

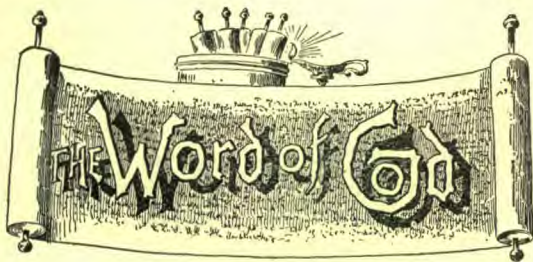
# THE YOUTH'S INSTRUCTOR

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

Volume 43, Number 29.  
A Journal for Youth and Children.  
(Entered at the Post-office at Battle Creek.)

BATTLE CREEK, MICH., JULY 18, 1895.

1 Dollar a year.  
Single Copy, Three Cents.



## MOUNT ARARAT.

("Ararat" means "Holy Land.")

MOUNT ARARAT, proud looming toward the sky,  
Thou art the theme of every passer-by.  
Thou brav'st the tempest when 'tis at its height,  
When storm-clouds gather like the shades of night;  
When the rain falls in torrents from on high,  
And lurid lightning dazzles every eye,  
And the loud thunder, peal on peal, is heard,  
Thou standest firm, thy pillars are not stirred.  
Thou sayest to the waters, "Stay below,"  
And unto the broad rivers, "Onward flow."  
Thou standest up and sayest to the plain,  
"I'm mightier far, and so for aye I'll reign.  
The broad plateau that lies beneath my feet  
Shall be my footstool; here with joy I'll greet  
The gentle breezes and the morning sun,  
And I will bid them welcome every one.  
My crown shall be the twinkling stars of night,  
My mantle, too, shall be of snowflakes white;  
My vail the fleecy clouds that oft are spread  
In marvelous beauty o'er my royal head;  
And all shall honor me with loud acclaim;  
Of all things here I'm most deserving fame."  
But stay, forget'st thou days so long ago,  
When waters covered all the plain below,  
And how thou wast encompassed till at last  
Thou wast submerged? Dost thou forget the past?  
And, prithee, tell me true, dost thou not keep  
A record, of the waters fathoms deep  
Above thy head? Didst thou not surely feel  
That thou wast weak, when God had placed his seal  
To the decree proclaiming that this world  
Should be destroyed? When turbid waters swirled  
Above thee, when the fountains of the deep  
Were broken up, say, wast thou then asleep?  
And when the waters were assuaged at last,  
And thou didst lift thy head above the vast,  
Th' illimitable waste, wherein no sign of life  
Was seen save in the ark when waters rife  
Were slowly disappearing from the sight,  
And the ark rested on thy welcome height,  
And from its door came forth both man and beast  
And every creeping thing from great to least,  
And spread themselves abroad upon the land,  
And the first rainbow, fresh from God's own hand,  
Wrought with consummate skill then spanned the  
cloud,  
And with prismatic colors well endowed,  
Telling to the world God's covenant with men,  
His promise true, didst thou awaken then?  
Thou art not famed because of thy great height,  
Nor for the grandeur of thy peaks so white;  
But 't is because the ark did here abide,  
When the o'erwhelming waters did subside.  
For God here made his covenant with men,  
And said the deluge should not come again,  
And placed his bow of promise in the cloud  
That ne'er again should waters like a shroud  
Enwrap the earth, but while the world shall stand,  
Seed-time and harvest e'er shall bless the land.  
For this alone thou art so widely famed;  
And, rightly, Ararat, thou hast been named.

EMMA L. KELLOGG.

## JUDAH AND ISRAEL.

DOUBTLESS the youthful student of the Bible has noticed the frequent repetition of these names in sacred history, and perhaps the query has arisen in his mind, What do these names signify, and why are they associated together as they are?

As stated in Gen. 32:28, Jacob was called Israel because he prevailed with God in prayer, and gained the blessing for which he sought. The nation descended from Jacob was consequently known by the name of "Israel."

Judah was one of Jacob's sons; the name signifies "praise." "Judah, thou art he whom thy brethren shall praise." Gen. 49:8. Judah being one of the twelve tribes, was really a portion of the nation of Israel. Thus the term

dicted a time when that envy should cease. In Isa. 11:13 we read: "The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim." It is very natural for us in our sinful condition to envy others on account of their goodness or their advantages. A division into these two parties may be discovered as far back as the time of Saul; when he numbered the army, he made a distinction between the hosts of Israel and those of Judah. He found of the men of Israel three hundred thousand, and of the men of Judah thirty thousand, as stated in 1 Sam. 11:8. The division in feelings and in social relations grew till about seventy years later, as stated in 2 Sam. 19:43, when we find them contending and disputing with fierce words, in



MOUNT ARARAT.

"Israel" would include all covered by the term "Judah," and much more.

It would not appear likely that a division would ever come in between the people called by these two names; in fact, as the one is really included in the other, it would not seem possible that a separation could ever take place. But alas! that which should have stood united and inseparable, gradually became divided in interests, till there were two distinct kingdoms, having governments and rulers independent of each other.

It is interesting to study the causes of this separation. While it may not be possible to ascertain clearly the first manifestation of this division of interests, some clue to the matter may be obtained.

It was from the tribe of Judah that the Messiah, or Christ, should come. (See Gen. 49:10; Micah 5:2.) This may have been one cause of the envy that existed on the part of Israel toward Judah. The prophet Isaiah pre-

a very angry manner. The breach grew till, in the days of Rehoboam, about fifty years later, ten of the tribes completely revolted, and established the kingdom of Israel, which continued about two hundred and fifty years, till extinguished in the Assyrian captivity B. C. 721. There were frequent wars between these two divisions of Israel. The people of God, who should have stood unitedly in defense of the right and of each other, allowed the devil to get in his entering wedge by means of envy and other evil traits of character, till separate interests, fierce and angry words, and finally open war and bloodshed, seriously weakened their national strength and sapped their energies, resulting in the final overthrow of both parties. The nation of Judah maintained an independent government over a hundred years after the captivity of Israel; then in B. C. 606 the Babylonish captivity took place, and Judah also passed under the dominion of a foreign power.



What Satan did for God's ancient church, he has endeavored to do for the church ever since. Sometimes he gets a church divided into two factions, as was the case with Israel and Judah. Where there should be union, division exists. Beware of envy. James 4:5.

F. D. STARR.

### WHEN WILL GOD RECOMPENSE HIS PEOPLE?

THE saints are rewarded at the glorious revelation of Jesus Christ, at the last day; for then the righteous shall "*shine forth as the sun in the kingdom of their Father.*" Matt. 13:43. Then the Son of man shall send his mighty angels to gather the elect of God and escort them home to the heavenly kingdom. Matt. 24:30, 31. Their reward is not promised before, but what honor will be theirs when they obtain a glory more beautiful than the morning sun when it robes the eastern horizon in loveliest purple, and more brilliant than the king of day in his noon-day splendor!

Until that time the elect of God are scattered. Many sleep in the dust of the earth, and some are found here and there on the earth among the living. The mighty sound of the last trump will awake the dead, and the angels of God will gather the elect of God wherever they are found on the earth. Then why mourn, even though we may live in a lonely place, and in a poor home? The shining host can easily find you. With lightning speed on angel wings God's dear children will quickly assemble around the beloved Saviour and faithful Shepherd who gave his life for the sheep.

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:31, 34. No words can tell more plainly that the righteous obtain the eternal kingdom at the glorious revelation of Jesus Christ. O how blessed then to stand on the King's right hand and hear the joyful words, "Come, ye blessed of my Father!"

The apostle writes of the Corinthians that they were "waiting for the coming of our Lord Jesus Christ," and he desired that they should be "blameless in the day of our Lord Jesus Christ." 1 Cor. 1:7, 8. He said that they would be his rejoicing "in the day of the Lord Jesus." 2 Cor. 1:14.

The Philippians were exhorted to approve the excellent things of God, that they might be "without offense till the day of Christ." Paul was confident that God who had begun a good work in him would "perform it until the day of Jesus Christ." He tells them to be blameless and harmless, and to shine as lights in the world, "holding forth the word of life; that he might rejoice in the day of Christ." Phil. 1:6, 10; 2:15, 16.

The fact that this day of Christ to which they looked forward with such high expectations is the same as the day of the Lord, the second coming of Christ, is plainly seen from Phil. 3:11, 20, 21: "If by any means I might attain unto the resurrection of the dead." "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body."

At the last trump the people of God shall all be changed in a moment, and this mortal shall put on immortality. 1 Cor. 15:51-55. Then all their sorrow shall vanish like the darkness of night before the clear light of day. "When Christ, who is our life, shall appear,

then shall ye also appear with him in glory." Col. 3:4.

Is it not a blessed thing that we may stand unblamable in holiness before God "*at the coming of our Lord Jesus Christ?*" Let us pray with the apostle, that our "whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 3:13; 5:23.

The Lord Jesus shall be revealed from heaven in flaming fire with his mighty angels. "*In that day*" "he shall come to be glorified in his saints," and then they are gathered to him. 2 Thess. 1:7, 10; 2:1. Paul expected that the Lord would give him a crown of righteousness *at that day*, and not only him, but "*all them also that love his appearing.*" 2 Tim. 4:8.

Peter believed that his faith should be "found unto praise and honor and glory *at the appearing of Jesus Christ.*" 1 Peter 1:7. He tells you to be glad when you suffer with Christ, "*that when his glory shall be revealed, ye may be glad also with exceeding joy.*" Chapter 4:13. "*And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.*" Chapter 5:4.

The beloved John says, "And now, little children, abide in him; that, *when he shall appear*, we may have confidence, and not be ashamed before him *at his coming.*" 1 John 2:28. "We know that, *when he shall appear*, we shall be like him; for we shall see him as he is." Chapter 3:2. Our blessed Redeemer says: "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12. He is the bright and morning star. When he says, "Surely I come quickly," let us every one respond from the depth of our hearts, "Amen. Even so, come, Lord Jesus."

J. G. MATTESON.

### GOD TO BE GLORIFIED IN OUR WORK.

"DRAW nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye double-minded." When the heart has a deep longing for God, when the mind contemplates the goodness and the loving kindness of God, when the soul hopes and trusts in the Lord, the Holy Spirit will be as a comforter to the soul. Jesus says, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." Shall we be obedient to these inspired words that come sounding down the line to our time? The purpose to which we are called is an exalted one. Peter says, "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into his marvelous light." How can you show forth his praises?—By the words that you utter. You can speak in such a way as to bless others,—to be a savor of life unto life in working the works of righteousness. "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation."

The Lord is to be honored and glorified by his people in the midst of a crooked and per-

verse generation, among whom they are to shine as lights in the world. "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men." The manner in which we use the gift of speech will tell on the side of good or evil. We are to manifest Christian tact and sanctified judgment. Men will present arguments against the truth that will be inspired by Satan for the purpose of leading the advocates of truth into side issues, and to carry the minds of his hearers into the same channels. Satan's subtlety often accomplishes this, and thus confuses and harasses those who are seeking after truth. The advocates of truth should not permit themselves to be led hither and thither after vain objections, but they should lift up the standard of truth, and from the book of inspiration crowd in the words of God. Let every soul meet the temptations of Satan in the same manner in which Christ met them when in conflict with the enemy in the wilderness. He said to the tempter, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

MRS. E. G. WHITE.

### THE PREVAILING TESTIMONY.

How do men bear witness to the truth of the gospel of Christ?—By their words of confession, by their works, and by their life. When a man is on the witness stand in one of our courts, the jury judge of his testimony, not only by what he says, but by his bearing, by the manner in which he testifies; and they make up their minds from all they can learn about him what his character is, and their conclusion as to the truth of his testimony is affected by their judgment of the man himself. So it is with regard to witnesses for Christ. The testimony of the works and of the character must agree with the testimony of the mouth. If there is a disagreement, the conclusion is that he is not a true witness. It is indispensable that a witness should know. The root of our English word means "to know." If one should bear witness to the truth of the gospel, he must know it; he must know that his sins are forgiven, that he is a new creature, that his faith in God is a living faith, and that it dominates his whole life. If he knows Christ in the forgiveness of his sins, he can testify of him; otherwise his testimony is false testimony. In speaking of the resurrection, Paul said: "If Christ be not risen, then . . . we are found false witnesses of God." There is no doubt as to the great facts of the gospel to those who have apprehended God. Those who have not so apprehended him cannot know what the facts are, and if they presume to be witnesses, they are liable to be false witnesses.—*Exchange.*

To resist temptation once is not a sufficient proof of honesty. If a servant, indeed, were to resist the continued temptation of silver lying in a window, as some people let it lie, when he is sure his master does not know how much there is of it, he would give a strong proof of honesty. But this is a proof to which you have no right to put a man. You know, humanly speaking, there is a certain degree of temptation which will overcome any virtue. Now, in so far as you approach temptation to a man, you do him an injury; and, if he is overcome, you share his guilt.—*Johnson.*



# Timely Topics

## AFFAIRS IN COREA.

THE news from Corea is of an interesting character. Reforms are not moving very rapidly in the land of the "Morning Calm." The Japanese have declared that they wish Corea to be perfectly free, allowing a Japanese of ability to act as the adviser of the Korean government, to direct the nation in the way of progress and civilization. That would be an easy task if the Koreans desired to reform, but unfortunately, their chief desire seems to be to be left alone to do as they have done for centuries. So Count Inonye, who was to guide Corea into the channel of national prosperity, finds his task not an easy one. The very fact that he has no certain tenure of authority makes his task exceedingly difficult. If the Chinese fleet and army were at his back, as the British army and fleet are behind Lord Cramer in the management of the affairs of Egypt, he could do differently.

The Koreans are taking advantage of Japan's pledge of their entire independence, and are now coquetting with Russia. They can do no more unwise thing than to allow Russia any show of a control of their country; for when once the great Bear of the North gets her paws upon a country, that is the end of its independence. While Japan has denied herself the right to control Corea, she has not conceded the right of any other power to do so. Indeed, the war freed Corea from the control of China. Japan, therefore, will not be willing to allow Corea to be dominated by Russia. For this reason a growing ill feeling is rising between Russia and Japan, and statesmen are predicting that war between these powers will finally ensue.

## RUMORS OF WAR.

A TRAVELER from the East declares that Russia has massed eighty thousand soldiers at Vladivostok, on the Japan Sea, with a large fleet, and that she is making gigantic preparations for war. If this be true, the world may soon hear of some great scheme of Russian aggression. The new Siberian railway makes it possible for Russia to concentrate a large army very quickly at that point; and movements of troops in that country cannot be known, as they would be in the more civilized countries of Europe. There can be but one reason for the moving of so large an army to Vladivostok, and that is to seize upon some territory which will furnish an open, warm port for the south-eastern terminus of the Siberian railway.

If this should be sought in the territory which Japan acquired in the late war, but let go at the demand of Russia, Germany, and France; or should Russia seek to gain a foothold in Corea for this purpose, war between Russia and Japan would seem to be inevitable. It is believed by many statesmen that Russia is much chagrined at the success of Japan in the late war, and that she will never consent to let Japan gain the ascendancy in Chinese affairs and the control in the East. But Japan has started on that line, and Russia having checked her by diplomacy, is now evidently preparing to measure arms with the young island empire. It is useless to speculate upon the results of such a war. Japan will find Russia a different antagonist from China, and Russia will find

Japan more difficult to defeat than Turkey. Japan has a powerful fleet. She can both build and buy new vessels, and the battle off the Yalu shows her to be at home on the water. The people of Japan are intensely patriotic, and in a war with Japan, Russia would have the opportunity to experience some of that—

"Stern joy which warriors feel  
In foemen worthy of their steel."

Reports from Bulgaria announce that a state of things almost amounting to war already exists between that country and Turkey. The latter country has set such a close watch upon the Bulgarian frontier that the Bulgarians regard it as a menace, and under the inspiration of this intrusion, Bulgarians have crossed the line and committed some depredations in Turkey. Cool counsels do not prevail in any of the Balkan states, all of those semi-barbaric countries being much like a powder magazine, wanting only a spark to start a conflagration; so small causes often lead to war. Generally these Balkan wars are incited by Russian agents, but it hardly seems possible that Russia would wish a war on her southern border, while at the same time contemplating war with Japan.

The world is full of oppression, and the thinking people of many countries see evils that should not be; and the only way that human nature knows to remedy such evils is by force. So we may expect that the remedy will be applied, but with what success can better be determined later.

## THE WAR IN CUBA.

THE struggle of the Cubans for independence still continues. Fortune seems to be very fickle in her smiles upon the combatants, favoring both parties with enough victories to keep their courage up, and thus stimulating them with the hope of final success. Spain finds the rebellion much more formidable than she first thought it to be, and in response to the urgent demands of General Campos, will send fourteen thousand more of her young conscripts to Cuba, when the rainy season is over. But the Cubans are not going to wait for the rainy season to pass; they are intensely active, and they keep the Spanish troops constantly exposed to the deadly climate, which thins their ranks as fast as a series of battles would do. It is said that since 1858, one hundred thousand Spanish soldiers have been buried in Cuba, the most of whom died of fever,—a costly sacrifice, when we consider that it is made to bind an unwilling people to a reactionary and often tyrannical government. And still Spain declares, through the officers of her government, that she will spend her last dollar and send her last man to Cuba, before she will allow this pearl of the Antilles to pass from under Spanish rule. Spanish pride is proverbial the world over, the very term "Spanish Don" being almost a synonym for haughtiness.

But Spanish pride has been compelled to yield in the loss of vast possessions in Central and South America, and it may be treated to another experience of the same kind. If Cuba was easy of access to those who would be glad to help her in the struggle for independence, short work would be made of Spanish misrule in that lovely island. As it is, there is fair prospect of Cuban success. Spanish gold bought the death of General Maceo, and Marti, another of the Cuban leaders, is reported a prisoner; but the Cuban ardor is not dampened, it is rather stimulated thereby. General Gomez is operating at Puerto Principe,

near the center of the island, and is reported to be threatening Havana. Fear of the ultimate defeat of the Cuban party keeps many from joining the insurgents, who would otherwise join them. So each success of the Cubans draws many men into their ranks. In the beginning of the struggle it was said that only negroes and creoles were rebelling; now it is acknowledged that many men of pure Spanish blood have joined the Cubans.

The government of the United States is obliged by the laws of nations and its treaties with Spain, to remain neutral; but the sympathies of the people generally are with the Cubans, and in many secret ways they will render them assistance. Even the government reflects the sentiments of the people in this respect, and an old claim of the United States against Spain for a million and a half of dollars is now revived, and immediate payment demanded. England learned by her experience in America to treat her colonies with less rigor, and has consequently bound them to her; but Spain learns nothing by her experiences of this kind, and she will eventually be obliged to pay the price of her folly.

## THE RUSSIAN FRENCH ALLIANCE.

WHEN it was proposed in the French Chambers that France, in response to the invitation from Germany, should send a representation of her fleet to participate in the ceremonies connected with the opening of the great German canal at Kiel, there was quite a strong opposition to the proposal, both in the Chambers and throughout France. The discussion plainly showed that the feeling of anger and resentment against Germany for the loss of the provinces of Alsace and Lorraine has not declined since the defeat of France in 1870-71. The vote to send the ships to Kiel prevailed, however, but not until the government promised that after the celebration was over the provisions of the treaty between Russia and France would be made public.

This statement has had the effect to make an excitement, for before this it was not positively known that there was such a treaty. That there is such a treaty is now certain. It is also certain that the czar and his advisers are willing that it should be made known; for France certainly would not give it to the world without the consent of her ally. It is reported that the czar, not wishing to offend Germany, gave orders that the officers and crews of his ships at Kiel should not make any particular demonstration when they met the French fleet, but that in spite of his commands, the manifest friendliness of the Russians and the French was very apparent. Viewed from a national standpoint, nothing is more natural than this alliance between Russia and France. Not that the two nations are alike; they are very unlike. One is a military despotism, the other a free republic; but the alliance of Germany, Austria, and Italy is a threat at both Russia and France, and it would be strange indeed, if under the circumstances they should not seek each other's assistance.

THE *Scientific American* of July 6 contains a cut of a bullet-proof mail and express car, invented by a man in this State. It is a veritable fort. It is a striking commentary on our times, that in this age such inventions are necessary to protect the money carried by express! How long will it be before the whole train will need to be made in the same way to protect the passengers from robbery?

M. E. K.





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

EDITORS.

### SUGGESTIONS ON STUDYING THE BIBLE.

1. CONSIDER the Bible as God's word to you. Do not read it as you would a circular letter, but as you would a letter from a dear friend. John 15: 15.

2. You are to live by faith and not by feeling. Heb. 10: 38. Study the Bible daily, whether you feel like it or not.

3. God's word is light; for it comes from God, who himself is light. He gave us the light to be used, therefore use everything he gives you. John 1: 9; 8: 12; Matt. 10: 27.

4. The Lord does not desire to develop in you Bible knowledge only, but his word is given to fashion you into his own likeness. Seek to live the truth each day as you learn it. 2 Cor. 3: 18; Luke 9: 23.

5. It is not the *book* that educates, but *God in the book*; therefore we should study it thoughtfully, humbly, and prayerfully, as before God, depending upon the Holy Spirit for guidance. Love your Bible. Do not look upon the study of it as a burden, but as a pleasure. J. H. D.

### THE SOUTH DAKOTA CAMP-MEETING.

This meeting was held near Madison, in a beautiful grove on the shores of Lake Herman. The sturdy oak, which in centuries past shaded the native red man in his war-dance and wild chase, now makes it pleasant for the "pale faces" who come together to worship Him who has declared that all men are made of one blood.

There was a good attendance, especially of the young people. The services were very interesting and beneficial. Elder E. G. Olsen had charge, and was assisted by Dr. Paulson. The Spirit of the Lord was present, and quite a number were converted. Some attended the meetings who were connected with families not of our faith, and a few of these were led to make a full surrender to the Lord.

Forty-five were baptized, the most of whom were youth. There was a good interest manifested in the educational work. Many would like to attend our schools, but the failure of crops the past season will hinder the larger part of those who wish to do so. However, ten or fifteen expect to enter Union College next fall. Several offered themselves for the nurse's training class.

In all the Conferences in this district there are a large number of young men and women who have a desire to live for Christ. Many of these need a better education before they can take responsibilities. May the Lord help them to be diligent, so that they may yet be trained for the Master! A great responsibility rests upon parents and brethren in the home churches. If all our young people could be educated to work at home, it would be much easier to use them in the Conference. Too many have wasted their time, which if rightly improved, would give them a fair education. This is not because they had no disposition to work, but because they had no one to direct them. May the Lord's Spirit stir the hearts of our young people to be industrious and Christlike! J. H. D.

### WHAT GOD'S WORD IS ABLE TO DO.

IN Rom. 1: 16 we read that the gospel "is the power of God unto salvation to every one that believeth." In 1 Peter 1: 25 we learn that the gospel is the word of God, by which we are born again. So the gospel is God's word, which has power to save men from sin.

The prophet says, "Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" In some places where they break large stones for building purposes, the hammer alone will not accomplish the work. The hard rock receives the blows without yielding. The workman then builds a fire all around the stone, and heats it; then a few blows sever the hard stone, and it falls in pieces. After this is accomplished, the workman can soon shape the pieces so as to fit them into the building. So it is with our hard hearts. God first melts them by his Holy Spirit, and then breaks them with his word. When thus broken up, we are in a condition to be fitted for the great building of God. Eph. 2: 20-22.

"And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." Acts 20: 32. Here we learn that the word is able to build us up, or to place us in the great building. After we have been broken by the fire and the word of God, we are not able to put ourselves into the building. It is his word that does this.

"Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls." James 1: 21. Here we come back to the first thought. The word, the gospel, has power to save our souls. Its creative power has not been lost. We need to be made over, re-created, and the word of God has power to do this if we believe it.

But we must submit to the process if we would realize the results. If the stone rolls out of the fire, and turns over when the hammer comes down upon it, it will never find a place in the building. Then let us submit to the fire and the hammer, that we may be built up in God's building, and saved in his everlasting kingdom. J. H. D.

### THE POWER OF LOVE.

WHEN Christ was in the world, he said, "And I, if I be lifted up from the earth, will draw all men unto me." That all men are not drawn to Christ, so as to accept him, is not an evidence that these words are not true. He was lifted up, crucified for mankind, and he draws all men toward him by the exhibition of his wonderful love, and by his Spirit. If men would not brace themselves against him and refuse to be drawn, they surely would be drawn to him. But, wrapped in selfishness, men refuse to be moved by the love of Jesus. His love is poured upon them in vain, as the waters of some rivers are lost in the desert sands, and bring forth no vegetation. But if we are not brought to Jesus by his love; if we are not charmed out of our selfishness by the story of the cross and the wonderful love which is revealed by it, we cannot expect that God can in any way reach or affect our hearts, so that we will willingly and joyfully serve and obey him. God has no reserve power aside from his love, which he has shown in such a remarkable manner. In giving his Son to die for sinners, there was manifested an infinite degree of divine love. Beyond that, even deity cannot go. So in the plan of salvation God went to the uttermost of his power, that there might be nothing left un-

done which might be done for man's salvation. Jesus descended to the place which man occupied, and brought with him an infinite power to save. It was love which led him to do this.

Who has not heard the story of Hannah Lamond, who rescued her babe from the eagle? It was in Scotland. She had laid her babe, wrapped in a flannel blanket, in the shade of a shock of grain, while she worked in a field near by. Suddenly an enormous eagle swooped down, thrust his talons into the blanket, and bore the sleeping child to the highest peak of the mountain. The news spread with great rapidity. "Hannah Lamond's bairn! Hannah Lamond's bairn! The eagle has carried off Hannah Lamond's bairn!" was the cry. All the people of the town started for the mountain to rescue the child. There were active young shepherds who were used to scaling the rocky cliffs, and sailors back from the sea who had climbed the tallest masts; but all recoiled from the face of the rocky precipice. They could not climb it. But Hannah Lamond herself climbed to the highest peak, where the eagles had their nest, rescued the child, tied it to her bosom with her shawl, and, what was more difficult than the ascent, descended safely with her child, to the place where the people, unable to go farther, had gathered together, praying. So entirely absorbed had she been in her task that she hardly knew herself how she had rescued her child. Such is the true story of Hannah Lamond, celebrated in the annals of Scotland, and known all over the world.

What led this young mother to do what no other could do?—It was the purest love; for if there is any pure love in this world, it is maternal love. This incident may help us to gain some idea of that love of God for us, of which it is said, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Jesus came to seek and to save the lost. Hannah Lamond saved her babe from the eagle, but did not lose her life, although she risked all to save her babe. Jesus gave his life willingly, freely, to save us. And as freely as he gave his own life, he offers us life. "Whosoever *will*, let him take the water of life *freely*." Dear reader, is not your heart affected by such love? Then let Jesus draw you fully to him.

### THE "INSTRUCTOR" AGAIN.

PERHAPS it will not be out of place at this time to call the attention of the readers and patrons of the INSTRUCTOR to the importance of working for the circulation of the paper. Our list is nothing to what it should be; and if every one who reads the INSTRUCTOR will make an effort to increase its circulation by inducing others to subscribe for it, the number who will receive its weekly visits will be greatly increased. Times are much easier than they were awhile ago, and most any boy or girl over twelve years of age, by a little effort can earn money enough to secure the INSTRUCTOR for a year. We appeal especially to our ministers and other public laborers not to forget the INSTRUCTOR in every family and place where they labor. And now a word to our contributors: We would be glad of short, spicy articles on the various themes to which the paper is devoted. We have used quite a number of short selections, because our contributors almost invariably write lengthy articles. A short article is more likely to get into print than a long one. Come, friends, one and all, let us make the INSTRUCTOR the best we can, and raise its subscription list several thousand before 1895 is past. M. E. K.



# BIBLE LESSONS AND NOTES

## LESSON 5.—CHRIST AND THE SABBATH.

(August 3, 1895.)

### REVIEW QUESTIONS.

1. WHAT is the Sabbath to those who have been redeemed by Christ?
2. What worship has been the great rival of the worship of the true God?
3. What day has been especially devoted to this false worship?
4. What reform took place upon the Sabbath during the Levitical dispensation?

1. How was it foretold that Christ would treat God's law? Isa. 42 : 21.
2. Why would he thus regard it? Ps. 40 : 7, 8.
3. What did Jesus say on this point after he came to earth? John 5 : 30 ; 6 : 38.
4. In his first recorded sermon, what is said about the law and those who keep it? Matt. 5 : 17-20.
5. What question and answer is in Matt. 19 : 16, 17?
6. What is the keeping of the law the fruit of? Gal. 5 : 22, 23.
7. To whom is the Holy Spirit given? Eph. 1 : 13 ; Acts 5 : 32.
8. Then what enables us to do the works (law) of God? John 6 : 28, 29.
9. What is sin? 1 John 3 : 4.
10. Could any convince Jesus of sin? John 8 : 46.
11. Why not? 1 Peter 2 : 22 ; John 15 : 10.
12. How did the Jews keep the Sabbath at the time Christ was here? (See note 1.)
13. What was the habit of Jesus? Luke 4 : 16, 31.
14. Did he ever heal the sick on the Sabbath? Verses 35, 38.
15. Until what time did most of them wait to be healed? Verse 40 ; Matt. 8 : 16.
16. Did the Pharisees ever question his manner of keeping the Sabbath? Matt. 12 : 2.
17. What reply was given? Verses 3-8. (See note 2.)
18. Give other examples. Matt. 12 : 10-13 ; Luke 13 : 11-17 ; 14 : 1-6.
19. What were the Jews' conclusions about this? John 9 : 16 ; 5 : 16 ; Matt. 12 : 14.
20. What is lawful on the Sabbath? Matt. 12 : 12, last part.
21. How fully is it safe to follow Jesus? 1 John 2 : 6.

### NOTES.

1. The Sabbath of the Lord, properly kept when the people were devoted to God, was now, in their backslidden condition, buried under the traditions of the rabbis. Certain knots could not be tied or untied ; two letters could not be written so as to be read together and so form a word ; no more food than the weight of a fig could be carried ; fire could neither be kindled nor extinguished ; an emetic could not be given, nor a broken bone set, nor a dislocated joint righted ; one kind of sandals might be worn and another kind might not be ; one could not lawfully carry a loaf, yet two could. Thus were the people burdened by many foolish restrictions, while the rabbis and priests with subtle reasonings justified actual breaches in God's law of the Sabbath on their own part.

2. In the arguments used by our Lord,—the sheep falling into the pit, and the case of David,—he did not present them to justify himself. His own deeds justified him. He said what he did to show them by their own

practice, and by the scriptures which they professed to believe, that they were inconsistent, and so to help them to become willing to learn what God had so long before told them,—that he would have mercy and not sacrifice.

### ADDITIONAL NOTES.

CHRIST is our example. No one can deny that we are to live as he lived. While he lived under the Jewish dispensation, he lived as Christians should live now. Some may say, Should we not, then, offer sacrifices?—No ; for he did not. He was not a priest, and he could not be a priest on earth ; for he was not of a priestly tribe. So it is certain that he did not offer sacrifices for others ; and as he did no sin, why should he offer sacrifices for himself? His parents did for him "according to the law," when they offered "a pair of turtle doves or two young pigeons," but he was unconscious of it all. The passover of which he partook was a memorial of the deliverance from Egypt and the preservation of Israel. It was eaten as an act of faith in the great sacrifice, but it was no part of the regular propitiatory sacrifices which showed the guilt of the people. Jesus could do nothing that would imply that he was a sinner ; for he was without sin. When he was baptized, he plainly stated to John the object of his baptism ; it was to "fulfil all righteousness," or to "establish every ordinance," as some versions render this text. Matt. 3 : 15.

In all the moral duties, which are the same in every age, Christ did as he wants his disciples to do. When he says, "I have kept my Father's commandments," it is an evidence that he wants those who would follow him to do the same. When he preached the perpetuity of the Father's law, he laid down the obligation to all gospel preachers also to preach it. That man who comes the nearest to doing what Jesus did when he was here on the earth will be the most perfect. No one can claim that Jesus ever kept Sunday as the Sabbath. All must acknowledge that he kept the seventh day.

All who are saved will be saved by the righteousness of Jesus Christ. What he did will be imputed to them as though they did it. That righteousness was obtained by perfect obedience to the perfect law of God. "All his commandments are righteousness." A portion of that righteousness was obtained by his obedience to the fourth commandment. He gained no righteousness by keeping Sunday ; for it was not a part of the law of righteousness, so he has no righteousness obtained by Sunday-keeping to give to any one. Then whosoever is saved, must get the benefit of Christ's Sabbath-keeping. If they do not, they cannot get a full righteousness, and without a complete righteousness they cannot be saved. The benefit of Christ's righteousness, with all other righteousness, can be obtained by faith ; but it is needless to say that to live as near as we can to the way he lived is the best evidence of our faith that we can give to the Lord.

"It is lawful to do well on the Sabbath days." These words are in recognition of the fact that there is a law regulating the Sabbath. "It is lawful to do well." Worship is a primary duty on the Sabbath. The Sabbath was instituted for a day of worship and praise to God. It is therefore eminently proper to attend and take part in the public worship of

God on that day. Christ is our example in that respect. He also set us an example to do acts of mercy on that day. He preached the word, fed the hungry, and relieved the suffering. Should we not give as much attention to the manner of Christ's Sabbath-keeping as to the day he kept?

As Jesus's chief delight was to do the will of the Father, and "to finish his work," his Sabbath days must have been days of deep and holy joy. He was "the Son, who is consecrated forevermore ;" and when the consecrated Son came to the consecrated day, made holy by the joint action of the Father and the Son, what deep spiritual joy must have been experienced ! "Beloved, now are we the sons of God ;" and if we are sons of God, will not his day be to us a delight?—Yes ; we will be able to call it from the heart the "holy of the Lord, honorable." The observance of the Sabbath was not a burden to Jesus ; it is not a burden to any who understand what the Sabbath is, and who enjoy the spirit of the author of the Sabbath.

M. E. K.

### RECOGNIZING GOD.

WHEN you meet a friend on the street, and he recognizes you, you always return the bow, unless you wish rudely and intentionally to repulse him. This is the secret of enjoying the Lord's presence : Recognize his presence, and he will respond. Recognize him in your heart, and he will respond from your heart. Many persons are waiting for the Lord to reveal himself, but they themselves never recognize his presence in them. "Know ye not," says the apostle Paul, "that your body is the temple of the Holy Ghost, which is within you?" Recognize this fact. Speak to him in your heart, and he will speak to you. Call his dear name ; wait in silence for him to speak from within, and sweet and quick as the echo will come the answering whisper of love, "Here am I."—*Rev. A. B. Simpson.*

### "SHE WAS A STRANGER."

A SUNDAY-SCHOOL missionary, while addressing a Sunday-school, noticed a little girl shabbily dressed and barefooted, shrinking in a corner, her little sun-burned face buried in her hands, and sobbing as if her heart would break. Soon, however, another little girl about eleven years of age got up and went to her. Taking her by the hand she led her out to a brook, where she seated the little one on a log. Then kneeling beside her, this good Samaritan took off the ragged sunbonnet, and dipping her hand in the water, bathed the other's hot eyes and tear-stained face, and smoothed the tangled hair, talking cheerily all the while. The little one brightened up, the tears vanished, and smiles came creeping around the rosy mouth. The missionary, who had followed the two, stepped forward and asked, "Is this your sister, my dear?" "No, sir," answered the child with tender, earnest eyes ; "I have no sister." "O, one of the neighbors' children," replied the missionary, "a little schoolmate, perhaps?"

"No, sir, she is a stranger. I do not know where she came from. I never saw her before."

"Then how came you to take her out and have such a care for her, if you do not know her?"

"Because she was a stranger, sir, and seemed all alone, and needed somebody to be kind to her."—*Northwestern Christian Advocate.*



## THE STRASBURG CLOCK.

THIS clock has quite a history. The first time-piece on this plan was constructed as early as 1352, for the Strasburg Cathedral. It was called the Clock of the Three Kings, and ran two hundred years. In 1547 Conrad Dasypodius began a new clock, which was run for the first time June 24, 1574; but this clock was built on the Ptolemaic system, which taught that the sun went round the earth. In 1789 it got out of repair, and the French Revolution and later troubles prevented its being set in order again. In 1838 it was decided to attend to it; but upon investigation, it was thought best to have an entirely new clock constructed on the Copernican system. The work was begun June 24, 1838, and finished Oct. 2, 1842, by Herr Schwilgué, a mechanic and clockmaker. The lower part of the clock is surrounded by an iron railing, through which the entire effects of the workings of the mechanism can be seen. On the right is a neat winding staircase to enable the visitor more closely to view the tower-like top. Experts in mechanics, however, are also admitted inside the railing at the base.

The first thing to occupy our attention, as we begin our study of this wonderful contrivance, starting from the ground upward, is a copper sphere of the heavens, resting on four beautifully carved metal columns. It is made for the meridian of Strasburg, containing all the fixed stars of more than one hundred constellations that are visible with the naked eye, from Strasburg; in all there are more than six thousand stars represented, up to the sixth magnitude. This globe turns from east to west, making one entire revolution in a sidereal day, which is three minutes and fifty-six seconds less than a solar day.

Immediately in the rear of this celestial globe is the perpetual calendar, the most interesting and remarkable part of the entire clock. It consists of a wide circular metal band, nine inches broad and twenty-nine feet in circumference, bearing upon a gilded background all the signs and requisites of a perpetual calendar,—the months, days, dominical letters, etc., also the names of the saints and all the immovable feasts of the Catholic Church. This rotating band or ring advances every day the length of a day mark, the motion taking place exactly at midnight, every twenty-four hours. At the immediate right of this calendar stands a figure representing Apollo, holding an arrow in his hand, which points to the date and feast of the saint occurring on that date. The figure of Diana is on the opposite side. This calendar makes in ordinary years one complete revolution in three hundred and sixty-five days, on leap years in three hundred and sixty-six days. It even accounts for the deviation of

three days within four hundred years—according to the change in the calendar introduced by Pope Gregory XIII—so that the calendar of the clock at Strasburg will tally precisely for hundreds of years with the calendars in common use from year to year. At midnight, between December 31 and January 1 of every new year, the calendar bears the inscription: "Commencement of the Common Year." But if the new year is a leap year, the word "common," by a special mechanism that acts but once in four years, will be left out, and instead appears the date "February 29."

Not only the immovable, but also the movable feasts of the Catholic Church—which depend on Easter, such as Septuagesima, Ash Wednesday, Easter-Sunday, Ascension day,

finally, every eclipse of either sun or moon.

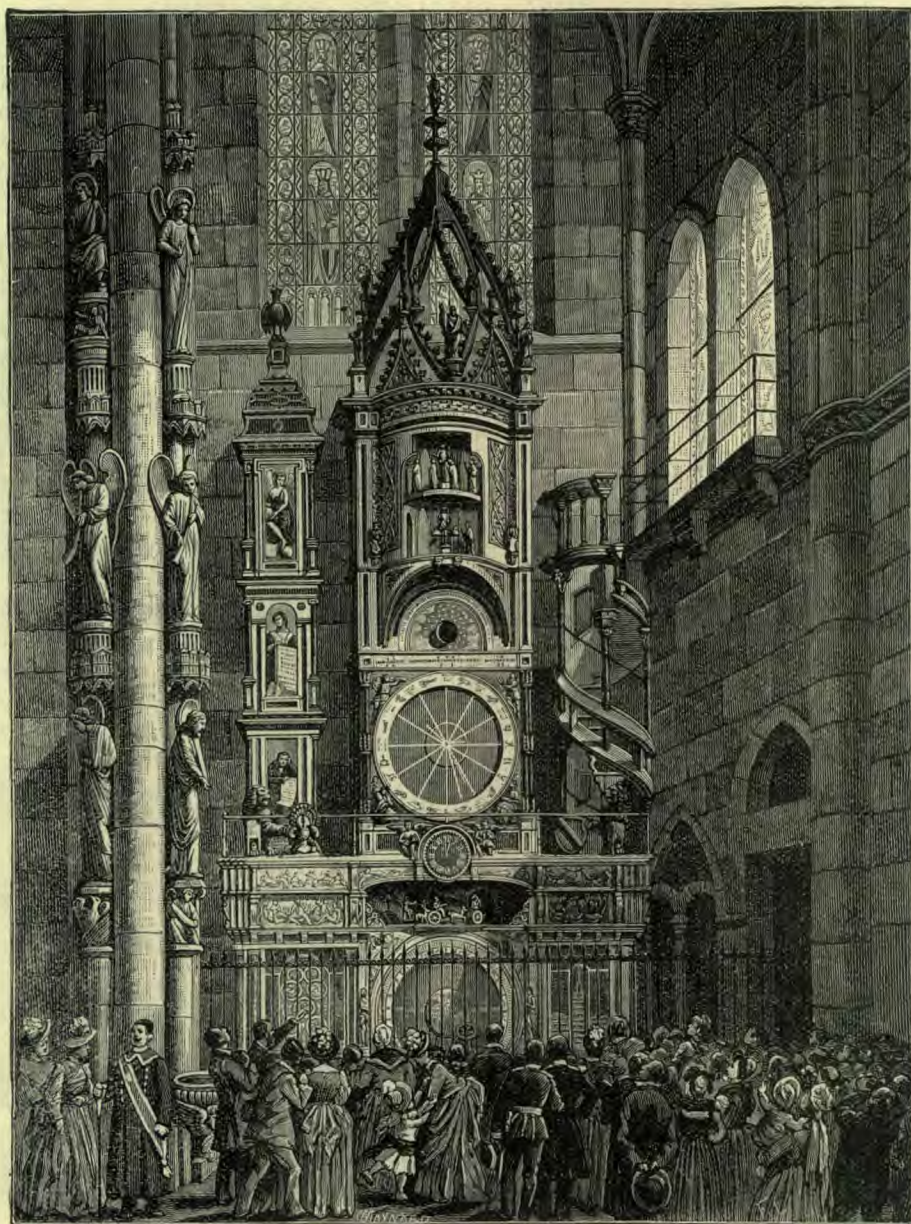
The hours for sunrise and sunset are indicated by a movable horizon that divides the circle representing the course of the sun into two parts, which make, however, two equal halves only twice a year,—at the vernal and at the autumnal equinox, March 21 and September 20; on every other day they are unequal in size, exactly indicating the proportionate lengths of night and day.

The section immediately above the calendar is designed for the days of the week, indicated by the seven pagan divinities, after whom they were named. On a circular track are seven chariots of these gods and goddesses, drawn by symbolic animals; in these vehicles the various deities make their appearance in the proper order of their respective days. Each Sunday, Apollo, the god of the sun, appears in a resplendent sun chariot, drawn by white horses. On Monday, Diana, goddess of the chase, the moon, and night, comes to the front in a chariot drawn by stags. She is followed, on Tuesday, by Mars, the god of war, in a war chariot drawn by fiery steeds. On Wednesday Mercury is in sight, as the god of commerce, with winged staff and purse of gold. Each Thursday Jupiter, the god of thunder, rules the day, in a chariot drawn by eagles. The conveyance which appears on Friday is drawn by doves, bearing Venus, with her son Cupid. Finally, on Saturday, Saturn, the father of the gods, and god of time, comes in sight, represented as about to consume a child, a fitting symbol of all-consuming time.

If you ascend the winding stair-way of the clock, you come first to the Lions' Gallery, so called because of the two lions represented there, one of which guards the peculiarly crested helmet, the other the escutcheon, of Strasburg. On this level is the common dial of the day clock, with a little cherub or guardian angel at either side. The

one bears a scepter in his left and a hammer in his right hand; with the latter he strikes the first stroke of each quarter hour. The other angel has an hour-glass filled with red sand, which he turns very skilfully after the last stroke of every full hour.

Above the Lions' Gallery is the planetarium, arranged on the Copernican system. The center of it consists of a sun with gilded disk, from which proceed twelve golden rays, pointing to the twelve signs of the zodiac on the dial ring. Seven small gilded globes represent as many planets of our solar system as are visible to the naked eye; they are wrapped in various colored clouds, and fixed to the points of different rods, whose length varies according to the respective distances of the planets they represent, from the sun. Their movements on the planetarium are regulated to a nicety by the clockwork. The planetary globe which rep-



THE CLOCK IN STRASBURG CATHEDRAL.

Pentecost, Corpus Christi—are given every year, becoming visible on the calendar January 1 of each year, each under its proper date for that year. The space within the annual calendar gives sun time and moon time. Any one, even only slightly acquainted with astronomy, knows that when the sun at noon stands over the meridian of any place, clock time and meridian time may be found to vary, sometimes as much as sixteen minutes; and since the dial of a common time-piece is set into the front of this grand mechanism, it is an easy matter to compare common time with solar time. The dial of the sun clock, if we may so call it, even though it is also driven by the complex mechanism before us, shows for each day the precise moment of sunrise and sunset; the apparent time for any moment, night or day; the visible daily motion of the moon about the earth; the various phases of the moon; and



resents our earth, also registers accurately the movements of the moon about the earth.

In order to give a still more detailed view of the moon's phases, you see immediately above the planetarium a large globe, representing the moon, behind which, upon a dark blue background, we see the starry heavens. The globe turns once in every lunar month about its axis, showing the light side of the satellite, and agreeing to a second with the date of the moon's phases, as given by astronomers.

At length we come to that part of the clock which will probably excite the greatest attention, since it consists wholly of movable figures. In the lower niche, but above the large lunar globe, there appears every quarter of an hour one of four little figures representing respectively the four stages of human life,—boyhood, youth, manhood, and old age. At the end of the first quarter of each hour, after the cherub below has given the sign, the boy appears, and by one single stroke with a javelin upon the gong, or bell, near by, he indicates the first quarter of each hour completed. He is followed by a youth attired as a hunter, who indicates by two strokes with his arrow the half hours. The man in the strength of life appears in the garb of a knight in full armor, and tells the three quarter hours with three strokes of his sword. At the close of each hour an old man comes limping along, wrapped in warm fur, and leaning upon his crutch, with which, however, he is able to beat the four quarter strokes of every full hour. Each one of these little figures takes two steps forward in order to reach the bell in the center of the niche, and retreats again to its former position. A frightful-looking skeleton, representing death, with a scythe, stands upon a pedestal in the midst of the niche, and strikes the full hours with his bony arm on a second gong of peculiar sound, as soon as the old man who struck the full quarter hours has disappeared through the opening at the left, by which also each of the predecessors made his exit after striking his respective quarter.

In the midst of the uppermost apartment, which is elaborately adorned, the form of the divine Redeemer is seated upon a raised throne; in his left hand he holds the victorious banner of the cross, while his right hand is raised to bless. Every noon, after the figure of death has struck the twelfth hour, twelve figures, representing the twelve apostles, appear, who bow, one by one, in adoration before the Saviour, and each receives his blessing. Meanwhile the cock on the ornate column to the left, by flapping his wings repeatedly, raising his neck, stiffening the neck feathers, etc., crows three times, in remembrance of Peter's denial of the Lord. The paneling of this column shows the pictures of the three great inventors of these mechanical contrivances: Schwilgué (the bottom one), Dasypodius, and the first originator of the first clock of the kind.

There is yet to be mentioned that, aside from all the movable figures and things pictured before us, the hands of the large dial (fifty-one feet in circumference), which is in the midst of the high tower of the Cathedral and faces the city, being visible from quite a distance, are moved by the same mechanism of this wonderful clock, standing on the floor of the cathedral. It is wound every eight days, and has but one principal motion, which is regulated by a second-hand. The pendulum moves in a regulator ornamented by precious stones. The lower works move the hands of the common clock, the hands of the large dial on the outside of the tower, the planetarium, the larger lunar globe, the seven groups

of figures representing the days of the week, the dial registering solar time, the various phases of sun and moon, and the sphere of the heavens indicating sidereal time.

The other five movements are controlled by the works in the middle of the whole contrivance. Neither wood nor any other fragile substance is employed in the construction of this complicated invention, but every essential part of the mechanism proper is made of the very best and most durable metals. The whole is an unexcelled masterpiece of human skill and ingenuity,—a standing testimony of the consummate abilities and powers with which God endowed the human mind.

AUGUST KUNZ.

### A DOG'S GOOD SENSE.

ON the night of Sept. 21, 1894, a fearful cyclone passed over Kossuth county, Iowa. More than twenty-five persons were killed, and many others injured. A path of desolation was swept through a farming community, and many houses were wrecked. Among them was that of an aged couple by the name of Cassler. Their two unmarried sons were absent, and the only company was a faithful shepherd-dog, which for years had been the watchdog of the household.

The couple seem to have been in bed when the terrible monster lifted the house from its foundations and shattered it to atoms, scattering the fragments miles away, but dropping the lifeless bodies of the two victims in a field about thirty rods from where the house had stood. A married son lived only one-half mile away, and a married daughter lived a mile away, but in an opposite direction, and outside the path of the cyclone. They knew nothing of the disastrous event at their parental home, the darkness of the night obscuring the scene.

An hour later the dog made his presence known at the home of the daughter. He clawed at the door and moaned so piteously that they arose to ascertain the trouble. Being admitted he would leap upon them with his fore feet, look them in the face, and manifest the utmost feelings of distress. He would then retreat into the darkness a short distance, but he would immediately return and repeat the same thing. This he did until they prepared to go with him. The daughter and her husband then followed the dog through the rain, mud, and darkness to the home and into the field, until they stumbled over the bodies of their dead parents. Their anguish cannot be expressed. The dog then seemed satisfied, but continued to manifest distress until after the funeral, when he returned home with the daughter. Since then he cannot be induced to leave her or ever go back to the scene of desolation.

Why the dog did not first go to the son's home, which was much nearer, is accounted for by the fact that he always manifested a special fondness for the daughter. What may have been his experience in the storm will never be known, but the distress he manifested and the good judgment exercised touches a chord of human sympathy. Could our dumb companions speak, they would oftentimes reveal to us hearts filled with suffering and anguish. "A righteous man regardeth the life of his beast!" God has planted feelings in the hearts of animals, a feeling of trust in mankind, and dependence upon him, and it is a part of purest Christianity that we should reciprocate such feelings, even in a dog.

J. P. HENDERSON.

### MT. VERNON ACADEMY.

IT was my privilege to attend the closing days of school at this place, and knowing that our young people are interested in the progress of education, and especially in the prosperity of our own institutions of learning, I take pleasure in contributing a few words in regard to the work here.

My introduction to the place, about a week previous to the close of the school year, I would gladly have shared with my readers. Passing over the crest of a high hill, suddenly there lay out before me, in the peaceful quiet of the early evening, the Academy and grounds. Pausing but a moment to take in the natural beauty of the scene, I crossed the valley and soon found just such a welcome as the place suggested, sharing freely in the hospitalities of the students' Home.

A few days of close association with teachers and students served to establish the first impression,—that here was a *home* indeed, where those who seek its shelter and its intellectual advantages might dwell in the quiet and wholesome atmosphere of real home life. Environment has much to do with the making of character and with the intellectual development of a community. So we are led to believe that the natural beauty of the place and the excellent home influences of Mt. Vernon Academy have aided much in the success it has already attained; for while a faithful corps of instructors have labored earnestly for those under their charge, nature has taught all lessons of the greatness, majesty, and love of her Creator.

It was gratifying to note the general attendance at the regular religious services of the school. It was evident from the daily conduct of the students, as well as from their testimonies in social meeting, that many had here learned to hope in the sure mercies of God, and to rejoice in his truth for these days. Baptism was administered in the afternoon of Sabbath, June 15. Three candidates signified their faith in the death and resurrection of their Lord.

School closed June 17, but as there was no graduating class, the morning session was devoted to the usual chapel exercises, a brief but practical talk by the principal, distribution of grade cards, and a few remarks concerning changes in the work for the coming year, as indicated in the new calendar.

The session closed with the singing of the hymn, "God be with You till We Meet Again." The Academy grove was then turned into a picnic ground, to which all students with their friends had previously been invited. Swings, games, and a generous supply of well-filled lunch baskets made the few remaining hours of the day pass very quickly and pleasantly away.

In the evening a reception was given in the home parlors for the students and teachers. Formality was discountenanced, while friendly chat was frequently interrupted by music and song. The hour for parting came all too soon; and many strong ties, bound by long and happy associations, were found hard to break.

It was noticed that teachers and students alike shared in the realization of a profitable year spent together, and they now look forward to the coming school year with hopeful anticipations of still more gratifying results. Let all who may be looking toward this institution for the year just ahead be assured that they will receive a cordial welcome. And while this Academy, as all others, has its deficiencies, it may confidently be said that it is withal a good place for the young who are seeking a fitting up for the higher duties of life.

N. W. LAWRENCE.





Published Thursdays.

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

## NATURE IS WITNESS.

On every tiny bud and leaf  
 There is inscribed so plain, though brief,  
 A precious truth; all may it see.  
 'Tis God is love; he cares for me.

The pretty birds, whose joyful song  
 Proclaim his praises all day long,  
 Tell in their simple, guileless lays,  
 That God is love in all his ways.

The lilacs, roses, violets blue,—  
 Yea, every flower of every hue,—  
 In structure, color, do declare  
 A heavenly Father's love and care.

The clouds, the rain, the sun, the air,—  
 All of dear nature's forms so fair  
 On earth below, in heaven above,  
 Repeat the story; God is love.

And should not man, of all supreme,  
 Himself extol this sacred theme?  
 Behold what manner of love is shown—  
 God will as children sinners own!

L. H. CHRISTIAN.

## THE "ST. LOUIS."

THE American-built ocean steamship, "St. Louis," made her first trip from New York City to Southampton, England, in seven days, three hours, and fifty-three minutes, arriving Thursday, June 13. No effort was made to show her speed; indeed, this is never done with a new ship. The trip was in every way satisfactory, and it is unnecessary to say that she is one of the best ships on the ocean, and a credit to America. It is confidently believed that this American-built ocean liner is the first step toward the resumption of ocean traffic by American ships. In the early days of United States history, the ships of this country were seen in every part of the world, and the United States was a formidable rival with England for the carrying trade of the world; but the American merchant marine declined, until the stars and stripes were almost unknown in foreign ports.

Various causes are adduced for this change. As might be expected, each of the great political parties of this country holds that the other party is responsible for this change. It is not necessary to take a partisan view of this question to find a sufficient cause.

The real cause is not hard to find. England, with her internal resources fully developed, looks to the sea and to traffic with other countries to increase her capital. To this end the British government has granted liberal subsidies to steamboat lines. On the other hand, the United States has vast unimproved internal sources of wealth in her own country. Why should men risk money by doubtful investments at sea, when in our own growing cities of the West there was a much surer chance of increasing their wealth? Nor would the United States government grant any subsidies, so that an American line had no chance to compete with the English lines. Now the tide is turning. Our resources are more fully developed, and American capital

begins to look away for investments. If our government will grant reasonable assistance, the American merchant marine will undoubtedly be restored to more than its former status.

## THE CZAR'S BRACELET.

GREAT rulers are human, and oftentimes as gentle and affectionate in their family relations as the humblest workman.

A pathetic story comes from Russia of the late emperor's tender regard for the wishes of his wife. Last summer the emperor and empress visited a great shop in St. Petersburg to select some jewels for their son's future bride. The empress saw a beautiful bracelet, and expressed great admiration for it, and remarked laughingly to her husband that she must purchase it sometime. Shortly after their return to the palace, the czar was seized with one of those serious attacks of illness to which he was subject, and the empress forgot the bracelet.

The emperor died, and to the empress in the early days of her widowhood came a birthday, the first anniversary which she must pass alone. On her other birthdays the czar had been wont to place a bouquet in the morning-room of the empress. Inside the flowers was always folded some rich, rare gift, chosen months beforehand.

The empress had avoided the room as too full of painful memories, but this morning, the morning of his wedding day, Nicholas requested his mother to go there as a favor to him.

The first thing she saw there was the bouquet in the usual place, and inside the flowers was a case fastened and sealed by the czar's own hands. It contained the bracelet. He had ordered it on the same day that the empress saw it, and on his death-bed had given instructions for the birthday gift, bidding his son to be near to comfort her when she received it.—*Wellspring.*

## CARRIAGES WITHOUT HORSES.

IN the doggerel rhyme attributed to "Mother Shipton," whoever she may have been, one line declares that "carriages without horses shall go."

Without taking any stock in this ancient or modern rhyme, carriages are now certainly run without horses—not only railway coaches, but carriages on the public roads. Some tests of these carriages which have recently been made were so successful that the question is raised, Shall the horse go? The power of steam has taken great burdens off that faithful animal; electricity with the trolley car has come to his relief; the bicycle has relieved the poor livery horse of many an exhausting trip, to the lightening of the liveryman's pocket; but still the old and the staid people cling to the horse and carriage of their fathers. But now it is found that the carriage can be retained, and let the horse stand in the stall, or roam the pasture at will. The test of carriages without horses referred to took place in France between Paris and Bordeaux. Sixty vehicles driven by steam or electricity raced from city to city. Some accidents took place, but on the whole the experiment showed that these machines are practical, and that with improvements they will be a success. One carriage run by steam, using petroleum for fuel, made the trip of seven hundred and twenty-seven miles in two days and fifty-three minutes, an average of over fourteen miles an hour day and night. No horse could do this. Of course the roads were better than anything we have in this country, but our roads should be better.

## IGNORANCE NO EXCUSE.

A LATE decision of a high court in the United States reported by the *American Lawyer*, is to the effect that if a person signs a paper or document of any kind, he cannot be released from what he has bound himself to do, if he is able to read. The fact that through his carelessness he failed to read what he signed, is no legal excuse.

It will be well for all to remember this decision. The country is full of unprincipled sharpers who try to induce people to sign for something or other. We have known people to agree to take a serial encyclopedia, when they thought they were signing for a monthly magazine for one year. Misrepresentation or fraud used in getting one to sign, however, releases the signer from obligation, but it may even then cause some trouble to get released from it.

Scan closely what you sign.

## A PREHISTORIC CHICAGO.

A MAN in Chicago, Charles Dilg, has made some very remarkable discoveries of the work of a prehistoric race within the limits of the present city of Chicago. He has secured about a ton of stone implements of various kinds, some of which are different from anything ever before found. From the abundance of the "chips" found, he believes that the present site of Chicago was the location of a town or city whose inhabitants were engaged in the manufacture of these tools. He has lately given to the world, through the Chicago papers, the results of his investigations, and his work is attracting general attention. It is a remarkable fact that Mr. Dilg is a common workman and a poor man, and yet he has shown all the qualities of a genuine archaeologist. He has carried on his investigations as best he could after his work for the day is done. The time which men of his class generally employ in idleness, and many of them in dissipation, he devotes to scientific pursuits. Men of such abilities and bent of mind ought to be encouraged in their investigations by assistance from the general government, the State, or from men of wealth. America has a past history, and it is by the researches of such men as Mr. Dilg that its history can be learned.

## A NEW LAKE STEAMER.

THE largest ship ever built for fresh water traffic was launched on the Calumet River, South Chicago, June 29, from the South Chicago Shipbuilding Company's yards. Six thousand people, who had assembled to see the launch, cheered themselves hoarse as she took the water. She was christened the "Victory," and the traditional bottle of champagne was broken on her bow as she left the land for her future element. The "Victory" is four hundred and two feet long, forty-eight feet broad, and draws twenty-eight feet of water. Her engines are of two thousand horse power, and her speed twelve knots an hour. She will be engaged in carrying iron ore, and her line of travel will be from Lake Superior to Lake Erie. She can take six thousand tons at each trip.

## RECEIPTS FOR JAPAN MISSION.

Previously acknowledged,	\$383.69
Johanna D. Graham,	3.25
Lydia Camp,	.25
Lucinda Bentley,	1.00
Charlie and Katie Haskill,	1.85
Total,	\$390.04