

# THE YOUTH'S INSTRUCTOR

REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH

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## IN MERCY'S NAME

### HOMES FOR THE FEEBLE-MINDED.

EVER since the curse has rested upon the earth, diseases of all kinds have taken hold upon the human family. In every large city, men, women, and sometimes children may be found who have lost their hearing, eyesight, and the power of speech. In some cases these afflictions are caused by accidents, but many times they come from the violation of some law of their being. These are sad calamities to come upon any one, yet to lose the control of the mind is a much sadder calamity. When the mind fails to act, the individual's life becomes worse than a blank.

We read in the Bible of those who were possessed of devils, whom Christ met, and his tender heart of pity was drawn out toward them. In Luke 4:32-35 we read of Christ meeting one of these afflicted ones. Jesus by one word healed him and gave him his right mind. "An unclean demon, in the language of Christ's day, was an evil spirit that drove the person possessed, to haunt burial places and other spots most unclean in the eyes of the Jews. There were men who affected the black art, pretending, like the witch of Endor, to raise the dead, and for that end, lodging in tombs, and macerating themselves with fasting, to secure the further aid and inspiration of such evil spirits, and others into whom the demons entered, driving them involuntarily to these dismal habitations."—*Geikie*.

The insane were turned out to roam where they pleased, and were looked upon as wild men, who would be shunned even by the members of their own families. From the brief account given of this class, we can reasonably come to the conclusion that they were quite numerous. No doubt Jesus met many of them in his travels from place to place. In every recorded instance where he found these weak-minded persons, he stopped and relieved them of their sufferings. He did this to teach us the lesson that pure religion is to care for those who are unable to care for themselves.

Insanity is on the increase in our day. Nearly every State has one or more institutions for the care of this class of people. Not long since, we visited one of these State institutions located near Jamestown, N. Dak. We thought how differently the imbeciles are now cared for from what they were anciently. Instead of living in the mountains among the wild beasts, as did Nebuchadnezzar, or among the tombs, as was the custom when Christ lived on the earth, pleasant homes are provided where there is every facility for health and comfort. The North Dakota institution has five buildings on a pleasant spot of ground, all connected by

underground subways, so that all parts of the institution are accessible from the superintendent's office, without going out of doors. Each building is divided into wards, with sleeping apartments, dining-rooms, and parlors. The latest improved conveniences are connected with the institution for cooking, laundry, farming, etc. Convalescent patients are furnished with employment as soon as they are able to engage in work. A pleasant hall is connected with the hospital, where the patients are called together for amusement or religious services.

The officials are kind and obliging both to patients and visitors. While there are between

too late, of their own folly. How important it is that we know God's laws for the care of our bodies, and closely follow them, for our children's sake as well as for our own.

We saw many in those rooms who might be sitting at some office desk as clerk or official, or who might have been in happy homes associating with kind friends, instead of crouched in some corner or pacing the floor of the halls, going through some harangue of business or religion, unconscious of its meaning. It was a scene to be looked upon with pity, and we wished that a word could be spoken in His name who commanded the evil spirits to depart, that would restore these afflicted ones to



INSANE ASYLUM, JAMESTOWN, NORTH DAKOTA.

three and four hundred patients in the institution, we were told that force was rarely used to control them. The most of the patients were in the sitting-rooms or on the verandas, but very few being confined to barred rooms.

As we passed through the different buildings, and saw so many human beings whose minds were unbalanced, we could not but ask the question, "Is this as God would have it?" The answer would come, "This is the effect of Satan's work." In the men's wards the majority were below forty years of age. In the women's wards there was about an equal representation of all ages. Their faces showed that a violation of nature's laws was the cause of the mental breakdown, and we were led to see how important it is that children and young people should study the laws of their being, and walk in harmony with them. No doubt that many of these minds fail on account of the sins of their parents. When sending their children to these institutions for treatment and care, they are reminded, when

a perfect mind; but as this was not within our power, we could only lift the heart to God, that we might have wisdom to seek out the erring ones and try to rescue them before the power of reason has departed. J. H. D.

(Concluded next week.)

MANY books require no thought from those who read them, and for a very simple reason,—they made no such demand upon those who wrote them. Those works, therefore, are the most valuable that set our thinking faculties in the fullest operation. For as the solar light calls forth all the latent powers and dormant principles of vegetation contained in the kernel, but which, without such a stimulus, would neither have struck root downward, nor borne fruit upward, so it is with light that is intellectual. It calls forth and awakens into energy those latent principles of thought in minds which, without this stimulus, reflection would not have matured.—*Colton*.





## THE BELIEVER'S REST.

WHEN the long night of weariness and pain  
Is full of bitter thoughts and doubts that sting,  
Do we not long to hear some holy strain  
That far-off angels sing?

When every golden deed the heart hath planted  
Is darkened by the fear of failing powers,  
And all our life seems like a barren land,  
Unblessed by sun and showers;

When every word that loving lips have said  
Sounds, to the morbid fancy, falsely sweet,  
And every truth that we have heard or read  
Seems poor and incomplete;

When the one thing whereon our hopes are set  
Is still withheld, although we pray and weep,  
Until we murmur; "Can the Lord forget?  
Or doth the Master sleep?"

When the old sin that we had nearly crushed,  
Arrayed in all its fearful might appears,  
And yearning voices that we thought were hushed  
Call from the departed years,

Then, like an evening wind that, unperceived,  
Beareth an odor from the rose's breast,  
Comes the remembrance: "We which have believed  
Do enter into rest."

And our eyes close, and all the phantom throng  
Of doubt and troubles vanish into air,  
And the one face that we have loved so long  
Smiles on us calm and fair,

The face that in our darkest hour is bright,  
The tranquil brow that never wears a frown,  
The steadfast eyes that never lose their light  
Beneath the thorny crown.

So at His word the clouds are all withdrawn,  
The small sharp pains of life are soothed away;  
After the night of weeping comes the dawn,  
And then his perfect day.

— Sunday Magazine.

## A VISIT TO JEYPORE.

IN FOUR PARTS.—PART II.

AFTER a pleasant and comfortable night at the hotel, where everything was conducted after the European custom, early in the morning, with a Hindu guide, I entered the city of Jeypore by the main road, through a large arched gateway on the west. The general plan of the city is most simple. A main street, about two miles in length and one hundred and twenty feet in breadth, runs through the city from east to west. It is intersected by several streets of about the same breadth. Narrow streets lead from these to all parts of the city. At each point of intersection is a market square, where goods, wares, grains, fruits, vegetables, Hindu gods—some of them are of the most revolting appearance—and curiosities of all kinds, are for sale. The babel of the salesmen, as they cry out their merchandise, is at times almost deafening.

We then passed a company of gaily-dressed Hindus who were on their way to a temple, with a very bountiful breakfast for their god. I counted upward of fifty good-sized, well-filled baskets of sweets, pastries, and fruits of various kinds, which were borne gracefully upon the heads of the worshipers. Others had jars of intoxicants, milk, etc. The procession was led by a band of musicians. Their instruments were the tom-tom, the horn, and the drum. As each musician strove to outstrip his neighbor, both in rapidity and loudness, there was a tumult of frightful sounds, which one might suppose were

intended more to frighten the ears of a demon than to charm the senses of a god.

After arriving at the temple, various methods are resorted to to awaken the object of worship, which may be a hideous image, or nothing more than a stone. The deity is then bathed. The water with which he is washed is supposed to be holy, and is often drunk by the worshipers. The god is then dressed, and many more ceremonies, which to the Christian are disgustingly foolish, are performed. It is like child's play. Little children talk to their dolls; they dress them with warm clothes, wash them, pretend to give them food, fan them to keep them cool, and put them to sleep behind curtains, lest the mosquitos might bite them. They treat them as though they were living beings. Hindus are the worst kind of polytheists, and they worship not less than three hundred and thirty million gods, goddesses, and demons that have no existence.

Nearly three thousand years since, the sweet singer of Israel penned the words of inspiration showing the folly of idolatry:—

"Their idols are silver and gold,  
The work of men's hands.  
They have mouths, but they speak not:  
Eyes have they, but they see not:  
They have ears, but they hear not:  
Noses have they, but they smell not:  
They have hands, but they handle not:  
Feet have they, but they walk not:  
Neither speak they through their throat.  
They that make them are like unto them;  
So is every one that trusteth in them."

It is a fact that the mind, by continually meditating on a material object, becomes materialized; and these people, who have worshiped these senseless images so long, are so ignorant that their religious teachers deceive and dupe them in every possible way.

As one beholds this dumb idol worship, he feels in his heart that it is no small blessing to be taught when a child to say, "Our Father, which art in heaven." Could you all see what I have seen during the eighteen months since coming to India, your hearts would swell with gratitude to God for the blessings conferred upon you, and there would be a longing to labor for him.

WILLIAM LENKER.

## DERELICTS.

THESE are the wrecks of abandoned vessels turned loose to be carried hither and thither by wind and tide. They form one of the serious dangers to ocean navigation. In spite of all efforts to rid the sea of them, many of these unguided prowlers still drift and toss up and down the deep, threatening every passing ship with wreck. May we not find in this a parable? Derelicts—social, moral, religious—are a chief danger to safe sailing on the ocean of life. And such are found drifting everywhere. Your son and daughter and you yourself would be safer if it were not for these wrecks of humanity, lost to conscience and morality and God. Every ruined soul threatens others with ruin. One misguided or neglected youth may, in the course of a lifetime of drifting and sinning, wreck a hundred others. It is a peril, as well as a crying sin, to let any boy or girl be turned adrift without moral restraint or guidance, or to allow those already lost to continue drifting while we put forth no effort to arrest or save them. Prevention is better than cure. Parents should see that the hearts of children are so anchored to Christ, and their lives so trained for him and ruled by his love, that no derelicts shall go forth from their homes.—  
*Cumberland Presbyterian.*

## CONFESSION OF CHRIST.

Now is the time to confess Christ before the world; by a consistent life and conversation to be a witness for Jesus Christ. By so doing you will exercise an influence over others, and will aid others to confess that Christ is Lord, to the glory of God the Father. The more light you have, and the more Christ works through the Holy Spirit to win you from a course of guilt, the more responsible you will be for resisting his mercy and refusing his invitation. The Jewish nation rejected Christ, and the darkness that came upon them corresponded to the great light that had been given them. So it will be with you. The greater the light you have, the greater will be the darkness that will enshroud you. You will press closer to the enemy of Christ, and make it more manifest than before that it is your choice to be Satan's slave rather than Christ's free man. Not enlisting in the service of the Captain of our salvation, you show to the world that you have chosen another leader.

The kingdom of heaven has come near unto you, and you have seen the Father and the Son. You think that the time will never come when you will mock and deride Jesus. You think that if you had lived upon earth when Christ was here, your voice would not have been raised with that of the multitude who cried, "Away with him! Crucify him!" But if you persist in rejecting Christ, you will be at the mercy of the enemy, and will do his bidding at last. I beseech of you to take your stand without delay on the side of Christ. Jesus has bought you with an infinite price because he loves you. Why not reveal to the world that you do not hate and reject Jesus? Why do you not manifest that you love the attributes and the service of Christ more than you love the attributes and the service of Satan? Why do you ventilate what you call skepticism, when you know that Jesus Christ came into the world to save just such foolish sinners as yourselves? Why do you look upon religion as a restraint, when the practise of godliness will keep you from ruining your happiness in this life, and will give you a title to the future, immortal life? O let it not be said of you, "Ye have seen and hated both me and my Father."

Jesus has done much for you, and he is willing to do much more. Every blessing, every talent, every capability you possess has come to you through Jesus Christ. Those who reject Christ, reject their only hope of happiness in this life, and cut themselves off from the hope of eternal life. Every step of rejection of Christ is a step toward the rejection of the goodness of salvation, and toward the sin against the Holy Spirit. It is evident that not one who stands under the banner of Jesus Christ, who serves him as a faithful soldier, has committed this sin. The sin against the Holy Ghost is not confined to any one period of time, or limited to any one generation. The Jewish nation who rejected Christ committed the unpardonable sin, but by taking the same course that they took in refusing the invitation of mercy, we may commit the same error. You offer insult to the Prince of life, and put him to an open shame before the synagogue of Satan. "We are made a spectacle unto the world, and to angels, and to men." You should not delay one day. The peril is too great. You may lose your life. Satan is watching every opportunity in order that he may destroy both soul and body; but Jesus is ready to pardon all your sins, and to make you a child of God, an heir of heaven.

MRS. E. G. WHITE,





### THE CONQUEST OF FORMOSA.

By the terms of the treaty between China and Japan the latter country acquired the ownership of the island of Formosa, lying south of Japan and east of China; but this cession of Formosa was very much like what is known as a "quit claim deed." China herself has exercised a very uncertain authority over the island. A few years since, when France complained to China of the ill behavior of the "black flags" of Formosa, Li Hung Chang replied that China would not hold herself responsible for their conduct, and that France might kill as many of them as she pleased. Now that China has yielded to Japan her claim to Formosa, it remains for the Japanese to make that claim good by conquest. Japan did not propose to govern the island in the loose way it had been governed in the past, and so she immediately began to take possession of the island.

At the first news that Formosa was to be given up to Japan, there was much dissatisfaction in the island. A republic was proclaimed, but it proved a very short-lived government, dissolving into thin air upon the approach of a Japanese army.

The Japanese found it an easy task to take possession of the coast towns, but as they have penetrated farther into the interior, they have encountered greater difficulties. In some battles which have lately taken place, they have suffered some transitory reverses, but they are going steadily forward, and the complete subjection of the island will only be a question of time. Formosa will form an important part of the island empire of the East, as it possesses great natural resources, which as yet have only been slightly developed. The conquest of the island will be valuable from a military standpoint, as it will give the soldiers of Japan a training in real war, which will fit them for greater conflicts. Formosa will be to Japan something as Algeria has been to France,—a training-ground for her armies.

### NASRULLA KHAN.

For several weeks the government and people of England have been making much ado over Nasrulla Khan, second son of the ameer of Afghanistan. He has been in England, and everything possible for his honor has been done. The Indian government is paying his expenses, which, as may be supposed, are not light. The young prince also brought presents from the ameer for the queen and royal family of England to the value of twenty thousand pounds. Although every attention has been paid to the prince, he has proved himself to be a very disagreeable person to get along with; and sometimes those who have him in charge have been at their wits end to know what to do with him. His chief desire seems to be to do just as he pleases, and the etiquette of the British court is a constant source of annoyance to him. He is a devout Mohammedan, and observes the hours of prayer wherever he may be; but all his peculiarities are borne with because of the position which his father, the ameer, occupies.

Afghanistan is the key to India on the north, and so England is very desirous to retain the

friendship of the ameer, that she may have a strong ally in that quarter. Afghanistan is what is called a "buffer state" between British India and Russia. In case of a Russian invasion of India, Afghanistan would be a very valuable ally for England. There has been a diplomatic struggle between these two great powers to see which should gain the friendship of the ameer, and England was successful. If England doubted the sincerity of the ameer, she would not hesitate to seize the strongholds of Afghanistan herself; but she now allows the ameer to hold them, at the same time keeping a watchful eye upon him. The ameer rules over about six millions of hardy and warlike people. If England succeeds in binding Afghanistan to her interests, there will be an additional security to her Indian possessions.

### TURBULENT BULGARIA.

EVENTS of the gravest character have lately come to pass in Bulgaria. A few days ago M. Stambuloff, premier of Bulgaria, was attacked by ruffian conspirators and so badly wounded that he died. There were police near by at the time of the murder, but they appeared to care little for what was being done, and they are suspected as being privy to the crime. M. Stambuloff has been one of the ablest statesmen of Europe, and he has often been referred to as the Bismarck of Bulgaria. It certainly has required the sagacity of a Bismarck to steer the Bulgarian ship of state through the shoals and breakers which beset her on every hand.

Bulgaria is a dependency of Turkey. It was the intention of Russia to take possession of Bulgaria at the close of the Russo-Turkish war, in 1877. The czar took up arms in that war, ostensibly to free the Bulgarians from the misrule of Turkey. The atrocities perpetrated upon the Bulgarians by the Turks gave Russia the sympathy of the western nations of Europe in the war; but the fear of a great extension of territory on the part of Russia toward the south caused these same powers to refuse to allow Russia to rule over the country her arms had given into her hands. So Bulgaria was raised into a semi-independent kingdom, and her position among the powers of Europe was guaranteed by the powers which had compelled Russia to give her up. Really it was the intention of the powers to make of Bulgaria a buffer state between Russia and Turkey. Since then it has been the constant aim of Russia to foment troubles in Bulgaria, and make the government as unstable as possible. Russia wants no dependency of Turkey or independent government between herself and Turkey.

These intrigues have worked very successfully in this but half-civilized country. Each country having an interest in Bulgaria has shown that it cares little for the interests of the Bulgarian people, but that it is looking out for its own interests. So when any ruler of this country tries to act independently of the powers for the interest of his own country, he will not be allowed long to continue in power. Prince Alexander was compelled by his very interest for Bulgaria to abdicate, and those who have desired to see Bulgaria a strong, independent nation, and those who wish to see her under Russian control have struggled for the mastery. Stambuloff believed in Bulgaria, and he has tried to elevate his country in the scale of nations; but we are likely to see another exemplification of the fact that a nation can only rise as fast as the whole people are ready for such advance. He has fallen by the hands of the

people whom he hoped to benefit—the common people of Bulgaria, who as yet are little better than, if as good as, the Turks.

Their feelings may be seen by their conduct at the funeral. As the funeral cortege was on the way to the cemetery, an immense rabble attacked it, tore the wreaths from the casket, and trampled them in the mud. The representatives of the foreign governments were compelled to fly and take refuge in the houses. The soldiers were compelled to charge the mob, and fight like men in actual battle before the remains of the statesman could be committed to the earth. It is said that no such shameless affair has ever taken place in any civilized country in time of peace. It shows that the Bulgarian is as savage as the Turk, and that he does not have the Turks' respect for authority. To what all this will lead cannot now be told. All feel that Bulgaria has disgraced herself. The Turk cannot be accused of being the cause of this murder and riot, still this affair will have a tendency to cause the whole eastern question to be reopened.

### A GREAT RUSSIAN CANAL.

THE success of Germany in constructing the Kiel canal from the Baltic to the North Sea has caused the Russians to revive the project of connecting the Baltic and the Black seas by a ship canal through Russia. This will be a task of such magnitude that the Kiel canal sinks into insignificance compared to it. Such a canal would be about one thousand miles long. The plan as projected will connect Riga on the Baltic, with Kherson on the Black Sea. The rivers Dwina, Beresina, and Dnieper are to be utilized part of the way. Its estimated cost is twenty million pounds. No difficult engineering feats are required, as the country is generally level. A sufficient sum of money will be the main thing necessary. It would take about six days for a ship to pass through this canal. Commercially such a canal would be of great advantage, as ships would be able to pass from the Baltic through the Bosphorus to the Mediterranean Sea, without going round the west coast of Europe and through the Straits of Gibraltar, as they are now obliged to do. It is probably the intention of Russia to push the Turk away from the Bosphorus, and then she will have the exclusive control of one of the great waterways of the world. In time of war her fleets could pass through either way unmolested by her enemies.

### CHINA MUST PAY.

THE foreign ambassadors at Peking are taking strong ground against the government of China on account of the outrages perpetrated upon the citizens of their respective countries in the province of Liu. Since the weakness of China has been demonstrated by the war, the ambassadors have not hesitated to make a strong demand, and they are prepared to make a show of force if they are refused. France takes the lead, but she is seconded by England and the United States. The Chinese foreign office is in a great panic over these demands. It deprecates the affair and offers to pay all damages. The governments whose citizens have been killed want more than this. They demand the punishment of the guilty parties, full pay for all damages done, and a guaranty for future good behavior. France, especially, is crowding China hard, and her ships of war are gathering at the points of disturbance.

M. E. K.





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

### SERVING GOD FROM PRINCIPLE.

GOD loves the service which is rendered to him by willing hearts; and to worship God aright the heart must be entirely given to him. All the plans of life are then submitted to God, that he may give such wisdom to direct us that all our ways may be ordered of him. The Lord also desires an intelligent service. We should count the cost, and when we enter his service, it should be for life. The nearness of the coming of the Lord is often used as an incentive to duty. It is an *additional* reason for ardent service, but our duty and privilege to serve God do not depend at all upon the nearness of the advent of Christ. All our life, even should it be many years, is very little to give to the Lord.

We should recognize the fact that God is our Creator and Redeemer, that he is entitled to our continual service, that it is right and noble to serve God, and that virtue is its own reward. Serving God should not be something which is done now and then in times of revival or especial religious interest, but as a matter of a deep-seated principle to give unto God the glory which is due unto his name. Said the apostle Paul, "And herein do I exercise myself, to have always a conscience void of offense toward God, and toward men." Acts 24:16. To have such a conscience every day is the privilege of every Christian. David prayed for a right spirit, or as it reads in the margin, a constant spirit. Ps. 51:10. The language of every child of God should be,—

"Every day, every hour,  
Let me feel thy cleansing power;  
Let thy tender love to me  
Bind me closer, closer, Lord, to thee."

M. E. K.

### LITTLE SINS.

"SIN is the transgression of the law." "The wages of sin is death." These are facts that God has put on record for our good. He also says, "He [Christ] was manifested to take away our sins." But when the Lord forgives our past sins, and we rejoice that it is so, Satan seeks to destroy that peace, by leading us to sin again. We hate robbery, murder, and adultery; but how often it is true that we still love the things that lead to these greater sins.

Be frightened at the little sins. Be alarmed at even an evil thought, wish, or desire. They are as it were the germs of sin. Like the rattle of a snake or the hiss of a serpent, that reveals the enemy near and about to strike, so these should cause us to spring from the danger before we are caught in Satan's trap.

How often people give way to fits of temper, and think it amounts to but little, as long as they do not strike the one with whom they are angry! or we may even speak unkindly to a brother or sister in the family and think there is little harm in this. Yet this is the hiss of the serpent that warns us we are in danger. "Abhor that which is evil; cleave to that which is good." Anything that is contrary to Christ's way of speaking or acting, however

little it may look in our eyes, leads onto forbidden ground.

While we stand in abhorrence of great sins, how do we act in regard to *little sins*? Of habitual intoxication we may have the greatest disgust; but what of the occasional indulgence? We may shun the ball-room; but what about the theater or the social party? We may guard our words when speaking of others on public occasions; but how do we speak of them in the family circle? We may even condemn the theater-going; but how do we look upon novel-reading?

Look at these things as they are. These little sins are exceedingly dangerous. What may now seem to be a small thing, before long may stand before us in its real character. He who is now the vilest sinner, began with the small sins first. Murder was at first a petty jealousy or envy of the heart. Its first appearance was in an unkind word to a brother or sister in the family. *But it grew.*

It is said of Pompey that, when he could not prevail upon a certain city to lodge his army, he persuaded it to take in a few of his disabled soldiers, who, when they recovered, threw open the gates to the whole army. Thus it may be with us. Satan may not persuade us to commit *great* sins; but we may be induced to commit little ones which by growth may become so mighty as to overwhelm us by their power. The only safety for us is to flee at the very first appearance of evil.

J. H. D.

### SHORT WORDS.

WE are living in a time of pomp and show. Sometimes speakers and writers give more attention to producing long words than they do to valuable thoughts. Often words are used that on some other occasion would cause the speaker to stop and wish for a dictionary. We teach ourselves by what we hear and read and think. We teach others by our words. We need to be careful that we think and speak in a way so clear that we do not cheat ourselves, or mislead others by vague or misty ideas. We should be able to put our thoughts into words, and form a habit of using these in thought with the same care we use when we speak or write.

We must not only think in words, but we must also try to use the best words, and those which in speech will put what is in our minds into the minds of others. This is the great art which those must gain who wish to teach others. To do this in the right way, they should use the short words which are learned in early life, and which have the same sense to all classes of men. They are the best for the teacher, the orator, and the poet.

If you will read the best things that have ever been written in prose and in verse, you will find that short words are invariably used. Count them in "Gray's Elegy," which all love to read, and you will find that short words make up the large share of the words used. Notice the language of the Bible. Now and then there is a long word, but in most cases these could be supplied with a shorter word, and the sentence would be made clearer. Take that verse which says, "O generation of vipers, who hath warned you to flee from the wrath to come?" The older versions read "brood" instead of "generation," which gives a clearer idea than the more modern English. Read the verse again with this term, and you will feel the force: "O viper's brood, who hath warned you to flee from the wrath to come?"

Love, hate, and zeal waste their force by

the use of long words and phrases. Short words are not vague sounds which lull us as they fall upon the ear. They have a clear ring which stirs our minds or touches our hearts. They best tell of joy or grief, of rage or peace, of life or death. They are felt by all; for these terms mean the same thing to all men. We learn them in youth; they are on our lips through all days, and we utter them to the close of life. They are the grand words of our tongue; they teach us how the world was made: "God said, Let there be light, and there was light."

J. H. D.

### STRENGTH AND GENTLENESS.

POWER is one of the qualities of the Deity. Without power God could not be God. When we go into the mountains and stand at the foot of some mighty cliff of rocks, reaching hundreds of feet above us into the air, and to unknown depths below, then we better understand these words of inspiration: "The strength of the hills is his." At such a time we can also better understand the power of God, of whom it has been said, he hath "weighed the mountains in scales, and the hills in a balance." God is the source of all power. It is a part of his character. Said the psalmist, "God hath spoken once; twice have I heard this; that power belongeth unto God." If God had no other attribute than power, we might fear him, but he never could win our hearts. A God of power, even if that power was infinite, if with that power there were no gentleness, love, and mercy, would be nothing but an exhibition of almighty tyranny and brute strength—nothing more. We could not love such a being.

But there is something more than this in our God. He is more than power; he is our heavenly Father, with all that name implies,—love, protection, sympathy, and care. So we read: "Like as a father pitieth his children, so the Lord pitieth them that fear him."

If we should look through the Scriptures, noting the verses which speak of the power of God, we would find many of them; but we would probably find as many more that speak of his love, goodness, mercy, and patience toward the children of men. Often when his power is mentioned, it is that the comforting assurance may be given to his people that he who is able to save will be their helper; so the thought of his power should be a comforting thought to us. In the final scenes of the dissolution of this earth, when it "shall reel to and fro like a drunkard, and shall be removed like a cottage,"—at that time, when there shall be such an exhibition of God's power as shall cause the ungodly to cry to the rocks and mountains to fall upon them to hide them from the presence of God, the people of God will be secure.

God has shown his character to us in Jesus Christ. He was God manifest in the flesh. In him deity is brought down to the measure of human capacity. He is both "the lion of the tribe of Judah" and "the lamb slain from the foundation of the world." Standing before the tomb of his friend Lazarus, the gentle emotions of his godlike nature caused him to weep; but the next moment, by an exhibition of almighty power, the bonds of death were broken, and Lazarus came forth alive. Could we not love such a person if he were here on earth? and cannot we love him in heaven? He is all-powerful, but his love and mercy are equal to his power. He is a great God, but his greatness largely consists in lovely attributes. He is great in goodness, mercy, and truth. So while God is all-powerful, that power will only be used for the best good of all his children.

M. E. K.



# BIBLE LESSONS AND NOTES

## LESSON 8.—THE SEAL OF GOD.

(August 24, 1895.)

### REVIEW QUESTIONS.

1. WHAT does the reception of the gospel do for unconverted men?
2. What power was soon to be manifest in the church?
3. What is that power called, and what would be its work?
4. How long was it to continue?
5. In what great system has it been fulfilled?

1. What is a seal? with what is it connected in governments? and what must a seal always show? (See note 1.)
2. What other word in Scripture means the same thing? Rom. 4:11.
3. In which commandment is the seal of God's law? Ex. 31:17; Eze. 20:20.
4. What is foretold about a sealing work among Christ's followers? Isa. 8:16.
5. How late in the history of the world does this come? Verse 17. (See note 2.)
6. What is said about such a work in Rev. 7:1-12?
7. When does this prophecy apply? (See note 3.)
8. Has God's sealing work any opposition? Rev. 13:11-17.
9. What terrible warning is given against this? Rev. 14:9-11.
10. How many worship the "beast"? Rev. 13:8.
11. For what purpose is a seal? *Ans.*—To stamp as genuine.
12. Whom does God seal? Eze. 9:4; Isa. 8:16; Rev. 7:4.
13. By what instrument are God's servants sealed? Eph. 4:30.
14. What does the Holy Spirit do for us? Rom. 5:5.
15. What is the love of God in the heart? 1 John 5:2, 3; Rom. 13:10.
16. How great a change does this make in us? Eph. 2:8-10; 4:22-30.
17. What other word is used besides "seal" to tell the same thing? Rev. 14:1.
18. What is the name of God? Ex. 3:13-15; 33:5, 6.
19. How may all this be done for us? James 4:7, first part; Isa. 64:8. (See note 4.)

### NOTES.

1. A seal used in connection with a legal document is a device by which a document is so stamped as to show it to be authentic, or genuine. By reference to Esther 8:8 and 1 Kings 21:8, it will be seen that a law must be sealed to be authentic. In the matter of a law, the seal must show the name of the ruler who gave the law, the position he occupies, the authority he exercises, and the extent of his dominion; in brief, the name, the authority, the territory. If any of these are lacking, the law would not be valid, or the document authoritative. The seal of God must be connected with his law, the only document he ever wrote, and must contain these three characteristics. When placed upon God's servants, it [his mark, or seal] stamps them as his, and his alone.

2. The work of sealing predicted in Isa. 8:16 is a work that pertains to the Christian dispensation (verse 14), and undoubtedly refers to Christ. (See references from verses 15, 17, 18 to the New Testament, where this Scripture is applied to Christ, and his work,

and his disciples.) Verses 19-22 refer to the last great deception of Spiritualism, and the blackness of darkness which will come upon the wicked. The plans, schemes, confederacies, and associations of men to put off the evil day, so manifest at the present time, is referred to in verses 9-12. The sure refuge is pointed out in verse 13, the Lord of hosts, in the heart. (Compare with 1 Peter 3:15.) And finally verse 17 shows that the sealing work is carried on when Christ's disciples are waiting for his coming in glory. 1 Thess. 1:10; Isa. 25:9. Then those who bear his seal will say: "Yea, in the way of thy judgments, O Lord, have we waited for thee; to thy name and thy memorial [the Sabbath] is the desire of our soul." Isa. 26:8, R. V. Then will the testimony, the witness, the attestation, of God's law be restored.

3. The prophecy of Rev. 7:1-4 also refers to the last days. It is a work which takes place under the sixth seal before God's judgments are manifest. It comes in between verses 13 and 14 of Revelation 6. They are those redeemed from the earth when the Lord comes. Rev. 14:1-5. They are called "Israel" in the prime meaning of the word,—those who have prevailing faith with God. (See Gen. 32:24-28.) All the redeemed host of God will be called "Israel." They will enter the glorious city of the redeemed through one of the twelve gates which are named after one of the twelve tribes. Rev. 21:12. They have upon them the name of Jerusalem, their mother. Rev. 3:12. This company,—the redeemed as a whole,—are not among the numbered tribes of earth, but all are numbered, in the records on high, as children of God. They are those who have had sincere repentance, who weep over sin (Eze. 9:4), and who are Christ's disciples indeed. Isa. 8:16; John 8:31, 32. They are the true Israel of God by faith. Rom. 2:28, 29; Eph. 2:13, 14, 19, 20.

4. It is the meek and humble that God will teach and guide; it is the submissive that he will mold and purify and refine through trial by his word. The dross will be burned away till the pure metal reflects his image. The stubborn clay will be beaten and molded and softened if possible, till God can stamp it with his own seal. The stamping—the sealing—is the finishing part of the work. The soul is tried, and is not found wanting. The law is written in the heart, and the seal of the law,—the fourth commandment, which reveals to us the fulness of Christ's power and character as the only living and true God, which reveals to us in that character that "name above every name,"—is the last work of the Spirit of God prior to the coming of Christ. That seal will be placed upon no one who loves sin. It will be impressed upon every one who hates all sin, loves Christ, and chooses Christ above all things else.

### THE SPADE AND THE BIBLE.

It has been tacitly assumed by the critical school that the art of writing was practically unknown in Palestine before the age of David. Therefore little historical credence can be placed in the early records of the Hebrew people. The events not being recorded at the time of their occurrence, the Bible history of them became traditional and mythical before they were finally written.

Even Renan allies himself to this theory in his "History of Israel." He distinctly says that writing was unknown in the day of Abraham, and Isaac, and Jacob, and laughs at the mistakes of Moses.

In 1888, some fellahin in upper Egypt, while digging for nitrous soil to enrich their gardens, accidentally dug in upon certain clay tablets. It was a discovery, and the scholars were soon on the trail. Several hundred tablets were found. Professor Sayce, of Oxford, has been at work deciphering these tablets found at Tel El Amar-na, and what do they turn out to be, now that they are deciphered?—They turn out to be documents older than the Exodus, and copies of letters between Egypt and the nations of the East. Among these are communications from Palestine. From these tablets Professor Sayce tells that he learns that knowledge was far advanced in that early period, and that philosophy and science were common. That ancient period had advanced schools of learning, and many cities had as a possession large public libraries. For example, the old name of Hebron, a town of Judah, was Kirjath-Sepher; this was the name of the town before the Hebrews took it. That name literally means book town, and it was called Book Town because it was the seat of a public library. That was away back centuries before the organization of the kingdom of Israel.

But this is not all. What is more remarkable is this: The site of the city Ur of the Chaldees, the native place of Abraham, has been unearthed, and even there a library has been discovered, showing that Abraham's people were a literary people. There are to-day some of the sacred songs which they sung in that far-off age, in the British Museum, and also a carved signet which they used for the stamping of deeds and contracts. This marvelously confirms the story in the book of Genesis, and testifies to the correctness of Moses, who tells us that Abraham bought the cave of Machpelah from the children of Heth in a business way.

You see the point of all this. It is this: The credibility of Scripture has been assailed, since the beginning of the present century, on the ground that the narratives contained in it are not contemporaneous with the events they profess to record, because they represent an incredible amount of civilization as existing in the ancient eastern world, and because they are inconsistent with the accounts of classical writers, and because writing was little known or practised at so early a date. Discoveries show that there is absolutely no ground for such adverse reasoning, and that its premise is wholly false. There was a high civilization back there; the art of writing was well known, and the state of things was precisely what the Bible represents and requires. The spade has actually uncovered the old civilization, and we see it. Its products are before our eyes, and seeing is believing.

Sargon's name occurs but once in the Old Testament. Isa. 20:1. As no trace of Sargon could be found in classical writings, he was objected to as fictitious. The finger of the skeptic pointed to the name "Sargon" in ridicule, and the Bible was charged with putting off fiction as history. How strange! The quaint old tablets of Nineveh have been exhumed, and with them the history of Sargon. It is found that so far from being a fiction, he was one of the greatest monarchs that ever ruled in Assyria, and his reign lasted seventeen years. The very event recorded by the prophet Isaiah, in connection with which his name is mentioned, is recorded in Sargon's annals, and unexpected light is thrown upon the scripture.

In the Bible there are several allusions to a people called the Hittites. Objectors to the historical truth of the narratives of the Old Testament, like Professor F. Newman, declared that these allusions destroyed the credi-



bility of the Bible. There was no reference to this people anywhere in classical writers. The Bible stood alone in affirming that they once existed. It had no witnesses to confirm or corroborate its statements. Thus it was until a very few years ago. But now Hittites' monuments, disinterred, are in all the leading museums of the world. This lost kingdom has been reclaimed. Its very wealth has been dug up, and it is found that it existed before the days of Abraham, and long after his days, and was equal in greatness and civilization and in military prowess to Assyria and Egypt. Whole volumes full of real thrill have been written during the past ten years, upon this wonderful find of the Hittites.

Take one other case. In 2 Chron. 33:11 it is said that when Esarhaddon, king of As-

on confirming his own book by unexpected surprises; and what is noticeable is this: these surprises come as needed rebuttals of specific objections against the Bible. Now remember this, that every wonderful answer to the scoff and objection of the skeptic which exploration gives us is not only a foe of skepticism; it is at the same time a friend of faith. A solid and irresistible answer to an objection against the Bible is a solid and powerful argument in support of the Bible.

As we behold the nineteen centuries after Christ confronted, by means of the pick and spade of the explorer, with the nineteen centuries before Christ, and learn for the first time how to answer objections which for ages seemed to be unanswerable, and to explain difficulties which until now seemed too inexplica-

### THE PRINCE OF GLACIERS.

MONT BLANC, which deservedly bears the name of "Monarch of the Alps," is situated in the midst of a mountain complex. There is no greater attraction in all Switzerland, or in all Europe, as far as that goes, for the lover of mountain climbing, than Mont Blanc and its adjuncts; and this is deservedly so, for it is the highest of all European mountains, towering, as it does, fifteen thousand seven hundred and eighty feet above Lake Geneva, and twelve thousand three hundred and thirty-five feet above the valley of Chamouni. Viewed from the latter place, the mountain and its environments present a very pleasing aspect. The enormous glaciers which clothe the flanks of this colossus of the valley descend now in gentle curves, now



THE PRINCE OF GLACIERS.

syria, took Manasseh captive, he carried him to Babylon. For a long time the objectors to the Bible pointed their fingers at this record and said, Here is one of the mistakes of the Bible. "It could not be, for Nineveh was the capital of Assyria, and not Babylon." In his excavations of Nineveh, George Smith unearthed a whole library in the palace of King Assur-banapal. It is called the stone library, for its books were clay tablets baked to stone. On these clay tablets he found written the very story of the Chronicles, and written there as it is written in the Bible; and more than that, he found it explained how it came that Esarhaddon carried Manasseh to Babylon and not to Nineveh. To keep down discontent in Babylon, which was a province of Nineveh, the king built a palace there, made it his second capital, and carried prisoners of war to it, thus honoring it.

Even in the nineteenth century God keeps

ble, may we not learn a lesson of faith and of patience? Learn patience and wait for God's own time as to the removal of difficulties that are still unsolved. Learn faith, and sit down as calmly in the presence of acknowledged objections as you do in the presence of objections which have been reconciled, and which you now call harmonious facts. By means of the story of the past learn to trust the Bible for the future.—*Dr. David Gregg.*

Do good, and leave behind you a monument of virtue that the storm of time can never destroy. Write your name in kindness, love, and mercy on the hearts of the thousands you come in contact with year by year; you will never be forgotten. No; your name, your deeds will be as legible on the hearts you leave behind as the stars on the brow of evening. Good deeds will shine as the stars of heaven.—*Dr. Chalmers.*

in broken and rugged lines; and their splendor illumines the flowery meadows, and penetrates to the very verge of the forests.

The entire chain of the group in which Mont Blanc is the most conspicuous member has a length of about thirty-six miles by from three to six miles in breadth. The northern part belongs to Switzerland, but the southern part to Italy, while France claims the remainder. At first sight it does not appear to be an easy matter to find the clue to this labyrinthine group of peaks and ravines with contours crossing one another in all directions. From the central range lateral chains of various length extend northeast and southwest, their heights varying from ten thousand to thirteen thousand feet. In the more northern part enormous glaciers are embedded; but toward the east and south the volume of the ice masses is much reduced.

This immense group may be divided into



three parts : The northern part extends from the Pointe d'Orny and the Glacier du Trient to the boundary wall of Les Courtes and Les Droites, which meets it at almost a right angle. This natural rampart extends from east to west, from Mt. Dolent to the Aiguille Verte. To this district belong the beautiful Glacier d'Argentière, inclosed between the ridge just mentioned and the central chain,—the glaciers du Tour, d'Orny, de Saleinoz, and de Lanenvaz,—dominated in the center by the Aiguille d'Chardonnet; in the southeast by the Aiguille d'Argentière, the Tour Noir, and the Dolent; in the west by the Aiguille de Dru; and in the north by the Grande Fourche and the Aiguille du Tour, flanked by the beautiful mountains of Ecandies, Orny, and Postalet, in Canton Valais.

The central part of the group, with its glaciers, presents, when viewed from above, the form of a trefoil, the stalk of which is represented by the Glacier des Bois, and the right-hand leaflet by the glaciers du Géant and du Tacul, in the south; the middle one by the glaciers de Léchaud and de Mont Malet, and the third leaflet by the Glacier de Talèfre, in the north. Five summits of this group command the valley of the Arve, and are all visible from Chamouni.

The southern part of the group is the loftiest. Its center is Mont Blanc, whose rounded summit dominates this array of peaks rising toward heaven like an ocean of motionless waves. The principal summits in immediate proximity to the culminating point of the European continent are the Dôme and Aiguille du Goûter, the Dôme and Aiguille de Miage, and the Pointe de Trélatête, with a magnificent assemblage of glaciers, of which the following are the chief: Toward the north, the glaciers of Bossons and Tacconnaz; in the west, those of Bionassey and Trélatête; in the south, those of the Allée Blanche, the Miage, and the Brenva, whose ice masses sink down nearly to the banks of the Doire.

I subjoin an account of J. Janssen, member of the Academy of Sciences, Paris, descriptive of one of his ascents made in 1888, for the sake of pursuing some scientific investigations. A word with regard to this, first. It is said that the oxygen gas which forms part of our own atmosphere extends its action to the solar spectra by the special phenomenon of absorption. These are, first of all, the rays belonging to the groups A and B of the Fraunhofer spectrum, and also those of the group  $\alpha$ . They are, in other words, bands which, it is true, are not visible, except when the sun is already below the horizon, but which still pierce the large and dark bands in the regions of the red, the yellow, the blue, and even the violet.

Some one may ask whether these rays and these bands are due exclusively to the terrestrial atmosphere, or whether the atmosphere of the sun has not something to do with it; or, on the contrary, whether the mundane atmosphere simply favors a phenomenon, whose first origin would have its seat in the sun's atmosphere. Oxygen plays so prominent a role in the constitution of the earth's crust and the rocks composing part of the same, and of the fluids which form its oceans as well as those that enter into the makeup of our atmosphere—in short, it is an agent so vital to all manifestations of life, that the question of its presence, be it in the sun or in the other stars, is of the greatest importance.

In reference to his investigations in this direction, Mr. Janssen says:—

"The observations of which I wish to render an account do not claim to solve the question in all its details; to know whether oxygen

makes a part of the materials which compose the solar globe. The complete solution of this grand and difficult question will demand, no doubt, new advance moves in spectral analysis, and difficult researches. My task was more limited; but it represents a necessary step in the course yet to be run in order to arrive at a complete solution. As aforesaid, it is to be ascertained whether the solar atmosphere contains oxygen gas in such a state that it could produce the actions of absorption similar to those of our atmospheric oxygen; in a word, whether the rays and bands recognized by the solar spectral analysis to produce atmospheric oxygen are exclusively due to our atmosphere, or not. A question of this kind may be solved by occupying some high point for the observations necessary thereto. If one makes comparative observations, both on the level plain and at such altitudes as leave beneath them a large share of our terrestrial atmosphere, one will obtain means of comparison that admit of conclusions such as bring the observations to the very limit of the atmosphere, and consequently to the solution of the question.

"In order to give the results all the exactness possible, it seemed necessary to rid the spectral rays of the watery vapor; for these rays show themselves in great abundance in the spectral regions themselves, where one finds these groups, owing to the oxygen.

"This induced me to make the observations during a very cold time, and so I was led to mount to a great height, to be able to reduce to a considerable extent the action of the atmospheric oxygen, and to choose a cold season in order to annul the action of the aqueous vapor, and to lead to spectral manifestations in all their simplicity.

"Now the admirable altitudes of Mont Blanc, of which science has made comparatively little use, seemed to me to correspond to all the exigencies involved. Upon one of the most elevated and most interesting points of this grand monarch of the Alps is found a refuge, a very comfortable shelter, called the Grands Mulets.

"This retreat lies fully one thousand feet above the sea level, at the juncture of the two principal glaciers that slope down from Mont Blanc, and dominates the most important glacial phenomenon of the whole mass. The presence of the grand glaciers seemed to me very favorable to the purity as well as the lowering of the temperature in the atmosphere which I was investigating. At the time of year when this ascension was to be made (in October), the daily temperature of the atmosphere actually fell at this station much below zero. I resolved, therefore, to ascend to the Grands Mulets with my instruments, there to await a favorable season for my observations. But this ascent at this particular time of year, presented especial difficulties. The refuge was already abandoned for the winter, and recently a vast amount of snow had fallen, effacing the footpaths and covering the crevasses, so that marching was rendered extremely difficult. Finally the cold, already rigorous in these high regions, necessitated special dispositions and arrangements to admit of a prolonged stay. I caused the chief of the guides to come along, whom I had chosen as among those of most experience, and, after having examined the question most thoroughly together, it seemed not absolutely impossible, and we completed the arrangements necessary to adopt.

"I sent at once a detachment of the most experienced guides and mountaineers, whom the chief guide took in charge, to look up the route, and mark the track which the expedi-

tion ought to follow, from Pierre-a-l'Echelle, which is situated at the entrance of the glacier, as far as the cabin of the Grands Mulets, where the observations were to take place. These preliminary labors proved extremely laborious, and not without danger. The men often had the snow come up to their hips and belts, so that they could hardly stake off the route which we were to follow ere long. The distance of the way from Pierre Pointue to the Grands Mulets, and the difficulties all along the track in midst of the blocks of ice, where the Glacier des Bossons joins that of Tacconnaz, taxed my human strength beyond its powers, so that I had an apparatus fixed in which I could be carried a good share of the way at least. At six o'clock A. M., Oct. 13, 1888, we started from Pierre Pointue. At the point named—Pierre-a-l'Echelle—the route rises to, and crosses over, the sudden slopes of rocks belonging to the Aiguille du Midi, and the moraine (ice-bed) of the Glacier des Bossons. The route stretches along the foot of the Aiguille du Midi, a place which the guides consider especially dangerous, on account of frequent avalanches and stone-slides coming that way. Hereafter we come in contact with the glacier itself, and at a point where the ice forms a graceful plain, with slightly undulating surface and but few fissures, the traveler can be carried, and steady advancement be made without much of any fatigue; but having reached a point which the guides call the junction, the difficulties become greatly augmented. The crossing of crevasses, the incessant ascent and descent, in midst of these blocks of ice, thrown down pell-mell and buried in the snow, require a dexterity of limbs and an expenditure of strength to which only youth in its best years is equal. By heroic perseverance, frequent stops to rest, and grace and devotion on the part of the guides, we at length, after the laborious efforts of many hours, come to leave this chaos. The next task is to get over the precipitous slopes of the Glacier Tacconnaz that run in front of the rocks of the Grands Mulets, where the cabin is situated. There are still vast fissures; the route worms around them, and rises in windings innumerable as far as the foot of the rocks. Here the only difficulties we have to encounter consist in the depth of the snows and the narrowness of the way to be traversed, which does not admit of the use of the ladder. Night surprised us before we had reached the Grands Mulets. By the aid of lanterns, the ascent is still continued. At some slope where the road widened and admitted of doing so, the carrying apparatus was brought into requisition, which gave me some little rest. At length we reached the cabin, where those guides that had preceded us had prepared a fire and some refreshments. But the extraordinary efforts which I had been obliged to make in order to accomplish this ascent, did not admit of my safely partaking of food just then. We had consumed thirteen hours, from the shepherd's hut at Pierre Pointue to the hut of the Grands Mulets, a distance which in a favorable season of the year can be traversed in from four to five hours."

These investigations demonstrated that other planets, as well as the sun of our system, have oxygen.

While men thus ascend to the loftiest heights, and others descend to the lowest depths of earth, to find some of nature's secrets, he is wisest and happiest who will ever keep his ears open to the still small voice of God, that speaks to the heart, and will follow its guidance until we shall see as we are seen.

AUGUST KUNZ.





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## GIVING UP.

WHAT will you give up, children,  
For Jesus Christ's dear sake?  
What offering from your young lives  
Will each one gladly make?  
He gave up heaven, and came to you;  
Then what, *for him*, can you not do?

What will you give up, children?  
Something you love quite well?  
Some pleasure, or some precious thing,  
Which none but *you* can tell?  
He gave *his life*, that you might live;  
Then what, *for him*, can you not give?

What will you give up, children?  
Yourself, and all your own?  
Just to belong to Jesus Christ,—  
His children, his alone?  
He gave *himself*,—your Saviour true;  
Now give *yourselves*—ah, will not you?  
—Jennie Harrison, in the *Shepherd's Arms*.

## A BELIEF IN GOD.

I WILL frankly tell you that my experiences in prolonged scientific investigations convince me that a belief in God—a God who is behind and within the chaos of vanishing points of human knowledge—adds a wonderful stimulus to the man who attempts to penetrate into the regions of the unknown. Of myself, I may say that I never make the preparations for penetrating into some small province of nature hitherto undiscovered without breathing a prayer to the Being who hides his secrets from me only to allure me graciously on to the unfolding of them.—*Agassiz*.

## A NEW COAL TRUST.

A COAL trust of great magnitude has lately been formed in our southern States. What is a trust? It is a combination of men who are dealers in some staple article or commodity to fix a higher price upon their wares. It is an attempt to override the natural law of supply and demand by an arbitrary arrangement. It is stated that the reason for this lately-formed trust is that coal is so low that it does not pay for mining it, and that the miners are compelled to work for low wages. This may be so, but we doubt if the low price of labor is the primary cause of the trust. If by a trust the coal companies will increase the price of labor, giving their employees a fair share of the increased price, the trust will result in good in one direction. But if the miners get no more pay, and the increased price paid for coal goes into the coffers of wealthy men, the benefit of the trust may be questioned. Trusts have been pronounced illegal by the laws of several of our States; but wealth does about as it pleases in this country, no matter what the laws may be.

## RECKLESSNESS OF LIFE.

It is painfully evident that thousands of people treat that most precious gift of all gifts, life, as though it were of little value. Ordinary precautions to preserve life are not taken, but it is often flung away as one throws

away the most useless and valueless thing. A few days ago a young man on a bicycle fairly run into an engine on a fast train, and was killed, not a hundred rods from this office. The papers fairly teem with reports of similar acts of recklessness. One may suffice as an illustration. A young Italian, in one of our cities, loaned a few dollars to another Italian. He called to get the money. The man was away, but the woman told him that her husband had been out of work so much that he could only earn bread for the family, but that next week he would have steady work, and would be able to pay some of the debt. The young man immediately opened fire upon her with a revolver, and after mortally wounding her, turned the weapon upon himself and blew out his own brains! Think of it; a young man commits murder and then suicides because he could not collect a debt of a few dollars just when he wanted it! It is becoming a very common thing for people to kill some one and then kill themselves. This is heathenism, pure and simple. It seems a pity that people with such intent cannot begin on themselves first. A good and noble purpose in life makes us value it. Low and degrading purposes cause men made in the image of God to regard their lives of less value than the beasts value theirs; for beasts do not commit suicide.

## THE POWER OF CHRIST.

COULD not Christ have saved Lazarus from dying? Could not Christ save you or me from perplexity, or from temptation, or from doubt? Surely these are questions which have their lower and higher answers. He could, because the power of life and death was in him. But the power to use the power depended on other things. It depended on the necessity which lay back of all things in Jesus to do the absolutely best thing, not the second best thing, but the absolutely best of all.

If it were best for Lazarus to die, then Christ could not have caused that he should not have died. This is a sublime incapacity; to stand with the gift of life in the all-powerful hands, to see the cry for life in the eager eyes, to hear it in the dumb appeal of the terrified lips, and yet to say, "No, not life, but death, is best," and so be unable to give life—that is a sublime, a divine incapacity! Could not Christ have answered your prayer? No, he could not; not because the thing you asked for was not in his treasury, but because behind the question of his giving or refusing it, there lay the fundamental necessity of his nature and his love that he should do for you only the absolutely best. The thing you asked for was not absolutely best, therefore he could not give it. Back of how many unanswered prayers lies that divine impossibility!—*Phillips Brooks*.

GREAT interest has been felt in financial circles from the fact that July 14 two hundred and fifty thousand dollars in gold coin and bars was withdrawn from the United States treasury by presentation of treasury notes for redemption. This money is for shipment to Europe, and it is the first gold which has been drawn from the treasury since the bond contract was signed. The bond contractors agreed to exert their powers to prevent a further withdrawal of gold, but they may not be able to prevent it. There is no harm done to the gold reserve by so small a withdrawal; but many fear that it is but the beginning of a flow of the yellow metal to Europe, which will go on until the treasury will be depleted, and the government be compelled to issue another series of bonds.

## A STORY OF MR. GLADSTONE.

IN Mr. Gladstone's household at Hawarden was an old woman servant who had a son inclined to go wrong. The mother remonstrated, and advised her boy, but all to no purpose; he seemed determined on a headlong course to ruin. At last the mother in her desperation caught the idea that if she could persuade the premier to take him in hand, perhaps the prodigal might be reclaimed. Screwing her courage to the sticking-point—for what will a mother not do for a child?—she approached her master, and in trembling tones preferred her request.

Mr. Gladstone responded at once; and though the affairs of the greatest kingdom in the world pressed heavily upon him, with genuine simplicity of character he had the lad sent to his study, when he spoke tender words of advice and remonstrance, and eventually knelt down and prayed God to help him in the work of reformation and redemption. This kindly action was effectual, and the lad was saved.—*Exchange*.

## A POWERFUL SERMON.

AN old woman in Dr. Todd's famous New England church kept a small grocery store, and it was currently reported that she was dishonest in her dealings with the few townspeople who bought of her. One Sunday Dr. Todd preached a powerful sermon from the text: "False weights are an abomination unto the Lord." The old woman was much roused by this sermon. She was trying to tell an old acquaintance about it. "A very powerful discourse, Maggie. Ah! but he came down on the sinners. It would ha' done your heart good to hear him."

"What was the sermon about? What was the text?"

"Ah! I cannot remember the text. But it was about weights and measures and groceries and balances."

"But what was the subject? What was the theme of the discourse?"

"O! the theme? I don't know. But this I do know, Maggie, I went right home and burned my half bushel!"—*Exchange*.

## A VICTORY FOR BEER.

Now that the smoke of the political battle between the Liberals and Tories in England has been swept aside, it is found that beer formed quite an important part of the campaign. The Liberals were moving in the direction of restricting the sale of beer, and the British workman could not entertain any proposal to limit his beer! Now that the Tories are in power, the price of bar-rooms has risen all over England. When we learn that the election was decided to some extent by beer, we need not be surprised to hear of the disgraceful scenes which accompanied the Tory victory, when the wives of leading Liberals were attacked by mobs and covered with garbage. Liquor makes brutes of men, whether in England or America.

THE present czar of Russia is beginning to experience some of the results of holding onto the traditional policy of the Russian czars to rule in an absolute manner, without any assistance from the people in his government. An extensive plot to murder him has been discovered. Unless he grants his people some measure of liberty, he will be obliged to keep himself as closely guarded as his father did.