compared with American prices. According to the latest and best authorities, the average total yearly expenses of students at German universities is from one thousand to two thousand marks, or from two hundred and fifty to five hundred dollars, which is no greater than students at most American colleges find necessary, and much less than many spend.

The immense reputation of the German universities draws students to them from all parts of the world. Many of them are Americans. In the case of our countrymen the results are excellent. American college and university faculties are filled with German doctors of philosophy, and these men seldom fail to push rapidly to the front. It is these magnificent results, and the excellent quality of the work done by these graduates, which, more than any traditional reputation, causes the American student to look to Germany as to the Mecca of the learned.

C. B. MORRILL.

### THE ALASKAN GOLD REGIONS.

LAST season’s yield of gold from the Yukon River district in Alaska was about two hundred and forty-nine thousand dollars, according to an estimate gathered from miners and business men in the district by the *Alaska News*. The returns are undoubtedly big, but the labor of getting the gold, as described by one of the oldest miners in the region, is very great. The Yukon district is remarkably difficult of access, and a great many adventurers who have started hopefully from Juneau have failed even to get near the gold region. It is an expensive journey, too. Then the character of the gold-mining and the limitations under which it must be done, have sent many fairly experienced miners back in despair.

In many districts the gold-bearing rock is twenty or more feet below the surface, and shafts must be sunk to that depth through ground frozen solid, and by a most laborious process. The prospect holes are usually about three and a half feet wide by six feet long. Enough wood must be cut to cover this space, and a rousing fire be kept up for almost a whole day before the ground is sufficiently thawed for the miner to get out about a foot or a foot and a half of gravel and soil. One man can burn a hole down about a foot a day. The work can be done only when all the surface water is frozen, otherwise it would drain into the prospect hole. In this region wells have been sunk seventy-five feet or more, all through frozen ground, and the miners say they never got below the frost line.

In other districts the work can be done only in the very brief summer,—from the middle of May until about the middle of September,—and usually for about ninety days only. In these regions the ground is not frozen so deep, and the gravel and soil can be washed from the bed rock. Flumes must be built from the creeks, and the water conducted to the claims. The bed rock is from ten to twenty-three feet below the surface, and all the overlying soil must be washed away before the gold is accessible. A working supply of water is rarely obtainable for more than ninety days of the year. Usually almost two entire seasons are consumed in this preliminary work before a sight of the gold is obtained, and the miner must have money as well as pluck to keep him going until he strikes pay gravel. The gravel needs to be remarkably rich to compensate for the arduous and tedious labor of reaching it.

The extent of the gold belt of northwestern Alaska and the Canadian Northwest Territory is still a matter of speculation. From the information brought by prospectors it is believed that the belt covers a district from seventy-five to a hundred miles wide, commencing at the head waters of the Hootalinqua River, in British Columbia, and following closely the course of the Yukon River to and beyond the Arctic Circle, a distance of about nine hundred miles. It is probable that dozens of tributary streams, as yet unmapped, many doubtless unknown, are rich in gold and silver. The vast region is practically unexplored. The mining at present going on is but nibbling on the edge of the rich region. But when the gold and silver mines are systematically opened up, it will be a region for the capitalist and not for the individual miner. The ground must be exceptionally rich in gold to pay one or two miners for working it for themselves. With capital, large districts could be worked in a systematic way, and big profits be realized. From all accounts, that is how the Yukon gold and silver region will be made to give up its riches.—*Scientific American*.



Published Thursdays.

Annual Subscription, per copy	- - - -	\$1.00
Clubs of ten or more,	" - - - -	.75
Extra to foreign countries,	" - - - -	.25

**HOME, SWEET HOME.**

THOUGH parting sorrow bids us weep,  
Who from afar have come;  
Though many ties of friendship dear  
Have joined us in our sojourn here;  
Yet, when vacation's drawing near,  
We long for "home, sweet home."

Then fancy flies to those bright vales  
Wherein we used to roam—  
A land of love and dreamy thoughts,  
Of shimmering meads and shady spots,  
Of coolest, greenest, grassiest plots,  
O land of "home, sweet home"!

A spot that greets the wanderer,  
And bids him cease to roam—  
Our hearts turn back instinctively  
To that dear land of "Used-to-be,"  
Where all sounds blend in melody—  
Enchanted "home, sweet home"!

And when on summer eve we stroll  
'Neath heaven's starry dome,  
We seem to hear the voices sweet  
Of those we daily used to greet  
Allure us back, again to meet  
In rare old "home, sweet home."

So, when we pore, at close of day,  
O'er some dull, musty tome,  
Why wonder that the time seems drear,  
And duty all devoid of cheer?  
Why wonder that we shed a tear  
For distant "home, sweet home"?

Ah, yes! where'er our pathways lead,—  
O'er land or ocean's foam,—  
Whate'er our sorrow, joy, or care,  
Whate'er the trials we must bear,  
Oft will we send to God a prayer  
For precious "home, sweet home."

Though here sweet nature smiles anew  
Where'er our steps may roam,  
Though kindly are the summer skies,  
And every beauty greets our eyes,  
Still, next our heavenly home, we prize  
Our dear old "home, sweet home."

L. T. CURTIS.

**A NEW TELESCOPE.**

ASTRONOMY was one of the earliest studies of the human race; and when we consider the distance of the heavenly bodies from the earth, it is indeed wonderful how much mankind has learned about them. But man is not satisfied; what he has learned has only increased his desire to know more of the secrets of the universe hidden so far away in illimitable space. The early astronomers had nothing to aid their vision; but the invention of the telescope has opened to the view of the modern astronomer many things that the ancients could not discover. There has been a constant increase in the size of telescopes, and at each increase of size those celestial bodies which are near enough to the earth to be magnified, like the planets of our system and the moon, are better understood by man.

In pursuance of this policy of increasing the size of the telescope, a new lens of great power for the Yerkes telescope, at Lake Geneva, Wis., has been made in Paris. The cost of this single lens was forty thousand dollars before it was brought to this country. As much more has been expended on it in polishing it at Cambridge, Mass. It is now about ready to

be sent from Cambridge to Geneva. A special palace car will be provided for the lens and for those who have it in charge. The lens is forty inches in diameter, three inches thick in the middle, one and one-quarter inches at the outer edge, and weighs twelve hundred pounds. Despite its great thickness it is very fragile, and must be handled with the greatest care.

**HIS VERSE.**

YEARS ago, when albums in which friends and acquaintances, and sometimes even strangers, were asked to "write a few lines" were scattered abroad through the land, many amusing specimens of impromptu versification found their way into print.

A clever writer, who was paying a short visit at a farmhouse, was handed by the daughter of the house a superannuated account-book, ruled for pounds, shillings, and pence, which had been converted into an album, and in which she requested him to "write something funny."

He complied with her request by penning the following verse, which, after some bewilderment, she managed to read:—

This world's a scene as dark as Styx,	£	s.	d.
Where hope is scarce worth		2	6
Our joys are borne so fleeting hence,			
That they are dear at			18
And yet to stay here many are willing,			
Although they may not have		1	

—Youth's Companion.

**BIRTH OF A HYMN.**

IN 1819 Reginald Heber, then a young man, and rector of a Shropshire church, went to pay a visit to his father-in-law, Dr. Shepley, the vicar of Wrexham. On Sunday, Dr. Shepley was to deliver a discourse in behalf of foreign missions, and on the previous afternoon he sat chatting upon the theme with a few of his friends. He knew of Mr. Heber's gift in rapid composition, and suddenly said to him: "Write something for us to sing at the service to-morrow morning."

The young man retired to another part of the room, and soon appeared again with three verses beginning with that familiar line, "From Greenland's icy mountains." He had made no change in them, except to alter "savage" in the seventh line of the second verse to "heathen."

"There, there," coolly remarked Dr. Shepley, on hearing them, "that will do very well."

Mr. Heber was not satisfied. "No, no," said he, "the sense is not complete."

In spite of his father-in-law's earnest protest, he withdrew again, and then returned to read the triumphant stanza:—

"Waft, waft, ye winds, his story,  
And you, ye waters, roll,  
Till like a sea of glory  
It spreads from pole to pole;  
Till o'er our ransomed nature  
The Lamb, for sinners slain,—  
Redeemer, King, Creator,—  
In bliss returns to reign."

"What shall we sing to it?" said Dr. Shepley. Mr. Heber, who had a fine musical ear, suggested a popular air called "Twas When the Seas were Roaring."

The others agreed in liking his choice, and next morning the people of Wrexham sang for the first time the words so familiar to our ears. The air has given place, in our American churches, to a tune composed by Dr. Lowell Mason. Tune and words are wedded to each other, and will probably never be separated. As for Reginald Heber, he sailed for India in 1823, and died there after three years of patient and loving toil among the heathen.—  
*Youth's Companion.*

**FOREIGN TITLES FOR CASH.**

THE great eagerness of many American ladies to secure foreign titles is well known. It has been said that the Italian count and the Polish prince are not above picking cigar stubs from the gutters of American cities, and smoking them; but that of course is when they cannot get an American lady who will support them in better style. A foreign count has lately announced a novel way of getting rich, and at the same time giving ladies of small means an opportunity to secure a title. He will sell tickets of himself for a rouble a ticket until he has sold a million; he then will draw a ticket at random, and will give himself and title to whatever lady shall be lucky(?) enough to have her name drawn. That American ladies, or ladies anywhere, have by their anxiety for a title given occasion for such a ridiculous proposition as the above, is sufficient evidence of the follies that prevail in this time.

**STATE HOME FOR MAIDEN LADIES.**

THE State of Kentucky will build a home for aged and dependent women who have never been married. Many would-be funny comments are made upon this plan, but there is a serious side to this question which all have not given attention to. It is said that there are four hundred thousand unmarried women aged from forty to sixty years in the United States. Between the years 1860 and 1865 six hundred thousand men lost their lives in war, ninety-five per cent of whom were single men. It can readily be seen that if these men had not been killed, the larger part of them would have had wives and families, and the number of single women would be proportionally less. Many a gray-haired woman to-day well knows why she never was married. It is because the one she hoped to marry marched away to the sound of fife and drum, and never returned. The patriotism of both was stronger than love. This is the way the State of Kentucky looks at it, and in the erection and maintenance of this Home, the people of Kentucky feel that they are discharging a duty owed to those who gave up their dearest for the defense of their country.

**THE TRANSFORMING LIFE.**

EVERYBODY knows something of the power of life. A tree growing up in a crevice will displace tons of rock. Spiritual life is not only infinitely persistent; it is infinitely transforming. A line of an almost inspired poem speaks of the glory of Christ "that transfigures you and me;" and the best church is one in which souls are in close touch with souls and with the Master. Our mission in the world is to be torch-bearers; to carry the sacred fire. We are to be like him who is in the midst of the golden candlesticks, and holds the stars in his right hand. Christians may kindle other stars, till the whole sphere of earth is filled with this heavenly glow. "In him was life; and the life was the light of men." When we translate the Christian life, it is power. Before it all other forces must give way. We are always thinking of organizations and majorities. We speak of strong and weak, of large and small; but we forget something. The lifting power is not dynamite; it is *life*. We are not bidden to make a noise. We are commanded to be alive. To fulfil our office in a world and a time like this we have only to possess and put to proof "the powers of the world to come."—*R. A. Sawyer, D. D.*