

THE YOUTH'S INSTRUCTOR

REMEMBER NOW, THY CREATOR IN THE DAYS OF THY YOUTH.

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HYMN TO THE FLOWERS.

'NEATH cloistered boughs, each floral bell that
swingeth
And tolls its perfume on the passing air,
Makes Sabbath in the fields, and ever ringeth
A call to prayer.

Not to the domes where crumbling arch and column
Attest the feebleness of mortal hand,
But to that fane, most catholic and solemn,
Which God hath planned;

To that cathedral, boundless as our wonder,
Whose quenchless lamps the sun and moon sup-
ply;
Its choir the winds and waves, its organ-thunder,
Its dome the sky.

There, as in solitude and shade I wander
Through the green aisles, or, stretched upon the
sod,
Awed by the silence, reverently ponder
The ways of God,

Your voiceless lips, O flowers, are living preachers,
Each cup a pulpit, every leaf a book,
Supplying to my fancy numerous teachers
From loneliest nook.

Were I in churchless solitudes remaining,
Far from all voice of teachers or divines,
My soul would find, in flowers of God's ordaining,
Priests, sermons, shrines!

—Horace Smith.

NUGGETS FROM THE GOLDEN WEST.

IN FIVE PARTS.—PART V.

We admire some flowers for their color, others for their fragrance, and still others for their symmetry; but there are flowers which are seen in great abundance in California, which we love not simply for what they are, but for what they promise. We would not search for them in our dooryards, nor yet in the forests, expecting to find them peeping out through the thick underbrush, nor scattered along the streams, stooping to kiss their shadows in the brook. We would not wander in the meadows expecting to see the green floor carpeted with their floral beauty; but we would hasten to the valley or plain, where hundreds of acres of trees have their branches draped with this clinging beauty.

This scene is one of enchanting beauty to all. The child goes into ecstasies over the "big patch of flowers." The artist's eye sees these attractions of absorbing beauty, while the horticulturist beholds not alone the blossoms, but the clusters of tempting, luscious fruit.

While the flowers of which we are now speaking are just as symmetrical as those already spoken of, we prize them for different reasons. The one blooming in all the freshness and beauty we esteem for the material good it will sometime furnish us, the other coming forth in its blushing loveliness is admired but for a time by the more esthetic and artistic natures, and then having reached its state of perfection, withers and decays.

California has been called "the flower gar-

den of the world," but this is not her only appellation, for she is also known as "the orchard of the United States;" yet when we think that her fruit products are even now well known in Europe, Asia, Africa, and the islands of the sea, and she is still reaching out to the remotest corners of the earth, we are tempted to call her the "orchard of the world." This extensive orchard embraces over five hundred thousand acres of land, in which are found oranges, figs, lemons, olives, pomegranates, and many other fruits brought from the genial southern clime; while apples, pears, apricots, peaches, cherries, and prunes are from the more rugged climate of the north.

The trees of our orchards begin to bloom very early; the almonds budding in January are in February completely covered with their



FIG AND ORANGE BLOSSOMS.

garments of purest white. To one who is accustomed to dwelling in a clime where at this time of year all nature is robed in a mantle of white, it would appear as if the branches were heavily laden with fresh, drifted snow. In March, April, and May the peaches, prunes, and other early spring fruits are in bloom.

It is a scene never to be forgotten to gaze across one of these immense orchards just as the sun is fading from sight; apparently it smiles into a bed of pink and cream, while its last rays seem as the reflection from nature's daintily painted canvas beneath. This we might call the poetical side of the scene, while that of a more practical nature comes a little later when these blossoms have matured, and the fruit is ready for harvest. In the former scene all was quiet and calm; now all is alive with busy workmen, preparing the fruit for canneries, dryers, and packing houses. These establishments are found in all important fruit sections, giving employment to over fifty thousand people, largely women and children.

As fruit naturally follows the blossoms, when we see the trees covered with them, we are led to conclude that an abundance of fruit

will be the final result; but I wonder how many have ever seen a fig-tree in blossom. But you say, "The fig-tree has no blossoms; it never blooms." You know the saying, "We cannot always judge by outward appearances," and I think it applies particularly in this case, for outward appearances to the contrary, the fig-tree has a blossom.

One of the first signs of spring is the appearance of the baby figs on the bare limbs of our fig-trees. The fruit grows, and later the leaves are put forth, concealing the fruit with dense foliage. What about the blossoms? The artist has helped us to solve the problem, and given us a hint that to find the blossom we must look inside the fig. Lining the entire inner surface of the fruit are very minute flowerets, in each of which, when the fig is ripe, we find a seed.

To some the orange blossom may be a novelty, while others constantly breathe the air laden with its fragrance. Doubtless many have seen orange trees, bearing both blossoms and fruit, in greenhouses; but to see them in all their beauty and sweetness, one must see them growing in their native soil.

Orange trees may be found growing in almost all parts of the State, but our large groves, covering hundreds of acres on a stretch, are found in the southern part. We have many varieties, the most common of which are the Mediterranean Sweets, Washington Navels, and Jaffa, the last being transported from Joppa, in Syria.

The first growth is from the seeds, which are put to soak in water until they turn black, when they are planted in sand beds. Having sprouted and begun to grow, they are taken from the sand and placed in long nurseries. On reaching the height of about two or three feet, these seedlings are again transplanted and grafted with the choice varieties named above. The trees begin to bloom the following year, and bear some fruit, but a full crop is not gathered until the seventh or eighth year, when the trees are laden with this golden fruit. The trees are in bloom from April until July, at the end of which time the fruit begins to appear, and is left on the trees during the summer and part of the winter months to ripen, and is gathered the following February and March. The harvest time is so late that very frequently the trees are seen in full bloom while as yet the ripened fruit hangs thickly on its boughs. The creamy flowers among the green leaves, the green fruit growing on the same branch with the golden clusters, present a scene of attractive beauty. Involuntarily in fancy we wander through the beautiful gates of pearl to view the delights of that Eden "blossoming with gladness," where grows the tree of life, which bears twelve manner of fruit, and yields her fruit every month.

KITTIE WAGNER.



BE NOT WISE IN YOUR OWN CONCEIT.

"THUS saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." Divine knowledge must be combined with human education in order that the gospel may not be hid. The apostle says, "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." God has given us warning that we shall not lean to our own understanding. If we do, we shall be in constant danger of being misled and misdirected by the god of this world. Those who know Jesus Christ as their personal Saviour have the privilege of being educated and trained in a higher school than that of men, and of being tutored under higher wisdom than that of finite beings. They may come under the tutorship of the greatest Teacher the world ever knew, and partake of the same knowledge that he gave to Daniel. Those who are humble in heart, those who feel their need of higher wisdom, and do not rely upon their own finite judgment, but search earnestly to know the will of God, may draw from the source of all knowledge, and obtain grace, prudence, discretion, and judgment. They will realize the fulfilment of the assurance of God's word: "The entrance of thy words giveth light; it giveth understanding unto the simple." Those who are meek and lowly in heart, will learn of Christ, and find rest unto their souls.

Young men and young women will often be brought into positions where they are uncertain what to do. Their inclination leads them in one direction, and the Holy Spirit of God draws them in another direction. Satan presses his temptation upon them, and urges them to follow the inclinations of the natural heart. But those who desire to be true to Christ, will listen to the voice that says, "This is the way, walk ye in it." They will decide to take the course of the righteous, although it is more difficult to pursue, more painful to follow, than the way of their own heart. But they will also realize the fulfilment of the promise: "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." We need to receive divine wisdom in the daily concerns of life, in order that we may display sound judgment, and choose the safe path because it is the right one. He who acts upon his own judgment will follow the inclination of the natural heart; but he whose mind is opened to the word of God, will prayerfully consider every way of his feet, so that he may honor God, and keep the way of the Lord. He will remember that "even Christ pleased not himself," and he will consider it a great privilege to follow in His steps. He will take his perplexities to God in prayer, and ask the guidance of him whose property he is. He will realize that he belongs to God, soul, body, mind, and strength. The apostle says, "What!

know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

Let those who are perplexed with temptation, go to God in prayer. The Lord says: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." The promises of God are unfailing. The word of God is not yea and nay; but yea and Amen in Christ Jesus. Persevere in prayer, and watch thereunto without doubting, and the Holy Spirit will work in the human agent, bringing heart and mind into subjection to right principles. Repeat over and over the promise, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." When tempted, fasten your faith firmly upon the promise of God, and thank him for the grace and mercy that he has so freely bestowed.

Let every youth train himself in practical lines,—to trust the Lord, and not to follow his own ways. "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes: fear the Lord, and depart from evil. . . . Happy is the man that findeth wisdom, and the man that getteth understanding: for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her." MRS. E. G. WHITE.

(To be concluded.)

THE LOVE OF THE FATHER.

IN the first verse of the fifth chapter of Ephesians we find these words: "Be ye therefore followers of God, as dear children." The words "dear children" are very precious to the Christian, in that they represent the endearing relation which he sustains to his Father in heaven as his redeemed child; but to one who has never tested the love of God for himself, has not accepted the offer of salvation which the Father has so freely made, and been adopted into the redeemed family of God, these would seem like idle words. There is another earthly relationship which the Lord has made use of to show the devotion and constancy of the divine love which might throw some light upon this subject for the benefit of such a one. It is that of the mother. (See Isa. 49: 15.) Although these words refer to the church, or his redeemed children, I think there is no way by which the love of God for his *disobedient children* can be so clearly illustrated as by the love of the mother for her wayward child.

In yonder cottage dwells a mother whose son has long since left the parental roof, after causing his parents great anguish of spirit by his evil course. All through his downward career he treated her unkindly, but she says it was the influences that surrounded him. It is not like *my boy* to do so. She dwells, with fond mother love, upon his innocent childhood, when he returned her affection; but as sin began to make its inroads upon his character,

and he became estranged from her, her love took on a more tender, pityful, sympathizing character; and although he tore himself from his home without one token of affection for her, she will say, "O, if my dear boy could only know how much I love him!"

This is but the natural affection which the Creator has implanted in the bosom of a finite being; but "as high as the heavens are above the earth," so much higher, and deeper, and stronger is the love of the infinite Father, which he bears toward his rebellious children.

Jesus came to this earth to show to the world the love of the Father for the sinner. By his life, suffering, and death he represented that love. The tender, pitying love of the Father is beautifully expressed in that sad lamentation over Jerusalem. In expressing his own love, Jesus showed forth the Father's too. As he was riding into the city, and the people were rejoicing, his heart was sad. He remembered how he directed that people forty years in the wilderness, and how they rebelled against him; and all their evil ways since that time loomed up before him, and now they were about to crucify him. His heart of love overflowed, and he wept as he exclaimed: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." May it not be said of us that we "would not." The Father loved us so much that he withheld not his only begotten Son, that we might be saved; and to-day he is waiting to receive us. Jesus is pleading the merits of his blood. The Spirit is calling to you through his word and by his providences, saying, "Come, for all things are now ready."

MRS. JULIA LOOMIS.

NOT TO BE DENIED.

PROFESSOR HENRY DRUMMOND, the author of the "Natural Law in the Spiritual World," has been very earnestly at work in the revival in the Edinburgh University. His addresses have been intensely evangelical, and have been wondrously powerful in their effect on the students. Says the *London Christian*:—

"One anecdote seems to have touched them deeply. Substantially it was to this effect: Some years ago, in the university, there was a fine, manly fellow, a medical student, a very Hercules in strength, but as gentle and lovable as he was strong. He was immensely popular, the captain of the foot-ball club, and not a cricket-match was considered complete without him. He was a man of good intellectual gifts as well. He caught typhoid fever while attending the royal infirmary, and soon he lay dying in a private ward. One of the house-physicians, an earnest Christian and successful soul-winner, spoke to him about God and eternity. The dear fellow listened, became anxious, and eagerly heard the story of redeeming love.

"Will you give yourself to Jesus?" asked the doctor.

"He did not answer for a space, and then earnestly regarding the man of God, he said, 'But do n't you think it would be awfully mean just to make it up now, at my last gasp, with One I have rejected all my life?'

"Yes, it would be mean; but, dear fellow, it would be far meaner not to do it. He wants you to do it now, for he has made you willing, and it would be doubly mean to reject a love that is pursuing you even to death.'

"The dying man saw the point, and, apprehending the excess of that exceeding love, he launched his soul into the ocean of it."

Timely Topics

NEWFOUNDLAND.

THIS island colony of Great Britain, so near to our shores as to be an object of especial interest to us, has more than its share of trouble. Not only has it had famine and fires, but it seems to be a perpetual sufferer from an incompetent administration of the government. Then it has another grievance, known as the French shore question. Upon a thousand miles of its shore the French government has rights equal to those of the people of the island. This was conceded by a treaty long ago, by England, when those who did it were not aware what they were doing. Now the colonists desire to build a railway around this shore, for trade purposes, but the polite Frenchman, with the treaty as it reads, and an interpretation of it by a former king of England, which gives still more to France, stands in the way and says, "No, not until you satisfy my government." Imagine the eastern coast of the United States from Maine to the Carolinas under the partial control of a foreign nation, and you have the unfortunate position of the colonists of Newfoundland. No doubt France holds this claim subject to sale to England, when the latter country shall be willing to pay what it will be worth to the colony to make France relinquish her hold. As things are now, there is a constant source of irritation and annoyance that is not conducive to the growth and prosperity of the colony.

A PAPAL LEGATE IN MEXICO.

POPE LEO XIII is reported to have in mind the sending of a papal legate, or pontifical mission, as it is called, to Mexico. A papal legate to the Catholic Church in Mexico may be allowed by the Mexican government, but anything like an attempt at papal representation to the government will be resented. Mexico had Rome's rule for three centuries, and the intelligent portion of her people, who are really the ruling class in Mexico, have made the state independent of the church, and they are determined to keep it so. The invasion and subjugation of Mexico by Louis Napoleon, and the setting up of Maximilian as emperor, was done in the interests of the church party. They supported the invaders. At that time it looked as though freedom was about to perish in her great stronghold, the United States of America, and the papacy was anxious to establish a monarchy on this continent which would sustain the Catholic Church.

Thanks to a kind providence, the great country of freedom did not fall, but the scheme of the papacy did. The peremptory demand of the United States government sent the French troops home, and Maximilian, looking calmly into the muzzles of sixteen rifles, met his fate with a courage worthy of a better cause.

Since then Mexico has steadily opposed the reinstatement of the Catholic Church to the position she formerly held. A late Mexican paper refers to things both past, present, and future in the following vigorous language:—

"The Conservative party and the clergy, in order to regain power which had escaped from their hands, asked Napoleon III for the support of the bayonets and the influence of his

ambition. As in those times they brought here under the French flag despotism and disgrace, they now hope to bring back a clerical reaction under the flowing robes of Mgr. Satolli. The French journal had better recall the humiliations inflicted on France through its interference in Mexican affairs at the instigation of the Catholic clergy and the Conservative leaders. Napoleon's action here was a prelude to the wreck of France in 1871."

To this a correspondent of the *New York World* adds:—

"That reflects the Liberal sentiment here regarding the proposed pontifical mission. The party is determined to resist any attempt at an alliance between the government and Rome."

THE WAY OF REFORM.

NOT long ago we read a humorous sketch of the way a wave of reform spread through a mining camp known as "Bloody Gulch." The people were remarkable for lynching those suspected of crime, and those who entered upon the task of reforming the place thought that lynching must be stopped, and finding a party about to lynch a man for horse stealing, they stopped them by promptly lynching the would-be lynchers!

There is a good deal nowadays that is called reform, or rather which is bold to call itself so, that proceeds upon a similar principle. People, in their great anxiety to pose as reformers, actually commit crime themselves. Like the man who said he would have peace, if he had to fight for it, they are perfectly willing to break the law in one way if they can thereby be enabled to enforce it in another.

This way of reform was illustrated a few days ago at Harvey, Ill. A prohibition war against the saloon is on there. August 26 a large party of enthusiasts went to a saloon and filled it full, praying and singing meanwhile. After a while the saloon-keeper invited them outside. They had no business in the saloon, and they certainly should have gone out upon his invitation; but one very ardent reformer declined, and engaged in a fight with the saloon-keeper, and was very promptly and properly thrown out door. Now they have begun suits against each other, but it is not clear that the cause of true reform will be advanced thereby. When right methods of reform shall be adopted, then we may see real reforms, but the majority of so-called reformers need reforming, at least in their methods, before the world will be bettered by their efforts.

CHINESE AND OTHER BARBARIANS.

THE newspapers of this country fairly teem with gory editorials, urging the United States government to lose no time in bringing China to her knees for the maltreating of the Americans in that country and the destruction of their property, by some of the barbarians of the interior provinces. There is no doubt that the missionaries deserve redress, but considering the slowness of the means of communication in China, it would seem that the latter government has acted with commendable promptness. The French government, which made its complaint a little before we did, has received eight hundred thousand francs with which to reimburse the missionaries of that nationality for their losses, and our government has been promised that those who killed the Americans shall be brought to trial and punished, and an indemnity equal to the dam-

age shall be paid. Moreover, at this early day four of the murderers have been found guilty, and as a suitable punishment, they have been deprived of that useful portion of the body known as the head.

Now it is a fact that the Chinese have been attacked in this country. In 1885, at Rock Springs, Wyo., an assault was made by a party of American miners upon some Chinese, and the casualties reported by our own papers had a much more sanguinary hue than the reports which have come to us of the attacks upon Americans at Chengtu. At Rock Springs the Chinese were killed in every brutal way from the bludgeon to burning. About fifty were put to death at that time and place. At several places and at other times similar scenes have been enacted, and this government has paid indemnity to China for the same; but as far as we know, no one has been hanged for crimes committed against the Chinese in these times of frenzy. So we should not get excited even if every guilty Chinese is not found and personally punished. Americans should remember that barbarous acts are not confined to China. Race hatred is so strong here among our own citizens that about every week some one is hanged without judge or jury, and then filled with lead. The Chinese are an astute race; they read the papers, and they have some very good reasons for thinking that this is a barbarous country. Citizens of the United States have treaty rights in China, and Chinese have certain rights here. Neither country can boast that they have always been respected, and a careful examination of the books will show as bad things charged to us as we can show charged to them.

CUBAN PROSPECTS.

THE prospects for Cuban independence are not quite so flattering as they were a while ago. Lately the victories have generally been won by the Spanish troops. More soldiers have now arrived from Spain, and others are expected. It is very difficult for irregular and undisciplined troops to carry on a war for any length of time with regular and disciplined armies, well supplied and armed. The American patriots did this in the war of the American Revolution, but this is one of the marvels of history, and we may well say that there were "giants in those days." The war in Cuba has been but a guerrilla warfare throughout. We read of battles fought where only half a dozen were killed and wounded! A foot-ball game or a bicycle meet in the United States is about as dangerous as many of these so-called battles! The defeat of such poorly armed and worse organized men as are the Cubans will reflect little luster upon the Spanish arms.

Should the uprising be put down and the hope of Cuban independence not now be realized, it is not certain but that a step in that direction will still be taken. It is said that General Campos is decidedly in favor of giving to Cuba some measure of self-government. If this could be done, probably the Cubans would be satisfied for a time. Spain has always denied this rightful privilege to her colonies, and the result has been that they have nearly all rebelled and gained their independence but Cuba, and she has repeatedly tried to do so. The day for arbitrary rule is past. England learned by her experience in America that if colonists are not given their just rights, they will take them by force if possible. Spain seems slow to learn this lesson, but perhaps the continual Cuban uprisings will make the necessary impression.

M. E. K.



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

TALKS WITH BOYS AND GIRLS.—NO. 3. AMUSEMENTS.

DEAR CHILDREN: This week we will have a talk on amusements. Most children love to be agreeably entertained. This is what amusement does. It occupies the attention with something pleasing that will help to pass away the time, or divert the thoughts from some hard task, thus resting both mind and body. It is not good for boys and girls to apply themselves for hours, without cessation, to hard study, or other mental employment. Often the eyes or the nerves are injured by so doing.

In our schools we have certain hours or parts of hours set apart for amusements. Sometimes it is the ball game, and sometimes it is skipping the rope, while at other times it may be some indoor game. This diverts the mind, making it easier to engage in the study afterward.

We use several words in speaking of amusements, such as pastimes, recreation, entertainment. While all these words are used to express the same thing, our dictionaries define them as having a slight difference in their meaning; and they should not be used interchangeably. Amusement and pastime are nearly the same, the latter being probably the lighter word. Many slight things may be pastimes, while the more dignified things in this line should be called amusements. "We are *amused* by that which occupies us lightly and pleasantly; *entertained* by that which brings our minds into agreeable contact with others, as *conversation* or a *book*; *diverted* by that which draws off our thoughts to something of livelier interest, especially of a sportive nature, as a humorous story or a laughable incident." It will be interesting and instructive for each boy and girl to look up all these words, so as to know when to use each in its proper connection.

Sometimes young people think the only way to be amused is by something which will make them laugh. Too often some witty boy or girl is encouraged to say foolish things to cause laughter. Slang phrases, clownish expressions, and personations of different characters, are studied so as to amuse the company that delights in such things. Is this right?

The wise man said, "The thought of foolishness is sin." Prov. 24:9. We should be so gentlemanly or ladylike in our character that anything that is foolish in its nature would be disgusting rather than amusing. Anything of the clownish nature is low and lowering in its effects. Boys and girls who allow themselves to be drawn into this net are not so dignified in their characters as those who turn away from these things.

All amusements should be of a character to cultivate manly and womanly principles. There should be an aim in all our recreations to receive new strength for improving the mind. If we go to the sea-side, the lake, or the mountains, we may find plenty of material that will be of great service to us in our duties that are to be taken up on our return. If we engage in some game, it can be made a source of education as well as mere amusement. If we read a story, we should seek to connect some

of its thoughts with our studies and our daily work. Testimony No. 20 says: "It is right that we should choose such places as this grove for seasons of relaxation and recreation; but while we are here, it is not to devote our attention to ourselves merely, and fritter away precious time in amusements which will encourage a disrelish for sacred things. We have not come here to indulge in jesting and joking, in foolish talk and senseless laughter. We are here to behold the beauties of nature. And what then? Shall we fall down and worship them?—No, indeed. But as we behold these works of nature, we should let the mind be carried up higher, to nature's God."

We are instructed in the Bible: "Whether therefore ye eat, or drink, or *whatsoever ye do, do all to the glory of God.*" 1 Cor. 10:31. This will apply just as well to our amusements as to our work. We should remember that the all-seeing Eye is upon us, to guide us if we will be guided. Let the boys and girls of the INSTRUCTOR family engage in no amusements in which they cannot ask the Lord to direct them and go with them.

J. H. D.

UNSEEN THINGS.

SPEAKING of the hope which animates a Christian, the apostle has said: "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

The lesson of truth to be drawn from this statement is that with the natural eye we can see only natural and temporal things,—that is, the things of this world. Men can see with the natural eye and consider with the natural mind anything and everything which is presented before them. They can see and take an interest in houses and lands, business prospects, and everything that pertains to the things of this world. This is looking at the things which are seen. Nearly all the attention of the world is absorbed in looking at and taking an interest in these things which the natural senses see and understand.

The Christian has another way of seeing; not that he sees with his eyes, as we see a tree; but he has another sense of perception. Even naturally we have several ways of seeing or perceiving things. We may see, hear, feel, etc. All these ways are joined together in the spiritual understanding of the Christian by which he perceives and understands the reality of unseen things. He hears the word of God, perceives the effect it has upon those that receive it, and feels within his own soul a new power to abhor the evil and cleave unto the good. All the promises of God to him are true; they are yea and Amen. The world to come is as real to him as is this present life. Heaven is as much a country as is Germany or England; and Jerusalem, which is above, the city of the great King, is as really a city to him as New York or London.

This is seeing the invisible things. Not long since we saw a picture which beautifully illustrated this idea. The picture consisted of two men. One had a telescope, looking at the planets. The other man was at prayer. The man looking through the telescope saw the moon and the planets; but before the man at prayer, rose, in all its beauty, the city of God, resplendent with God's own glory. Beneath the picture was this inscription, "A

spiritual man can see farther on his knees than a natural man can see with a telescope." This is true, because the spiritual man sees by faith, and faith is stronger than sight.

The things which are seen are not lasting; change is written upon everything here below. In the forest the new growth rises upon the ruins of the old. Humanity presents the same spectacle of change. Even the mountains are crumbling, and the continents and islands are undergoing a change; but the things which are not seen—the Father, the Son, the city of God, the inheritance of the saints, the sure promises of God—remain forever unchanged and unchangeable. Let us fix our minds and our hearts on these enduring treasures a little longer; they are ours, and soon we shall realize the full possession of them.

M. E. K.

NOTHING BUT LEAVES.

THOSE who read the article upon the first page of this paper, describing the fig-tree, will notice the statement of the writer that the fruit is the first thing that appears upon a fig-tree. Little "baby figs" appear and continue to grow, and then the leaves put forth and shelter the fruit from the sun. This fact throws light upon the narrative in the Scriptures of Christ seeing the fig-tree, and upon finding no fruit, declaring that no fruit should ever be found upon it. Here is the record: "And on the morrow, when they were come from Bethany, he was hungry: and seeing a fig-tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet. And Jesus answered and said unto it, No man eat fruit of thee hereafter forever." Mark 11:12-14. Again: "And in the morning, as they passed by, they saw the fig-tree dried up from the roots." Verse 20.

Cavilers at the Bible declare that Christ had no right to look for figs at that time, and that to curse the tree under such circumstances was nothing but a display of petulance. But this objection is based upon a misunderstanding of the nature of the fig-tree. The very presence of the leaves, which follow the appearance of the fruit, was a pledge—a promise—of fruit.

"But," says one, "the text says that the time of figs was not yet, and what right had he to expect fruit before the time?" This is also easy to be understood. The *time* evidently refers to the time of gathering. Here was a fig-tree whose foliage, according to the nature of the fig-tree, gave promise of fruit; and as the time of gathering had not arrived, there was reason to believe that fruit would be found thereupon.

As for the claim that Christ manifested petulance, there is no proof of it. The inanimate tree did not suffer, but Christ made of it an illustration of the danger and folly of profession without possession. "Master," said Peter, "behold, the fig-tree which thou cursedst is withered away." Said Christ, "Have faith in God." Without faith, our profession will be but as a tree promising fruit, but bearing nothing but leaves. Such are many professed Christians. Now divine mercy says, Wait a little longer; but by and by divine justice will say, "Cut it down; why cumbereth it the ground?"

"Nothing but leaves!
No gathered sheaves
Of life's fair ripening grain:
We sow our seeds; lo! tares and weeds,—
Words, idle words, for earnest deeds,—
Then reap with toil and pain,
Nothing but leaves!
Nothing but leaves!"

M. E. K.

BIBLE LESSONS AND NOTES

LESSON 1.—THE AUTHOR OF LIBERTY.

LESSONS FOR JUNIOR DIVISION CLASSES,

FOURTH QUARTER.

(October 5, 1895.)

1. How many have sinned? Rom. 3 : 23.
2. What is the condition of all mankind? John 8 : 34 ; 2 Peter 2 : 19.
3. Who is the author of sin? John 8 : 44.
4. Whom, then, do men serve while practising sin? Rom. 6 : 16 ; 1 John 3 : 8.
5. Why was our Saviour's name called Jesus? Matt. 1 : 21.
6. What, then, was his mission to this world? Luke 4 : 18 ; Isa. 61 : 1.
7. What did Jesus say he was? John 14 : 6.
8. Since Jesus is the truth, what is it that makes men free? John 8 : 32.
9. What is sin? 1 John 3 : 4.
10. What are the two great commandments of the law? Matt. 22 : 37-40.
11. In what, then, is the love of God manifested? Rom. 13 : 8, 10 ; 1 John 5 : 3.
12. What is selfishness?—*Ans.* The love of self to the disregard of the rights of others. (See note 1.)
13. Since selfishness is sin, and Christ came to save men from sin, what is comprehended in his mission?—*Ans.* Salvation from the love of self, and teaching men to recognize and respect the rights of others.
14. What are the rights of others?—*Ans.* The same as our own. Matt. 7 : 12. (See note 2.)
15. What is pure religion? James 1 : 27 ; Matt. 25 : 40. (See note 3.)
16. What then must men have taken from their hearts before they will recognize the equal rights of their fellow men?—*Ans.* Selfishness.
17. Who alone can cleanse the heart from selfishness, or sin? Acts 4 : 12 ; 1 John 1 : 9.
18. Who alone, then, can give real freedom? John 8 : 36.
19. If all men were thus cleansed, could there be any tyranny or persecution?
20. Would there not be perfect and universal liberty?
21. Who, then, is the author of perfect, universal, and lasting liberty, or freedom indeed?

NOTES.

1. "Selfish," as defined by the Standard Dictionary, is "caring only or chiefly for self, or for one's own interests, advantage, gratification, comfort, or the like ; influenced by personal motives or desires to the disregard of the rights, comfort, or wishes of others." "When the principle of self-love passes in its action its appropriate limit, it becomes selfishness."—*T. C. Upham.* "Love worketh no ill to his neighbor." Rom. 13 : 10. If this limit is passed, selfishness is manifested, and the law is broken.

2. The rights of all men are equal. One man has no more inherent or natural rights than another. The framers of the Declaration of Independence stated a great truth when they said, "We hold these truths to be self-evident, that all men are created *equal*, and are endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness." And Christ also set forth this same principle of equality to govern in his church, when he said, "Be not ye called rabbi: for one is your Master, even

Christ; and all ye are brethren." Matt. 23 : 8.

3. It is not so much by the number or length of prayers offered, or by the amount of religious ceremonies performed, that God estimates our religion, as by the way we treat our fellow men. They are his creatures, beings whom he made in his own image. Gen. 1 : 27. We are to see the workmanship of God in each human being, and to recognize and treat each individual as God's property. The soul of every other person is as precious in the sight of the Lord as is our own; for the same price has been paid for its redemption as for ours. Therefore, when we mistreat our fellow men, and look down upon them, we are doing despite to God. It is a principle clearly laid down in the Bible, that as we treat others, God will treat us. Matt. 6 : 14, 15 ; 7 : 1, 2.

BOOKS OF THE BIBLE.

MEANING OF THEIR NAMES.

THE names and order of the books of the Bible furnish an interesting and profitable subject for study. It is a very convenient thing to know the location of all these books, so that one can turn to them without delay; indeed, this is a matter of real necessity if one would be a thorough Bible student. It is a deplorable fact, however, that some who profess to take God's word as their guide, and even to teach it to others, are so ignorant on this point that they do not know in what part of the Bible to look for some of the books when they wish to refer to them. We trust none of the readers of the INSTRUCTOR will permit such a defect in scriptural knowledge to exist in their cases, and thus hamper their usefulness in divine things.

A knowledge of the meaning of the names of these books is also very helpful in becoming acquainted with their location. In the Old Testament there are thirty-nine books, and in the New Testament twenty-seven. It is not a great task to learn to repeat the names of these sixty-six books in their exact order.

The first five books of the Bible are known as the five books of Moses. In the German Bible these books are known exclusively by this title, being named First Moses, Second Moses, etc. Of course, this is because Moses wrote these books.

The name we apply to the first book, "Genesis," is of Greek origin. It is the word from which the terms "generate," "generation," etc., come. It will readily be seen that this name was given to this book because it describes the creating or generating of the world and all things connected with it. The expression, "Let there be," in Gen. 1 : 3, 6, 14, etc., is from the same term, and really expresses the meaning of the word from which Genesis comes. It is very appropriate to give this name to the book that tells about the calling of all things into existence.

The name of the second book, "Exodus," is also a Greek term. It means "the way out," "the departure." This name is given this book because it tells about the way out of Egypt, the departure from that land of bondage. The end of the year is called in the Greek version of the Scriptures the "exodus" of the year (see Ex. 23 : 16), and the feast held at that season of year is called "the feast of the exodus," as will be seen by consulting the Septuagint rendering of Lev. 23 : 36. This feast of tabernacles would keep in mind the exodus from Egypt when all dwelt in tents.

The name "Leviticus" is given to the third book, as may readily be discovered, because it

gives in detail the duties of the Levites and priests in ministering to the physical and spiritual wants of the people.

Numbers, the fourth book, is largely devoted to the numbering of the people, describing the order of their services, marches, encampments, the division of the land, etc. The next time you take up your arithmetic, please remember that you have before you the Greek name of this book, *Arithmoi*, and remember also that God is the author of the interesting science of arithmetic, just the same as he is of the book (*Arithmoi*, Numbers) of the Bible. God can be known by the devout student of arithmetic, whether it be by studying the inspired book that deals in numbers, or the science as considered from a more ordinary point of view. The arithmetic of the Bible is a profitable topic.

The name "Deuteronomy" is distinctly a Greek name. The meaning of this term can be readily ascertained by turning to Deut. 17 : 18. The copy of the law there mentioned that the king should write for himself, is thus mentioned in the Greek version: "He shall write for himself this *deuteronomion*" (deuteronomy),—repetition of the law, from *deuteros*, second, and *nomos*, law. The fifth book of Moses being made up so largely of what had been given in the preceding books, it is called *Deuteronomy*, the repetition of the law. If kings, and even common people, would write for themselves a copy of the law, a *deuteronomy*, it would help them to remember it better.

F. D. STARR.

GROWING IN GRACE.

GROWING in grace means resisting temptation, choosing the right because it is the right, cultivating the love and the practise of sincere piety,—in a word, becoming more like our Master and model, Jesus Christ. There is nothing sentimental or effeminate about it. It is a robust, virile development, which calls into action and cultivates symmetrically the sturdiest, noblest qualities of human nature, and also purifies and ennobles character and adorns life. It is a process which we can see going on conspicuously in Christians whom we know, and which every believer in Christ exhibits in some measure. It has transformed many a character and life which had been supposed too deeply tainted by evil to be altered for the better.

Whether our heavenly Father estimates its results positively or comparatively, we may not assume to determine too positively; yet it would be in accord with his unerring justice not less than with his merciful love, were he to value it more with reference to the attainment made than to the degree of moral and spiritual excellence actually attained. Some start lower down on the scale of spiritual culture than others. This is not due to any fault in them, and they may grow more in goodness, and illustrate a more difficult and creditable fidelity to duty, than others who appear more commendable because they have had less to overcome. Only our Creator knows how our different lives appear when compared with one another, but we may safely trust him to deal with us in absolute fairness and in tender affection.

We are apt to look too much upon growing in grace as a duty. Let it be regarded more as a sweet privilege. God gives us ample helps both within the heart and in the conditions of our lives. Let them be appreciated and used with thankfulness. The beauty of a Christ-like life is too apparent not to seem inviting when it is appreciated. It may be acquired with divine help by any one.—*Exchange.*



THE UNIVERSITIES OF THE MIDDLE AGES.

I.—THEIR ORIGIN.

THE universities, like most historical institutions, were not made out of hand, but grew. The name itself was a growth; it was only by gradual modification of sense that it came to its final meaning. At first a university (*universitas*) was a body of persons, a corporation or association. The word signifies, etymologically, simply a number of persons or things making one whole. We find in the middle ages universities of tradesmen, universities of churchmen; and, in some cases, the commune, or town corporation, is called a university. The scholastic university was either the whole body of teachers and students, or the teachers alone, or the students alone. The term never carried the idea of a university of studies. That was a later development.

Thus it came about that there was at the middle of the twelfth century a university of law at Bologna, in Italy; a university of philosophy at Paris; and a university of medicine at Salerno, before there was a complete university of all subjects in any of these places.

The medical school at Salerno had existed probably longer than any of the others. It originated with a single man, Constantine Africanus, a physician, who began to teach his art to whoever might come. His surname seems to suggest that he had at least lived in Africa, and it is doubtless there that he learned his profession, for the Arabs were far in advance of the Europeans in the science of medicine. The school continued to grow in spite of the fact that the middle ages did not supply the greatest amount of encouragement to the medical profession. It was thought that healing belonged in some way to the church, and that more help was to be obtained from prayers, exorcisms, pilgrimages, touching the bones of saints or the persons of kings or holy men, or from garments possessing miraculous powers, than from medicines or science. Physicians were, in fact, often regarded as possessed of supernatural powers, and, where they were laymen, it was not seldom supposed that they were in league with the powers of darkness. Yet the monks did not despise the healing art, and both they and laymen, in spite of superstition, swelled the numbers in attendance at Salerno until it came to enjoy the privileges of a university.

The study of Roman law, the only body of law that was in shape to be studied, was centered at Bologna. The individual name associated with this foundation is that of Irnerius, who was to the University of Bologna what Abelard was to the University of Paris. Like Abelard, he was without a master, *sine magistro*; that is, he had not learned from any one man the great knowledge which he certainly possessed, but was self-taught. It is worth noting, as an instance of the change of priestly sentiment toward learning, that the church opposed the study of law at first, as being a heathenish study, likely to lead the minds of men away from sacred things, and from established institutions. But she soon saw her true interest, and encouraged what she at first condemned. At a time when all was disorganized,

the papacy saw the great gain in turning to its own purposes the organized body of the Roman law, and thus securing an advantage over its disunited antagonists, the civil rulers. To make more sure of the advantage, the study of canon law, or the law of the church, was added to that of the civil law.

The character of the University of Paris was determined by the teaching of Abelard. It was thus for a long time the most important school of theology and philosophy in Europe. There was something about the teaching of Abelard which appealed to the imagination of the young men of his day; this is evident from the great throng of pupils with which he was always surrounded. His reputation drew to Paris the nucleus of a university. After his death his place was supplied by his pupils, Peter Lombard and Gilbert de la Porrée. Both of these men were able to hold the audience which Abelard had called together. The part which universities were to play in the life of the world was well foreshadowed in the fact that the alumni of Paris in these early times included twenty cardinals, fifty archbishops and bishops, and a pope, Celestin II, as well as the ill-starred reformer, Arnold of Brescia. Most of these were pupils of Abelard himself. The influence of the universities, thus showing itself in the church, in time extended to the state and to private life; for it was not long before the sons of noblemen and princes elbowed the sons of peasants and artisans in the streets of university towns.

When the universities had begun to give promise of their future power over the thought of Europe, both popes and kings sought to attach them to themselves by patronage. The papacy "invested," and the kings "chartered," the institutions which had grown up without the aid of either.

The university of Bologna was thus instituted by the emperor Frederick Barbarossa in 1158. In the act of granting the charter he gave a hint of what he expected the university to accomplish: "Their science [that of the masters and disciples of Bologna] illuminates the entire world, and, thanks to it, subjects learn how to live in obedience to God and to the emperors, who are the ministers of God."

The papal expectation is expressed in the language of the invitation in which Honorius III asks the professors of Paris to go and teach at Toulouse. It was after the south of France had been converted from the Albigensian heresy by the extermination of the heretics. The pope calls the professors of Paris to teach "in that country whose inhabitants wish to return to God; where it is necessary to prevent venomous serpents from entering; and where it would be fitting to transplant certain men, who by their lectures, their preaching, and their exhortations, would ardently uphold the cause of God."

That the universities might the more efficiently fulfil the hopes of their patrons and founders, both pope and king provided for their entire freedom, the freedom still so characteristic of the universities of Germany. The popes even protected the universities, as they did the monasteries, from the encroachments of the church; for the papacy, the central government of the church, was at this time very jealous of the local power of bishops and synods, and sought to weaken it by every means. Thus the papacy and the royal power built up, each for its own interest, the institutions which were to be both the nurseries and the strongholds of intellectual and civil liberalism.

As the gathering of pupils about a master became the nucleus of a university, so the

gathering of professors about a center of learning, attractive because of the protection and privileges which it enjoyed, was the germ out of which developed the university of studies, with its faculties of philosophy, of medicine, of law, and of theology.

C. B. MORRILL.

HYGIENE OF CLOTHING.

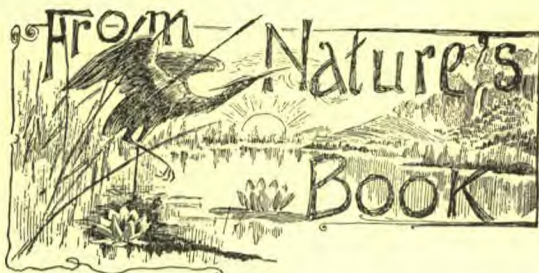
IF we bear in mind the fact that clothing protects us from the cold by not allowing the heat of the body to pass off too freely, we shall also understand the necessity of clothing the body as nearly as possible uniformly in every part. The face is an exception to this rule, as nature has provided that with a much richer supply of blood-vessels than any other part of the body, so a corresponding greater supply of heat is brought to it, thus making external protection unnecessary in ordinary temperatures. The feet, on the contrary, being so far removed from the centers of circulation, are very apt to become cold, and instead of being clothed as warmly as other parts of the body, we often find them incased in shoes so tight as almost to obstruct the already feeble circulation caused by the habitual cold to which they are subjected. By this usage the blood-vessels gradually contract so that only a small supply passes through the limbs, even when they are warm. The blood which should be circulating there is accumulating in the internal organs, and causes congestions of various sorts upon the least exposure. Those who do not clothe their limbs properly in the cold seasons will do well to remember that nature will arouse and utter her protests in no uncertain manner.

Clothing should never obstruct the normal circulation of the blood in any part of the body. How many a student has sat studying intently, with his head bent so far forward that his collar restrained the free return of the blood from the head, which was being called there in more than the usual amount on account of the activity of the brain; and as his mind became dull and stupid over his books, he has become almost discouraged at his progress. The blood enters the head through blood-vessels which are deep set in the tissues, and returns by those that are more superficial. This accounts for the clogging of blood in the brain when there is a constriction about the neck.

There are no "rooms to let" in the human body. God arranged man to occupy the least possible space, and yet allow each organ to do its appointed work, and so when clothing becomes so arranged as to encroach on the room that nature has allotted to each of them, then their function begins to be sacrificed, and worst of all, the large blood-vessels in the interior of the body being more yielding than the other more solid organs, they suffer the most from the pressure. That means unbalanced circulation, and when the victims of such cruel habits suffer from dizziness, palpitation of the heart, congestions, aches, and pains, they sometimes almost murmur at providence, that seems to be blighting all their fairer prospects for life. How unkind to charge to a merciful heavenly Father the sure results of our own course!

DAVID PAULSON, M. D.

AND it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, . . . blessed shalt thou be in the city, and blessed shalt thou be in the field. Deut. 28:1-3.



FROM "THE BIRDS OF KILLINGWORTH."

THINK, every morning when the sun peeps through
The dim, leaf-latticed windows of the grove,
How jubilant the happy birds renew
Their old, melodious madrigals of love!
And when you think of this, remember too
'T is always morning somewhere, and above
The awakening continents, from shore to shore,
Somewhere the birds are singing evermore.

Think of your woods and orchards with-
out birds!
Of empty nests that cling to boughs
and beams
As in an idiot's brain remembered words
Hang empty 'mid the cobwebs of his
dreams!
Will bleat of flocks or bellowing of herds
Make up for the lost music, when your
teams
Drag home the stingy harvest, and no
more
The feathered gleaners follow to your
door?
What! would you rather see the in-
cessant stir
Of insects in the windrows of the hay,
And hear the locust and the grasshopper
Their melancholy hurdy-gurdies play?
Is this more pleasant to you than the whir
Of meadow-lark, and her sweet rounde-
lay,
Or twitter of little field-fares, as you take
Your nooning in the shade of bush and
brake?
You call them thieves and pillagers, but
know,
They are the winged wardens of your
farms,
Who from the cornfields drive the in-
sidious foe,
And from your harvests keep a hundred
harms.

— Longfellow.

BIRD LAWS.

THE other day while reclining in
an easy chair behind the vines on
my porch, I indistinctly saw some-
thing fall with a flutter into the
dusty road. It looked like a big,
loose wad of brown paper, and
when some six or eight boys began
pelting it, I thought it must be
paper. After a few minutes it flew
dizzily into the shrubbery of the
opposite yard, and thither the boys pursued it.
It was a robin.

Now I love robins, and their cheery songs,
and their nests, and their friendly ways, and
their red breasts; and indignation and pity
hurried me from my chair. I let dignity go to
the winds, and I swooped down upon those boys
in a way they remember yet, I know; for one
of them passed me in the street since, and his
cruel eyes shrank from me as if he thought I
might have a sling for boys as he had for birds.

Having in my memory that cruel sight, I was
glad to see the *Youth's Companion* speaking
earnestly on the protection of birds. The fol-
lowing is from the article in that paper:—

"As a rule, State statutes protect not only
game-birds, but song-birds and birds of beau-
tiful plumage. The game-birds may be shot
in their season, and certain birds of prey may
be killed at any time, but the other birds can-
not lawfully be killed at all. Their nests and
eggs also are protected.

"Though some of the States have been lack-
ing in their duty in this regard, it is safe to say
that any one may assume that he has no lawful
right to kill birds or collect eggs unless he has
a permit to do so, in the interest of science,
from the proper State official, or from some
authorized scientific institution.

"This is certainly as it should be every-
where. Apart from all considerations of senti-
ment,—which, however, are not to be disre-
garded,—the great majority of birds have a de-
cided economic value to the country. They
are the natural enemies of insects and other
vermin.

"The estimated annual destruction of crops
by insects in the United States is more than
four hundred millions of dollars. The State

Even owls and some species of hawks are
exceedingly valuable on account of their de-
struction of moles, mice, snakes, etc.; and in
English parks and forests the owls breed in
the same "owl tree" for generations, where
their possession is carefully protected by the
game-keepers.

But our laws for the protection of birds
are tolerably complete; what we want is a
public sentiment which will see that the laws
are enforced. A prominent professor in
one of the oldest colleges in Michigan pro-
tested with all his native vigor of utterance,
just this summer, against the payment of Eng-
lish-sparrow bounty on the bruised and dis-
figured bodies of bluebirds, native sparrows,
and other song birds; but the official knew
nothing of birds, and "did n't
know what to do but pay," and so
he paid. Those birds had been
drawn through the dust of the
street till their species was un-
recognizable to any one but an
ornithologist. So great is the
popular ignorance in regard to
birds and bird laws, that several
years ago a famous preacher of
New York killed thirty robins on
one gunning trip—and had to pay
the State twenty-five dollars apiece
for them! It is safe to say that
there is one man in the United
States who will not kill song birds
any more.

MYRTA B. CASTLE.



LINNETS.

of Illinois lost in one year by damage to wheat
by insects seventy-three million dollars. At
the same time, we have the estimate of careful
ornithologists that a woodcock will eat its own
weight of insects in a single night; and a pair
of birds of the sparrow species—not English
sparrows—have been known to destroy thirty-
five hundred caterpillars in a week.

"We have thirty species of insects which sub-
sist on our common garden vegetables. Our
apple orchards have fifty kinds of insect en-
emies. Against these regular enemies, the wood-
peckers, native sparrows, orioles, bluebirds,
thrushes, robins, nuthatches, vireos, and other
birds, are making steady warfare. They cer-
tainly deserve protection, and it is well that
they are to receive it.

"Under the ordinary form of these statutes,
a person who takes birds, nests, or eggs un-
lawfully may be arrested without a warrant, and
is liable to fines, and, in certain cases, to im-
prisonment."

SOME ANIMAL HUMBUGS.

IN military stables horses have
been known to pretend to be lame
in order to avoid going to
a military exercise. A chimpanzee
had been fed on cake when sick;
after his recovery he often feigned
coughing, in order to procure
dainties. The cuckoo, as is well
known, lays its eggs in another
bird's nest, and to make the de-
ception surer, it takes away one of
the other bird's eggs. Animals are
conscious of their deceit, as shown
by the fact that they try to act
secretly and noiselessly; they
show a sense of guilt if detected;
they take precautions in advance
to avoid discovery; in some
instances they manifest regret and
repentance. Thus, bees that steal
hesitate often before and after,

as if they feared punishment. A naturalist
describes how his monkey committed a theft.
While he pretended to sleep, the animal re-
garded him with hesitation, and stopped every
time his master moved.— *Public Opinion*.

WE arrogantly call many creatures "little"
whose world-work is nevertheless large. Beav-
ers created many of the lakes and marshes of
Canada by their dykes and lodges. The arable
land of the globe is almost wholly due to earth-
worms. The city of Paris is built mainly of
infusoria, and all the peninsula of Florida con-
sists of small shells and coral crust, the rem-
nants of sea-lice.— *Sir Edwin Arnold*.

INSTEAD of saying, "When thou doest alms,
let not thy left hand know what thy right hand
doeth," the Arabs say: "When you have
done any one a favor, throw into the sea the
remembrance of it; and if the fishes devour it,
God will remember it."



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"BLESSED ARE THE PURE IN HEART."

Matt. 5 : 8.

FROM the lips of the Master a blessing,
Far richer than earth can bestow,
Has been promised to those whom he findeth
With hearts pure and white as the snow.

Unto these he'll reveal in its beauty
The glory of heaven's spotless King ;
And forgetting all else in his presence,
With rapture God's praises they'll sing.

Robed in garments of righteousness only,
They stand round the Lamb on his throne,
Saying, "Worthy art thou, and most holy,
Who didst for our errors atone."

Then forever and aye the pure-hearted
Will dwell in the light of His face,
When foul sin and temptation and Satan
No more in this world have a place.

Now, our Father, we pray to be numbered
'Mong those who are pure in thy sight,
Whose hearts every moment the Saviour
Doth cleanse in his blood, and make white.

And help us to guide others heavenward,
To the land where purity reigns,
Where no trace of the footsteps of Satan
Or the power of evil remains.

JENNIE THAYER.

NAPOLEON'S HAPPIEST DAY.

WHEN Napoleon was in the height of his prosperity, and surrounded by a brilliant company of the marshals and courtiers of the empire, he was asked what day he considered to have been the happiest of his life. When all expected that he would name the occasion of some glorious victory or some great political triumph, or some august celebration, or other signal recognition of his genius and power, he answered without a moment's hesitation: "The happiest day of my life was the day of my first communion." At a reply so unforeseen there was a general silence, when he added, as if to himself: "I was then an innocent child."—*Wellspring*.

AFRICAN FRUIT.

THE name "Africa" is generally suggestive of a vast and but partially explored wilderness, in which the largest and most dangerous animals roam at will,—a dark continent. This is true in regard to many parts of Africa, but many people do not realize the great inroads which civilization has made in Africa during the last decade. The great nations of Europe are entering it in many directions, and slowly but surely the country is undergoing a change. Nowhere in Africa is this more apparent than in South Africa, where an energetic and able government, combined with the efforts of an intelligent and progressive people, have wrought wonders.

If we may credit the reports in the papers, this part of Africa bids fair to be a second California. The first great industry of Africa was mining. This drew a large population there. Now fruit is engaging the attention of

the people, and it is believed by those qualified to know that Africa will follow California in this respect. The weather of South Africa is very similar to that of California. Ships fitted up with chemical refrigerators will preserve the fruit until it is unloaded in Europe or America. The resources of Africa are too vast to be comprehended, and they will add a mighty increase to the earth's harvests. It is to be hoped that the people of Africa will be allowed to possess their own land, and that they will advance in civilization and Christianity.

LACE-BARK TREE OF JAMAICA.

THE department of agriculture, forestry division, at Washington, has a collection of rare trees and plants second only to that belonging to the famed Kew gardens, London. A recent addition to this dendrological museum is a "lace-bark tree" from Jamaica. The inner bark of this queer tree is composed of many layers of fine and intricately woven fibers which interlock with each other in all directions. Caps, ruffles, and even complete suits of this curious vegetable lace have been made. It bears washing with common laundry soap, and when bleached in the sun acquires a degree of whiteness seldom excelled by artificial laces made of cotton, linen, and silk. The intricate web of this unique bark makes it compare favorably with the last-mentioned productions for both beauty and durability. It is to be sincerely hoped that the agricultural department will see that the Jamaica lace tree is introduced into the United States, and its cultivation carefully fostered.—*St. Louis Republic*.

A NEW INDUSTRY.

MONAZITE is a rare metal, found hardly anywhere except in Russia, Norway, and Bohemia, and even in these places in small quantities. Slight traces are found in the State of Connecticut and in Brazil, but not enough to pay for working. Monazite has a brownish-red color, a vitreous luster, and comes in the form of oblique, rhombic prisms. The Piedmont belt in the western edge of the Carolinas is celebrated for poor land and moonshiners. The reddish sand, about a foot below the surface, heretofore regarded as very worthless, is found to contain large quantities of this rare metal, which is proving to the people a mine of wealth. Some of the little farmers sell the right to dig for two hundred dollars an acre, while others receive a royalty or work the new industry themselves. The top soil is removed, and the metal is obtained by washing it in a long trough, the monazite settling to the bottom. The mining of monazite has brought not less than one hundred thousand dollars to the region the past year. The sand passes current at six cents a pound, and serves as local currency. The discovery acts like the opening of a gold mine in attracting the curious from all lands. The hands average about one dollar a day. The value of the metal is found in the thorium contained in it. Thorium is indispensable in the manufacture of incandescent gas burners.—*Zion's Herald*.

JAPANESE LEATHER PRESS.

SOME years ago the Japanese government established an imperial press, which does all the printing work of the government, from the alphabets ordered by the minister of public instruction and the postage stamps and post cards, to the paper money, of which so much use is made in trade. One of the specialties of the establishment is the manufacture of

leather papers, which has been brought to a great degree of perfection, and is so distinctly Japanese. The Japanese, taking as a pattern some of the finest European leathers, have succeeded in applying their own peculiar methods of manufacture, and fashion them according to the Japanese taste. Papeterie has published some details of this essentially artistic industry. The first step is the engraving of a block, consisting of a large, hard wooden cylinder, hung on to a frame, which is engraved with a knife or chisel, the worker following the model with such precision and exactitude that the least wrong stroke is considered sufficient to spoil the whole block. When the block is ready, it is covered with moist paper, which is folded and pressed on to the mold, then taken off and hung across a bamboo to dry. When it is thoroughly dried, by exposure to the air, decoration is commenced.

The paper is now spongy, and almost as absorbent as blotting paper. It is now covered with several coatings of glue, which make the surface smooth and nonabsorbent. The paper is then figured, metallized, and varnished, and the figured design then stands out, as is gilt. The Japanese have the monopoly of the best lacquer varnish. It is this lacquer varnish which gives a golden appearance to the metal, and the exact color is at the discretion of the worker. The final operation consists in the arrangements of border patterns, by means of stencil plates. This is done by young girls, who cut out the stencils with marvelous cleverness and exactness, and wield the brush with great dexterity. The same girls touch up the border work, erasing all smudges and filling up blank spaces, etc. The rolls of paper are then hung up again, and when dry are ready for the market. They are sent first to Yokohama, and thence all over the world.

One other remarkable fact about the Japanese imperial press is, that it was the first experiment in Japan of industrial organization on a large scale, at least so far as concerns the regulating of hours of labor. Since then labor has been organized and regulated in the same manner in the private factories of the country, to the mutual profit of the producers and the workmen employed.—*Scientific American*.

THE MAN HE WANTED.

How much General Grant appreciated the value of total abstinence is shown by the following anecdote related by a contemporary:—

When General Grant was in command of the army before Vicksburg, a number of officers were gathered at his headquarters. One of them invited the party to join in a social glass; all but one accepted. He asked to be excused, saying he "never drank." The hour passed, and each went his way to his respective command. A few days after this, the officer who declined the drink received a note from General Grant to report at headquarters. He obeyed the order, and Grant said to him, "You are the officer, I believe, who remarked the other day that you never drank." The officer modestly answered that he was. "Then," continued the general, "you are the man I have been looking for to take charge of the Commissary Department, and I order that you be detailed to that duty." He served all through the war in that responsible department, and afterward, when General Grant became president, the officer who never drank was again in request. The president, needing a man on whom he could rely for some important business, gave him the appointment.—*American Youth*.