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NUGGETS FROM THE GOLDEN WEST.

IN FIVE PARTS. — PART IV.

ADAM, when placed in the Garden of Eden, was given the care of all the beautiful things of creation. This Edenic perfection was only

that bloom in the winter and very early in the spring; for it is in the winter season that Mother Nature robes her gay daughters with the most lovely costumes. In this sunny clime we prefer to roam the hills and meadows for our wild flowers in the winter and spring; for

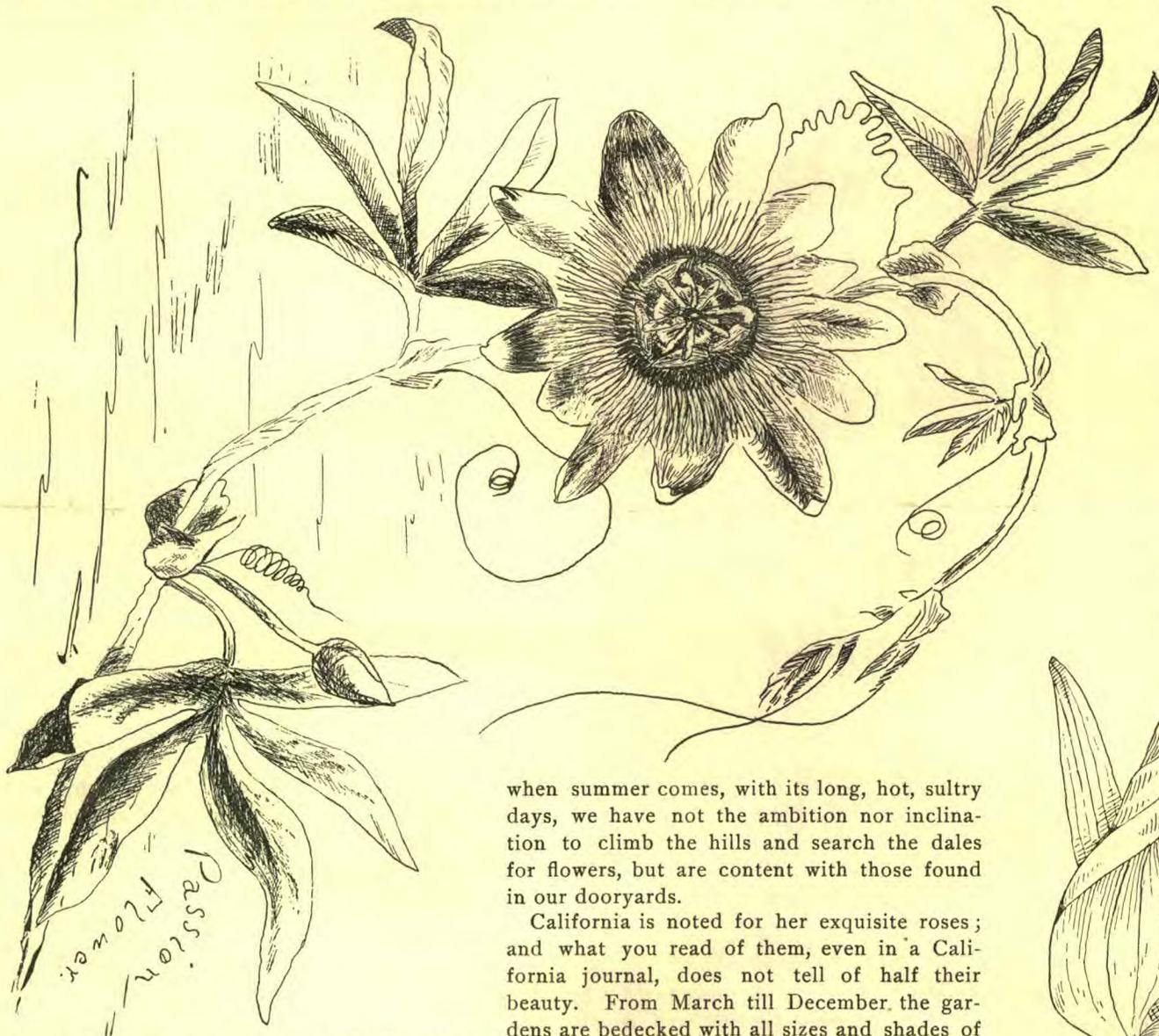
with almost an endless list of roses, but must hasten to mention other of our friends of the flower family which are just as dear to us.

One of the oddest and fairest of our flowers is the lady's-slipper, of which there are two kinds, the yellow and the stemless pink. While

it is a rarity in our gardens, it may be met with frequently on rich wooded hillsides. To the imaginative there is something unearthly and fairy-like about this flower. The lip is a perfect pattern for the tiny foot of some elfin woman. When seen growing in the woodland, one might fancy the fairies of the mountain holding their summer revels there. Mayhap some fairy Cinderella has lost her slipper, unnoticed by the prince.

The violets, which are white, yellow, and blue, begin to bloom in January, and linger with us until they are gradually wilted by the hot rays of the mid-summer sun.

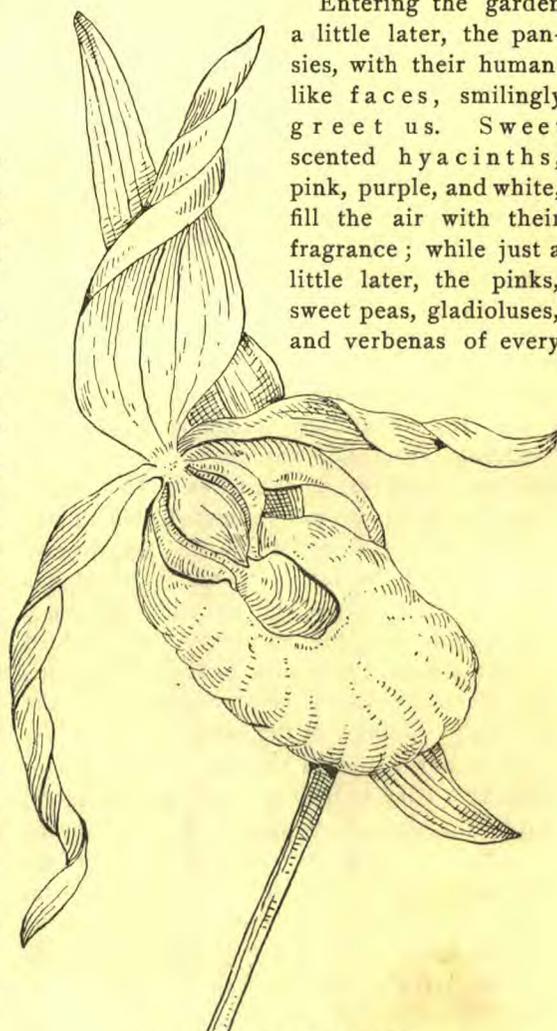
Entering the garden a little later, the pansies, with their human-like faces, smilingly greet us. Sweet scented hyacinths, pink, purple, and white, fill the air with their fragrance; while just a little later, the pinks, sweet peas, gladioluses, and verbenas of every



when summer comes, with its long, hot, sultry days, we have not the ambition nor inclination to climb the hills and search the dales for flowers, but are content with those found in our dooryards.

California is noted for her exquisite roses; and what you read of them, even in a California journal, does not tell of half their beauty. From March till December the gardens are bedecked with all sizes and shades of them. Allow me to present to you our little friend Madame Cecil Brunner, who might be forgotten, were it not for her name and fragrance. This delicate little tea-rose is of a pink color, very double, and no larger than a common daisy. Her sister, Madame Falcot, is also one of our familiar friends. She is somewhat larger than the former, and of a different color, being robed in a vesture of purest gold.

The Rainbow is one of our largest and most fanciful roses. No words can describe it more perfectly than its name. The darkest color which is at the base of the petals is a rich amber, and changes to the lighter shades as it nears their outer edges. The Sunset resembles the one just described; it is a rich shade of gold, tinted with dark ruddy crimson. The Sofrano and la France are some of our most common roses, and are light yellow or buff and red respectively. We might continue



YELLOW LADY'S SLIPPER.

a sample of what God intended the whole earth should be eventually.

God placed in Adam such a love for the fair fruits and flowers that it was his chief delight to train the thornless roses and cultivate the luscious fruits. While sin has thwarted the original plan, and to some extent crowded that love for the more beautiful things of nature from his heart, man has not lost all that love; for we see it manifested all about us in flower gardens, shady groves, and green lawns, surrounding his dwelling-place. The flowers in nature's garden possess just as much real beauty as those found in any cultivated garden, and we admire and appreciate them; yet how natural for us to covet a small portion of ground where we can train, nourish, and arrange to our taste these tokens of love.

My descriptions thus far have been of flowers

shade and tint, bloom in profusion. We must not omit mentioning the Fuchsia, as it grows a solid bank of floral loveliness upon the wall or in the open garden as a shrub; nor our geraniums, which beggar description for their luxuriant growth and endless varieties.

While the passion-flower is not attractive because of its beauty, its odd appearance makes it a favorite as well as a novelty. Its rapid growth is one of its striking characteristics. I have known the front of a large porch to be quite thickly covered in one season with the vines springing from a single cutting. The calyx of twelve light green sepals is surmounted by the corolla, a fringe of white, tinted beautifully with purple, in which the artist who named the flower saw the crown of thorns which surrounded our Saviour's brow. Above rise the five stamens, supporting the anthers, heavily laden with their golden pollen. Fancy called these the hammers, while the three styles of the pistil correspond to the nails of the cross.

Another of our early flowers is the Easter, or wax, lily, which grows upon a long stem from three to five feet high. The flowers bloom in a cluster at the summit of the stem, and are found from three to fifteen flowered. As we look upon them in their pure white robes, we can certainly say, "Solomon in all his glory was not arrayed like one of these."

If there is one flower which blooms in California that seems to be favored above others, it is the china lily, which is found all over the State. It is either pure white or golden. Some are single and others very double. They begin to bloom in January; but if the bulbs are taken from the ground in November, and placed in water, they will blossom and continue to put forth their beautiful foliage throughout the winter months.

We lastly picture the common flag. Some may wonder why that homely flower is presented; for it has been referred to as "that old bog plant." Should we examine it closely, we would find it a possessor of much beauty, which it does not hide in some dark corner of the earth, but seemingly self-conscious, parades not only in the broad light of every garden, but also in the open fields. While we number it among our tame flowers, it has doubtless spread as an assisted immigrant from our gardens to neighboring marshes, meadows, and ditches. This entire flower is a pale chrome yellow, shaded lightly with orange, and veined with a shading of gray. The name of the family to which it belongs was taken from Iris, the attendant of Juno, who personified the rainbow; and indeed little imagination is needed to see in its beautifully blended coloring what one has called the "veritable rainbow of the earth."

What power lies in the subtle influence of flowers! They change a house into a home, and by their presence lighten the pain of the suffering. If under the weight of a curse of six thousand years is manifest such beauty, symmetry, and delicate loveliness, how can we even conceive of the glory of flowers in their pristine beauty and infinity of perfection! But stop—sometime ere long we shall behold them in all their former loveliness,—the ever-

lasting flowers of which the angel said: "They shall never wither or fade."

KITTIE WAGNER.

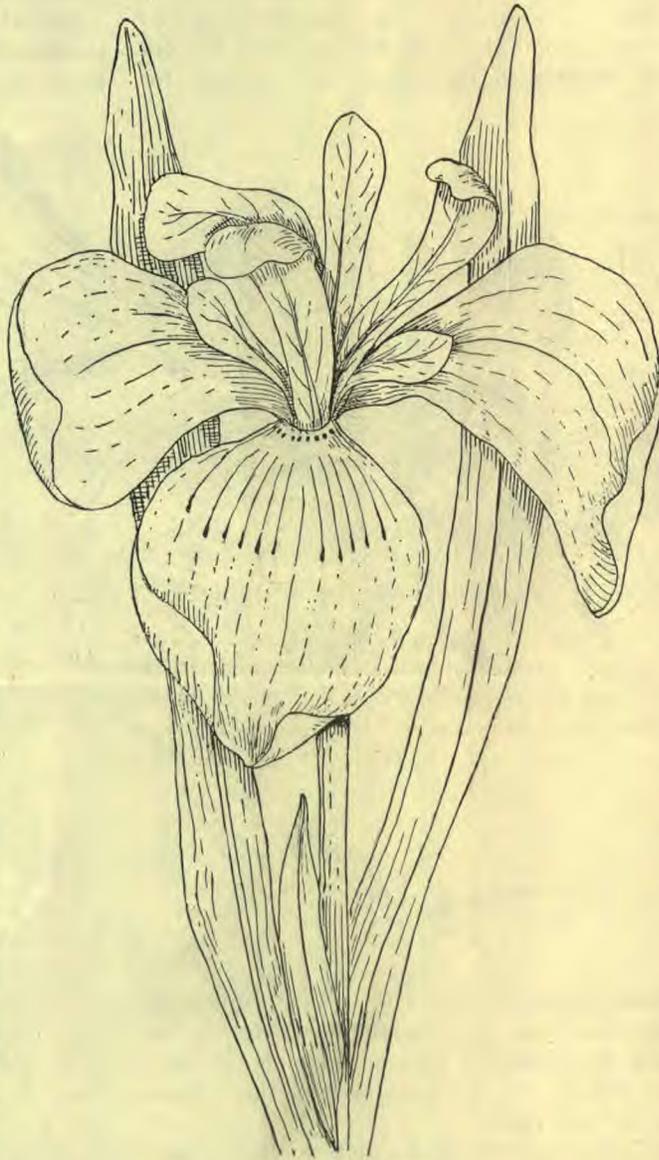
SISTER'S WORK.

I WONDER how many sisters realize their individual responsibility. A sister may be a great blessing in her home if she realizes the importance of her position.

In "Testimonies for the Church," Vol. III, page 80, we read these words: "What an influence a sister may have over brothers. *If she is right*, she may determine the character of her brother."

What a solemn responsibility, then, rests upon us as sisters. If we do not realize this, let us pray our Father to help us, that we may.

I hear one sister say, "I should like to



YELLOW FLAG.

know how I can do anything for my brother; he cares nothing for me, and so of course would care nothing for what I would say to him. If he was only like Flossie's or Eva's brothers, I could do something for him; but as it is, I can't, and there is no use to try."

But my dear sister, do not be so easily discouraged. If you feel that there is a lack of love between you and your brothers, set about it at once to win their love and respect.

Now you may wonder how this is to be done. There are many ways in which a sister may win her brother's love and respect; but let me give you one sister's experience.

One bright spring morning Frankie was out in the orchard enjoying the soft balmy air and the low murmur of the busy little bees that were gathering honey from the sweet pink and white blossoms. As she was a great lover of flowers, she gathered a bouquet for her room. While returning to the house, she met her brother Charles on his way to the

field. As he passed, she saw him look longingly at the bouquet; and then as she watched him hurrying on to his work, a new thought came to her.

Laying down her bouquet, she gathered another one equally pretty, and took it to her brother's room, placing it where he would be sure to see it. As she glanced around the room, she saw that it was not as cheerful and pretty as her own, so she hastened to her room, and took down some of her pictures and ornaments and returned with them to her brother's room. Then she selected some of her choice books and placed them upon his table, where they would be sure to attract his attention. Then, throwing open the blinds and raising the window to let in the beautiful sunlight and pure air, she closed the door and went away, wondering what Charles would say when he came home and saw the change.

That night Frankie was a little disappointed because nothing was said about the flowers; but the next evening she was doubly paid when, as she was standing in the door watching the sun slowly sinking in the west, Charles came to her and said, "Frankie, I did appreciate those flowers; I thought about them all day."

After this it became her work to keep his room looking as neat and tidy as her own, and every day she placed a fresh bouquet upon his stand, till one summer day she was called from home for a few weeks. She had been gone but a few days, when she received a letter from her brother, saying, "Sister, I miss those bouquets; come home as soon as possible."

This sister had won the love and respect of her brother by little acts of thoughtful love. Sisters, this is what we must do. The things we do may not seem to be appreciated at first; but let us not grow weary. There are so many other ways too, by which a sister may win her brother's love. She may make home so attractive that the brother will gladly spend his evenings there. Try it, sister. Make yourself as pleasant and agreeable to your own brother as you are to Flossie's brother. Sit down by his side and draw him into conversation.

If you are reading some instructive book, get him interested in studying it with you. You will find it much more interesting by comparing your thoughts and ideas with his, and by so doing will get a great deal more from the book, too.

Let your brother know that you look up to him and respect him. Do not treat him as though he was your inferior. If you wish him to do some errand for you, do not forget to say "please," and then be sure to say "thank you." I hear some say, "O dear! if I must say 'please' and 'thank you' every time I want Harry to help me, I shall not try; for I could never remember to say it."

Now, my sister, I know you can, if you really want to; for I have tried it and found that after a little it becomes very easy to say these little words of courtesy. I also know by experience that all these little things have a great influence over brothers. Instead of looking forward to, and longing for, some "great work" to do, let us take up gladly the work that lies nearest us, and thank God for giving us so grand a field of labor, and always keep these words before us: "If she is right, she may determine the character of her brother."

FANNY CARPENTER.

"HAVE the courage to show your respect for honesty, in whatever guise it appears, and your contempt for dishonest duplicity, by whomsoever exhibited."

Timely Topics

POPE BEFORE QUEEN.

LATELY Cardinal Vaughn, of England, at a banquet, gave the pope the preference in his toasts, thus showing to whom his first allegiance is given. Not long ago the Lord Mayor of London, who is a Catholic, did the same. Both men have caused considerable discussion by their conduct in this respect. But this expressed preference for the pope is not surprising. The allegiance of every real Catholic is given first to the pope. If an English Catholic holds any allegiance to the queen, it is because the pope permits him to do so. The popes have always claimed it to be their prerogative to absolve subjects from the duty to obey their rightful sovereign. They have claimed to hold the kingdoms of the world in their own hands to give to whom they would. English history illustrates this fact. There has been only one woman who has been the sole sovereign of England between the reign of Victoria and that of Elizabeth. When Elizabeth ruled, Pope Sixtus V pretended to absolve her subjects from their allegiance to her, and declared her deprived of all right and title to the crown. More than this, he entered into a coalition with the king of Spain against her, in which he agreed to furnish a large sum of money for the conquest of England, and Philip was to take England and hold it as a fief of the pope. The plan failed; the "invincible armada," blessed by the pope for the subjection of England, was destroyed; England was freed from the pope, and the pope in his mortification at the failure of his plan, refused to pay the money to Philip, as he had agreed to do! That was the way the pope did then; and if the present pope thought he could succeed that way, he would do so now. The whole plan and theory of Romanism is the complete subjection of every state to the Church of Rome. It did this once; it hopes to do it again.

THE BOSTON RIOT.

THE mind of the reader, as his eye catches the above title, may revert to the Boston massacre, when the first blood in the contest of the American colonies with England was shed by the British troops; but it is to a later affair than that, though perhaps no less significant, that we would call attention. July 4, independence day, a body of about six hundred men proposed to march through the streets of Boston, carrying at the head of the procession a United States flag and a "little red school-house." The flag was an emblem of liberty, and the school-house was to represent the typical school-house of New England in early days. Really the procession was in honor of the American system of public schools as opposed to the Roman Catholic idea of parochial schools, supported from the public funds by a division of the school money, and also a protest against whatever and whoever may threaten the public school system of America. Permission was given by the city authorities for the parade; but the Catholic element, which now seems to control the cities of the Eastern States, did not consent, and so they proceeded to defy the law. The procession was attacked by a large mob, and in the fight which took place, one man was killed, and several were wounded. Of course there is much excitement over the

affair, and the newspapers are taking sides over the matter, and the discussion is waxing hot. As a specimen of the reasoning of those who sustain the action of the mob, we will quote a sentence from the *Brooklyn Eagle*:—

"The Boston authorities are primarily to blame for the rioting and deaths which resulted from the parade of the small body of religious fanatics representing the A. P. A., the Orange lodges, and kindred organizations. Of course these people are entitled to hold and exercise whatever opinions they choose on religious, political, and other subjects; but they are not entitled to parade them so as to inflame the passions of other people who hold opposite views, and whose anger is apt to be aroused by the fact that the display is made with that express purpose."

It strikes us that some people's "passions" are very easily inflamed, if the American flag and an imitation of a country school-house has upon them such an extraordinary effect! Catholics can parade all their medieval notions before the public eye, and no one's passions are aroused; they can even dig up the dead of past ages and parade their shin bones through our streets without consulting with the boards of health; and it seems a pity that the little school-house, made of clean lumber, and representing such a potent factor in the progress of American civilization, should excite such a furor! The Catholic Church always crawls where it cannot ride; but it looks as though it now feels that it can ride here, and ride clear over the rights of the people, too. But this is only the beginning; we shall see much more of this spirit as time progresses.

CANADIAN CABINET CRISIS.

THE tension caused by the Manitoba school question has occasioned a cabinet crisis in the Dominion, which came near ending the history of the present ministry. As the question now stands, there is a regular deadlock between the provincial government of Manitoba on the one hand, and the Dominion government backed by the decision of the queen's privy council on the other. So stubborn are the people of Manitoba, that the Dominion government fears to use force to compel them to restore the Catholic schools, to the destruction of the public school system of Manitoba, for fear of a regular collision that may lead to the disruption of the Dominion; and so hoping to gain something by delay, Mr. Foster, speaking for the premier, Sir McKenzie Bowell, July 9 declared that it was not the intention of the Dominion government at this time to enforce the decision of the queen's privy council in the restoration of the Catholic schools, but that if the affair is not adjusted by next January, the government will then take the matter in hand.

This decision was very unsatisfactory to the French Catholic members of the cabinet, who would have been glad to see the Catholic schools at once restored, and the Manitoba government compelled to eat humble pie; and so three members of the cabinet resigned. The premier then declared that if they did not return to duty, he would resign himself. This caused them to reconsider their resignations, and finally to take up their work again, though it is said that since that time they are sorry that they did not hold to their resignations. The Catholics have a firm grip on Canadian politics, and they do not intend that their hold shall be lessened, but rather increased in time to come. The Manitoba difficulty may pave the way for a general political struggle between the English and the French-speaking people of the Dominion.

RUSSIAN LOAN TO CHINA.

THE loan by Russia to China of sixteen million pounds was consummated at St. Petersburg, July 6. It is spoken of as a Russian loan, and yet the Russian government does not itself loan the money. Six French and four Russian banks furnish the money to China, and the Russian government guarantees the payment of the same. The loan will last for thirty-six years.

It is especially understood that China will not issue other bonds, and that the bonds cannot be paid before the time for which they are specified to run expires, which will give Russia the sole claim on China for that length of time. China gives the Russian government the control of the revenues of certain ports for that time, from which she will pay the interest and the bonds when they come due. It is also provided that in case China cannot meet her obligations, Russia will meet them for her. This will give Russia another chance to get a further grip on China, which she will be sure to gain and use, if possible. The bonds are to draw four per cent interest in gold. It looks now as though Russia, with the help of France, has gained as much by diplomacy as Japan has gained by the war. No doubt M. Hanatoux, the French minister of foreign affairs, who seems to have been the master spirit in this transaction, has pledged of Russia's help for France at such time as the latter power shall signify her desire for the same.

TO CONSCRIPT WOMEN.

THE nations of Europe, having forced the entire male population to serve a certain length of time in the army, have been planning how and by what means their armies can be increased in number. Some one in France has solved the problem by proposing that the conscription be extended so as to include women. The conscription of women has actually been seriously suggested in the French Chamber of Deputies, and the question is now being discussed.

It is not the intention of those who favor this plan actually to compel the women conscripts to go into the field of battle, although the French love of country is so strong that many would be willing to do so. It is, however, proposed that women be conscripted to serve as nurses in the hospitals, and to do other things which now the men are obliged to do, and thus release the men for actual service in the field. So this plan, if carried into effect, will actually increase the number of troops which are free to go to battle, by several thousand. It is proposed that an enrollment be made of all the women of suitable age, health, and strength, and that from these there shall be drawn by lot, just as the men are drawn, a sufficient number to do what it is proposed that women shall do in the army. No favoritism is to be shown; the descendants of the oldest families and the wealthiest are to take their chances with the poorest and the most humble peasant.

It is expected that the old and rich families of France will object to this; but the objection which will have the most weight is that this feminine conscription will be a barrier to marriage. With the conscription of women into the army in France, and the military instruction of school children in the churches of this country, under the direction and approval of the ministers, the prospect of a continuance of peace is not as flattering as we might wish it to be.

BIBLE LESSONS AND NOTES

LESSON 6.—TEACHING OF THE APOSTLES.

(August 10, 1895.)

REVIEW QUESTIONS.

1. By what was the true Sabbath perverted among the Jews when Christ came?
2. What did Christ proclaim his relation to the Sabbath to be?
3. How did he keep it?
4. How did his Sabbath-keeping affect the Jews?
5. What parallel may be drawn between that time and this?
6. What was Christ's testimony to the integrity and perpetuity of the law?

1. What can you say of the character of God? Rev. 15:4; Matt. 5:48; James 1:17.
2. What of the law? Rom. 7:12; Ps. 19:7; Luke 16:17.
3. Then in what is the character of God perfectly expressed?
4. What would it be equal to, to change God's law?
5. How did the Jews learn God's will? Rom. 2:17, 18.
6. How only may one know sin? Chapter 7:7.
7. By what rule does God judge his subjects? Chapter 2:12, 16.
8. Who at that time will be justified, or counted righteous, by the Lord? Verse 13.
9. God's law being like himself, what would a doer of it be?
10. How many men have been like that? Chapter 3:10-12, 23.
11. What about the life of Jesus? 1 Peter 2:22; John 15:10, last part.
12. How many were intended to be benefited by his obedience? Rom. 5:19.
13. To whom will Christ's obedience be counted as theirs? Chapter 3:22; 4:3-5.
14. How does this righteousness (obedience) which we have from Jesus, through faith, agree with the law? Chapter 3:21, 22. (See note 1.)
15. Do those who have faith reject the law? Verse 31. (See note 2.)
16. Of what is the Sabbath command a part?
17. What only opposes and hates God's law? Chapter 8:7.
18. With what does God deal in converting us? Chapter 12:2; Phil. 2:5.
19. Which is the new mind in Rom. 8:6?
20. Which mind would be apt to walk after the Spirit?
21. What is fulfilled in such? Rom. 8:4.
22. To what day only is the name "Sabbath" given throughout the New Testament? Matt. 28:1; Mark 16:1, 2. (See note 3.)
23. What name is always given the day we call Sunday? Matt. 28:1; Mark 16:1, 2, 9; Luke 24:1. (See note 4.)
24. Which is the Lord's day? Rev. 1:10; Mark 2:27; Ex. 20:8-11.
25. How may it be known that we have the love of God? 1 John 5:2, 3.

NOTES.

1. The ten commandments are frequently called God's testimonies, because they bear witness against sin and to righteousness wherever found. For this reason, the ark in which they were placed is called the ark of the testimony, or witness. The law witnesses that all men are sinners, and condemns them. Rom. 3:20, 23. But when Christ places his obedience upon the sinner in answer to simple faith, the law of God witnesses that the sinner is

righteous, because the righteousness of Christ is the righteousness of the law.

2. God's law is forever established, whether man has faith or not. "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17. "Forever, O Lord, thy word is settled in heaven." Ps. 119:89. But in the natural heart of man the law is not "established." But faith, genuine faith, establishes God's law in the heart. It puts Christ within (Eph. 3:17), and Christ and the law are inseparable. Ps. 40:7, 8. (See Heb. 8:8-10.)

3. The term "Sabbath" is throughout the New Testament fifty-nine times applied to one day of the week alone; namely, the day before the first day of the week. It was observed by the Jews; it was used as a preaching day by Paul to both Jews and Gentiles (Acts 13:42, 44); it was Paul's custom to do this (chapter 17:3); and while in Athens, a Gentile city, he worked at his trade with a Jew six days in the week, and preached every Sabbath for one year and six months. Chapter 18:1, 4, 11. Everywhere among the early Christians the seventh day of the week was known by no other name.

4. The term "first day of the week" occurs only eight times in all the New Testament. No other term is applied to that day. Six of the texts refer to the particular day on which Christ rose from the dead; but they did not honor that day, for they did not believe he had risen. The next mention is found in the record of Paul's farewell meeting at Troas, where a young man was raised to life. But that day was used as a day of labor. The last text simply gives instruction to individuals of certain churches, each one to lay by himself on the first day a sum for the poor, as God had prospered him, so that Paul might get it when he came. Paul never taught first-day observance. (See Acts 20:20, 27, 32.)

ADDITIONAL NOTES.

Never but once in the history of the world did God condescend to speak to men. That was when he proclaimed his law to the assembled thousands of Israel. Then was made a most wonderful display of the power of God. "Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." Ex. 19:18. Would such a display of the power and glory of God be manifested in the proclamation of a perishable or changeable law? Would God in such a manner give to mankind a law that was not as perfect and as unchangeable as himself? He could not do less than this and maintain the character and attributes of Deity. A changeable law would throw discredit upon the author. Human lawmakers cannot foresee future conditions, hence they cannot adapt their laws to the wants of future ages; but God knows the future as well as the past, and his law is designed for all ages.

The law of God being a reflection of the mind of God, it is certain that should the law be changed, we should be compelled to believe that God himself is a changeable being. Such a thought cannot be entertained. God is the same in all ages; and the moral duties which we owe to God and to each other must be the same. The moral government of God spans eternity. We can learn how to love and keep that law, but this will not destroy it, nor lessen its force upon us. We may be free from it, because our sins

are forgiven, and through Christ we yield to it the obedience which it demands; but the law still exists, and should we sin again, it will condemn us for so doing. There is no freedom from the law except in Christ, and that freedom will lead to loving obedience.

Jesus was a teacher of the holiness, perfectness, and perpetuity of the law. He taught his disciples that "till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:18. And when his work on earth was accomplished, and he sent out his disciples as he had been sent by the Father, he told them to teach or make disciples of all nations, "teaching them to observe all things whatsoever I have commanded you." Matt. 28:20.

The apostles did this. They preached salvation through faith in Jesus Christ, and by faith in him alone; but they also taught the believers both by word and example that they should live as Jesus had lived. Said Paul, "Be ye followers of me, as I also am of Christ." 1 Cor. 11:1. The sum and substance of apostolic preaching is well expressed by the same apostle in Acts 20:21. To the elders of the church at Miletus he says that his work among them had been that of "testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." They must repent before they could hope for salvation in Christ. But of what were they to repent?—Of sin. And what is sin? Another apostle has answered: "Who-soever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:4. The gospel convinces of sin by showing that all have transgressed the law. By so doing it convinces of sin, causes repentance of sin, inspires faith in the atoning sacrifice by which the sin is put away, and leads to obedience of that law which has been transgressed.

It is almost needless to say that the Sabbath was observed by the early disciples of the Lord. Christ had left them an example that they should follow in his steps. 2 Peter 1:21. This they did with joyfulness. In all the record of the apostles we have no account that they were ever charged with breaking the Sabbath. Luke, in the Acts of the Apostles, speaks of the Sabbath as a well-known and existing institution. There we find that Paul, like his divine Master, preached upon that day. Acts 16:13; 17:2. That the Sabbath would be regarded by the disciples of Jesus long after his ascension to heaven, is plainly shown by the words of Christ in Matt. 24:20, where he instructed them to pray against a possible desecration of the Sabbath when they would be compelled to flee from Jerusalem, in A. D. 70. John, also, the latest of the gospel writers, mentions the Lord's day in a familiar manner, as something well known. Reference to Ex. 20:8, Isa. 58:13, and Mark 2:28, is sufficient to show what day is meant by the term "Lord's day." It was and is the seventh day of the week, the Sabbath of Jehovah. Those who keep the Sabbath of the Lord show by that act that they recognize the God who made the heavens and the earth. Those who keep a rival Sabbath, obey, although perhaps unwittingly, the power which established it—the papacy. Now the message from God is, "Choose ye this day whom ye will serve." It is the old test over again. Shall we serve the sun-god Baal or the God of heaven?

M. E. K.

HOW TO TATTLE.

Most people know how, but not my way; and, believe it or not, it is decidedly the nicest and best.

Let me illustrate by relating some actual facts. A lady whom we will call Lydia Peacemaker came to reside in a house in which lived two other ladies. She found that each had a very poor opinion of the other, which found expression in slighting remarks, both to and of the party, resulting in considerable hardness and bitterness of feeling, which threatened to break out in open and angry feud.

Being principled against malignant gossip, — albeit a tattler, my fashion, — she concluded that it was a case which called for interference; and this was how she set to work.

After listening patiently and thoughtfully to all that Mrs. Grim had to say about Miss Fite, she remarked, quietly, —

“Yet I suppose she has some good qualities, has n't she?”

“O, yes,” replied Mrs. Grim, who was an honest woman, and meant to be just even to her worst enemies, “I guess every one has some, and she is no exception.”

“Well,” said Miss Peacemaker, “if you were asked to give a list of them, what would they be?”

“O, I don't know,” answered Mrs. Grim, carelessly. Then seeing that Miss Peacemaker waited in a listening attitude, added: “I will say that she is one of the most unselfish women I ever knew. I do n't believe she ever thinks of self when her friends are concerned; and all that is needed to make her your friend is to be in trouble.”

“That is an excellent quality, and a rare one, too,” said Lydia.

“Yes, it is rare,” repeated Mrs. Grim, with considerable emphasis; “and it is one I have always admired, especially in her, for she is so hateful in other respects that —”

“What other virtues has she?” interrupted Miss Peacemaker with a smile.

“Several,” admitted Mrs. Grim, frankly. “She is the soul of honor. You may trust her lightest promise as you would a Bible oath. Then, too, she is as honest as she can be. I do n't believe there is a bit of hypocrisy about her. She'll own up to her faults without any attempt at smoothing things over. And she is very industrious, considering how poor her health is. I do feel sorry for her, poor girl. And she is n't bad company, either, if you can get her started right; but, goodness knows! when she —”

“Well, I am glad she has so many good qualities,” said Lydia, pleasantly, “but now I must go. Good-morning!”

Several days passed without any mention of Mrs. Grim by her other lodgers. Finally, however, Miss Fite confided the full tale of her grievances to Lydia, and told her how unutterably unbearable she found the aforesaid lady.

“I am sorry you feel so,” said Miss Peacemaker, kindly. “Do n't you believe it is largely due to her brusque way of expressing herself? I happen to know that she has a very good opinion of you.”

“You're much mistaken!” exclaimed Miss Fite, incisively, and with a flash of her dark brown eyes. “She has given me a ‘piece of her mind’ too often for me to believe *that*; I know her feelings toward me perfectly!”

“Perhaps she was a little out of humor at those times; you know we all have our moods and tenses,” said Miss Peacemaker, shrugging her shoulders French-fashion. “Let me tell you what she told me the other day (I did

not get it second-hand, you see). She said that you were one of the most unselfish women that she ever had known, that you never thought of self when your friends were concerned, and that all that was necessary to secure your friendship was to be in trouble.”

“That was never said of me,” said Miss Fite, emphatically. “You must have mistaken the name.”

“No,” replied Lydia, gently, “we were speaking about you; she mentioned your ill-health, and said she was sorry for you, and also spoke of how industrious you were, notwithstanding.”

“You don't mean it!” exclaimed Miss Fite. “You must have been dreaming. She has never said one approving word in my hearing, or seemed the least sympathetic.”

“People don't always show what they feel, you know,” answered Lydia, “and she may be one of those who ‘puts the *worst* foot foremost.’ None of us say half the kind things of each other that we might.”

“She must ‘put the worst foot foremost’ with a vengeance, and tread upon other people's toes with it mighty hard. She is shockingly frank to me always, I know.”

“Nevertheless she admires your high sense of honor, your honesty, your willingness to admit yourself in fault, if occasion requires; she says she doesn't believe that there is a bit of deceit or hypocrisy about you; and,” continued Lydia with a smile, she thinks that you ‘can be such good company at times.’”

“Pshaw!” exclaimed Miss Fite, with energy; “we have n't the first thing in common, and never talk without differing. Did she really say all that?” incredulity in both look and tone.

“Indeed she did,” replied Miss Peacemaker, gravely. “I told her that I was glad to learn that you had so many excellent qualities.”

“Well, she is not without hers, either,” exclaimed Miss Fite impulsively. “Although close as the bark of a tree, she is honest as the day is long; and much as she loves money, she would not swerve from the truth to grasp a fortune; and she means to be just and kind — I know she does; if she only would n't —”

“O, look at that exquisite butterfly! There he is on that bush,” interrupted Miss Peacemaker; “is n't he gorgeous?”

“Yes, lovely,” replied Miss Fite, absent-mindedly, and without looking out. “She is very fond of flowers, is Mrs. Grim; but she never gives any away.”

“She brought me those in that vase,” said Lydia, “and said something about allowing me to pluck from my side of the yard.”

“They are just ready to fall to pieces, of course,” said Miss Fite, walking up to the vase; and touching a large rose with her finger, the table was strewn with its petals.

“It always seems to me,” said Lydia, ignoring both words and act, “as if a love for the beautiful must necessarily imply loveliness latent in the person, if not openly expressed in words or manifested in the character. Do you not think so?”

“I have never thought about it,” replied Miss Fite, “though I should not be surprised if it did. But I cannot associate loveliness of any kind with Mrs. Grim.”

“Try,” said Miss Peacemaker with a winning smile.

By and by opportunity offered to tell Mrs. Grim how Miss Fite appreciated her sterling integrity, her justice, and her love of the beautiful.

“You do n't say so!” exclaimed Mrs. Grim, turning her back to hide the tears which sprang

to her faded blue eyes. “I am afraid I have n't done the poor girl justice; for I never gave her credit for having any kind thoughts of me.”

“I guess you have n't quite understood each other,” replied Lydia, cheerily; “we feel tired and discouraged, sometimes, and everything seems so dark and gloomy that we get wrong ideas about people as well as about things.”

“Yes, that is true,” replied Mrs. Grim, meditatively, “but I am so glad you told me that about Miss Fite. I never should have suspected it. I shall feel much pleasanter toward her now, and it will be a great deal easier to put up with her ways and be kind to her, — poor thing!”

So the days went by, stretching into weeks, and the weeks into months; and the three women in that low-browed brown cottage lived together more and more peacefully, happily, and Christianly.

At length the period of Miss Fite's sojourn came to an end; and when the time of leave-taking was at hand, both she and Mrs. Grim found themselves, quite to their mutual surprise, the owners of something akin to a heart-ache. They parted from each other with genuine regret, and subsequently in each letter received by Miss Peacemaker, came friendly messages from Miss Fite to Mrs. Grim, who reciprocated, and again and again said to Lydia, —

“I am afraid I did not half sympathize with that poor girl when she was here, — poor thing!”

As time wore on, Mrs. Grim grew noticeably more and more gentle, and sweet-spirited, and sunny, making it pleasanter to be an inmate of her home. But one day a dreadful thing befell! All unexpectedly, the pale messenger entered the little dwelling; the busy hands dropped helpless, and the stricken form no longer moved subject to the once powerful will. All that the doctor, Miss Peacemaker, and the friends and neighbors could do was of no avail. They hoped she did not realize her condition; for the poor, benumbed brain was exceedingly slow to act.

When Miss Fite, then in a distant State, learned of the severe illness of her whilom foe, she hurried to her side.

When she arrived, the nurse admitted her to the sick-room with these words: —

“Yes, you may go in; it will make no difference to her now; for she knows no one. She has n't spoken since she first was taken.”

Miss Fite's tears fell like rain as she knelt at the bedside and gazed into the dull, set, expressionless eyes. Taking the nerveless hand into her own, she said, tenderly: —

“Do n't you know me, dear? Press my hand if you can, or give me some sign that you know that it is Fanny.”

But there was no answering pressure. Yet after an interval the voice seemed to penetrate the citadel, awakening recollection there, and the powerless fingers faintly fluttered in the warm and loving grasp in which they were held; while like sunlight breaking through a cloud, a smile of wondrous sweetness illuminated her countenance, and a look of fond recognition came into the white still face. But it quickly faded, and the dim eyes closed, and ere we were aware, the sick-room had become the chamber of death.

Reader, such tattling *pays*. Cultivate it; lose no opportunity of putting it into practice; it brings a blessing every time!



TWO TEACHERS.

A SCHOOL-TEACHER sat at the close of day
Pressing his hands to his aching head ;
He still could hear the boisterous play
And the shouts of his boys, as they hurried away.
And he frowned and fretted and planned anew
More stringent rules for the noisy crew.

"They'll be the death of me yet," he said.

A school-teacher stood in his door, one day,
And laughed so hard he could scarcely see,
At the antics and pranks of his boys at play,
Their pompous airs and their mimic fray.
As he marked how they aped the ways of men,
He shook with laughter again and again.

"They'll be the death of me yet," said he.

—W. A. C., in *California News*.

SECONDARY SCHOOLS IN GERMANY.

IN the preparatory schools of this country students are usually offered the choice of several courses. These courses differ principally in the proportion of ancient and modern languages required, and in the balance maintained between language on one hand and science on the other. These courses are generally known as the classical, Latin-scientific, and scientific. The first of them usually requires the completion of four years of Latin, two or more years of Greek, and the elements of several of the more important sciences. The second requires the same amount of Latin, no Greek, and one or two years of a modern language, usually German. The third requires less Latin, no Greek, and sometimes another modern language, usually somewhat more science, to include the elements of all the physical sciences. The amount of mathematics required in all these is generally represented by the completion of trigonometry, though often nothing beyond plane and solid geometry is demanded. It is possible, by this arrangement, for American boys and girls to get the preparation necessary for either a liberal, scientific, or technical education, without leaving their homes, or separating from the classmates with whom they have received their primary training.

In Germany this very desirable arrangement does not exist. The courses which are here given side by side in the same school, are there separated, and each kind of secondary training becomes the work of a special school. As these schools are rarely all found in the same town, except perhaps in large cities, a poor child may be entirely shut out from the particular kind of training necessary to prepare him for his desired vocation in life.

The classical school of Germany is the gymnasium. Its course covers nine years, beginning with arithmetic, Latin, and grammar, with orthography and reading lessons, and the outlines of botany and zoölogy, and ending where the sophomore year of the American college of higher grade usually ends. This period of nine years is divided into six classes, called, beginning with the highest, prima, secunda, tertia, quarta, quinta, and sexta. The three upper classes cover two years each. The three lower, one year each. Hence each of the three upper classes is divided into an upper and lower division, called the upper prima, lower prima; upper secunda, lower secunda, etc. The prima constitutes the higher division in the school, the secunda and tertia the middle division, and the

quarta, quinta, and sexta, the lower division.

Some idea of the amount of time given to the various branches of instruction may be gathered from the amount of time so devoted in the upper prima. Religion,—Protestant, Catholic, or Hebrew,—some sort of religious instruction is compulsory upon all,—is given two hours a week; German, three hours; Latin, eight hours; French, English, Italian, and Hebrew, each two hours; history and geography, three hours; mathematics, four hours; and physics and gymnastics, two hours each. From this rather dry recital can be obtained an idea of the immense amount of work required of a German high-school student. The reason for this is, that the gymnasium training is especially designed to supply suitable candidates for offices of public trust. "We must remember," says a German educator, "that the youth whom our gymnasiums educate, in the future will come into the most responsible positions; into positions where their capacity for work may have unusual claims made upon it. Therefore the youth must learn already in the gymnasiums to work more intensely than other youths."

The real gymnasium has no Greek, and not so much Latin as the gymnasium requires. More attention is given to modern languages than in the classical gymnasium. It thus corresponds in general to the Latin-scientific course in American high schools and academies.

The *Real-schule* is a scientific school. No Latin and no Greek are offered, but modern languages receive more time than in either of the other schools. French is begun with the beginning of the course, and averages over six hours a week throughout, while English is begun with the lower tertia, and averages about four hours.

Besides these schools, there are the pro-gymnasiums, which lack the prima, and the higher burgher schools, which resemble the *Real-schulen* except that the course is six years instead of nine.

At the close of the nine years' work, there is a State examination, and the successful candidates receive a diploma of ripeness or unripeness for the university. A diploma of unripeness will admit the holder to the university, but his path is strewn with difficulties and embarrassments. The diploma or certificate of ripeness gives him a full entrance and a clear title in that Elysium of learning. The gymnasium scholar has the advantage of a free entrance to any of the four faculties of the university; but the graduate of a real gymnasium is excluded from all but the philosophical faculty, and when graduated from the university, can teach only mathematics or modern languages, and those subjects only in *Real-schulen*. The *Real-schule* proper does not send graduates to the university, but only to the technical schools.

The teachers in these schools are all university men. After three years of attendance upon a university, they are admitted to the State examination for teachers. If properly qualified, they are commissioned to teach, but not appointed. The commissioned teacher must spend a year in special study of his profession. He is furnished with every opportunity to study the art of teaching under the director of some gymnasium, and spends several hours a day in actual teaching, always in the higher classes, even though he may be appointed to one of the lower grades. This is in order that he may understand the needs of the pupils who enter the higher grades. The year of practice, called the *Probejahr*, finished, the teacher receives his appointment, which he

will probably continue to hold till advancing age puts him upon the pension roll. The appointment comes, in the lower grades, from the provincial board; in the case of higher teachers, from the board and the ministers of the Crown; the directors are appointed by the Crown directly.

There is much dissatisfaction with this system, and loud cries for reform. The demands are for union schools, uniting the gymnasium and the *Real-schule*, for equal privileges at the universities and at State examinations, and for lighter work. The demand that the burdens of the young students be lightened is supported by many of the leading educators, as well as by the common people. The heavy and ceaseless work of the gymnasium, it is claimed, dulls the intellect, embitters the spirit, and breaks down the constitution of the student. It is further urged that German students, if more thoroughly prepared than those who present themselves at the doors of American and English universities, have far less thirst for learning. Above all do advocates of reform in this direction protest against the prevalent idea that a scholar must be a "cyclopedia on two legs"; and they call out loudly for the inalienable human right not to know everything.

C. B. MORRILL.

LOADING AN OCEAN LINER.

To watch the loading of grain either from an elevator or lighter into one of the mammoth vessels engaged in its transportation, is to witness one of the chief operations in the movements of the world's commerce, says a writer in *Donahoe's Magazine*. It is carried in long pipes, with a funnel-shaped, movable appendage at the end, which is shifted by means of a rope from one part of the hold to another, according as the stream of grain fills up the spaces. It rushes into the vessel with the velocity of a torrent, and sends a dense volume of dust and chaff upward, obscuring the depths beneath, and making the men attending the stowage below look like ghosts in the rising mist.

The "trimming" of the grain in the holds is an important part of its storage. After several thousand bushels have streamed into the hold, a dozen or more men are delegated to shovel the down-pouring column in between the vessel's beams, a job for which they are paid at the rate of one cent a minute. In vessels of the Cunard stripe, it takes between twelve thousand and fifteen thousand bushels to fill a hold, and these vessels average fifty thousand bushels in the total cargo. Ships carrying grain alone can take as high as one hundred and twenty-five thousand bushels, and when it is considered that from four thousand to seven thousand bushels can be stored in an hour, every forty bushels weighing a ton, an idea can be had of the force of the torrent directed into the vessel.

Large vessels have four or five holds, and a distinction is made in storing the cargo in them. Grain, from its compact and dead weight, is reserved mostly for the center of the vessel, while cured provisions are packed as far forward and as far aft as possible, for their better preservation from the heat of the ship's fires. In some vessels, like the great Cunarders, which carry passengers as well as freight, the heaviest weight is stored in the lowest hold; this is to steady the vessel, and is called in the technical parlance of the stevedore, "stiffening" the ship. It takes about fifteen hundred tons to "stiffen" a great Cunarder; and when this is done, the lower hold is fastened and battened down, and work is begun on the next. —*Scientific American*.



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

THOUGHTS ON PSALM 119.

God's Word is a lamp (verse 105); a light (verse 105); a counselor (verse 24); exceeding broad (verse 96); the truth (verse 142); better than silver (verse 72); better than gold (verse 127); sweeter than honey (verse 103); righteous (verse 138); very pure (verse 140); right on all subjects (verse 128); from everlasting to everlasting. Verses 160, 152.

Power in the Word.—It quickens (verse 25); cleanses (verse 9); keeps clean (verse 1); keeps from sin (verse 11); strengthens (verse 28); comforts (verse 50); it gives liberty (verse 45); great peace (verse 165); rejoicing of heart (verse 111); understanding (verse 104); light (verse 130); and support in affliction.

Blessings of the Word.—It gives us hope (verses 114, 117); causes us to rejoice (verse 74); gives us fellowship with other believers (verse 63); brings delight (verse 35); gives us a burden for the salvation of others. Verses 136, 158.

Times for Meditation of the Word.—In the morning and evening (verses 147, 148); at midnight (verse 162); all day (verse 97); all night. Verse 55.

We should ask God to open the eyes to read aright (verse 18); to teach it to us (verse 26); to give us understanding (verse 27); to enlarge our heart. Verse 32. J. H. D.

CHRISTIAN ENDEAVOR.

THE great event of the week ending July 13 was the meeting of the delegates of the various societies of Christian Endeavor at Boston, Mass. Delegates to the number of thirty thousand assembled there, representing five hundred thousand members. When it is considered that these young people will soon be the men and women of the nation, we can well understand the greatness of the results which may flow from their work. Of the Christian Endeavorers it may be truthfully said that they *purpose* to do good. Whether their work will result in nothing but good, remains to be seen. There are always dangers which beset the paths of would-be reformers. This is especially true of Christian reformers. The Christian Endeavorers will be in great danger of making a great failure. This may be done in two ways,—by mistaking a bad for a good purpose, and by endeavoring to secure a good purpose in an unchristian manner.

Young people are always enthusiastic. Many generations of them have started out in life with the expectation and hope of reforming the world; but the world has gone on in about the same old grooves, full of sin, misery, and all kinds of evils. Really there is only one remedy which will cure all this, and that remedy is the gospel. If men could be compelled to take the gospel, as a sick man is sometimes compelled to take necessary medicine, then these evils might be soon eradicated; but the gospel remedy is only efficacious to those who realize their own sad condition, deplore it, recognize the gospel as the only and sovereign remedy, and reach out of their own

free accord and take it. If the societies of Christian Endeavor will recognize this fact, and allow the gospel to be the means by which they will work for the betterment of the world, they may win a grand success. But if they allow their Christian endeavors to be side-tracked upon the line of making the world better by making and trying to enforce laws which the majority of the people are not ready to receive, or laws which restrict the consciences of men, their work, although it may seem to prosper for a time, will be found at the end to be a building erected upon a poor foundation.

The great danger is that these earnest young people in their anxiety to reform the nation, will concentrate their endeavors to induce morality from the outside by human law, not recognizing that Christian morality can only be found in a heart and life renewed by the Holy Ghost. The fruits of the Spirit must *grow* on the tree; they cannot be stuck on from the outside.

Good laws alone will not purify a nation. No nation ever had a better code of laws than the Jews; but while they gloried in their laws, and yielded to them an outside obedience, they became so corrupt in their inward life that Christ compared them to the sepulchers of the dead, upon the outside fair to view, but inwardly full of all uncleanness. The world is the same now as it was in the days of Christ. There is much civilization, but there is a great lack of vital godliness. Only a few people, comparatively, come into personal contact with Christ and receive of his life and spirit. The mass of mankind is selfish, corrupt, and full of all kinds of evils. A few make no effort to conceal these traits of character; but where one lets his true character be known, a thousand make a fair external show of religion or morality, which they do not possess. Thus it will be to the end of time. At the end of the world and the coming of Christ it will be as it was in the days of Noah and of Lot. Sad picture; but it is the best which the word of God and the present aspect of the world presents. Then let all who have named the name of Christ depart from iniquity, and labor for others as the apostle labored, "by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left." That is the way of true Christian endeavor. If all those who take upon them the name of Christian Endeavorers would apply themselves to this Christian method of doing good, many souls would be saved. M. E. K.

WINNING SOULS.

THE wise man says, "He that winneth souls is wise." In another place it is said, "The fear of the Lord is the beginning of wisdom." Then, in order to win souls to God, one must fear God. It requires more than human power to break the power of Satan over men.

There is so little soul-winning among the young of to-day. Instead, how often young Christians are turned away from God by association with those who know not God. This state of things is so general that many times we see no other way but to advise those who give themselves to the Lord to separate themselves entirely from worldly company.

But the Lord has said, "Ye are the light of the world." Is the light to be hid? Shall darkness put out the light? This should not be so. The light should shine the brighter for being in darkness. It should have power to dispel darkness, and not be put out by it.

But how can this be true with righteousness in the midst of sin?

When Saul the persecutor was converted, he said, "Lord, what wilt thou have me to do?" It was not, "What wilt thou let me do?" His life was put in the hands of God. He was not the dictator as to his work, but the obedient servant, who watched to know the Master's will. When told to "go into the city, and it shall be told thee what thou must do," he faltered not. He did not wish to hide the light he had received.

There are too many young people professing Christ who seem to think their only work is to keep from sinning. Of course, under favorable circumstances, they expect to help win souls to Christ. But to make that a daily work seems to be a part of the experience they have not yet learned. But God says here is wisdom: "If any of you lack wisdom, let him ask of the Lord, . . . and it shall be given him." But perhaps the first thing he will do in giving it will be to bring you some unconverted soul for you to win to him. You shrink from your work, and let the darkness which your light should dispel, enshroud you; and soon you have lost all the experience you have gained. We must be workers, or we will be doubters. But to doubt God is to make him a liar.

But says one, "How shall we work?"—Not by spurts or spells, not once a week only. It is the constant, steady pulling that accomplishes the most for the Lord. Get a burden for some soul, a member of your own family,—a brother, a sister, or parent,—or it may be some friend who is far distant from you. Take this one soul to the Lord in prayer. Hold on to the Lord until you have the victory. When the Lord opens the way for you to speak a few words to win this soul to him, shrink not from the burden. It may be easier to get some minister to do this for you, but before you intrust this work to any other soul, be clear that God wants you to work that way. As soon as one soul is brought to Christ, take another one to him with the same burden. If but one soul is won each month, you will see twelve souls brought into the light during the year. If God gives you one each week, half a hundred may be made to rejoice in the light during the year. But the other good part will be that we have had no time for discouragement, and will grow in spirituality all the time. J. H. D.

THE VALUE OF A SOUL.

JESUS came to this world to save souls. He surely must have seen in fallen humanity something of value, or he would not have given himself to save man. So it must be that he did not see man as he was, and as he now is; but he saw the saved as they will be when they are restored to the likeness of God. How great, then, is the value of a soul! It is worth so much more than everything else that Jesus, the great Saviour of souls, said, "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? Should any one be so successful as actually to gain possession of the whole world, and then lose his own soul, his life would be a miserable failure. Yet many persons have lost their souls for a very small portion of this world. Fatal delusion! And when once the soul is realized to be lost, then "what shall a man give in exchange for his soul?" Then he would give anything; but he has nothing to give. Now, before probation passes, we have an infinite Saviour to give. Shall we do it, and save our souls?

M. E. K.



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WHY SHOULD N'T I?

My canary-bird sings the whole day long
Behind his gilded bars,
Shut in from all that birds enjoy
Under the sun and stars;
The freedom, grace, and action fine
Of wild birds he foregoes;
But in spite of that, with happiness
His little heart o'erflows;
"The world is wide, and birds outside
In happy cheer always abide.
Why should n't I?"

I, too, must dwell behind the bars
Of toil and sacrifice;
From heavy heart and weary brain
My prayers or songs arise;
But all around sad hearts abound,
And troubles worse than mine;
If aught of comfort I can bring
To them, shall I repine?
God's world is wide; if I can hide
The crowding tears and sing beside,
Why should n't I?

—Helen M. Winslow, in *Christian Work*.

VIENNA'S PUNISHMENT.

FOR the first and only time in seven hundred years is the city of Vienna deprived of the privilege of self-government. Not even during the revolutionary disturbances of 1848, when blood flowed like water in the streets of that ancient metropolis, was it found necessary to resort to such an extreme measure as the suspension of the municipal charter granted in the year 1278, by Rudolph of Hapsburg. But the present situation has left no other alternative to its descendant, Francis Joseph; and it is an imperial commissioner, assisted by a council of citizens of his own selection, who now fulfils the functions of mayor and municipality, and administers the government of Vienna.

This has been brought about by that least pardonable of all politico-religious agitations, — anti-Semitism, which was excusable in the dark and ignorant days of the Crusaders, but should find no place in the enlightened and progressive nineteenth century. The last municipal elections had resulted in the return of sixty-four anti-Semites, sixty-two Liberals, and twelve Independents, who have usually voted with the Liberals. This gave the anti-Semites the right to the vice-presidency of the municipal council, which carries with it the office of deputy mayor; and Dr. Lueger, the demagogue who assists Prince Aloys Liechtenstein in leading the anti-Semites, was elected to the post. Dr. Gruebl, the Liberal mayor, declined to be associated in office with Dr. Lueger, and resigned; and, on an election taking place to fill his seat, Dr. Lueger was chosen, though by so narrow a majority as to render out of the question any idea of working with the existing municipal council. He therefore declined the proffered honor, whereupon the masses, believing that he was hindered from assuming office by Jewish machinations, embarked upon a course of riot such as has not been seen since the bloody days of 1848.

Acting in accordance with the commands of

the emperor, the governor of the Metropolitan Province, Count Kilmansegg, solved the difficulty in the only way possible,—by dissolving the municipal council and vesting the administration of the city in the hands of an imperial commissioner, with whom it is likely to remain for a considerable time; for should the municipal elections be held in the autumn, as prescribed by law, they would inevitably result in a large anti-Semitic majority, a condition of affairs which the imperial government will not tolerate, anti-Semitism at Vienna being closely identified with anti-capitalism, and even downright socialism. An anti-Semitic administration of Vienna would constitute a grave peril, not only to property, commerce, and industry, but even to the throne itself; and, under the circumstances, the people of the Austrian capital will necessarily remain deprived of their autonomy, and of all participation in the government of their city, until they are cured of their foolish anti-Semitic epidemic.—*New York Tribune*.

RECKLESS EXPERIMENTS.

THE recklessness of Americans has become proverbial, and almost every danger imaginable has been courted for the purpose of gaining a little cheap notoriety. Men have dropped two hundred feet into the Niagara River, swum the whirlpool rapids, and jumped from the Brooklyn bridge. Some of these persons have escaped with life; others were not so fortunate. One man built a big barrel, in which he proposed to go over Niagara Falls, but we have never learned whether he tried it or not. The latest thing in this line which we have noticed took place at Coeur d'Alene, Idaho, July 5. Near that city there is a long chute, made to slide logs in from the mountain to the lake. Captain Paul Webb thought he would ride down the chute in a submarine boat which he had invented, and take a plunge into the lake, log fashion. So he started on his perilous journey, watched by several hundred people. When he was part way down the incline, and going at great speed, his boat jumped clear out of the chute to a height of thirty feet, struck the ground on one side of the chute, and rolled forty feet down the hill before it stopped. Captain Webb was conscious when found, but soon died. He was a cousin of Senator Stewart. If his death shall have the effect to deter others from similar reckless and unnecessary undertakings, it will not be entirely in vain.

KEPT.

KEPT by the power of God, through faith! The power is able to keep you if you have the faith, and this faith is the realized gift of God to all who truly seek. As I look over these converts, and those that have stepped up into the higher life, and then at the resources and instrumentalities for their safe-keeping, I feel as Elisha did when encompassed by the Assyrian hosts. You know Elisha's servant came running to his master, and, with fear and consternation in his looks, told him that he was surrounded by his enemies. And Elisha, looking up to heaven, said: "Lord, I pray thee, open his eyes, that he may see." The young man was very wide awake in ordinary matters. He had very clearly perceived the dangers ahead. And yet the prophet prays God to open his eyes that he might see. And when his eyes were opened,—why, there was the prophet just as he was before, and there were the Assyrians just as they were before.

But yet there was a change; for when the young man looked out, behold, the hills were covered with horsemen and chariots of fire. God had opened heaven and sent its legions down to earth. God had encircled his servant with the hosts of heaven to protect him. I tell you, young converts and grown Christians, you will be kept by the power of God, if you have faith.—*Bishop Simpson*.

VOLCANIC ACTIVITY.

NOT only is there unrest among the people of the earth, and nations preparing for war with each other, but the old earth itself is having her shaking fits of late. Italy just now is having one of her not uncommon displays of the internal fires which continually burn in the deep recesses of her mountains. Mount Etna in Sicily, and Mount Vesuvius in Italy, are belching out fire and smoke; and the people who live near these mountains know not when they may be overwhelmed by lava, burning scoria, and ashes, as many have been destroyed before. Both these volcanoes have wrought great destruction in the past, but this does not deter people from living near them. New towns occupy the sites of the destroyed cities. It is now reported that the town of Resina, built upon the ruins of the ancient Herculaneum, is threatened with destruction. In the most remote times known to history, these volcanoes were active. In A. D. 79 occurred the terrible eruption by which the cities of Herculaneum and Pompeii were destroyed. Many eruptions have occurred since, and still the fires glow at intervals, and show that this earth with its calm surface has a burning fire in her deep and mysterious interior.

UNSATISFIED AMBITION.

A VERY wealthy New York City merchant has been trying for years to build a house to suit himself in that city. No expense was spared, and one hundred thousand dollars was expended on the underground work alone. The stone of which the house is built was quarried in Germany. Several times during the construction of the house, the work has been suspended for months, because the owner was not satisfied with his own plans, and wished to make changes. At one time a large portion of the house was pulled down and built over. Unable to suit himself, the owner of the house had it shut up while he went to Germany, the land of his nativity. Six years the unfinished house, which represented a million dollars, stood unoccupied except by a watchman and his dog. Finally the owner ordered the house sold. It was bought for about half what it had cost. Soon after this he returned to New York; but the failure of his hopes seemed to worry him, and he again left for Germany, where he has just died with his hopes unfulfilled. It is safe to say that if he had expended the money which he put into this house in works of benevolence, he would have got an immense amount of satisfaction, where he only got trouble. There is a mansion building for every child of God. It is not built according to human speculations or plans. The certainty of faith, by which each may know that "He's building a mansion for me over there," makes one contented here, even if he has not all he sees others enjoy. There is a world of truth in the words of the apostle, "But godliness with contentment is great gain. . . . But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."