

# THE YOUTH'S INSTRUCTOR

REMEMBER NOW! THY CREATOR IN THE DAYS OF THY YOUTH

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## A VISIT TO JEYPORE.

IN FOUR PARTS.—PART IV.

By far the most interesting place to visit is Amber, the ancient capital of the kingdom, situated a short distance from the modern city, on the margin of a small lake surrounded by mountains. To visit this antique city, permission of the political agent is requisite. Having called upon him the previous day, he readily granted me permission, kindly furnished a guide, and had two of the maharajah's royal elephants on the following morning at the foot of the mountain in readiness to carry three American tourists from St. Louis and myself to the maharajah's famous Amber palace.

The drive from the hotel to the foot of the mountain was very pleasant. The morning air was cool and refreshing. We passed a number of very magnificent tombs, the largest of which we stopped to see. It was built of white marble. Labor and money were not spared in its construction. Immense sums are often spent on these tombs, as an expensive tomb is considered by a Hindu to be a sure passport to heaven. The tomb known as the Taj-Mahal, of Shah-Jehan and his wife, is perhaps the most beautiful and most costly building on earth. It is said that twenty thousand men were twenty-two years building it.

We next passed a shallow lake filled with the sacred crocodiles. It is quite possible that in bygone years many devout Hindu mothers sacrificed their infants to the ancestors of these ugly animals. Since English rule has become supreme in India, such inhuman religious customs have been suppressed by law.

Upon our arrival at the mountain, we found that two of us were enrolled for each elephant. My lot fell to the one called by the natives the "lady elephant." In obedience to the command of her keeper, the lady elephant knelt down, and a small ladder about ten feet long was placed at her side to enable us to mount. We were soon seated in the howdah. The command to hold fast was very appropriate, for the huge beast in regaining her feet seemed to do it by great sudden jerks. The movement experienced on an elephant's back is a gentle churning, combined with a slow twisting; and

a person is apt to think that should the elephant fall, it would be a long way to the ground; but there was no danger, as the sagacious animal carefully found her way. We passed several precipices; if she had fallen then, we would probably have been dashed to pieces on the rocks many feet below.

For a short distance our road wound through a mountain forest; then it made a sharp turn, and we suddenly came upon the mysterious valley of Amber. It has been described thus: "Picture to yourself a deep crater, the sides of which are covered with a thick, somber jungle,

prisoner. Near the palace is a small temple where a goat is daily offered up to Kali as a substitute for the human being offered every morning in bygone ages. We arrived at the temple too late to see them offer the goat, though the blood was still fresh upon the floor and slaughtering weapon. As to what they did with the goat after it was killed, I was unable to learn. Most likely it was cremated, as the Hindus do not eat flesh.

The palace is a very large building after the Indo-Saracenic style. The superior richness and beauty of its architecture and its orna-



THE MAHARAJAH'S ELEPHANTS.

in the center of which rises a green mound forming a pedestal for a fairy-like and dazzling marble palace, beside which the wonders of Seville and Granada would appear insignificant; and around the palace lies a silent and deserted town whose smallest houses are palaces." Near it is a beautiful lake, in which the sunlight reflected the foliage, the palace, the fort, and many features of the mountain side most beautifully in its sparkling water.

This lake also swarms with crocodiles; but tradition has it that a prisoner who was to be offered as a sacrifice to the god Kali, in attempting to make his escape swam across the lake unhurt by the crocodiles. The Hindus attributed this to the special protection of the gods, and conferred great honors upon the

ments make it a building of rare beauty. The only human beings to be seen in this desolate city were the native servants who have charge of the palace; but when the time came to give baksheesh, we were convinced that there were quite a number of them. From the top of the palace we had a good view of the city, which wore the appearance of being abandoned to doleful creatures.

The surrounding hills, furrowed by ravines opening on the lake, and covered more or less with temples, houses, and streets, many of the buildings partly gone to decay, present a picture which forcibly recalls the description of Babylon after its fall, as depicted by the prophet Isaiah.

WILLIAM LENKER.





## STREAMS OF BLESSING.

ABUNDANT mercy from above  
With truth and justice doth unite  
To form the living stream of love,  
Which blessings brings with glad delight.  
O wounded heart, there floweth clear  
A healing balm to soothe and cheer!  
No saddened soul should faint with fear  
When streams of blessing are so near.

As morning brings her lovely beams  
And floods the verdant fields with light,  
So hope, in peaceful radiance, streams  
In darkened souls — illumines their night.  
As zephyrs round the flow'rets play  
And fragrance gently bear away,  
So faith shall from our hearts each day  
Petitions sweet to heaven convey.

Ascending to our Father's throne  
Our supplications sweetly rise  
Where Jesus' blood doth cleanse, atone,  
And make us heirs of paradise.  
When thus our hearts from sin are free,  
From off their altars, Lord, to thee  
Shall grateful praise ascending be —  
A tribute in eternity.

JONATHAN SPENCE.

## BE NOT WISE IN YOUR OWN CONCEIT.

(Conclusion.)

It is anything but wise, my young friends, to seek your own pleasure, to sow a crop of tares in foolish, sinful actions, which will not only lead others to do the same, but will bring forth a bitter harvest for your own reaping. The Lord says: "Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Youth is the sowing time, and the words and deeds of the early life are like seeds that will germinate and produce a harvest after their kind. Then why not sow seeds of kindness, of love, of faith, of patience, of self-denial, and true benevolence, and keep all your passions under control? Such sowing will produce a harvest after its kind. Let every word and deed be a seed that will result in good fruit.

If you seek the help and grace of God, the Holy Spirit will take possession of mind and character, and work in you that which you can work out with all safety to yourself, and with all benefit to others. You will show that you love God supremely, and your neighbor as yourself. What more desirable work could you do, what could be more satisfactory to yourself, than to know that you are a blessing to your fellow men? Under the dictation of the Holy Spirit, you may be a laborer together with God in uplifting humanity. The atmosphere that surrounds your soul will be of a pure, healthful character.

Untried character is not reliable. We are to be tried by temptation in order that we may learn to seek wisdom from God, and to flee to the stronghold in time of trouble. He alone will be successful in resisting temptation who finds help and grace from God. Individually we stand as did our first parents—face to face with manifold temptations that solicit mind and heart. All heaven is watching with intense interest, to see whether we will look unto Jesus and submit ourselves to his will, or whether in the temptation we shall follow the inclinations of the natural heart and the solicitations of

the evil one. O, how often you have lost the battle because you have acted independent of him who has made you his own by creation and by redemption! Yielding to the solicitations of evil, you have experienced evil as did Adam when he fell into the snare; but those who through faith are kept by the power of God, learn good and precious things. They experience the peace of Christ which passeth understanding. In resisting temptation, you refuse to be confederate with Satan, and place yourselves under the banner of Jesus Christ. In the sight of heavenly intelligences, you develop yourself as a conqueror. It is made manifest that you are a son of God. "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, not of the will of the flesh, nor of the will of man, but of God." You represent Christ in true goodness of character, and understand what these words signify, "And 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." You receive grace, you develop grace; and as you reveal grace in your words, in your spirit and actions, God pours upon you a larger measure of grace. In proportion as you surrender yourselves to the working of the Holy Spirit, you are supplied with heavenly grace. You are molded and fashioned a vessel unto honor, and become a channel through which God makes manifest his grace to the world.

MRS. E. G. WHITE.

## IN THE SCHOOL OF CHRIST.

To a genuine, whole-souled Christian, Jesus is the kindest, wisest, most patient and loving of masters. Life is a school; and as I sit on my bench learning the lessons which he appoints for me, my loving teacher comes to me and kindly explains many a "hard saying," and helps me with spiritual light. My soul often glows within me when he opens out his precious promises, and makes new revelations of his love. Sometimes he employs the rod of discipline, but never unless it be for my good. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." The disciple is not above his Master, neither is the servant above his Lord. There is a very intimate connection between these two words "disciple" and "discipline." If I am the one, I must expect to have the other. What are we in Christ's school for except to be instructed, and chastised, and purified, and strengthened, and sweetened, and prepared to be graduated at last into the joys and glories of heaven? Jesus governs his school by a law of love; but his authority is sovereign there. "If ye love me, keep my commandments." That is the real test of piety. Our Master, who redeemed us with his blood, has a right to appoint our studies, to set our copies, prescribe our duties, chastise our waywardness, and enforce his rules. The highest attainment any pupil of Christ can reach is unquestioning obedience.—*Dr. Cuyler.*

## STRAIGHT PATHS.

"MAKE straight paths for your feet, lest that which is lame be turned out of the way." Heb. 12:13. Why does the scripture say *straight* paths? Why does it not read this way: Make paths for your feet? You see there must be some other kind of paths than straight ones.

Now open your Bibles to Isa. 59:8, and you will find the following: "The way of peace they know not; and there is no judgment in their goings; they have made them crooked paths." Then there are two kinds of paths,—straight and crooked. Some one may say, "The Bible says we should make straight paths; but I wonder how we are to do it." I suppose many of the readers of the INSTRUCTOR have made paths in the snow. Did you always make them straight? How did you do it? I remember, when I was young, that in order to make my snow-paths straight, I looked at some object ahead of me, not turning my eyes to the right or to the left, but looking straight ahead.

Jesus has gone before us, and the apostle says that he was an example to us, and that we "should follow in his steps;" and in another place we read: "Turn not to the right hand nor to the left." So, then, by looking to Jesus every day our paths will not be crooked. This looking to Jesus does not mean looking at some one else, for then our eyes are on some other object; it means that we are trusting our Saviour.

We have learned how our paths may be made straight. Now I suppose you are asking yourself, "Why must my path be made straight? Won't one little curve in it be all right?" Well, let us see what our verse says: "Make straight paths for your feet, lest that which is lame be turned out of the way." One time a small boy thought he would like to be like "big men," and smoke. I imagine his conscience hurt him a little; for instead of using tobacco for his cigarette, he folded up paper and used it. Now being all ready for a "light," and meeting a young man on the street, he asked for a match. The young man could plainly see the reason for this request, so instead of giving the match to the little fellow, he had a chat with him about setting bad examples for his playmates, and the boy decided at last that it would be better not to try to smoke even a paper cigarette. You see if he had done so, perhaps some of his little friends would have said: "Why, there's Johnny smoking a cigarette. If he can do it, we can." Do you not think he would have been turning the lame out of the way, if he had thus set a bad example before his playmates? And then not only Johnny would have made a crooked path, but he would have caused the other boys to make crooked paths, too.

If our eyes are fixed on Jesus, and we do not look once at anything else, we are sure to make straight paths. We will turn no one out of the way, and will become like Jesus much sooner than if we look back to see how straight we are going, or begin to look at ourselves to see how good we are getting. How many of us will try to keep our eyes fixed on Christ every day, so that we may be making straight paths?

ADELAIDE JUDSON.

## THE DEVOUT SCIENTIST.

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





## A MILLENNIAL ANNIVERSARY.

IN 1876 this nation celebrated at Philadelphia the one hundredth anniversary of its existence as a nation. A hundred years seem quite a long time, and at that time it seemed almost as if this nation were getting old. Still the United States is one of the youngest nations; and compared to some it is very young indeed. One of the nations of Europe, Hungary, is about to engage in the celebration of the thousandth year of its national existence. It is now about fourteen hundred years since Attila the Hun, gathering together the people of that name, made himself the terror and the scourge of Rome.

The Huns are believed to be of the same race as the Kalmucks of the north of Asia, from whence they migrated at some unknown time in the remote past. Moving southward by easy migrations occupying centuries of time, the Huns increased in size, numbers, strength, and skill in war, until at the time of their arrival on the Roman borders, driving before them the Goths and Vandals, they were a formidable race of warriors. Attila has been called the "Scourge of God," and it was his boast that the grass never grew where his horse's feet had trod. "Yet," says Gibbon, "the savage destroyer undesignedly laid the foundation of a republic which revived, in the feudal states of Europe, the art and spirit of commercial industry." This was done by the inhabitants of the countries ravaged by Attila, who fled for safety to some low islands in the Adriatic, where they continued until the settlements thus formed grew into the city and republic of Venice, celebrated in history. So from such humble beginnings arose a maritime and commercial power of which a poet has said:—

"She looks a sea Cybele, fresh from ocean,  
Rising, with her tiara of proud towers,  
At airy distance with majestic motion—  
A ruler of the waters and their powers;  
And such she was; her daughters had their  
dowers  
From spoils of nations, and the exhaustless East  
Poured in her lap all gems in sparkling showers.  
In purple was she robed, and of her royal feast  
Monarchs partook, and deemed their dignity in-  
creased."

After many great battles, sometimes victorious and at other times defeated, the Huns established themselves in Europe, where they remain to this day, a part of the empire of Austria; indeed, the empire is now generally called Austro-Hungary, the emperor of Austria being also king of Hungary.

Since 1848 Hungary has been a constitutional kingdom; and in no kingdom in Europe is there such a spirit of liberty as in Hungary. The memory of the great Kossuth is cherished there, and the work begun by him is not yet finished. The celebration of the millennium of Hungarian power in Europe will doubtless be a great affair. There will be representations of the nation in its progress from the barbarous Kalmucks to its present state as one of the foremost countries of the world. The sultan of Turkey will send a choice collection of warlike relics which the Turks have taken from the Hungarians in former wars. Hungary is the right arm of Austria; the flower of her army are Hungarians, and she occupies a proud position among the nations of the world.

## THE CHOLERA.

AGAIN our country is threatened with the cholera. This time the danger menaces our west coast, a remarkable proof of the fact that increasing facilities for trade are attended by dangers which must be sedulously guarded against.

During the war between China and Japan the great care of the Japanese to protect their soldiers while in China from disease was frequently alluded to by the papers. Every precaution, apparently, was taken; even the drinking water was carried from Japan! But in spite of all these precautions, cholera broke out in the Japanese army, and has followed the troops wherever they have gone. It has gone to Formosa with those who are operating in that island; it was brought to Japan by those who returned. Few Japanese soldiers were killed by Chinese bullets, but the Chinese cholera is a far more dangerous foe than Chinese soldiers, and Japanese skill is put to a greater test to combat the latter foe than their valor was to defeat the former. It is reported that there have been twenty-five thousand cases of the cholera in Japan. The Chinese are suffering more than the Japanese, and in Peking alone fifteen hundred people are dying daily. This is a terrible mortality, and no one can tell where or when it will end. Russia is also afflicted with cholera, and in one province,—Volhynia,—seven hundred and eighteen deaths have occurred in a little over a month.

The danger to our country is that the cholera will reach our western ports from the coast towns of China. The United States warships are leaving the Chinese waters, just as they seemed to be needed to protect our citizens there, and some of them are reported to have the cholera aboard. It has even reached the Hawaiian Islands, and there have been several deaths at Honolulu. Steamers from China make regular trips to Oakland, Tacoma, and Portland, and the warm weather of our west coast provides the most favorable condition for the propagation and activity of the cholera germ. The press is calling upon the government to take prompt measures to prevent the advent of this dread scourge, and doubtless it will do all that can be done in this direction by government. A knowledge of the laws of health, and the ability to apply the ounce of prevention before the pound of cure is needed, is a safeguard against this and all other diseases; but the general public pays altogether too little attention to these important matters.

## A GREAT INDIAN.

DONEHOWAGA, chief sachem of the Senecas, and known to civilization as General Eli S. Parker, died September 1, at his country home in Fairfield, Conn. As a historical figure of a decaying and disappearing race, his life and services to his country are worthy of a brief notice. General Parker was a full-blooded Seneca Indian, and was born on the hunting grounds of his nation not far from where the present city of Buffalo now stands, in about the year 1828. He received his first schooling in a Baptist mission school, and subsequently studied in two academies. He studied law and civil engineering, and finally took service as a government engineer. A few years before the civil war, while superintending some government work at Galena, Ill., he formed the acquaintance of General U. S. Grant, and the friendship then formed lasted through life.

Upon the breaking out of the war, he offered his services to the country,—once to the gov-

ernor at New York and once to the authorities at Washington,—but was refused. Finally President Lincoln gave him a commission as captain, and he was ordered to report to General Grant. From that time he served upon the staff of Grant as his secretary, and later he was made brigadier-general of volunteers. At the surrender of Lee at Appomattox, General Parker was present, and it is said that the Confederate commander took him for a negro, and was indignant at the thought that such an unnecessary humiliation should be imposed upon him as to surrender in the presence of a man of African blood; but when he learned who he was, he was reconciled and apologized.

After the war, General Parker became Indian commissioner, and filled the office with remarkable ability. He was married in 1867 to one of the most popular young ladies of Washington. He was fortunate in business, but lost nearly everything he possessed by the failure of the Freedman's bank. Since 1876 he has been police clerk in New York City.

It may not generally be known that the Six Nations, though widely scattered, still occasionally hold a general council, as near after the old fashion as possible. General Parker was the chieftain of his tribe, and his name, Donehowaga, means "western door," because by the terms of the compact entered into by the Six Nations, the Senecas were to guard the western frontier. The famous Indian chief Red Jacket bore the same title.

THE great celebrations in Germany over the victories of that nation in 1870 have not passed without some very suggestive things, which have marred the pleasure and irritated the temper of the young German "War Lord," as he delights to call himself. The French ambassador left Berlin on "Sedan day." This, of course, was expected; but when it was learned that the Russian embassy was closed and unlighted at night, when all around was so brilliant, it was not very pleasing to the emperor. The Socialists of Germany, who now number millions, behaved in a way especially to anger the young emperor. They protested against the celebration, and the Socialist press said such sharp, hateful things against the emperor, that at last he exclaimed, "It is time that we made an end of this!" So one editor was arrested, and his paper stopped. If he tries to suppress free speech in Germany, he will find a task of no small magnitude upon his hands.

RECENT atrocities committed by the Spanish troops upon the people of Cuba have raised the questions, Have we another Armenia near our own shores? and, Where in national affairs does national courtesy end and national humanity begin? A sentiment seems to be forming in this country that it is about time for the United States to interfere in the Cuban war, in the interests of humanity. It now looks as though, if the struggle is kept up until the meeting of the next United States Congress, that body will surely take up the question, and Spain may expect some very plain talk in regard to her misgovernment of Cuba, and the cruel manner in which the present war has been carried on.

THE government of Turkey being very reluctant, if not absolutely refusing, to grant the reforms promised long ago for Armenia, and which recent events show never to have been fulfilled, is pressed hard by the British government, and it is likely that a British fleet will soon be sent to enforce England's demands.

M. E. K.





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

#### TALKS WITH BOYS AND GIRLS.—NO. 4.

##### WHAT SHALL WE READ?

DEAR CHILDREN: We are living in a reading age. The country is filled with papers especially for the youth. So when we talk about, "*What shall we read?*" it is not whether we can find anything at all to read, but what shall we select out of the great mass of reading-matter around us that we may read with safety?

We are living in an age when the youthful mind naturally goes out after something exciting. Stories of adventures, hairbreadth escapes, daring feats, and the shedding of blood seem naturally to take the lead. To feed this perverted appetite many youth's papers and libraries are published and placed in the windows of our newsdealers to tempt the boy or girl that passes by. If the parents object, many times this cheap literature is purchased secretly, and read at times when the fathers and mothers are away. They know not the terrible work that is being done in the once pure minds of their children until it begins to bear fruit in the cigarette, the pistol, or the questionable parties.

There is no need to take time to enter into a discussion of this class of reading-matter. It is all worthless. There is nothing in the language that is worth remembering. It is usually made up of slang phrases and frontier expressions which denote extreme ignorance, and often of abbreviated words which denote the worst kind of profanity. We would say, Beware of all *five- or ten-cent* libraries or cheap novels. It is true there is a large amount of reading for a small amount of money. So can you buy a large amount of rotten apples for a small sum. But they are dear, because you *do not need them*. So with this fictitious reading. It poisons the mind and weakens the intellect.

There are other books that are classed in the department of fiction that may contain excellent language, and at one time may have taught an important lesson, and have been worthy of a reading. But the issue that brought them into existence being passed, they are out of date, and it is not profitable to spend the time to read them. "*Uncle Tom's Cabin*" is a fair representative of this class. "*Black Beauty*," a production written after the style of "*Uncle Tom's Cabin*," having the horse instead of the slave as the central figure, can be read with much profit. Boys and girls may learn a lesson of kindness to animals from its perusal. As there is not much prospect of the horse's being entirely emancipated from his cruel treatment, this book promises to have a longer life than "*Uncle Tom's Cabin*."

The object in view while reading a book or paper has a great deal to do with the choice of suitable reading. There are a few books of fiction that might be read with profit if the reader realized where the profit was; but so many read these works just to enter into the sensational ideas that are woven in, and receive injury rather than benefit. Perhaps they have read the most perfect language, but have taken no thought to it. They have failed to

learn any expressions that will ever be of any service to them, although they have passed over a mine of them. All they have received is the husks that soon become as vanity. To such, this class is a positive injury. From observation we are forced to say that all the probable good that could be derived from fiction can be acquired by reading biography or history, therefore we would advise our boys and girls to keep as free from fiction as possible, and give more attention to biographies, travels, histories, and sciences.

The better you become acquainted with the lives of men and women of principle, the more you will be encouraged to pattern after them. The more you read travels, the better you will be able to make a practical use of your knowledge of geography. Historians always give interesting items that cannot fail to be beneficial. Books in simple language on the practical sciences furnish a large field for thought, and should be connected with your school studies.

The Bible contains many of the most interesting biographies that can be found. It is not silent on history or the sciences. Were it not for the Bible, much of ancient history would be lost. So we must say above everything else, Read your Bibles. Select the best papers, magazines, and books, and read to store the mind with useful knowledge.

J. H. D.

#### SENSATIONAL PREACHING.

THE tendency of many modern preachers to preach everything but the gospel, is too well known to call for any extended proof. In many instances the church pulpit has become the rostrum where, preceded and succeeded by operatic singing, with a long, drowsy prayer thrown in, the latest fad is discussed by the minister. Of course a text is chosen to start with; if it were not for this, none would suspect they were listening to preaching. But ministers have for a long time been learning how to select texts which have no relation to the subjects presented. A minister in a western State, preaching the funeral discourse of a child, used for a text these words: "And her child was caught up unto God, and to his throne." Rev. 12:5. We once heard a very able minister preach a funeral sermon from the words: "But tidings out of the east and out of the north shall trouble him." Dan. 11:44. When ministers manifest such skill to select inappropriate texts for such solemn occasions as funerals, it need surprise no one that they can easily find a text, no matter what they desire to discuss.

We are led to make these remarks from the account in a late paper of a minister who preached upon the bicycle, taking for his text these words: "And, behold, he wrought a work on the wheels." Jer. 18:3. Aside from the text, which with its proper meaning contains an excellent religious lesson, but perverted as it was by this preacher, contains no lesson at all, the sermon(?) was nothing but a popular lecture on bicycles, their advantages, uses, etc. Such preaching, or what pretends to be, is outrageous. The English language affords no words sufficiently strong properly to denounce it. A minister of the gospel is supposed to have a message from God for the people,—something to comfort saints, to instruct in doctrine, to alarm and awaken sinners. When none of these results are gained, there is no true preaching, and the whole effort is a miserable travesty, made more so by the fact that a scripture text is read, as if it were to be the foundation of

what is said. Said Jesus, "Go ye into all the world, and preach the GOSPEL to every creature." And Paul exhorted Timothy to "preach the word." M. E. K.

#### ACT FROM PRINCIPLE.

MANY young persons have been started on the road to dissipation by being influenced to act contrary to principle. Perhaps the early teaching of a good father or mother has left its impression, so that when the temptation is presented to touch the intoxicating bowl or to go to questionable places, the conscience says, No. But the entreaties of friends of social distinction appear so strong that it is sometimes nearly impossible to resist.

We remember conversing with a young person who was invited to dine with aristocratic relatives on the Sabbath. This young Christian knew that songs and music would be indulged in that were not appropriate for the Sabbath. Then again, to refuse to be present with no other excuse than the objection to the music, would probably be offensive to the friends. Was it duty to give offense, or attend and suffer the trial, and probably feel condemned afterward?

How often young people are brought into these trying places! How often they decide them without prayer, and decide them wrong! They forget that God should always be first in all they do. "And whatsoever ye do, do it heartily, as to the Lord, and not unto men."

It is said that on one occasion near the close of the Revolutionary war, an officer in General Washington's army met with the general at Philadelphia to transact some business with him. Before leaving, he received an invitation to dine with the general, which was accepted, and upon entering the room he found himself in the company of a large number of guests. As they were mostly strangers, he took his seat at the foot of the table, and refrained from taking an active part in the conversation. Just before the close of the meal, General Washington stood up and called him by name, and requested him to drink a glass of wine with him. "Will you have the goodness to excuse me, General?" replied the officer. "I have made it a rule never to take wine."

Instantly every eye was turned upon this young man, and a murmur of surprise and indignation ran round the table. That a person should be so unsociable and so mean as to refuse to drink wine with one of such high authority, was perfectly intolerable.

With this feeling in the minds of the guests, Washington addressed them thus:—

"Gentlemen, our friend is *right*. I do not wish any of my guests to partake of anything against their inclination, and I certainly do not wish them to violate any established principle in their social intercourse with me. I honor my friend for his frankness, for his consistency in thus adhering to an established rule which can never do him harm, and for the adoption of which, I have no doubt, he has good and sufficient reasons."

People who will not respect the principles of their guests, however dignified such people may appear, are not worthy of our confidence or association. A young man or woman should never associate with those who will not respect another's principles. In turn, we should ever regard the convictions of others as sacred, however foolish they may appear to us. We are not in this world to be judges of others. The golden rule given by our Saviour is a safe standard under all circumstances: "Whatsoever ye would that men should do to you, do ye even so to them." J. H. D.



# BIBLE LESSONS AND NOTES

## LESSON 2.—THE SLAVERY OF SELF.

(October 12, 1895.)

1. WHAT is the first sin mentioned that gives rise to the "perilous times" of the "last days"? 2 Tim. 3:2.
2. What must every one do in order to become a true follower of Christ? Luke 9:23.
3. Why did many of the rulers not confess Christ when he was on earth? John 12:42, 43.
4. Whom do men love when they desire the praise of men?—Themselves.
5. Can men truly believe on Jesus while seeking such honor? John 5:44.
6. What, then, more than all else stands in the way of faith in Jesus?—*Love of self.*
7. What are the two great requirements of the law of God? Matt. 22:37-40.
8. Is it possible for the natural man to keep the law of God? Rom. 8:7, 8.
9. Then what is the condition of all men by nature?—They are in slavery to self. (See note 1.)
10. In what way do men show themselves to be slaves?—(a) By their inability to break off bad habits; (b) By keeping the commandments of men instead of the commandments of God; (c) By every sin they commit. (See note 2.)
11. Why do men naturally do all these wrong things?—Because of selfishness.
12. To what does this love of self lead?—It leads men to serve men and to seek their favor, instead of serving God and seeking his favor.
13. What direct command is given in 1 Cor. 7:23?
14. Whom alone are we to serve? Matt. 4:10.
15. What can you say about the desirability of freedom? (See note 3.)
16. Who alone can give this desired freedom? Luke 4:18; 2 Tim. 4:18.
17. How free was Paul after his conversion? 1 Cor. 9:19.
18. How free can Christ make men? John 8:36.

### NOTES.

1. No man by nature is truly free. All, in consequence of the fall, are slaves; all are subjects to things which bring them into bondage,—slaves of habits, customs, and traditions,—slaves of men, slaves of self, slaves of sin.

2. Men show themselves to be slaves in the following ways:—

(a) They become so addicted to habits which they know are an injury to them, that they cannot break them off. They try to do it again and again, but fail. The habit is master, and they are slaves. This lack of power is thus stated by the apostle: "For what I would, that do I not; but what I hate, that do I." Rom. 7:15. "For to will is present with me; but how to perform that which is good I find not." Verse 18.

(b) Whosoever follows the commandments of men instead of the commandments of God is the servant of men instead of the servant of God. This is vain worship, because it is man-worship. (See Matt. 15:9; Isa. 29:13, 14; Titus 1:14.) The Lord has warned us not to go with the majority or the great men when we think they may be going wrong. The Lord says, "Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies:

because thou didst trust in thy way, in the multitude of thy mighty men." Hosea 10:13. "Thou shalt not follow a multitude to do evil." Ex. 23:2.

Many shun duty for fear of what men may think or say of them, or do to them. Against this the Lord has often warned his people: "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread." Isa. 8:12, 13. (See also Isa. 57:12, 13; Matt. 10:28, 32, 33; Ps. 56:4.)

(c) Whoever commits sin is the servant, or slave, of sin, and through sin, of the devil, who is the originator and author of sin. John 8:34; Rom. 6:13; 1 John 3:8.

3. Freedom is a condition desirable to all. All people like to be free,—free to think, act, and speak; free to go where they wish and do what they please. It is an inborn principle. God made man free in the beginning, and it is only sin that has brought bondage and slavery of any kind into the world. The words of Patrick Henry, "Give me liberty, or give me death," are but an outburst of this natural desire for freedom.

### IGNORANCE OF THE BIBLE.

THIS prevailing popular ignorance of the Bible exposes the young to all the assaults of destructive critics and irreverent skeptics. In the scoffer's hands these babes are helpless, and if a skeptic should tell one of them that the Bible said the moon was made of green cheese, he might hesitate a little before he would dare to contradict such a confident assertion.

When some one told Dr. Emmons's little daughter that the moon was made of green cheese, she went to her father about it. But the wise old man told her to go and read, and find out. She went to her Bible, and soon came back in triumph, and said the moon was *not* made of green cheese, for the Bible said that the moon was made on the *fourth* day, and the cows were not made till the *sixth* day, and so the moon could not have been made of green cheese! But it may be doubted whether some older persons to-day would know where to look to settle such a momentous question.

And when such genuine "agnostics" cut loose from the Bible and pose as skeptics or critics, their arguments are fearfully and wonderfully made. A few review articles, newspaper items, and alleged quotations from some Reverend Professor Wind-of-Doctrine, settle everything to their entire satisfaction.

Such men get great light when any critical expositor eliminates the supernatural from the sacred record, like that English timber merchant, who acknowledged his large indebtedness to certain higher critics who had explained away some passages in Genesis which he never could really believe.

"What, for example?" said a listener.

"Well, there is the account of the ark, which was about four hundred and fifty feet long, seventy-five feet wide, and forty-five feet deep. Now it must have taken a deal of timber to build such an ark; and I never could really believe that the Israelites carried such a vessel as that on their shoulders for forty years through the wilderness."

When a Boston alderman boasts of having "read the Bible through from Genesis to Deuteronomy;" when the *Scientific American* is quoted as informing its readers that near Nashville, Tenn., grows a tree which "celebrated botanists from all over the country" have

decided "is the shittim of which *Noah's ark was constructed!*" when Rev. M. J. Savage, in the *Arena*, criticises "spare the rod and spoil the child" as "a saying attributed to *Solomon*;" when "a bright Cambridge young man, when asked what connection he could think of between the Old and New Testaments," "could remember but one, and that the fact that Peter cut off the ear of the Prophet Malachi!" when a Harvard undergraduate writes on an inquiry slip in the library, "Where can I find the story of Sisera and Jael?" and finds written beneath it the fitting answer, "In the Bible, you heathen;" when a learned judge on the bench quotes as "the highest authority" Satan's impudent falsehood, "All that a man hath will he give for his life;" and when a critical Doctor of Divinity, seeking to prove that the writers of the New Testament were not infallible, refers to "the clear testimony of the apostle Paul" in "the second chapter of his epistle to the Galatians," as showing "that the very heads of the apostolic band, Peter, James, and John, were greatly in error," and declares that "in his account of that famous council of Antioch Paul says that Peter and James and John were wholly in the wrong,"—it indicates that the training which Timothy had is equally necessary at the present day, and that much of the time spent in criticising the Bible might be more profitably employed in studying it.

And if cultured and scholarly people are so deficient in biblical knowledge, what must be the density of the ignorance of those less favored with opportunities for instruction, whose minds are fed upon dime novels, blood-and-thunder stories, and the accounts of Irish prize fights and base-ball victories, which form such a large proportion of the improving literature of the present day?—From a "*Famous Young Man*," by H. L. H.

### THE ONE CHERISHED SIN.

OFTEN from my window on the seashore I have observed a little boat at anchor. Day after day, month after month, it is seen at the same spot. The tides ebb and flow, yet it scarcely moves. While many a gallant vessel spreads its sails, and, catching the favoring breeze, has reached the haven, this little bark moves not from its accustomed spot. True it is that when the tide rises it rises, and when it ebbs again it sinks, but advances not. Why is this?—It is fastened to the earth by one slender rope. There is the secret. A cord, scarcely visible, enchains it, and will not let it go. Now, stationary Christians, see here your state—the state of thousands. Sabbaths come and go, but leave them as before. Ordinances come and go; ministers come and go; means, privileges, and sermons move them not—yes, they move them; a slight elevation by a Sabbath tide, and again they sink; but no onward, heavenward movement. They are as remote as ever from the haven of rest; this Sabbath as the last, this year as the past. Some one sin enslaves, enchains the soul, and will not let it go. If it be so, make one desperate effort, in the strength of God. Take the Bible as your chart, and Christ as your pilot, to steer you safely amid the dangerous rocks; and pray for the Spirit of all grace to fill your every sail, and waft you onward over the ocean of this life to the haven of everlasting life.—*Episcopal Recorder.*

"THEY that go down to the sea in ships, that do business in great waters; these see the works of the Lord."





## HOW LAWS ARE MADE.—NO. 2.

It is the hour to which the Senate adjourned yesterday, and we are in the Senate chamber. The president comes from the private room back of his desk, and with one rap of the gavel calls the Senate to order. Some minister of the gospel is usually introduced, who reads from the word of God, and offers prayer. Then the secretary, who sits immediately in front of the president, on a platform, or dais, somewhat lower than the president's station, rises at the words, "The secretary will call the roll." This is done by calling off the names of the senators as printed on slips, and arranged something as follows:—

ROLL CALL.		
SENATE.		
Yea.	1891	Nay.
	Mr. Bastone	
	" Benson	
	" Boughner	
	" Brown	
	" Crocker	
	" Doran	
	Etc.	

As the secretary speaks the name, he holds the lead pencil over it, and if the senator answers to his name, the secretary draws a mark to the left under the word "yea"; but if the member is absent, the line is drawn the other way. If a majority of the members are present, as is almost always the case at a morning session, the secretary announces, "There is a quorum present, Mr. President." The president repeats, "There is a quorum present." The slip containing the names of the roll, itself being called a "roll call," is handed by the secretary to the assistant, who pastes it on a large sheet of scratchbook paper, under a proper introduction, and this and all the proceedings of the day are recorded in this hurried way; and as soon as the session is closed, the copy goes to the State printer, and the following morning each senator is furnished with a copy of the work done by the Senate the preceding day.

As a rule, if any one is absent from the roll call, and is not able to be present at the day's sitting, one of the members will arise and ask leave of absence for Mr. —. This is so that no fine can be placed against him should the Senate "operate under the call," a movement which will be explained later on.

The regular order of business is then taken up, and is about as follows, varying some in different States:—

## ORDER OF BUSINESS.

1. Presentation of Petitions.
2. Report of Standing Committees.
3. Report of Select Committees.
4. Messages from the Governor.
5. Communications from State Officers.
6. Messages from the House.
7. Notices.
8. Motions and Resolutions.
9. Introduction of Bills.
10. Third Reading of Bills.
11. Unfinished Business.
12. Special Order.
13. General Order.

Any person has a right to address a petition to the legislature, and the senator to whom it

is sent will at the right time rise, and after addressing the president, which is always done, will hand the petition to a messenger, or page, who carries it to the secretary. The secretary reads the heading, and a name or two, and hands the petition to the bill clerk, who numbers it; and as the president refers the petition to some committee, the clerk writes the name of that committee on the petition, and at the same time the secretary's assistant writes on his minutes the name of the committee, so that there is seldom if ever a mistake.

Soon the president calls for "Notices." This is the time that the member gives notice "that at some future day he will introduce a bill relative to —," stating what the bill is to be about. The rule that notice must be given is waived sometimes, and a bill may be introduced without notice.

After "Motions and Resolutions" comes the introduction of bills, and we follow one.

Mr. Smith rises, and as soon as recognized, hands a bill which he wishes to present, to one of the pages. It is hurried to the secretary as though it would spoil before it could get there, and the secretary opens the bill and reads the title. It may be as follows:—

"A bill to amend Section — of Howell's Annotated Statutes, relative to the keeping of Sunday as a day of rest."

The president, "First reading of the bill."

The secretary, "A bill to amend Section — of Howell's Annotated Statutes relative to the keeping of Sunday as a day of rest."

The president, "Second reading of the bill. Referred to the committee on judiciary."

The bill is handed to the bill clerk, who copies the title in a book, and then hands the bill to the chairman of the committee to which it was referred, or, as is usually the case, to the clerk of the committee, taking his receipt for it. Everything that is done with the bill is now recorded, and as fast as anything new is done with it, the Senate is informed, and the clerk records the fact.

Some time later, the committee on judiciary meets, and will in the course of time take up the consideration of that bill, which we will suppose is No. 25. As so many people are writing to their senators asking for a copy of that bill about "Sunday," the committee will report through its chairman "that they have had under consideration Senate Bill No. 25, and recommend that it be printed for the use of the committee."

The bill is handed to the clerk, who gives it a file number in the order of its being printed. If nine other bills have been printed before this, this will be File No. 10. As soon as it is returned from the printer, it has pasted upon it a blank, as follows:—

SENATE BILL NO. 25. SENATE FILE NO. 10.

## A BILL

To amend certain sections relative to Sunday as a day of rest.

Introduced by Mr. Smith, Feb. 13, 1895.

Read a first and second time, and referred to Committee on Judiciary.

Ordered printed Feb. 20, 1895.

(Space for further entries.)

The bill is again handed to the clerk of the committee, and its friends and foes begin to ask for hearings, and provision is made for the persons interested to meet the committee, and tell why they want the bill passed or why they do not want such a bill. After the committee has heard all that it cares to hear, the members will decide by a majority vote whether they will recommend it or not. We will suppose that five out of the nine on the committee, or three out of the five, as the

case may be, decide that they would like to see the bill become a law.

At the next sitting of the Senate after the decision in the committee is reached, the chairman will report, "Your committee to whom was referred Senate Bill No. 25, Senate File No. 10, would respectfully report that they have had the same under consideration, and report it back to the Senate, with the recommendation that it do pass, and ask to be discharged from the further consideration of the subject." This is under the heading of reports of standing committees.

The bill is referred to the committee of the whole, and placed on the general order.

Should friends of the bill think that they had power enough, they could suspend the rules, place the bill upon its immediate passage, and, if a majority voted for it, it would pass the Senate.

But this bill is not treated that way. When the time comes for the committee of the whole to work, that is, on the general order, some senator will rise and say, "I move that we now go into the committee of the whole on the general order." If carried, the president leaves his station, calling a member from the floor to preside, and the committee takes up the bills in the order in which they have been placed on the general order.

In committee of the whole, any one can speak as often as he can get the floor, and it is in this place that the most of the talking that gets into the papers takes place. The bill may be killed here by having all after the enacting clause stricken out. The enacting clause consists of the words, "Be it enacted by the people of the State of Michigan." The bill may be amended, another bill on the same line of thought substituted for it, or it may be left unchanged. As soon as they are through talking on the bill, which may take several days, it is reported out, and placed on the "order of third reading," for you know that every bill must be read three times before it can become a law.

The next time that order is reached, the bill is read the third time by the secretary, and then is put on its passage. The president says, "The question is now upon the passage of the bill. As many of you as are in favor of the passage of the bill, will, as your names are called, answer 'Yea'; those opposed, 'Nay.' The secretary will call the roll." This is done as before explained, and the secretary announces "twenty yeas and eight nays." The president then says, "A majority of all the senators elect having voted therefor, the bill is passed. The question now is upon its title. The title of the bill will be the title of the act if there be no objection. [Then if no one objects,] It so stands."

Again the bill is handed to the bill clerk, who makes up a formal message to the House, incloses the bill, gets the signature of the secretary, and sends it to the House by messenger.

In the House the same form is gone through with, with but slight variation, and here, as in the Senate, the bill may be defeated at almost every step.

We will suppose that it passes. It is returned to the Senate, and by the president referred to the committee on engrossment and enrollment, who write out the bill in long hand; it is compared with the original as passed, and then sent to the governor. He signs it or not as he chooses, and sends a message to the Senate telling them of his decision.

As soon as it leaves the Senate for the governor, it is an act and not a bill.

J. G. LAMSON.





### WHAT A BOY CAN DO.

"What can a boy do, anyway?"  
You ask. "What grand or great?"  
Listen a moment, lad, I pray,  
And I three things will state.

A boy can make the world more bright  
By kindly word and deed;  
As blossoms call for nature's light,  
So hearts love's sunshine need.  
A boy can make the world more pure  
By lips kept ever clean;  
Silence can influence shed, as sure  
As speech—oft more doth mean.

A boy can make the world more true  
By an exalted aim;  
Let one a given end pursue,  
Others will seek the same.  
Full simple things, indeed, these three,  
Thus stated in my rhyme;  
Yet what, dear lad, could greater be?  
What grander, more sublime?  
—Philip B. Strong.

### WILL'S LOST UMBRELLA.

"O MOTHER, I've done a dreadful thing!"  
said Elsie, coming to her mother with tears in  
her eyes.

"What have you done, Elsie?"

"I've lost Will's silk umbrella."

"Why, Elsie, how came you to do it?"

"I took it down town with me this morning,  
—it sprinkled a little, you know,—and I must  
have left it somewhere, for when I was coming  
home I missed it."

"And did you go back?"

"Yes, I went to every store I had been in,  
but I could n't find it."

"Did Will say you might take it?"

"No; he never would let me, because he  
always said I would lose it. I wanted to carry  
it just once, it was so nice. But O dear! I  
wish I had n't."

"I am very sorry," said the mother, gravely.  
"It was the first nice one Will ever had, and I  
don't know when he will have another."

"No," said Elsie, in great distress; "I'd  
do anything to give him another if I could.  
But I can't, and he'll be terribly angry with  
me."

"I am afraid he will," said the mother, really  
pitying the little girl for her dread of her  
brother's anger. "But I guess you deserve  
it, dear, for taking his umbrella without leave;  
so you must bear it as well as you can. We  
will make a few more inquiries before we tell  
Will."

The inquiries were made, but the umbrella  
had fallen into dishonest hands, and was never-  
more heard of.

"You'd better tell Will at once, Elsie," said  
her mother.

"I wish you would tell him, mother."

And her mother was quite willing to make  
the trouble as light as she could for Elsie, and  
began watching an opportunity for approach-  
ing Will on his best side.

"I don't think it was anything to make a  
great fuss over," said Will, the same even-  
ing, flinging down a book he had been read-  
ing.

"What do you mean, dear?" asked his  
mother.

"This story about the boy who lost a great  
prize, because of another boy's having burned  
up some papers without knowing that they

were the notes of his essay. It was a dreadful  
disappointment to him, of course; but when  
it was once done, and no help for it, what  
could he do but get over it the best way he  
could?"

"But if you try to put yourself in his place,  
you will see that it must have required a great  
deal of Christian forbearance to forgive at  
once the boy who had done the mischief."

"Ho! a boy who amounted to anything  
would never think of making a fuss over what  
could n't be helped."

"And a real manly, true-hearted boy would  
take pleasure in trying to prevent his friend  
from suffering too keenly over the fact of hav-  
ing unintentionally injured him," said his  
mother, more seriously.

"Of course," agreed Will.

"I am glad you think so, for I am going to  
give you a chance of showing how a boy of  
that kind,—a real boy, not in a story book,  
—can bear a little injury unintentionally done  
him."

"What do you mean now, mother?"

"Poor little Elsie is feeling very bad because  
of something which she knows will vex you;  
and I wish, my dear boy, that you would strive  
to show a spirit of brotherly kindness in the  
matter."

"What has she done?" asked Will.

"She has lost your silk umbrella."

A quick color flew to Will's cheek.

"I know it is a very annoying thing," went  
on his mother. "Elsie thinks you will be  
very hard on her about it, and she has a great  
dread of your anger. Don't you think, dear,  
it would be a grand thing for you to surprise  
her by speaking kindly about it, by forgiving  
her fully and freely?"

"What business had she to take it?" said  
Will, evidently trying to overcome a desire to  
speak excitedly.

"She did wrong to take it without your  
knowledge, and she knows it."

Just then Elsie's voice was heard in the hall,  
and Will arose from the piazza steps, on which  
he had been sitting, and walked quickly around  
the house and out of sight. He felt angry, as  
Elsie had said he would. He had a great lik-  
ing for the small luxuries which were scarce in  
the family. The umbrella had been given by  
an aunt who had visited them, and he had  
taken great pride in the stylishness of its ox-  
idized silver handle and its slender proportions  
when incased in its silken cover. It had been  
a small joke with his sisters that he took it out  
only when sure it was not going to rain. It was  
gone, and he knew it would be a great relief to  
his vexation to pour out his anger upon Elsie,  
who had no business to touch his highly-prized  
property. He could in fancy see exactly how  
she would shrink before him, and how the tears  
would come to her blue eyes—just as she  
deserved, he declared to himself. And then  
came a thought of the boy in the book who had  
won the victory over a sense of injury very like  
this which was possessing him. This was  
putting him in the other boy's place, sure  
enough.

Will walked for an hour under the shadows  
of the twilight. What a short-lived satisfaction  
would be in the bitter words which would  
rankle like thorns in his little sister's heart!  
What a lasting sweetness in lifting her burden  
of fear of his severe fault-finding! "I'll wait  
till some day I want it, and then I'll ask  
where it is; and when she tries to tell me, I'll  
kiss her and laugh," he said, as at length he  
turned toward the house. "But, no, I won't.  
She'll keep on fretting over it till she knows I  
know."

"Elsie!" he called at the step.

"What is it, Will?"

Their mother raised her head in anxious at-  
tention.

"Bring me my umbrella, please."

"O Will," came in a faltering little voice, as  
she walked slowly toward him.

He did not wait for her to go on, but threw  
his arms around her with a laugh. "Yes,  
you'd have a hard time bringing it, wouldn't  
you? I know all about it, you naughty little  
thing. If that's what you've been wearing  
such a doleful face about these few days,  
you'd better set your mind at rest."

"O Will, are n't you mad with me?"

"Not a bit."

"You dear, dear brother! I thought you'd  
never forgive me."

It was, as he knew it would be, a long time  
before he had another silk umbrella. But it  
will be far longer before he will forget the sat-  
isfaction growing out of the result of the hard-  
fought battle with himself, a satisfaction to be  
tasted with every remembrance of his victory.  
—*New York Observer.*

### COURAGE.

DARKNESS before, all joy behind!  
Yet keep thy courage; do not mind;  
He soonest reads the lesson right  
Who reads with back against the light!  
—George Houghton.

### A CHILD'S WISH.

A BEAUTIFUL little story was told not long  
ago by a young missionary who is just leaving  
this country, as to how he was influenced to  
become a missionary.

When a child, he used constantly to walk  
through a certain churchyard; and one of the  
gravestones which he passed close by, erected  
to the memory of a little boy eight years of  
age, bore the following strange inscription:—

"Mother, when I grow to be a man, I should  
like to be a missionary; but if I should die  
when I am still a little boy, will you put it on  
my tomb, so that some one passing by may  
read it, and go instead of me?"

Through reading this inscription so often,  
there grew up in his mind this thought: "I  
must go in place of that little boy;" and so  
he has been trained for the work, and will soon  
commence it. It was only a little boy's wish  
that influenced him, and led him to become a  
missionary. Now if a wish can do so much,  
what may not a word and deed do? Was not  
this a good way to bring the gospel to the  
poor heathen?—*Selected.*

### A YOUNG HERO.

It was a cold morning in March, in Chicago.  
A little old man stood on the corner of Clark  
and Randolph streets selling newspapers.

He was thinly clad, and kept trotting up and  
down, trying to keep warm, and his voice was  
hoarse from cold, and passers-by could hardly  
hear him.

Some boys jeered and laughed at him, but  
one, about thirteen years old, rather better  
dressed than the rest, after looking at him for  
a few moments, walked up to him, and said:  
"I will shout for you."

The old man thought the boy was making  
fun of him, but the boy began to call out:  
"*Times, Herald, Tribune, News!*" in a clear  
voice which attracted so many customers that  
in a little while the old man had sold his stock.

He offered to pay his youthful partner, but  
the boy would take nothing, and went off with  
a smiling face.—*Selected.*





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## A TRUST SONG.

BETTER a smile than a sigh, dear;  
Better a kiss than a frown;  
Better a look toward the sky, dear,  
Than always be looking down.

Better in time of trouble  
A song of hope and cheer,  
Than a heart that broods o'er sorrow,  
And makes the sorrow, dear.

The joys we find to-day, dear,  
Perhaps seem poor and small;  
But better a little sun, dear,  
Than to have no sun at all.

Then make the most of the present,  
And its little joys, I say;  
For what is here we have, dear,  
But to-morrow is far away.

So look in my face and smile, dear,  
And sing a cheerful song;  
It never is worth our while, dear,  
To help life's worries along.

We have love, and we have each other,  
And God, who is kind and true;  
And we'll hope for the best, and trust the rest  
To him life's journey through.

— Selected.

## JAPAN'S EIFFEL TOWER.

ACCORDING to the *Pall Mall Gazette*, Japan is to have its own Eiffel tower. The *Eastern World*, published in Yokohama, announces that a number of Japanese patriots in Tokyo have conceived the idea of so commemorating their victories. The tower will be one thousand feet high, and the lowest story is to contain an exhibition of national industries, while the highest will be a Walhalla devoted to the statues of Japanese patriots who have died for their country.— *Selected.*

## BRINGING DOWN THE MOON.

A VOYAGE to the moon is the latest project which is seriously put forward as the crowning point of the exhibition of 1900. M. Mantois, its author, does not propose to carry passengers to the lunar regions in an aerial car, but he expects to bring down the moon to the reach of people whose vision extends, say, six miles from the earth. The plan is to construct a telescope nearly two hundred feet in length. The objective glass will have a diameter of something over four feet three inches, the largest in the world. The colossal tube will be placed horizontally, and the image of the moon will be reflected by what is termed a mirror plane, six feet in diameter and fifteen inches thick. The weight would be eight thousand pounds. The special feature of the idea is that the image of the moon should be thrown upon a screen placed in a hall large enough to hold six hundred spectators. Astronomers calculate that with an apparatus of these dimensions it will be possible to discern easily objects of the size of the Notre Dame Cathedral towers, and to distinguish the evolutions.—*New York Sun.*

## A LITTLE TRAVELER.

A FEW days since a small boy in a sailor's costume and with a little walking-stick in his hand, was taken from a steamer at Ellis Island, near New York City. He is, in spite of his tender years, a sturdy little immigrant seeking a home and friends in America. On his sleeve his sister had sewed a piece of white cloth containing the following words:—

"Karl Seemann, six years, a native of Strelitz, in the province of Mecklenburg. Father and mother both dead. On his way to join his uncle in Monterey, Cal. Please be good to the poor orphan."

The boy is in charge of the German emigrant society. He had not suffered any from seasickness, and said that he felt first rate. He will soon go on the long trip by rail to meet his uncle, where it may be hoped he will find a second father and a comfortable home.

## SOMETHING WORTH KNOWING.

COULD the young but realize how soon they will become mere walking bundles of habits, they would give more heed to their conduct while in the plastic state. Every smallest stroke of virtue or of vice leaves its scar. The drunken Rip Van Winkle in Jefferson's play excuses himself for every fresh dereliction by saying: "I won't count this time." Well, he may not count it, and a kind Heaven may not count it, but it is being counted none the less. Down among the nerve cells and fibers the molecules are counting it, registering and storing it up, to be used against him when the next temptation comes. Nothing we ever do is, in strict scientific literalness, wiped out. Of course, this has its good side as well as its bad one. As we become permanent drunkards by so many separate drinks, so we become saints in the moral, and authorities and experts in the practical and scientific, spheres by so many separate acts and hours of work.—*Professor William Jones.*

## THE CANADIAN "SOO" CANAL.

THE Montreal *Witness* furnishes a long and interesting account of the Canadian canal at Sault Ste. Marie, which connects the navigation of Lake Superior with that of Lake Huron. The canal will be opened to traffic some time this month or next. This public work was begun in 1888, on account of a dispute between the United States and Canadian governments. A treaty between Great Britain and the United States pledged the use of American and Canadian canals to the vessels of both on equal terms. Canada discriminated against the United States in the use of the Welland canal, and the United States, after some years' toleration, retaliated by discriminating against Canada in the use of the Sault Ste. Marie canal. Canada abolished discrimination in regard to the Welland canal, and the United States followed suit in regard to the Sault Ste. Marie. But the Canadian government thereupon determined to construct a canal of its own at the Sault, in order to have through navigation from the head of the great lakes to the Atlantic under Canadian control.

The *Witness* says: "This is a necessity, perhaps, to the Dominion, which possesses the St. Lawrence River, but it is a pity that the policy was dictated by an immediate necessity, arising out of an act which was not altogether one of good faith on our part." When the construction of the canal was proposed in Parliament, the estimated cost was nine hun-

dred and eighty-five thousand dollars. The canal work is not yet finished, and the accounts already in amount to three million sixty-two thousand three hundred and fifty-eight dollars; and it is estimated that when the Lake Huron harbors shall be deepened to correspond with the new canal, the cost of the work will be over four million dollars. The three million dollars of extra expenditure was caused by changing the designs in order to enlarge the canal.

## A USEFUL CRAZE.

OF the hundreds of beautiful American wild flowers, scarcely a boy or girl knows the name or color or form of twenty of them. There are indications that there is now working the beginning of what might be called a craze on the question of American wild flowers, and not to know them by name and form and color will soon be taken as an evidence of boorish ignorance.

One enthusiastic lover of nature in New York, whose love has a practical turn, will, it is said, prove his sincerity and his devotion by offering among the school children of the United States a quarter of a million dollars in prizes, as his contribution to the work of stimulating the study of the wild flowers of America.—*Selected.*

## TRAINING A PRINCE.

MISS ANNA L. BICKNELL, an English lady, was chosen as governess for the daughters of the Duchess de Tascher de la Pagerie during the reign of Emperor Napoleon III, and for many years lived in the Tuileries. She was treated with the utmost consideration, and had unusual opportunities for studying the private life of royalty. She has contributed some of her reminiscences to the *Century*, under the title of "Life in the Tuileries under the Second Empire." Of the prince imperial she writes as follows:—

"When the time came for putting him under the care of a tutor, one of the ladies de Tascher said to the child: 'Ah, monseigneur, now you will have to be obedient, and to work hard at your lessons.' He gravely answered: 'That is not so sure. Mama always says no, but then papa always says yes, and I have my own will besides—that makes three.' The tutor had no very easy task before him, and the empress exclaimed in despair: 'It is impossible to bring up that child properly!' Happily for the little prince, the policy which required that his education should have a military stamp, caused him at a later period to be placed under the supreme command of General Frossard, who was appointed 'governor of the prince imperial,' and who treated him according to military discipline, without allowing any one to interfere.

"The emperor was wise enough to feel the necessity of this firmness, and was not sorry to hand over to another the control which might make his son 'love him' less. His over-tender feelings were, however, often tried severely. The young prince was heard to say on some festive occasion: 'I should so like to stay! He won't let me!' The emperor, with his usual indulgence, answered: 'Give me your cap; I will put it in my pocket. You can't go without it, and that will cause some delay.' The prince then said ruefully: 'It is of no use. I have tried that before. He has another ready.' And the terrible he—General Frossard—marched off his imperial charge under the care of his tutor."