

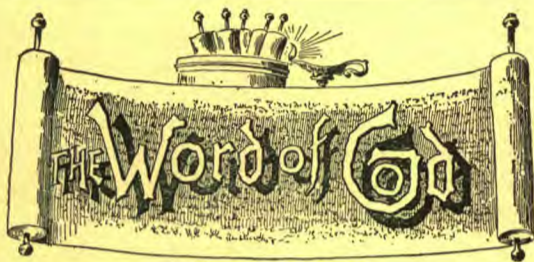
THE YOUTH'S INSTRUCTOR

REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH

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BLESSED ARE THEY THAT DO.

If thou wouldst have an abundant part
In the harvest field so white,
Then think of thy Maker while thy heart
Is young, and thy hopes are bright.

Yes, think of Christ who, when but a child,
Spake with wisdom from on high;
Who was lowly, humble, meek, and mild,
Though Lord of earth and sky.

Do not wait the time when thou shalt see
An opening large and wide;
But start at once, e'en though it be
At home, where you abide.

'T is sweet to work in the bloom of youth,
When the heart and mind are fair;
To have a place in the glorious truth,
The message of Christ to bear.

'T is nobler far to offer the Lord
A heart that is pure and free,
A life devoted to his word,
Though humble and poor it be,

Than to tread the path of sin and shame,
Till thy best of days are gone;
Lost is thy honor, thy hopes, thy name,
And treasures thou might'st have won.

HARRY ARMSTRONG.

"THE CHRISTIAN STAIRWAY."

THIS stairway is found in San Francisco, back of a large building fronting on Sacramento street, where the Presbyterians have a mission school for young Chinese women. Several women give their time to rescuing these young women from dens of iniquity where they are held as slaves, and bring them to this home, where they are taught to read and write, also how to do all kinds of useful work. These young women are usually quite bright and willing to be taught; but more than that, they are glad to be free from the bondage in which they are held. Many of them are purchased in China, and are brought to the United States, where they are bought and sold by Chinamen who think that a woman has no rights of her own.

The missionaries of the Presbyterian home, believing God has something better for these women, have put forth earnest efforts to gather them up and educate them, so that they may be able to support themselves. They also seek to turn them to the Lord as soon as they teach them to read. Thus many of them are led to give their hearts to the Lord, and become earnest Christians. The eight girls in the accompanying cut are all Christians, and are engaged

in instructing others who are brought into the home from time to time.

When we visited the home, they were all engaged in sewing, and seemed to enjoy their work. After we entered, the matron had them lay aside their work and give us an exhibition of their reading and singing. All entered into the work with an earnestness that showed they knew something of the sentiments they read and sang. Those who had been there the



"THE CHRISTIAN STAIRWAY."

longest were quite Americanized, and in conversation might be taken for American-born girls. The most of them keep up the Chinese custom in dress and in arranging the hair.

This society also works for the conversion of the men of this nationality, by holding night schools and missions. Many Chinamen are converted, and become earnest workers among their own countrymen in San Francisco. A few have received a fair education, and have returned to China as missionaries, to work for the conversion of the millions in that country who are still in heathen darkness. Some of these converted men marry young women from this Christian home. It is said that a Chinaman looks upon the privileges of a woman very differently after he is converted. Thus we can see what Christianity does for this people.

If a knowledge of the true God will change

these minds from darkness to light, so that they will recognize each other, regardless of sex, as of equal standing before God, is it not a great and good work to carry the gospel to them? If it will work such remarkable change in those who are in this country, will it not do the same for those who are in China?

These young women who are now Christians, living a pure life, are only a few of the millions in China who would be glad to do so if they could only be free from the bondage that holds them. Then should we not put forth earnest efforts to carry the light of the gospel to this nation with its four hundred million people? We can give of our means to send some one upon whom God may lay the burden. In this way we can all have a part in sending the light of truth to these hungry souls.

J. H. D.

THE SAINTS SHALL REIGN WITH CHRIST ON THE EARTH.

OF the twenty-four elders who are before the throne of God in heaven, we read that they fell down before the Lamb to adore him. Every one had a harp, that he might accompany the songs of praise with sweet heavenly music. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." Rev. 5: 9, 10. They do not say that they are now reigning on the earth, but "we shall reign on the earth." This reign is still in the future.

"But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7: 18, 27. The glorious kingdom which the saints shall possess forever is "under the whole heaven," that is, on the earth. Jesus, their king, shall reign over them, and all dominions shall serve and obey him.

Jesus says, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3: 21. Jesus shall reign on the throne of his father David. Luke 1: 32. This reign shall be without end, and his kingdom shall fill the whole earth. Dan. 2: 35, 44. Jesus promises his saints that they shall reign with him on his throne, and his throne will be on the earth. From this follows evidently that the saints shall reign with Christ on the earth. And since the kingdom shall be without end, it cannot exist

in the present corrupt state of the earth. It can only be in the world to come when God creates new heavens and a new earth.

The disciples of Jesus understood that they should reign with Christ, and they longed for that time. When Jesus was about to return to his Father, they asked him, and said, "Lord, wilt thou at this time restore again the kingdom to Israel?" Acts 1:6. Jesus did not tell them that the kingdom was already set up, neither did he say that it should not be a real kingdom, but he told them that it was not the plan of his Father that they should know the exact time. "It is not for you to know the times or the seasons, which the Father hath put in his own power." Verse 7. The children of God must wait patiently. They must watch and pray, and not grow weary until the glorious eternal day dawns, never more to be darkened.

"In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted [the children of promise who have suffered persecution in this world]; . . . and the Lord shall reign over them in mount Zion from henceforth, even forever. And thou, O tower of the flock, the stronghold of the daughter of Zion [Christ is the tower and stronghold of God's people], unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Micah 4:6-8.

The New Jerusalem is the mother of us all. Gal. 4:26. For this reason the people of God are called the daughters of Zion or Jerusalem. They are not daughters of that Jerusalem which is now, for she is in bondage with her children (verse 25); but the Jerusalem which is above is presented under the symbol of the free woman. The children of the free woman are the children of God who do not live after the flesh, but after the spirit. They fear and love the Lord, and look with joy for his appearing. They have not received the spirit of bondage, but the spirit of adoption, whereby they cry, Abba, Father. Rom. 8:13-15.

From the prophecy of Micah quoted above we learn that the Lord shall reign over his people forever and ever, that he is their stronghold and tower, or place of refuge, and that the kingdom which Christ shall obtain is the first dominion.

What is the first, or former, dominion?—It is the dominion which God gave unto man in the beginning. "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. 1:26. And again we read: "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Verse 28.

The dominion which God gave unto Adam is the first dominion. Adam had dominion, or reigned, over all the earth and over every living thing that moved upon it. Thus likewise Christ and his people shall reign over the new earth and over all the animals that God will create upon it. This is the original plan of God, and all the cunning devices of Satan cannot overturn it.

How beautifully the condition of the new earth is presented by the prophet Isaiah: "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad

and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying." Isa. 65:17-19. "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." Verse 25.

Then the lion shall again be peaceful, and the wolf be gentle as a lamb. They shall no more be ferocious nor make a prey of their weak fellow-beings. The green herbs shall again be their feed as it was in the beginning. "And to every beast of the earth . . . I have given every green herb for meat." Gen. 1:30.

Then the earth was perfect. Everything that God had made was very good. Gen. 1:31. This happy state shall come again. Once more the Lord shall be able to look upon all that he has made, and pronounce it very good. There shall be no more crying, no more pain, and no more death. The Lord shall wipe away all tears from their eyes, and the tears and the sorrow that caused them shall never more return. Then Jesus shall dwell with his people, and they shall reign with him in glory in the land of immortality. Their friends, relatives, parents, and children, the sick and the poor, the despised and persecuted who have loved the Lord, shall meet, nevermore to part. Is not this a glorious kingdom worth living for, even if we have to suffer with Christ a little while?

J. G. MATTESON.

ARE YOU BUYING THE TREASURE?

"THE kingdom of heaven is like unto treasure hid in a field; the which, when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."

Christ drew his lessons from the customs of the people, and from facts with which they were familiar. They knew that when a man found a treasure, or knew that a certain field contained valuable stores, he invested all his property in buying the field. Christ used this fact to illustrate the value of the treasure of truth. In the days of Christ the people generally thought that to bury their treasures was to preserve them in safety, and many placed their gold in the bosom of the earth. At times the buried treasure was lost to its possessor by his sudden death, and the secret of his hidden wealth was locked up from his relatives and friends with its possessor in his grave. Afterward, when the land was worked, the treasure was discovered. Sometimes the gold was brought to light by some one who was not related to its possessor, and the secret of the hidden treasure was not disclosed until the man had made arrangements to buy the field for himself. This fact is taken to illustrate the value of the kingdom of heaven, and how those who appreciate its value are willing to dispense with all in order to obtain it.

Without the kingdom of God we are lost, we have no knowledge of God, and are without hope in the world; but salvation has been provided for us through faith in Jesus Christ. He is the treasure, and when the rubbish of the world is swept away, we are enabled to discern his infinite value. He says, "I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name." The divinity of Christ was as a hidden treasure. At times when he was upon earth, divinity flashed through hu-

manity, and his true character was revealed. The God of heaven testified to his oneness with his Son. At his baptism the heavens were opened, and the glory of God in the similitude of a dove like burnished gold hovered over the Saviour, and a voice came from heaven, saying, "This is my beloved Son, in whom I am well pleased." But the nation to whom Christ came, though professing to be the peculiar people of God, did not recognize the heavenly treasure in the person of Jesus Christ. They had had light upon light, evidence upon evidence. "God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles." "What shall we say then? that the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling-stone; as it is written. Behold, I lay in Sion a stumbling-stone and rock of offense; and whosoever believeth on him shall not be ashamed." "Esais is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people."

Jesus Christ, the Majesty of heaven, was not discerned in the disguise of humanity. He was the divine teacher sent from God, the glorious treasure given to humanity. He was fairer than the sons of men, but his matchless glory was hidden under a cover of poverty and suffering. He veiled his glory in order that divinity might touch humanity, and the treasure of immense value was not discerned by the human race; "but as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." The man who finds Christ, the man who beholds the treasure of salvation, has found the field and the hidden treasure. "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. . . . And of his fulness have all we received, and grace for grace." The treasure indeed is hidden under the garb of humanity. Christ is the unsearchable riches, and he who finds Christ, finds heaven. The human agent who looks upon Jesus, who dwells by faith on his matchless charms, finds the eternal treasure. In the parable he who finds the treasure is represented as so well satisfied with his discovery that he sells all that he has to purchase that field.

MRS. E. G. WHITE.

(To be concluded.)

"If we only knew how much we are surrounded with the tokens of mercy! The earth is full of them; grains of wheat, leaves, flowers, the commonest things, all have their tales to tell. Our ignorance hinders our thanksgiving—not that we are as thankful as we might be for the mercies that we know of; perhaps if we were, more would be revealed to us. We should say, 'Lord, that I may praise thee, let all things have their voice for me.'"

Timely Topics

NEW YORK CITY AND THE SUNDAY LIQUOR LAW.

THE city of New York has been convulsed for several months over the question of selling liquor on Sunday. It is not the question of liquor-selling and drinking of itself that is agitating the minds of the citizens of New York, but it is the Sunday-selling that is being discussed. In that city, as in many others, the law discriminates in regard to what may or may not be done on Sunday. The municipal laws of New York City, by the license of liquor-selling in thousands of saloons, virtually says that liquor-drinking is not wrong, is not a crime of itself; it is only wrong and a crime when done on Sunday! This is made clear from the fact that people are at full liberty to buy all the liquor Saturday evening which they think they will need on Sunday, and drink it as freely as they please on that day. The members of popular clubs can also drink as much as they please on Sunday, taking care, of course, that the liquor is bought some other day!

By this it is evident that those who made the laws, and those who enforce them, think that liquor-drinking is all right on Sunday, but that the selling of liquor on that day is a crime! In other words, a man who buys liquor on Sunday, but does not drink it at all, is much worse than a man who does not buy on that day, but does drink it every day! A liquor law of this kind is not a liquor law at all; it is simply a Sunday law, and its design is to honor Sunday—to discriminate between Sunday and the other days of the week, rather than to prevent liquor-drinking.

The people see this feature of the law, and many of them think that they are unjustly discriminated against, and so New York City has been, and is now, very much stirred up over this matter. This stir is not over the laws, for the laws are now as they have been for years, but lately, the police, acting under the instruction of the city authorities, are making a great effort to enforce the laws, and to prevent the sale of liquor on Sunday.

Much liquor is undoubtedly sold unknown to the authorities, and in Brooklyn, just across the river from New York, the saloons are open Sunday for the New York trade. The agitation over this question has increased to such an extent that the whole State is interested, and the probability is that the next legislature will grapple with the question of the liquor traffic, especially in its relation to Sunday.

Liquor-selling and drinking is a great evil every day, and it is the duty of every citizen to do all he can by voice, influence, and vote to curtail as far as possible the sale of liquor, not on one day only, but upon all days alike. If it is wrong upon Sunday, it is equally wrong upon Monday. Still it is very doubtful if at the present time public opinion is sufficiently against it to prohibit it altogether. Liquor-drinking is something that never can be entirely cured by law alone; it is so deeply rooted in the carnal appetite, that it is stronger than law; and while its grosser evils may be checked by law, nothing but the grace of God will ever purify a people from such evil indulgences.

PRIZE FIGHTING.

IN defiance of the law and of public opinion, the brutal practice of prize-fighting still continues. Prize-fighting is of Anglo-Saxon origin, and it is almost entirely confined to the English-speaking race. A hundred years ago it was about as common in England as base-ball is in this country. It became so deeply embedded in the popular favor, that lawmakers treated it as they have liquor-drinking,—by trying to regulate it, rather than absolutely to prohibit it. To this end laws requiring that gloves shall be used in such contests were made; but the gloves used are so thin and tight that there is very little difference whether they are used or not.

America has had her share of these champion bruisers, and the evil is not yet eradicated; but the opinion is gaining ground every year that prize-fighting is a brutal practice, wholly out of place in a civilized country. The officers of the law in this country have made both successful and unsuccessful attempts to prevent these disgraceful contests. Now the State of Texas is to be dishonored by one of these brutal affairs, unless the law shall be stronger than the would-be law-breakers. Two champions in fistic encounters, Corbett and Fitzsimmons, have agreed to fight each other in that State; but Governor Culberson, by special proclamation issued July 27, prohibits it from taking place within the boundaries of Texas. It is to be hoped that the law and the right will be maintained, and that prize-fighting may be banished, not only from Texas, but from all the States of the Union and from the world.

BRITISH SEIZURE OF TRINIDAD.

SEVERAL months ago, when the British government tried to gain possession of a small island belonging to the Hawaiian group, it was prevented from doing so by the prompt action of the Hawaiian government. Immediately after that, a comic paper printed in this country contained a picture representing England as the traditional John Bull, looking eagerly at a map of the Pacific Ocean, and exclaiming, "What, that an island! I thought it was a fly-speck, or I would have collared it long ago." This was a good hit; for it has been the custom of England to "collar" islands wherever they may be found. It has been said that a genuine Yankee is always ready to steal any railroad that he can find lying round loose; but England prefers islands, and if every loose island has not yet been taken by her, it is either because she cannot take it, or that she would not know what to do with it after it was taken. The last-mentioned reason keeps some islands safe from her grasp; but if they should be wanted to serve England's purpose, then they had better look out!

The little island of Trinidad, lying one thousand miles southwest of Rio de Janeiro, and belonging to the latter country, is the last island which England has "collared." It seems that on April 17, 1770, this island was taken possession of by one Dr. Halley, in the name of King William III of England. Portugal also claimed the island, and when Portugal and her colony of Brazil parted company, the island was included as a part of the empire of Brazil, and it is now claimed by her accordingly. It is of no great practical value, and it has been generally regarded as a kind of "no man's land" for many years; but as far as we can learn, the ownership of the island by Brazil has been very generally conceded. Suddenly England, perceiving that the island may be useful as a landing-place for her new submarine cable to the Rio de la Plata region,

has reasserted her old claim, and taken possession of the island!

Some attempt to belittle the seizure of so small an island, and to justify England because the island is of no great value! But it evidently is of value to England, or she would not seize it as she has done. Again: if the island clearly belongs to Brazil, the seizure of the island is a wrong as truly as though it were worth millions. England would not part with her smallest possession without receiving an equivalent, unless compelled to do so. Naturally Brazil is very indignant, and much ill-feeling is expressed toward England.

The latest news in relation to this affair is that through the friendly mediation of the United States, the mutual claims of England and Brazil will be submitted to arbitration.

The reader must not confound this island of Trinidad with the larger island of the same name in the West Indies.

RACE HATRED.

THAT the prejudice against the negro is felt and manifested in other sections of our country than the South, no one can deny. At the time of the war the Irish population of New York City thought it a proper thing to hang inoffensive negroes to lamp-posts, and we now see in Princeton, Ill., another exhibition of prejudice and hatred against a long-suffering race. The causes of this trouble go back to last year, when the foreign laborers in the coal mines went on a strike, looted the stores, and State troops were sent to preserve order. At that time the coal companies gathered a colony of negro laborers and their families to take the place of the strikers. After the strike was over, the companies felt under obligation to keep the negroes, and the Italians have felt that the negroes are interlopers. They have therefore attacked them again and again. The negroes complained to the local authorities, but as the mayor of the town is an Italian, no attention has been paid to their complaints. August 3 an Italian was killed by unknown parties, and the Italians have seized upon this as a pretext for driving all the negroes out of the town.

This resolve they proceeded to put into execution, beginning August 5. Three days were spent in their murderous work. The negroes were unprepared, and made scarcely any resistance. No respect was paid to age, sex, or condition. Some were killed, and all were despoiled of their goods, and driven from their homes. The mayor, being an Italian, has done nothing to interfere, and so the foreigners had everything their own way. There was intense excitement among the colored people of Chicago when they learned what was taking place, and indignation meetings were held. Some proposed to go *en masse* to Princeton, and avenge the death of their people. Others counseled moderation. There are three hundred and fifty colored troops in Chicago that are anxious to go.

No more shameful thing ever occurred in the South, and it is a comfort to know that the perpetrators were foreigners. If the claims of the negroes and the Italians to live in this country should be weighed in an even balance, the Italians would have to take a back seat. If the local authorities do not see that such actions are promptly punished, and the negroes be permitted to return to their homes and to their work, the State should see that it is done. The negroes were born here, and are citizens. Probably few of the foreigners are, and it is questionable if they ever should be allowed to become so, until they know more than they do now.

M. E. K.



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

EDITORS.

HOW TO LIVE.

How to use the one life which is given to each one is the gravest problem which a sane man can be called upon to solve. A lump of salt is dissolved in a basin of water. The salt is gone, but its savor has reached the remotest atom in the basin. Our *one life* is like that lump of salt. Gradually it is melting away, and in a brief season it will be gone; but its savor will reach through every hour of time, and may reach into eternity. How is this one life to be lived? Where is the power that shall carry us triumphantly through the struggle? Can we find it at the monk's pillar or the hermit's cell? History records failure with all such efforts in the past. We must know how to go up to life's battle, and to go through it erect and unharmed.

It was a fable of the ancients, that the god who presided over each river had his residence in a cavern at its source. Is not the fable an intense reality in each man's course? Is not the presiding power of each man's life at its source? It is of no use to deliver homilies about the beauty of virtue or self-sacrifice, or about the vanity of this passing scene. Men go from such homilies, complacently as before, to their worldliness or to their sins. There is one power, and only one, which can energize the heart. That power is divine, and comes from above. "Create in me a clean heart, O God; and renew a right spirit within me." This admonition is just as necessary to-day as in the past. We can live to please God only when we have his abiding presence within. The life must be savored with the Spirit of God if it is to have a lasting influence for good.

J. H. D.

SENDING THE LIGHTNING.

"CANST thou send lightnings, that they may go, and say unto thee, Here we are?" When this question was asked by Jehovah, the answer had to be in the negative; but after centuries have passed, it can now be answered in the affirmative, though not because there is more electricity now than at that time. There is no doubt that electrical bolts splintered trees and other obstacles in Job's days as well as at the present time. There were wonderful displays of electrical fire-works in the heavens then as now; but electricity was not controlled by man so as to be of any service in transmitting messages thousands of miles in a few seconds.

The same authority that asked the above question speaks again in as positive language that the day will come when "many shall run to and fro, and knowledge shall be increased." Dan. 12: 4. This is to take place in the "time of the end," which can be demonstrated to be a period beginning in A. D. 1798 and closing with the coming of our Lord Jesus Christ. Since the date already mentioned, electricity has been brought into such a state of control that man can use it for rapid communication for long distances, thus bringing opposite parts of the globe into close connection with each other. Were it not for the delay in transferring messages from one line to another, the

communication by telegraph would be almost instantaneous.

As an illustration of the degree of perfection to which telegraphy has reached, we quote from an article in the July number of *McClure's Magazine*, which shows the results of a trial of electrical transmission. It is as follows:—

"An incident famous in the telegraphic world shows what can be done in the act of transmission when the wires are free, and the operators waiting. Some years ago, at a telegraphic *soirée* in the Albert Hall, London, a feature of the evening's amusement was the sending of a message to Teheran, in Persia, and back. A sending and a receiving instrument had been put up in the hall, and connected with the wires of the Indo-European Telegraph Company. This line crossed the channel by cable to Germany, and then by land lines ran over Germany, South Russia, Caucasus, Armenia, and Persia, to Teheran. At Teheran the wire was joined to a second line of the company, returning to London by the same route.

"The lines were cleared for the experiment, and at a given signal, the key of the sender was pressed by the Prince of Wales. The instant that the button of the instrument was touched, 'click' went the receiver! The current had been to Persia and back!"

If man can use God's means of transportation to communicate with each other such long distances without taking time into account, what cannot God do with his own agencies in communicating with man? Away back of the days of telegraphy we read of God's communicating with his servant in as miraculous a manner as that we have already considered.

Daniel was troubled in regard to some matters shown him in the future, and took the matter to the Lord with fasting and prayer. Dan. 9: 3-19. This prayer would occupy but a few minutes of time, yet the angel that came to give him understanding, said, "At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved." Verse 23. After Daniel began to pray, Jesus Christ, the archangel, commanded Gabriel, and he reached the prophet while he was still praying.

Not only can Daniel have this quick transmission from the throne of God, but every one who fears him. Ps. 34: 7. There is no need of wires, transmitters, or receivers, but a pouring out the soul to God. When the servant of God begins to pray, that instant the words are heard in heaven, and in a flash, as it were, the messenger of God comes to the rescue.

We may learn many valuable lessons by studying the works of electricity. We may be able to use it in conveying the gospel to the remotest parts of the earth, after lines are laid; but by considering the great power of God, who is the author of all electrical power, we may learn that we are not so far from heaven as it would at first seem. When the Prince of Wales touched the key of the transmitter, he heard the click of the receiver, signifying that the circuit had been made over thousands of miles of wire. When the sincere soul touches the key of heaven, that instant he may receive an answer to his prayer. There are many things in nature that reveal God, for he is the creator of nature, and it obeys the laws which he established; and if we have a proper and devout spirit, we may see God and his power in innumerable things. May the Lord help us to learn all the lessons God has for us to learn in nature, and above all, may we be able to use these so as to connect us more closely with himself.

J. H. D.

A COFFEE DRUNKARD.

A FEW days ago I picked up a daily paper, and read the following:—

"The most peculiar case of insanity in this city (St. Paul, Minn.), for twenty years or more, was brought in to-day by the deputy sheriff, when he reported the arrest of Johanna Lindberg, of 406 Arundel street, a woman forty-five years old, who has lived in this city for some time with her husband and three little children. The cause of her insanity is excessive coffee-drinking, and Johanna is what the doctors call 'a coffee drunkard.' It was brought out in the examination that for years she has been fond of coffee. The fondness has become gradually greater until recently she would drink from thirty to forty cups of coffee a day.

"She is said to be very violent, and her husband testified that she had threatened his life a number of times. This, he held, was no idle threat, as she is a large, powerful woman, who in a frenzy of rage could easily overcome all his strength. When she was brought into the court to-day, she was in a seeming stupor. Her hair was disheveled, and a part of her clothing had been torn off in the attempt to get away from her captors. She was committed to the insane asylum at Rochester."

If coffee can have such a terrible effect upon the human system, should we not discard it as we would beer or whisky? It is true, it is not such a powerful stimulant; but when the appetite for it is once formed, and the habit grows, it may become as disastrous as the stronger drinks. Touch not, taste not, handle not, is a good rule to follow with all stimulating drinks.

J. H. D.

IT IS WATER.

ONE of our exchanges relates the following interesting incident connected with the breaking of the long drought in the West:—

"There had been insufficient rain in this particular part for several seasons, the crops had been failures, or meager and unprofitable, and many of the farmers were utterly despondent and sick at heart through hope deferred; but the copious rains brought actual salvation to very many. A traveler was driving across a bridge over a creek that was running bank full after being dry for months, and noticed an old settler sitting on the bank with his feet dangling in the stream, bailing up the water first in one hand and then the other, and letting it trickle back into the creek. The traveler spoke to him, but the old man seemed not to hear at first, and continued to bail up the water as though in a dream. When he did finally hear, and look up, his face was wreathed in a happy smile, and tears were running down his cheeks. The traveler made some remark in the way of inquiry into the old man's actions. The old settler bailed up the water in a double handful, and in a voice that trembled with the intensity of his realization of all it meant, he cried, 'It's water, friend. It's water.'"

As we read the above, the thought of the water of life, which is Jesus Christ, was forcibly impressed upon our mind. Just as truly as people suffer from the lack of natural water, so do people spend long years of unrest and unhappiness because they do not go to the great Burden-bearer, do not take the water of life which Christ so freely offers to every one. All who are suffering from such a drought need not wait longer for it to be broken. When we are ready to receive, God is ready to bestow. Mercy like a flowing stream will be given.

M. E. K.

BIBLE LESSONS AND NOTES

LESSON 10.—THE PROPER OBSERVANCE OF THE SABBATH.

(September 7, 1895.)

REVIEW QUESTIONS.

1. How, when, and for whom was the Sabbath made?
2. Of what two great events is it a sign?
3. Who only can keep it holy?
4. How enduring is it?
5. What power sought to change it?
6. Of what is it the seal?
7. What distinguishes those who meet the Lord at his second appearing?

1. What is the character of God? Ex. 34: 6, 7; 1 John 4: 8.

2. What is required of all men? Lev. 19: 2; 1 Peter 1: 15, 16. (See note 1.)

3. What brings holiness to us?—Holiness is agreement with God. (See Testimony No. 33, p. 271.)

4. What does this include? *Ans.*—Agreement in mind (Rom. 12: 2; Phil. 2: 5; 2 Cor. 10: 5) and body. Rom. 12: 1; 1 Peter 2: 21; 1 John 2: 6.

5. Which of these produces the other? *Ans.*—The renewing of the mind causes a reformation of the actions.

6. For whom was the Sabbath made? Mark 2: 27.

7. How are we required to keep it? Ex. 20: 8.

8. Who only can keep it thus? John 6: 28, 29; Gal. 2: 20; 1 Cor. 6: 19; 3: 17.

9. How many days are given for our work? Ex. 20: 9.

10. Should our work be confined to these days in harvest time also? Ex. 34: 21.

11. When should food be prepared for use on the Sabbath? Ex. 16: 22, 23.

12. What is the Sabbath to those whose hearts are right before God? Isa. 58: 13, 14.

13. What is the whole law to such? Ps. 40: 8.

14. In what else do such delight? Isa. 58: 14.

15. How did Jesus keep the day? Matt. 12: 1-13; Luke 4: 31-39; 13: 11-17; 14: 1-5. (See note 2.)

16. What should the Sabbath bring? (See note 3.)

17. Being a memorial of power, what would be proper for consideration during a portion of each Sabbath? *Ans.*—The works of God in the creation about us. Let parents take short walks with their children, calling attention to mountain and valley, river and brooklet, forest and flower, to any or all of these, pointing them from nature to nature's Author.

NOTES.

1. God requires us to be holy, righteous, and perfect, keepers of his holy, righteous, perfect law. While we cannot of ourselves meet his requirements, there is that power in the very requirements themselves which will enable us to become and do all that God commands, if we will but yield to do it. The Revised Version of 1 Peter 1: 16 reads, "Ye shall be holy, for I am holy." God is able to make us all that he requires us to be. This he does by putting into us his own presence. 1 Cor. 16: 17; Rom. 8: 9.

2. In the example of our Lord we find a true interpretation, an object lesson, of the law of the Sabbath. He did not seek his own pleasure or his own profit, but that of others. He at-

tended the public assemblies and listened to or read the word of God. He sought God for the strength he needed. He justified his disciples when the Jews condemned them for supplying their needs by rubbing out the wheat in their hands. He ministered to the sick and afflicted. He spoke words of comfort and instruction to the longing soul. Such should be our mission.

3. The Sabbath day should bring us double blessing, because on that day worldly cares do not interfere with our communion with God. God's blessing rests upon the Sabbath, and when the Sabbath comes to the believing soul, it brings a blessing with it. This is what the Sabbath should be to us. We should have the blessing of God on all days; we should have the added blessing of the Sabbath on that day. Thus would we be lifted to a higher spiritual plane each week; and as God never bestows one spiritual grace that he does not wish us to retain, and which he will not enable us to keep, so the next Sabbath will raise us to a still higher plane of spiritual life. Thus would every Sabbath be a stepping-stone to lift us nearer to God.

"FOR JESUS' SAKE."

How often are the words, "For Jesus' sake," upon our lips, and yet how little we sense their meaning! Without this plea, no petition would be acceptable to God. This being true, would it not be profitable for us to consider some of the reasons why we pray for Jesus' sake? May the Holy Spirit so impress the truth upon our hearts, that whenever we utter these words, we may say them with grateful reverence.

It is "for Jesus' sake," because, in the councils of heaven, when the question arose, Who can save fallen man from eternal death, and reinstate him in the favor of God, so that he may have eternal life, Jesus said, "I will go." He knew that no other being could do this work. His Father's law had been dishonored by man's disobedience; and unless that law could be made honorable, man must be forever lost. In order to accomplish this, a sacrifice must be made as pure as the law itself, which is the representation of the character of God. No one but the Son of God could meet this requirement, because he alone is equal with the Father.

It is "for Jesus' sake" because, in his pitying love for man, he was willing to leave the glory which he had with the Father, and come to this earth, and "bear our griefs, and carry our sorrows," and die an ignominious death, that he might represent the love of the Father to a dying world, and open up a way whereby the sinner might have hope.

It is "for Jesus' sake" because, by his suffering and death, the debt which sin had incurred was fully met, and the penitent sinner that accepts this sacrifice for himself stands acquitted before God, and his name is written in the Lamb's book of life.

It is "for Jesus' sake" because, by the sacrifice of himself, the believer not only receives the pardon of his past sins, but future obedience becomes a delight; for the Spirit of Christ takes possession of his heart, and the law that he once hated he now loves.

It is "for Jesus' sake" because he rose triumphant over death and the grave, and became the first-fruits of those that sleep in him, so that the dying Christian may rejoice in the hope of a resurrection.

"It is "for Jesus' sake" because he ascended up on high, and is our advocate with the Father. He pleads the merits of his blood for every penitent sinner that believes in him, and the

Father pardons him for the Saviour's sake.

It is "for Jesus' sake" because he did not leave the world without a substitute. He sent the Comforter, which is the Holy Spirit, to convince the world of sin, of righteousness, and of a judgment to come, and to comfort his children, leading them into all truth. Do not our hearts burn within us as the Spirit opens to us the Scriptures?

It is "for Jesus' sake" because he said to his disciples, and through them to us, "I will come again, and receive you unto myself; that where I am, there ye may be also." This blessed hope buoys the Christian up amid all the trials and persecutions of this life.

In view of all these truths, let us live the life of faith, that we may not crucify the "Son of God afresh, and put him to an open shame."
MRS. JULIA LOOMIS.

A PROPHET'S REWARD.

THERE is in Matt. 10: 41 a remarkable word of promise: "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward."

An example from history may help to make this plain. While Livingstone was in Africa, a Mrs. McRobert, of Scotland, unable in person to share his toils, sought prayerfully to help his labors to greater effectiveness. She had saved twelve pounds, and gave her consecrated offering to him that he might have a native African as a body servant. This good woman received God's prophet in the name of a prophet. She sought to promote his comfort, spare him needless toil, and the exhaustion and exposure that might bring a fatal strain to mind and body amid African wilds.

Livingstone used the gift to hire the faithful Mebalwe; and when at Mabotsa a lion seized Livingstone by the shoulder, tore his flesh, and crushed his bones, there seemed no hope for his life except God should work a miracle; while that beast's paw was on his head, Mebalwe, that native teacher, diverted the lion's attention from his master to himself, and risked, as he nearly lost, his own life to save that of Livingstone.

How little did that humble Scotch woman foresee that her twelve pounds would indirectly be blessed to the prolonging of that priceless life for the toils and triumphs of thirty more years. Who shall dare to say that Mrs. McRobert was not in God's eyes a sharer in the wonderful work which he was spared to do in opening equatorial Africa? Who shall presume to say that she who received a prophet for his office's sake, and after her manner and means helped him to work, after a godly sort, is not a sharer also in his reward?

That thirty pounds made Mrs. McRobert joint-owner in those thirty years, with all their glorious fruit. Through David Livingstone she lived and wrought among Africa's sable children.—*Divine Enterprise of Missions.*

WOULD HAVE GIVEN HIS PILLOW.

CHILDISH sympathy is very beautiful. A little lad of four or five years was one day reading to his mother in the New Testament, and when he came to these words, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head," his eyes filled with tears, and with a child's unrestrained gush of feeling, he said to his mother: "I am sure, mama, if I had been there, I would have given him my pillow,"—a childish utterance, yet full of love and tenderness. He would have given Jesus his pillow! The blessed Son of man should have the best we have.—*Selected.*



THE ROSE AND THE BIRD.

A WILD rose by the wayside
In sadness drooped and pined,
Because its lovely perfume
Was wasted on the wind.
A wild bird in the woodland
In sorrow sang all day,
Because the summer breezes
Its soul-song bore away.

A child from out the city
The wayside rose passed by ;
The wind caught up the fragrance ;

A smile replaced a sigh.
A soul with crime o'erladen
The woodland shade drew near ;
The song rang on the breezes ;
It drew forth sorrow's tear.

The wild rose by the wayside,
Now joyous all the day,
Its pink-hued petals opens,
And flings its sweets away.
The wild bird in the forest
Now sings till eventide
The soul-inspiring carol
The breeze bears far and wide.

MYRTA B. CASTLE.

AN ARMY OF NEWSBOYS AND BOOTBLACKS.

THIS is something perhaps none of the INSTRUCTOR readers have ever seen, but I am sure they will be interested to know that such a sight may sometimes be seen in Chicago ; that is, when some kind, philanthropic people plan together to give them an "outing."

Not long ago I was emerging from the La Salle street tunnel, bound for the downtown district, when our street-car came suddenly to a standstill for no apparent reason save that the car in front had stopped, and the one in front of that had also stopped, as well as a long line of cars ahead of us. I ascertained this only by getting off and walking out of the tunnel, after deciding that was the most likely thing to do under the circumstances.

Walking a few blocks, I came to the cause of this abrupt blockade. A procession of newsboys and bootblacks, headed by a brass band, was marching to the station of the elevated railway, to take the train to the south side of the city, some six or eight miles distant. The boys were of all ages between six and sixteen years. Having a holiday, they were probably dressed in their best, but they were very poorly dressed at that, and some poor little fellows had on only a pair of trousers, a dirty shirt, and a hat, with the usual accompaniment of dirty faces, hands, and feet, although some had at least made an effort at a wash-up. They were conducted by policemen on either side, at regular intervals, and it took them about a quarter of an hour to pass a given point, so all traffic wagons, carriages, cars, and foot passengers had to stop at the crossings to allow them to pass.

As they passed along, people at the windows of the many-storied buildings threw pieces of money into their ranks as they marched four abreast. There was a breaking of ranks and a scramble in the street, a dozen or two tumbling over one another in great confusion, each trying to get the money. The policemen did not interfere with these antics, and they were soon up and off again ; but as you may imagine, the ranks and files were very imperfectly formed in places.

Most of them probably never saw the inside of a school-house, nor ever saw orchards of fruit, fields of waving grain, or sweet meadows of clover. I could not help wondering where they all came from, but most of them probably came from cellars and garrets somewhere in the great city.

I imagine you are as anxious as I was to



to an outing, they will very likely carry a banner on which will be written, "We'll never forget the day we shot the chutes, June 27, 1895."

LORETTA REISMAN.

A LESSON FROM THE SPARROW.

A LITTLE brown sparrow twitters under my window these long summer days, and teaches me some good lessons. As I have watched this little fellow working away so busily and seeming so happy in his search for food, I have thought many times of what Jesus said about the birds. In teaching the people how to trust in God, he told them to look at the birds. They do not plant grain or reap ; they have no barns full of food, yet they are happy and contented, and do not fret or worry. At the same time they are not lazy ; they work hard from early morning until night to obtain that which God provides for them. After Jesus had told the people how the Lord takes care of the birds, he lovingly asked, "Are ye not much better than they?"

At another time he spoke of the money value of sparrows. They were very cheap in the Jewish market. In Matt. 10:29 he says, "Are not two sparrows sold for a farthing?" In Luke 12:6 it reads, "Are not five sparrows sold for two farthings?" Perhaps some have already calculated that if two sparrows were sold for one farthing, then only four would be sold for two farthings. I have read that it was the custom when a person bought two farthings' worth of sparrows, for him to get one more in the bargain. In talking about the worth of these birds, Jesus said, "Fear ye not therefore, ye are of more value than many sparrows." From this we may know that as God cares for the birds, so will he care for us ; for we are of more value than they. But we do not honor God, as they do, when we murmur or complain, and are unhappy because we want something we have not, neither do we honor God, as do the birds, when we are lazy and waste our time.

know where they were going. Those who brought up the rear carried a banner, on which was inscribed, "We are going to shoot the chutes." As these words need an explanation, I will tell you that the "chutes" is a place where boats on rollers start from the top of a long inclined plane, and dash along a track fitted for them, into a great pond of water at the bottom ; so it is a sort of diving, swimming, and boating, all combined on a gigantic scale.

It means a day of unalloyed pleasure and enjoyment for the poor boys. There is probably nothing in Chicago they would have chosen in preference to this day on the water, and no doubt they will be given a good dinner in the bargain.

Some carried banners on which were printed, "We'll never forget the Putnam Clothing House." Next year if they are again treated

As our heavenly Father has created the birds and cares for them, we should be kind to them. He is not pleased when they are cruelly hurt. In Matt. 10:29 we learn that not even a sparrow shall fall on the ground without his notice. If we love God, we will be kind to the creatures he has made. When Lincoln was president, he turned aside from a party of men with whom he was walking one day, to pick up a little bird that had fallen to the ground. He spent some time in trying to find the nest, and at last succeeded, and gently lifted the little bird to its place of rest. When he returned to his friends, they laughed at him for the trouble he had taken. He replied, "Gentlemen, I could not have slept to-night with the cries of that poor bird ringing in my ears." Let us observe the golden rule in our treatment of all the creatures God has made.

MRS. L. FLORA PLUMMER.



HOW LAWS ARE MADE.—NO. 1.

"MICHIGAN, Lansing on the Grand," is the song that many of the readers of the INSTRUCTOR learned to sing when giving the States and their capitals. Perhaps few of them ever saw Lansing, or any other capital, for that matter, and still fewer ever had the opportunity to see how laws are made.

In our government the affairs of state are managed by three separate branches, each to a great extent independent of the others. At the head of the executive department stands the governor, whose business it is to enforce the laws that are made; and at the head of the judicial branch is the supreme court, which decides what cases come under what laws. Both of these departments depend on the lawmaking power; so it will be interesting to know just how the laws are made.

The Michigan Legislature is composed of two houses. This does not mean two buildings; but there are two separate bodies of men meeting in opposite ends of the State building, each controlling itself, and having its own officers and manner of doing business.

One of these bodies of men is called the House of Representatives, the other the Senate. Sometimes, in speaking of the first, people say the "Lower House," or just the "House." Let us look at it first.

At the time appointed by the constitution for the legislature to meet, if all are present there will be one hundred men moving about the room, shaking hands, or standing in groups and talking of everything, from the farm they have left to the needs of the State.

When the time arrives for the meeting, or "session," as it is called, to begin, the clerk of the last House raps on the desk with the gavel, and the members of the House go to the seats which have been assigned to them by lot. Prayer is offered by the chaplain, and then the clerk calls the roll of members as it is given him by the secretary of state.

The next work is known as organization. That means the electing of a speaker, who is the same as a president of other bodies; a clerk, who has the keeping of all the records of the House, and he has several assistants; a serjeant-at-arms, whose business it is to preserve order, and serve the House as it shall require; an engrossing and enrolling clerk, who has to write out in long hand all the bills that are passed; and several minor officers. Each of the above has one or more assistants.

The members of the House have before this been "sworn in"; that is, they have taken the oath of office; and as soon as the new officers are elected, they are sworn to perform faithfully the duties of their office, and then the House is said to be organized. Sometimes this takes days, but it is usually done at one sitting. The same thing has been accomplished in the other end of the building, in the Senate, except that the senators have a president instead of a speaker; and he, in most States, as in Michigan, is the lieutenant-governor. The Senate calls its recording officer secretary, and his assistants are called assistant secretary and bill clerk respectively; while the assistants of the clerk of the House are called journal clerk, corresponding clerk, and financial clerk, named in the order of their rank.

Let us presume that the organization of both

houses is completed, and that we are in the Senate chamber. A senator will rise and say, "Mr. President." The president will reply, "The gentleman from the eighteenth;" that is, the gentleman who represents the eighteenth senatorial district. There are in Michigan thirty-two senatorial districts, so there are thirty-two senators. The senator proceeds: "I move that a committee of three be appointed by the president to inform the House of Representatives that the Senate is organized, and ready to transact business." The question is stated by the president, voted on, and as soon as carried, the president appoints three senators, usually naming the maker of the motion as the first man on the committee. This committee will go to the House, and we will follow them. When they arrive at the door of the House, they will make their presence known to the serjeant of the House. He will advance to about the center of the chamber, or perhaps just step far enough from the door to call the attention of the speaker, and then will say: "Mr. Speaker, a committee from the Senate," or something to that effect.

The speaker directs the committee of senators to be admitted, and they advance to about the center of the room, and the chairman speaks: "We are directed to announce to the House that the Senate is organized, and ready to transact business." They bow, and retire. The same formality is gone through with by a committee from the House to the Senate, and from both houses to the governor. Shortly after follows an interesting session, known as joint session. By the sending of committees, always done about as above described, both houses arrive at an agreement as to the time that a joint session shall be held, for the purpose of listening to the messages of the retiring governor and the incoming governor.

Now try to picture it in your mind. At the appointed time, a procession is formed, in the center aisle of the Senate chamber, with the serjeant at the head, followed by senators, two and two, with the secretary and president last. At the word of the serjeant, they all move forward, and march to the door of the Hall of Representatives, and there halt, open order, and the president and secretary, followed by the senators next to them, march through these lines, till the president arrives at the door. The serjeant of the Senate announces to the serjeant of the House: "The Honorable, The Senate of the State of Michigan." The serjeant of the House goes to the center of the hall, and says: "Mr. Speaker, The Honourable, The Senate of the State of Michigan." The speaker raps three times with the gavel, and all the representatives rise to receive the Senate. They march up the aisle, and all stand while the president of the Senate goes into the speaker's desk, and receives from him the emblem of the presiding officer,—the gavel. The secretary of the Senate goes into the clerk's desk, and, at the rap of the gavel, is seated with all the members of both houses. Shortly is announced, by the serjeant of the House or Senate: "The Honorable, The Supreme Court of the State of Michigan." The president calls up the members of the houses by three raps of the gavel, and the supreme judges are escorted to seats at the right of the president. Again are all seated, and again called to their feet to receive the State officers seated at the left of the president. And last, "His Excellency, The Governor of the State," is announced, and with him the retiring governor. They read their messages to the members, telling them what they think should be done for the interests of the State, and afterward the joint session breaks up in

the opposite order from that in which it was formed. A joint session well carried out is very impressive.

Now, indeed, the houses are ready for work, and in the next number will be given the daily workings of one of the branches.

J. G. LAMSON.

THE CARE OF THE SKIN.

THE skin acts so important a part in carrying off the poisons of the body that when this function is interrupted entirely for a number of hours, the person will die. An animal that has been treated to a coat of varnish dies in a few hours. Perhaps all have read of the sad incident at the coronation of Pope Leo X, when a small boy was covered with gold leaf and put up to represent an angel. Presently the angel was seen to weep, as if in great distress, and in spite of all that could be done, he died in a short time.

A certain amount of the excretion of the skin is solid matter, and when it is deposited upon the surface, it remains there until it is washed off or worn off. There are people, especially in our large cities, who rarely bathe, and if nature did not have some way of protecting herself in such cases, these individuals would die, just as the boy did who was covered with gold leaf; but under these circumstances the skin absorbs a portion of it back again into the blood, and the other eliminating organs of the body have extra work thrown upon them, which often causes a general break-down of the whole system.

The entire body should be bathed several times each week. Many neglect this when not situated as favorably as usual with regard to bath-room facilities. All such should bear in mind that a vigorous hand bath which only requires a basinful of water, satisfies the demands of nature almost as well as the most elaborate outfit.

There are many who, after they have violated the laws of their beings until the bloom of health has faded from their cheeks, seek to make up for this deficiency by using cosmetics of various kinds. These can only be looked upon as so much dirt, and when the body becomes heated, the skin absorbs part of it into the blood, and thus the power of the body to resist disease is lessened.

Many who would be shocked at the thought of taking the life of one of their fellow-beings, are persistently pursuing a course which is surely taking their own. Christ died for the body as well as the soul, and therefore it becomes a religious duty for us to care for ourselves physically, and we may be sure of Heaven's approval upon us in so doing.

DAVID PAULSON, M. D.

ECONOMY.

ECONOMY is one of the chief duties of a state, as well as of an individual; it is not only a great virtue in itself, but it is the parent of many others; it preserves men and nations from the commission of crime and the endurance of misery; the man who lives within his income, can be just, humane, charitable, and independent; he who lives beyond it, becomes, almost necessarily, rapacious, mean, faithless, and contemptible; the economist is easy and comfortable; the prodigal, harassed with debts, is unable to obtain the necessary means of life; so it is with nations. National character, as well as national happiness, has, from the beginning of the world to the present day, been sacrificed on the altar of profusion. — John Taylor.



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"WHEN IN THE NIGHT WE WAKE AND HEAR THE RAIN."

WHEN in the night we wake and hear the rain,
Like myriad merry footfalls on the grass,
And on the roof the friendly, threatening crash
Of sweeping, cloud-spiced messengers that pass
Far through the clamoring night, or loudly dash
Against the rattling windows, storming, still
In swift recurrence, each dim-streaming pane,
Insistent that the dreamer wake, within,
And dancing in the darkness on the sill,
How is it, then, with us—amidst the din,
Recalled from sleep's dim, vision-swept domain—
When in the night we wake and hear the rain?

When in the night we wake and hear the rain,
Like mellow music, comforting the earth,
A muffled, half-elusive serenade,
Too softly sung for grief, too grave for mirth,
Such as night-wandering fairy minstrels made
In fabled, happier days, while far in space
The serious thunder rolls a deep refrain,
Jarring the forest, wherein silence makes
Amidst the stillness her lone dwelling-place,
Then in the soul's sad consciousness awakes
Some nameless chord, touched by that haunting
strain,
When in the night we wake and hear the rain.

When in the night we wake and hear the rain,
And from blown casements see the lightning sweep
The ocean's breadth with instantaneous fire,
Dimpling the lingering curve of waves that creep
In steady tumult—waves that never tire
For vexing, night and day, the glistening rocks,
Firm-fixed in their immovable disdain
Against the sea's alternate rage and play,
Comes there not something on the wind which mocks
The feeble thoughts, the foolish aims that sway
Our souls with hopes of unenduring gain—
When in the night we wake and hear the rain?

When in the night we wake not with the rain—
When silence, like a watchful shade, will keep
Too well her vigil by the lonely bed
In which at last we rest in quiet sleep,
While from the sod the melted snows be shed,
And spring's green grass, with summer's ripening
sun,
Grows brown and matted like a lion's mane,
How will it be with us? No more to care
Along the journeying wind's wild path to run
When Nature's voice shall call, no more to share
Love's madness—no regret—no longings vain—
When in the night we wake not with the rain.
—Robert Burns Wilson, in the July Century.

AGE OF THE MUD-TURTLE.

IT is well known that some amphibious creatures are very long lived. A few days since an alligator was killed in a Florida swamp which was believed to be more than a century old. The various kinds of terrapin, or turtle, are also long lived. It is a common custom for boys to catch them and cut their names, and perhaps the date of the capture, upon the smooth bottom shell. We have seen several common mud-turtles upon which names and dates had been cut that were nearly obliterated by age. The following from the Richmond, Va., *Dispatch*, is interesting, as it shows both the length of years which a Virginia terrapin may live, and also how the boys from the North often whiled away the tedious days of camp-life:—

"Mr. B. Temple Taylor, son of Mr. W. B. Taylor, a prominent citizen of King George county, found last week a terrapin which, like the people here, 'fell into the hands of the enemy' in 1863, and which, upon examination, proved not only to be a peculiarly interesting relic of the days when this community was lighted by Yankee camp-fires, but bears battle scars and marks of hard times and trying conflicts. It may now be seen at Bleak Hill, the home of Mr. Lewis J. Billingsley, about two miles from Comorn, where it is being tenderly cared for, and almost daily visited and scrutinized by many curiosity lovers and the occasional relic hunter.

"Just how old this frisky little terrapin is, no one knows or pretends to know; but that it was here and working for an honest living when the first blue coat and brass button arrived, there is no shadow of doubt, for plainly and artistically carved upon its breast-bone is the following: "8th Penna. Cav'y, May, 1863." Though worn smooth and shallow by thirty-two years' friction upon the ground, these letters are well preserved and perfectly decipherable, and with their perfect regularity and arrangement, prove quite conclusively that the terrapin was fully grown when the letters were engraved, or, rather, that it was as large in May, 1863, as it is at this time. The Eighth Pennsylvania Cavalry, in charge of Colonel Gregg, was in camp on Mr. Taylor's Mount View farm, where this little war relic was found last week, in May, 1863, and also on this farm was the signal station, at that time in charge of Captain Glascosky.

"The field on which this terrapin was found has been cultivated nearly every third year since the war, and from it perhaps hundreds of terrapins have been taken and used for crab bait in recent years, besides the large number, no doubt, destroyed by dogs, and also by fire, when grubs, etc., were burned in spring time; and yet this reminder of the dark days of 1863 was preserved through all these dangers and three decades, as if by some special providence."

PINS AND PENANCE.

JULY 20 a young woman applied to a Cincinnati hospital for admission as a patient. She was suffering greatly from swelled feet and limbs. An examination revealed the fact that her flesh was full of needles and pins. Forty-one needles were found and taken from her body, and more are still at large in her system. She finally confessed that she stuck these needles into herself as a penance for her sins! She had just come from a convent; indeed, she was admitted to the hospital on the recommendation of the Mother Superior of the convent. The doctrine of penance—that one can atone for his sins by self-inflicted torture of some kind—had there been instilled into the mind of this young girl, so every time she detected herself in sin, she thrust another needle into her flesh! But she did not stop sinning, and at last, though the sin did not give way, her health did!

Poor girl! A victim of an unholy and unscriptural attempt to atone for her own sins! If she had been taught that Jesus Christ has already paid for all her transgressions, and that if she would trust in him alone for salvation, all her sins would be forgiven, she would have been saved from the suffering brought upon her by an attempt to save herself from her sins by self-inflicted torture; and the knowledge of such a love, and so complete a Saviour, would have kept her from sin much more effectually than making a pincushion of herself.

OVERSHOT THE MARK.

IT is claimed by those who have the opportunity to know, that there is a beef famine in this country; that is to say, there is not beef enough to satisfy the ordinary demand for its consumption. It is held that this scarcity is so great that it will require three years before the supply will again equal the demand. It is interesting to know that this scarcity of beef is the direct result of the great combination of packers in Chicago. This combination has its hand on three quarters of the beef in the United States, and so controls the market. It has been so greedy for gain that it has reduced the price it has paid for cattle until the cattle men of the West have become discouraged, and are ceasing to raise as many cattle as formerly. Now as a result, the trust finds its measure of business decreasing, and its business falling off. The only way the trust can remedy this state of affairs, and still make its usual amount of money, will be to buy still lower and sell higher, and this will make the beef famine more acute. There will have to be a break sometime. The beef trust is illegal, but the *New York World* very pertinently says, "We have no prosecutors, state or national, with courage enough to throttle this monster."

"DO THY BEST."

AN aged artist called to his young pupil to finish a picture which growing infirmities obliged him to suspend. "I commission thee, my son, to do thy best upon this work. Do thy best." The youth protested against touching a canvas already consecrated by the master's hand. "Do thy best," was the old man's calm reply, and to continued reluctance he only answered, "Do thy best." The student seized the brush, and kneeling before the easel, he prayed: "It is for the sake of my beloved master that I implore skill and strength to do this deed." He painted, and his hand grew steady. The artist soul gleamed from his eye. Fear and self-distrust and indolence were gone, and the last stroke was given to his picture in a spirit of humble yet glad assurance. As his master was borne into the studio, to pass judgment upon the work, he burst into tears at this triumph of art, and embracing the boy, he exclaimed, "My son, I paint no more!" Thus did Leonardo da Vinci enter upon his artist's career, and in later years he produced his great painting, "The Last Supper," which annually attracts to its shrine hundreds of the lovers of art.—*Selected.*

AN EXAMPLE OF LOVE.

ON the deck of a foundering vessel stood a negro slave. The last man left on board, he was about to step into the life-boat. She was almost laden to the gunwale, to the water's edge. Bearing in his arms what seemed a heavy bundle, the boat's crew who with difficulty kept her afloat in the roaring sea, refused to receive him. If he came, it must be unencumbered and alone, on that they insisted. He must either leave that bundle and leap in, or throw it in and stay to perish.

Pressing it to his bosom, he opened its folds, and there, warmly wrapped, lay two little children, whom their father had committed to his care. He kissed them and bade the sailors carry his affectionate farewell to his master, telling him how faithfully he had fulfilled his charge. Then lowering the children into the boat, which pushed off, the dark man stood all alone on the deck to go down with the sinking ship, a noble example of bravery, and true fidelity, and the "love that seeketh not its own."—*Selected.*