

THE YOUTH'S INSTRUCTOR

REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH

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THE COTTON STATES AND INTERNATIONAL EXPOSITION.

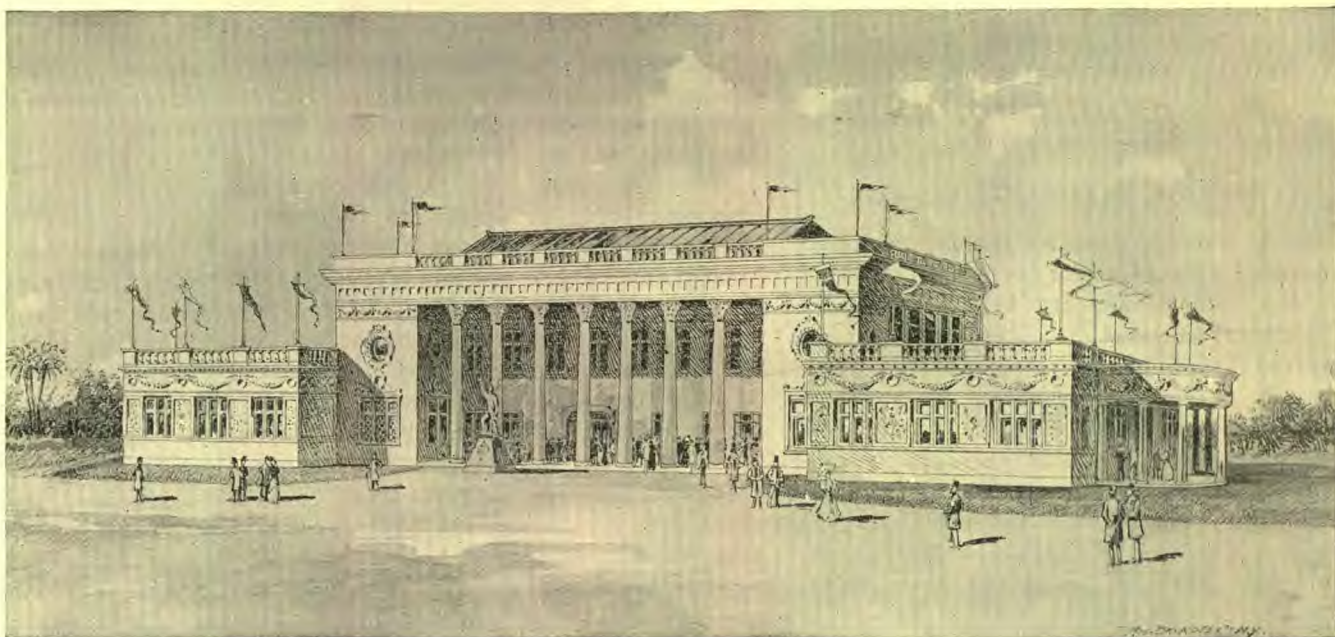
FOR the first time in their history, the Southern States have attempted an exposition of truly international character. Since its first inception, the proportions of this undertaking have extended far beyond what was originally contemplated. Its indorsement by the United States government with an appropriation of two hundred thousand dollars has been followed by similar movements in the legislative bodies of many of the States, both north and south, which have appropriated amounts of from seven thousand to twenty-five thousand dollars each for State exhibits. Mexico and many of the countries of South America are preparing for elaborate exhibits of their productions. The Argentine Republic leads out with the sum of twenty-five thousand dollars in gold for this purpose. Through the state department of the United States invitations have been sent to all the important countries of the old world, asking them to participate in this enterprise. Our consular officers in those countries report much interest, especially among the textile manufacturing centers. England, Germany, Austria, Hungary, Italy, France, and Belgium will send exhibits of their important industries. Several of the large railway corporations will have buildings for the exhibition of the resources of the country through which their lines pass, and the progress made in railway building in America.

The United States government exhibit will be arranged by a commission composed of gentlemen selected from each department because of their special qualifications and experience in the work. Notable among the interesting features of the state department will be a group of historical documents in which may be seen the Declaration of Independence in fac-simile, interesting relics of Thomas Jefferson and Benjamin Franklin, early treaties of our government with foreign powers, including letters from Napoleon Bonaparte, and the famous emancipation proclamation of Abraham Lincoln. The exhibit of the interior department will include the patent office, the bureau of education, the Indian office, and the geological survey. The latter exhibit will be very elaborate; especially is it intended to dis-

play, as never before, the geological wealth of the South. The Indian office display will show the progress of education of the Indians at our national schools. The patent-office exhibit will be a comprehensive display of mechanical tools, particularly those relative to the cotton manufacturing industry.

One of the most complete and interesting features in the government building will be the exhibit of the fish commission. Its tanks will occupy ten thousand square feet. A great variety of rare and beautiful fish, both from the American inland waters and from the ocean, will be found here. The salt-sea fish will be supplied with water from the ocean. This vast aquarium will be arranged in a grotto, with the aisles ingeniously lighted from the water, producing a peculiarly beautiful effect.

very handsome structures on the ground. The exterior is finished with beautiful designs in the Italian Renaissance style of architecture. The long fluted columns in the portico recall the stately old southern mansions of former days. The two immense galleries at the ends will be devoted to the exhibition of large oil paintings contributed by the leading artists of Europe and America. The floor space in the central part of the building will be devoted to sculpture. Special galleries will be set apart for the exhibition of water colors, pastels, pen and ink, and other drawings. Artists of the highest rank will exhibit in this art palace the most notable examples of their work. The people of the South, as well as those who visit the exhibition from abroad, will have the opportunity of seeing the finest display of



THE FINE ARTS BUILDING.

The navy department will contain large models of many of the ships owned by the government from the beginning of the century to the present time, together with models of ships of an earlier period. These models will enable the observer to note the changes in the designs and armaments of men-of-war from the time of the Spanish Armada to those of Trafalgar, and thence to the wooden steam frigates that bombarded Sebastopol, until we reach the huge iron-clad monsters of the present day. A torpedo boat, belonging to the armored cruiser "Maine," will also be exhibited. There will also be a full exhibition of all modern war equipments, and a large collection of war relics.

A special effort is making for a superior exhibition of the fine arts. This department is under the management of Horace Bradley, of New York. The building for this exhibit, though not among the largest, is one of the

artistic work ever presented in this section.

Another interesting feature of the exhibition will be a department under the management of a board of ladies for the exhibition of woman's work. The building for this purpose is a beautiful structure one hundred and fifty feet long, one hundred and twenty-eight feet deep, and ninety feet in height. Its architectural design was the work of a lady architect, Miss Elise Mercur, of Pittsburgh, Penn. In this building will be seen a vast library of books written by women, a large collection of musical compositions and magazines which are the work of women, models of their patents and inventions, their artistic work, paintings, and sculpture. Space will also be provided in this building for educational exhibits, including industrial arts, decoration, wood carving, and sloyd work. The cooking-school and kindergarten will be notable features. There will be a large collection of woman's work in

past ages, including valuable relics of the colonial days, and a rare collection of the works of the aboriginal women of America. The interest manifested in this department, and the demand for space, have been so great that the woman's board having the matter in charge has been compelled to ask for an annex to the building, which will probably be granted.

One of the unique features of the exhibition will be the negro department. This race, which thirty-one years ago emerged from the bondages of slavery, without money or education, will be given the opportunity of exhibiting to the world evidences of their progress. The building, which is their own work, is a large, artistic structure, and will be a credit to the builders. They are manifesting commendable zeal in showing to the world what use they have made of their freedom since their emancipation from slavery. About fifty industrial schools will give exhibition of their work. Models of the more important inventions patented by them will be exhibited. The literary advancement of this people will be seen by the one hundred bound volumes which they have produced, and the two hundred newspapers and magazines which they are now editing. Special numbers will be prepared for inspection. Their home life will be represented by photographs of residences all the way from the Uncle Tom's cabin of the days of slavery, to some of the better homes now owned and occupied by them.

This exhibition, which will bring large numbers from all parts of this country together at the Gate City of the South, it is confidently hoped will do much to break down all sectional feelings, and unite more closely than ever the North and the South, the East and the West, into one fraternal union.

RODNEY S. OWEN.

THE PARIS EXHIBITION OF 1900.

SOME additional particulars are published concerning the plans for the Paris exhibition of 1900, which have just been approved by the special commission. The chief features are the demolition of the palace of industry erected for the 1853 exhibition, so as to give an uninterrupted view from the Invalides esplanade to the Champs Elysees, and the construction of a one-arch bridge, one hundred and eighty feet wide, opposite the Invalides. The Seine will be lined with palaces and pavilions, somewhat like the Grand Canal at Venice. The avenue of trees on the Quai d'Orsay and the Quai de Billy will remain intact. The chief entrance will be at the Cours la Reine, near the Place de la Concorde. The fine arts palace and the retrospective art palace, to be erected on each side of the new promenade, between the Champs Elysees and the river, will be permanent structures. South of the river will be erected the City of Paris building, the Horticultural Conservatory, and the Social Economy Congress Palace. The colonial exhibits will be near the Trocadero, the foreign naval and military sections being near the Champ de Mars. The existing buildings there will accommodate most of the French exhibits. The works are estimated to cost seventy million francs, and working expenses and other items will raise the total to one hundred million francs. Among the three hundred and eighty-five suggestions for subsidiary attractions which will be taken into consideration are a captive balloon, a movable platform for transport, fac-similes of mines, the exhibition of an aerolite, a fac-simile of old Paris, and panoramas of all descriptions.—*Inter Ocean*.

REMINISCENCES OF TYLER'S ADMINISTRATION.

IN an unpretentious house on an obscure street in Washington, lives a man whose grandfather was once governor of Virginia and United States senator, and whose father was president of the United States. That man is General John Tyler, who, during his father's administration as president of the United States, occupied the position of his private secretary. Age and infirmities have laid him low, and for two years he has been confined to his room, attended and devotedly watched by his self-sacrificing daughter, whose gentle manner and vivacious spirit must be a delight to the general in his declining years. Afflicted with partial paralysis, and almost helpless, his greatest pleasure is in receiving his friends. The writer, not long since, had the pleasure of a short interview with him. Speaking of the first President Harrison, he mentioned a circumstance that occurred at the time of the inauguration of "old Tippecanoe." It was the fact that President Harrison's first state dinner was in honor of both the retiring and the incoming cabinet. This was never known to have occurred before that time, nor has it occurred since. Possibly had our own President Harrison been aware of this fact, he might have emulated the example of his illustrious grandfather.

General Tyler related an incident in the career of a now-noted character that is worthy of mention. His father, the president, came into his room one morning with an open letter in his hand, and said: "My son, this letter is from a young man now in the city, who was too poor to pay his fare here, and has walked from Lexington, Va., to ask me to appoint him a cadet at West Point. There is metal in him, and I shall appoint him. Go yourself to the war department, and get a warrant for his appointment." It was done, and that young man was none other than the celebrated Confederate general, Stonewall Jackson. After General Grant graduated at West Point, President Tyler commissioned him as lieutenant in the army.

Among other things related by the old general with considerable vim, was an account of the Wise-Marshall unpleasantness. Both men were prominent in the House, brilliant orators, and both skilled swordsmen. The opponents of Henry A. Wise, wishing him the worst, conspired with the distinguished Kentucky orator, Tom Marshall, to provoke him to a challenge. An opportunity soon occurred, and the orator from the Blue Grass State launched forth the most withering, scornful, and contemptuous fire of sarcasm upon the unsuspecting Wise. When Marshall had exhausted himself and taken his seat, every eye was upon Wise. It seemed impossible for him to make any reply; but he was equal to the occasion, and proceeded, in a calm, deliberate manner, to answer his adversary. Presently Mr. Marshall arose to leave the room. "Come back, Mr. Marshall," shouted Wise, "come back, sir! I am not done with you yet!" Mr. Marshall sat down, while his opponent proceeded. A second time Marshall arose to withdraw, and a second time did Wise recall him. Returning, he sat down in Wise's chair, and deliberately swung around and looked him full in the face, as he stood bravely defending himself. As he finished amid the most intense silence, Marshall sprang to his feet, and throwing both arms around the astonished Wise, exclaimed, "Nothing on earth can induce me to attack you again!" This singular end to the contest excited the admiration of all save those who desired that a duel should have been the out-

come of the intellectual combat. It is scarcely necessary to add that the friendship of the two men was mutual from that time.

For almost two generations President Tyler has been held, in popular estimation, as having been a traitor to the party which elected him, because of his having vetoed the United States Bank Bill. His son makes an ingenious and apparently successful defense of his father from this charge. He explains that his father never was a Whig, but belonged to what was known as the National Republican party, which split off at the time the original Republican party became the Democratic party. This party agreed with the Democrats in opposing the United States Bank. In 1840 the Whigs proposed a fusion with the National Republican party, and the celebrated ticket headed by Harrison and Tyler was the result. On becoming president, at the death of President Harrison (which, as every one knows, occurred only four weeks after his inauguration), Mr. Tyler found himself without pledges to the party, and free therefore to act out his own principles. In vetoing the United States Bank Bill he was simply true to the party which he represented in the fusion ticket of 1840.

Referring to his father's administration, General Tyler said that private secretaries in those days did not consider the position a very desirable one, inasmuch as there were no salaries paid, unless the president saw fit to remunerate a secretary out of his own private purse. General Tyler received no salary as his father's private secretary, and, indeed, this is not strange when the fact is known that President Tyler was compelled, in order to meet his personal expenses, to mortgage his property in Virginia so heavily that he was never able to redeem it. It is not the only case on record where the maintenance of position was an effort.

MRS. M. D. COUNSELMAN.

IDLING AND DAWDLING.

THERE are a great many people who waste their lives in getting ready to do something which they never accomplish, or in beginning something which never will be finished. They sometimes have great ideas of their abilities, and of the value of their services. They will not do little things, and they cannot get great things to do. They will not work for small pay, and the more remunerative positions are not open to them. So they wait and wait, and idle and dawdle, until half of life is gone, and the *work of life is undone*.

"Whatsoever thy hand findeth to do, *do it with thy might*." If you cannot do big things, do small things. If you cannot do what you would, do what you can, and do not delay. There are persons who might do a respectable life-time's work while they are waiting for opportunities which perhaps may never come. The Lord has work for *busy men*, but gentlemen of leisure who are waiting for something to turn up, are not apt to be called of God to any great work. There is so much to do,—so many weary toilers might be helped if people had helpful hands and helpful hearts,—that it is a pity that young men should waste their time, and squander their opportunities, and do nothing, when they might be doing work that would tell for God and for humanity. Work while the day lasts; work where work is needed; work for men; but see to it that the work you do is done for God as well as for man.—*The Christian*.

THE way to gain a good reputation is to endeavor to be what you desire to appear.—*Socrates*.

Timely Topics

THE MANITOBA SCHOOL QUESTION AGAIN.

THIS question, which was thought to have been settled, is now up again. It will be remembered that when Manitoba was taken into the confederation known as the Dominion of Canada, the Catholic people of the province had separate schools, and one of the points which was agreed upon at the time of the union was that all rights and privileges of the Catholics should be maintained. The Catholics would not consent to join the Dominion without this provision. After the union was accomplished, the people found that the parochial schools were limiting their instruction to the Catholic catechism and a very small amount of other knowledge. So a general public-school system was devised, which has proved very successful.

It was against this public-school system that the Manitoba Catholics, or a part of them, protested, and demanded a return to the former plan of parochial schools, and a division of the school money. The case was carried through the Manitoba and Dominion courts unto the queen's privy council, which not long since ordered the restoration of the Catholic schools. Accordingly the Dominion government notified the provincial government of Manitoba of this decision; but Manitoba flatly refused to obey the order. The question has slumbered for some time, but June 13 the attorney-general of Manitoba moved an address to the governor-general, setting forth the whole case, and directly and positively refusing the demand for separate schools. The protesting Catholics appear to have the present law and the authority of the highest court in the British empire on their side, but the people of Manitoba have the right. Now the question is, whether right or might will carry the day.

RUSSIAN DIPLOMACY.

IF we may credit the reports from Europe, Russian diplomacy has scored a remarkable success, and the Japanese-Chinese war gave her the opportunity to do so. For a long time England has been the money-lending power of Europe, and many great advantages has she gained by so doing; but it now appears that Russia has got ahead of her by lending China a sufficient sum of money to pay the war indemnity to Japan. Russia was able to do this through the help of the Paris bourse. M. Hanotaux, French minister of foreign affairs, invited the Frenchmen of wealth to assist Russia, to promote the growing friendship between the two powers. This will give Russia a claim on China, and it will not be strange if she now gets a concession for a southern port and a terminus for her Siberian railway,—peaceably if she can, forcibly if she must. If England should object, Russia and France will both refer to the English occupation of Egypt, a part of the territory of the Turkish empire, as a precedent for so doing. How this will affect the Japanese, who by the terms of the treaty are obliged to withdraw from the mainland of China as soon as the indemnity is paid, cannot yet be determined. Evidences are thickening that there is some kind of secret treaty between France and Russia.

AN ILLEGAL WHISKY TRUST.

THE Supreme Court of Illinois has just confirmed the decision of a lower court that the big concern in that State, known as the Distilling and Cattle Feeding Company, is illegal, and it will be given two years to wind up its affairs and go out of business. The question of trusts is one that is now very frequently brought before the courts, but generally the enormous sums of money which are controlled by the trusts are put to such a skilful use that laws against them are a dead letter. But the whisky trust of Illinois is now compelled to yield.

But why strike down the whisky trust and let the sugar trust, the oil trust, and so many other trusts, go scot-free? There seems to be a reason. Trusts restrict trade. Indeed, that is the specific reason the whisky trust of Illinois is dissolved by the Illinois court. Now mankind can stand a restriction of the trade in sugar, oil, and many other useful things for an indefinite period of time; but they cannot put up with anything that restricts the sale of whisky! Hence the majesty of the law is invoked to put an end to that which would have the effect to restrict its sale. This may seem like a radical statement, but we shall hold to this opinion until some other trusts are dissolved.

DOWIE, DIVINE FAITH HEALER.

FOR about a year or two a man named John Alexander Dowie, who calls himself a divine healer, has been operating in Chicago. From what we are able to gather from the Chicago papers, he is making his business of divine(?) healing a very lucrative calling, and many thousands of shekels of the unrighteous mammon are being diverted from the pockets of the credulous into his capacious coffers.

There is a record of one divine Healer, who healed the bodies and souls of men. In fact, he went about doing good and healing the sick; but it is *not* on record that he made any money by so doing, nor did he charge anything for the board of those who came to him to be healed; but by a manifestation of the same divine power by which he healed, he fed large multitudes of hungry people. So poor was he that he had not where to lay his head; and at his death one suit of clothes was all the property he possessed; and the settlement of his estate involved no tedious process of law, but it was accomplished by the Roman soldiers with a dice box. There was divine healing and divine unselfishness blended, and they ever go together; and when we see what purports to be divine healing joined to a scheme of money-making, our faith as to the *divinity* of the thing is rudely shaken.

Such is the scheme of Dr. Dowie. He pretends not to ask *pay* for his prayers, but he asks enough for board and lodging of his poor dupes, so that he can afford to throw his prayers in gratis. Lately he has divulged a scheme to build a magnificent hospital for the further development of his healing art, taking all the money he needs for this purpose from those who believe in him, but he is to be the absolute owner! The Chicago city authorities are looking after him, and find that he is charging ten dollars a week to his patients for their board and room, when half that sum would be a fair price for what they receive. So he must get five dollars a week for his prayers for each patient! Dr. Dowie has associated with him one regular physician, who issues the burial permits according to law, which, as may be expected, are quite numerous!

The world is full of such pious frauds and humbugs, and for some reason they find a sufficient number of victims to make a good living, and some of them get rich. It is proper to pray for the sick; but those qualified for this purpose do not advertise to heal, nor do they accept pay or presents under the name of "testimonials" from those for whom they pray. When one who professes to be a child of God advertises to heal the sick by prayer, and makes money at the business, it is well to remember the words of Paul in 2 Cor. 11: 14, 15.

PLATFORM-MAKING.

EVEN now we see the incipient stages of the preparation for the presidential contest a year and a half later. Party conventions have been held in Ohio, Indiana, and other States, and statements of the political theories of the parties, commonly called platforms, are being given to the world. It looks now as if the question of tariff, which was the main issue two years ago, is, temporarily, at least, laid upon the shelf, and the great question of the immediate future in the political field of this country will be, What shall be the money of the nation?

In the discussion of this question, party lines have been broken to pieces in all directions. There is division in each political camp, and there is union among thousands of the adherents of the most adverse parties. No party can hold all its former adherents to any one position. Some stand on gold alone, and some on silver only; others think paper money, with no promise of redemption, just as good as gold, if the government will only say it is money. Platform-makers are trying to make statements of principles that will please the believers in all these various theories, so as to get their votes, which, if successful, will demonstrate that the American politician is equal to India-rubber in stretching qualities! It is probably too early to tell the position of the different parties or the different parts of the country with any accuracy. Sixteen months' more time will clarify the political situation somewhat, and each partisan will be able to recognize his own clan.

A DANGEROUS BUSINESS.

FROM the report of the Interstate Commerce Commission just issued, it is found that the number of men employed upon the railroads in the United States during the year 1894 was 779,608. This number was 93,994 less than was so employed the previous year. This falling off in the number of employees was because of the general slackness of business. The passenger traffic was much greater during 1893, the number of passengers carried in the United States in 1894 being 619,688,199. This was an increase over that of the previous year of 26,127,587. The increase of the passenger traffic was largely due to the World's Fair. An appalling number of accidents are reported. Two thousand one hundred and forty persons were killed, and 25,726 persons were injured, the most of whom were railway employees. More men, however, were killed the previous year. Probably more men are killed and wounded each year in this country on the railways than Japan has lost in her late war with China. Of the men employed upon the railways in the United States one out of every 428 was killed, and one out of every thirty-three was injured. This shows the railway service in the United States to be very dangerous business, but there are thousands ready to take the risk.

M. E. K.



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

BIBLE STUDY.

It is no very uncommon thing to meet with young people who ask, "How can I become interested in the study of the Bible?" Other books are read with interest. Text books in our schools, containing the history of ancient occurrences, are studied until a late hour at night, while the word of life is scarcely looked into. Why is this? We think a moment's thought will divulge the secret.

We must have some motive higher than that of learning a certain number of paragraphs or pages of any book, before we will become interested in it. In the text books used in schools we often find matter that is at first very dry; but our ambition to complete a certain course of study puts new life into the book, and we find ourselves interested in what we first thought we should never like. The interest manifested in a story book comes from our interest in the characters it brings before us. If we should be persuaded before reading that the persons spoken of in the book were uninteresting, we should lay the book aside before we had read the introduction.

If we would become interested in studying the Bible, we must first make up our mind that there is something there that we need. We need eternal life, and that is found in the word of God. We need a new birth, and that is found in the word, for we are born of the word. We need to be kept from sin. But it is the seed, the word, that keeps us from sin. 1 John 3: 9. Knowing this much of the truth of God, are we not prepared to dig deep into the treasures of life, that we may be witnesses for Christ?

J. H. D.

OBSCURE BIBLE EXPRESSIONS.

THERE are many expressions in the Scriptures whose meaning is not readily understood, and perhaps there are some that we can never fully understand; but most of them by study may be understood. One may be found in Ps. 16: 6: "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage." This is often quoted in meeting; it has become a common expression of thankfulness to God for his mercies. But what is the meaning of the "lines" falling in "pleasant places"?

The clue to the thought may be obtained from the word "heritage." A heritage is what one receives by right of birth from his ancestors, and generally directly from his parents. The word as used in the Scriptures usually means "land." The psalmist then really said that he had received a good piece of land; but how did the people of Israel get that land? The book of Joshua (chapters 12-19) describes the division of the country among the tribes of Israel. It was surveyed, and lines were drawn, giving each tribe a portion of land. Then Joshua cast lots to see which tribe should have the land. It is also probable that the land given to each tribe was also divided, marked out into small holdings, and the names of every member of the tribe being taken, lots were cast dividing the land

severally—to each man a portion; and here, we believe, is the origin of the expression in Ps. 16: 6. Some persons, by these lines of survey, would get a very fine heritage. Such would say: "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage."

From this primary meaning it passed into a proverb, and any one who felt that he was especially blessed would repeat the expression. It was no doubt in the latter sense that it was used by the psalmist.

The Christian can use these words in both senses. We have a heritage,—the earth made new,—of which the land of Canaan, divided by Joshua for Israel, was a type. Those who keep the Sabbath are told that they will feed upon that "heritage." Isa. 58: 14. That heritage includes a mansion for each child of God. John 12: 2. Yes, we have a goodly heritage; and in all the mercies of our God to us here we can also say: "The lines are fallen unto me in pleasant places." This text is very precious and comforting; it is fulfilled both here and hereafter.

M. E. K.

CAREFUL FOR NOTHING.

To "be careful for nothing" seems contrary to the habits of our natures. We cannot wonder at some rejecting it as destitute of reason and good common sense when we see that it is so different from the ways of the world; but it is a precept of Christianity, and not of nature or philosophy. Christianity never lays a precept to be observed which seems impracticable, without associating with it another which is practicable, and the practice of which leads into the performing of the other. Thus in connection with the above precept we read: "But in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Here is a substitute for carefulness if we will accept it, which is much easier in itself and much more beneficial in its results.

What is it to be careful?—It is to be distracted, or troubled. Be not distracted about the sin which remains in you as a Christian. This will not eradicate or destroy it; but in prayer take it to God, and there confess it to him, and ask him to remove it by his love and grace. Thank him for your justification and the peace he grants you.

Be not troubled about the *present temptations of Satan*. This will not bring deliverance. In prayer speak to your all-conquering Lord, and ask his aid to succor or defend you. He was tempted on all points like as we are, yet was without sin; and he is able to help in every time of need. At the same time, give him thanks for all former deliverances from the tempter's power.

Be not troubled for the *success of the church*. This will not carry it forward. It is His cause. He will care for it, and make it prosper. Pray for it; supplicate his blessing upon it. You may be a co-worker with Christ for the success of his church, and render thanks to God for the success that attends its efforts.

Be not distracted about *your temporal affairs*. Distraction and trouble in regard to your affairs around you will not supply you with food or raiment if you are needy. Take your case to God in prayer; remember that he will supply all our needs. "But in *everything* by prayer and supplication with thanksgiving let your requests be made known unto God." If we will do this, not trying to carry our own burdens, but in loving faith and trust in Christ giving them to him, we shall find a blessing in so doing.

J. H. D.

FREEDOM.

WE live in a land and age of boasted freedom; and from the standpoint of earthly rights and privileges, we do enjoy a large measure of liberty. Tyrants cannot rule now as they have in the past. A king who would command that a man should have his head struck off for some trifling offense, as was not an uncommon thing two thousand years ago, would not now be tolerated on the throne of the worst kingdom on earth. The people of the world have been limiting the power of their kings; some nations have dispensed with them altogether as unnecessary; and on the whole, as far as civil rights are concerned, the world breathes easier than it used to. There is still much oppression; the rich oppress the poor, the strong the weak; there are evidences of backward tendencies in this and other countries. Still there is far more freedom now than there was one hundred years ago.

But in another sense,—in relation to the power of humanity to gain its freedom from the things within the individual self and the sin that binds it down,—there seems to be no more freedom now than in former days. The chief reason for this bondage to self and to sin is that man does not recognize the bondage of sin; and not sensing the slavery he is in, he has no desire to be free.

This was the trouble with the Jews when Christ was upon the earth. He said to them, "Whosoever committeth sin is the servant of sin. And the servant abideth not in the house forever: but the Son abideth ever." What a graphic picture is here presented! A sinner is a servant; he serves sin. A servant cannot expect to abide in one place. His future home is not assured. He may be sent from place to place; he may be turned adrift with no provision made for him. How different this position from that of a son! His place is assured. The Jews could not understand this; they thought only of natural bondage; they said they were free. Jesus showed them that they were the servants of sin. He would gladly have given them their freedom. He is the Son, and he said: "If the Son therefore shall make you free, ye shall be free indeed." Yes; free from sin,—that is freedom indeed.

The Son still lives; he abides in the house forever. "If we believe not, yet he abideth faithful: he cannot deny himself." And he still offers to every one, to you and to me, just what he offered to the Jews,—freedom. Shall we, while suffering the bondage of sin, deny it, and say that we are free? Will we talk of the Declaration of Independence, and of our national heroes who gave us freedom, as the Jews spoke of Abraham? That will never do. Civil freedom may be gained by men acting in harmony with the providence of God, but freedom from sin is accomplished by a special act of God's power and pardon, and is only granted through the Son. Through him is this freedom from sin. The Son is free, and he makes us his brethren, and we are like him. He abides, and we abide with him and in him. Blessed freedom! Sin removed from us as far as the East is from the West, condemnation gone, adopted into God's family, heirs of God, and joint heirs with Christ! Do we want a freedom like this? Such freedom is in the Son. He has said: "Come unto me, . . . and I will give you rest." Rest and freedom are in the Son of the Highest. May this, dear reader, be your experience:—

"I came to Jesus as I was,—
Weary, and worn, and sad;
I found in him a resting-place,
And he has made me glad."

M. E. K.

BIBLE LESSONS AND NOTES

LESSON 3.—THE SABBATH AND THE LAW.

(July 20, 1895.)

REVIEW QUESTIONS.

1. WHAT is the great distinguishing characteristic of the true God?
2. What is said of God's works?
3. How has he made them to be remembered?
4. What memorial has he given?
5. Of what is the Sabbath a two-fold sign?
 1. What is sin? 1 John 3: 4.
 2. How many have sinned? Rom. 3: 23.
 3. How much comes under the head of sin? 1 John 5: 17, first part.
 4. What, only, reveals sin? Rom. 3: 20; 7: 7.
 5. In what law is it written, "Thou shalt not covet"?
6. Since the law condemns sin, and sin is unrighteousness, what must the law be? Ps. 119: 172.
7. What is the whole duty of man? Eccl. 12: 13.
8. What reason is given here for keeping the commandments of God? Verse 14.
9. Is it bondage to the Christian to keep this law? James 2: 8, 12.
10. What law is this? Verses 10, 11, margin.
11. What are these commandments expressly called? Ex. 24: 12.
12. How was Jesus able to keep the law? Ps. 40: 7, 8.
13. What prepares us to do the same? Rom. 5: 5; 1 John 5: 2, 3.
14. Did Jesus teach the law in this way? Matt. 22: 37-40.
15. Is he here giving a new law, or explaining the one already given? Verses 35, 36.
16. How was the decalogue given? Ex. 20: 1; Deut. 4: 12, 13; 5: 22; Ex. 32: 16. (See note.)
17. What is said of its character? Ps. 19: 7; Rom. 7: 12, 14.
18. Of its perpetuity? Matt. 5: 17-19; Luke 16: 17.
19. Can the whole law be perfect, and part of it imperfect?
20. Can the whole law be eternal, and part be temporal?
21. Then has the fourth commandment been abolished or changed?
22. Repeat it. Ex. 20: 8-11.
23. What does the transgression of one precept amount to? James 2: 10, 11.

NOTE.

We have no account of any other document that God ever wrote. Moses wrote laws of various kinds in a book. When Christ was upon the earth, he wrote men's sins upon the sand; but the writing of that document which embodied the eternal righteousness of God, which embraced in itself all duty, God left not to man. He engraved it with his own finger on the rock, showing its permanent character.

ADDITIONAL NOTES.

It may be said of sin that it is unexplainable and inexcusable. If it could be explained and a satisfactory reason given for its existence, then it might be excused. This cannot be done; and in all the dealings of the Lord with man, he makes no excuse for sin. Why people should do what their Creator and greatest benefactor has told them not to do, knowing at the same time, as thousands do, that this disobedience is the worst thing for them, and that it will end in death, is entirely unaccountable; and

for such conduct there can be no excuse. Man has made many excuses, and still does so; but they are all idle. While God has not excused sin, he has made provision for it, that it may be eradicated from the hearts of men, and that they may be delivered from it. Sin is made known and condemned by the law; the provision for salvation is in the Son of God.

Many people talk about the bondage of the law, and think that Christ came to relieve them from the bondage of *keeping* the law. Those who have this idea mistake license *to* sin for deliverance *from* sin. Christ relieved us from bondage to something that is closely related to the law, but it is not the law. He delivers the believer from the bondage of sin; but sin is not the law; it is the transgression of the law. The sinner is in bondage to sin, not to the law. The law makes the bondage known. A pardon for past transgressions, and an indwelling power to obey God in all things,—not grudgingly, but heartily and joyfully,—such is the deliverance Christ gives us.

Jesus kept the law. It was his delight to do it. He is our example in all things. He did not pray that his disciples might be kept from keeping the law, but that they might be kept from evil, the same as he had been kept. He was here on the earth as a man. As a man he kept the law. He did this through the power that he received from God. With his example and his help, why may not we overcome as he overcame? He invites us to do this, and to sit down with him in his throne, even as he overcame and sat down with the Father in his throne. Deliverance from obligation to keep the law which is "holy, just, and good," and which Christ, our Master and example, kept, would be a shameful surrender of God to Satan,—a lowering of man's standard of duty from God's to Satan's standpoint.

The plan for man is to bring him up by giving him in Christ the power to live as Christ lived. The law is not lowered, nor its just claims abated; but in and through Christ man is raised to the holiness required by the law.

M. E. K.

SOCIETY.

THERE is in the hearts of all, especially of the young, a natural longing for society. Man is a social being. The Creator intended he should be such. It was never designed that human beings should become hermits. Society of the right kind, properly improved, is very beneficial. Society of the wrong kind tends to degrade, and one would better live a solitary life than choose the society of those whose influence is of a worldly, corrupt character.

The word "society" is of Latin derivation. From the Latin translation of the New Testament we may learn what is the most desirable and profitable society. Let us turn to 1 John 1: 3, 6, 7. Here the Latin word *societas*, from which our word "society" is taken, occurs four times. See how beautifully it reads: "That which we have seen and heard announce we unto you, that ye also may have society with us: and truly our society is with the Father and with his Son Jesus Christ. . . . If we say that we have society with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have society one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Who would not choose such society as this? These words plainly indicate the society for us to select,—the society of Jesus Christ and of his children. Is this the society in which we are found?

To mingle in society,—as the expression is commonly used,—with society constituted as it now is, is usually a dangerous thing; but here is society of the highest order, and entirely safe for all; and really, our society, or fellowship, is in a manner restricted to these limits, for we cannot have fellowship with Christ and his people and at the same time have fellowship with the world and with the arch-enemy of the race.

F. D. STARR.

"AS THY DAYS."

AND what does your anxiety do? It does not empty to-morrow, brother, of its sorrows; but, ah, it empties to-day of its strength! It does not make you escape the evil; it makes you unfit to cope with it when it comes. It does not bless to-morrow, and it robs to-day; for every day has its own burden. Sufficient for each day is the evil which properly belongs to it. Do not add to-morrow's to to-day's. Do not drag the future into the present. The present has enough to do with its own proper concerns. We have always strength to bear the evil when it comes. We have not strength to bear the foreboding of it. As thy day, thy strength shall be. In strict proportion to the existing exigencies will be the God-given power; but if you cramp and condense to-day's sorrows by experience, and to-morrow's sorrows by anticipation, into the narrow round of the four and twenty hours, there is no promise that as that day thy strength shall be. God gives us—his name be praised!—God gives us power to bear all the sorrows of his making; but he does not give us the power to bear the sorrows of our own making, which the anticipation of sorrow most assuredly is.

—Maclaren.

SAINT AND SCHOLAR.

Few passages in the history of literature have a more touching and pathetic interest than those relating to the last scenes in the lives of men of letters who have retained their grasp upon the pen until death has given them release. Such a scene is that depicted by the historian Green in his account of the death of Bede,—or the venerable Bede,—the father of English history. The good monk was engaged at the time in finishing his version of St. John's Gospel. It was two weeks before the Easter of 755 that the shadows began to creep over him. "I don't want my boys to read a lie," he answered those who would have had him rest, "or to work to no purpose after I am gone." A few days before Ascension-tide his sickness grew upon him, but he spent the whole day in teaching, only saying cheerfully to his scholars: "Learn with what speed you may; I know not how long I may last." The dawn broke upon another sleepless night, and again the old man called his scholars around him, and bade them write. "There is still a chapter wanting," said the scribe, as the morning drew on, "and it is hard for thee to question thyself longer." "It is easily done," said Bede; "take thy pen and write quickly." Amid tears and farewells the day wore on to eventide. "There is one sentence unwritten, dear master," said the boy. "Write it quickly," bade the dying man. "It is finished now," said the little scribe, at last. "You speak truth," said the master; "all is finished now." Placed upon the pavement, his head supported in his scholar's arms, his face turned to the spot where he was wont to pray, Bede chanted the solemn "Glory to God." As his voice reached the close of his song, he passed quietly away.

—New York Observer.



THE ISLAND OF MADEIRA.

THIS isle is celebrated all over the world for its healthful climate, and consumptives, more especially, find here a most salubrious atmosphere to bring about their convalescence. It is situated west of the northwestern border of northern Africa. Its length is about thirty miles, and its breadth thirteen miles. It has a coast-line of eighty or ninety miles. The mean altitude of its elevations is about four thousand feet, its highest summit being sixty-one hundred feet. The name "Madeira" is Portuguese, and signifies woodland, the whole island having originally been covered with woods, which, of course, have disappeared long ago. As seen from the dimensions just given, it has an almost oblong form, and is ribbed, as it were, from east to west by a chain of volcanic mountains. Its population ten years ago was as high as one hundred and thirty-five thousand inhabitants, wholly Portuguese in nationality, excepting some half-breed mixtures of African blood among the lower classes. Funchal, the capital, is situated upon a large bay on the southern edge of the island; its white houses, surrounded by shady gardens in terracing tiers, are the first thing to please the visitor upon his arrival. Here all the foreigners upon the island spend the winter months; it is likewise the residence of the authorities and the corps of consuls.

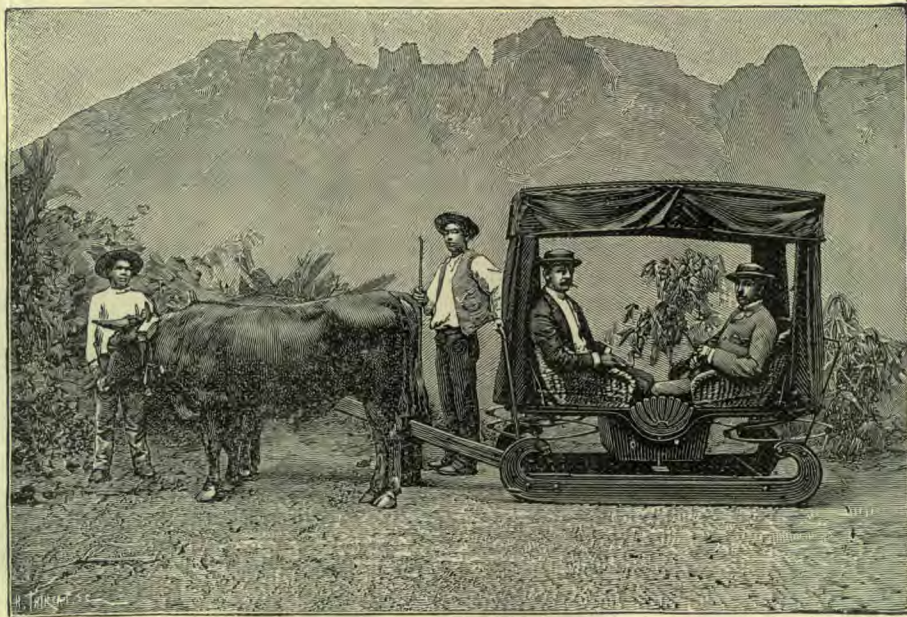
The city of Funchal, although it has but a population of some nineteen thousand, covers nevertheless a very extensive tract of territory. Its villas lie very much scattered at different heights in the environs, and whoever visits here must expect to spend almost any length of time to get from one place to another; for it must be conceded, from the start, that the means of locomotion in use here, as well as the pavements of the streets, are of such a nature that one is not able to shorten distance in any way. In general one travels on horseback, and is followed by an armed attendant that carries a fly-chaser, made of long horsehair, and who does not quit the rider for one single instant, his position being at the heels of the cavalier whether this one travels at a walk, a trot, or a gallop. To get over rough or steep places the attendant clings to the horse's tail. These persons bear the name of *arrieros* (rear-runners), and seem indefatigable. But often travelers use the *carro*. It is a conveyance built on the sleigh, or cutter, principle, with seating room for four persons, and having a cover and curtains. The *carro* is drawn by a pair of oxen, whose yoke is adorned with little bells. The span is preceded by a child or boy that leads the way, and followed by a man who incites the cattle by whip and voice, and steadies and directs the *carro* wherever the road has a turn or a descent. Wheeled vehicles are not found here.

Many people prefer the hammock to this mode of locomotion altogether, the hammock being less fatiguing, and more adapted for sick persons.

A sidewalk is a thing almost wholly unknown in Madeira, and the stranger that has but just disembarked must be resigned to getting his feet bruised and sore during the first part of his stay here; for the pavement consists of little stones of fragmentary basalt rock, having sharp edges which are very disagreeable.

The foreign colony is for the larger part composed of Englishmen, a considerable number of whom have become fixtures at Funchal, and have erected comfortable homes for themselves here. The commercial intercourse of the isle is almost wholly with England, and a thousand vessels of all kinds of tonnage cast anchor here during a single year. Men-of-war ships also run into the harbor from time to time, and their officers are always welcomed with joy by the leading residents.

The health-seekers, with but few exceptions, can go out of doors almost every day. Even in the winter season there are hardly three weeks at the utmost during which one would not be able to walk out into the open air,—



A CARRO.

and such air!—soft, pure, without miasma and without dust, except when the wind blows. This hot wind, called *leste*, by the natives, is the sirocco of Madeira, and blows from east southeast, carrying a fine sand dust that gives the sky a yellow coloring, though otherwise it is invariably clear and cloudless. When this wind begins, the inhabitants endeavor as soon as they can, to get home, and see that the doors and windows are shut, for the sand penetrates mercilessly through everything. This *leste*, quite irregular as it is, blows most often in summer; sometimes, however, two years go by, and it is not seen. This wind once past, the temperature returns immediately just as it was before it rose, the dryness disappears completely, and the air is charged anew with a pleasant moisture like that of a hot-house.

Some almost miraculous cures are said to take place on Madeira; for how many consumptives that have been pronounced incurable in Europe have not at some time or other landed at Funchal, and saw their strength gradually come back, and found themselves soon in the way to complete recovery!

This island is a convenient stopping-place for steamers from the north to points on the African coast; and may we not believe that soon God's last message of mercy will find entrance here, too?

AUGUST KUNZ.



GLIMPSES OF ANIMAL LIFE.

7.—MOLLUSCA.

PERHAPS you all have read about the poor sailor, who, when he had no other pet, on a long voyage kept an oyster in a glass jar of water, and called it Tom; but we have so many intelligent beings from which to choose our companions, that perhaps we never thought of petting a headless animal.

Yet of all our many playthings during our early childhood, were there any we loved better, or cherished longer, than the shells we gathered from the seashore, or perhaps from the margin of some of our inland lakes or rivers? They may have been the most common shells; still we felt instinctively that they were more beautiful than any artificial toys; and even among older people, is there any place in the world where shells are not admired?

The savage strings them into necklaces, and so does the refined lady of fashion. Shells also figure as ornaments in even the poorest dwellings.

But how few ever think of the builder of this beautiful architecture! yet the delicate marking and tints of color which each has left upon his pearly house, pleases our eye more than gaudy pictures or painted playthings.

Each one of these millions of shells, in all parts of the world, as well as the countless multitudes which lie crushed on the seashore, has once been the home of a living animal born wrapped in a transparent mantle which has the wonderful power

to extract the lime out of the water, at the same time tinting it with beautiful colors, and building it up into a solid house. This division of life is naturally divided into two classes,—the headless mollusks, and those which have heads. We will study first the headless class.

These are represented by the oyster, clam, mussel, quahog, and scallop. It will be necessary only for us to study the life of one of these animals to obtain a fair idea of the whole class. So we will consider them all as a single animal.

This wonder-working mantle which life has given these headless bodies, lines the inside of the shell; and when the animal is open, two transparent flaps, with thickened edges, may be seen, the one lying above and the other below the animal in his shell. This mantle, clinging to the inside of the shell, is continually, as the creature grows, forming an internal layer and a new rim to the opening. In this way the mantle builds up the shell for the animal to live in.

The different shapes in shells come from peculiarities of the mantle. If this is crumpled, the shell will have a crumpled form; and the sunlight falling upon the mantle seems to help in forming the bright pigment with which it paints its house, so that the shells near the surface, and those in the tropics, are more

highly colored than those in the deep sea or in a dull climate.

Again: if the mantle lines a smooth surface, inside the shell, it will produce white; but when this soft mantle is crumpled in very fine folds, these reflect the light, and produce the beautiful color known as "mother-of-pearl"; while if this membrane be irritated at any point, it will form a little bead of lime afterward to be increased into a pearl, such as are sought for so eagerly by the pearl-fishers.

This class has, though they are somewhat rude, a mouth, heart, liver, and digestive canal; and lifting up the upper flap, you will find, edging the body and growing to the mantle, a delicate, transparent frill of four striped bands. These are the gills, or breathing apparatus.

"The fingers that circle its body,
Which epicures think should be cleared,
Are the animal's lungs—for 'tis odd, he,
Like a foreigner, breathes through his beard."

The stripes in these gills are little tubes which run up and down, and through which the sluggish, colorless blood flows, so that as the lungs lie bathed in the water, the blood takes in oxygen through the delicate membrane, and flows back to the heart purified and refreshed, ready for circulation again.

This class secures its food by means of a forest of lashes waving over the surface of the gills in one direction, toward the mouth, which drives the helpless microscopic plants and animals past its thin lips, to be drawn in and swallowed.

The mollusks have below their bodies a muscular flap, called a "foot," which is made up of layers of muscles crossing each other. In this foot there is a deep groove, out of which they force a milky fluid; this hardens into threads, which anchor them to the rock. These "mantle-covered animals" are generally sluggish and inactive. The scallop is the most active, though it, too, forms a slight cable, and anchors itself to the rock; yet it can withdraw the cable at will, and dart through the water in long, rapid leaps. Another peculiarity of the scallop is that it has all around the rim of its mantle beautiful jeweled eyes, like precious stones set in a ring, which enable it to go boldly out into the sea. The *Pholidæ* have learnt to find a home in the solid rock. These are small animals, with beautiful, delicate shells; but slowly and gradually they bury themselves in the solid stone.

These creatures have not yet got their heads above water. In fact, they have no heads, so far, to put anywhere; still they silently perform a work which cannot be imitated by human beings, showing forth the wisdom, and power, and glory of our heavenly Father.

T. J. ALLEN.

ELECTRIC ILLUMINATING OF OUR MEN-OF-WAR.

THE navy department has arranged for spectacular displays by the American war ships at Kiel, which can hardly fail to create a sensation. Admiral Kirkland's four ships will be especially well equipped for displays at night. Each is provided with two or more powerful search lights, and each will be resplendent with thousands of incandescent lights. As a special decoration, each will carry before and around the pilot house an immense shield representing the American coat of arms, the red and white bars and the stars on a blue background being reproduced by electric lamps.

The name of each ship will be brilliantly displayed in large electric letters running around the stern. In addition to these two

special features, incandescent lights will be strung along each vessel's stem and stern from the water to the deck, and along the deck rail from end to end, on both sides. Lights will be placed along the water line on each side, just high enough to be out of the swash, thus outlining the hull. More lights will be strung up the masts and down the side stays, and up and down and around the tops of the smokestacks. The lights will be set three feet apart, and at a distance will appear to be unbroken lines. There will be about two thousand of these electric lights on the "New York," and about fifteen hundred on each of the other three ships. The finest display on the vessels will be the electric shield, which will be sixteen feet high, and extend back on each side of the pilot house twenty-four feet.—*Scientific American*.

ENGLISH AT THE HEAD.

MORE people speak English than any other language now in use in the civilized world, and the increase in the use of English is so rapid that it may ultimately outstrip all the European languages collectively. At the beginning of the present century French stood at the head of languages in general use. Then twenty per cent of the people of Europe and America spoke French. Then followed in the order named: Russian, nineteen per cent; German, eighteen per cent; Spanish, sixteen per cent; English, twelve per cent; and Italian, nine per cent. French was the language of treaties, of fashion, of international correspondence, and, to a considerable extent, of commerce. At the beginning of the present century twice as many people in Europe spoke French as English, and twice as many spoke German as English. More persons in Europe spoke Italian than English, and, in fact, English had a subordinate rank.

Colonization in America and Australia, and particularly the enormous increase of population in the United States, favored the extension of English. Colonization in South and Central America favored Spanish, and, in Brazil, Portuguese. One reason of the rapid and general extension of the English language has been that colonization from Great Britain has been very much larger than from other countries, and the English have made their influence felt more decisively than have the people of other nations in colonies. Thus, for instance, Holland has to-day extensive colonies in various parts of the world. The present population of Holland is four million, and of the Dutch colonies, twenty-four million. The area of Holland in square miles is twenty thousand, and of the Dutch colonies, six hundred and sixty thousand; but the Dutch language has never been extended to any great extent by reason of these colonies, the inhabitants of which have never learned Dutch. The French, Italian, and Russian languages have not been extended greatly through colonization. As a consequence of the changes through colonization and otherwise, one hundred and ten million people now speak English instead of twenty million, as at the beginning of the century. German has held its own without variance for nearly one hundred years, and is still spoken by eighteen per cent of those speaking any European language: Russian has fallen off a little,—not in numbers but in percentage,—and so have all the Latin languages. The number of persons speaking French at the beginning of the century was thirty-one million, and now it is fifty-one million. The number of persons speaking Spanish at the beginning of the century was twenty-six million; now it

is forty-five million. The number of those persons speaking Italian has increased from fifteen to thirty million—just double.

In Europe to-day German stands at the head. It is the language of sixty-eight million people. Russian follows with sixty million, French with forty-five million, English with thirty-eight million, Italian with thirty-one million, and Spanish with seventeen million. In the United States the growth of English has been and continues to be most rapid, and the two countries which are gaining most by the increase of population,—the United States and Australia,—are both English-speaking countries, and bid fair to keep English at the head.—*Inter Ocean*.

HOW GEMS ARE PROVED.

AN accurate scientific method has at last been discovered whereby precious stones may be distinguished from the fraudulent gems which are now so numerous manufactured in the laboratories of Paris and other Continental cities. This is by testing them for their specific gravity,—but not by the scales occasionally used for large stones, and which, however delicate, are unreliable.

The new means of detection of bogus gems is simple and ingenious, and is likely to be widely adopted in the jewelry trade. It is the chemist who has added this knowledge to the lapidary's art. Several liquids have been discovered which are more than three and one-half times as dense as water, and in which, therefore, the amethyst, the beryl, and other light stones will actually float.

The most useful of these liquids is methylene iodide, which has a specific gravity of three and three tenths, and in which the tourmalin readily floats. Moreover, it is not corrosive or in any way dangerous. It being impossible for the lapidary to prepare a number of liquids each having the specific gravity of a different gem stone, the methylene iodide is easily diluted by adding benzine to it. Each drop of benzine added makes the liquid less dense, and so it may be used to separate the tourmalin and all the lighter gem stones from each other.

If it be doubtful whether a certain gem be an aquamarine or a chrysoberyl, all that is necessary is to place it in a tube of the liquid, together with a small fragment of true aquamarine to serve as an index. If it be a chrysoberyl, which has a specific gravity of three and six tenths, it will sink like lead. If it be an aquamarine, which has a specific gravity of two and seven tenths, it will float. If the liquid be then stirred and diluted until the index fragment is exactly suspended, the gem also will neither float nor sink, but will remain poised beside it. This method may be adopted with all of the lighter stones.

But for heavier gems, like the carbuncle, the jargon, the sapphire, the ruby, the spinel, the topaz, and the diamond, a different liquid is necessary. This has lately been discovered by the Dutch mineralogist, Retgers. He has found a colorless solid compound which melts, at a temperature far below that of boiling water, to a clear liquid five times as dense as water, and therefore sufficiently dense to float any known precious stone. This compound is the double nitrate of silver and thallium.

Its most remarkable property is that it will mix in any desired proportion with warm water, so that by dilution the specific gravity may be easily reduced. This fused mass may be reduced in density by adding water, drop by drop, so as to suspend in succession carbuncle, sapphire, ruby, and diamond.—*Mineral Collector*.



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AFTER THE RAIN.

He shall be as the light of the morning,
When the sun riseth,
Even a morning without clouds;
As the tender grass springing out of the earth
By clear shining after rain. 2 Sam. 23:4.

How delightful is the morning
After a refreshing shower;
Nature then, herself adorning,
Cometh from her spicy bower.

Regal is she in her bearing,
Firm her step, and bright her eye;
Green the robe which she is wearing,
Blue her vaulted canopy.

Look abroad upon creation!
Everywhere you see good cheer;
What a truly grand ovation!
Hark, what welcome do we hear?

Bursting buds bloom into beauty;
Birds sing gaily all day long;
Hearts are moved to love and duty,
To be patient, to be strong.

Praise the Lord for sending showers,—
Showers of cool refreshing rain,
Blessing earth with fruit and flowers,
Fields of waving, growing grain.

God of mercies, may we never
From thy loving care remove;
Draw us nearer to thee ever;
Fill our hearts anew with love.

ELIZABETH KELLOGG EDMONDS.

THE POWER OF NIAGARA.

THE immense power of the falls and river of Niagara has often been the subject of mathematical calculation. When one takes into consideration the area of the Great Lakes, and remembers that all their outlet is by way of the Niagara River, leaping a perpendicular precipice two hundred feet high, and rolling on in a rushing current to Ontario, he may have some idea of the magnitude of the energy that goes to waste for the want of being utilized. But no description is adequate; Niagara must be seen and heard to be understood. It is probable that if all the power of Niagara could be used, the machinery of the world could be set in motion by it. One channel has been cut through the rocks from below the falls to the water above, and through this flume a small stream of water has been turned upon a wheel, furnishing a power of tremendous force for man's use. But this, in comparison with the vast power that goes to waste, is a fraction of power too small to be appreciable.

The latest device to get the benefit of some of the energy of this mighty flood, is the invention of a Chicago man. He will build a steel bridge across Niagara River where the current runs seven hundred feet a minute, and from this bridge he will suspend an undershot wheel. The wheel will be two hundred feet long and thirteen feet in diameter. It can be raised or lowered at will. Such a wheel would run an immense amount of machinery. The mayor of Buffalo has signed the bill authorizing the project.

MODERN NAVAL WARFARE.

WE have seen several descriptions of the naval battle off the Yalu River, where the fleet of China was shattered by the Japanese ships. Some of these accounts were so manifestly overdrawn and sensational that we could not use them, since fact and not fancy is preferred for our columns. Lately we have seen an authentic account of the battle, written by an American officer, who commanded one of the Chinese ships. His description is doubtless true. It gives such a picture of modern naval warfare as to show, in all of its grim hideousness, the horrors of war. The article originally appeared in the *New York Mail and Express*. It is written by Captain Mc Giffin, who was educated at the naval school of Annapolis, Md.

"A layman has no conception of the awful nature of battle in modern naval vessels. Even the cruisers have steel sides, and the air of the inclosed spaces is very confined. The din made by the impact of a heavy projectile against the metal sides is awful beyond description. I wore cotton in my ears; but in spite of that I am still deaf from that cause. The engineers in the 'Chen Yuen' stuck to their work, even when the temperature of the engine-rooms was above two hundred degrees Fahrenheit. The skin of our hands and arms was actually roasted off, and every man was blinded for life, the sight being actually seared out.

"Late in the action, after my hair had been burned off, and my eyes so impaired by injected blood that I could see out of only one of them, and then only by lifting the lid with my fingers, I was desirous of seeing how the enemy was delivering his fire. As I groped my way around the protected deck, a hundred-pound shell pierced the armor about eighteen inches in front of my hand. In a second my hand touching the steel was so burned that part of the skin was left upon the armor. That shows how intense is the heat engendered by the impact of a shot, and how rapidly the steel conducts that heat.

"One shell struck an open gun-shield of the 'Chen Yuen' early in the action, and glancing thence, passed through the open port. Seven gunners were killed and fifteen wounded, by that shot. Early in the fight the Maxim gun in our foretop was silenced. The holes pierced by a shell could be seen from the deck. After the fight, we found the officer and men on duty there all dead, and frightfully mangled. That one shell had wrought the havoc.

"The detonations of the heavy cannon and the impact of hostile projectiles produce concussions that actually rend the clothing off. The Chinese soldiers deserve all credit for their courage and obedience in that action. No duty was too difficult or dangerous. When the 'Chen Yuen's' forecastle was ablaze from Japanese shells, I ordered several officers to cross the shell-swept place to fight the fire. They shirked that duty; but when I called upon the men to volunteer to follow me, they did it promptly, and the ship was saved. It was while on this duty that a shell passing between my legs threw me aloft, and let me down upon the deck with such violence that I became unconscious, and was out of the fight. All of the officers, however, were not cowards. On my ship were several who had been educated in this country, and they were as brave and devoted as men could be. Others, however, were in the safest place they could find amidships."

SOME men, like pictures, are fitter for a corner than a full light.—*Seneca*.

THE SPOT WHERE MOTHER PRAYED.

RICHARD KNILL, a devoted and useful minister, and at one time a missionary in Russia, on returning home to his native village in England, slept in the chamber where he had slept when a boy. All night long he lay awake thinking of the mercy and goodness of God to him through life. Early in the morning he looked out of the window, and saw a tree in the garden beneath which his mother had prayed with him forty years before. He went out, and on the same spot knelt down, and thanked God for a praying mother. What blessings come through mothers who train their children in the ways of prayer and peace!

"O happy house, where, with the hands of prayer,
Parents commit their children to the Friend,
Who, with a more than mother's tender care,
Will watch and keep them safely to the end;
Where they are taught to sit at Jesus' feet,
And listen to the words of life and truth,
And learn to lip his praise in accents sweet,
From early childhood to advancing youth."

—*The Christian*.

THE FOURTH OF JULY.

BEFORE this paper reaches our readers, the "glorious Fourth" will be past. The boys will have fired their crackers and burned their fingers; the smoke will be blown away and the burns healed; and that is about all that the "Fourth" seems to mean to the majority of the people now. Time was when the people assembled on that day to listen to patriotic speeches, and the civil and religious liberty achieved with the blood of our sires was exalted as worth something, and the young were told to prize and maintain these liberties. But now firecrackers are about all there is to remind us of what was pledged to be accomplished in 1776. The new holiday, Decoration Day, has taken the attention of the nation, and in the honoring of the soldiers of the civil war, the heroes of the Revolution are forgotten.

And it is to be feared that the principles for which these men fought, and which they fondly believed they had incorporated into the fundamental law of the land, are being forgotten with the men of those days. Could Jefferson see good Christian men thrust into jail for their religion, as has been repeatedly done the last few years in our country, he would think that the Declaration of Independence and the Constitution of the United States were written in vain. Such men as Jefferson and Madison labored against much opposition to establish civil and religious liberty. They were not able to eradicate all the seeds of bigotry and evil from the laws, and the result now is a springing to life of these evil principles; and under their influence religious liberty is slowly being strangled in our land. With the destruction of religious liberty, civil liberty must go, and then will come the ruin of America and of the world.

WE have received a copy of the fourth annual calendar of the Walla Walla, Washington, College. It contains a brief but comprehensive history of this institution, its object, regulations, methods, etc. It has a faculty of twelve teachers, and from the examination of the courses of study outlined as a year's work, we should judge that this college would be a very good place for any young man or woman who desires to prepare for greater usefulness in the world. Any one desiring one of these calendars can secure it by writing to the president of the college, Edward A. Sutherland, Walla Walla, Wash.