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FEUDALISM IN JAPAN.

You have all been interested in the stirring accounts you have read of life in Europe during the middle ages, when fighting was the business of life, and feudal chieftains dwelt in their strong castles, surrounded by their faithful vassals, who were always ready to sally forth to war at their lord's commands. Now feudalism came into existence in Japan about the time that it did in Europe; but it continued to flourish there for long centuries after Europe had thrown off the yoke.

Until about the middle ages the mikado was the sole and undisputed ruler of Japan. His court was held at Kyoto, whence he issued his orders to the nation. The civil offices were controlled by the Fujiwara family, who were relatives of the mikado. The leaders of this family always took the field in person in case of an insurrection or disturbance in the empire. By and by this great family so degenerated through idleness and indulgence that they refused to share the dangers and inconveniences of war and camp life, and relegated these duties to certain other nobles, while they remained in ease at home. As luxury and sloth increased at the capital, it became exceedingly difficult to keep the empire in subjection; for the government was fast losing its power to enforce order. Many of the more intelligent farmers, on becoming soldiers, had on account of valor been sent to the court at Kyoto. Here they were not slow in learning, among other things, that nearly every one there was striving for rank and his own aggrandizement. Hence when they returned home, they put into practise the knowledge acquired at court. They schemed for power in their native districts, and if successful, which was often the case, they paid no further attention to the orders of their superiors at Kyoto, and the civil governors were afraid to enforce obedience, as these men had an armed following at their back.

Thus a class of warriors sprang up who were always ready to follow a leader and fight for pay. The country was in a continual state of strife and confusion. The government at Kyoto lost the power of enforcing authority in distant provinces, and when it became necessary to quell a rebellion, usually sent a general from either the Taira or the Minamoto family. These families had become powerful and influential, but they were deadly enemies to each other. Thus while outside power increased, the mikado's power decreased, until he became a ruler in name only.

The power of the sword was lost at Kyoto

about the twelfth century. Fighting and freebooting were the order of the day. The empire was split into fragments, and the man who had the bravery to seize more land than his fellows, usually found no lack of armed adherents to help him to keep it. A warrior who succeeded in gaining possession of large tracts of land, and who had many retainers, was called a daimio (literally, "great name").

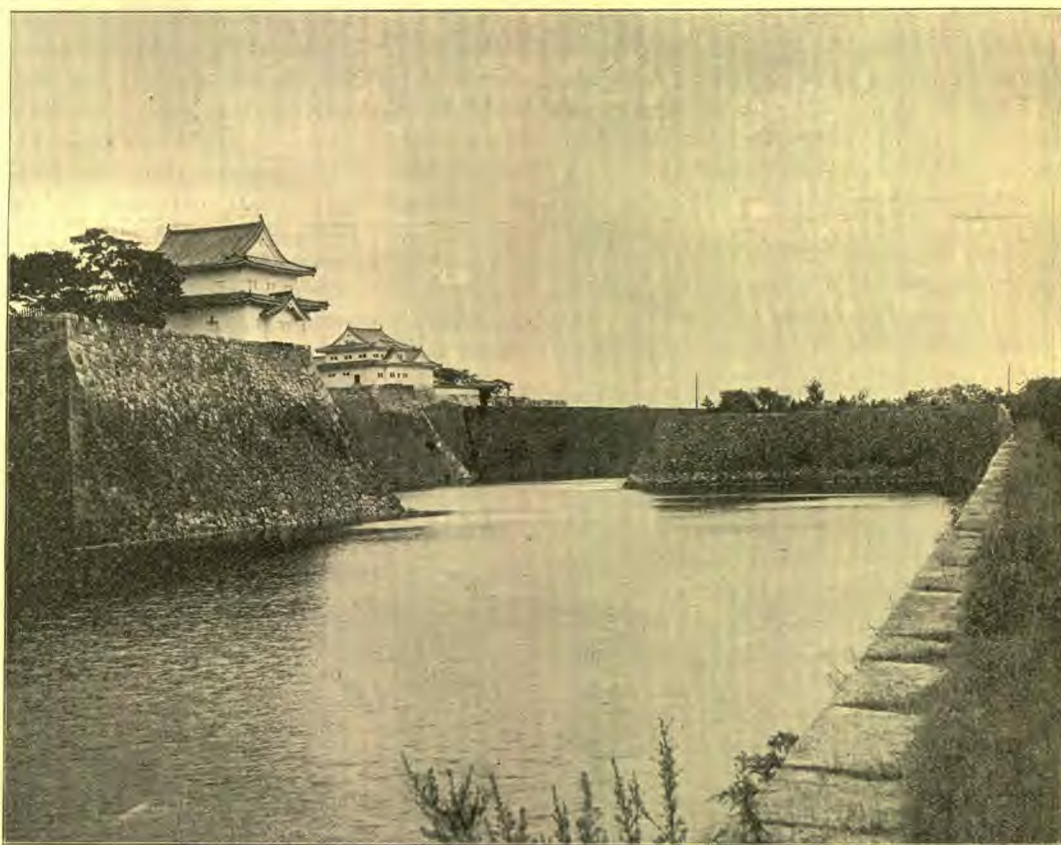
As the authority of the court declined, even the agricultural classes put themselves under the protection of some daimio, and the taxes, instead of going into the treasuries of the central government, went to enrich the local rulers and their followers.

The daimios dwelt in state in their castles,

and their military retainers, who were called "samurai." The merchants were supposed to have no right to oppose or remonstrate with the samurai, hence they were much oppressed.

Below the merchants were the farmers and other laboring people. A still lower class were the etas, who were skinners, tanners, and gravediggers. They were not allowed to enter a house or sit at the same table with other persons. Their condition was miserable in the extreme.

The office of shogun, with all that pertained thereto, as well as the daimiates, became hereditary. Each succeeding shogun was invested by the mikado with the title of "Sei-i-tai shogun"; literally, "Barbarian-subjugating gener-



THE CASTLE OF A DAIMIO.

which usually stood upon elevations or commanding eminences looking down upon the rest of the town. They were well fortified for purposes of defense in case of attacks by the enemy. They were usually surrounded by moats of considerable width. Many of their castles have been destroyed, but some remain as monuments to tell of troublous feudal times.

At the end of the twelfth century, Yoritomo, a member of the Minamoto family, after a long and desperate conflict, succeeded in completely overthrowing the Taira, and getting possession of the reins of government. The mikado was the ostensible ruler only. Yoritomo, with the emperor's consent, took the title of shogun, or general, and became the chief daimio of the empire. He was virtually the head of the realm. Under him were the lesser daimios,

alissimo." The mikado himself lived in great seclusion at Kyoto, and was completely overawed by the usurper. About the opening of the seventeenth century, Ieyasu, a shogun of great power and ambition, established a capital of his own at Yeddo, now Tokyo, and under his rule Japan became more united and prosperous than it had been for ages.

During the latter part of his reign and the reign of his descendants, there were long seasons of peace, during which the samurai and other ambitious men applied themselves to study and research. As the result of their historical investigations, they learned what had been forgotten during the lapse of ages; namely, that the mikado was really the rightful ruler of Japan, and that the shogun was a usurper. They chafed at the exactions of their master

at Yeddo, who was after all only one of their own class, and many of them began to brood over plans for getting rid of him. Feudalism was always very obnoxious to the peasant and merchant classes, and the samurai felt sure of the support of these classes if there should be a struggle.

In the meantime, in 1858, treaties were made by the shogun, in the name of the mikado, with foreign powers, which greatly enraged the masses of the people. He was declared a usurper; and after a brief struggle and some fighting, the mikado was reinstated. Embassies were then sent abroad to study the governments in foreign lands. Competent and progressive men were put into office, and they saw that the government could never be consolidated as long as feudalism continued to exist. So in 1871 a decree went forth from the mikado ordering the daimios to relinquish their fiefs and retire to private life. With few exceptions the order was obeyed, and those who rebelled were soon subjugated.

Since then Japan has wonderfully progressed in material civilization. There are now nearly three thousand miles of railway, and more than three hundred steamships along the coast and running to China and Siberia. The postal and telegraphic systems are better than in the United States. They have telephones, electric lights, and, in fact, have adopted all the inventions of the age. Their intellectual progress has kept pace with their material progress. The school system is modeled after that in this country.

The Lord has wonderfully prepared the way for the rapid spread of the gospel in that empire. Shall we have a share in the work?

MRS. J. A. BRUNSON.

HUMANITY THE LOST PEARL.

(Conclusion.)

THOSE who receive Christ by faith will be looked upon by Heaven as precious pearls for which the merchantman has paid an infinite price, and the human agents who find Christ will realize that they have found a heavenly treasure. They will be anxious to sell all that they have in order to buy the field which contains this treasure. As they contemplate the love of God, as the plan of salvation opens to their view, as the mystery of Christ's condescension becomes plainer to them, as they see the sacrifice that he made for them, they count nothing too dear to give up for his sake. The more they dwell upon the wonderful love of God, the vaster becomes its proportions, and the brightness of the glory of God becomes too glorious for mortal vision.

The Lord God of heaven collected all the riches of the universe, and laid them down in order to purchase the pearl of lost humanity. The Father gave all his divine resources into the hands of Christ in order that the richest blessings of heaven might be poured out upon a fallen race. God could not express greater love than he has expressed in giving the Son of his bosom to this world. This gift was given to man to convince him that God had left nothing undone that he could do, that there is nothing held in reserve, but that all heaven has been poured out in one vast gift. The present and eternal happiness of man consists in receiving God's love, and in keeping God's commandments. Christ is our Redeemer. He is the Word that became flesh and dwelt among us. He is the fountain in which we may be washed and cleansed from all impurity. He is the costly sacrifice that has been given for the reconciliation of man. The universe of heaven, the worlds unfallen, the fallen world, and the con-

federacy of evil cannot say that God could do more for the salvation of man than he has done. Never can his gift be surpassed, never can he display a richer depth of love. Calvary represents his crowning work. It is man's part to respond to his great love, by appropriating the great salvation the blessing of the Lord has made it possible for man to obtain. We are to show our appreciation of the wonderful gift of God by becoming partakers of the divine nature, having escaped the corruption that is in the world through lust. We are to show our gratitude to God by becoming a co-worker with Jesus Christ, by representing his character to the world. In great mercy the Lord has rolled back the thick darkness from before his throne, that we may behold him as a God of love.

Moses desired to understand the character of God, and he prayed, "I beseech thee, show me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. . . . And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." In every word and action of Jesus Christ we are to recognize the voice and the attributes of eternal love; for "this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." The Lord would have his followers enraptured with God through the knowledge of his paternal character.

The Lord looks upon souls as precious pearls, and through the merits of Christ we should esteem others as of great value, making every possible effort to coöperate with Christ in saving precious pearls for the glory of God. Satan is seeking to keep men in ignorance of the attributes of God, and is counterfeiting the angels of light in order that he may deceive souls, and thus cause their ruin. The Lord would have those who serve him show forth the love of Jesus Christ, that men may be able to detect the difference between the character of Christ and the character of Satan. We should be constantly on guard lest Satan shall obtain an advantage over us, and cause us to have a spurious spirituality. Christ has valued us as precious pearls, but Satan is constantly working to make us of no value in moral worth. Though the Lord has made every provision that man shall be transformed in character and made like unto himself, because iniquity abounds, the love of many waxes cold. Satan engages the attention, and causes the mind to become so engrossed with earthly, sensual things, that the knowledge of God is lost, and the soul is not inspired with the thought of the riches of Jesus Christ. The Lord does not propose to save us in companies. Individually we are to make our choice. One by one we are to appropriate the grace of God to the soul, and one cannot decide for another what course he shall take. The Lord says we are to "work out our own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure."

Those who decide to receive Christ, enlist themselves to be co-workers with him in saving the souls of others. In presenting Christ to their fellow men, they themselves grow in the knowledge of God and of Christ. As they

lift Christ up, their eyes are anointed so that they can distinguish the relationship of Christ to the human family. They become wise, and in meekness and lowliness, as opportunity opens, they present to tried and tempted souls the sublime reality of the saving grace of God.

MRS. E. G. WHITE.

THE HOMELESS.

THOSE who have homes, with all their endearing associations, can have no real idea of the meaning of the word "homeless." There is something in the ring of it that brings with it sadness. How different our experience when we speak of home; the very sound of the word "home" sends a thrill of joy through our hearts. Strange that four letters could make such a difference! But why this difference? Because (as we all know) of the different conditions that the two words represent. Much of the indifference which is manifested toward the homeless ones, especially by young people, comes from thoughtlessness. They are so well provided for themselves, and everything is so pleasant around them, that they do not think but that every one is in the same condition.

To make a start in this direction, let us consider some of the benefits of a true home. What is it to the young? It "is not merely four square walls." It is a place where love dwells. It means a father and mother, deeply interested in their welfare—a mother to whom they can go in perfect confidence of a hearty sympathy in all their joys and sorrows. If in trouble, no earthly friend can soothe and quiet as she can.

To the young man home means a place of refuge,—a place of safety from all the temptations of the outside world. It means a father to counsel him, whose only interest is for his good; it means a mother to love and care for him; a confiding sister to welcome him at the door, to whom he can intrust the secrets of his heart with assured confidence. It means, too, a brother to be a boon companion, and the younger children down to the babe in the mother's arms, all eager to greet him. At nightfall, when the labors of the day are over, it means a family reunion where love reigns supreme. It means, too, an intellectual feast, or it may be an evening of song, and at the close a prayer of thanksgiving and praise to God.

The opposite of this is the condition of the homeless ones. You that have homes, with everything to make life desirable and pleasant, pause a moment, and think of the contrast—no father to counsel and instruct, no mother's love and care, no sister to cheer and encourage, no cheerful fireside with loved ones to give a welcome at the close of the day—a place where one can be shut in from the outside world, and gather strength and encouragement for the morrow. The homeless ones can have no service of song and prayer to be a sweet remembrance as they go out into the busy world.

If these contrasting pictures are correct as regards young men, they are doubly so as regards young women, especially those who have to work for a living. If they have a home to go to after their work is done, how differently they feel from what they do when they have no home!

But what is home to the aged,—those who are done with the busy toils of life?—It should be a place of rest, of comfort, of freedom from care, and of patient, loving sympathy. May the contrast drawn awaken an interest in the minds of the young for the homeless ones!

MRS. JULIA LOOMIS.



ANTI-TRUST SUIT.

THE high price of meat in the United States, compared to the low price which is generally paid for live stock, has impressed the public with the conviction that some gigantic combine is controlling this portion of the food product of the country. Chicago is believed to be the center of this trust, and Armour and Swift are generally regarded as the most important factors in the combine. If one will stand by the great railway lines leading from Chicago to all parts of the country, and count the cars, as they pass, which are owned by these giant corporations, one will begin to realize what a vast amount of wealth and consequently of power is in the hands of these men.

There is an anti-trust law in this country which was passed by Congress through the initiative of Senator Edmonds. In harmony with the provisions of this law, Mr. Morton, United States secretary of agriculture, has been looking up the evidences of an illegal combine for increasing the price of meat, and thinks he has found sufficient evidence that a combine of this nature exists. It is now said that he will turn over the evidence which he has secured to the attorney-general of the State of Illinois, and that the latter will begin the work of prosecution.

Next to the craze to enforce religious ideas by law in this country, the great monopolies are the most dangerous foes of our liberties. But as the first of these terrible evils has the support of the clergy, and the second has the money power, there is little reason to hope that the people will be able to throw off either the ecclesiastical or the golden shackles which are enclosing the nation in a deadly embrace. The law will protect(?) the laboring man by prescribing what days he may work, and the trusts will further protect him by fixing the price he must pay for about everything he wants.

RIOT IN CONSTANTINOPLE.

THE dilatoriness of Turkey to carry out the promised reforms in Armenia has at length borne fruit, although in a most unexpected quarter. The Armenians are not confined to the country of Armenia, but are scattered all through the Ottoman empire. There are one hundred and fifty thousand Armenians in Constantinople, and one portion of the city is known as the Armenian quarter. All Armenians, wherever they live, sympathize with their people in the mountains of the home country, exposed to the ravages of the ruthless Kurds; and as this sympathy is well known, all Armenians are looked upon with suspicion by the bigoted and fanatical Musselmans.

The Armenians of Constantinople, in common with all of their countrymen, have been waiting for the Porte to inaugurate the reforms in Armenia, and they finally determined to make a special petition to the sultan, praying that these reforms might be hastened. October 2 was the day selected for presenting the petition. The presence of a large body of Armenians in the city, moving toward the palace of the sultan, aroused all the hatred of the Mohammedans. They were not allowed to present the petition to the grand vizier, but were attacked by the police, and, after much hard

fighting, were dispersed. So great was the alarm of the Porte that all the troops in the city were called out, but they were not allowed to leave their barracks. Carriages containing high government officials were fired upon, and the city seems to be in a ferment. Five hundred Armenians have been arrested, and it is reported that many Armenians were murdered after their arrest.

It would seem that the Turkish authorities will not even allow the Armenians to petition for a redress of their wrongs! This tragic affair will bring the Armenian question up again in a way which cannot be longer ignored. Happily, Great Britain is now through with China, and can devote her energies to Turkey. Such shocking barbarity leaves no excuse for sympathy with Turkey. The barbarous Turk must pack up his effects and leave Europe; and even then he will be subjected to police surveillance, for the Turk will always bear watching.

IRISH HOPES.

FOR many years Ireland has been in a chronic state of unrest, and "the Irish question" is about the most difficult thing with which the British Parliament has to grapple every time it assembles. Perhaps as many Irish people have come to America as there are Irish now in Ireland, and there are now twice the number of people of Irish descent here that there are in the Emerald Isle. But whether here or there, the Irishman loves Ireland, and her welfare lies heavy upon his heart.

Most all Irishmen, whether here or in their native land, believe that Ireland has been wronged by England; that the people are oppressed by vicious legislation, and several generations of Irish people have vainly tried to bring about a better condition of things. Their plans have embraced everything from reform through parliamentary means, to open and direct attack.

In 1859 a secret society of Irishmen, called "Fenians," was organized in this country to achieve the independence of Ireland. A congress of this society was held in Chicago in 1863, and in 1866 several attempts were made by armed bodies of this order to invade Canada. Most of these were prevented from entering Canada by the United States government, and those who crossed the line were compelled to retreat by the Canadian militia. The society soon fell into pieces, and was heard of no more.

Since then the cause of Ireland has received much attention in the British Commons, and the efforts of Charles Stewart Parnell, finally seconded by Mr. Gladstone, gave promise of all that Ireland wished,—a parliament of her own for the consideration of local questions. The death of Parnell and the circumstances connected with it which tarnished his fair fame, and the divisions which arose among the Irish members, gave the Tories their opportunity, and the last British elections set a seal of years upon the Irish hopes. The effect of this we are now beginning to see. A new "Irish movement" has been inaugurated in this country, the first meeting being held in Chicago, September 24. An intense hatred of England characterized the meeting, and the most incendiary speeches were made. The neutrality laws were denounced, and a determination was expressed to fight England in every possible way until Irish independence shall be gained. The following, from one of the speeches, will show the animus of the movement:—

"We say to the whole civilized world, no matter where Irishmen may be found, that we

welcome opposition to England in any and every shape and form. To the Russian who may invade India, we say: 'God speed your invasion!' To the French who seek to drive out the English from Egypt, we say: 'Drive them out, and God strengthen your arm in so doing.' To the German who opposes the English rule in Africa, we say: 'Take the whole of Africa from England, and if you need the help of stout Irish hands in that work, we are ready to help you.' In a word, we are the friends of every enemy that England has, and the enemies of every friend of England. We want now to tell England that we intend to enlist young Irishmen, the world over, into regular companies and battalions, and will circle her empire with a girdle of hate and steel, ready to strike an effective blow when the time and opportunity come. When Wolf was sentenced by an English court-martial, he said: 'I have always believed that the curse of Ireland is the English connection,' and that is the fiery gospel that we must preach to-day."

Telegrams of sympathy with the movement were received from many parts of Ireland, and from Irishmen in many countries. What the result will be cannot now be determined, but it certainly is ominous of trouble.

THE NEW YORK STATE CONTEST.

THE Parkhurst crusade in New York City, which has led to the closing of saloons on Sunday, has grown beyond the bounds of city politics, and the Empire State is now stirred from center to outer edge by the question. Probably a majority of the people of New York City would vote for the sale of liquor on Sunday with certain limitations of time and place, and the same may be said of other large cities in the State; but the reformers think that the State as a whole, and not the cities, should decide what should be done in the cities,—in other words, they contend for the right of State rather than of municipal law to adjust such matters. So the Sunday question has suddenly sprung into prominence in State politics. This was done by the Republican clubs declaring in favor of the "American Sunday."

The gage of battle thus thrown down was promptly taken up by David Bennett Hill in the Democratic convention, and he declares that the State election is to turn on the question of "personal liberty." The New York *Tribune* deplores this turn of the question, and even Mr. Parkhurst has expressed his fears that if the Sunday is made a partizan question, "Tammany" will again get the control of New York City. The bringing of Sunday so prominently into the politics of the most populous State in the Union is very significant, and it will mark an important era in the discussion which has been so clearly foretold by prophecy.

SYMPATHY FOR CUBA.

THERE is no mistaking the fact that there is a very strong feeling of sympathy arising in this country for the Cubans. The gallant struggle they are maintaining, the cruel warfare waged upon them by Spain, and the threats of complete extermination, have touched a responsive chord in the hearts of the American people. The government of this country may preserve its neutrality, but the people are going to say what they please, and what they say will have a great effect upon the government. In Chicago lately an immense mass-meeting was held, and a series of resolutions in favor of Cuba was indorsed by general acclaim. This spirit is catching, and soon the same thing will be repeated all over the country. M. E. K.



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

EDITORS.

A BIBLE STUDY ON THE WORD OF GOD.

I. AS A GUIDE.

Ps. 119:105.—As we use a lamp or candle to light the way before us, so we need to have God's word with us, that our feet may not tread in the paths of sin. The commandments of God should ever be in our minds and before our eyes, that we may not depart from the right way.

Prov. 6:23.—Our path sometimes goes so near dangers that we are led to think we are wrong. Bunyan's pilgrim saw the lions in the way, and was almost persuaded to turn back, until he saw that they were chained. So God's word lights up our path, and helps us to see that all our enemies are chained.

Matt. 5:14, 16.—*We become lights.* If we are so filled with the word of God that our thoughts dwell upon his word, others will see that we do good works, which cannot come from self, and they will thus be led to glorify God.

2. THE WORD IS INSPIRED.

2 Tim. 3:16.—*"All Scripture."* This includes every part of the word. The idea of inspiration is "God breathed." All Scripture is so far the work of God that it is represented to us as given by the breath of God, in the same manner as the word of a man is given by the breath of his mouth. Holy men who wrote the Bible spoke as God breathed his words through them. *2 Peter 1:20, 21.* Then when we study it, we should accept it as God speaking to us individually.

3. IMPORTANCE OF BIBLE STUDY.

Rom. 2:18.—*It gives us a knowledge of God's will.* It is a great thing to know God's will. In this word is revealed his will concerning his Son, and our relation to him. *John 3:16.* Through the word we learn of the Son, and through the Son we have eternal life. When Jesus said, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (*John 5:39*), he showed that the word had power through him only.

Rom. 2:18.—The word of God reveals his own character, showing how we should walk to please him. It also reveals the help we may have through Christ to walk in that way. Then, how eager we should be to grasp this knowledge, that we may always know that our ways please him.

We are to search the Scriptures. This means that we are to put forth an earnest effort to understand the meaning of every word that God has spoken. We are not to be satisfied with reading a chapter or a certain number of verses, but it should be a deep searching to find out all the Lord has said to me. Gems are hidden beneath the surface, which can never be found unless we go down to them.

Ps. 119:97.—*We must meditate.* This means to dwell upon, with earnest thought. The psalmist meditated upon the law day and night. *Ps. 1:2.* If it is so profitable, why should we not think of it all the time?

Rom. 10:17.—*Faith comes from the word.* It is impossible to please God without faith (*Heb. 11:6*), and faith can be had only by hearing the word; therefore we may conclude that we cannot please God unless we are students of the Scriptures.

Ps. 119:74.—*Through the word we have hope.* (See verses 49, 81, 147, and *Rom. 5:5*.) Through the word we commune with God every day. He talks to us through his promises. We are held fast to him through the hope we have in his word. When his word speaks, we anchor on that, and cannot be moved.

2 Tim. 3:16.—*It is profitable.* If it comes from God, it must be just what we need. It will teach us the right kind of doctrine; it will instruct us in righteousness. (See verse 17.)

The Scriptures "are able to make thee wise unto salvation." All are desirous of being saved. We may not be making any effort in that direction, yet we desire to be among the number that shall go into the city of God at last. The Scriptures are able to give us this salvation. Why?—Because they testify of Jesus, through whom only is salvation. The word of God tells us, "If we confess our sins, he is faithful and just to forgive."

J. H. D.

TALKS WITH BOYS AND GIRLS.—NO. 6.

MISSIONARY WORK.

DEAR CHILDREN: We will consider the subject of missionary work this week. No doubt many of you have been doing missionary work of some kind for some time; yet there may be some who have thought they could do nothing in the way of missionary work. Some of you have been raising gardens and chickens to get money to send the gospel to Japan and some of the other nations which have not had as many gospel privileges as you. You may have sent papers to distant friends, and may have written letters to those who are reading the papers. No doubt all these efforts have been blessed to the good of some souls.

But there is other work that needs to be done, that is often neglected. The field is not a distant one, and the work is abundant. It is all around us. The work we wish to notice is doing good to those around us. There may be some aged person living near you that cannot get around very well, who has many little chores to do. There is the water to bring, the coal or wood to be brought in for the evening, or errands to be run. Boys and girls can be doing work for Jesus in looking after those who are bowed down with age and infirmities. While looking after their wants, you can take them a paper or book to read, or what is better, sit down and read it to them.

The aged are not the only ones that need our attention. There are those of your own age who have been unfortunate in becoming crippled in some way. Some of your schoolmates may be sick and confined to their rooms. It is pleasing to Jesus for the boys and girls who love him to search out the crippled and sick, and do them some act of kindness in the Master's name. Jesus says: "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." *Matt. 10:42.*

Much of this kind of missionary work can be done in our own homes or neighborhood. You can do work for Jesus, and good missionary work, by helping your mother. If the heart is right, you will not need to be told to do these things. As you are praying for Jesus to show you what to do for him, your attention

will be called to some little thing that you can do to make some soul happy. He that is faithful in the little things is the one to whom Jesus will say, "Well done, thou good and faithful servant."

Do not wait to go to foreign lands, or until you can get some names from distant parts to whom you can send a paper or tract. Look around you, and begin to be a missionary at once. It is all right to send reading-matter away by mail, to write letters, and raise vegetables or chickens; but if you trust in these alone, and let all the little opportunities pass, wherein you might help some one to be better, you will fail to be what Christ wants you to be.

J. H. D.

PRAISE.

WE are sometimes inclined to think that we have no special reason to praise God, because our lives are so monotonous, and there are no great events or marvelous deliverances in our lives, such as we read of in the Scriptures, or perhaps in the biographies of good men of later times. But great deliverances imply exposure to great dangers; and if we are spared even from the dangers, have we not an additional reason for gratitude and praise to God? If any of our readers have been orphans, deprived of the love and care of father and mother and the blessings of a home, and have received from other kind friends a home and such care and instruction as will be a blessing to them all through their lives, no doubt they are thankful for these favors, and praise God for the mercies he has moved others to grant to them.

But how about the rest of our readers, the majority of them, who have had kind parents to watch over them during the helpless years of infancy, to plan carefully for their future prosperity and success, and to toil, often beyond their strength, that the children should be comfortably clad and fed, and be provided with a good education that will fit them for the duties of life? Should they not be as grateful for the blessings they enjoy as those who, for a time, were deprived of home, and then had one supplied to them by friends? They certainly should be more grateful, for they have never had, even for a day, the sad feeling that they were friendless and homeless. A quiet life, a home, and freedom from great dangers, are blessings both for youth and for older people; but we fear they are not half appreciated by thousands who feel that their lives are very dull and monotonous.

The many reasons we have to praise God, which are not recognized by us, are well illustrated by the following anecdote: A minister who had traveled many miles on horseback to attend a camp-meeting, related to the people a wonderful deliverance from death which he had experienced on the road. His horse stumbled and threw him, but in some mysterious manner the fall was broken, and he was not injured. All rejoiced at the brother's remarkable deliverance, which was attributed to the mercy of God. Then another minister arose, and said that he had passed through a more remarkable experience than his brother. He had come a long distance to attend the meeting, and his horse had not stumbled at all! If we would all note our experiences of this kind as causes for thanksgiving, our lives would not seem so destitute of reasons for devout thanksgiving and praise to God. We fail to recognize the hand of God in many things where we should see the leadings of his providence. His hand is ever over us for good; and if our spiritual eyes were opened, how many evidences of God's love and care for us would be seen!

M. E. K.

BIBLE LESSONS AND NOTES

LESSON 5.—THE POWERS THAT BE.

(November 2, 1895.)

1. WHAT was man's condition when created? Eccl. 7:29.
2. When man sinned, what did he lose? —The power of self-control, the fear and love of God, and love toward his neighbor; in other words, he became selfish. (See note 1.)
3. What striking illustration of this lack of self-control do we have soon after the fall? —The murder of Abel. Gen 4:1-8.
4. Since man refused to obey God, and therefore to respect the rights of his neighbor, what became necessary?—Civil government. (See note 2.)
5. What is the character of the work which the rulers of civil governments are to perform? Rom. 13:3, first clause; verse 4, last clause; 1 Peter 2:13, 14.
6. Since this is a good work, by whom was it ordained? Rom. 13:1, last clause; Dan. 2:21; 4:25.
7. What is the source of their power? Rom. 13:1.
8. Even though it be used against God's people, is it still from him? John 19:10, 11.
9. May such power be resisted with impunity? Rom. 13:2.
10. For whom were earthly governments ordained?—For those who have not the principle in them to govern themselves,—the principle of love. Rom. 13:3, 4.
11. Who is the source of love? 1 John 4:7.
12. How is this love imparted to us? Rom. 5:5; 8:9.
13. How may we obtain the Spirit of God? Gal. 3:13; Luke 11:9-13.
14. What is the character of this faith? Gal. 5:6.
15. How will the love of God be manifested? 1 John 5:3.
16. When, therefore, love is the controlling principle, will the rights of others be respected? Rom. 13:10; Gal. 5:13.
17. Will it be the fear of temporal punishment that will insure such respect? 2 Cor. 5:14; Gen. 39:7-9. (See note 3.)
18. What is that power and plan called by which God restored to man this principle of love, or righteousness? Rom. 1:16. (See note 4.)
19. Do those who are controlled by love need the aid of civil laws to make them know the Lord and serve him? 1 John 4:7; 2:5.
20. Of what use, then, can civil governments be to Christians?—To protect them, as well as others, in their rights.
21. How long will civil governments be needed?—Only so long as there is crime or evil in the world.
22. Will there be any evil in the new earth? Rev. 21:1-4, 27; Eph. 5:5; 2 Peter 3:13.
23. Will there be, then, any occasion for civil governments there?
24. How long will earthly kingdoms endure? Dan. 2:34, 35, 44; Rev. 11:15.
25. What is the kingdom of the Lord called? 2 Peter 1:10, 11.

NOTES.

1. "Man is by nature selfish, and many would infringe the rights of others for their own selfish ends, unless restrained. Hence we see the necessity of some fixed rules, that each one may know what he may do and what he must not do. These rules for regulating the social actions of men are called laws. . . . But law

cannot exist without government. Law is a rule of action laid down by the supreme power, and if there is no supreme power, there can be no law. Hence we see the necessity of government."—*Young's Government Class Book*, p. 12.

It will be noticed that the validity of this argument all rests upon the statement that "man is by nature selfish." Civil governments are a necessity because men are selfish. But God did not create man selfish. Selfishness came in with the fall, as shown in the first lesson. Hence civil governments are a necessity because of the fall.

2. We should not disparage the utility or importance of civil governments. They are a necessity under the existing order of things. They became a necessity in consequence of the fall. To secure men in their persons and property is a good object, and, as Lord Macaulay in his essay in reply to Gladstone has said: "The best way, indeed the only way, of promoting that object among the masses of the people in a state of sin, is to combine men together in certain great corporations which are called 'states.'" These states may be very imperfectly organized and may abound in abuses; yet, as Macaulay adds, "It seems reasonable to believe that the worst that ever existed was, on the whole, preferable to complete anarchy."

"Some, I saw, have a prejudice against our rulers and laws; but if it were not for law, this world would be in an awful condition. God restrains our rulers, for the hearts of all are in his hands. Bounds are set beyond which they cannot go. Many of the rulers are those whom Satan controls; but I saw that God has his agents, even among the rulers. And some of them will yet be converted to the truth. They are now acting the part that God would have them."—*Testimonies*, Vol. 1, p. 203.

3. Love and righteousness, it will be seen, are one and the same thing; for righteousness is the keeping of God's righteous law (Deut. 6:25; Isa. 51:6, 7; Ps. 119:172), and our lesson teaches us that love is the same thing manifesting itself in the same way. Love, or righteousness, is all-comprehensive. Everything good goes with it,—obedience, life, peace, happiness. True obedience springs from love. Love is the greatest thing in the world. "Now abideth faith, hope, charity [love], these three; but the greatest of these is charity." 1 Cor. 13:13.

4. True Christians, while obedient to all just civil laws, are governed by a higher and better law than these,—the law of God, the law of love. They do not refrain from killing, or lying, or stealing, or committing adultery because the laws of the land make these things penal offenses, and threaten punishments upon those who commit them. They would not do these things if there were no civil laws or governments. It is not the fear of the lock-up, the jail, the penitentiary, or the gallows that keeps them from doing these things, but rather the fear of God. With Joseph of old, they say, "How then can I do this great wickedness, and sin against God?" Gen. 39:9. While this fear of God and love for his creatures controls the life of the individual, he cannot do such things; he does not desire to do them. "Who-soever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." 1 John 3:9. The expression "cannot sin," as used in this text, must be understood in the sense that it is the fixed determination of the individual, who is born of God, not to sin. One born of God will not willingly consent to sin.

SABBATH-SCHOOL HINTS.

TAKE your Bible with you to class.

Prayer is the Christian's life,—yea, his very breath and being.

"Light is sown for the righteous, and gladness for the upright in heart."

It is not enough to be able to recite the lesson when questions are asked. There should be much thought bestowed upon the subject.

"There are very few original thinkers in the world, or ever have been; the greatest part of those who are called philosophers have adopted the opinions of some who went before them." —*Dugald Stewart*.

POWER.—There are two powers in operation in the world to-day; namely, the power of godliness and the power of sin. 1 Tim. 3:16; Eph. 6:12. The first brings liberty, while the latter brings bondage. Gal. 5:1; Heb. 2:14-16. One comes through the mystery of godliness revealed through the gospel, while the other comes through the mystery of iniquity revealed through men and women of unregenerate hearts. It has been said by one of the world's great thinkers, "Power and liberty are like heat and moisture; where they are well mixed, everything prospers; where they are single, they are destructive."

WHY WE SHOULD KNOW THE WORD.

1. Because by it we are "thoroughly furnished unto all good works." 2 Tim. 3:17. Therefore we are to let this word dwell in us richly. Col. 3:16. Do not be satisfied with a surface knowledge. Go down into the depths, and see the unsearchable riches.

2. Christ said of the Scriptures, "They are they which testify of me." John 5:39. If we would know of Christ, we should study that which tells of him. Luke 24:27.

3. The word gives light and understanding. Ps. 119:105. We need light, for sin has put us in darkness. The world has its speculations and theories which at first seem clear, but after we have tried them, we are disappointed. We need understanding of our relation to God. This is revealed in the Scriptures; therefore we should search them. 2 Cor. 4:4, 6.

4. The word produces faith. Rom. 10:17. We need faith; for it is by this means we overcome sin. 1 John 5:4. Then how important that we study it daily! We have to meet the world and sin daily, therefore we need faith every day.

J. H. D.

WHAT THE BIBLE IS.

A SWORD. Heb. 4:12; Eph. 6:17.

Meat for strength. Heb. 5:14.

Gold to enrich with heavenly treasure. Ps. 19:10.

Water to wash away every stain. John 15:3.

A hammer to break the flinty heart. Jer. 23:29.

Fire to burn the dross. Jer. 23:29.

Milk to sustain babes. 1 Peter 2:2.

A lamp and light to guide us. Ps. 119:105.

Seed to beget souls. James 1:18.

A mirror to show us our sins. James 1:25.

It is divine, eternal, and absolutely true. Ps. 119:142.

As one has said, "Let us own its supremacy, bow to its authority, confess its sufficiency, cling to its integrity, walk in its light, expect every prophecy, obey every precept, cherish every promise, heed every warning, believe every fact, and be what it demands."

MARY KEELE.



TOO LITTLE AND TOO BIG.

TO-DAY I asked my mama if I could whittle;
Yes, I did.

"Oh no, my girlie," said she; "you're too little;"
So she did.

But Tom stepped so hard right on my toe,
I cried, I did.

She said, "Oh, you're too big a girl to cry out
so!"

That's what she did.

Why can't I cry, if I am little?
Or, if I'm big, why can't I whittle?

—Selected.

WORKING FOR LOVE.

"FRED! I say, Fred, where are you? Why, here you are!" exclaimed Jack Tower to his cousin Fred Waters, as he put his head through the half-opened door of the dining-room. "Taking tacks out of that matting! Well, I never! I thought you were to be ready to start at nine prompt. It's a glorious morning; thermometer only ten above; the ice has n't a flaw, and the skating's superb."

"I do n't believe I can go, Jack. Pipes froze up last night, and the plumbers are to be here at eleven."

"I don't see what they have to do with you. Why does n't your mother get old Pete to do that kind of work? He's always wanting a job."

"Pete's laid up with the rheumatism this week."

"Let one of the servants do it, then."

"This is their busy day, mother says, and they've got too much to do."

"Well, if I were you, I'd just skip. Somebody would find time to do it."

"Yes," answered Fred; "somebody would, I suppose; but if I do n't take this matting up, mother will. It's got to be done, and it's too hard for her hands. These tacks were put in for keeps. My hands are stronger than hers."

"Well, I can't waste time talking," said Jack. "If you like skinning your fingers better than skating, all right for you; but you're a goose, all the same."

Fred hesitated. Should he go with Jack? Could any boy honestly say that he liked to dig rusty double-pointed nails out of half-worn matting? and the floor was cold, too, and his fingers were not only getting rough and scratched, but were stiff in the bargain. It was only for a moment. If it was hard work for him, what would it be for his mother?

"No, Jack; I can't go. Perhaps I'll get to the pond before lunch-time. Do n't wait."

"All right. Good-by," and Jack slammed the street door as he ran off.

Fred took up the tack-lifter slowly, and went down on his knees again; and as he worked with his fingers, his mind worked busily, too.

Yes, it was a shame to ask him to do that work. If he could just lift the tacks around the door where the water-pipes were, it would n't be so much; that would n't take so long. But to go over the entire floor, so the matting could be changed around, that was unreasonable. No! it was n't unreasonable; for if the matting was changed around, it would last six months longer; and instead of buying a new one in a little while, mother could get the muff she had been wanting so long. That's what she had said at the breakfast table. And, besides, he had offered to do the work himself; he had n't been asked. Was n't his birthday last week, and was n't he thirteen years old,—just as old as his father had been when he be-

of having a boy if he can't help a little now and then?"

When Fred reached the pond, Jack was about starting for home.

"So you're here at last, are you? I do n't know but you're soon enough, too. The wind's been blowing a perfect gale. I've got to go home to thaw out; and you've got a nice little sum in your pocket, too, I suppose."

"What do you mean?" asked Fred.

"Why, of course aunt paid you for your morning's work, did n't she?"

"Jack Tower," said Fred, his face reddening even under his rosy cheeks and ears, "I was n't working for money. I did it for"—

Just then a gust of wind nearly swept the two boys off their feet, and the last word of Fred's sentence flew so far away no one could catch it. What was it?—"pleasure," "duty," or "love"?—*Sunday-School Times.*



"WHY CAN'T I CRY, IF I AM LITTLE?"

THREE LITTLE-GIRL
LETTERS—2.

My first letter closed just as our party were gathered on deck taking a last look at land.

Before leaving the wharf we took a walk through the boat. It had three decks and four masts; one on either end deck, and two on the middle deck. It was very seldom that the sails were up, but when they were, we went much faster. Between the two center masts were two large red smokestacks. The first-class cabins were very nice; but we did not see much of these, as our abode was toward the back part of the boat, among the second-class cabins. Mabel and I did not enjoy our stay there; so we spent most of the daytime on deck.

When we started, we were quite determined not to be seasick; but before we had lost sight of land, most of our party began to lean over the side of the ship in a very suspicious way. We made an early retreat to our cabins; but the next morning found us again on deck.

Promptly at seven o'clock the rising-bell rang, and at eight we had breakfast.

The dining-saloon contained four long tables. Only two of these were used, at which from thirty-eight to forty-five passengers were usually seated. As for the food, those who provide a supply before starting will find themselves the best provided for. Fruit is not furnished to second-class passengers, and on the ship it cannot be bought at any price. Dinner was served at one o'clock, tea at five, and supper, consisting of bread and cheese, at nine. Of the latter meal, however, we had no need.

I don't like traveling by sea as well as by land. We longed to set our feet on something that would stand still. We tramped about the deck for exercise, sometimes clutching at whatever was nearest to hold ourselves as the ship rolled. For a few days our minds were taken up by seeing the many new and strange

gan to work in a store to earn his own living? That would be tough, to have to get out of bed mornings at half-past five, and go off down town to sweep offices and make fires. No; lifting tacks was n't so bad, and the floor was n't so cold; and did any one ever have a better mother than his mother was?

By the time the plumbers appeared with their bag of tools, the matting was rolled up into five compact rolls, and the floor was ready to be swept.

"Now then, mother, I'm off skating, if you do n't mind. My work's done," called Fred upstairs to his mother. "I'll help put that matting down after lunch, if you want me to."

"You're a darling, Fred. I do n't know what I'd do without my helper. It was too bad to take so much of your morning."

"Never mind that, mother. What's the use

things about the ship; but soon the novelty wore off. Then, day after day, how tiresome it did seem out there in the ocean, with little to look upon outside of the ship but a vast expanse of blue sea! Yet it was pleasant to see the water sometimes almost as smooth as glass, rising and falling in gentle swells, and again covered with whitecaps as the wind swept over it. Then there were the sunrise and sunset, and at evening the changing stars, and the beautiful phosphorescent light, which made a shining track in the wake of our ship, far across the water to the horizon. A day or two before reaching Honolulu we caught sight of a few flying fish. They are beautiful little creatures. As they rise out of the water, their little wings glisten in the sunshine as if covered with silver.

Then one morning we awoke in sight of land, and oh, what a glad sight that was! As we drew near, we could see the palm-trees, with little cottages among them. After a while we saw the city of Honolulu, surrounded with green trees, and with a background of hills. It was a lovely scene, and was something as I had always pictured Palestine to be.

As we neared the shore, many native boys swam around the boat, calling for nickels and dimes. The passengers would throw them a small coin, and all would dive for it; and the one who caught it, would hold it up in triumph, and then put it in his mouth and call for more. It was laughable to see them. When a piece of money was thrown, there was a great splash, and half a dozen black feet were the only things visible on the top of the water; then these disappeared, and just as we began to fear that the owners were drowned, we would see their heads pop up, and they would call for more money.

The boat stayed here only about three hours. We went on shore, and rode a little way out of the city to visit a lady who was acquainted with our grandma. Her home was a large one-story cottage, with broad veranda, surrounded by a wide, grassy lawn shaded with palm-trees. We were most hospitably entertained, and greatly enjoyed our visit and a breakfast on land. Some of the passengers who went on shore saw the ex-queen sitting in the window of her vine-covered house. She seems comfortably situated, although deprived of the throne.

The journey between Honolulu and Samoa occupied seven days. During this week we crossed the equator, passing from the northern to the southern hemisphere. We watched the great dipper sink lower and lower, until it was just visible above the horizon. The only companions of the ship were sea-gulls and flying fish, the latter sometimes seen in schools of forty or fifty. We watched quite closely for whales, but saw none.

At Samoa we had our first sight of a coral island. We stopped off the town of Apia, but our boat could not touch at the land, because the island is surrounded by a coral reef. From the strip of low land along the shore, covered with palms, the island rises until it is quite mountainous in the center, all covered with trees, which were beautifully green. As soon as the steamer was near land, we saw the little native canoes coming toward us from all parts of the shore. These canoes are made of the trunks of trees split lengthwise and hollowed out. Most of them were paddled by the natives, but a few had sails. To the back end of each canoe was attached a wide piece of board, from four to six feet long. This was the outrigger. It lay flat on the top of the water, and served to keep the canoe from upsetting.

□ The canoes were loaded with fruit—or-

anges, bananas, pineapples, cocoanuts, lemons, and limes—together with coral and shells. These were drawn up in baskets on to the deck, and the sellers climbed up on a rope. Then business began. A basket of oranges—five or six dozen—sold for twenty-four cents; bananas, at about two cents a dozen.

The natives wear very little clothing, and in their warm climate they need but little. The men wear a garment something like a short skirt or wide sash, reaching almost to the knees. The women were nearly all arrayed in "Mother Hubbard" gowns. Many men, women, and children had their hair plastered over with lime, and at a distance they looked as if they had white caps on. They use the lime to bleach their hair, turning it from black or brown to an ugly red.

Our boat stayed three hours at Samoa, as at Honolulu, but we did not go ashore. Then the whistle sounded as a signal for departure, and the natives scrambled down into the canoes, and paddled off for the shore.

All the way from San Francisco we had a smooth passage, and our steamer made from one hundred and fourteen to one hundred and forty miles a day. On the Monday after leaving Samoa we crossed the day line, and had both Monday and Tuesday in twenty-four hours.

Five days from Samoa brought us into the beautiful harbor of Auckland. As we looked on the shores of New Zealand, we missed the rich luxuriance of the tropics, but the landscape seemed more like home. Now we have parted with our good old friend, the north star, and in its stead welcomed the southern cross. A few more days will bring us to our southern home.

ELLA WHITE.

FAMILY PRIDE.

THE following story is told of the visit of Albert Edward, Prince of Wales, to the West when he was a lad: The royal party of tourists were entertained by Mr. Blank on his ranch. He was naturally anxious that they should fully enjoy the sport of the neighborhood. A fishing excursion was arranged for one day, and a gruff old farmer promised that his nephew would provide bait for "the Englishman," of whose rank he was ignorant.

Mr. Blank, it is said, sent for him the previous evening, and anxiously inquired:—"Has your nephew brought the bait?"

"No."

"We want it by daylight."

"You'll hev it," calmly replied the old man.

"This is a matter of great importance. Are you sure that we shall have it?"

"Did n't Jabez give you his word?"

"But how do I know he'll keep it?" said the uneasy host.

"How do ye know?" said the farmer, sternly. "Because he's a Pratt. None of the Pratts ever was known to tell a lie, an' I reckon Jabez is n't a-goin' to break the record," and he tramped off.

"You must pardon the old man, your Grace," Mr. Blank said, turning to the Duke of Newcastle, who was standing near by. "He does not know who you are."

"Pardon him? I call that very fine! Why should not the Pratts be proud of their honest blood, as well as the Pelham-Clintons?"—his own family.

The daylight brought Jabez and the bait.

In one of the noble houses of England a delicate glass vase, call the "Luck of Edenhall," has been preserved with scrupulous care for centuries in consequence of a legend that

when it is broken, the family to which it belongs will perish also from among men.

If every American family cherished, like the Pratts, a faith in the truth, or honesty, or piety of their ancestors, with a resolve, like Jabez, "never to break the record," what a lightening and uplifting of our social life would follow! No useful or really sensible purpose is served by burrowing into family history to find chain-clocks or bits of ancient plate. It is far better to search for some virtue of our forefathers,—stern or gracious,—and then to strive to make it our "Luck of Edenhall," and to hand it down unbroken to the generation which will come after us.

That is the true family pride, which the day-laborer may share with the duke.—*Youth's Companion*.

BILLY'S "TATERS."

"BILLY," said Mr. Holt one day when I was at the farm, "why don't you go to work on that little patch of potatoes?"

"Oh," whined Billy, "there's so many of them 'taters, I'll never get them hoed."

"You won't if you do n't begin soon."

"I hate to begin."

"How are you ever going to do the work, if you do n't begin?"

"Well, I'll begin pretty soon."

His father walked away, and I heard Billy exclaim in a tone indicating great mental distress: "Plague on them old 'taters! It makes me sick to think about them!"

"Why do you think about them, then?" I said, laughingly.

"I've got to," he replied, dolefully, with a sorrowful shake of the head. "I've been thinking about them ever since I got up this morning."

"How long, now, Billy, will it really take you to hoe them?"

"Well, at least an hour."

"And you've been distressed about it ever since you got up?"

"Well, I hate to hoe 'taters."

"And you've been up a little more than five hours?"

"Well, I—I"—Billy began to grin, took up his hoe, and said: "I never thought of that!"

And the potatoes were hoed in just forty minutes.—*Exchange*.

"HOME, SWEET HOME."

A GREAT singer had just finished singing "Home, Sweet Home," and many of the audience were in tears.

"It is a beautiful song," said a girl to an older woman, who sat next to her.

"Yes," was the reply, "and the sentiment to which it moves all these people is beautiful. How much happier the world would be if every one had as much principle as sentiment on the subject, and followed out a plain, every-day rule of making home sweet!"

The girl turned thoughtfully away. She hardly heard the next song. She was acknowledging to herself that, in spite of her love for her home, she made it unhappy every day of her life by her wilfulness and quick temper. How many of us really do our best to make home happy?—*Selected*.

"TRY to count your mercies, and many of your troubles will be rubbed out."

"A LIE trembles all over whenever it discovers that truth is on its track."



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THE TEST.

HE that is faithful in the least
Is faithful in the much.
I'll know thee servant, king, or priest
By look, or word, or touch.

One line, O poet, tells thy verse ;
Thou need'st not read the lay.
Let chord be struck, if string be terse
The music lasts away.

Judgment is not so intricate ;
The skilled hand knows the grain,
And just one touch will intimate
What is for loss or gain.

One test will try the heart, and then
Destiny's known above.
If warm your heart is toward all men,
You're like to God in love.

If in the heap one crystal shine,
One gem from midst the dross,
Title it is to crown divine ;
For Christ is in thy cross.

The pearl in oyster's shell is proof
That life is not in vain ;
Some gracious essence comes to smooth
The keenest edge of pain.

Only be faithful in the least,
And when the test shall touch,
Thou shalt be crowned as king and priest,
And faithful found in much.

FANNIE BOLTON.

TWO PAIRS OF FETTERS.

MORE than eighty years ago a fierce war raged in India between the English and Tippoo Sahib. On one occasion several English officers were taken prisoners; among them was one man named Baird. One day a native officer brought in fetters to be put on each one of the prisoners, the wounded not excepted. Baird had been severely wounded, and was suffering from pain and weakness.

One of the prisoners, a gray-haired officer, said to the native official, "You surely do not think of putting chains upon that wounded man?"

"There are just as many pairs of fetters as there are captives," was the answer, "and every pair must be used. Those are my orders."

"Then," said the noble officer, "put two pairs upon me. I will wear his as well as my own."

The native looked surprised at such an exhibition of generous self-sacrifice, but it was done. Strange to say, Baird lived to regain this freedom, and lead in the capture of that very city; but his noble friend died in prison.

Up to his death he wore two pairs of fetters. Having taken upon himself the double punishment, he endured it till death.

Is not this a beautiful illustration of our golden text? Our Saviour, Jesus Christ, took upon himself the punishment for the sins of the whole world. Through him we are freed from the thralldom and consequences of our transgressions.—*Exchange.*

IRON IN FOOD.

PROFESSOR BUNGE, in the course of a paper on iron as a medicine, read before the German Congress of Internal Medicine, has been ventilating some ideas which are as much matter of general science (and therefore extremely important) as they are details connected with the physician's domain. He is strong on the point that iron should reach our blood through the medium of our food, rather than through the druggist's specialties. Iron, as everybody knows, is a food element absolutely essential for the proper constitution of the body. It is as rigidly demanded by the plant as by the animal; and it is from plants that Professor Bunge shows we should chiefly receive our iron supply. Spinach, he tells us, is richer in iron than is the yolk of eggs, while the yolk contains more iron than does beef. Then succeed apples, lentils, strawberries, white beans, peas, potatoes, and wheat, these substances being given in the order in which they stand as regards the plentifulness of their iron constituents. Cow's milk is poor in iron; but, as balancing this deficiency in the food of the young mammal, it is found that the blood of the youthful quadruped contains much more iron than the adult. Thus, in a young rabbit or guinea-pig one hour old, four times as much iron was found as occurs in these animals two and a half months old. These are interesting facts, showing that nature probably draws on the original store of iron in the young animal for its nutrition during its milk-fed period.—*Scientific American.*

THE BEST HE COULD DO.

THE *Telegraph Age* tells how a telegraph editor in a Boston newspaper office wrote a note of remonstrance to the telegraph operator, because the latter in his copy had entirely omitted the letters "f" and "k" where they should have appeared. The operator replied to this note as follows:—

"MR. EDITOR: Mistakes are liable to happen in the best of regulated families, and to typewriters as well. It is, indeed, a very unfortunate affair, but the 'eph' and 'cay' phell out, and are lost. This morning I called at the office of the gentleman from whom I rent this outfit, but failed to find him in; in fact, the 'office' says he will not return for four or five days. I do not like the look of this variety of spelling myself, but will get the specials after a fashion. I, myself, consider this no joke, but a serious affair. Faithfully yours."

THE FIRST ARTESIAN WELLS.

THE first of these is at Grenelle, near Paris. This well was commenced in 1834, to supply the French capital with water. When a depth of twelve hundred and fifty-four feet had been reached, a length of two hundred and seventy feet of the boring rods broke off, and fell to the bottom of the hole. Nowadays, the laborious rod process is quite obsolete. Fifteen months were taken up in fishing up the broken rods, and then work was resumed. When the boring was carried down to fifteen hundred feet, the French government wished to stop the work, on the ground that further expense was simply throwing good money after bad.

The savant Arago, however, urged them to exercise a little more faith and patience. His advice was followed, with the result that, at a further depth of three hundred feet, water was encountered, and those who had labored at the enterprise from 1834 to 1841 were rewarded by

seeing a stream of six hundred gallons a minute escape from the orifice of the well.

In 1855 another well was commenced in the Paris basin. Water was tapped at a depth of nineteen hundred and twenty feet, and this enormous boring, which is six feet four inches in diameter at the bottom, ejected a stream of water to a height of fifty feet at the enormous rate of five million five hundred thousand gallons a day.—*Chambers's Journal.*

DEATH OF PASTEUR.

FAME is attained in many ways. The warrior gains fame upon the field of battle, the statesman in the council hall of his country. But men may be famous as generals or as statesmen, and still be of no benefit to the world. A poet, writing of that noted American *avant-courier* of civilization, Daniel Boone, said of him that he was—

"Not only famous, but of that good fame
Without which glory's but a tavern song,—
Simple, serene, the antipodes of shame."

Louis Pasteur, who died near Paris, France, September 28, was a man of this kind. He was a student from his youth, and his studies have all been of a character to benefit mankind. As a chemist and bacteriologist he was unexcelled, but it was by his discovery of vaccination for hydrophobia that he is best known. By this discovery he was enabled successfully to treat persons who had been exposed to rabies from the wounds made by mad dogs. Patients from all parts of the world resorted to Paris to place themselves under his treatment. A popular subscription was raised in France, and the Pasteur Institute was built. Similar institutes were erected in other countries.

Pasteur was the recipient of many honors, but he was not inflated by pride, and he died as he had lived, a man of the people, loving his country, and working for the interests of all mankind. He was an original thinker in a field of new discoveries, and his name will be held by the world in grateful remembrance.

AN OLD HORSE'S MEMORY.

ELEVEN years ago a horse was purchased for the fire engine Portland No. 2, on Munjoy Hill. This horse was called Old Tom, and he helped draw the engine for six years, and was then disposed of. He has been drawing an ash cart of late years, and the other day went by the engine-house. Engineer Loring, who knew the horse well, since they came to that engine in the same year, and were there together for six years, fell into conversation with the driver, and told him that he had n't a doubt that if the old horse was put in his old stall, and the gong was sounded, he would rush for his place in front of the engine, just as he used to do. The driver doubted this, and they agreed to try it. The old horse, now fifteen years old, was put in his old stall, where he had not been for five years. At the first sound of the gong, he started for his old place under the harness in front of the engine. He tried to go quickly, but made only a sorry exhibition of nimbleness, compared to his former habit.—*Portland Daily Press.*

At a reception in Paris a traveler, who was a strong "Anti-Semitic," was talking to Rothschild on the beauties of the island of Tahiti, and sarcastically remarked:—

"There are neither hogs nor Jews there!"

"Indeed!" retorted Rothschild. "Then you and I should go there together. We should be great curiosities."—*Munsey's Magazine.*