

THE YOUTH'S INSTRUCTOR

REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH

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GOD.

THE God I love is marvelous in power, and clothed in light;
But his tenderness and sympathy are stronger than his might.
The God I serve is powerful in war his foes to slay;
But his mightiest might is when he saves the sinner bowed to pray!

MYRTA B. CASTLE.

WOMAN IN INDIA.

(Letter from Bombay, India.)

THE education of women is a novel institution in modern India. Although it has been stated by scholars, learned in Sanskrit literature, that women, in ancient India, received education along with men and took their position side by side with them, it is yet quite certain that such a happy state of things had ceased to exist several centuries before the advent of the British in the land. It is, however, doubtful whether this change for the worse was caused by the successive invasions and occupation of the country by the Mussulman invaders who commenced to pour into the land, from the eleventh century, for plunder and rapine. It was, however, to be expected that the Mohammedan rule in India would tend to restrict the free action of woman in the home and in society. The most enthusiastic advocate of Mohammedan civilization cannot for a moment hold that the spirit of Islam has furthered the emancipation of woman in any country on the face of the earth. It was, thus, an evil day for the people of India when the hardy Moslem races beyond the Indus gained a permanent footing in the country; and the curse fell with double fury on the women of the land, who attained their uttermost depth of degradation during this period. Perhaps most of the evil customs now found in Hindu society, and which hold it with an iron grasp defying the Herculean efforts of Western civilization and the noble principles of Christianity to extirpate them, are traceable to this accursed period. Infant marriage, the prevention of the re-marriage of widows, the burning of widows on the funeral pyres of their deceased husbands,—all these flourished to an alarming extent in those days.

Of late it has been fashionable in Europe and America to extol Hindu civilization and Hindu institutions, and hold them up as sort of beacon-lights to the people of the Western lands. Several so-called expounders of the Hindu and Buddhist faiths seem to have partially succeeded in hoodwinking the ignorant and the credulous in the West; but we in India can hear such false representations only with mingled feelings of contempt and pity. We are the last persons to say that the West has nothing to learn from the East. Vast progress in philology and philosophy in modern times has been the outcome of a

sympathetic study of the Indian languages and institutions. But to say that everything pertaining to the Hindus and the Buddhists is grand and noble and elevating, is to utter the reverse of truth; and the true patriots of India consider such misguided and misinformed admirers of their country as her enemies.

To return now to our subject: we found that woman had attained a very low condition during the Mohammedan rule; and neither the Hindu religion nor its institutions could cope with the evil, and rescue her from sinking more and more into ignorance and superstition. Such was the state of affairs when Englishmen appeared on the scene, and took

women of the land has commenced; and it is only a matter of time when woman in India will take her proper place in society, and every evil custom tying her down shall be abolished.

It would be absurd to suppose that all that is necessary for the emancipation of woman and her enlightenment can be done by a government. But there are other forces at work in the country, which, in unmistakable terms, point to the desired end. Western civilization, Western learning and literatures, and Christianity are working enormous changes in Hindu society, and have been the means of throwing much light into the darkness now encircling the land. The friends and reformers of India are now and then disheart-



A BUDDHIST TEMPLE.

the land under their protection. There has been much difference of opinion about the benefits derived by India under the English rule. There are men who see nothing but impending ruin; and every ingenious argument is advanced in trying to prove that the country is becoming poorer and poorer every day, and is on the verge of national bankruptcy. On the other hand, there are others who hold that the British-Indian government is the best rule under the sun, and that the country is entering by leaps and bounds into prosperity, and every sort of blessing. Both these ideas cannot be true. Perhaps the truth lies between the two. I shall not pause to discuss the matter. Whatever it may be, none can deny that under the fostering influence of British rule in India, the emancipation of the

land at the extremely slow progress made by the women of the country; but freedom's battle, once begun, knows not how to stop without victory. Innumerable schools have been established throughout the length and breadth of the land for the education of girls. Most of them, however, are for giving them the most elementary education. The proportion of the school-going girls in India is, as yet, lamentably small compared with the millions who ought to be under instruction but are not. A great deal is, however, being done toward the education of girls and women by the philanthropic missionary societies from England and America, by the true patriots and reformers in India, and by the enlightened British-Indian government.

C. JESUDASPILLAI ASBURY.



THE SKEPTIC'S DAUGHTER.

[ETHAN ALLEN's daughter was a lovely, pious young woman, whose mother had instructed her in the truths of the Bible. When she was about to die, she called her father to her bedside, and turning upon him her pale face, lighted by lustrous blue eyes, she said, with a sweet voice: "Dear father, I am about to cross the cold, dark river. Shall I trust to your opinions, or to the teachings of dear mother?" These words, like a keen sorrow, pierced the recesses of his most truthful emotions. "Trust to your mother!" said the champion of infidelity; and covering his face with his hands, he wept like a child.—*Harper's Monthly*.]

"The damps of death are coming fast,
My father, o'er my brow;
The past with all its scenes has fled,
And I must turn me now
To that dim future that in vain
My feeble eyes descry;
Tell me, my father, in this hour,
In whose faith shall I die?"

"In thine? I've watched thy scornful smile,
And heard thy withering tone,
Whene'er the Christian's humble hope
Was placed above thine own;
I've heard thee speak of coming death
Without a shade of gloom,
And laugh at all the childish fears
That cluster round the tomb.

"Or is it in my mother's faith?
How fondly do I trace
Through many a weary year long past,
That calm and saintly face.
How often do I call to mind,
Now she is 'neath the sod,
The place—the hour—in which she drew
My early thoughts to God!"

"'T was then she took this sacred book,
And from its burning page
Read how its truths support the soul
In youth and failing age,
And bade me in its precepts live,
And by its precepts die,
That I might share a home of love
In worlds beyond the sky.

"My father, shall I look above,
Amid this gathering gloom,
To Him whose promises of love
Extend beyond the tomb,
Or curse the being who hath blessed
This checkered path of mine?
Must I embrace my mother's faith,
Or die, my sire, in thine?"

The frown upon that warrior-brow
Passed like a cloud away,
And tears coursed down the rugged cheek
That flowed not till that day.

"Not—not in mine," with choking voice
The skeptic made reply,
"But in thy mother's holy faith,
My daughter, may'st thou die."

— C. C. Cox, in *N. Y. Times*.

OUR WORDS.

THOSE who love Jesus Christ will contemplate his character, meditate upon his words, practise his precepts, and become living missionaries. The words they speak will be like apples of gold in pictures of silver. The homes about us might be havens of rest and peace; but they have been anything but this because of the incalculable mischief that has been wrought by the tongue. Souls have been murdered by harsh, censorious words. If the cases of some could be brought to light, it would be revealed that souls have been lost because, when they were struggling under temptation, persons have united with Satan in casting upon them unkind, discouraging words. Men in positions of importance have felt at liberty to speak to them inconsiderately, to give utterance to suspicions, and to judge them

hastily. The spiritual atmosphere which surrounded the souls of these men was of a malicious character. They themselves were under the sway of Satan, and the fruit of their words was a soul lost unto death through time and eternity. They placed a rock of stumbling before the feet of the tempted, and caused them to stumble and fall. No after effort to lift up the fallen soul was successful.

When men are tempted, how often they drop the bad seed of doubt into the mind of another, and watered by the suggestions of Satan, it takes root and bears fruit. The man who is thus influenced by the evil word, in his turn insinuates his doubts into the minds of others. The one who first dropped the seed may overcome his error, and become established in the truth. He may outlive his temptation, pass into the sunshine of perfect faith, and be entirely unconscious that his words have lived and rankled in the soul of another. He may not know that he is poisoning the atmosphere of another soul forever. Terrible are the results that have come from the sowing of such seed. "The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. . . . The tongue can no man tame; it is an unruly evil, full of deadly poison."

Will you to whom I now address these words, take heed to the instruction given you? Let the youth take warning; let them not be forward in conversation, but be modest and retiring. Let them be quick to hear things that will profit the soul, and be slow to speak, unless it be to represent Jesus, and to witness to the truth. Show humility of mind by modesty of demeanor. Let your conversation be seasoned with grace. Educate the soul to cheerfulness, to thankfulness, and to the expression of gratitude to God for the great love wherewith he hath loved us, and thus adorn the doctrine of our Lord and Saviour in all things, at all places, and at all times. Glorify the Master by witnessing in your character to the work of the Holy Spirit upon your soul. Let Christ arise in the soul as a wellspring of life. Christian cheerfulness is the very beauty of holiness. Those who are rich in faith will make manifest the grace of Christ. Paul charges Timothy, saying: "If we suffer, we shall also reign with him: if we deny him, he also will deny us: if we believe not, yet he abideth faithful: he cannot deny himself. Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. . . . Let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work. Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

MRS. E. G. WHITE.

LOOK AND LIVE.

MANY years ago a French clergyman noticed that a certain poorly dressed laboring man went into his church every morning at the same hour, and remained there a considerable time. The practice was kept up for years.

Being much interested in this good man, the clergyman often went into the church after him, and from a certain position, hidden from view, would watch him. He noticed that he fell on his knees, clasped his hands, and turned his eyes to heaven, but there was no motion of the lips. Later, the clergyman told the man of his having watched him so long a time.

"Alfonse," he added, "I never see your lips move at prayer; why is that? Do you not say your prayers?"

"No, father," the man replied; "I say no prayers. I look at God, and God looks at me."

How these beautiful words of the pious French Christian recall, and fill with fulness of life, the words: "Look unto me, and be ye saved, all the ends of the earth," and the prayer of the psalmist: "Look thou upon me, and be merciful unto me."

"They looked unto him, and were lightened: and their faces were not ashamed."

"There is life for a look at the crucified One;
There is life at this moment for thee;
Then look, sinner, look unto him and be saved—
Unto him who was nailed to the tree."

YOUNG PEOPLE'S MEETINGS AT THE CALIFORNIA CAMP-MEETING.

It was arranged early in the camp-meeting that the young people (from fifteen to twenty-four years of age) should have two meetings each day, one at 5:30 A. M. and one at 4 P. M. The early morning meetings were devotional in character, the time being occupied in instruction, prayer, and social worship. The afternoon meetings were calculated to instruct the young people in the principal points of our faith. In the afternoon meetings the following subjects were considered by the ministers present: The second coming of Christ; the United States in prophecy; the threefold message; the Sabbath, and kindred topics. These subjects were forcibly presented, and apparently much appreciated. The attendance at the beginning was about one hundred, but increased as the meetings progressed until the number reached about two hundred. The interest was excellent all the way through, and it was fully demonstrated that the object of the majority of the young people in coming to camp-meeting was to seek the Lord earnestly; and as the Lord will be found of all those who seek him with full purpose of heart, they were not disappointed, but received the blessing of the Lord in large measure. A number came to the meeting who had never made a surrender of self to the Lord. Of these, many found the Saviour precious to their souls, and experienced the joy and peace which follow the knowledge of sins forgiven and of acceptance with God. Others who had once tasted the love and pardon of Christ, but who had fallen away and thus denied him, sought him anew, and experienced a new conversion.

For the benefit of those who felt a special need of instruction and help, there were held several inquiry meetings. It was a source of great joy to all to see these troubled ones come out of darkness into light, and from the bondage of Satan into the glorious liberty of the children of God.

A. W. BARTLETT.



CHANGE OF ADMINISTRATION IN ENGLAND.

LORD ROSEBERRY has resigned his position as premier of the British empire, and Lord Salisbury has been called by the queen to take his place, and to form a new cabinet. Such is the news, which, under date of June 23, comes from England. It was not unexpected, as signs of the fall of the Liberals have been seen for some time. It is the custom in England, when the party in power is defeated upon any measure, for the premier to resign, and for the formation of a new cabinet from the ranks of the opposition; but no vote was taken by which the Roseberry government was overthrown. Lord Roseberry seems to have gone as far as he was able to go, and seeing defeat in the near future, he resigned.

The immediate cause of the failure of the ministry was the knowledge that Mr. Gladstone was opposed to some of the Liberal measures. While Mr. Gladstone is a Liberal, he is also a strong Churchman, and the plan of the Liberals for the disestablishment of the English Church in Wales was not favored by him. Although he takes no active part in politics, Gladstone is still a power to mold English public opinion. Roseberry was his political son, but he evidently thinks that Roseberry has gone too far. It is stated that Lord Salisbury consents to take the premiership with the understanding that a new election shall immediately be held, that he may know upon what kind of ground he stands.

NEW AMERICAN CANALS.

Two new American canals have been thrown open in North America, one in New York and the other in Canada. The Harlem ship canal connects the Hudson River with Long Island Sound. It was opened by formal ceremonies June 17. Fifty thousand people were present. This canal connects the waters of the Sound by the way of the Hudson with the Great Lakes and Lake Champlain. The Harlem canal is only about a mile in length, and was not a very expensive undertaking, as it followed an old channel. It finishes the waterway entirely round Manhattan Island, allows boats to go from the Hudson into the Sound without going to New York City, and adds several miles to the New York City docks.

The Canadian canal is at Sault Ste. Marie, and it connects the waters of Lake Superior with those of Lake Michigan. The natural outlet from Lake Superior is St. Mary's River; but this river is so rapid that its navigation is impossible. It is the boundary between the upper peninsula of Michigan and Canada. Some time ago a canal was cut through Michigan soil, but this canal being controlled by United States interests, the Canadians were not satisfied with it. Now they have cut another of their own through Canadian soil, so that there are now two canals connecting the same waters, almost parallel to each other. After all it may be found that both canals are needed; for there is an immense traffic through these waters, greater than that which passes through the famous Suez canal; and with the future development of the great Northwest, this traffic will be much increased.

THE OPENING OF THE KIEL CANAL.

THE attention of Europe, and, to some extent, of the world, has been attracted during the past week to the opening of the great German ship canal at Kiel, and the international ceremonies and festivities connected with the event. While this canal is regarded by all as an event of international importance, it is of especial interest to Germany. It is built through German territory, with German capital, and will be regulated in regard to German interests.

A reference to a map of Germany will show at a glance the importance of this canal, and the necessity for its construction. Ever since the seas that wash the coasts of Europe were navigated, all the traffic of all kinds by water between the Baltic and the North Sea must needs go around the northern end of Denmark, through waters fitly described by a poet as the "wild North Sea." At the present time the traffic between these waters is estimated to be twenty million tons annually, carried by thirty-five thousand ships. Since 1858 three thousand vessels have been wrecked, and more than as many more have been damaged on this coast, which is justly considered to be the most dangerous in Europe. The canal cuts across the peninsula of Schleswig-Holstein and Jutland, and the dangers of the northern route will be avoided. The canal is sixty-one miles long, from Kiel on the Baltic to Brunsbüttel on the Elbe River, near where it enters the North Sea. It is two hundred feet wide at the top, and eighty-five feet wide at the bottom. Ships of ten thousand tons can pass through. The expense of building the canal was thirty-nine million four hundred thousand dollars. Over eight thousand men have been employed at this work much of the time since 1887.

June 20 the canal was thrown open to the traffic of the world, with imposing ceremonies. The Emperor William, on his beautiful yacht "Hohenzollern," took the lead, and was followed by about twenty German ships of war. Then came the fleets of the allies of Germany, Austria, and Italy. England, France, and Russia also sent their best war ships, and the United States was represented by the fine cruiser "New York" and three other new steel cruisers. It was a scene of earthly pomp and power such as has not been seen lately upon the earth.

While peaceful trade will no doubt be the chief uses of this canal, its great utility to Germany in time of war should not be overlooked. The present emperor is credited with the ambition to make Germany as powerful on the sea as she is on the land. By this canal the German war vessels can pass either way between the Baltic and the North Sea in twelve hours. Of course in time of war the canal will be shut to all ships but those of Germany and her allies. The people of France have discussed the project of cutting a ship canal through France from the Atlantic to the Mediterranean Sea, for the double purpose of traffic and the rapid concentration of their ships of war; but the enormous expense to construct such a canal has thus far prevented its being undertaken. The success of the German canal may influence France to carry out this project. Certainly the German emperor and the German nation have accomplished a great feat, and all the world applauds. The canal will be known as the Kaiser Wilhelm canal, in honor of the grandfather of the present emperor. A toll of eighteen cents a ton will be charged for all cargoes passing through the canal, which it is expected will soon pay for the canal, and provide a constant source of revenue.

RE-STATEMENT OF THE "MONROE DOCTRINE."

It is quite likely that the constant disputes between the governments of Europe and the South and Central American republics will draw from the government of the United States a re-statement of the Monroe doctrine. It is reported by officers and sailors of our ships who were in Corinto, at the time of the late contention between Great Britain and Nicaragua, that the British officers declared that the Monroe doctrine was a myth. Perhaps this is the reason for the report now circulated that the president and secretary of state have this matter under advisement, and that they will ere long give a new statement of the Monroe doctrine to the world.

It is not to be expected that the United States will assume an actual protectorate over all the weak republics of this hemisphere; the Monroe doctrine never contemplated such a plan as that. Still there are many persons in this country who would be glad to see this done. There are extremists in everything, and very often they make themselves heard above everybody else. Such extravagant pretensions as some people now claim never were contemplated by the doctrine. It was against the idea that the European systems of government could be foisted upon the independent South and Central American countries that the doctrine was proclaimed. As far as this principle is concerned, it will undoubtedly be upheld by this government.

The principles underlying the Monroe doctrine have been recalled to public attention by the difficulties which Great Britain has had with Nicaragua and Venezuela. The contention of Great Britain with Venezuela especially raises this question, as England claims a portion of Venezuelan territory. Germany has also commercial interests in Venezuela, and she is reported to be looking toward the acquisition of a valuable island off the coast for a naval station, and the base of military operations in this hemisphere should she need such a station. These aggressions, or preparations for such, are undoubtedly having an effect upon the people of this country, and we may expect that the position of the United States in reference to these matters will soon be stated in a clear and unmistakable manner.

THE UNITED STATES TREASURY.

THE syndicate of Morgan & Co., which agreed to furnish the United States a large amount of gold in return for bonds, has paid to the treasury the full amount agreed upon, and finished its contract. This has excited some surprise in official circles, as it was not expected that the full amount of gold would be furnished for some time. There are apprehensions that there is a combination organizing for another raid on the gold in the treasury, by a presentation of legal tenders for that purpose, and drawing out the same gold again. If this should be done before Congress assembles again, another series of gold bonds would probably be issued. Should such an amount of legal tenders be soon presented as to draw the gold from the treasury, it would have the appearance of a plan to make the United States "stand and deliver," although in a perfectly legal and legitimate way. In case the government should brace up and redeem the legal tenders in silver, as it has an undoubted right to do, although it has not done so since 1878, those expecting gold might feel very lonesome.

M. E. K.



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

EDITORS.

FREE FROM CARE.

"Be careful for nothing," says the apostle in Phil. 4: 6. Many individuals desire to be relieved from the cares which surround them. Those who live in the country think they can be released by going to the city. Those who live in the city seek the rural surroundings to be rid of their cares; but do they succeed? It is written of one of the Catos that in his old age he withdrew himself from Rome to a country house, that he might spend his last days free from care and trouble; and the Romans, as they passed his house, used to say, "This man alone knows how to live." How many have done the same thing, with the same purpose, since the days of the Catos! But how many have realized their object by this course of conduct?

The country as well as the city has its cares; solitude, as well as crowds, has its fear. A gentleman once said to his friend, "I find sin and trouble in my splendid mansion and beautiful surroundings, though in the country." This is true. Wherever man may go or live, whatever he does to enjoy the things of this world, he cannot flee from care. In some form or other, for some cause or other, in one degree or other, it will follow him, harass him, and will be a source of perpetual annoyance.

There is no asylum from care within the whole compass of earthly things. Benevolence has built asylums for mental and bodily diseases, but it has built none for cares. Not in the city, not in the country, not in wealth, not in power, not in pleasures, not in company, not in solitude, will you find freedom from care. Can it be found?—Yes. Where?—*In Jesus Christ.* "Come unto me, all ye that labor and are heavy laden, and I will give you rest." In him all care is buried. The calm sunshine of his smile scatters all darkness. The full flow of his joy carries away all sorrow. The sweet words of his promises allay all fears. The consciousness of his encircling arms gives perfect confidence. Cast "all your care upon him; for he careth for you." "Cast thy burden upon the Lord, and he shall sustain thee." These are the infallible ways to find freedom from care.

J. H. D.

OUR WORK.

JESUS said he left "every man his work." The Bible is full of admonitions to work. God has no place in earth or heaven for idlers. The injunction, "Whatsoever thy hand findeth to do, do it with thy might," is as timely in this generation as it ever was in the past.

Every converted soul loves to work. The word of God inspires us to work. The apostle Paul said, "The love of Christ constraineth us;" the prophet Jeremiah said the word burned in his bones. He fed upon it, and it produced activity. When a man becomes filled with the word of God, he is not interested in one little corner of the earth, but his interest extends over the wide harvest-field. The first recorded words that fell from the lips of our Saviour were: "Wist ye not that I must be about my

Father's business?" He toiled early and late, sparing himself neither day nor night. His Father's work was so important to him that he always made it the first thing to be looked after.

As followers of Jesus, our own pleasures and necessities should be secondary matters. Work, watch, and pray is the injunction that always finds a response in our hearts. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father." It is activity that shows where the heart's affections are.

There are more people that rust out than wear out. High living, pleasure-seeking, and selfish gratification undermine more constitutions than does hard work. Toil, with necessary rest, is conducive to good health. Wealth, combined with idleness, is the worst legacy that can be left any young man or woman. To know how to work, joined with a good education, is the greatest fortune that can be left any one in this life. It is that of which no man can rob us. It is that which leads us to recognize God as our Father. Let us be busy for the Lord.

J. H. D.

A GREAT DANGER.

THERE is a movement in progress in this country which threatens a great danger. It is not connected with the saloon, nor is it supported by the people who are generally called "bad." It is especially fostered and organized by church people; but the evil and the danger in the move are not the less real; the evil is really increased by this fact. What is it?—It is the plan to turn the churches into military schools, and the young male members of the churches into soldiers. Some time ago the public schools were invaded by this unchristian and barbaric craze; but now the churches, called the churches of Christ, the King of peace, are to be turned into barracks for the devotees of Mars, the heathen god of war! Shame on such churches! They should have the honesty to be either Christian or pagan, and not try to blend the two together. Could Christ, who once drove the worshippers of mammon from the sacred precincts of the temple at Jerusalem, visit our country as he visited Judea, would he not repeat his action, and say of the military trappings and accouterments, "Take these things hence; make not my Father's house a school of war"? This church military craze was first started by the Catholics. Companies called the "Hibernian Rifles" were organized in the cities. The name came from the nationality, rather than from the religion, but the members were all Catholics. This was bad enough; but this Protestant imitation of it is far worse; for the children of Protestants are now being organized and drilled, first with mimic guns, and then with real weapons. Thus the very spirit of war is being instilled into the children under the sanction of the churches. With our youth grown up in such an atmosphere, how hard it will be to keep the nation at peace, and how easy to go to war! Why drill ten thousand of our youth, and never give them a chance to show their metal?

If this country was surrounded by great and warlike powers, as are the nations of Europe, looked at from a national and human standpoint, there might be a shadow of an excuse for national armament; but even then Christians who took part in it would deny their Lord. He said, "All they that take the sword shall perish with the sword"—sad but truthful prophecy of the final fate of those who in our peaceful country are encouraging our youth to take the sword.

The reports of the progress of this work are such as to make every lover of "peace on earth and good will to men" hang his head in very shame that the name of Christ should be invoked to cover and sanction such unchrist-like actions. That professed Christian ministers, who are looked up to as the dispensers of gospel truth, should so prostitute their sacred office as to patronize such works of darkness, is enough to make one cry, "O God, the heathen are come into thine inheritance." The popular clergy of our land have long preached that the nations would soon cease their wars, while all the time the nations went on in warlike preparations, until now all Europe and part of Asia is a camp, and the women and children till the fields while the men prepare for battle. But it was reserved for the churches of this country to gather the children into the houses dedicated to the worship of God, put into their childish hands instruments of death, and teach these plastic minds, which they are bound to teach better things, the art of war.

In Chicago the ministers are organizing boys' brigades. There are Methodist and Baptist companies! What but most disastrous results can come from such training? By such actions the professed church of Christ sanctions and encourages war! When the very children are being armed and trained for war by the Christian (?) ministry, who shall say that the day of Armageddon is not drawing near, and that the voice of prophecy, "Beat your plowshares into swords, and your pruning-hooks into spears," is not being fulfilled? The poet Longfellow, writing of the horrors of war, ventured this prediction:—

"Far down the future through long generations,
The echoing sounds grow fainter and then cease;
And like a bell in solemn, sweet vibrations,
I hear once more the voice of Christ say, 'Peace.'
Peace! and no longer from its brazen portals
The blast of war's dread organ rends the skies;
But beautiful as songs of the immortals
The holy melodies of love arise."

Sweet dream of the peace-loving poet! but it will never be realized on this sin-cursed earth until the King of peace shall come. O King of peace, return to earth, and establish thy reign of righteousness!

M. E. K.

THE WISCONSIN CAMP-MEETING.

THIS meeting was held in a beautiful grove near Stevens' Point. There were a large number of young people present. Their special services were conducted by Elder Scott, assisted by other ministers. The youth from about nine to fourteen years of age were instructed by the Conference Bible-workers. There seemed to be a good degree of the Spirit of the Lord present in all these services. There were quite a number of conversions among the young during the meeting.

Elder Tenney spoke several times in behalf of our educational institutions. There was a good response to the appeal made for students on the part of the young people. It is indeed encouraging to see so many of our young people preparing for future work.

Dr. Paulson found some who are interested in the Sanitarium training-school. No doubt Wisconsin will furnish her proportion of young men and women for this class.

We trust the young people of Wisconsin will grow in the Christian life, and work for others around them. Several young people made a canvass of the ground for the INSTRUCTOR, but we left before we learned the result. We trust all will continue to work for our young people's paper during the year to come.

J. H. D.

BIBLE LESSONS AND NOTES

LESSON 4.—THE SABBATH IN THE LEVITICAL DISPENSATION.

(July 27, 1895.)

REVIEW QUESTIONS.

1. WHAT is the law of God?
2. How can this be proved?
3. How did God give it to man?
4. What difference was manifest in giving the decalogue and in the giving of other law?
5. What is the character of this law, and how long will it continue?
6. What is the character of the Sabbath, and how long will it continue?

1. In the second lesson of this quarter, we learned that the Sabbath is a memorial of whom and what?—Of God and his works both in creation and redemption.

2. Compared with other works of God, how does his work for Israel stand? Deut. 4: 32-34.

3. Why did God show such power to and for this people? Verse 35.

4. For what purpose is the Sabbath? Eze. 20: 20.

5. Did he redeem them from bondage? Deut. 7: 8; 9: 26; 1 Chron. 17: 21.

6. What, then, would be a fitting thing to keep in memory such a work? Eze. 20: 12.

7. Did the Lord use the Sabbath for this purpose? Deut. 5: 15.

8. Was that the proper thing to do? (See note.)

9. While observing the Sabbath properly, can one worship false gods? Why not?

10. Against what form of idolatry did God specially warn his people? Deut. 4: 19; 17: 3.

11. Into what false worship did Israel first and most frequently fall? Ex. 32: 1-6; Num. 25: 1-5; 1 Kings 16: 30-32; etc.

12. What was Baal worship?—"Sun worship." 2 Kings 23: 5, last clause. (See any encyclopedia or Bible Dictionary.)

13. Was it a very corrupting worship? (See Num. 25: 1-9; "Patriarchs and Prophets," chapter 40, paragraphs 7-10.)

14. Did the heathen have days and times dedicated to their gods? Gal. 4: 8-10; Lev. 19: 26.

15. What day was dedicated to, and named for, Baal (the sun)?—Sunday.

16. What always came with Baal worship?—Sabbath breaking. Eze. 20: 16, 17.

17. What reform always attended a return from idolatry? Eze. 20: 18-20; Jer. 17: 24-27.

18. What blessing is promised to all who keep the Sabbath? Isa. 56: 2-7.

19. What reform is spoken of in Isa. 58: 1, 12-14?

20. What sin is mentioned among Israel after returning from captivity in Babylon? Neh. 13: 16.

21. What reproof was given? Verses 17, 18.

22. How, and through whom, was a reform brought about? Verses 19-22.

NOTE.

Every extraordinary manifestation of God's power to the world is the showing forth of the same power by which the worlds were created. The creation of the heavens and the earth is the greatest manifestation that earth knows, for nothing would be greater than calling them out of nothing. The next greatest display was the redemption of the people from the chiefest of earthly opposing powers, in which the gods of the nation were proved to be vanity. This redemption from Egypt, this

making of Israel a separate or sanctified people, was a display of God's creative power such as has never been seen since the earth was created. God did this to show to Israel and the world that he alone was God, and to spread abroad his name or character in the earth. As the Sabbath was the memorial of God's creative power in the beginning, so it became to Israel not only a memorial of creation, but a memorial of the same power manifested in redemption and sanctification, and so it becomes to every child of God.

ADDITIONAL NOTES.

It was very proper for God to remind his people of their obligation to keep the Sabbath because of their deliverance from bondage, not only because it was a manifestation of the power of God, as at creation, but because it was the latest exhibition of that power, and because it was manifested especially in their behalf. The parent often reminds the child of something that he has recently done for him as a special reason why the child should be good and obedient. So the Lord, repeating the Sabbath commandment, gives an additional reason why those who have been redeemed from bondage should keep the Sabbath.

That bondage in Egypt was a type of the bondage of sin, into which the whole world was plunged by Adam's fall. The Lord, by the gospel, receives all who will believe, and who do not murmur as Israel murmured in the wilderness. Those who believe are freed from the bondage of sin, and come into the glorious liberty of the sons of God. The condemnation of sin is removed from them. "There is therefore now no condemnation to them which are in Christ Jesus." Rom. 8: 1. Egypt and its bondage are past; the child of God is on the way to Canaan, which he expects soon to reach. There are trials by the way, as there were in the literal wilderness, but there are also the purest joys; for God leads the way now as then. When we think of the bondage of sin from which we have escaped, and the blessings of salvation which we enjoy, cannot we remember that we were once servants in bondage, and in the joy of our redemption "keep the Sabbath day to sanctify it," a glorious reminder of that almighty power by which we are saved?

Viewed in this light, the Sabbath is not merely something to remind us of what was done six thousand years ago. It reminds us of salvation from sin by the power of God, and the Christian enjoys that salvation every day. When the "six working days" are spent in the joys of the gospel, which is "the power of God unto salvation," the Sabbath comes at the end of the week as a blessed rest in God, and a token of the rest which we constantly enjoy through that power which works in those who believe.

When we keep the Sabbath in that way, we receive the Sabbath blessing. There is a Sabbath blessing. God has said so, and his word makes it so, for his word is the truth. Thus saith the Lord: "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. 56: 2. These words of the prophet are as true now as they were when they were first penned. Whoever takes hold of the Sabbath, recognizing it to be a sign of God's power to create and to redeem, will receive the blessing. The Lord has spoken it, and his word will not return to him void.

By referring to 2 Chron. 23: 17, we find that there was at that time a rival worship against the worship of God in Jerusalem. There was a house, or temple, of Baal, a priest,—probably a high priest is meant,—and altars to Baal. As Sunday was Baal's day, there was then, as now, two days regarded in Israel for days of especial devotion. At one time, in the days of Elijah, there were only seven thousand worshipers of the true God and observers of his holy day in all Israel; but there was an Elijah among them, and by his prayers and labors a reformation followed. To-day "that woman Jezebel"—the Catholic Church—has introduced the worship of Baal through her Sunday Sabbath all over the world; but a warning message is being given, and it is to go in the "spirit and power of Elijah," and by it a people are to be made ready for the Lord, who, at his coming will be found "keeping the commandments of God, and the faith of Jesus." Rev. 14: 12.

The great reform in the last days is upon the Sabbath. Reforms are a recurrence to principles of truth, and their greatness and value depend upon the completeness of this return. A partial reform is better than none, but a full return is the most pleasing to God. There has been a good deal of playing at reform. Protestantism has been built up by various efforts, more or less complete, to return to the first principles of the gospel. A full return and reform will be reached by the people of God before the coming of the Lord. The prediction of such a work is found in Rev. 14: 9-12. The greatest open and unblushing departures from the law of God by professed Christians have been upon the second and fourth commandments. The reformation of the sixteenth century was the means of a reformation from idol worship, and the present work under the third angel will be the means for the restoration of the true Sabbath among those who shall be saved at Jesus's coming. M. E. K.

GOD'S PLAN FOR YOU.

Go to God himself, and ask for the calling of God; for as certainly as he has a plan or calling for you, he will somehow guide you into it. This is the proper office and work of his spirit. By this private teaching he can show us, and will, into the very plan that is set for us. This is the significance of what is prescribed as our duty,—namely, living and walking in the spirit,—for the Spirit of God is a kind of universal presence, or inspiration, in the world's bosom,—an unfailing inner light, which, if we accept and live in it, we are guided thereby into a consenting choice, so that what God wills for us we also will for ourselves, setting into it as the needle to the pole. By this hidden union with God, or intercourse with him, we get a wisdom or insight deeper than we know ourselves,—a sympathy, a oneness, with the divine will and love. We go into the very plan of God for us, and are led along in it by him, consenting, coöperating, answering to him we know not how, and working out, with nicest exactness, that good end for which his unseen counsel girded us and sent us into the world. In this manner, not neglecting other methods, but gathering in all their separate lights, to be interpreted in the higher light of the Spirit, we can never be greatly at a loss to find our way into God's counsel and plan. The duties of the present moment we shall meet as they rise, and these will open a gate into the next; and we shall thus pass on, trusting and secure. —Horace Bushnell.



GLIMPSES OF ANIMAL LIFE.

8.—HEAD-CROWNED MOLLUSKS.

EYES, ears, mouths, and feet we have met with, but no heads, nor has any creature we have yet examined been able to live out of its watery home. But now a new prospect opens before us. In the study of this division of the mollusca, we shall begin to enter upon earth-life and air-breathing creatures. Not suddenly, however; for all new powers are of slow growth, and we find the largest number of this group still clinging to their old ocean home, and only here and there terrestrial forms mingling with

the throng. So we will notice first some of our common water snails, which are found either on the coast or clinging to the stones in some of our brooks and rivers.



Watch a periwinkle some day in his home among the rocks, and see him gently lift his shell, open his horny door, and put out his head. He has two delicate tentacles to feel with, and just behind these, on very short stalks, are set two tiny but keen eyes, the nerves of which join the great nervous mass now for the first time chiefly centered in a head.

The under part of the periwinkle's body is a flat, crumpled disk, or "foot," as it is sometimes called, composed of thick muscles; and this, when lengthened out first on one side and then on the other, draws the animal gently along, just as we put first one and then the other foot forward in walking. At the slightest alarm the creature disappears as if by magic into his shell, drawing his horny door close behind him, for the powerful muscles of his mantle enable him to lengthen or shorten his body at will.

If the periwinkle is undisturbed, he pushes out his snout, moving very slowly along, scraping for his food fine shavings off from the seaweeds as he goes, leaving little dents on the plants behind. This he does by means of a curious instrument. If you could look into his mouth, which opens on the under side of his head, you would find it paved with sharp teeth, just as if a number of minute nails had been driven into it points upward, and it is with these that the periwinkle rasps the weeds, as he rubs his jaw along them.

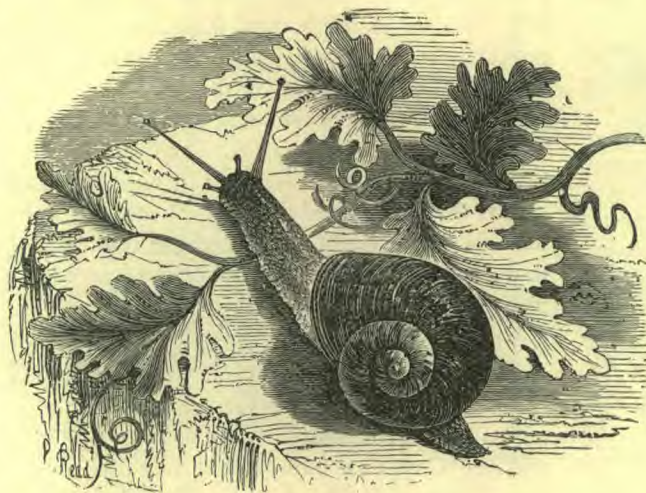
But this rough file wears away rapidly with constant use, and to meet this difficulty the periwinkle has a complete provision hidden within. The rasp within his mouth is only the ends of six hundred rows of teeth, three in a row, growing on a long, gristly strap, like pins stuck in a pincushion; and this strap, often two and a half inches long, is rolled up in a coil, and stored away in a fold of the neck. As the teeth wear away, the strap comes gradually forward with a new supply of teeth. This strap is generally called the "tongue;" but "rasp" is a more appropriate name.

Now, as our periwinkle walks and feeds, he must also breathe; and wonderful as it may seem to us, no creature below the back-boned animals ever breathes through its mouth. So we must look elsewhere for the entrance to the

lungs of the periwinkle. We found that the sponge, jelly-fish, and actinozoans breathe through the skin, the star-fish through the perforated plate in his back, and the oyster by means of the gills which fringe his body. The periwinkle also breathes by means of gills, and we find them safely lodged in a fold of his neck, just within the broad part of his shell. When he draws his body in and closes his door, he shuts up a little pouch of water, to supply his gills with oxygen until his enemy is gone. This also enables him to live for some time when taken from the water.

The periwinkle is a vegetarian, but we have some flesh-eaters in this division. The whelks and cowries are types of these carnivorous creatures. They have to work much harder than the grazing limpet. As the hungry whelk feeds mostly on shell-fish, he has to bore a hole through a solid shell before he can take his meal; and for this he is provided with a boring instrument such as an engineer might envy. His snout, which can be stretched out like the trunk of an elephant, contains a toothed rasp like that of the periwinkle, but much more formidable; and this rasp is moved by powerful muscles, so as to act like a fine saw, and drills a neat round hole in even the hardest shell, through which the whelk can suck out the soft body it contains. It is curious that he does not always know when he will find food within; for he sometimes drills a hole not only in an empty shell, but sometimes even in a shell-like stone.

But we must pass on, and notice the air-breathers. We have not much difficulty in recognizing the land snail as being very like the periwinkle, only breathing air instead of water. The way this is done is very simple. If you will watch a snail when his head is out of his shell, you will see a little hole on the right side of the body near the edge of the



shell. This opens and closes steadily, and through this hole the air passes in and out of a closed chamber, made by a fold of the mantle. The walls of this chamber are lined with a network of blood-vessels, through which the blood flows, taking oxygen this time from air instead of water.

By this simple arrangement the snail is no longer confined to the sea and rivers, but is able to live in the fields, the woods, and the gardens, feeding on the delicate, juicy plants and leaves, thus getting a share of the rich vegetation of the land. But the land snails have many dangers. They cannot breathe dry air; their bodies must be kept moist, especially the slugs, which have, comparatively, no shell. For this reason, and because birds and hedgehogs feed freely upon them, they are nocturnal in their habits, being found only in their hiding-places during the day.

The snail has sharp eyes set in the end of his tentacles, or "horns." If you look close, you

will see the eyes distinctly. Now in order to be able to retire safely into his shell, he must draw in these eyes and horns. If you watch a snail drawing in his horns, you will see that the eyes disappear down the tube, just as the tip of a glove-finger does when you draw it down from inside the glove. The horns are, in fact, hollow tubes, and a special muscle pulls them in from top downward.

The slugs have no shells except a small cap under the skin just behind the neck, which covers the lungs. The passage way to the lungs can be seen opening and closing on the right side of the body. The absence of a large shell enables the slug to go where a common snail cannot go. All snails develop from eggs. They also have heart and digestive organs.

We have only examined a few of the most common mollusks, but must leave the large sea-mollusks to the realms of natural history.

T. J. ALLEN.

HOW MONEY IS MADE.

WOULD you not like to know something of the place where your money—the little pennies and nickels you drop in your missionary boxes and collection baskets, and the big dollars which will buy you bicycles—is made, and how it is made? It is made in the United States mint, which was built in Philadelphia in 1792. The corner-stone of the building now used was laid on July 4, 1829. It is of marble, and the roof is covered with copper.

You can visit the mint any day from 9 A. M. to 12, except Sundays and holidays. It is said that over forty thousand persons have visited it in the course of a single year. You enter a little round room where seats are arranged on the sides; here you wait for the usher, who conducts you through the building, and explains everything to you. He has it all at his tongue's end.

On the left is the weighing room, where all the gold and silver for coining is received and first weighed. These scales will weigh from five hundred ounces to the thousandth part of an ounce, and are examined and adjusted every morning to see that they are correct. It is estimated that fifteen hundred million dollars' worth of gold has been received and weighed in this room. After the metal has been weighed, it is locked in iron boxes, and taken to the melting room. There are four furnaces here, and the first melting takes place here. The gold and silver, being mixed with

borax and other material, is placed in pots, melted, and poured into iron molds, and when cooled is again taken to the deposit room, or weighing room, in bars, where it is reweighed, and a small piece cut from each lot by the assayer. From this the fineness of the whole is ascertained, the value calculated, and the depositor paid.

The process of assaying (testing the fineness and purity of the metal) is next gone through with.

Having been once melted and assayed, it goes to the separating room. Here the gold and silver, used by the mint in the manufacture of coin and fine bars, are separated from each other by acids, etc.

In the melting rooms all the metal used in coining is alloyed, melted, and poured into narrow molds. These castings are called ingots, and are about twelve inches long, half an inch thick, and from one to two and a half inches in breadth. The value of gold ingots

is from six hundred to fourteen hundred dollars; that of silver about sixty dollars. The floors that cover the melting rooms are made of iron in honeycomb pattern, divided into small sections so that they can be taken up to save the dust, the sweepings of which, from the entire building, have averaged in value twenty-three thousand dollars per annum for the last five years.

From the melting room the bars are taken to the rolling room, where they are rolled to the required thinness. When the rolling is completed, the strip is six feet long, or six times as long as the bar. These strips are then passed through the drawing bench until they are of an equal thickness.

The cutting machine comes next—that is, the strips are placed in the immense jaws of the press, from which are clipped the coins (planchets, as they are called). The remnant strips, full of holes, are then remelted.

Now we have the plain coin with nothing on its face. The dies for coining are prepared by engravers especially employed for that purpose at the mint. They cut the devices on soft steel. This having been finished and hardened, constitutes an "original die." It is too precious to be used directly for coining, so another piece of soft steel takes the impression, and from this latter the coin is engraved.

The coining press is a beautiful piece of machinery, and here the little coin passes in plain and comes out stamped. These machines are fed by women at the rate of five hundred and sixty half-dimes a minute. After being stamped they are taken to the coiner's room. The gold coins—quarter-eagles—being counted, and weighed to verify the count, are put up in bags of five thousand dollars. The three-dollar gold pieces are put in bags of three thousand dollars each.

The silver pieces are counted on a "counting board." There is a special vault for counting the nickels and pennies.—*Sunday-School Visitor*.

HOW SUSIE SOLVED THE PROBLEM.

"Yes; Susie is very good in algebra," said mother, a little proudly. She spoke to Grandma Little.

Susie was a neat, pretty girl of sixteen, who had worked very hard to improve her advantages at the village school, that she might be of some help to her mother when she had completed her course, as she had done in June. It was now July. Her mother was a widow, who owned their little house, and had a very small income besides. She had been compelled to be very economical since her husband died. She had the two children to care for, and Susie to keep in school. She was far from strong, but could not afford help, though needing it so much.

Grandma Little was "grandma" by courtesy only. Susie had no living grandparents. This "grandma" was her father's aunt, who was very well-to-do, and lived with her well-to-do son. She had always taken an interest in her nephew and his family, and often gave evidence of that interest in some kindly way.

Grandma looked over her spectacles at Susie.

"So she was good in algebra?" she said.

"Yes; good in all her studies," said mother; "and good in algebra especially."

"Did she receive a medal?" asked grandma.

"No; they gave no medals in the school, you know; but her teachers all said she deserved one."

"Well, I shall give her one," said grand-

mother, decidedly, nodding cheerfully as she spoke. Then she took a bright gold eagle from her purse. "Now, now, Susie, don't be so foolish," she said, as the girl began to protest. "If there's one occasion upon which grandma ought to be allowed to give a little present, it's now, to make the time memorable—the time when you have become prepared to help your mother and to lead a useful life. Here's the medal, Susie, and here's a problem for you to solve. Let your mother know the answer within a week. How can you use this money to the best advantage by dividing it into two equal parts, and procuring something you want very much? Now run along, dear," as Susie kissed her gratefully, "and think it over."

"What use is Susie to put herself to?" asked grandma, placidly. "Will she stay at home to help you, or will she go away to teach?"

"I need her help badly enough, it is true," said Susie's mother, "and I only wish I could afford to keep her at home; but we absolutely need the money she could earn by teaching to help us along until Bobbie, here, gets to be a man"—patting the curly head of the boy who had crept up to her knee. "I wish Susie could find a place in our village school," she continued; "but they want experienced teachers there, so I suppose she will have to be away from home, and earn a small salary for a time."

Then the subject was dropped, and shortly after, grandma went away. Susie thought over her problem many times during the days that followed. One point was settled from the first. One five was to repay mother for the pretty graduating dress. Susie knew how much her mother had herself needed a new dress, and she had taken the five dollars only under the stipulation that it was to be repaid the moment another such bill came into her hands by teaching.

But the other five! Drawing, music, more German lessons, a little trip, some new books—which did she want the most? All seemed so entrancing. She pondered for days. Now she had almost decided for music, now for drawing, now for the books; but amid all her day-dreams there would come uncomfortable thoughts of the needs about home, and somehow, predominant above all, there stood out to her fancy the form of little Robbie, her eight-year-old brother, in his tattered jacket that called so loudly for a new one in its stead. The more that thought occurred to her, the more it grew in favor until it took possession of her mind to the exclusion of all other cherished plans. One day, before the close of the week, she rushed into the room where her mother sat, gave her a hug, and put her precious medal into her hands, saying: "Half is for the dress of course, and the other half for little Robbie's jacket." Then she hurried off. Just five minutes later Grandma Little called.

Grandma's very first question, before she could lay aside her bonnet, was how Susie had solved her problem. When she had learned, she dispatched Robbie to find his sister.

"You have found a splendid solution, my dear," she said, laughingly, when the young girl had come. "You have a fine head for mathematics; and now let me tell you that I've been solving another problem for you. The first thing my daughter-in-law said to me when I went home a week ago, was that she wished she could find a nice, sweet young girl to teach her two little boys. You see, the boys are almost too bright, and learn rapidly, and they're not very strong; so the doctor

thinks they ought not to be confined in school. Harriet says she wants somebody to come for just three days a week, and she'd like some one to help her daughter Alice, too, in her algebra. You see, Alice is a sweet girl, but doesn't take very well to solving problems, as yet. I told my daughter-in-law I believed I knew just the person for her. Do take it, dear. You can ride there on the cars in fifteen minutes each day; you'll get a good salary, be with nice people, and you can keep the place for years. Then you can be at home with your mother half the week besides, and help her ever so much. What do you think of my solution of the problem, my child?"

"I think you have a splendid head for mathematics, grandma," said Susie, as she and her mother together laughed and almost cried for joy.—*Mary R. Diefendorf, in New York Observer*.

WONDERFUL CHEMISTRY.

"My hair is gray, but not with years,
Nor grew it white
In a single night,
As men's have grown from sudden fears."

So Byron recognized in the opening lines of his "Prisoner of Chillon" the fact that overwhelming and sudden fear or grief may produce strange physical effects. Every school-boy knows the assertion that in a few days before her execution the hair of Marie Antoinette turned from black to white.

The mysterious influence of mind over body has given rise to a new department in medicine; and but recently scientific experiments have been made in order to investigate what is called the psychophysical, or, in simpler language, the soul-physical, phenomena.

For instance, two kinds of perspiration are now recognized. Exercise gives an absolutely healthy moisture to the body; but the sudden, cold perspiration of a person suffering from a sense of guilt has its own chemical properties. A little of this brought in contact with selenic acid produces a pink color, which cannot be obtained from the perspiration caused by any other emotion.

Some time ago, in a fit of rage, one boy bit another. The wound soon became dangerous, and showed signs of acute poisoning—like rabies. The child's life was barely saved. It has been discovered that anger changes the chemical properties of the saliva, so that it becomes a poison, dangerous to life.

It is well known that the mother's intense anger or grief will change her life-giving milk into a virulent poison. Surprise has caused death and madness. Emotion, therefore, is either stimulating or depressing. It gives life or takes it away. Worry, fret, discontent, unhappiness, dishonor, anger, petulance,—each produces a definite effect upon the system, that acts deleteriously like a poison, and exhausts the body. This is as active in its own way as prussic acid, and may be chemically recognized.

Professor James, of Harvard, an eminent authority in the mental sciences, says: "Every small stroke of virtue or vice leaves its never so little scar. Nothing that we ever do is in strict literalness wiped out."

As every sinful indulgence makes its own poison that depresses the system, so "every good emotion," the physiologist assures us, "makes a life-promoting change." Goodness, cheerfulness, kindness, contentment, have their corresponding physical value, and act as antidotes to poisonous irritants, and so give strength.—*Youth's Companion*.



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THOUGHTS OF THE NIGHT.

ONE evening, weary with the toil of day,
I sat and watched a happy child at play;
Ah, little one, I thought, thy lot is blest,
With naught to do but play and be caressed.
No saddening grief as yet has touched thy brow;
No thought of pain or care disturbs thee now.

But, baby dear, if thou couldst only know
The weary way thy little feet must go,
Methinks thy laugh would be a cry of pain,
And we should coax thy dimpled smiles in vain.
Thy steps, which on life's stairs now lightly fall,
Will weary be when thou hast climbed them all.

And yet, as now I tread earth's rugged ways,
I feel no longing for my childhood days.
I love the busy whirl and stir and strife
That mark the struggles of this mortal life.
We all have our appointed race to run;
'T were shame to linger where we first begun.

Perhaps, when I have climbed the topmost stair
Of the long flight, and feel the evening air
Upon my aged cheek, and see the light
Of life's long day fade slowly from my sight,
With all of earth behind, and heaven before,
I'll be content to be a child once more.

ANNIE A. SMITH.

SCHOOL-BOY HEROISM.

Two boys were in a school-room alone together when some fireworks, contrary to the master's prohibition, exploded. The one boy denied it; the other, Bennie Christie, would neither admit nor deny it, and was severely flogged for his obstinacy. When they were alone again, the delinquent asked: "Why didn't you deny it?"

"Because there were only we two, and one of us must have told a falsehood," said Bennie.

"Then why did you not say that I did it?"

"Because you said you did n't, and I would share the falsehood."

The boy's heart melted; Bennie's moral gallantry subdued him. When the school resumed, the young rogue marched up to the master's desk, and said: "Please, sir, I can't bear to be a liar; I let off the squibs," and burst into tears.

The master's eyes glistened on the self-accuser, and the unmerited punishment he had inflicted on his school-mate smote his conscience. Before the whole school, hand in hand with the culprit, as if the two were paired in the confession, the master walked down to where young Christie sat, and said: "Bennie, Bennie, lad, he and I both beg your pardon; we are both to blame!"

The school was hushed and still, as older scholars are apt to be when something true and noble is done—so still they might have heard Bennie's big boy tears drop proudly on his book as he sat enjoying the moral triumph which subdued himself as well as filled all the rest; and then, for want of something else to say, he gently cried: "Master forever!"

The glorious shout of the scholars filled the old man's eyes with tears, as he resumed the chair.—*Sunday-School Visitor.*

A RUSSIAN AMBASSADOR AT ROME.

THE czar of Russia has decided to send a regularly accredited ambassador to the Vatican. So it must be that the czar recognizes the pope as a temporal prince, and that he has a rightful claim upon the "states of the church." This cannot be particularly gratifying to the king of Italy, who does not believe in the temporal authority of the pope. Two independent princes occupying the same capital city, are, to say the least, a very remarkable spectacle; but it has been seen in Rome since 1870. If the patriarch of St. Petersburg should try to be king, and Italy should send an ambassador to him, the probability is that both the patriarch and the ambassador would spend the remainder of their lives in the Siberian mines! This shows that the old adage that "what is sauce for the goose is sauce for the gander" is not always true. Certainly the king of Italy takes a sauce that the czar would not take for a moment. Does the czar intend this for an insult to the Italian government, also to the allies of Italy? It certainly looks that way.

MOUNT HOOD.

It is the custom of many Americans to rush off to Europe to spend several of the summer months in climbing the Alpine heights of Switzerland. This may be well for those who want to see Europe, and can afford the expense; but America has some grand mountain scenery of her own, and we are beginning to find it out. Mount Hood, of Oregon, is one of the grandest peaks that ever was visited by man. It is a peak of the Cascade range, and reaches a height of eleven thousand nine hundred and thirty-four feet. Its summit is six thousand feet above the line of perpetual snow. From the top a most magnificent view may be obtained of the other snow-capped heights of the range, the beautiful Willamette valley, and the "deep and dark blue ocean," a great highway for the traffic of the world.

At Portland, Oregon, which lies upon the beautiful Willamette River at the mountain's base, a club of mountain-climbers has been organized. None can join the club until they have climbed to the summit. In fact, the club was organized upon the top of the mountain, July 19, 1894. Two hundred enthusiastic mountain-climbers, of both sexes, were present. While they were there, a thunder-storm passed below their feet, and they looked down at the play of the lightning among the clouds. The object of the club is to call attention to the fact that America is not excelled in the beauty and grandeur of her scenery.

A FOOLISH CUSTOM.

For a long time it has been the custom of ladies, when going shopping, to carry their purse in the hand, as though they wished by so doing to say to every one who saw them, "I am going shopping." Now it is a manifest truth that next to having one's money invested in real estate or in a bank, the pocket is the safest place for it. Men do this. If a man should go on the street doing business with his pocket-book in his hand, it would be thought that he had gone daft. In our large cities many women lose their purses because desperate thieves find them so easy to snatch.

It would seem as though, if the ladies do not have cloth enough for a pocket, their sleeves might be made a trifle smaller, and so cloth enough be saved for that purpose. Lately we have seen a new thing in this line. Ladies are carrying their watches suspended from

the belt, or hung from the neck, where they will be in sight! They remind one of a mariner with lead and line about to take soundings. It hardly seems possible that the convenience of thieves could be studied to better effect. If this thing keeps on much longer in this way, we shall expect to see keys, penknife, and everything that belongs to the pocket, suspended from the neck or hung from the belt, where they will be in sight. A pocket, especially a lady's pocket, is a difficult thing for a thief to find. A story is told that once upon a time a lady was awakened in the night by two thieves rummaging her house. They asked her where her money was, and she replied that it was in her dress pocket. Whereupon one of the thieves said, "Let us go, Bill; this is no Stanley exploring expedition."

DELAYED ANSWERS TO PRAYER.

By delaying the answer to prayer, God prepares us for receiving the blessing. I myself have had thirty thousand answers to prayer immediately, or in the same day and hour that the prayer was offered. Sometimes I have had four or five answers in one day. At other times I have been obliged to wait months and years—sometimes many, many years before an answer was obtained. One request was repeated at least twenty thousand times before the answer came.

While a student in the university, the Lord showed me my sinful condition and brought me to Christ. Soon afterward two of my university friends with whom I had been intimate, living a life after the code of the world, came to me, and I told them what the Lord had done for me, a poor sinner. I exhorted them to repent of their sins, and ask God to have mercy on them. They replied that they did not feel that they were sinners. I fell on my knees and prayed the Lord to show them that they were sinners and needed a Saviour. After praying, I arose from my knees, left them in my sitting-room, went into my bed-room, and there prayed for them again. At length I returned to my sitting-room and found them both in tears. While I had been praying for them, the Holy Spirit had convicted them of sin, and they found the Saviour. One has since died, after laboring many years in the ministry in Germany. The other is still preaching in Berlin. Thus, when just converted, the Lord answered my prayer immediately; while in other instances I have waited years for the answer.

It is thirty-six years and two months since I first began to pray for the conversion of five persons who seemed to be placed on my heart. The request was according to the mind of God. I continually offered the prayer in the name and for the sake of Jesus. I believed that God was able and willing to answer. I thanked God many times that he was going to answer the prayer. I prayed for this every day, sick or well, on land or sea. I prayed eighteen months, and one was converted. I thanked the Lord for the conversion of this one, and continued to pray for the other four. I prayed for five years, and another was converted. I thanked the Lord for the conversion of these two, and continued to pray for the conversion of the other three. I prayed for twelve years, and another was converted. I thanked the Lord for the conversion of these three, and continued to pray for the other two. I prayed fifteen years, twenty years, five and twenty years, thirty years, until now thirty-six years have passed, and two remain unconverted. I am still praying for them.—*George Muller.*