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RESCUE THE PERISHING.

PEOPLE who never had an opportunity to witness the ocean shore and to behold the mountain waves breaking against the rocks and cliffs in a heavy tempest, can have but a faint idea of the sight; and seeing it for the first time, one is reminded of the words of Job, where he gives the decree of God by which the waters are kept in their place: "Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed."

Many imagine that a sailor's life is a very pleasant one, and this causes so many to become sailors; but the reality is quite different when it comes to be experienced; and after a little they try to get something else to do. Like everything else in this nineteenth century, shipping has increased largely; and as a consequence, old Neptune has added to the number of his yearly sacrifices, although the science of navigation has advanced nearly to perfection.

It is a heart-rending sight to behold a stranded vessel, and to witness one after another of the poor sailors swallowed up by the merciless waves, without being able to extend to them a helping hand.

Friends of sailors have exhausted their skill in inventing life-saving apparatus, until finally the United States has taken the lead, and in this, as well as in other things, has excelled all others, showing to the world what can be done in rescuing the perishing from stranded vessels.

When the captain of a ship sees no way to save the vessel, and a "L. S. S." is marked on the chart for lee shore, the only thing to do is to steer for the life-saving station, and make preparation to coöperate with it. Signals of distress are shown, to call the attention of the life-saving crew, who are keeping a constant watch, night and day.

Besides having one or more life-boats, the life-saving station possesses what is called the "Beach Apparatus," which consists of a

small cannon, bullets, shot, powder, shot-line, whip-line, hawser, breeches-buoy, sand-anchor, shovels, and a crutch. All these are placed properly on a hand-cart, and are always ready for use. This apparatus is occasionally brought out to a drilling place, where the crew practises. Each man has his number and his own work to perform, so that in case of disaster, the work can be carried out with perfect order, whether by night or by day.

The crew consists of eight or nine chosen men besides the captain. In case of a disaster, the apparatus is brought to the most convenient place for operation. Each of the crew takes his proper place, and at a given signal

four-inch hawser is now fastened on the whip-line, and by it hauled off to the wreck, and made fast by the sailors on the ship. The hawser is then hauled taut by the crew on shore, the block for the breeches-buoy clasped on the hawser, and both ends of the whip-line made fast in the same. All in readiness, the breeches-buoy is hauled off to the wreck; and if all goes well, all are on shore in a short time. If there are passengers on board, a life-car can be used in place of the buoy, and six or seven can land at once.

It is not only at sea that a sailor is exposed to danger; but when on shore, traps even more destructive than the hidden shoals, await him,



FIRING THE LIFE-LINE.

all go to work according to regulations laid down.

When the cannon is placed on the ground, powder is put in according to distance. The shot is put in, and the shot-line connected to the shot by a wire which will not burn. At the same time the sand-anchor is put down if necessary, and the rest made clear. The captain points the cannon, gives it the proper elevation, and makes ready to fire. If any of the wreck's rigging is left, the gun is pointed to windward, so that the shot-line can be caught by it. When the shot-line is aboard, the whip-line, which is rove through a tail-block, is fastened on it, and signal is given to the vessel to haul away. The tail-block is made fast to a mast, if any, or to the highest part of the vessel. Both ends of the whip are on shore. A

and more become a prey to these than to the ocean storm. Each one of these sailors was once a mother's darling and one for whom Christ died; so those whose lot in this world is better, have certainly a duty to perform in behalf of the sailors. If any one can say of a truth, —

"Go for my wandering boy to-night;
Go search for him where you will;
But bring him to me with all his blight,
And tell him I love him still,"

it certainly is a sailor's mother.

CAPTAIN J. CHRISTIANSEN.

THEY that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. Ps. 107:23, 24.

THE BALANCE OF LIFE.

I FEAR no more the coming years
 What they may bring.
 Days will be sunless, night bereft of stars;
 Mayhap the brightest blossoms of the spring
 Shall first be bound with winter's icy bars.
 But still beyond the cloud is always light;
 The stars are in the sky all night,
 And deepest snows are they which hide the bright
 Green heart of spring.

Not all of life is dreamed away
 In summer skies.
 Time holds a loss, a loneliness for me;
 But Hope is strong, and Faith dare not be weak,
 And Love abides, the greatest of the three.
 Enough if sweet to-morrow will repay
 The disappointment of to-day;
 Light follows dark; sun, rain; seas ebb away
 Again to rise.

And if the rugged road of life
 Doth wind around
 The mountain side where heavy clouds hang low,
 And, as I climb, the pilgrim staff be changed
 Into a cross, still onward would I go!
 The peaks of only highest mountains rise
 Above the clouds to bluest skies,
 And round the heaviest cross is hung the prize,—
 The brightest crown.

—Amy Seville Wolf.

A VISIT TO JEYPORE.

IN FOUR PARTS.—PART I.

JEYPORE, the capital of the territory of Amber, is one of the most beautiful, and in many respects one of the most interesting, Hindu cities in India. It is about two miles long and one mile in breadth. It is entirely surrounded by a wall of masonry with lofty towers and well protected gateways.

We will begin our visit twenty-five miles from the city, on the Rajpootana State Railroad, as the maharajah (king) of Amber, who resides at Jeypore, has a law with very severe penalties, that no wild animal or game of any kind shall be killed within the circumference of a circle whose radius is twenty-five miles from Jeypore. After entering a few miles within this limit, wild animals were seen on either side of the road. Many little red foxes were busily burrowing after mice, and apparently manifested no alarm at the rumbling cars. Some of our readers may have wondered how Samson, of whom we read in the Bible, caught three hundred foxes, which he turned tail to tail, putting a firebrand in the midst between two tails, after which he sent them into the Philistines' standing corn. I am sure that if they were as numerous and tame in Samson's country as they are in this territory, he could have secured them very easily.

The jackal, which is about twice the size of a fox, but not so cunning, is very numerous in many parts of India. Large numbers of them have gathered to this haven for wild animals. They go in packs, and at night their howling is extremely annoying. Being fond of sweets, they are very destructive to the sugar corn fields and to the ripening fruits of various kinds. This is the animal to which the wise man referred when he said: "Take us the foxes [sins], the little foxes, that spoil the vines [character]." Jackals are abundant in Palestine, and the Hebrew word "shual," that is here rendered "foxes," should be rendered "jackals."

Large numbers of wild deer were grazing or running about. Some of them were brown or fawn-colored, while others were spotted, very much resembling the Virginia deer of America. During the dry season, these deer are fed a certain portion of grain every day, from the royal store-house.

A part of this territory is under cultivation, and the peasants have erected mud fences from

four to six feet high, with a moat, or ditch, around, to protect their growing crops from the wild beasts. The wild pigs are a great annoyance, and to scare them away the mud fences are painted with scare-crows of the most imaginative kind; yet the poor peasant finds it necessary to stay in his field night after night, until his grain is garnered.

The peasants of India have a very hard struggle to keep the spark of life burning. Many of them have not the necessities of life sufficient to prevent suffering from cold and hunger. How my heart has ached, when I have been none too warm with a heavy suit of woolen clothes and an overcoat, as I have seen little Indian children—poor little fellows—shivering in the cold, without a particle of clothing to protect them from the inclemency of the weather, and without sufficient food to quell the gnawings of hunger.

Even in this favored portion, man seems to fare worse than the wild beasts with which he is surrounded; for the king owns the territory, and claims a large portion of all that is produced. How sad that it should be thus in this country which is so beautiful. Tropical forest trees are very numerous, and the attractiveness of the country is enhanced by orchards of dark-leaved mangoes and bright, broad-leaved banana palms.

But far from the railroad station at Jeypore, and without the city wall, is a beautiful and comfortable hotel, controlled by a Mohammedan widow and her son, for the accommodation of Europeans and tourists. The three days I was at the hotel the number of boarders averaged about thirty, more than half of whom were American tourists. It seemed such a treat to dine once again with some fellow-citizens. I enjoyed their company so much after being in the interior of India for three months, during which time I dined with white people but twice.

WILLIAM LENKER.

DELAY NO LONGER.

THE gospel of Christ makes progress in every human agent that is consecrated to the Lord's service. The Holy Spirit takes possession of every one who has a willing mind, not that that person may work the Holy Spirit, but that the Holy Spirit may work its miracle through the grace that is poured upon the human agency. The goodness of God becomes a working power through a consistent life, through fervent love for Jesus, and through heaven-inspired zeal. Those who are in association with Jesus will partake of his melting love, and manifest his overflowing sympathy for souls who are yielding to Satan's specious temptations. They will plan and study and exercise tact, in order that they may make a success of so presenting the unselfish love of Christ that sinful and impenitent hearts may be won to loyalty to Jesus, who gave his life for them.

My young friends, I call upon you now to make your decision without a moment's delay, that you will no longer stand under the banner of the power of darkness or remain in captivity to Satan. You are Christ's property; you have been bought with a price. You are privileged now in having the precious truth to appeal to your conscience and understanding. Light shines in clear rays about you. Reasons are presented to you why you should become the sons and daughters of God, why you should believe in Christ as your personal Saviour, why you should confess him while mercy's sweet voice pleads with you. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall

have mercy. Happy is the man that feareth always: but he that hardeneth his heart shall fall into mischief." "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men [by a godless, frivolous life and conversation], him will I also deny before my Father which is in heaven." "Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

Lose no time; confess Christ without delay. It is the Holy Spirit, the Comforter, the Spirit of truth that testifies of Christ. Jesus said, "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." To grieve the Holy Spirit which would make you a witness of Christ is a terrible thing. You know not when you may grieve the Spirit for the last time. The Holy Spirit does not work upon the human heart to compel you to give yourself to Christ, to force you to yield your conscience: but it shines into the chambers of the mind in a way to convict of sin, and to entice you unto righteousness. If you do not confess Christ now, the time will come when, overwhelmed with a sense of the great things that you have lost, you will make confession. But why not confess Christ now while mercy's voice invites you? "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear." "We shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God."

MRS. E. G. WHITE.

LITTLE WORRIES.

WE have read of a battle against cannibals gained by the use of tacks. They had taken possession of a whaling vessel, and bound the man who was left in care of it. The crew, on returning, saw the situation, and scattered upon the deck of the vessel a lot of tacks, which penetrated the bare feet of the savages, and sent them howling into the sea.

We brace ourselves up against great calamities. The little tacks of life, scattered along our way, piercing our feet and giving us pain, are hard to bear. A pastor was absorbed in studying the question of socialism, when his wife came in with despair on her face, and wanted advice about the servants. "O, my dear," he replied, "I cannot give my time to little matters like domestic service. I am trying to solve the social problem of the universe." "Well," replied the wife, "you solve the problem of the kitchen, and I will promise you to solve the problem of the universe in twenty-four hours." Really it is easier to dispose of those great questions which cover the world than it is to meet and successfully overcome the little worries which present themselves day by day.—Rev. A. C. Dixon.

Timely Topics

THE CROPS.

By the aid of State and United States crop reports we are able to estimate approximately the amount of grain that will be raised a long time before the actual harvest tells the more exact account. The reports this season have been such as greatly to unsettle the grain market, and to keep the price of grain fluctuating in such a series of rises and falls that people are unable to tell whether the increase which the earth will yield this year will be meager, fair, or full. We are glad to note that those portions of our country which have for several years past suffered so exceedingly from drought, have this year been blessed by plentiful showers, and at the present time there is, in those States, a prospect of abundant harvests.

The uneven distribution of the rainfall has been very marked this season. We read of six inches of rain in some places at one great downpour, and great washouts and destruction of crops as a result; while in other places, but a few hundred miles away, not more than two inches of rain has fallen since the snow went off, and in these places the drought has already greatly reduced some crops, and is now threatening others.

On the whole there seems to be no prospect of anything more than a fair crop, perhaps not that. The wheat crop will be much smaller than usual, but with the increased prices, farmers will make as much money as before. The consumers will be obliged to pay more; but since wages are generally on the increase, the coming year will probably be no harder for the laboring men than the previous one, and we will hope not so hard. Much grain, particularly barley, rye, and corn, will be made into intoxicating liquors; and so while those who raise the grain may be benefited by the crop, the final consumers of this perversion and abuse of the products of the earth, will spend their money for that which is not bread, but which would have been but for man's perverted appetite. A thousand times more grain has been wasted this way than would be sufficient to feed all the famine-stricken people who have ever lived. As it is with this, so it is with many other things: God gives freely, often lavishly, but man perverts and destroys the blessings of God, and often ruins and destroys himself.

THE CUBAN REBELLION.

THE Cubans have, by some kind of election, both in that part of the island held by the insurgents and in the United States, elected Tomas Estrado Palma to be the president of the provisional government of Cuba, to succeed Jose Marti, who has been killed in battle. Palma bore an active part in the ten-years' war in Cuba. For several years he has stood at the head of a seminary at Central Valley, N. Y. He is said to be a man of great energy, and thoroughly devoted to the idea of Cuban independence. His first official act was to appoint Gonzalo de Quesado his secretary. Quesado was serving in that capacity for Jose Marti when the latter was killed. Mr. Palma will direct the operations of the provisional government of Cuba from New York City. The Cubans feel much encouraged since their great ally, the yellow fever, has attacked the Spanish troops. Spain, hard pressed as she is, has consented

to the "Mora claim," brought by the United States government. This is the claim of a citizen of the United States, by the name of Mora, against Spain. His plantation in Cuba was destroyed by the Spanish government at the time of the previous war in Cuba. The claim amounts to about two million dollars. Fear that the United States would recognize the belligerent rights of the Cubans has no doubt had much to do with the willingness of Spain to pay this large sum of money. These increased expenses for Spain will lead to increased taxation for the subjects of Spain. Should the Cubans be defeated, the burden of defraying the expenses of the war will undoubtedly be thrown upon the Cubans, as was the one hundred million dollars which the previous war cost. This will add to their burdens, and make material for another rebellion. If the Cubans succeed, the people of Spain will be asked to pay the war bills, and this would be likely, in that impoverished country, to lead to the upsetting of the Spanish throne, which now is in a rather shaky condition. So tyranny leads to war and the general unsettling of all established authority.

THE TRIUMPH OF THE TORIES.

THE great event of the week in England has been the elections. Every question of international affairs has been obliged to take a back seat while Liberal and Tory struggled for the mastery of that government, whose extent is so great that the sun never sets upon it. English elections do not occur at set times; but at any time, when the government may be defeated in the Commons, there may be a new election, and the people be allowed to state again what party and what principles they desire to support. The Liberal party started out in high hopes. It would grant "home rule" to Ireland, and would walk in the way of reforms generally; but it was not able to keep its promises. All the Liberals did not favor home rule for Ireland. It looks too much to some like a disruption of the time-honored British empire. So while willing to work for reform, the Liberal Unionist does not spell the word "reform" with the letters "h-o-m-e r-u-l-e," as the Irish members invariably spell it. This divided state of the Liberal camp greatly crippled the Roseberry government; and when Mr. Gladstone withdrew his moral support from the Liberal party, it was obliged to step down and out, and the Tories were able to step up and in.

Lord Salisbury, however, would not take the premiership without the promise of an immediate new election. He seems to have known by a feeling of the British political pulse that a new election would give the Tories a greater working majority than they then had; and so a new election was ordered. The result has fully justified the wisdom of Lord Salisbury in demanding an election. The Tories have swept the country like a cyclone, and the Liberals have scarcely received enough seats to form a respectable opposition. Some of the leading Liberals, like Sir William Harcourt, have not been returned.

It may be asked what difference a change from a Liberal to a Tory government will make in the administration of British affairs. In some things not much, in others very much. In matters of foreign policy there is very little difference. All Englishmen labor to extend the trade and influence of England everywhere, although both parties may not agree upon the same method of operation. The Tory party, however, is a little more inclined to maintain the dignity of the nation. Disraeli, a Tory premier,

restored British prestige on the continent of Europe, at the close of the Russo-Turkish war in 1877, when it had almost ceased to exist. A Tory government, which is the same as a conservative government, will maintain things about as they have been. The privileged classes will be maintained. The House of Lords will not be abolished, the English Church will not be disestablished, and Irish hopes of home rule will not be realized. If the common people are granted any more rights than they now possess, it will be because they cannot safely be denied, not because the Tory party is anxious to give them. Of course no one can predict how long the Tories will hold the reins of power. The English people vote as they please, and should they not be pleased with a Tory administration, they will turn it down with the most cheerful alacrity.

AN ARMENIAN REVOLUTION.

THE slowness of the European powers to do anything for the amelioration of the condition of the suffering people of Armenia is having the effect to cause the Armenians to make a heroic effort for themselves, with the certain expectation that it will bring down upon themselves the full wrath of the Turk, and the destruction of thousands of Armenians. The revolutionists in Armenia are active, and thousands of rifles which have been bought are on the way to Armenia. The Armenians hope to use these weapons against the Kurds before the summer is over. At the present time the people of Armenia are robbed, and suffer all kinds of cruel exactions from the ferocious and ruthless Kurds; the murder of an Armenian by a Kurd is so common as scarcely to excite a remark. The Kurds are evidently of the opinion that the powers will not interfere, and so they are beginning again on a career of high-handed outrage. The condition of the Armenians has now become so insufferable that anything, even death itself, is preferable to a further existence under the government of the "unspeakable Turk," and they will wait no longer for European help.

It is now said that several hundred young Armenians have pledged themselves as a sacrifice for their country. They will precipitate a rebellion, expecting to be killed, and expecting, and actually hoping, that thousands of women and children will also be slain. They hope by this means to stir the nations of Europe to action in their behalf, that at least some of the Armenian nation may be spared from the fate such as has been the lot of this unhappy people for many years. This is a dreadful expedient, but those who are suffering untold agonies from Turkish misrule, whose wives, mothers, and children are liable to be taken from them at any time to be subjected to the outrages of the Kurds, can probably see no other way to a better state of things. Just now Armenia is a great storm center, and what may occur there at any time in her mountain retreats is liable to cause an upheaval in Europe that will send the ships of war of England, France, and Russia to the Bosphorus, and perhaps cause the permanent occupation of Armenia by Russia. That this ancient country may be relieved from the spoliation of the Kurds and Turks is a consummation devoutly to be wished; it is also very desirable that the country should be independent, and that the people be given a chance to rise in civilization and progress. At the present time it appears likely that the whole Eastern question will be reopened; and if this shall be done, the future of Armenia will be fully discussed and settled. M. E. K.



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

A COERCIVE RELIGIOUS LAW.

A POPULAR minister, Rev. B. B. Taylor, D.D., lately preached a sermon in New York City from the text, "Righteousness exalteth a nation, but sin is a reproach to any people." In the course of his remarks, while describing the union which once existed between the church and the state in this country, he made this statement: "It was not until March 13, 1877, that the last coercive religious law was repealed in the United States." Now we confess to entire ignorance as to what religious law was abolished in 1877. If a coercive religious law was at that time abolished, we are glad of it; but we are quite sure that there are still coercive religious laws in full force in this country, which are much more harmful than the law repealed in 1877. It seems to be generally admitted that coercive religious laws are wrong; the question is, What constitutes such a law? That we still have such laws in our States, and that people are coerced by them, is susceptible of the clearest proof.

There are the laws making cessation of labor a duty on Sunday and pronouncing honest labor on that day to be a crime! These laws are either the unrepealed parts of the laws which once compelled people to go to church on that day, or the lineal descendants of the same. These laws do not now say that people must go to church, but they do say that people must not work, and the object of such laws is to compel idleness in the interest of the church. And this explains why Sunday, the first day of the week, is singled out as a different day from the other days, and that work on that day is pronounced a crime, while on the other days, warmed by the same sun, work is regarded as laudable and right. The reason is a church reason which is embodied in our laws. It is generally believed that Jesus Christ arose from the dead on that day. A belief of this led to the observance of Sunday as a holiday, and finally, in many countries, to a stricter observance, sanctioned by law. The Sunday laws of the States of the American Union can show a clear pedigree back through church-and-state England to church-and-state Rome.

But we now ask, Is there anything religious in the observance of Sunday? That depends upon whether there is anything religious in Christianity, or what professes to be, or not. What does the name of Christ stand for in this world? Does it stand for science, political economy, agriculture, civil government, or what? It stands for none of these things, but it does stand for religion and for nothing else. Then a law growing out of any real or supposed relation of individuals, or of a nation to Christ, is a religious law, and the enforcement of such a law is "coercive religious law." Any one who will deny this conclusion may just as well attempt to deny that a law compelling people to be baptized, or prescribing the mode of baptism, is not a religious law.

Are these laws enforced? Is there any coercion taking place in this country since 1877? Let the court rooms and jails of Maryland, Massachusetts, Georgia, and Tennessee answer. They bear eloquent testimony that

"coercive religious law" does now exist, and that it is enforced in these States. As stated before, we do not know what law was repealed in 1877, but we doubt if it was half as cruel as the unrepealed Sunday laws now in force.

Cruel? yes; the very essence of cruelty. At this very time eight Christian men are working in the chain gang in Rhea county, Tennessee, because they will not obey this religious law! Here is coercion with a vengeance! These men deny that Sunday-keeping is any part of the Christian religion, and even if it were, the State has no right to enforce distinctively Christian duties. It seems unaccountably strange that otherwise intelligent men cannot see that Sunday laws are religious laws, and as such have no place in our country. Why is it that a man who can see a gnat clear back in 1877, can now swallow a camel in 1895, and never see him nor be choked in the least! What reason can be given for such blindness except that popular prejudices blind the mind and deceive the heart? Let no one forget this truth: Coercive religious laws do exist in this country, and will exist until every vestige of a Sunday law is swept from our statute books. If that time never comes, we shall go down to the end of time with the shame of it resting as an everlasting stigma upon us.

M. E. K.

WHAT IS YOUR LIFE?

LIFE is made up of moments. What we do we would better do immediately. The second-hand of our watch is onward, denoting that seconds are fast flying. Moments that are here now will soon be gone forever. Like the fire on the hearth, which burns brightly when fresh wood is laid upon it, so is our life. We must hasten to make the best of our present opportunities, or the fuel of life will soon be burned out; and then, when the fire is burning low, we will be unable to perform that for which the Creator formed us.

Life is like a voyage across the ocean. The ship which fears to go out into deep waters is almost sure to run onto sand-bars or rocks; but the vessel that pushes out into the midst of the ocean is the safest in time of storm. The keel never rubs the bottom; and if properly ballasted, she is sure to weather the gale and safely enter the haven.

Young men who dare not venture, who hang about the coast and explore lagoons, or swing at anchor in wind-sheltered bays—who fear to trust in the great Pilot—nearly always meet with shipwreck. Beecher once said: "Some men put their keel into riches, some into sensuous pleasures, some into friendship; and all these are shallow for anything that draws as deep as the human soul does. God's work in each age, indicated by the great movements of his providence, is the only thing deep enough for the heart. We ought to begin life as the source of a river, growing deeper every league to the sea; whereas, in fact, thousands are like men who enter the mouths of rivers and sail upward, finding less and less water every day; and in old age lie shrunk and gaping upon dry gravel." God gives us opportunities in order that we may grow in knowledge, with a clearer insight into truth, and a greater capacity for service to our fellowmen; and if we will let him, he will order all our affairs himself. With Jesus for our guide, we shall be able to avoid many dangerous pitfalls.

Let Jesus handle the wheel, and we can move out to sea with the assurance that we shall go through. Young man, lean upon God, and make your life a success.

J. H. D.

RESPECT FOR MOTHER.

THE wise man says, "There is a generation that curseth their father, and doth not bless their mother." Prov. 30:11. The apostle Paul tells us that this is in the last generation. (See 2 Tim. 3:1-5.) It is said a "foolish man despiseth his mother." Prov. 15:20. A foolish man is one who has not good mental powers, and looks upon everything in the wrong light. How often do we hear young men and women speak slightly of the mother who cared for them when they could not care for themselves—that mother who bent over them in their infant days, hoping that the future would reveal a life of usefulness in the tiny form now lying in her arms. How often during illness has she sacrificed her own ease, and watched by the side of the sick-bed, refusing to intrust the care of her darling one even to a father's care. She thinks not of herself until she is sure that all danger is past.

God has spoken of a mother's love as next to his own. (See Isa. 49:15.) When the child is wayward, the mother has hope, even after all others have given up. Her prayers go up daily for the wayward son who is tramping through the country, or out on the wild ocean. Her love keeps up her courage, and she still hopes. Many a young woman who by an unwise marriage has taken herself from a comfortable home to one of brutal treatment and sorrow, has been held up before the throne of God by a devoted mother until relief came.

It is the mother who gives the child the first impressions. She may have many defects in her character, yet the love bound up in her bosom leads her to seek to implant right principles in the minds of her children. Many of the great men of the world owe their success to the early training of the mother. Many of the rough characters that have been reformed, have been touched by appealing to their remembrance of a mother's love.

Then why should not the boy or girl, young man or woman, respect mother? What is more noble in a youth than to see him ready to lighten his mother's burdens? Mother's word is not a harsh law to such a one, but a delight to the willing son or daughter. What gives a man a better recommendation for a position in the world than his fidelity to his mother? A young woman needs no better commendation than that she is known as being closely united to her mother. She, who under the most adverse circumstances is not ashamed of her mother, need never fear but what she will have true friends wherever she goes. The young man who is willing to deny himself of life's luxuries, or even necessities, to make his mother comfortable, will be blessed of God. God has connected with the fifth commandment that which he has with no other: "That thy days may be long upon the land which the Lord thy God giveth thee."

But the unruly children who speak unkind words to this dearest friend on earth, will one day call it back in a way that will cut their hearts as their course did the mother's. It may be at the side of the casket, while they take the last look at the lips that cannot admonish any longer. At that time, my young friend, you would give all you ever expect to have to confess your faults and hear the words of forgiveness. It may be that you have yet the opportunity to speak to that one you have wronged. If so, be sure you attend to this at once. Whatever may have been in the past, ask God to help you, from this time onward, to respect your mother.

J. H. D.

HONOR thy father and mother; which is the first commandment with promise. Eph. 6:2.

BIBLE LESSONS AND NOTES

LESSON 7.—THE APOSTASY AND THE SABBATH.

(August 17, 1895.)

PLEASE review principal points in previous lesson.

1. What was the only basis of faith in the apostolic church? 2 Tim. 3: 16, 17; John 17: 17.
2. When received as the word of God indeed, what did the word accomplish? 1 Thess. 2: 13.
3. What is the nature of the word? John 6: 63.
4. When received by faith, whose presence did the word bring into the heart? Eph. 3: 17.
5. What did this make the believer? 1 Cor. 6: 19.
6. What did a church composed of such persons become? Eph. 2: 19, 22.
7. What is the mystery of godliness? 1 Tim. 3: 16; Col. 1: 27.
8. What, then, would be the right name for anything which would take the place of Jesus in the heart? 1 John 4: 3; 2 Thess. 2: 7.
9. Why did not this "man of sin" exercise full power in the apostles' times? 2 Thess. 2: 6, 7. (See note 1.)
10. Did Paul warn elders and preachers about this? Acts 20: 28-30; 2 Tim. 4: 1-4.
11. What has always been the principal god of all heathen nations?—The sun.
12. What has been honored for, and named after, that god?—Sunday. Study on this point the new pamphlet entitled "The Lord's Day."
13. Before conversion, what were the Galatian Christians? Gal. 4: 8.
14. What did they do after turning away from the gospel? Verses 9, 10.
15. Have the heathen in general observed times and days? Deut. 18: 9-14.
16. From what class of people did the gospel draw the greatest numbers in the apostles' times?—Gentiles, or heathen.
17. Then if there should be a *general apostasy*, whose manner of worship would come into the church?
18. Was such a falling away (apostasy) foretold? 2 Thess. 2: 3, 4.
19. What is written in Dan. 7: 25 about that which would develop from such apostasy? (See note 1.)
20. By what name is that wicked system known, which grew out of the "falling away" and exalting of self, mentioned in 2 Thess. 2: 3, 4?—The papacy, or Roman Catholic Church.
21. Do they claim to have done what Dan. 7: 25 states, concerning a change in God's times and laws? (See note 2, also "The Lord's Day.")
22. How did this change times?—By changing the day of the Sabbath and the time of beginning and ending of all days from sunset to midnight.
23. For how long were saints, times, and law to be given into the hands of the papacy? Compare Rev. 12: 14, 6 with Dan. 7: 25.

NOTES.

1. In Revelation 17 the apostate church is represented as committing fornication. She was formerly espoused to Christ. 2 Cor. 11: 2. She was bound to Christ by the law of God. To turn from him and his law and to turn others is to commit spiritual fornication,

and to become lawless. Paul refers to the same when he calls that apostasy "the man of sin." "Sin is the transgression of the law" (1 John 3: 4), and the man of sin would be the sinner above all others. This man of sin is also the mystery of iniquity, or lawlessness, pointing again to opposition to God's law. Daniel describes the work of this power more particularly. It would speak great words against God; it would wear out the saints of God, and "think to change times and the laws" (R. V.), or as Wintle and Spurrell render it: "The appointed times and the law;" and the saints and the law shall be given into his hands for twelve hundred and sixty years. These specifications the apostasy has fulfilled. It has blasphemed God; it has put to death his saints; its spiritual domination lasted twelve hundred and sixty years, from A. D. 538 to 1798. It has changed the first appointed time, the beginning of the day from sunset, God's time, to midnight, the time of wickedness; and it has changed the day of the Sabbath from the seventh to the first day of the week, and in thus doing has changed God's law. It has changed God's law in that very part which reveals him for what he is, the Creator and Redeemer.

2. The teaching of the papacy is as follows:—

"Ques.—Say the third commandment.

"Ans.—Remember that thou keep holy the Sabbath day.

"Q.—What is commanded by the third commandment?

"A.—To spend the Sunday in prayer and other religious duties."—*Butler's Catechism*.

"Q.—How prove you that the church hath power to command feasts and holy days?

"A.—By the very act of changing the Sabbath into Sunday, which Protestants allow of."—*Abridgment of Christian Doctrine*.

ADDITIONAL NOTES.

That there was to be an apostasy in the church and a great departure from the faith, is clearly evident. By the texts quoted in this lesson it may be seen that Paul fully foretold the rise of this apostasy. It was beginning to work in his days. It is a remarkable fact that the errors of the Romish system may, in many cases, be traced almost to the time of the apostles. Veneration for the martyrs led to the respect for their relics; and from respect, it is but a short step to adoration.

The great successes of the gospel were in heathen lands. Affected by the story of the cross, a vast host of pagans nominally became Christians. In some instances rewards were given to those who would accept Christianity. When Christianity became the state religion under Constantine, a profession of Christianity was the only road to royal favor. Human nature is the same in every age, and selfishness will lead men to profess anything by which their material prosperity in this world is enhanced. Christianity soon became the name of a profession, rather than an exemplification of the life of Jesus Christ. When the kernel of true piety is gone, and only the barren husk of a profession is left, there is nothing to prevent a rapid change in the doctrines of the church.

The change of the day of worship from the seventh to the first day of the week was gradually accomplished during this period of the rise of the papacy. Sunday was the chief holiday of paganism. The early church made it a holiday in honor of the resurrection of Christ. It did not at once usurp the place of the Sabbath; it grew into that position as the apostasy

grew. Those who planted this seed of error probably never realized that it would grow into a spreading tree, overshadowing the Sabbath of the Bible, and usurping its place. This unwarranted change of the Sabbath is a striking illustration of the way that errors grow. The responsibility for the beginning of this change undoubtedly rests upon men who had no intention to degrade the Sabbath so that it would become a common working day.

Some may think that so great a change could not come gradually, that it would have to be done at once, and then we could tell just when it all took place. There were at times great steps taken, such as the decree of Constantine and the decision of the Council of Laodicea, but the change was gradual all the way through. As an illustration of how a change of time in the observance of a day can be gradually made, we may look at the observance of Sunday as practised by the Puritans one hundred years ago, and compare it with their observance now. Then the Congregational churches of New England kept Sunday from Saturday night till Sunday night. With them Sunday began and ended at sunset. They regarded it as sin to work on Saturday evening, and not as sin to work on the evening following Sunday. Now this custom is abandoned, and the Congregationalists keep Sunday from midnight to midnight. Here is a great change in the actual time of the observance of Sunday; but no man can tell just when this change took place. It was a gradual change, the same as the observance of Sunday gradually took the place of the Sabbath.

It may be urged that if the causes which led to the change of the Sabbath began at such an early date, it cannot be said that the Church of Rome changed the Sabbath, as Rome did not arise until a later period. It is true that Rome was not fully developed until A. D. 538; but the apostasy from which Rome grew, and which was Rome in embryo, began very early. The germ of Romanism started to grow in the days of the apostles. The change of the Sabbath was accomplished by the apostasy, and that apostasy culminated in Rome.

M. E. K.

HIS TALENT.

A MAN was once asked why he took so much pains to oblige others in trifles. His answer was in substance: I have neither the wealth, nor the intellect, nor the learning, nor the position, to do big things for God or man, and so I take delight in doing any little thing to promote another's interest or enjoyment. In this way I may add to the sum of human happiness, and also recommend my Saviour to those who know him not.—*Christian Intelligencer*.

PRAYER.

WHEN I feel that I am become cold and indisposed to prayer, by reason of other business and thought, I take my psalter and run into my chamber; or, if day and season serve, into the church to the multitude, and begin to repeat to myself—just as children use—the ten commandments, the creed, and, according as I have time, some sayings of Christ or Paul, or some psalms. Therefore it is well to let prayer be the first employment in the morning, and the last in the evening. Avoid diligently those deceptive thoughts which say: "Wait a little, and I will pray an hour hence; I must perform this or that." For with such thoughts a man quits prayer for business which lays hold of and entangles him, so that he comes not to pray the whole day long.—*Martin Luther*.

SUMMER.

SUMMER is upon us
With its torrid heat,
And the mass of people
Seek a cool retreat;
Some prefer the sea-shore,
In bathing-suits arrayed;
Some the Adirondacks,
Resting in the shade.

Others think it pleasant
Now to go abroad,
Crossing the Atlantic—
Nothing very odd—
Taking a small fortune
With them there to spend,
Ere the present summer
Cometh to an end,

Viewing all the wonders
Of that ancient land,
Asking guides queer questions,
Hard to understand;
But they are obliging,
As all guides can be,
Waiting for the giving
Of expected fee.

Some prefer the country.
O, what lots of fun!
Going out a-hunting
With your dog and gun,
Fishing in the mill-pond
Or some little brook,
Taking game and fishes
Back with you to cook.

Where is rest so peaceful
As upon the farm?
Where such perfect freedom,
With its potent charm?
Where are breezes purer,
Skies more fair and bright?
Where the moon more lovely
On a summer's night?

Moon and stars and twilight,
Sunlight, shade, and showers,
Fields of grain and clover,
Honeysuckle bowers;
Lovely drives, where landscapes
Burst upon the view,
Beautiful as Eden,
Not in numbers few.

Summer in the city,
With its dust and heat,
Where the walks are burning
Tired people's feet,
Where the air is teeming
With its odors foul,
Faces once so beaming,
Wear a settled scowl.

Summer in the country
In the olden times,—
Tinkling cow-bells ringing
Out their merry chimes,—
Long before inventions
Had been brought to light,
Making labor easy,
Putting time to flight;

Many still remember
How they made the hay
In the old-time manner—
Now all done away—
When a yoke of oxen
Slowly drew the load,
How the farmers urged them
With sharp-pointed goad;

When the wife and daughters
Knit and wove and spun,
Churned and baked and mended
Till the day was done;
Or, if showers were coming
Helped to rake the hay,
Milked the cows at evening,
Never saying nay.

Summer on the mountain,
Summer on the seas,
Summer in the country,
Summer where you please;
Here or there or elsewhere,
Anywhere you will,
Summer is delightful,
And we love her still.

Summer, blooming summer,
Coming once a year,
Thine it is to give us
Much that's truly dear;
Thou art ever welcome,
Dear to every heart;
Take our fondest blessing
Ere thou dost depart.

ELIZABETH KELLOGG EDMONDS.

"I FORGOT," AND "I'LL DO BETTER."

THE two sentences which are most frequently in the mouth of a certain lassie, who shall be nameless, are:—

"Mama, I forgot," and, "I'll do b-e-t-t-e-r, mama."

Now when I was a little girl, and given to making excuses for my shortcomings, my dear, wise mother used to say, very gravely:—

"Helen, that may be the reason you did it; but it is no excuse for your having done it. 'I forgot' never can excuse your doing or not doing a thing; it is simply telling of another

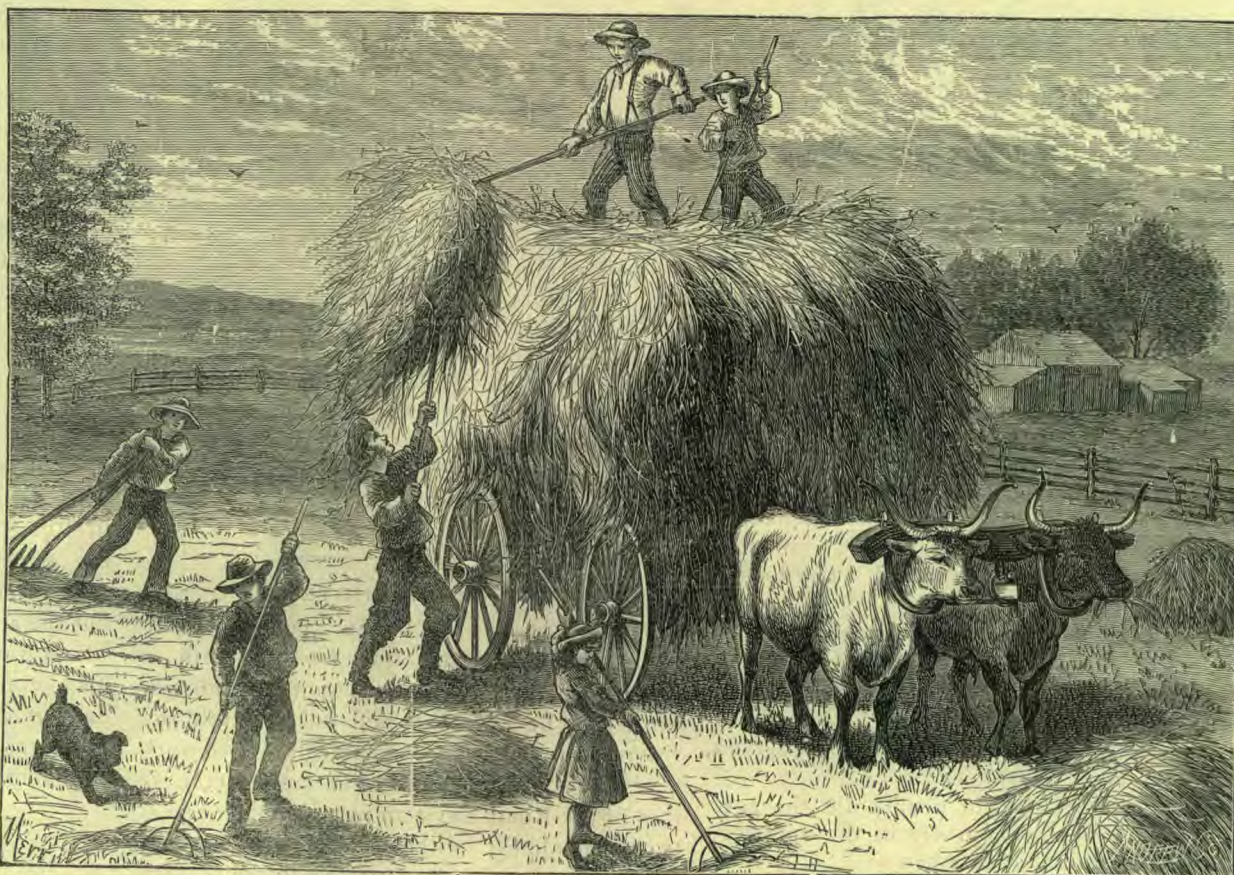
lies every time. His intentions are, doubtless, good; he means to do right. But at least nine tenths of the people who will be lost at the last *mean* to do better (some day), and to get to heaven by and by.

Therefore, my dear young readers, don't content yourselves with saying, "I will do better," but first give yourselves to God, and then say,—

"God helping me, I will do better."

"Notice it is not 'shall,' but 'God' and 'will.' He must put his strength inside of our earnest desire, and then his will becomes *our* will; and what *he* wills always comes to pass. And this is what is meant when we are told that he works in us, according to his good pleasure, 'both to will and to do.'"

But God will do absolutely nothing for those who are too lazy to seek and avail themselves of his almighty aid. To make use of a homely illustration: Imagine a poor cripple who cannot walk a step without his crutches. With them he can get about quite nimbly, but



HAYING.

fault committed. Only old people whose memories are failing are excusable for forgetting."

This made a very deep impression on my mind, and I think of it to this day whenever I find myself forgetting, and wonder if I have reached the age when I am excusable for those lapses of memory.

I wish the girlie who says "I forgot" so frequently could manage to remember "Grand-mama Steinhauer's" reply, and lay it sufficiently to heart to profit by it. She is always ready to supplant it with:—

"I will do b-e-t-t-e-r, mama!"

Now at the first glance this seems to be, what she intends it to be, a very nice thing to promise. But—did you ever see a person who had no backbone? I mean the real spinal vertebrae.

I once knew a boy whose backbone at twelve years old was nothing but soft gristle. Although he was large and well-grown of his age, he could neither sit, walk, nor stand; but had to *lie* all the time.

Now, every man, woman, or child who says "I will do better" in his own strength, will find that he lacks backbone, and can neither sit, walk, nor stand in the line of right, but

without them he cannot even stand. Now they may lie on either side of him, within easy reach of his hands; but if he is too lazy to stretch his hands out and take them, he will remain right in that spot, although he may talk all day about where he intends to walk.

"Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength" (Isa. 26: 4), but in ourselves only weakness. Let us, therefore, both old and young, lay hold upon it, for he has said: "My grace is sufficient for thee; for my strength is made perfect in weakness." 2 Cor. 12: 9. Then we need not even lament over hereditary tendencies to evil, but with Paul can say: I glory in my infirmities that the power of Christ may rest upon me; and daily and hourly we will prove that we can do all things through Him who strengthens us. Phil: 4: 13.

HELEN A. STEINHAUER.

NURTURE your mind with great thoughts, for to believe in the heroic makes heroes. — Lord Beaconsfield.

MINISTERS are seldom honored with success unless they are continually aiming at the conversion of sinners. — Owen.

ABELARD.

THE name of Abelard is among those indelibly stamped upon the intellectual history of Europe, where it stands for the rise of the universities. Abelard was the father of the University of Paris, one of the first and for a long time the greatest of universities. The story of his life would interest us for this reason alone, even if its course were not disturbed by the sad and romantic incidents which have made it so famous. It is the story of a great genius ruined, a genius profoundly affecting the world, yet producing nothing which could be called its own, and leaving to posterity no legacy but its influence.

Abelard's birthplace was Pallet, near Nantes, in Brittany, where he was born, it is thought, about 1079. His father was Berenger, a gentleman of noble family, educated according to the highest standards of that day, and devoted to his profession of arms. Peter, surnamed Abelard, the eldest of his children, was early put under tutorage, as were his brothers, that he might receive culture due to learning before taking up the study and practise of the art of war. Such, however, was the love of study which the child developed, that he determined, in spite of all persuasion, to give his life to the pursuit of knowledge.

The instruction of that day was almost entirely elementary. Three centuries before, Charlemagne had found himself at the head of an empire composed of barbarous and disunited tribes, with no common system of law or government, and either wholly untouched by civilization, or touched only by its vices. In this soil he sought to plant such seeds of Roman learning and Roman civilization as could be gathered up after the storms of the barbarian invasions. To his court he assembled, from the monasteries where alone the lamp of science was still kept burning, a few scholars, chief among whom was Alcuin, an Englishman. To Alcuin the emperor intrusted his task of reviving the classical learning. We may stretch terms sufficiently, perhaps, to say that Alcuin was Charlemagne's minister of education. Since even the emperor could not write his own name, Alcuin suggested that the study of orthography should be made first in the program, to be followed by the *trivium*,—grammar, rhetoric, and logic,—the language studies; and that upon the *trivium* should follow the *quadrivium* of sciences,—arithmetic, geometry, astronomy, and music. But the fate of the arts and sciences might have remained very uncertain if it had rested in the hands of soldiers, kings, and turbulent courts. Fortunately for posterity, the church had an interest in keeping alive the knowledge of Latin. The Fathers had written in Latin, and it had come to be considered as the only tongue fit for the expression of sacred truth. Therefore all lights in the church were expected to use the language with ease and grace; and to use it with ease and grace it was necessary to study the writings of its greatest masters. So, though the church was for a long time opposed to learning as dangerous to faith, it still kept intact, from a sort of necessity, the body of science which it had received from Rome.

As a result of this interest of the church in learning, there arose schools in connection with many bishoprics and in many monasteries. These schools confined their teaching in the main to the *trivium* and the *quadrivium*. The papacy had indeed declared against learning; but there was not at that time the unity which now exists in the Catholic Church, and the overlordship of the pope was mainly a theory

which men talked about, but which they acknowledged in fact only when it suited their interests to do so. Some of the leading episcopal schools added to the elementary studies the study of dialectics, or the art of reasoning and disputing; and to the study of dialectics was united in time the study of philosophy and of theology. The schools became firmly established in the face of the dislike of the early popes for knowledge; and, once established, the papacy saw in the schools a source of great power, and at once grasped for it. Study and schools were encouraged at all opportunities. The popes themselves were, at this period, men of learning and great keenness of mind, the men who did most to elevate the papacy to supremacy, and they could see what advantage the monopoly of intellectual training would give them.

These were the conditions which prevailed when, in his twentieth year, young Peter—he was not yet called Abelard—came to Paris. He had already seen something of the intellectual world of that day, having traveled about considerably among the schools of France. He called himself a “knight errant of philosophy,” a name which is still applied by historians to that large tribe of wandering scholars, *scholares vagantes*, which were a feature of medieval life. There was in Paris a professor of philosophy, of considerable note, William of Champeaux, by whose fame Abelard was attracted. He became a hearer. It was the fashion then for professors to debate with any opponent who might present himself. William of Champeaux was the champion of the realistic philosophy. Abelard had been the pupil of Roscellinus, one of the leading voices of the nominalist school. One day not very long after his arrival, the young “knight errant” disputed with his professor. The dialectician was pleased with the young debater, and took him to board. The nearer view which the pupil thus obtained was not to the advantage of the teacher. Abelard found out the extent of his master's resources, and the reverence in which he had held him fell away. What had at first been a trial of the pupil's skill became an open warfare, with the younger man in the advantage. Abelard opened a school at Melun, a few leagues from Paris. This school grew so rapidly that he moved to Corbeil, about nine miles from the city, and at last “pitched his camp,” as he said, “on the heights of Ste. Geneviève,” just outside the walls.

From his position upon Ste. Geneviève, Abelard began to bombard the camp of William of Champeaux at the school of Notre Dame. The audience of the master began to melt away like the snow, while that of his pupil grew in proportion to the growth of his reputation. As for his reputation, it traveled to the farthest parts of France, and from all sides pupils gathered to the school of Ste. Geneviève. To the power of his logic was added the charm of his delivery and the spell of his personal presence. Of the first, Roscellinus testified that Abelard was the acutest logician of his age; and there are witnesses who say that his voice had a wonderful sweetness, that his words were like honey, and that his face and figure were proud, handsome, bold, and commanding. These gifts of nature were irresistible in that age; Abelard became the hero and the idol of his pupils.

In the midst of these successes and arduous labors, the health of Abelard gave way, and he retired to his native Brittany. There he lived, chafing, in forced seclusion from the conflict he loved, till such time as his physicians would permit his return to Paris. When he returned,

he found William of Champeaux in the enjoyment of his early popularity; but, instead of renewing the warfare, Abelard became once more his pupil.

Not for long, however. His appearance in Paris awakened all the old enthusiasm. His former pupils begged him to lecture. Relations between him and his master became again hostile. He began to lecture again. At once his hall was crowded with eager listeners. He had refuted Anselm of Laon, one of the leading theologians of the day, to whose school he had been attracted. In the self-confidence thus gained, he added lectures on theology to those on philosophy. His success in theology proved to be equal to, if not greater than, his success in philosophy had been. His popularity rose higher than ever, and his pupils were numbered by thousands.

Of Anselm, Abelard has left us a description which might characterize many teachers of the middle ages. He had gone to Anselm's school because of his reputation; but he was disappointed in him. “From afar,” said Abelard, “he was a fine tree thick with leaves; on a nearer view, he was without fruit, or bore only the dry figs of the tree that Christ cursed. When he lit his fire, there was much smoke, but no light.”

William of Champeaux was at length driven out of Paris. Abelard refuted his sophistries so completely that he was obliged to retire from some of his positions, and even signed, voluntarily, the retraction of some of his propositions. This step was fatal to his influence. His followers deserted him. He was forced to retire to the monastery of St. Victor, outside of the city, to hide his chagrin. He left his professorship to a disciple of small abilities, who of his own will resigned it to Abelard, and took a place among the followers of that prince of reasoners. Thus Abelard's victory was complete, and he marched triumphant into the episcopal school of Notre Dame.

C. B. MORRILL.

TALKING BACK.

ONE of the surest ways to pick a quarrel is to talk back. If this were always done in the right spirit, and in the right kind of words, there would be no trouble. Solomon says that “a soft answer turneth away wrath.” He also tells us that “grievous words stir up anger.” It is the “grievous words” that make the trouble.

Here is what Mr. M. C. Wilkinson has to say about the habit of talking back:—

“‘Contradicting’ is the Latin of it. Some boys and girls have a bad habit of doing this. The habit grows upon them till they become quite unconscious of it. Whatever is said to them by parent or teacher in the way of requirement, advice, expostulation, or reproof, these boys or girls have some defense or objection to make. What they ought to do is to receive admonition in silence, or else with a thoughtfully spoken assent.

“There are children that never seem to regard a direction from father or mother as binding on them if they can only think of something to say against it; and generally they can. The direction must be repeated, or they consider themselves free because they have talked back.

“Boys and girls, don't talk back. It is a miserable habit. Ask your friends if you do it; for if you do, it is probable that you are not aware of it. So ask to be reminded when you talk back. Then stoutly say nothing in reply to the reminder except, ‘Thank you,’ and bite your lips in silence. Make your lips bleed rather than talk back.”—*Selected*.



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LIVE IT DOWN.

HAS your life a bitter sorrow ?

Live it down.

Think about a bright to-morrow ;

Live it down.

You will find it never pays

Just to sit, wet-eyed, and gaze

On the grave of vanished days ;

Live it down.

Is disgrace your galling burden ?

Live it down.

You can win a brave heart's guerdon ;

Live it down.

Make your life so free from blame

That the luster of your fame

Shall hide all the olden shame ;

Live it down.

Has your heart a secret trouble ?

Live it down.

Useless grief will make it double ;

Live it down.

Do not water it with tears ;

Do not feed it with your fears ;

Do not nurse it through the years ;

Live it down.

Have you made some awful error ?

Live it down.

Do not hide your face in terror ;

Live it down.

Look the world square in the eyes ;

Go ahead as one who tries

To be honored ere he dies ;

Live it down.

— Ella Wheeler Wilcox.

THE PREPARATION OF PRAYER.

THE past century produced a race of mighty preachers in the principality of Wales. Talent and style were completely forgotten. The cross filled their vision. Their souls were ushered immediately into the presence of eternal realities, and were filled with an agony of desire for the salvation of their hearers. They were mighty in prayer. To gain power with men they sought first to gain power with God. The sermons of Daniel Rowlands were the outcome of protracted wrestlings with the angel of the covenant. He would often spend the whole of Saturday night in his study. One Sunday morning a large congregation was assembled, and the hour of service had arrived ; but Rowlands was not forthcoming for a long time. Two men went to seek him. They found him upon his knees struggling in prayer. He accompanied them ; he fell down again on his way, and besought the Lord to forgive him for his reluctance to preach. The word came with extraordinary power, and resulted in the gathering of eight hundred souls. A ministerial friend once said to Robert Roberts : "Tell me, where did you get that wonderful sermon that is working such havoc in the land ?" The answer came : "Come here, John ;" and he took him to a small parlor and said to him : "I found that sermon on the floor here, all night long turning backward and forward with my face sometimes on the earth." Paul could say : "For this cause I bow my knees unto the Father of our Lord Jesus Christ."—*Rev. James Harris, in Guide to Holiness.*

A STORM SIGNAL.

THE United States Weather Bureau and Signal Service has already done incalculable good in the preservation of life and property by its foreknowledge of storms and warnings to mariners. But in the onward march of science new appliances are continually being invented and adapted for use, which increases the value of the Service. At Chicago for some time the Signal Service has been able to warn ships out on the lake at night, at a distance of twenty miles, of the coming of storms, by means of electric lights from the top of the Auditorium. This proved very valuable, but Professor Moore, chief of the Signal Service, was not satisfied with this. He wanted a search-light with a wider range than anything he had, and after several experiments, he has perfected a plan for a light which will enable the Signal Service to signal from Chicago across the lake to St. Joseph, in Michigan, and as far in any other direction. By this means ships over a large area of the lake can be notified of approaching danger in the darkest night, by electric flashes of various colored lights. Perhaps by means of similar appliances at other points the whole surface of the great lakes may be put into communication in the night with the Signal Service. This would be a great achievement, and would entitle the inventor to be called a benefactor of the human race.

MEMORIES OF BOYHOOD.

MR. WHITTIER could not remember incidents that happened before he was six years old. His first recollection was of the auction sale of a farm in the neighborhood, and he was surprised to find, the next morning, that the farm had not been taken away by the purchaser, and a large hole left in its place !

When he was nine years of age, President Monroe visited New England, and happened to be at Haverhill on the same day that a menagerie, with a circus attachment, was exhibited in that village. The Quaker boy was not allowed the privilege of seeing either the collection of wild beasts or the chief magistrate of the nation. He did not care much for the former, but he was anxious to see a president of the United States. The next day he trudged all the way to Haverhill, determined to see at least some footsteps in the street that the great man had left behind him. He found at last an impression of an elephant's foot in the road, and, supposing this to be Monroe's track, he followed it as far as he could distinguish it. Then he went home, satisfied he had seen the footsteps of the greatest man in the country. When he was an old man, a little girl in Pennsylvania wrote to him inquiring about his childhood on the farm. These passages are from his reply :—

"I think, at the age of which thy note inquires, I found about equal satisfaction in an old rural home, with the shifting panorama of the seasons, in reading the few books within my reach, and dreaming of something wonderful and grand somewhere in the future. Neither change nor loss had then made me realize the uncertainty of all earthly things. I felt secure of my mother's love, and dreamed of losing nothing and gaining much. . . . I had at that time a great thirst for knowledge, and little means to gratify it. The beauty of outward nature early impressed me, and the moral and spiritual beauty of the holy lives I read of in the Bible and other good books also affected me with a sense of my falling short and longing for a better state."—*From "Life and Letters of John Greenleaf Whittier."*

OUR HANDWRITING.

ONE of the most important things for boys and girls to learn to do is to write plainly, so that those who have to read what they write are left in no doubt as to their meaning. Several amusing stories of the embarrassment which has followed not learning to write legibly are told. One of these is of a Massachusetts clergyman who nearly got himself into a peck of trouble because of the bad quality of his handwriting. It was more than a century ago that this clergyman had occasion to address a letter to the general court of Massachusetts upon some subject of great interest at that time. When the letter was received, the court ordered the clerk to read it, and the members were filled with wrath at what appeared to be these words in opening :—

"I address you not as magistrates, but as Indian devils."

"What!" they cried. "Read that over again. How does he address us?"

"Not as magistrates, but as Indian devils," repeated the clerk. "That's what he says."

The letter was passed around, and the judges were by no means pleased to see that the clerk had apparently made no mistake. Very angry at what they believed to be an insult, the judges passed a vote of censure upon the clergyman, and wrote to him demanding an apology. He came before them in person, when it turned out that where the judges had read "Indian devils," he had written "individuals," which, of course, made an apology unnecessary ; but the reverend gentleman was admonished to improve his handwriting if he wished to keep out of trouble.—*Harper's Young People.*

HOW WOULD THEY KNOW ?

AN African king, whom a missionary is trying to lead into the path of civilization and Christianity, is reported as saying that these principles which the minister is endeavoring to inculcate in him, will, if he receives them, detract from his kingly dignity. So when remonstrated with by the missionary for cutting off the ears and noses of his wives, he said that civilization "gave him the stomach ache"! He evidently felt about as Americans do when, speaking of anything which they do not approve of, they say that it "makes them tired." This African king clings with great tenacity to his right, as he considers it, to kill any of his subjects at will. Upon this point he expressed himself as follows : "If I do not kill my people sometimes, how will they know that I am king?" The missionary must have been very glad that this wild king of the African forests did not know that the kings of the Christian(?) nations often act on this same principle, only they kill tens of thousands of men in one battle, while the African in his ignorance kills but a few hundreds.

Many a so-called Christian king has precipitated his people into war to demonstrate his right to rule,—really to show that he was king. Human nature is very much alike the world over. The African is rather rude in his methods, and talks right out what he thinks ; but he has a kingly spirit, according to the standard of many of the great kings of the earth. But there is a better standard than the standard which this world goes by. We read in the word of God these words : "Behold, a king shall reign in righteousness." That king is Jesus Christ. He is king of righteousness and peace. He is now seeking subjects for that kingdom, and those who love those principles will dwell with him in that kingdom.