

THE YOUTH'S INSTRUCTOR

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BREATHE THY SPIRIT.

"And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost." John 20:22.

LOVING Saviour, breathe thy Spirit
Deep in every willing heart;
Give to all thy free salvation,
That from thee none e'er depart.

Let all taste the living water
Flowing from thy throne above;
Feed them with the hidden manna;
Prove to all thy gracious love.

Write thy law with burning letters,
Firm and true on each one's heart;
Tear from it all earthly fetters,
And to each thy strength impart.

Let thy holy grace inspire us
Each to do thy perfect will;
Put thy loving arm around us;
Lead us on to Zion's hill.

MRS. EMMA MORRIS COPPAGE.

HOMES FOR THE FEEBLE MINDED.

(Concluded.)

PLEASANT parlors are provided, with musical instruments and pleasant pictures to turn the mind from self to the beautiful things of nature; but many sit within these surroundings apparently as miserable as though they were among the tombs of Palestine. Still there is consolation to their friends, that their bodies are protected from severe exposure, even if their minds do not perceive the conveniences with which they are surrounded.

As we behold these sad things, we exclaim, "Come quickly, Lord Jesus." Every year the numbers of the insane increase. Nearly every asylum in the land is filled to overflowing. Few ever go out from these institutions as sound in mind as before they became insane. It is like a deep wound which leaves a scar for life. Many take their own lives, or soon pass away from the effects of some incurable disease. Many hearts are made sad, both among rich and poor, by the confinement of some loved one in these institutions; but the world moves on, and things grow worse instead of better. The only remedy that is effectual is for Jesus to come to this earth and bid sin and disease depart forever, and take his children to himself. How earnestly every child of God should work to help complete the last work for the world, so that the Life-giver may come and open every insane asylum, and the graves as well, and liberate all that are in anywise bound by sin.

This world is groaning under the curse, and the Lord is working upon hearts, preparatory to sounding forth the edict, "He which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly, and my reward is with me, to give every man according as his work shall be."

J. H. D.



FROM THE BAY ISLANDS.

IN the month of November, 1891, Elder F. J. Hutchins and his wife landed at Coxen Hole, Ruatan, and at once began the preaching of the gospel. The Lord graciously blessed every effort put forth. The good work went on until Bonacca, one of the Bay Islands located in the Honduras Bay, an arm of the

yet reached us, it became necessary to use what stray books could be found. Scarcely any two of these books were alike, still we were compelled to use them for nearly three months.

Six months having passed away, all were anxious again to meet in the school-room the faces of parents and friends, showing them something of what had been accomplished. July 4 we determined to entertain our friends by celebrating the school's first anniversary. Early in the morning of July 4 several of us went to the island in search of decorations. After rambling among the "bush," being bitten by sand-flies and bottle-flies, we retraced our steps to the beach where the little skiff



PARLOR OF INSANE ASYLUM, JAMESTOWN, NORTH DAKOTA.

Caribbean Sea, has a Seventh-day Adventist church and building. Later a respectable school building was erected near the church. Four weeks after our arrival, July 4, 1894, the clear tones of the church bell called together those interested in the subject of education. After singing "Great is the Lord, and Greatly to be Praised," Psalm 127 was read, and then many of those present feelingly expressed their gratitude to God for the privilege of meeting on such an occasion. Elder Hutchins addressed the audience in behalf of the new enterprise, setting forth the great benefits to be derived from a thorough Christian education. There are some in this place who have for some time desired to see a school established for the training of the youth. These hailed with delight its opening. The parents, whose eyes were dimmed with tears of gratitude, retired at the close of the exercises, and we were left alone with those who desired to become students of the school. Since the supplies that had been shipped in May had not

"Dido" lay moored. Soon we were landed safely on the cay, when willing hands quickly and carefully placed our vines, branches, buds, and blossoms in the school-room. Now came the pleasant task of adorning the building. This being done, the dear old room had the appearance of some fairy palace. Over the rostrum gracefully hung the "stars and stripes," also the flag of Honduras, blue, white, and blue. Under the flags was placed an organ belonging to one of the students. Several of those studying music favored us with pretty little instrumental selections. It was a pleasant sight to see the entire school, numbering about forty, stand in order on the platform and hear them chant,—

"We are happy and rejoice, giving thanks with heart and voice,
And we join the swelling chorus, singing loud and clear," etc.

The building is unceiled, and in the center, reaching across from rafter to rafter, was hung a large banner bearing the motto,—

"BLEST UNION :
LEARNING, LOVE, LIBERTY."

The letters of the motto were about eight inches in height, being covered with cotton batting, then placed on the dark colored banner, and entwined with vines and bright-hued red and yellow blossoms. The effect in the lamp-light was very pretty. During the exercises we joined heartily with the children in the celebration of this the school's natal day, still we did not forget our native land, this being the day when the colonists declared their freedom. The program being finished, all returned to their homes with smiling faces and apparently with lighter hearts.

It is evident that the Lord is prospering the educational work in this place. Within the last few months several of the older children have enlisted for the first time in the Christian warfare. In our children's meetings they often express themselves as being desirous of becoming missionaries. If they continue faithful, there is certainly no reason why some of them may not be useful laborers in the great harvest-field. There are also three or four adult members of the school who are struggling hard to fit themselves for usefulness.

When glancing over the vast territory of Central America and the West Indies, that as yet has received so little help, we feel like joining in the sentiment expressed below :—

"Work is abundant, the promise is great.
Few are the reapers; in sadness they wait,
Patiently toiling, yet daily they cry,
'Pray ye that our Lord and Master reapers supply.'"

A discussion of the Central American field is found in the July number of the *Sabbath-School Worker*. Let us give our attention to the broad expanse of blue sea stretching from the southern coast of North America to the northern coast of South America. Here, in the midst of the Caribbean Sea, lie the West Indies. They consist of large and small islands, numbering in all about one thousand. An eminent writer in describing this region says, "Rare plants, palms, ferns, creepers, and flowers of dazzling beauty and enchanting perfume grow on every side in the most luxurious profusion; majestic forests of tropical trees cover its valleys and plains, and the abundance of its vegetation reaches to the mountain summits, and clothes them in verdure. Birds of fine plumage, such as the mocking-bird, the ruby-topaz, the emerald crested humming-bird, the crimson maize-bird, and hundreds of other varieties of land and water birds, are found in extravagant numbers. Wild animals are rarely found, and only of the smaller species."

The geographical divisions are the Bahamas, Greater Antilles, and the Lesser Antilles. The Bahamas, having a loose, shallow soil, with a smooth, low surface, are of coral formation, and export largely sponges, shells, and arrow-root. Their climate is not disagreeably warm. Owing to the trade-winds and to the abundance of water surrounding them, the climate of the islands of the West Indies is not so warm as their tropical location would indicate.

The Greater Antilles comprise Cuba, Hayti, Jamaica, and Porto Rico. Cuba, a Spanish colony, known as the "queen of the Antilles," ranks first as a sugar-producing country. Its capital, Havana, possesses one of the finest harbors in the world, and in the New World it stands second in the extent of its foreign commerce.

The Lesser Antilles include the Windward and Leeward groups. The Bermudas are worthy of mention, for here are located some health resorts. On these islands houses are

often erected completely of blocks of coral, which if subjected to a single frost, would crumble to the ground. There is Barbadoes, a British naval station, the most densely populated island in the world. The island of Trinidad, with its pitch lake and mud volcanoes, is the burial-place of one of our faithful laborers who was a victim of yellow fever.

Cuba, with its fifteen hundred thousand inhabitants, a near neighbor to the United States, knows nothing of the third angel's message. Then think of the West Indies as a whole, whose five million people are, comparatively speaking, without the light of the gospel. Let us take the nickels we had planned to spend for the gratification of pride and appetite, and put them into the Sabbath-school donations of the present quarter, three thousand dollars of which have been set apart by the General Conference for the building of a vessel to carry the gospel's joyful sound from island to island in the Caribbean Sea. When you are passing down the street and see in the show-window something that pleases the eye, though the value may be but a trifle, save your penny for the mission box. Shall not the children in their innocence, the youth in their strength, and the aged in their weakness, come "to the help of the Lord against the mighty"?

ADA B. MILLER.

A FEW NOTES FROM AFRICA.

It is not many years since Africa was a synonym for all which is dark and forbidding; and no doubt in many minds this is still true, nor are we disposed in any way to argue that there are no adequate grounds for this conception. It has been fitly termed the "dark continent." It has dark places without number, which are "full of the habitations of cruelty." Millions of fierce savages wander over its trackless wastes and unexplored regions. Lying as it does so largely in the torrid zone, it is very difficult for the gospel missionary to penetrate into those dark regions. Seemingly the curse rests more heavily on this continent than on any other. There are vast arid regions where no animal life can exist, and malarial districts where it is almost impossible to withstand the deadly miasma; but in spite of the many contingencies which exist, God, who from the "place of his habitation" is looking upon all the inhabitants of earth, is in his providence opening the way by which the heralds of the cross can plant the banner of Emanuel's kingdom in all portions of the continent. Notwithstanding the fact that there are unhealthy climates, droughts, and plagues, the country is rich in diamonds, gold, and grazing districts. Men in search of the gold which perishes, are pushing into the interior, and immense sections of country, in the heretofore unknown regions, are being opened up.

Railways have been constructed among the mountains, and across the plains of Cape Colony, Natal, Orange Free State, and the Transvaal, and they are now being pushed farther and farther inland. The railways are conducted on the same general plan as those in England, and in many respects they are more convenient for this country than American railways would be. The "up country" trains must ascend heavy grades, and engines of tremendous power are employed on some divisions. The mail and passenger trains, all things considered, make fairly good time. Saloon carriages are run, and the traveler is made very comfortable. The trains which carry freight are called "goods trains."

Where the railway lines have not yet penetrated, and perhaps never will, other means are

provided for the transportation of passengers, as, for instance, the "post cart," which conveys mail and passengers. These carts are drawn usually by four or six horses. At intervals the tired horses are changed for fresh ones. The roads are generally very rough, and making a journey in one of these carts is an experience which does not soon fade from the memory. Some six or eight passengers are jammed into close quarters, and in addition to the inconveniences experienced, an exorbitant sum is charged for transportation.

Last, but not least, I will mention the ox teams, which are used chiefly for the transportation of goods. The wagons are of tremendous size, weighing some three thousand pounds, and costing about four hundred dollars. Many of them are covered with a good awning, and if you are not in a hurry, they make a very convenient conveyance from place to place.

The team is called a "span," and consists generally of sixteen large bullocks. Four tons is considered an ordinary load, but considering the condition of the country through which they go, it is a very heavy load. These "transport wagons" are the "goods trains" of the districts where the railways do not run. The drivers "out span" wherever night happens to find them, and the bullocks are turned loose to graze. As a rule, this is all the food they receive. It is oftentimes a sad sight to witness the way these dumb beasts of burden are made to suffer from the cruel lash of the drivers, who whip them without mercy.

GEORGE B. THOMPSON.

CHRIST'S PARTING WITH HIS MOTHER.

DID you ever think of it? There came a day when our blessed Master had to do this very same thing, and no wonder if he was thinking within himself, Will this man stand or will he fall, when he comes to what cost me so much?

There came a day when Jesus rose—remember that he is as human as ourselves; Mary had schooled herself for it, but just like a death, no matter how long you have seen it traveling to you, when it comes, it seems as if you had no preparation—when he rose that day and said, "Mother, good-by; I am going away." He is not forgetting how Mary rose in her frenzy, and threw her arms around him, and said, "My son, you do n't mean to say you are going away?" "Now, mother," he would say, "be calm; you know we have often talked about this, my hour has come, I must go." "But, my son, you will be back again?" "No, mother, I will never be back."

And he is remembering, not forgetting, what it cost him to unclasp Mary's arms, and set her back a bit, that he might bring you and me as near. Do n't misunderstand him; he knows it all, he has gone through it all. It is because he is so full of sympathy that he has to be a little cruel to be kind. "Break every tender tie, Jesus is mine."

And if you lose anything or anybody in making an immediate, irrevocable decision for Christ before you go back to business, remember it is well lost—anything that would keep us back from an immediate surrender to Christ and to his service.

"Get thee behind me, Satan: thou art an offense unto me: for thou savorest not the things that be of God, but those that be of men."

Who is my mother and my sister and my brother? Those that know the will of God and keep it.—*Rev. John McNeill.*

OUR greatest glory is not in never falling, but in rising every time we fall.—*Confucius.*

Timely Topics

THE HARR AND HARVEY DEBATE.

THE numerous discussions and debates in the public press and in other ways upon the subject of finance, which have been a leading feature of the present political outlook, have at last led to a set debate between the chosen champions of those who may be called the gold and silver men. The publication of a little book called "Coin's Financial School," by W. H. Harvey, of Chicago, is the cause of this discussion. The debaters are Roswell G. Harr, formerly United States senator from this State, and now of New York City, and the author of the aforesaid book. The discussion involves the merits of the book, but it is not confined to that. It was opened July 16 in Chicago, in the presence of a large number of invited guests. The whole debate is being reported and published more or less fully all over the United States.

The difference of opinion between the debaters and those whom they represent may be briefly stated. Mr. Harr is a bimetalist,—that is, he believes in the use of both gold and silver for money,—but he believes in a single standard for money, and that that standard should be gold, as it now is. So as far as the standard of money is concerned, he is a monometalist. With him silver serves a good purpose as subsidiary coin, the same as copper. He holds that the demonetization of silver in 1873 was a wise action, to place the monetary system of this country in harmony with the systems which obtain in other countries, and that our monetary system should be regulated by the customs of other nations. Mr. Harvey is also a bimetalist, but he holds that silver as well as gold should be primary money, as it was before 1873; that the act of 1873, by which silver was demonetized, and lost its character as money, was a "crime"; that it was passed in a surreptitious manner, the majority of those who voted for it and favored it not knowing what the result would be; that this demonetization of silver has worked incalculable injury to the people of the United States; and that to remedy what has been done, this country should immediately remonetize silver, and open the United States mints to the free coinage of silver and gold at the old rate of sixteen to one. (By "sixteen to one" is meant that a fixed weight of gold shall be equal in value to sixteen times that weight in silver.) Great interest is being awakened by this debate, and the disputants are cheered by the unstinted applause of their friends.

Three points have been made very clear by this discussion,—that the silver dollar was the only standard of our system of money from the time of the establishment of our system of currency until 1873, that in 1873 silver was demonetized by act of Congress, and that since that time we have been upon a gold basis.

Mr. Harvey charges that the act of 1873 was a conspiracy of capitalists against the interests of the common people. The proof of this position is not clear. Still, he is able to show that many distinguished men who voted for and favored this measure, did not know that their action would result as it did.

Mr. Harvey thinks that the United States is controlled by the money power of England,

and that there should be a second declaration of independence. He holds that with free and unlimited coinage of silver, New York and not London would be the commercial center of the world, and that France and many other nations would follow our example. Mr. Harr denies all this, believing that the return to the condition which existed before 1872 would cause a financial revolution ruinous to the country. No discussion in this country since the Lincoln and Douglas debates has attracted more general attention.

Both men are able disputants. Mr. Harr has long been known as an able orator and skilful debater. Mr. Harvey is not so well known, his publication of "Coin's Financial School" first bringing him to public notice; but Mr. Harr is learning that the unknown quantity is a sharp lawyer, who has thoroughly studied the question of finance, and is perfectly at home in the arena of debate. The American people have the right to know the whole truth of this matter, and it is to be hoped that this debate will tend to that result.

A HARDENED CRIMINAL.

THE Scriptures have declared that in the last days "evil men and seducers shall wax worse and worse, deceiving, and being deceived." The truthfulness of these words is illustrated by the career of one H. H. Holmes, into whose notorious history the public is taking a scrutinizing look. It is not our design to condemn the man before he has a fair trial, and he has been proved to be guilty; but the evidence so far goes to show that for many years he has committed each year crimes for which nothing but the gallows would be adequate punishment. His business(?) has been that of a swindler, and his method of operation has been to induce people to get their lives insured for his benefit, and then by some means to cause their death and get the money. He has found this a very lucrative calling, has made money fast and easy, and has been regarded as a very successful business man! He has had some confederates in crime, but he has not hesitated to get them out of his way in the same manner as the others, when he thought them dangerous, taking care always that they were well insured for his benefit before he got through with them. Innocent and helpless little children were to him nothing, only as a means to gain more money with their lives. Every humane impulse in him seems to have been dead, and nothing but the vilest and grossest self, lustful and cruel, was all that was left.

Holmes is now locked in a Philadelphia prison on a charge of murder there; but since his arrest and imprisonment, detectives have been examining into his past history, and he is now wanted in several cities to answer to similar charges. Wherever he has lived, examination of the premises reveals evidences of revolting crime. Human bones and bloody clothing are found in the cellars; and now some of his former confederates, fearing for themselves, are coming forward and testifying against him. And yet this fiend, this ghoulish in human shape, passed through the world, mingled in good society, and was regarded as an upright business man. Some of the newspapers are inquiring where such a man could have been raised, and what the influences were which have surrounded him? As to that, it may be said that he lived in a country where the Bible is in nearly every house, where good influences might have been courted by him, and where he could have made an honest living; but of his own free will, in order to

make money easy and fast, he sold himself to the devil.

The worst feature about all this is that no one can tell how many other persons are engaged in the same nefarious work. Some have been detected in the same business, though no one, so far as we know, has equaled Holmes. The revelation of such creatures as Holmes will have a tendency to make people suspicious of life insurance, and bring the whole system into disrepute. When any man thinks that there is a better way to get money than by squarely earning it, either by honest labor or by some legitimate business, he is on dangerous ground, and unless that evil desire is checked, there is no knowing where he may land at last.

SUPERSTITION.

IN New York City, in a church on Seventy-Sixth street, there is an old bone, the possession of which by that particular church is of great value, for it draws an enormous crowd thither, and substantial benefits in the shape of cash donations flow into the church treasury. This bone is not an American bone, O no! American bones have no particular value, except as fertilizers for grape vines or some such common uses. Not so with the bone at New York City. That is an old-world bone, fondly supposed by the credulous people who throng that church that it is a part of the anatomy of Saint Anne. And who was Saint Anne, whose bones are in such great demand?—The mother of the Virgin Mary. But does any one know for certain that the Virgin's mother's name was Anne? or even if it was, that this piece of old bone was hers? or if it is, that there is any virtue in it? No one knows anything of the kind. The church took no interest in the bone business until several hundred years after the bones of Saint Anne, if saint she be, had become unrecognizable. A surgeon's certificate would be necessary before it could be even known whether this bone, over which such a furor is made, might not be the bone of a donkey! The veneration of such unseemly relics shows that in no country in the world has ignorance and superstition a greater hold than here in the United States of America.

The Mohammedan goes on a pilgrimage to Mecca, and kisses the black stone. That to him is a meritorious action, and brings him a great blessing. The Buddhists become so excited over the exhibition of Buddha's teeth that the British government has forbidden that they be shown. We marvel at these exhibitions of human folly, and we sometimes imagine that they are inseparably connected with heathen lands. But is this true? Here people throng to a church by thousands to kiss the glass case containing a little black bone! What is the difference between the actions of the Mohammedan, the Buddhist, and the professedly Christian?—None whatever. The African jungles may be searched in vain to find a purer specimen of worshiping a fetich than this exhibition which took place in New York City July 26, 1895. And this is called religion, and the devotees of this religion hasten to publish it in the newspapers! Is not the exhibition of such folly in the name of religion largely responsible for the prevalence of infidelity in the world? Is not this the cause that intelligent, thinking and reasoning men, seeing such things, look with a cynical eye upon religion, and are inclined to believe that religion is nothing but the work of designing priests to fatten on the gifts of the credulous people? Let every lover of the word of God show a better way that will draw souls to Christ.



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

BEAUTIFUL HANDS.

WHILE riding on the train not long since, we heard the following words: "What beautiful hands Miss — has." "Why do you think so?" "Because they are small, white, soft, and exquisitely shaped." Are these all that constitute beautiful hands? Let us ask a few questions:—

Are they charitable hands? Have they ever fed the poor? Have they ever carried the necessities of life to the widow and the orphan? Has their soft touch ever smoothed the irritation of sickness and the agonies of pain?

Are they useful hands? Do those delicate hands ever labor? Are they ever employed about the domestic duties of life — the homely, ordinary employments of the household? or does the owner leave all that to her mother, while she nurses her delicate hands in idleness?

Are they modest hands? Will they perform their charities or duties without vanity? or do they pander to the pride of their owner by their delicacy or beauty? Does she think more of their display than of the improvement of her mind and character, and the salvation of her soul?

Are they holy hands? Are they ever clasped in devotion, or elevated in prayer? Does she remember the God who has made her to differ from so many girls, and devote her mind, her heart, her hands to his service? Does she try to imitate the Saviour by going about doing good works? These are some of the qualities that make a hand beautiful. J. H. D.

HONOR DUE TO PARENTS.

WITH the fifth commandment is connected a promise of long life. Life being that which all desire, Jehovah has connected it with his requirement that children should be subject to their parents.

Again: it is said, "Children, obey your parents in all things: for this is well pleasing unto the Lord." The words of the wise man speak of disobedience as deserving a very severe punishment. "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it." When the Lord Jesus comes with the armies of heaven, an angel standing in the sun cries, "saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great." Rev. 19:17, 18. This will be the time when those that have dishonored their parents will share the fate of other disobedient souls. "My son, keep thy father's commandment, and forsake not the law of thy mother: bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee." Prov. 6:20-22. Obedience

to parents brings peace. Even where the parents may make mistakes, due honor to them in the sight of God brings happiness to the soul.

A few weeks ago the passengers on a street-car of one of our large cities stopped to take on a passenger. A young man, perhaps twenty-five years of age, threw his hand-baggage on the platform, and turned and threw his arms around the neck of an aged man, who, in turn, pressed the younger to his breast. Their lips met in a convulsive, hearty kiss, and "Good-by, father," "Good-by, son," were the words heard as the men separated.

Did the passengers who beheld this incident smile, or exchange sneering remarks, at a scene so unusual?—No. But on the other hand, the tears in the eyes of the young man brought a sympathetic moisture to the eyes of several in that car, as each recalled a last parting from father, years ago; the starting out in the world, leaving the parental roof; family ties which time and distance have almost sundered, ties whose sweet memories time can never entirely efface.

Five minutes later, as the same car stopped to let off passengers, another scene, wholly different, and even more pathetic, was witnessed by the occupants of the car. A man who had nearly reached the half century of life was staggering along the walk in a state of intoxication bordering almost on a state of helplessness. Holding fast to his hand was a boy about twelve years old, carrying under the other arm a bundle of newspapers which he had been trying to sell, endeavoring to guide the unsteady steps of his father and to lead him safely to the place they called home. The task of the lad was a difficult one, and expressions of pity for the child and of condemnation for the actions of the father were numerous and earnestly uttered.

In both cases the sons were not afraid to recognize their fathers, even in a public place where many eyes were looking on. The son whose father was intoxicated was not ashamed to be seen helping him along. The public eye looked upon that man as worthy of censure, and perhaps punishment; but the son looked upon this degraded being as father, and although regretting that he was in this condition, he was willing to help him. God will never let such actions of a child go unrewarded.

"Hearken unto thy father that begat thee, and despise not thy mother when she is old." The way to do this is to heed the instruction that follows: "My son, give me thine heart, and let thine eyes observe my way." When the heart is given to the Lord, it is easy to render due honor to the parents. J. H. D.

DEATH AND LIFE.

THERE is such a condition of the body that is known as death. Death is not pleasant to contemplate; we avoid it in every way possible, but if it seizes one of our number, we say with bated breath, "He is dead." How do we know that he is dead?—By the cessation of all the functions which are inseparably connected with life. There is no breath in the lungs, no beating of the heart, no flow of blood through the arteries and veins. The eyes do not see, nor the ears hear. There is no thought,—the once living, sentient being is become like a clod of earth. Outward appliances may affect the dead, making some movements that resemble life; but it is all artificial. Lift the hand of the dead, then release your grasp, and it falls a helpless thing. How different from life and activity!

There is also a condition recognized in the Scriptures as being "dead in trespasses and sins." This is spiritual death. Such a condition may be as truly and unmistakably known as physical death. It may be known by the failure of the person to manifest the outward signs of spiritual life. Like rains lost in the desert sands, so the love of God toward them causes no springing life to appear. God makes all his goodness pass before those who are thus dead in their sins, but their eyes are so holden that they do not perceive it; gospel invitations to rest, peace, happiness, and glory are uttered in the most winning tones, but they fall unheeded, unheard upon the dull ear of the spiritually dead. Heavenly food, the word of God, sweeter than honey and the honey comb, is presented to these souls, and it is said to them, "O taste and see that the Lord is good," but their appetites are not aroused to feed upon the word. They are wrapped up in self, feeding upon that, and they see nothing better. Rays of heavenly light in dazzling splendor fall athwart their pathway, but they still grope and stumble their way in darkness. What is the matter?—O! they are spiritually dead. "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." Such is spiritual death. The god of this world, Satan, is the cause of this condition. All mankind are naturally in this condition. To such the word of the Lord is, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

Sad to say, some of those in this condition were once alive to spiritual truth. There was a time when they saw the image of God, as revealed in Christ, and there was seen in them something of the same image, as their lives grew in sympathy with the divine model. But they lost their first love, and spiritual death was the result. The word of life, which was making them fruitful in good works, has been choked out of them. Choked, some may say, why, how is that? Here is the word: "He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." How many have had their spiritual life choked out of them in this way! And if this continues; if the love of the world is allowed to eclipse the beauties of a life of devotion to God and a home in his kingdom, spiritual death will be followed by utter and complete destruction. Hear the apostle Paul: "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." 1 Tim 6:9.

Do any see themselves in a dangerous position because of their love of the world? Are they fearful that in them spiritual life is waning, or do they realize even now that it is already dead? If they do see themselves in this way, be assured that such knowledge is from God. That ray of light followed will lead to light and day. To sense our lost condition is the first step toward salvation. God, who gives the Holy Spirit to enlighten our minds, will give us strength to walk in the right path, and light to walk by. It is but a step from darkness to light, from condemnation to justification, from death to life. That step, if not already taken, should be no longer delayed. "Behold, now is the accepted time; behold, now is the day of salvation." Step out at once lest the light which is in thee become darkness, and the Spirit plead no more.

M. E. K.

BIBLE LESSONS AND NOTES

LESSON 9.—THE SABBATH IN THE LAST REFORMATION.

(August 31, 1895.)

REVIEW QUESTIONS.

1. WHAT is a seal?
 2. What are its characteristics?
 3. What is the seal of God's law?
 4. What is the name of the giver of the law?
 5. What is his authority?
 6. What is the extent of his kingdom?
 7. What is the agency by which we are sealed?
1. What solemn message is given in Rev. 14: 6, 7?
 2. To how many persons does it apply?
 3. What is said to us? Verse 7.
 4. What is the fear of God? Prov. 8: 13; 9: 10.
 5. What goes with such fear? Eccl. 12: 13. (See note 1.)
 6. Whom are we to worship? Rev. 14: 7.
 7. To worship is what? Matt. 4: 10.
 8. The one directing a servant is called what?—Master, or lord.
 9. To serve the Lord, then, is what? Luke 6: 46.
 10. Then what is it to worship God?—To do what he says.
 11. Because of what are we told to give glory to God? Rev. 14: 7.
 12. By what are we to be judged? James 2: 8-12; Rom. 2: 12.
 13. What do those do who heed this and other warnings given in Revelation 14? Rev. 14: 12.
 14. Does this include the Sabbath?
 15. What blessing is promised all who keep it? Isa. 56: 2; 58: 14.
 16. To what time do the warnings in Revelation 14 belong? Rev. 14: 14, 15.
 17. What awful fate awaits those who refuse the gospel and transgress God's law? 2 Thess. 1: 7-9; 2: 3, 4, 8.
 18. What will they say as they see Christ coming? Rev. 6: 15-17.
 19. How will that coming affect those who receive the gospel and obey him? 1 John 3: 2. (See note 2.)
 20. All who have such a hope will do what? Verse 3.
 21. What will they say when they see him coming? Isa. 25: 8, 9.
 22. To which class would you like to belong when he comes?
 23. Do you belong to that class now?
 24. If not, when will you accept the Lord?
 25. What says the Lord? Eccl. 12: 1; 2 Cor. 6: 2.

NOTES.

1. Fear, or reverence, of God is exercised only by a meek and humble heart which realizes its own nothingness and God's completeness. Such a heart will count God's wisdom greatest and his ways best. It will therefore render to him the glory due, or what is the same thing, submit willingly to keep his commandments.

2. "This hope in him." 1 John 3: 3. "In him" in this case refers to the "him" who is to appear [Christ], and not to the believer, as may be seen by reference to the Revised Version, the reading of which in this instance agrees with the original, and with other translations.

ADDITIONAL NOTES.

The message given by the third angel of Rev. 14: 9 is the latest warning the world will ever hear. It is immediately followed by the coming of Christ. Verse 14. In this last quoted verse the same scene is described as in Matt. 24: 30 and Rev. 1: 7. In Matthew this coming of Christ takes place after the signs of his coming have been given. Then it must be that when the third angel utters his warning, these signs have taken place, and they have something to do with the message. The coming of Christ is referred to in Rev. 1: 7 in an ejaculatory manner, because it was the most important thing which John had seen; but this same coming is placed in its natural order of events at the close of the third angel's message of Revelation 14. From this scripture it is absolutely certain that before Christ shall come, there will be a world-wide warning against the worship of the beast and his image. This message will be proclaimed by the servants of God. The Lord will not come until such a work is done. The fact that such a message is now being proclaimed is an additional evidence that the day of the Lord is drawing near. The third angel's message threatens the "wine of the wrath of God" upon those who worship the beast and his image. It is stated that this wrath is to be "poured out without mixture." This cannot be done as long as there is a mediator between God and man. Hence the message must be given in the closing days of time, and when Christ's mediatorial work is drawing to a close. All the wrath of God is contained in the seven last plagues, "for in them is filled up the wrath of God." Rev. 15: 1. So it is clear that the third angel threatens upon those who reject the warning the infliction of the seven last plagues. Notice that they are the *last* plagues. The third angel's message relates to the *last things*.

Worship consists of obedience to God. Said Jesus, "Why call ye me, Lord, Lord, and do not the things which I say?" Said Samuel, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." 1 Sam. 15: 22. The last message to the world is a call to repentance and true worship. The measure of success which will attend this work may be seen in two ways, (1) from the statement, "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12. True worship is then restored, and under this message the commandments of God are kept; (2) Rev. 14: 1 describes a company which come out from under the power of the beast, and who have the Father's name written in their foreheads. They sing a song of victory. The same company is described in Rev. 15: 2, 3. This company may easily be identified with that of Rev. 14: 1. Both companies have come out from under the power of the beast, and they sing songs of praise to God. They gained the victory over the beast and his image. They obtained this victory by heeding the warning of the third angel.

A reform upon the law of God must necessarily embrace every precept of that law. If any part of that law at the time this message is given, is being openly broken by the professed people of God, then the reform, which is the result of this message, will have a peculiar bearing upon that commandment. The fourth commandment has been thus treated. It has been turned into a day of common labor, and the day of the sun has taken its place. The third angel's message therefore gives especial

attention to the fourth commandment, and in the work of preparation for the coming of the Lord, those who "keep the commandments of God" keep the Sabbath, which one of these commandments recognizes and commands. So when we read that under this message they "keep the commandments of God," we can see that this statement includes the idea that they keep the Sabbath.

The third angel's message will divide the world into two classes,—those who serve the Lord, and those who serve him not. It ripens the harvest of the earth. It prepares some to say, at Jesus' coming, "Yea, in the way of thy judgments, O Lord, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee." Isa. 26: 8. And again: "Lo, this is our God; we have waited for him, and he will save us." Chapter 25: 9. Those who reject the message will cry to rocks and mountains to cover them, and they will receive the unmixed wrath of God. How important is the third angel's message, which is now going to the world! Have our neighbors, friends, and acquaintances all been faithfully warned of what is coming upon the earth when this message shall close?

M. E. K.

THE OLD BIBLE.

I HAVE happily never had any doubts myself about the 'old Bible. Many men have their difficulties, and I would not say a word against honest men struggling for the truth; I am speaking in my own name when I say I accept the Bible as inspired, authoritative, and final. I believe in preaching constructively. If a man should say to me that the Bible is not in itself a revelation, but it contains one, I should say that is not the way I put it. It is a revelation struggling with the limitations of a book. I do not say a man is a body containing a soul, but a soul struggling against the limitations of a body. The Bible is literature and something more, and it is the something more that I want to get at. We do not want a new Bible; we want new readers of the old Bible. I have sometimes heard the Bible read in such a way that I have felt inclined to say, "Give me the book, that I may see who wrote it!" Sometimes (I will say this to the students) a very young and simple—oh, how simple—student gives in his list of books that he has read to his college tutors, and at the head of the list puts the Bible. And the heads of the college smile as they read it. Always put the old Bible at the head of your books. There is no oratorio like the Bible. Let it sing in your souls, and so unceasingly and loudly that no one can impose on you to deny it. The Bible is biblical. This is no paradox. It is a deep truth. Why do you not stand up for your Bible as a musician would stand up for his authority? I was recently present when a very young man was playing before a German professor some selections from Beethoven, when the professor suddenly jumped up, crying, "There are many opinions about the inspiration of the Bible, but there is no question about the inspiration of Beethoven! I will not stay here and hear you trying to improve on him!"—*Joseph Parker*.

THE spirit and manner of a minister often effect more than the matter.—*Cecil*.

PHILOSOPHY hath given us several plausible rules for attaining peace and tranquillity of mind, but they fall very much short of bringing men to it.—*Tillotson*.



A WALK.

O COME and walk in the morning with me,
And see the sweet things that I love to see—
The stern old oaks with their towering forms
Which so often have braved the winter's storms;
The beautiful elms with their graceful limbs,
And the wild birds singing their sweetest hymns!

And there is a brook which I love to cross,
Where the rocks peep out from the daintiest moss,
Where the little fishes are trying to hide
From the children peeping close by its side;
Its pebbles are white, and the water is clear;
And it has a murmur I love to hear.

Then there is a bank with a carpet green,
And a rustic seat 'neath the hanging screen
Of a weeping willow's drooping shade;
And the buttercup's blossoms are there
displayed,
And the violet lurks in the grass so cool,
And the children rest on their way from
school.

And then comes a hedge over which I
peep,
Where the apple-trees stand in the clo-
ver deep;
And the blossoms flutter in every
breeze,
As they softly play 'mid the glossy
leaves,
Till the earth is robed in a mantle fair,
As they sink to rest on her bosom there.

Then I look o'er a vine-clad wall, and
see
The innocent lambs in their playful
glee,
And their mother bleating close by their
side,
With a mother's love and a mother's
pride;
And swinging aloft in a chestnut tree,
Some bright-eyed children are smiling
at me.

And hastening on, through a gate I pass,
And over a path fringed with brightest
grass,
Till I waiting stand in an open door,
Where a child is playing upon the floor
With beautiful tresses and azure eyes;
And he smiles to see me, with glad sur-
prise.

And he is a darling; would I could
trace
A picture but half as fair as his face,
With his rosy cheeks and his teeth like
pearls,

With his forehead white and his golden curls,
And his feet so tiny! his soft hands press
My own in a loving and fond caress.

And my walk is over. I care not now
For the lambs at play, or the apple bough,
Or the rustic seat 'neath the shady tree,
Where the grass and the flowers are fair to see,
Or the singing brook and trees by the way;
But I love the beautiful child at play,
And of all sweet things which I hope to see,
The sweetest of all is that child to me.

PERSIS P. KELLOGG.

RAGGLES.

RAGGLES was only a scrubby little Indian pony. His owner had evidently considered him of no use, and had cruelly turned him loose on the bare prairie to shift for himself. He was a sorry-looking little fellow, as he stood one morning at the gate to Mr. Hudson's large cattle ranch, in western Kansas, shivering in the wind, and looking with a wistful gaze at the slick, fat ponies inside.

Mr. Hudson noticed him, and started to drive him away; but his little daughter

Lillian said: "Let him in, papa; he looks so hungry." Mr. Hudson opened the gate, and the pony walked in, just as if it were his home. Mr. Hudson made inquiries, but no one knew anything about him; and as no owner ever came to claim him, Lillian claimed him as her special property, and named him Raggles, on account of his long, tangled mane and tail. He was a docile little creature, unlike the rest of the ponies on the farm. He soon came to regard Lillian as his mistress. She learned to ride him, and could often be seen cantering over the prairies with her father. But Raggles seemed to think that she was not much of a rider; for he would carefully avoid all the dangerous-looking places and holes in the ground made by coyotes and prairie dogs, which were very plentiful in western Kansas.

When the next spring came, Raggles did not look like the same little scrub. His rusty brown coat had all come off, and a new black one had taken its place. By the next fall the

bling trot in the direction of the school-house.

One hour passed slowly to the anxious parents. When two had passed, their anxiety was terrible, as they strained their eyes to see through the blinding snow the shaggy form bringing their darling safely home. At last he came with Lillian on his back, bundled up from head to foot.

The teacher had fastened her on the pony, and given him the reign; and so he had brought her safely home, none the worse for her ride except being thoroughly chilled.—
J. E. Stevens, in Our Dumb Animals.

THE STORY OF A RICH MAN.

MANY years ago a lad of sixteen years left home to seek his fortune. All his worldly possessions were tied up in a bundle, which he carried in his hand. As he trudged along, he met an old neighbor, the captain of a canal boat, and the following conversation took place, which changed the whole current of the boy's life.

"Well, William, where are you going?"

"I don't know," he answered; "father is too poor to keep me at home any longer, and says I must now make a living for myself."

"There is no trouble about that," said the captain. "Be sure you start right, and you'll get along finely."

William told his friend that the only trade he knew anything about was soap and candle making, at which he had helped his father while at home.

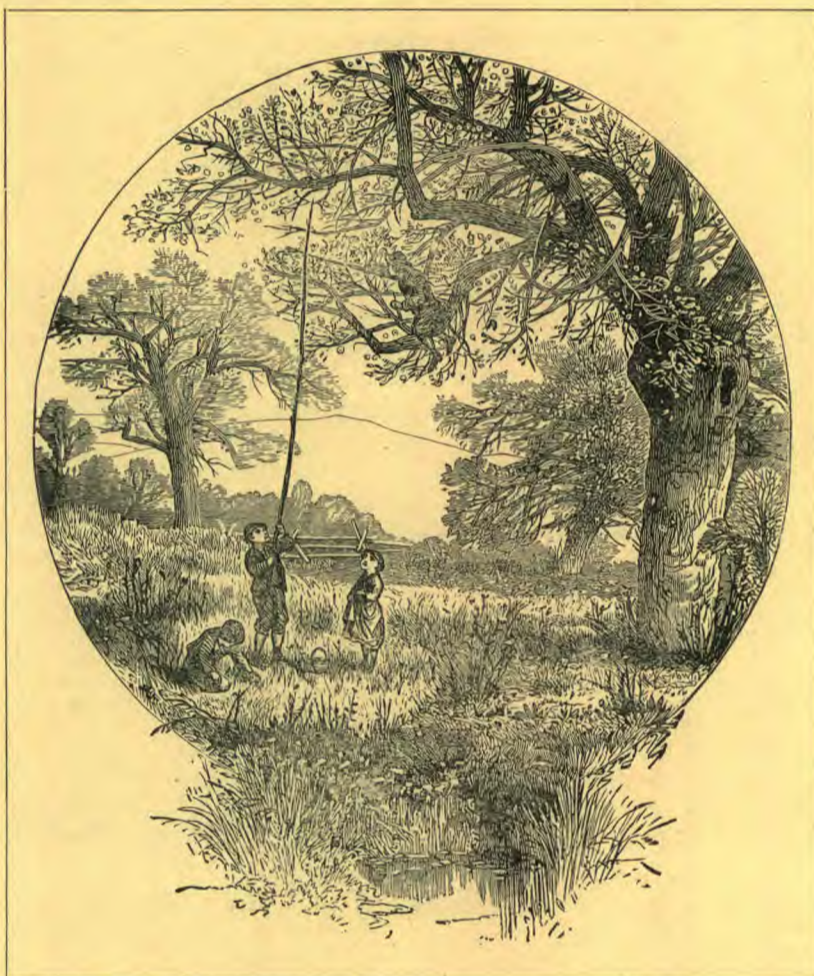
"Well," said the old man, "let me pray with you once more and give you a little advice, and then I will let you go."

When the boy arrived in the city, he found it hard to get work. Lonesome and far from home, he remembered his mother's words, and the last words of the canal-boat captain. He was then led to seek first the "kingdom of God and his righteousness." He remembered his promise to the old captain, and the first dollar he earned brought up the question of the Lord's part. In the Bible he found that the Jews

were commanded to give one tenth, so he said: "If the Lord will take one tenth, I will give that." And so he did, and ten cents of every dollar was sacred to the Lord.

Having regular employment, he soon became a partner, and after a few years his partners died, and William became the sole owner of the business. He now resolved to keep his promise to the old captain. He made an honest soap, gave a full pound, and instructed his bookkeeper to open an account with the Lord, and carry one tenth of all his income to that account. He prospered, his business grew, his family was blessed, his soap sold, and he grew rich faster than he had ever hoped. He then gave the Lord two tenths, and prospered more than ever. Then he gave three tenths, then four tenths, and then five tenths. He educated his family, settled all his plans for life, and gave all his income to the Lord. He prospered more than ever.

This is the story of Mr. William Colgate, who has given millions of dollars to the Lord's cause, and left a name that will never die.—
Selected.



neighborhood could boast of a public school, and when Lillian began to go, Raggles found he had a regular duty every day.

Lillian would saddle him, and ride to the school-house, which was two miles away, then tie up his bridle, and send him home. At about half-past three, Mr. Hudson would saddle him again, and send him for Lillian. He always arrived on time; and if he was a little early, he would wait patiently by the door until school closed.

Some of my readers will remember the blizzard that struck western Kansas in 1885, when so many people lost their lives, and thousands of cattle were frozen to death. The storm commenced about noon, and the weather grew steadily colder. The snow blew so thick and fast that Mrs. Hudson was afraid to trust Raggles to go for Lillian, but Mr. Hudson was sick, and there was no one else. She went to the barn, put the saddle on him, and tied plenty of warm wraps on. Then she threw her arms around his shaggy neck, and told him to be sure to bring Lillian home. He seemed to understand, and started out with his sham-



THE SKIN.

NEARLY every one has been so unfortunate at some time in his life as to lose a greater or less portion of skin, either by some severe burn or other accident. All such persons remember very distinctly the severe pain that they had to endure when the wounded portion of the body came in contact with anything else, or was exposed to the air. The reason for this is that the skin which had previously so tenderly protected the thousands of little nerves ending in the deeper layers of it, are now left exposed, and they cannot accommodate themselves to their changed surroundings, and so shriek out their distressed feelings. In cases of serious burn the physician attempts to ease these delicate nerves by artificially supplying the place of the skin by spreading over the exposed surface an oily substance, or by keeping it constantly immersed in water, and often the nerves take so kindly to this that but very little more pain is experienced, though this is not always the case.

Those who have suffered a number of times in this way may have been led to suppose that the chief use of the skin was for protection; while the real facts are that there is scarcely a portion of our bodies that has so many and varied functions as the skin. Our bodies are furnaces that constantly throw off heat, as we become painfully aware when crowded into close churches or other public gatherings. The largest portion of this heat passes out through the skin. It is evident that if there was no way of regulating this heat, the body would not be able to retain a uniform temperature; but the temperature of the body varies scarcely a fraction of a degree in the scorching heat of summer or in the coldest winter. No heat regulator of human invention has ever yet been devised that could maintain so uniform a temperature under such varying circumstances.

Upon the skin devolves the important and delicate work of regulating the body temperature. The deeper layer of the skin is abundantly supplied with small blood-vessels. The size of these, and consequently the amount of blood that can come near the surface, is controlled by the nervous system. An illustration of this is the common phenomenon of blushing. When the nervous system recognizes that the body is storing up the least particle too much heat, then it allows the blood-vessels in the skin to expand, and so more blood comes near the outside, where it can be cooled. The flushed appearance of a person who has been exercising vigorously is a good illustration of this. To make this cooling-off more effective, the nerves at the same time stimulate millions of little sweat glands, which are located in the deeper part of the skin, to steal away a little of the liquid portion of the blood, and pour it out on the surface, and the resulting evaporation helps materially in the cooling process.

Another important function of the skin is that of being a sewerage system for a large portion of the poisons that are constantly manufactured in our bodies. There are several million of these little sewers through our skin, and it has been estimated that the skin of one person contains enough of these so

that if they were put end to end, they would form a minute tube two and a half miles in length. Although so small, each one of them performs the work more satisfactorily than the best sewerage system which has been devised by man. Through these minute openings pass daily from two to four pounds of fluid heavily laden with poison. We do not realize that the amount is so large, because the most of it is at once taken up by the air surrounding us. It is only when the atmosphere around us is already nearly saturated with moisture, or the body has to throw it off more rapidly than the average rate, that we really become aware of this; and then we are said to sweat, while in the strict sense of the word, we really do so all the time.

In every part of the human body the tracing of the divine finger can be seen, and the skin furnishes much in its many functions that displays the love and wisdom of the Master Artist.

DAVID PAULSON, M.D.

HOW AND WHY A GLACIER MOVES.

EVERY one knows that a glacier is a great river of ice, which, taking its rise among Alpine snows, moves slowly down some valley till it reaches a warmer place, where it melts and flows away as water. Even those who have seen glaciers, however, scarcely realize how similar in many respects the flow is to that of a liquid. Water flows rapidly down a slope; molasses flows more slowly, but its movement is none the less a true flowing. The ice-mass of a glacier is more leisurely still; but its motion is like the yielding flow of a very viscous liquid, not the steady push of a solid mass. In *Knowledge*, of March 1, P. L. Addison tells of one of the theories put forth by scientific men to explain this curious plasticity of large ice-masses. It is, perhaps, that which is now accepted by the largest number of authorities, and is not materially different from the theory of regelation put forth by Tyndall in his "Glaciers of the Alps." We quote the principal parts of Mr. Addison's article below:—

"It is hardly necessary to point out that a glacier does not *slide* down the valley which contains it. The well-proved differential movement, the inequalities of the ground over which it passes, and the bends round which it has to turn, render sliding motion impossible. And besides this, the apparently rigid glacier creeps down slopes on which soft clay or loose shingle remain practically immovable.

"If we examine a piece of ice, say for example an icicle, we find that it is exceedingly brittle; if thrown down upon the ground, it breaks into many pieces. A piece of soft clay can be bent or compressed into any shape with ease, and yet an ice-sheet, of exactly the same composition as the icicle, will steadily flow down slopes so gentle that soft clay will stand on them without moving at all. When a bed of clay moves down a hillside, the particles of which it is composed slide past and roll over each other, till they come to a state of rest at the bottom, but as the ice could not behave in this manner, other causes must be sought to account for glacier motion.

"There is a peculiar irregularity in the movement of glaciers which probably first led to the discovery of the cause, and this is that the motion is quicker during the day than at night, and the summer rate is often double that attained during the winter. This shows that pressure from behind cannot be the cause of the motion; for, through the greater accumulation of ice and snow on the higher levels, the pressure must be greater during the

winter season when the movement is least. The fact that the motion of the ice-sheet is greater during the day than in the night, and in summer than during winter, naturally leads us to conclude that *heat* must indirectly have something to do with the phenomenon; for the movement is greatest during that part of the twenty-four hours when the ice is subjected to the sun's rays, and in the warmer seasons of the year. An examination of the physical properties of the glacier will show how it can be affected by heat and yet, as a mass, remain in the form of ice.

"When a thin slab of ice is subjected to microscopical examination, it will be seen that it is not, as it appears to the naked eye, a homogeneous mass of solidified water, but a confused agglomeration of minute crystals, with cavities equally minute lying between them. A glacier is simply water in a crystalline state, and any motion in the mass involves the movement of the crystals of which it is composed.

"It has already been mentioned that the flow of the ice-sheet is quickest at the center and on the surface, and slowest at the bottom and against the sides of the valley; it follows, therefore, as the motion is differential, that the ice crystals in the center of the glacier must pass by those composing the sides and bottom. This appears to raise a difficulty, for if the minute crystals were to *crush* past one another, owing to their traveling at different speeds, they would soon be ground to a fine powder. This does not, however, take place, and the ice-sheet remains a solid and brittle mass."

According to the theory that Mr. Addison is here expounding, the crystals move by melting and then recrystallizing under the influence of energy imparted by the sun, just as the crystals of snow in a snowball melt and recrystallize under the warmth and pressure of the hand, making the mass of thousands of solid snow crystals act like a plastic substance. Says Mr. Addison:—

"The method may be thus described: The heat of the sun melts the ice on the surface of the glacier, and it contracts in bulk on becoming liquid, and flows downward by the aid of gravitation into the interstices between the ice-crystals below. Here the water is no longer influenced by the sun's rays, and again becomes crystalline; but the crannies and corners into which it has found its way are not suitable in shape to contain it in the form of crystals, and therefore in parting with its heat it employs that irresistible force due to crystallization to make the cavities larger. In other words, it pushes away the molecules surrounding it down the path of least resistance. But we must not forget that the molecules of water on becoming recrystallized part with latent heat. This heat is taken up by adjacent molecules of ice, which, in their turn, become water, flow downward and exert pressure in the process of recrystallization. Thus, little by little, and from molecule to molecule, the heat derived from the sun is transmitted through the length and breadth of the glacier. The action is not at one place alone, but permeates the whole mass. We must look upon the glacier as an agglomeration of moving molecules, which, having utilized gravitation to enable them to flow downward when in a liquid state, follow up that movement by an overpowering pressure produced during their process of recrystallization."—*Public Opinion*.

"A GOOD Christian," says Trapp, "is ever praying or praising; he drives a constant trade betwixt earth and heaven."



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

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JACK'S RESOLVE.

"If I were the king of a country as wide
As the sky on a bright summer day,"
Said Jack with a nod, as he hunted about
In a wearied-to-death sort of way,
"And my wealth and my power were limitless
quite,
To do just the thing I might choose,
Do you know what I'd get with the gold that I
had?
How that wonderful power I'd use?"

"I would give the last cent that I had in the world,
And I'd add my crown to the cost,
For a pencil," said he — then he paused with a
smile —

"For a pencil that *could n't* get lost."
— *Little Men and Women.*

SPIRITUAL VISION.

THE writer once heard an octogenarian relate his experience in a love-feast surrounded by people who had known him for many years. He spoke in trembling tones, substantially as follows: "My neighbors and friends, I am an old man; my race is nearly run. Many of you have known me for a long while, but you will soon know me no more. My eyes are so dim that I can scarcely recognize your forms, my ears are so deaf that I cannot hear your testimonies. My steps are so infirm that it is with great difficulty that I have reached this house of worship; but I desire to testify once more to the abiding experience of salvation. With my spiritual eyes I see clearly, with my spiritual ears I hear distinctly the voice of the Spirit bearing witness to my spirit that I am a child of God, and I am running more swiftly than ever in the way that leads to heaven."—
Dr. A. B. Leonard.

RESPONSIBILITY.

It is a high, solemn, almost awful thought for every individual man, that his earthly influence, which has a commencement, will never through all ages, were he the meanest of us, have an end! What is done has already blended itself with the boundless, ever-living, ever-working universe, and will also work there for good or evil, openly or secretly, throughout all time. But the life of every man is as the well-spring of a stream, whose small beginnings are indeed plain to all, but whose ulterior course and destination, as it winds through the expanses of infinite years, only the Omniscient can discern. Will it mingle with neighboring rivulets as a tributary, or receive them as their sovereign? Is it to be a nameless brook, and will its tiny waters among millions of other brooks and rills increase the current of some world's river? or is it to be itself a Rhine or Donau whose going forth is to the uttermost lands, its flood an everlasting boundary-line on the globe itself, the bulwark and highway of whole kingdoms and continents? We know not; only in either case we know its path is to the great ocean; its waters, were

they but a handful, are *here*, and cannot be annihilated or permanently held back.—
Carlyle.

LINCOLN'S MEMORY FOR HISTORY.

AMONG the incidents of Mr. Lincoln which the world will probably longest remember is that recorded by Alexander H. Stephens, one of the three commissioners, who, afterward writing of the event, said that Mr. Hunter made a long reply to the president's refusal to recognize another government inside of that of which he alone was president, by receiving ambassadors to treat for peace. "Mr. Hunter," says Stephens, "referred to the correspondence between King Charles I and his parliament as a trustworthy precedent of a constitutional ruler treating with rebels. Mr. Lincoln's face then wore that indescribable expression which generally preceded his hardest hits, and he remarked: 'Upon questions of history I must refer you to Mr. Seward, for he is posted in such things, and I do not pretend to be bright. My only distinct recollection of the matter is that Charles lost his head.'"—*Century.*

HOW THE PHONOGRAPH WAS DISCOVERED.

How many of the greatest inventions of the world have been discovered by accident. The story of Watt and the tea-kettle is too well known to be repeated. Photography is another invention, which in its first inception by M. Dugarre, was the result of an accident. The same is true of that wonder of modern inventions, the phonograph. The inventor, Mr. Edison, describes the way he discovered the principle of the phonograph, in the following manner:—

"I discovered the principle by the merest accident. I was singing to the mouthpiece of a telephone, when the vibrations of the voice sent the fine steel point into my finger. That set me to thinking. If I could record the actions of the point, and send the point over the same surface afterward, I saw no reason why the thing would not talk. I tried the experiment first on a strip of telegraph paper, and found the point made an alphabet. I shouted the words 'halloo! halloo!' into the mouthpiece, ran the paper back over the steel point, and heard a faint 'halloo! halloo!' in return. I determined to make a machine that would word accurately, and gave my assistants instructions, telling them what I had discovered. They laughed at me. That's the whole story. The phonograph is the result of the pricking of a finger."

WHAT IS A DUDE?

THE above question has been answered many times, and still new definitions are forthcoming. The following from the *Religious Telescope* is the latest, and one of the best:—

"A dude is not a person; it is only an 'it.' How does it behave?—It walks upright, poses before mirrors, strikes an attitude, and stands. How does it occupy its time?—In holding perpetual self-admiration societies. What is it good for?—For consuming hair-oil, perfume, cigars, and wearing fine clothes. What does it live on?—Self-conceit and self-admiration and its father's money. Does it benefit mankind?—Slightly. How?—By demonstrating to sensible young men and women how silly it is to be a dude. Can you think of any practical use that could be made of it?—Well, yes. What?—It could be shut up in a glass case to be kicked to death by

butterflies. The performance would amuse the spectators and be a good gymnastic exercise for the winged caterpillars. Young man, do n't be a dude. For pity's sake, do n't!"

MEETINGS FOR THE YOUNG AT THE UPPER COLUMBIA CAMP-MEETING.

Two meetings for the young people were held each day, one at 5:30 A. M., and the other at 4:30 P. M. The morning meetings were altogether devotional, consisting of prayer and social services, while the afternoon meetings were taken up in giving instructions on various lines of practical godliness. A good spirit pervaded the meetings from the beginning, and the most of those present expressed a strong desire to draw near to God, and the blessing of the Lord was earnestly sought. Never have we seen young people more faithful in seeking God in prayer, and testifying for him. Much of this is to be attributed to the influence of the school the past year. However, those who have not had the privilege of the school shared the blessing.

Professor Sutherland occupied several afternoons in giving good instruction on practical themes. Oftentimes our young people go to camp-meeting to receive much benefit, but they do not retain what they have gained after they return home. We tried to guard against this tendency, and things which would be of lasting good were presented to them. Several inquiry meetings were held, which resulted in good to those who attended them. While there was no special excitement, we often felt the deep movings of God's holy Spirit. The Upper Columbia camp-meeting of 1895 will be remembered by many young people as a time and place where much of God's blessing was received. It is to be hoped many of them were better fitted to take up the battle of life anew, and work for God.
W. F. MARTIN.

HORSE BEEF.

THE high price of beef and the remarkably low prices for which horses are now sold are having the effect to stimulate the horse meat industry. A regular horse meat packing-house has been established at Portland, Oregon. The horses used here are mostly canned or pickled, and are sent to foreign markets. It is reported that great Percheron horses, which show a perfect adaptability for farm work, are brought to Portland and slaughtered for beef! While the most of this meat now goes to Europe, it will be only a question of time before horse meat will win the favor of our epicures. It may even become a fad to have horse-meat festivals. A pork-eating people certainly cannot object to the horse, or even to the mule, on the ground that it is unclean. So we may expect that by and by, when we take our seat at the dinner-table of the hotel or restaurant, and the waiter rattles off his almost unintelligible jumble of the bill of fare, to hear along with the rest, the words "equine steak." No, thank you, we wont have any on our plate.

THE news from Cuba continues to be of the most exciting character. The rebels are apparently more than holding their own. The insurgent general, Maceo, is besieging Jiguani. Campos, the Spanish commander-in-chief, has gone against him, and there has been very severe fighting. The silence of Campos leads to the belief that he has met with a reverse. Filibustering expeditions are preparing to leave this country for Cuba.