

# THE YOUTH'S INSTRUCTOR

REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH

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## THE GOSPEL IN JAPAN.

PROBABLY the first missionary to Japan was Francis Xavier, a Roman Catholic priest who went there in the sixteenth century, and began teaching the doctrines of his church. Some of the rulers and leading men of the empire embraced his creed, as did also a large number of the common people. When the sect became powerful, the usual means employed at that time for gaining adherents to the Catholic Church were resorted to, and under the persuasive influences of drawn swords, torture, flames, and the like, converts to the new faith were made by the wholesale.

But when the Jesuits began intriguing to annex Japan to Spain, the jealousy of the government was aroused, and the Catholics became the subjects of the bitterest hatred and persecution. The same schemes which they had employed to introduce their religion into Japan were now resorted to in order to exterminate it. Most horrible scenes of cruelty were daily enacted. In one day thirty thousand Catholics were massacred. They were crucified, burned, tossed into the sea, and butchered, until the government supposed that the dreaded sect was exterminated. The ports of the country were then closed against foreigners, and for nearly three hundred years Japan was the most exclusive nation on earth. It was death for a foreigner to land upon her shores, and death for a native to leave Japan. Public-notice boards were put up all over the empire pronouncing capital punishment upon any one who did homage to the Christian's God, and if any one was found who did so, he was killed.

But in 1854 Commodore Perry went to Japan, and after peaceful negotiations, succeeded in getting the country open to foreigners. The Japanese nation awoke from its long Rip Van Winkle sleep, and resolved to adopt Western civilization. Soon great steamships bearing men and implements for introducing all modern appliances and conveniences of civilization, were plowing through Japanese waters.

In a little while the shriek of the railway engine was heard by the astonished natives. Telegraphic messages were flashing along the wires that well-nigh girt the island. Good schools, modeled after ours in America, were established all over the empire. With such marvelous celerity did Japan advance, that she was an astonishment to all the world. But in spite of such material progress, even in 1868 a governmental edict was issued saying that "the wicked sect called 'Christian' is strictly prohibited."

In the face of this, God's messengers went there with the gospel; but they found it very difficult to reach the people, so great was the terror in reference to Christianity. The majority of the people supposed that Protestantism and Catholicism were identical. A missionary who was there at the time says: "We were regarded as persons who had come to seduce the masses of the people from their loyalty to the 'god country' (Japan) and corrupt their morals generally." It was impossible to rent a place in which to preach, and very difficult to procure a language teacher. Humanly speaking, a missionary going to Japan, as late as twenty-one years ago, took his life into his own hands; for a Christian was looked upon as no better than a thief or a murderer.

numerous creeds presented to them for acceptance. O that all men would permit the Bible to be its own interpreter, and let it mean what it says! What a glorious thing it would be for the advancement of mission-work the world over!

Another obstacle to Christianity in Japan has been the doctrine held by the Shintoists, and generally believed by the people, that the emperor is descended from the gods, and must be venerated as such. Now the Christians deny this; hence they were looked upon with suspicion, and were accused of being disloyal to their country. But the conduct of the Christians during the late war has forever set at rest the question of their patriotism. Whether as soldiers upon the battle-field, shar-



A GROUP OF MISSIONARIES.

But though the Bible was proscribed, infidel literature was widely circulated, and many of the influential men of the empire became followers of such men as Huxley, Spencer, and Ingersoll. But despite these great and seemingly insurmountable obstacles, the gospel is triumphing in Japan. The edict against Christianity has been virtually repealed, and religious liberty practically prevails in Japan. From ten Christians and no churches in 1871, there are now about thirty thousand Christians and several hundred churches and preaching places.

One great obstacle to the cause of Christ in Japan is the number of denominations represented there, all claiming to follow the Bible, and yet all interpreting it differently. This is very confusing to the Japanese, who often reject it altogether in their perplexity over the

ing in the perils and privations of war, or as civilians toiling at home for the absent ones, they have proved themselves loyal to their country. Thus even war, despite its horrors, may be an instrument in God's hands for advancing his cause.

Seeing the good work that the Christians were doing in ministering to the sick and wounded, chaplains were permitted to accompany the army. The government also granted permission to the agent of the Bible societies to distribute Bibles among the soldiers. The opportunity was gladly seized. At the opening of the war it was almost impossible for a Christian soldier to conceal a Bible about his person. Now it is seldom that any soldier will not accept some portion of the Scriptures.

The prospects for the spread of Christianity



in Japan are brighter than ever before. Truly the field is white for the harvest. It is time that we, as a people, were turning our attention to Japan, and making our plans for sending out laborers there, who will preach the gospel of the coming kingdom. Let us pray to God, who is moving so mightily in the Island Empire, that he will speedily send forth laborers into this harvest. Then let us show our faith by our works, and each contribute to this cause as the Lord has prospered.

MRS. J. A. BRUNSON.

### HUMANITY THE LOST PEARL.

THE kingdom of heaven is represented as being like unto a merchantman "seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had, and bought it."

This parable has a double significance, and applies not only to man seeking the kingdom of heaven, but to Christ seeking his lost inheritance. Through transgression, man lost his holy innocence, and mortgaged himself to Satan. Christ, the only begotten Son of God, pledged himself for the redemption of man, and paid the price of his ransom on the cross of Calvary. He left the worlds unfallen, the society of holy angels in the universe of heaven; for he could not be satisfied while humanity was alienated from him. The heavenly merchantman lays aside his royal robe and crown. Though the Prince and Commander of all heaven, he takes upon him the garb of humanity, and comes to a world that is marred and seared with the curse, to seek for the one lost pearl, to seek for man fallen through disobedience. For our sake he became poor, that we through his poverty might be made rich.

Satan is exercising his power over the human race. He accused God and Christ, misrepresenting the Father, and deceiving men in regard to the Prince of the hosts of heaven. More and more he was obscuring the knowledge of the only true God, taking possession of the minds of men, and afflicting their bodies. The messengers that God sent were refused, beaten, and killed. Christ came to the world to meet the wily foe, and to dispute his claim of sovereignty over the earth. He came to the world as a man, veiling his majesty and glory, clothing his divinity with humanity, in order that he might not extinguish the sinful race, but stand where man stood, to endure the temptations under which Adam failed. He became the substitute and surety for the fallen world, and submitted to every test that could be brought to bear upon his loyalty to God. He had only the advantages in the battle which are the privilege of fallen man. He was tempted in all points like as we are, but he met Satan with the weapon of God's word, saying, "It is written."

The warfare between the Prince of light and the prince of darkness was carried on under far more discouraging circumstances than was the battle between Adam and Satan. Christ's life was a continual battle until he was offered up on Calvary's cross. But in spite of Satan's temptation, in spite of the trials and humiliations that came upon the Son of God, he carried out the divine mission of which the prophet Isaiah had written ages before. In the synagogue at Nazareth he read the words of the prophet, saying, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are

bound [in unbelief and hopeless despair by the power of Satan]; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."

This is the work that Christ, the merchantman, who comes to rescue his goodly pearls, is to do. He finds his pearl buried in rubbish. Selfishness incrusts the human heart, and it is bound by the tyranny of Satan. But he lifts the soul out of its darkness, to show forth the praises of Him who hath called us out of darkness into his marvelous light. We are brought into covenant relationship with God, and receive pardon and find peace. Jesus finds the pearl of lost humanity, and resets it in his own diadem. The same thought is brought out in the parable where the faithful shepherd leaves the ninety and nine, and goes forth to find the one lost sheep. Christ comes to save perishing souls. He did not come to labor exclusively for one favored nation, but to pour out his blessings upon a lost world. He came to demolish every wall of partition, to throw open every apartment of his temple. No true worshiper need meet any obstruction in approaching the God of the temple. He said, "I am the light of the world." He would inspire the most sinful, the most debased with hope. He says, "Him that cometh to me I will in no wise cast out." When a soul finds the Saviour, the Saviour rejoices as a merchantman that has found his goodly pearl. By his grace he will work upon the soul until it will be like a jewel polished for the heavenly kingdom. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

MRS. E. G. WHITE.

(To be concluded.)

### JOHN THREE SIXTEEN.

ONE bitter winter's night a little Irish boy stood in the streets of Dublin, homeless and friendless. Wicked men were making him their tool, and he was even then waiting to help in a crime.

In the darkness a hand was laid on his shoulder. The face he could not see; but a kind voice said: "Boy, what are you doing here? The hour is late. Go home and go to bed."

Shivering, he answered, "I have no home and no bed."

"Poor fellow! Would you go to a home if I sent you?"

"Indeed I would."

"Well, then, go to such a street and number, ring at the gates, and give them the pass."

"The pass? What's that, sir?"

"The word that will let you in. Remember, the pass is John 3:16. Don't forget, or you can't get within—John 3:16. That's something that will do you good."

The boy ran to the place. Timidly he rang the bell at the great iron gates. A gruff porter opened. "Who's there?"

"Please, sir, I'm John Three Sixteen." His voice trembled with cold and fear.

"All right," said the porter; "you've got the pass."

Presently he found himself in a warm bed, the best he had ever known. Before going to sleep, he thought: "That's a lucky name.

I'll stick to it." In the morning he had a warm breakfast before being sent away.

Crossing a crowded street, he was run over, picked up unconscious, and taken to the hospital. Soon fever and delirium set in. In ringing tones he said, over and over: "John Three Sixteen! It was to do me good, and so it has!"

The words were heard all over the ward. Testaments were pulled out to find what he meant. So it came about that one and another read the words: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The Holy Spirit used the words, and souls were saved then and there.

After a while the lad's senses returned. A voice from the next bed said: "Well, John Three Sixteen, how are you to-day?"

"How do you know my name?"

"I know," the voice went on; "you got it from the blessed Bible."

"Bible? What's that?"

The poor little waif drank in the answer, and said: "That's beautiful; it's all about love, and not a home for a night, but a home for always."

He believed the precious truth. Friends were raised up. He received an education, and grew up to a career of great usefulness.—*Our Young People.*

### THE RESTITUTION.

My thoughts often linger upon sweet memories of the past, when in the morning of life so many loved ones were about me, ever ready to cheer and encourage, when the way seemed rough to my inexperienced feet. Yes, I recall so many dear forms and faces, whose companionship helped to make my young life happy; but long since they crossed the chilling tide, and one by one entered the "dark valley," leaving me with aching heart and tearful eyes, to mourn their absence.

They have passed from earth away,  
Closed forever life's short day,  
Closed their eyes in slumber deep,  
Closed the record angels keep.

Precious friends, the true and just,  
Rest together in the dust;  
But when Gabriel's trump shall sound,  
They shall wake from sleep profound.

Then arise and sweetly sing,  
"Where, O death, where is thy sting?  
From thy scepter we are free!  
Grave, where is thy victory?"

Thank the Lord, the dark grave will soon open, no more forever to close over its victims; 'twill soon give back its treasures, for He, the "resurrection and the life," is coming, and "there shall be no more death." How sweet to contemplate that bright morning, and the glad reunion that will take place, when we shall behold our exalted Redeemer, who once, on the cruel cross, gave his life for a lost world.

Yes; he is coming, and will bring again to our embrace those precious ones from "the land of the enemy." Children will then be restored to the arms of their fond parents; brothers and sisters long parted will meet; husbands and wives, no longer separated, once more will embrace each other, never to part. O what a meeting that will be, when the Deliverer comes, and the final consummation is completed!

O how sweet, how sure, how comforting is the gospel hope! and how full of consolation! In a little while our sorrows will turn to everlasting joys.

MRS. M. S. AVERY.





### THE RETURN OF PEARY.

THE Peary relief expedition, which was despatched to find and succor Lieutenant Peary on the northern coast of Greenland, has returned, having met the explorer on his way south. While the expedition to find the explorer was therefore a success, the expedition of Lieutenant Peary appears to have accomplished very little. No higher latitude than the one reached on his previous voyage was attained, and with the exception of the discovery of two rare meteoric stones, the expedition was barren of results.

As is usual in expeditions of this kind, there was much suffering, and the members of the exploring party were in a state of great distress when relieved; but no lives were lost. After the relief reached them, several trips along the coast of Greenland were made. One of the places visited was Littleton Island, where the ship of Captain Kane was frozen in so long, and from which he was obliged to escape by sledge and boats. North of this island clear water was discovered as far as the eye could see, but neither the original explorers nor those who went to their relief were prepared to make a longer voyage. All have now reached St. John's, Newfoundland, in safety, but the secrets of the frosty north have not yet been given up to man.

### ANXIOUS FOR WAR.

MR. CHAUNCEY DEPEW has lately returned to his home in this country after a somewhat protracted European tour. He has been interviewed by the representatives of the press, and has spoken his mind quite freely in regard to affairs in Europe. Perhaps the most significant remark which he has made is in regard to the attitude of Germany toward France. Mr. Depew says:—

"I was in Germany on the twenty-fifth anniversary of the victory of Sedan. The celebration reminded me of the rejoicing with us over the surrender of Appomattox. Palaces and cottages, stores and houses, were alike covered with flags and bunting, obscuring the streets. Processions, music, illuminations, and every form of popular joy was universal. The enthusiasm was wild and contagious. It developed a deep-seated national and almost passionate desire for war with France now and on any pretext, to settle forever the possession of Alsace-Lorraine, and so to cripple the French that they would no longer be a menace to the peace of Germany, so that her military establishments might be reduced."

It has generally been thought that the desire for war was all on the side of the French; that France was the firebrand that is always threatening the peace of Europe; but if Mr. Depew is correct, Germany is more anxious for war than is France. It is now known, by Bismarck's own confession, that he prevented certain despatches from reaching the French government in 1870, because he feared that if they were received, France would not fight, and he wanted to fight then, when he knew that Germany was prepared and France was not. This fact, with Mr. Depew's statement of the present feeling in Germany, will remove some of the responsibility of that war from France to Germany.

Germany is tired of her immense military

establishment, and a general disarmament would be a very desirable thing for the empire; but the treatment of France by Germany has made the armament necessary. The demands upon France were so extortionate, and the treatment of the French-speaking people of Alsace-Lorraine so cruel, even forbidding the singing of French songs and the use of the French language in the schools, that the national spirit of France was deeply wounded, and a desire to get even with Germany never is lost sight of.

Germany was alarmed, and increased her armament. Still, not feeling secure, she made friends with Austria, and formed an alliance with her. Fearing that France might contract an alliance with Italy, overtures were made to the latter country, and the Triple Alliance was formed. And even now Germany fears that she may lose Alsace-Lorraine back to France! We hope for peace; but Germany will not be likely again to find France so unprepared for war as she was in 1870.

### A UNITED ITALY.

SEPTEMBER 20 was a day of great rejoicing in Italy, and in all other places where the Italian language is spoken. On that day, twenty-five years ago, the Italian army, under its king, Victor Emmanuel, entered the city of Rome against the decided protest and armed resistance of the papal troops, and Italian unity was then complete. Italy was a nation, and its capital was Rome.

Before that time, for centuries, Italy was nothing but a geographical expression. It meant the Italian peninsula; it did not mean the nation, for there was no Italian nation. The country was divided into a number of petty kingdoms and duchies, with the papal states ruled by the priest-king, the pope, in the center.

None of these kingdoms, except the papal states, could be said to be independent; many of them were direct dependencies of Austria, and were farmed out to poor scions of the nobility to furnish them a support. It was the policy of the popes to oppose the formation of a strong government of any kind in Italy; for in such a case there might be a clash with the papal authority. Really the papacy held the balance of power in Italy, and nothing was done by the nations in that country without first considering what effect it would have upon the papal see.

If any one had predicted in 1840 that by 1870 Italy would be one united kingdom, with Rome the capital, and that the temporal power of the popes would be destroyed, he would have been considered a fit subject for a lunatic asylum; but by a series of remarkable events, scarce paralleled in history,—by battle and by diplomacy, aided by a kind Providence,—the thing was done, and Victor Emmanuel, duke of Savoy and king of Sardinia, became the king of a united Italy. The names of the principal persons who brought about this stupendous change are Victor Emmanuel, Cavour, his prime minister, Mazzini, and Garibaldi. The last two were agitators, revolutionists, who stirred up the people; the first two, by skilful diplomacy, reaped the fruits of the sowing of Garibaldi and Mazzini.

To describe the various steps taken to bring about Italian unity would take too much space to be told here; but a few facts may be briefly stated.

By the help of France, in a war in 1859, Austria was defeated, and Lombardy ceded to Italy. Several of the petty duchies,—Modena, Parma, Tuscany, etc.,—joined them-

selves to Sardinia. Garibaldi, with a thousand men, swept through Naples, and took the whole country for Victor Emmanuel. The alliance of Italy with Prussia in the war between Prussia and Austria, in 1866, gave Venetia to Italy. Finally the Franco-Prussian war, in 1870, humbled France, and the French army being withdrawn from Rome, the city was entered. Three times had Garibaldi endeavored to take Rome, but failed. Twice he was prevented by the king of Italy, on account of the treaty with France, by which the king of Italy was pledged to support the papal independence, and once he was prevented by the French troops.

A few months ago, by vote of the Italian parliament, September 20, the anniversary of the entrance of Rome was made a national holiday. There was a great celebration in Rome. The statue of Garibaldi was unveiled near the place where the Italian army entered the city. Many of his companions in arms were there,—the famous "red shirts,"—and they received from King Humbert evidences of his distinguished regard.

It is not very gratifying to some Catholics to see this celebration of the overthrow of the temporal power of the pope; but the Italian Catholics have very generally supported the measure. In this country many Catholic prelates are trying to evoke sympathy for the pope. He is represented as a prisoner, when he is as free to go where he pleases, and when he pleases, as is any other man. The papacy has lost a vast amount of the power it once possessed, but it has lost nothing which it had a right to keep. The temporal power of the papacy is gone, and we cherish the hope that it is gone forever.

### NOTES ON THE FAR EAST.

FOR some time no news of importance has been transmitted from the East. The appearance of the cholera in China and Japan has been the only event that has appeared worthy of notice. At the same time, preparations are slowly going forward for events that may startle the world. The Russian government, following up its shrewd movement in lending China an immense amount of money, is about to establish a bank in Peking. This is exceedingly displeasing to English capitalists, who have hitherto managed all the financial ventures of John Chinaman.

CHINA is accumulating her millions to pay Japan the indemnity agreed upon by the treaty. There have been rumors that the Japanese have dismantled the fortifications of Port Arthur. If this is true, it was doubtless done for fear that China would deliver it up to Russia. The latter country is fully determined to gain a foothold on the eastern coast of China, and a warm port either in China or Corea as the terminus of one branch of her great Siberian railway.

THE Japanese government is buying ships of war, and should England and Japan agree that Russia has no right to Chinese ports and a portion of the Eastern trade, there may be another clash of arms in the far East, of much greater magnitude than the last one. England will be very reluctant to lose the control of the Chinese trade by which her merchants have become rich. She has put several ships of war up the Chinese rivers, and demands the degradation of the viceroy of Szechuen. It is very likely that the British government feels that China needs to be impressed anew with the magnitude of British power. M. E. K.





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

### THE POOR IN SPIRIT.

"BLESSED are the poor in spirit: for theirs is the kingdom of heaven." Matt. 5:3. These are the first words of Christ's memorable sermon on the mount. His teaching was very different from that of the scribes and the Pharisees. Their teaching largely consisted of subtle reasonings about the meaning of the Scriptures, what disastrous results would happen if one letter was mistaken for another, and hundreds of minute directions for the performance of the most trivial duties. With these dry husks of fine-spun theories and fanciful interpretations, they were trying to relieve the spiritual hunger of a people longing for the bread of life.

Jesus was a teacher after a new order. Non-essentials formed no part of his teaching. He did not open to his hearers long vistas of speculation, nor burden them with a round of ritual service. He revealed to them the Father. He was God manifest in the flesh, the living ideal of the perfect man,—just what the Father desired all his children to be. To understand the relations which we sustain to the Father is of the first importance. The design of Christ, of the gospel, is to lift man up. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." But none can be lifted up until they feel the need of the divine uplifting,—until they realize that they have fallen, and must be raised by some power greater than their own.

To realize our true condition is the first step toward the divine life and heaven. In the first insight of self in contrast with God, there is a glimpse of the riches of God's character and our own poverty,—happy beginning of a better life! "Blessed [happy] are the poor in spirit." We see the holiness of God and our own unrighteousness in sharp contrast,—his beneficence and love, our selfishness and hatred; his purity, our vileness; his abundance of mercy and truth, the absence in us of these same precious qualities. A glimpse into the treasure-house of our God,—his character and his attributes,—and O, what poverty is seen to be in us! A child grown up in squalid surroundings, by some means looks into a happier home of wealth and refinement; and after that his own home is so mean, his life so wretched! He has seen a better life, and now senses his own poverty. The same is true of us when we see the Father, as manifested in Jesus, and compare his life, so pure, so perfect, with our own.

"Poor in spirit!" yet blessed, happy, for our hearts are turned to a better, holier life! The kingdom of heaven is ours. This was the attitude of the penitent publican. He was poor in spirit. There was in his prayer no justification of self, no recounting of righteous acts which he had done. He confessed his poverty of righteousness; not to prove that he was deserving, but as an evidence of his need. "God be merciful to me a sinner," was his only plea. Was not the kingdom of heaven surely his? He "went down to his house justified"; and justification through faith means

"peace with God, through our Lord Jesus Christ." What follows justification?—"Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. 8:30-32. "All things" will be given to the poor in spirit who are justified by faith. Truly, "theirs is the kingdom of heaven." "Blessed are the poor in spirit." Take that step, and do not retrace it. To deny this experience is self-righteousness. The poverty of self and the wealth of Jesus is the first lesson to be learned, and that knowledge must be retained, as a present experience, unto the end of the Christian journey. We may be rich, but the riches are in Jesus Christ, not in us.

Then is it not blessed? because if we have nothing, Jesus possesses all things, and he holds them in trust for us. All the treasures of wisdom, knowledge, and righteousness are in him, and if we are in him, all that he has is ours. Read it over again, and see the blessedness there is in it: "Blessed are the poor in spirit: for theirs is the kingdom of heaven."

### "THOU GOD SEEST ME."

THESE were the words of Hagar, when, wandering in the wilderness, she suddenly found herself addressed by the angel of the Lord. Gen. 16:13. She also seemed to sense the fact that she, in her flight and wanderings, was not placing her dependence on God, for she said: "Have I also here looked after him that seeth me?" She was not looking after God, was not expecting anything of him; but he was looking after her, and told her what to do.

Here is a lesson for every one of us. God watches over us, marks our conduct, and though by us unseen, angels are near us to guide us in the right way.

Jacob learned this lesson while on his way to Haran. With a stone for a pillow, in a lonely and unfrequented place, he lay down to rest; but God was there, and by a dream of a ladder from earth to heaven, upon which the angels of God were ascending and descending, God revealed to Jacob that there was a constant communication between heaven and earth, and that God had a care for him, even in that lonely place. "And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not." But that place was nothing different from any other place. We live in the presence of God; we can as truly say, wherever we are, "God is in this place," as Jacob could say it then. This should deter us from sin, and should also be a comfort to us; for the knowledge that God is always with us, should give to us a sense of security.

Not only is God near us, but he knows the heart of every person; that is, he can see the mind, the purposes, of every person, and know the character as well as,—yes, far better than,—we know people and distinguish them from each other by their outward appearance. The best of men may be deceived by the appearance of people; we may even deceive ourselves; but the Lord knows all. He is not deceived or mistaken in the least.

It is recorded in 1 Samuel 16 how the Lord sent the prophet Samuel to anoint a king over Israel from among the sons of Jesse. The prophet went on his errand to the house of Jesse, and the sons of Jesse were made to pass before him. The name of the son of Jesse

who was to be anointed was not revealed to Samuel, and he seems to have thought that he would be able to discern which one of the sons of Jesse was to be the king, by his personal appearance. Saul, who at that time was king of Israel, was of commanding appearance, "higher than any of the people, from his shoulders and upward." Perhaps this fact had some weight in the mind of Samuel, and led him to make a mistake; for when Eliab, the eldest of Jesse's sons, stood before Samuel, the prophet exclaimed, "Surely, the Lord's anointed is before him." But the Lord said to Samuel, "Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

The Lord wanted a man whose heart was right for king over Israel; and passing by seven of Jesse's sons, the youngest of all,—the lad David,—was called from the field where he was tending the sheep, and anointed to be the king of Israel. Who can read the songs of David, where his heart is revealed to our inspection, and not feel certain that God knew David's heart, even when he was a boy?

The Lord has said, "Keep thy heart with all diligence; for out of it are the issues of life." Whatever we do springs from the heart; the words, the deeds, issue from the heart as water flows from a fountain.

Do we say and do things displeasing to God; words that grieve and wound others; deeds not of love, but of hate? Then the heart is not right. But there is a remedy; "the blood of Jesus Christ cleanseth from all sin." Hearts may be purified by obeying the truth. The heart may be a throne upon which Jesus will sit, a chamber in which he will dwell. Where he is, there is purity; for his presence drives sin away. If our hearts are fully given to him, he will purify them, so that when he sees us, no sin will be seen.

### IMPROVING OPPORTUNITY.

How many persons have to mourn all their lives because the time of youth allotted to every one to prepare for usefulness is frittered away, and no solid, useful learning is obtained! Hard study in later years may partially atone for youthful neglect, but it can never fully do it. The aged always affirm that they remember their earliest impressions best; others fade, but the knowledge gained in youth is retained as long as life remains. If one has an earnest desire for education, in some way it will be obtained. While schools and colleges are useful, and should be patronized if possible, a studious mind may gain much information outside of them, but not outside of study. All observation and seeking to know the causes and reason of things is study. The thoughtful, studious observer never ceases to study; he is always adding to his stock of information. There are persons who are graduated from school and go through college, and then never know anything aside from the books which they studied. Remove them from the groove in which they have traveled, and they are lost at once. They are like an engine flanged to the track, rather than like a bird which goes where he pleases. We should always aim to use our knowledge instead of allowing it to use us. This will make ready persons, who will never be at a loss to know what to do in every circumstance in life.

What they have learned furnishes the storehouse of the mind, of which they hold the key, and help themselves to what they need.

M. E. K.



# BIBLE LESSONS AND NOTES

## LESSON 4.—A THEOCRACY—TRUE AND FALSE.

(October 26, 1895.)

1. WHAT is a theocracy? (See note 1.)
2. Who, then, must be ruler, or king, in a true theocracy?—God.
3. God being the king, whose law must govern in such a government?—God's law.
4. What is the nature of God and his law? John 4: 24; Rom. 7: 14.
5. What kind of service is acceptable to God? Isa. 1: 19.
6. What two things must, therefore, exist in a true theocracy? (See note 2.)
7. What proposition did the Lord make to Israel? Ex. 19: 3-6.
8. What reply did Israel make? Verses 7, 8.
9. Who, then, was their king? Judges 8: 23; 1 Sam. 12: 12, last clause.
10. How much did the conditions of this compact include? (See note 3.)
11. In what ways did the Lord reveal his will to his people? (See note 4.)
12. What did Israel thus become?—A true theocracy.
13. What did the people in their back-slidden state desire? 1 Sam. 8: 5, 6.
14. How did the Lord regard it? 1 Sam. 8: 7; 12: 16-19.
15. How did the Lord still show his love for his erring people? Verses 20-24.
16. That Israel might have righteous rulers, how were they to be appointed? Deut. 17: 14-17.
17. By what was the king to be directed? Verses 18, 20.
18. As Israel departed still farther from God, and the cup of their iniquity became full, what was the result to the kingdom? Eze. 21: 25-27. (See note 5.)
19. Will the kingdom of God exist again in this world before Christ comes? Verse 27; John 18: 36, 37.
20. When will Christ take the throne of his kingdom? Matt. 25: 31.
21. What is said of Christ's eternal reign? Luke 1: 32, 33; Dan. 7: 14.

### A FALSE THEOCRACY.

22. What is that government which claims to rule in place of God?—A false theocracy.
23. What does the prophetic word say of such a power? 2 Thess. 3: 3, 4; Rev. 13: 5-8.
24. Whence must all such power and authority come? Rev. 13: 2; 12: 9.
25. What will become of all false theocracies? Ps. 2: 8, 9; Dan. 2: 44.
26. Who will then reign as king forever? Jer. 23: 5, 6; Zech. 14: 9.

### NOTES.

1. The Standard Dictionary's definition for "theocracy" is: "1. A government among men recognizing the immediate sovereignty of God, and receiving his revelations as its civil law. 2. Hence, a state or government administered by a sacerdotal class or by ecclesiastics; a hierarchy having political power; specifically, the Hebrew state from Moses to the monarchy; by emphasis, a direct government by God." The second definition includes false theocracies.

2. It is an eternal and divine principle that "governments derive their just powers from the consent of the governed." It is only thus that God reigns over his people. He will not compel unwilling service. It is the willing and obedient over whom he reigns. There must be, therefore, in a true theocracy, willingness on the part of God to become King, and willingness on the part of the people that the Lord should rule. Willing service is always heart service.

3. The people of Israel promised to obey God's voice and heed his command. Three days after this the Lord uttered his voice from heaven in the ten words which comprehended in themselves all righteousness. Then the Lord gave other laws for the government of the nation through Moses. These are found in Ex. 20: 22-23: 33.

"That the obligations of the Decalogue might be more fully understood and enforced, additional precepts were given, illustrating and applying the principles of the ten commandments. These laws are called judgments, both because they were framed in infinite wisdom and equity, and because the magistrates were to give judgments according to them." "After the people had heard these judgments from the lips of Moses, which were the conditions of the covenant, they again said, 'All that the Lord hath said will we do, and be obedient.' The covenant was then ratified by the sprinkling of blood. Arrangements were now to be made for the full establishment of the chosen nation under Jehovah their king." — *Patriarchs and Prophets*, pages 310, 312.

This was done in the erection of the sanctuary, the central place of worship, the appointment of the priesthood, the endowment of the seventy elders, etc. Israel thus became the kingdom of God.

4. God was the governor of his people. His will, or laws, were revealed to them in three principal ways: (1) His great constitution, or primal law of government of the universe, by his own voice (see Ex. 20: 1-17; Deut. 5: 12); (2) Through Moses, who talked with God face to face, and through other prophets. (See Deut. 5: 30, 31; Num. 12: 6; 2 Chron. 36: 15); (3) By Urim and Thummim through the high priest (Num. 27: 21), and sometimes in other ways. But all these appointments and agencies were of God. Moses, the elders, the priests, the prophets, were all appointed of God or under his direction, and fitted for their work by his spirit. Jehovah was king; the people of Israel, if the government was to be a success, must be willing subjects.

5. The final result of choosing their own way led to Israel's complete overthrow as a kingdom. First came backsliding, followed by extravagance, oppression on the part of her kings, and intermarriages and alliances with the people of other nations, until the kingdom was utterly perverted, and the Lord said: "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him." Eze. 21: 25-27. The crown of Judah was first seized by Babylon in the time of Ezekiel. Three times more it was overturned, or perverted (see margin of Eze. 21: 25-27),—by Medo-Persia, Grecia, Rome. It is in the hands

of Rome and earthly governments to-day, and God will no more rule over an earthly kingdom. There will be no more a true theocracy or government of God on earth till Jesus Christ comes to reign as King of kings.

### SABBATH-SCHOOL HINTS.

PRAYER is communion with God.

Prayer is a great help in studying the lesson.

Commit to memory the principal passages of Scripture referred to in the lesson.

The Saviour did not say, "Search the helps"; but he did say, "Search the Scriptures."

Use your lesson-sheet freely the first six days in the week, and you will have no need to refer to it during the recitation on the Sabbath.

After studying the lesson several times, lay aside all books, and try to reproduce the subject-matter of the lesson on paper.

Do not strive with your teacher or other members of your class in regard to points that are not clear. Time and prayer will reveal the truth more quickly than contention.

Always show due respect to your teacher, although you may see many defects. Remember that human nature is full of defects, and that a critical spirit is evidence of a very serious defect in yourself.

HOW TO STUDY THE LESSON.—Every lesson has some special points that form the framework for all the lesson contains. In order for the student to become thoroughly acquainted with the subject, it would be well to make an outline of the lesson, and study it topically before making any effort to answer the questions.

The lesson of this week might be divided as follows: (1) The nature of a theocracy; (2) Distinction between a false and a true theocracy; (3) Christ's future reign. Group the Scriptural references of the lesson under each division; then carefully turn to the texts, and study them until the thought is fully fixed in the mind. Then read the notes connected with the lesson carefully, comparing them with the texts to see whether the thought is clearly presented to your mind. After making a careful topical study, ask yourself the questions, and thus test yourself on your knowledge of the subject.

APPLICATION OF TRUTHS.—It is not enough that you are sufficiently acquainted with the lesson to be able to answer all the questions the teacher may ask. You need to make a careful study of the truths taught, and apply them to your own heart. Ask yourself the question, "Am I any better fitted for the responsibilities of life by learning this lesson?" If you cannot see that you are, it will be well to make another study of the lesson, with this thought in mind. Go over it again and again, until you see that your soul has been fed.

HEART SERVICE.—One prominent feature of this lesson is that under all circumstances God requires heart service. Read the Old-Testament history of God's dealings with men, and note how prominently this thought is brought out. Read the Bible until you are familiar with many of the characters spoken of in the Bible that illustrate this principle. Then let the truths of the lesson appeal to your own heart in the question, "Do I always serve God from the heart?" If you are led to see that you do not, go to him until you know that all you do is done to the glory of God.

J. H. D.





## WEARING WEEDS.

"My mama said—she did, John Jones!  
I'd laugh, if I were you!—  
She said my Auntie Claire wore weeds,  
And looked so awful blue,  
Because my bestest cousin of all,—  
My little cousin Clyde,—  
He took the measles once, he did,  
And afterward he died!

"And now my dolly, Sary Jones,  
She was took awful ill,  
And though I gave her medicine,—  
One dreadful big black pill,—  
It did n't do a bit of good!  
And she died—*she did*, so there!—  
And that is why I've found these weeds  
To wear, like Auntie Claire!"

MYRTA B. CASTLE.

## WHICH WAS THE BEST?

BETH and Carrie and Jean sat in a row on the yellow settee in the little country depot.

Suddenly there was a flutter of excitement amongst all three.

"Here comes Mrs. Cobb and a strange lady!" exclaimed Beth, in a whisper.

"An' she'll introduce us!" gasped Carrie.

"What did you say to do?" she asked, hurriedly.

"Katherine said," whispered Jean, solemnly, "the very *latest* was, to say Miss Brown, or Miss Green, or Miss White, and bow a little, and smile a little! That's what she told Gertrude Means this morning. An' Katherine learnt that at Uncle Frank's in New York," Jean added, very impressively.

"But s'posin' her name's something else," said Carrie, quickly.

Jean looked mystified.

"I guess that was 'for example,' as Miss Frazier says. I guess—you're to say her name, whatever it is," answered Jean, doubtfully.

Mrs. Cobb entered the open door, and the three little girls sat flushed and expectant.

Mrs. Cobb smiled, and the three little girls smiled in return, and Jean nudged Beth, for she felt sure the triumphant moment was approaching.

"Isn't this a lovely day, children?" said Mrs. Cobb, smiling again. "My friend, Mrs. James, has been enjoying this beautiful country air with me to-day. She comes from New York City, where there are no green fields and pine woods like ours!"

Carrie looked at Jean, but Jean never moved, for the time had n't come; but her eyes were bright with excitement, for here was an unseen triumph.

From New York! Oh, if Mrs. Cobb would only introduce them, and Jean could show Mrs. James that she knew the very latest!

"I want to introduce you to three of my little friends, Anna," said Mrs. Cobb, as Mrs. James left the ticket window.

Jean could hardly breathe, she was so excited,

and Beth and Carrie moved uneasily in their seats.

"This is my dear friend Mrs. James," said Mrs. Cobb.

"And this is Jean Fowler—"

Jean rose, bowed a little, smiled a little, and murmured "Mrs. James" very low, and sat down.

Mrs. Cobb's mouth twitched at the corners, and her eyes twinkled as she paused and watched this impressive scene.

"And this is Beth Graves," she continued.

Beth rose also, and then hesitated; but she drew a long breath and repeated hurriedly, "Mrs. James," and then she sat down.

"And this is Carrie Danforth."

And Carrie rose. Her bright, happy face

"Remember, dear," she added, "that *true* politeness comes from the heart, but that is a lesson you will never have to learn as long as you continue to be the same kind-hearted little girl you are now."

Carrie did remember, and Beth and Jean did, too; and they all agree that Mrs. James's *true* politeness is much better than Katherine's "latest" from New York.—*Margaret V. Dane, in Youth's Companion.*

## "TOO MUCH WORK."

"I wish I had a kite like John Clark's," said Harry.

"Why don't you make one this afternoon?" suggested his sister Sue.

"Too much work; I can't afford to;" and he stretched himself upon the grass, and fell asleep.

After tea they all gathered around the lamp. "Now for our arithmetic lesson," said Sue, as she brought out books and slates; "here is a long example in partial payments, Harry, for us to work out."

"I'm not going to do it," he answered; "it's too much work. I understand the principle, and if you get the correct answer, I shall just copy your figures, and carry them into the class."

"I don't think that will be right," said brave little Sue; "it seems like cheating."

"Oh pshaw! well, cipher aloud, and I will stop you if I notice any mistakes;" and he leaned back lazily in his chair.

"Seven times eight are fifty-six, and three are fifty-nine," murmured Sue; "set down the nine and carry the five"—and just then some one knocked.

"I can't stop a minute," said Mr. Mayhew, the druggist, briskly; "I just stepped in to say that if Harry will take hold and study Latin this term, next summer I will give him a place in my store."

"Oh how splendid!" cried Sue, after he had gone; "of course you'll do it, Harry."

"Not I," he replied; "it's too much trouble to learn those declensions and conjugations; it makes me tired just to think of it;"

and he leaned back still farther in his chair.

An old man is leaning on the gate of the almshouse, and wondering how his schoolmates all happened to be successful men, while he was almost always poor and out of employment. And no one likes to tell him that it is all owing to three little words, "Too much work!"—*Exchange.*

## HANG ON.

THE hired man, who was coming home with a load of wood, placed Master Tommy on top of the load. Just before reaching the farm, the team went briskly down a steep hill. When Tommy entered the house, his mother said, "Tommy, my dear, were you not frightened when the horses were trotting so quickly down Crow Hill?"

"Yes, mother, a little," replied Tom, honestly; "but I asked the Lord to help me, and hung on like a beaver!"—*Selected.*



"THAT IS WHY I'VE FOUND THESE WEEDS!"

was wreathed with smiles as she put out her hand and said quickly:—

"I'm de-lighted to see you, Mrs. Green."

Mrs. James took the brown little hand in her soft white one as she answered:—

"And I am delighted to see you, dear."

Carrie took her seat again, unconscious of the disgusted faces of her playmates and the amused ones of the ladies.

"You called her Mrs. Green," whispered Jean, "an' you were the only one that didn't say it right! I should think once in a while you'd get things straight!" she added, loftily.

Poor Carrie's face grew rosier, and two bright tear-drops gathered in her eyes.

"Why, what is the matter?" asked Mrs. Cobb, as she discovered her.

"I'll never be polite, never!" sobbed Carrie. "I said Mrs. Green instead of—instead of—"

"And that was every bit as nice," declared Mrs. James; "for you said you were glad to see me, and that was very pleasant, for I knew you meant it."





## THE UNIVERSITIES OF THE MIDDLE AGES.

### 2.—GROWTH AND PRIVILEGES.

THE universities of Paris and Bologna became the models after which later foundations were patterned. Some of these later institutions were created by kings and popes, and built up as exact copies of one or the other of the original foundations; while others grew up after the manner of their predecessors. Among these latter was Cambridge. Some time about the twelfth century, four Norman monks came from the Continent, and settled themselves upon the banks of the Cam. There, seeking to benefit mankind, they began to teach. We still have the program of daily studies in this school. At daybreak Brother Odo taught grammar; at six o'clock Brother Terric lectured upon the logic of Aristotle; at nine o'clock Brother William lectured upon the rhetoric of Cicero and Quintilian; and on holidays Brother Gislebert expounded the Scripture; while on Sundays the monks took turns in preaching. The hall in which these humble beginnings of a great university were made was an empty granary.

Very different was the origin of the University of Salamanca. It was founded by King Alfonso the Wise, and built of the best materials of Christian and Mohammedan culture. Its rector sat, on state occasions, beside the king; and the power of the university, not only within its own boundaries, but in the kingdom at large, was almost regal. It was the support of Salamanca that brought Columbus the patronage of Isabella; and, at a later day, when Galileo was languishing in prison, his doctrines were championed at this stronghold of Arabian astronomy.

Peculiar privileges were enjoyed by universities during the middle ages, almost from the first. This was due in part to the half-sacred character which learning wore in the minds of the people; partly to the violence of the times and the chaotic state of the law, which made necessary the concession of special rights and prerogatives to institutions not able to fight for themselves; and partly to precedents established upon special occasions or in special emergencies.

The students, as well as the institutions of which they were the members, were thought worthy of the special protection of the law, as persons who had, for the advancement of knowledge, renounced for a time or for life the common enjoyments and rights of young men. Among the earliest of these privileges were those for the purpose of guarding the students' term of residence from outside interruptions. In 1158, at the time of granting the charter to the University of Bologna, Frederick Barbarossa decreed that any student who had action for debt or offense against any person, could sue him before the magistrates of Bologna, and summon him thither. This was followed by another decree, the complement of the first, requiring any plaintiff wishing to bring action against a student to cite him before his professors or the bishop of the city at the defendant's choice. In the same list falls the later grant of exemption from military duty.

Another group of privileges was that which gave rise in time to the university court. One

of the cardinal principles of the charter of liberties of most universities removed the student from the jurisdiction of the civil to that of the ecclesiastical court. The ecclesiastical court specially charged with such cases gradually came to be part of the university,—either its faculty, or a court established for the sole purpose of dispensing justice in the university. This court had its own police,—the bea-dles of the university,—and administered the law of the university, as well as the civil code. In Paris the separation of the university from the city went so far that not even domestics of students were amenable to civil courts; and so satisfactory was university justice that many citizens became formal servants to students, in order to place themselves under the jurisdiction of the university.

Not only was a student's privilege of continuous residence at the university insured against all that might molest, but his resources also were carefully guarded. Neither the goods nor the revenues of students could upon any pretext be attached. No taxes could be levied upon him for the support either of the state or of the city. "Students are to be considered citizens," decreed the court of Padua, "in what concerns the advantage but not in what concerns the burdens of citizens."

Among the privileges held by the universities as organized bodies was the right of *cessatio*,—the right to go out upon a "strike." The origin of this peculiar usage was at Paris. On some charge of teaching heresy several professors had been excommunicated by the bishop of Paris. Their colleagues refused to cast them out of their chairs; and as a result, the university came to a full stop. The sentence was not removed, and the professors and masters began to remove to other countries, until Paris was almost deserted by her university. This touched the pride of the French monarch, and, in cooperation with the pope, he coerced the bishop into removing the excommunication. After a break of two years, the schools of Paris once more opened their doors. But the lesson was not forgotten, and the *cessatio* was called into use with more and more frequency, to curb the will and oppose the tyranny of monarchs. At the last the custom was grossly abused, and was finally abolished.

But aside from these weighty legal matters, there were other privileges of a more curious sort, by which the path of the student was made less severe. Various trades and professions were considered bound to make peculiar recognition of the honorable character of the student community. Every band of players coming to Turin, for example, was bound to send eight tickets free to the "syndic" of the university. At Orleans, three representatives from each of the four "nations" of students were entitled to free seats in the theater. In the latter place, also, every baker, wine-merchant, or dealer in provisions was obliged by custom to make gifts to the students, at Christmas, of brandy, preserves, cake, and other like things supposed to add to the cheer of the festival.

German students, for some reason, were shown unusual favors at all the universities. They were allowed to carry arms, against the general regulations, because the bearing of arms was considered necessary to the dignity of a German gentleman of rank. This distinction of nationality, marked by favors of one kind or another toward the representatives of various nations and races, was scrupulously kept up, and led to much disturbance of the peace, which broke the quiet of a round of existence otherwise monotonous, though not always dull.

C. B. MORRILL.

## THE RE-DISCOVERY OF A LOST ART.

S. R. DAWSON, of Des Moines, Iowa, the discoverer of the lost arts of hardening copper and making "Damascus" steel, brought to the *Inter Ocean* office recently some samples of cutlery made from the new metals, as they might be termed. A large dagger made from the hardened copper would have delighted the soul of a Spanish senorita or an Italian brigand. It looked like highly polished gold, and had an edge keener and smoother than a steel razor.

Metallurgists say that the discoveries of Mr. Dawson entitle him to rank with the greatest inventors of the world. He is a man about forty-eight years of age, tall and slender in physique, of modest and pleasing demeanor. He is a lineal descendant of Ralph Hogge, who cast the first iron cannon made in England. It is rather remarkable that his ancestors, on both his father's and his mother's side, have been workers in iron and steel.

"Were your discoveries in copper and steel the result of accident, or research?"

"Partly accident, but primarily the reward of the labor of years," replied Mr. Dawson. "It had been the dream of my life from boyhood to discover the art of hardening copper as practised by the Romans and Greeks before the Christian era, and of making the wonderful steel of the Syrians. Analysis of prehistoric bronze shows only the elements of copper and tin; but when they are compounded in the proportions indicated, an entirely different metal is produced. It is so with my hardened copper. Chemists can find in it only copper and tin. The truth is that it contains two other elements. What are they?—That is my secret. From this hardened copper can be made any kind of cutlery, from the finest surgical instruments to a jack-knife. No deleterious oxid forms on it when subjected to any tests. It has about the hardness of ordinary tool bar steel not tempered. It hardens under pressure, and any steel drill made will break if forced against it. In the mechanical arts it fills a place where all other metals are found wanting.

"The object of my visit to Chicago is to look over the advantages for erecting a plant here, in comparison with points in Pennsylvania, Ohio, and Indiana. Our company is established as the Damascus Steel Company, of Des Moines, but we have not yet decided where the plant will be located."—*Inter Ocean*.

## FOR LAND AND WATER.

NEAR Copenhagen are two lakes divided by a strip of land. The Danes, wishing a continuous passage from the beginning of one to the end of the other, decided not to cut a canal between, but to build a steamboat that would climb over the land—of course by means of a railway. They have done it. The boat glides through the water like any boat till it nears the land. Then piles guide it till wheels in the boat fit into rails on the land, when—over it goes, with its seventy passengers! After describing this novel boat, the *Scientific American* says: "This reminds us of the celebrated *Orukter Amphibolos*, invented by Oliver Evans, of New York, in 1803, which traversed land and water. It was a boat provided with four wheels for land service, and a propelling wheel at the stern for the water. It was driven by steam and operated with success. It would rattle along over the ground until a stream to be crossed was reached, then plunge into the water, paddle across, then wheel up the bank, and away it would go!"





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## COMFORT ONE ANOTHER.

Comfort one another;  
For the way is growing dreary,  
The feet are often weary,  
And the heart is very sad.  
There is a heavy burden-bearing,  
When it seems that none are caring,  
And we half forget that ever we were glad.

Comfort one another  
With the hand-clasp close and tender,  
With the sweetness love can render,  
And looks of friendly eyes.  
Do not wait with grace unspoken.  
While life's daily bread is broken,  
Gentle speech is oft like manna from the skies.

Comfort one another;  
There are words of music ringing  
Down the ages, sweet as singing  
Of the happy choirs above;  
Ransomed saint and mighty angel  
Lift the grand, deep-voiced evangel,  
Where forever they are praising the eternal love.  
— Selected.

## HIRED-MAN TIME.

To adopt the language of the school-boy composition, it may be said that there are "several kinds of time." The two more usually spoken of are standard and actual time, but the *New York Evening World* gives a third,— "hired-man" time,— which, it seems, is ahead of either of the others.

An oldish couple, who had come in by the Erie road, were crossing on a Pavonia ferry-boat one day, when the wife asked her husband about the time of day. It was about two o'clock by the right time, but he looked at his big silver watch, and replied that it was three.

"But they said we'd get here about two," she protested.

"Train might have been late."

"It wasn't quite two by the clock in the depot."

He took out his bull's-eye again for another look, held it up to his ear to see if it was going, and then suddenly exclaimed:—

"Oh, pshaw! I'm an hour ahead! I've had her set for the hired man to get up by, and forgot to turn her back!"— *Selected.*

## ENTERTAINING ROYALTY UNAWARES.

SEVERAL years ago two strangers, well-dressed young men, entered a church in a small town, and seated themselves in an empty pew. Presently an elderly woman, the owner of the pew, came to the door, and motioned to them to come out until she should pass to the farther end. They were offended at her discourteous manner, and marched angrily out of the church, refusing to listen to any invitation to remain.

A few years afterward, the queen of Holland, being an invalid, visited the city of Heidelberg, in Germany, for medical treatment. While there, she went each Sunday to a modest little church, occupying the back seat in order to escape notice.

One day a scholarly-looking man, plainly dressed, came into the church, and took a

seat near the pulpit. A few minutes later a haughty German lady swept up to the pew, and, seeing a stranger in it, ordered him, by an imperious gesture, to leave it.

The stranger quickly obeyed, and going into one of the seats reserved for the poor, joined devoutly in the services. After they were over, the lady's friends gathered around her, and demanded whether she knew who it was that she had treated so rudely.

"No; some pushing stranger," she replied.

"It was King Oscar of Sweden," was the answer. "He is here visiting the queen."

Her mortification may be imagined.

A correspondent, who was an eye-witness of both these scenes, sends the story to us, and asks, "Which played the more manly part, the two vain young men, or King Oscar?"

The answer is obvious.— *Exchange.*

## GREATER THAN A SOLDIER.

A CURIOUS piece of history has been discovered in the archives of the War Department at Washington. This is a letter from Charles Pinckney Sumner to the secretary of war, asking for a place in the military school at West Point for his eldest son, Charles Sumner. Charles was at that time fifteen years of age. It would seem from his father's description of him that he was then proficient in Greek and Latin, though not particularly advanced in arithmetic and algebra; he was well acquainted with history, and knew the history and characters of many of the heroes of ancient times. As the boy Charles had little to recommend him besides his father,—no influential friends,—the request was not granted. Young Sumner never became a West Pointer, never entered the army; but he lived to do his country a service which the achievements of the greatest generals cannot excel. He became a United States senator from Massachusetts, and for years stood in the forefront of the battle for freedom. The history of those days cannot be written without frequent mention of this champion of human rights. He formed public opinion, and that is often a greater feat than it is to command an army.

## LESSONS TO SWEARERS.

THE eccentric George Francis Train, while traveling in a parlor car, was annoyed by the many oaths with which several men interlarded their conversation. Determined to rebuke them, he joined in the talk, exclaiming again and again:—

"Shovel, tongs, and poker!"

"Mr. Train," said one of the men at last, wearied with the recurring exclamation, "why do you use that nonsensical phrase?"

"That is my way of swearing," answered Train; "and it is no more nonsensical, and far less blasphemous, than your oaths. I'll quit if you will."

There was no more swearing during the journey. The *Christian* describes another lesson, given to a swearing student:—

"A late distinguished president of one of our Western colleges was one day walking near the college, with his slow and noiseless step, when a youth, not observing his approach, while engaged in cutting wood, began to swear profanely in his vexation.

"The doctor stepped up and said: 'Give me the ax,' and then quietly chopped the stick of wood. Returning the ax to the young man, he said in his peculiar manner: 'You see now the wood can be cut without swearing.'" — *Dallas News.*

## THE MOON'S POWER.

FALLACIES about the moon are numerous, such as that the full moon clears away the clouds; that you should sow beans or cut down trees only in the wane of the moon; that it is a bad sign if she changes on Saturday or Sunday; that two full moons in a month will cause a flood; that to see the old moon in the arms of the new brings on rain; and many others, of which a catalogue alone would take up a good deal of space. M. Flammarion says that "the moon's influence on the weather is negligible. The heat reaching us from the moon would affect our temperature by only twelve millionths of a degree; and the atmospheric tides caused by the moon would affect the barometric pressure only a few hundredths of an inch—a quantity far less than the changes which are always taking place from other causes." On the whole, we are disposed to agree with the rhyme,—

"The moon and the weather  
May change together;  
But change of the moon  
Does not change the weather."

Even the halo round the moon has been discredited; for Mr. Lowe found that it was as often followed by fine weather as by rain, and Messrs. Marriott and Abercromby found that the lunar halo immediately preceded rain in thirty-four cases out of sixty-one. We always have a lingering hope that some future meteorologist will disentangle the overlapping influences, and arrive some day at a definite proof that our satellite, after all, has something to do with our weather.— *Nature.*

## A SMALL EARTH.

FOUR leading French scientists—Villard, Cotard, Seyrig, and Tissandier—have succeeded in making a wonderful model of the earth. It is a huge sphere forty-two feet in diameter, and has painted upon its outside all the details of the earth's geography. At Paris, where this pigmy world is exhibited, an iron and glass dome has been erected over the globe. The building is eight-sided, and is well provided with elevators and stairways, which make it an easy task for the visitor to examine "all parts of the world." The globe weighs eighteen tons, but is so nicely balanced that it can easily be rotated by a small hand-wheel. The entire surface area is five hundred and twenty-five feet, which is sufficient to exhibit all the mountains, rivers, islands, and cities, even to the principal thoroughfares of the latter.— *Baltimore Herald.*

# SPECIAL

WE begin to publish this week a series of illustrated articles upon Japan. It is hoped that by this means a renewed interest will be awakened among all our readers for the spread of the truth in the island empire of the East, and that our Japanese mission fund will be greatly increased thereby. The picture in this paper was taken in Japan, and is of a group of Protestant missionaries of various churches, who had gathered for a council. The author of the articles is the lady standing at the end of the picture, and her husband, Elder Brunson, is the tall gentleman a short distance from her left.

## RECEIPTS FOR JAPAN MISSION.

Previously acknowledged,	\$390.04
G. H. Wood and daughters,	4.00
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