

THE YOUTH'S INSTRUCTOR

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OTHER LANDS

SOME POINTS IN SOUTH AFRICAN HISTORY.

THE discovery of the southern extremity of the "dark continent" was made a few years

to the top of Table Mountain, giving it the name which it still retains. In April, 1652, three vessels from Holland arrived in Table Bay with a small colony, that began to till the soil, which, so far as is known, had never brought forth food for man since the creation of the world. From this point the history of Europeans in the colony begins, and, in fact, the history of the country; for prior to this time the aborigines, who inhabited the land, kept no record.

the colony passed into the hands of the English.

About this time the London Missionary Society began sending its missionaries to the colony. The first station was established near Algoa Bay. In 1803 the Dutch once more took control of the country, this being one of the conditions of peace at the close of the war that had been raging in Europe. But England desired the Cape. The route to the Indies was at that time by way of the Cape of Good Hope,



VILLAGE OF KIWANDA IN EQUATORIAL AFRICA.

prior to that of America by Columbus. According to Theal, to whom I am indebted for many of the following particulars, the Cape of Good Hope was first seen in 1486 by two Portuguese ships which had been driven far south by a storm.

Table Bay, on which is built Cape Town,—with its suburbs now containing about a hundred thousand inhabitants,—was first entered by a fleet commanded by Antonio de Saldanna, in 1503. The commander climbed

In 1688 some Huguenots, driven from France by persecution, came from Holland to the colony, and from this time till near the close of the eighteenth century the colony was controlled by the Dutch East India Company. But at this time the company failed. The failure caused much distress, which was followed by petty rebellions. In June, 1795, an English fleet, with troops on board, arrived in Simon's Bay, near Cape Town; and on September of the same year the government of

and that made South Africa a very desirable possession for the British; so in 1806 a fleet was dispatched to the cape, and as a result, the colony became once more a British possession, and has continued so ever since. The hostility felt by the Dutch on account of this seizure of the colony has not yet entirely ceased.

Various progressive steps were taken in the governing of the country, and in 1854 permission was received from the crown for the

colony to elect a parliament. In 1872 some changes were made, and what is termed "responsible government" began. The present parliament is divided into two houses, called the Legislative Council and the House of Assembly. The Council consists of twenty-two members, who hold their seats for seven years, and is presided over by the chief-justice of the colony. The Assembly is composed of seventy-six members, who hold their seats for five years. Before 1882 all members, when debating in Parliament, were compelled to speak in the English language; but this being considered a serious grievance by the Dutch citizens, this restriction was removed, and either tongue can now be used. The members of the parliament are elected by vote of the people, and each voter is required to be able to write his name, address, and occupation, and must be in receipt of a salary of fifty pounds a year, or occupy property valued at seventy-five pounds.

The De Beer diamond mines, famous through all the world for the amount of diamonds produced, are situated in the colony. It is said that so many diamonds are now on hand, that if they were thrown on the markets of the world, they would cease to be a valuable stone.

Another important division of South Africa is the colony of Natal. It was so named by Vasco da Gama, who was sailing past Africa on his way to India in command of a Portuguese fleet. To the land which was in sight on Christmas day, 1497, he gave the name of Natal. It was conquered by England in 1842, and since 1893 has possessed responsible government. The governor is appointed by the crown. The Legislative Council is composed of eleven members appointed by the governor, and the Assembly consists of thirty-seven members, elected by the people.

The South African Republic, which contains the celebrated gold-field of Johannesburg, is controlled by the Dutch. Its independence was first acknowledged by Great Britain in 1852, but since then was controlled by the English for a time. The president is elected for five years. The legislative power is vested in two chambers, called the Volkraad. Each chamber is composed of twenty-one members elected for four years. Paul Kruger has been president since 1882. Since the discovery of gold in 1886, the emigration to the country has been great, and Johannesburg is a very progressive city, almost as large as Cape Town.

The Orange Free State is also a Dutch government, with a system of government similar to that of the Transvaal. The country is quite prosperous, and contains a European population of upward of eighty thousand.

Railway lines extend over various portions of South Africa. The diamond fields at Kimberley are reached by train, as are also the gold-fields of Johannesburg, ten hundred and twenty-eight miles distant from Cape Town. The Transvaal is also reached by a line extending from Durban in Natal, and another from Delagoa Bay on the East coast.

The history of all civilized nations consists largely of a recital of their conquests for territory. Although a large portion of this globe has always been unsettled, nations have fought and drenched each other's soil with blood, in order to acquire a portion of each other's territory. The conquest for territory has made Africa the theater of much European warfare. The black man's home, the burial ground of his ancestors, is taken from him, and a tax imposed upon him to maintain a civilized government. The "dark continent" is surrounded on all sides by the various king-

doms of the earth, and the dismemberment of the huge continent is taking place rapidly. The time once was when the Africans were taken from African soil; but at the present time, more attention seems to be devoted to taking the land from the African. One writer says: "The natives now have the land, and the white men have the Bibles; but soon the natives will have the Bibles, and the white men the land." This is partly true. But the sad fact is that more rum is sold than Bibles. There are more saloons than missionary stations. Thousands die of intoxication where one is converted,—a sad commentary on the so-called "Christian" nations. Glorious achievements are made, however, by the gospel; but they are made in spite of all these hindering forces.

The efforts of the nations to establish protectorates and thus gain a foothold in Africa, has caused many native wars. The greed of human nature has inflicted upon the natives many wrongs. Goaded to desperation by the white man's avarice, they have risen up and slain some of their tormentors. This is heralded through the earth as a "massacre." They are then set upon by trained soldiers armed with Maxim guns, and multitudes of them are slain, and their land is taken to pay the expenses of the war. This is also published to the world,—not as a massacre, but as a "victory." A "massacre" is when Europeans are killed by the natives; a "victory" is when the natives are slain by Europeans.

But in all this the Lord is working out his own purposes. It is the plan of him who has established the bounds of all nations (Acts 17:26), that civilization should penetrate these dark regions of the earth, which Inspiration tells us are full of the "habitations of cruelty," in order that the "gospel of peace" should go to every nation, kindred, tongue, and people, to gather out of them a people for his name. This is being done. The heralds of the cross are pushing their conquest into the very darkest portions of the continent. The proclamation of the Lord's near coming is also being heard in all parts of the earth. From these dark portions of the globe the Lord is gathering out a few more to make up the final number required to people the earth, when all things shall be made new.

G. B. THOMPSON.

THE SURPRISE AT FELDKIRCH.

THERE is a little town called Feldkirch, on the frontier of Austria, on the Ill, an affluent of the Rhine. It numbers under three thousand inhabitants. In the year 1799, when the armies of Napoleon were sweeping over the continent, Massena, one of his generals, suddenly appeared on the heights above the town at the head of eighteen thousand men. It was Easter day, and the morning sun, as it rose, glittered on the weapons of the French, at the top of the range of hills to the west of Feldkirch. The town council hastily assembled to consult what was to be done. Defense was impossible. Should a deputation be sent to Massena with the keys of the town, and an entreaty that he should treat the place with mercy? Then the old dean of the church stood up. "It is Easter day," he said. "We have been reckoning on our own strength, and that fails. It is the day of the Lord's resurrection. Let us ring the bells and have services, as usual, and leave the matter in God's hands. We know only our weakness, and not the power of God." His words prevailed. Then all at once, from the three or four church

towers in Feldkirch, the bells began to clang joyous peals in honor of the resurrection, and the streets were filled with worshipers hastening to the house of God. The French heard with surprise and alarm the sudden clangor of joy-bells; and concluding that the Austrian army had arrived in the night to relieve the place, Massena suddenly broke up his camp, and before the bells had ceased ringing, not a Frenchman was to be seen.—*Baring Gould.*

THE COWRIE.

THE cowrie (a shell) is used as a piece of money in India, and, as a curio, has been brought to this country by Bishop Thoburn and other missionaries. In India the value of the cowrie is one-hundredth part of a cent; in other words, it takes one hundred cowries to make a cent. This coin, it should be remarked, is agreed upon by the people; it is not recognized by the government. The coins accepted by the government are the pie, equal in value to one sixth of a cent, and the rupee, which is the highest in value, equal to twenty-six cents of our money. The use of the cowrie is a necessity, and for the convenience of the millions of people it is an article of exchange in all the cities, towns, and villages of north India. Brokers there are sitting cross-leg on the corner of the streets with a small sack of cowries, a smaller bag of coppers, and a few small silver pieces tied up in a rag. This very important individual is ready at any time, from early morning till late at night, to take your cowries and give you coppers, or take your silver or coppers and give you cowries, deducting a small amount as commission on each transaction.

The use of the cowrie in India, and its exhibition to an American audience, has greater significance than even can be described. The poverty of India has in the cowrie an interpreter to us more eloquent than human voice, and a plea for help more strong than any individual can express. A shell for a coin—a cowrie of the value of one-hundredth part of a cent! The rags, the nakedness, the specters of gaunt forms, flit before us! With the cowrie in service can the five-cent-a-day laborer only hope to get the pinch of salt or small amount of spices and pepper for the food of the day.

It would sound strange to say that most of the thousands of miles of railway have been built and their beds put in place by the use of the shell. It is a fact, nevertheless. The thousand of laborers—men, women, and children—so working, have been paid in these shells. It was contract work, of course; and each individual who brought his basket of earth and thus helped to raise the bed was paid one or two cowries, as the basket was large or small, or the distance it was brought long or short. A pathetic story could each cowrie tell. Not only have a few of these cowries supplied spices, salt, fuel, etc., but they have given a child a chance to buy an earthen image or a doll; not only in the quantity have they given severe toil its reward, but they have paid a neighbor's child for an hour's watching of the cattle or for running an errand for the decrepit.

The closing part of the history of each of the cowries brought to this country is perhaps as pathetic and touching as any. Each one came from the Sunday-school or church collection. "Such as I have give I thee." Truly it might be said that it is "the widow's mite." Little tots with hardly more clothing upon their backs than a piece of cloth. Still they give! This is not self-support, but it is a hopeful sign of the coming self-support of the churches in India, for they are willing to give.—*N. C. Advocate.*

Timely Topics

CHAIN LETTER AGAIN.

THE chain letter which was started for the benefit of a young lady in Kaneville, Ill., is still bringing her five hundred letters a day. For a time she received one hundred thousand a day. Then her mail dwindled down to a few scattering letters; but just as the postal officials were hoping that the nuisance was dead, it suddenly sprang into fresh life again. It seems that one end of the chain has got across, or under, the ocean, and many letters from England are now received by her. The young lady works assiduously to open her letters and to secure their contents, which are generally canceled postage-stamps, though occasionally small sums of money are found. A pile of letters the size of a haystack still remains unopened, and there seems to be no question but that she will be fully employed for several months more, at least.

It seems a little strange that some one does not translate the letters into foreign languages, and give them a more extended circulation! Not only the continent of Europe, but China, Japan, Afghanistan, and the Barbary States might be worked to good advantage. A letter might be sent into the country of the "Akhoond of Swat," to the great delight of all the Swats and the benefit of the United States mails and the young lady at Kaneville. But these suggestions are probably useless; for, judging from what has already taken place, the chain letter is now on its way to all these countries, conquering and to conquer! P. T. Barnum said that the American people liked to be humbugged. In view of the success of the chain letter, who can dispute the statement of the great showman?

ENGLAND'S CONTENTION WITH VENEZUELA.

THE contention between Great Britain and Venezuela is evidently approaching a crisis. England has expressed a willingness to submit two points out of three in the dispute to arbitration, but the third,—the control of the Orinoco River,—she refuses to arbitrate. But this is the vital point, as the control of this great artery of commerce by England would give England practical command of Venezuela and of Colombia. There are few railways in those countries, and the river system, of which the Orinoco is the main channel, is the natural way by which the products of the interior must reach the coast, and this must be so for some time to come. The "Louisiana purchase," which transferred the control of the Mississippi River from France to the United States, was one of the greatest acts of American statesmanship; but England controlling the Orinoco would place Venezuela in the same condition the United States would be in if a foreign power controlled the Mississippi, and we had few railways, and were depending on the river for our communication with the outside world.

It is now reported that England is very firm, and that an ultimatum will soon be sent to Venezuela. A military force will also be sent to the disputed territory. Naturally, Venezuela looks to this country for protection, and it is likely that it may be given. English papers hold that the "Monroe doctrine" is a myth,

and that the United States will not interfere, no matter what England may do. It is not probable that England will gain possession of the disputed territory before the next session of the United States Congress, and then just what position the United States will take will be known. Not many years ago a French army of about twenty-five thousand men was withdrawn from Mexico at the demand of the United States; and while we would not say that France was frightened then, or that England would be, should the United States demand of her the withdrawal of her troops from Venezuelan soil, still the voice of Uncle Sam has great influence when he speaks in a decided tone, and it is very generally respected. We have no ill-will against England, but we wish she was not quite so ready to play the tyrant to the weak; but she is no more reprehensible in this respect than are many other nations.

TOTAL SEPARATION.

THE Hon. J. Pierpont Morgan, chief of the syndicate now controlling the finances of the United States, and who is known to have made sixteen million dollars out of the people of this country by his late deal with the government, was, on October 21, attending the Protestant Episcopal convention at Minneapolis as a lay delegate. While he was there attending to the duties of his religion, it was discovered that there is a plan on foot for a great combination of the trunk lines of railway from east to west, which is contrary to the interstate commerce law, and that this same J. P. Morgan is the chief man in this illegal conspiracy!

A New Hampshire senator has written an open letter to the president of the United States, setting forth what is being done, and of course everybody was at once deeply interested. A Minneapolis reporter thought that probably Mr. Morgan would like to speak for himself, and so he called upon him; but Mr. Morgan informed the reporter that he was in Minneapolis on church matters, and that he would have nothing to say on secular business while there! He evidently believes in total separation of religion and business, in point of time, at least!

He can beat the government and the people out of millions, and plan for an illegal combine to do it again; but that is business, and let not the inquisitive reporter attempt to interrupt his private devotion to inquire into any of these little matters! When his prayers have been said and his contribution to the church-extension fund duly paid and receipted, he will once again return to business, and, if possible, tighten his grip on the government and the people, by bonds with gold interest and with illegal railway schemes. Let the world wait, and not make too deep a scrutiny into such great men's business affairs. They must, at least, be given time to pray! Great is business, but greater is religion!

STATEHOOD IN UTAH.

THE progress of Utah toward statehood is again imperiled, and perhaps for a time defeated by a division which has arisen in the Mormon Church in that Territory. While the necessary legislation in Congress and in the territorial legislature to change the Territory into a State was in progress, the Mormon Church declared that it would allow the members of that church to be perfectly free to affiliate with whatever political party they might prefer, and as a matter of fact the Mormons are about equally divided between the Democratic

and Republican parties. All seemed to go as merry as a marriage bell with the Mormons until the time came for nominations to the United States Congress; then a change came over the spirit of their dream.

The Democrats nominated Moses Thatcher for senator, and B. H. Roberts for representative. These men are Mormons,—Thatcher an apostle, and Roberts one of the presidents of the seventies. The Republicans nominated Heber W. Wills for senator, and a son of George Q. Cannon for representative. These men are also Mormons. The elder Cannon is a leading man in the Mormon Church, and is well known as a former representative of Utah Territory in the United States Congress. It would appear that he, in his paternal anxiety to assist his son on the road to Washington and fame, has been trying to bring the censure of the Mormon Church to bear upon the Democratic candidates, to the end that they may be defeated, and in doing this he has created such a furor that it is now somewhat doubtful whether any of these candidates will realize their hopes.

The trouble began in this way: At a meeting of the Mormon priesthood, Joseph F. Smith arose and said that it was a well-known regulation of the church that no man could stand for public office unless he first consulted the authorities of the church, and gained their permission. This was because the church might be contemplating sending such persons away upon some distant mission. J. Q. Cannon followed in the same strain. The following Sunday, Bishop Larson, at a large meeting of his teachers, referred to these statements made by Smith and Cannon, indorsed them, and, using language which could only be understood as applying to Thatcher and Roberts, the Democratic candidates, said, "You know how to vote."

When the news of this got abroad, there was much excitement in Utah, and the Democrats, both Mormons and Gentiles, were greatly incensed. President Woodruff, head of the Mormon Church, declares that it is not the intention of the church to influence the votes of its members, and expresses regret at what took place; but it is held by many that the blunder has gone so far that the Mormon Church cannot now undo it. Unless the whole effort to dominate the elections is quickly and unmistakably discarded, the Democrats of the Territory will throw their whole weight against statehood, and in such an event the hopes of the people of Utah may be longer deferred. As all the candidates are Mormons, this action cannot be regarded as it would be if those against whom the church authority was directed were Gentiles. The whole affair probably arose from the very natural desire of Cannon for the election of his son. Be that as it may, it was very unpolitical, since many people still look with suspicion upon the profession of the Mormon Church of noninterference in politics. In this thing some of them showed neither the wisdom of the serpent nor the harmlessness of the dove.

THE United States has lately launched two new ships of war, the "Maine" and the "Brooklyn." The first was launched September 17, the latter, October 2. Both of these ships are fully equal to any ship of their class afloat. A few years ago the United States had no navy of battle-ships, but now every year adds several strong ships to her now considerable fleet. This seems to indicate that this country has caught the spirit so prevalent in Europe, and is preparing for war. M. E. K.



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

THE BRAHMAN AND THE MICROSCOPE.

A MISSIONARY in India received a very powerful microscope from a friend, which he exhibited to a Brahman. To show him its use, he had him examine a drop of stagnant water through it. When the Brahman beheld the myriads of creeping things in it, a world of swarming life, and was told that he had both drunk such water and was in the habit of drinking it, he became most uneasy in his mind. After a short time he came to the missionary, and offered him an immense sum for the microscope, which was accepted by the missionary. As soon as the Brahman had obtained possession of it, he cast it on the stones at his feet, and dashed it to pieces. Amazed and grieved that the beautiful instrument should receive such treatment, the missionary asked for the cause of this strange action. The only reason that was given, was that the sight of water with those unsightly objects had so harassed him that he could neither eat, drink, nor sleep, for thinking of it.

He did not stop to think that the water remained the same after the microscope was destroyed as before. So it is often the case with those who are shown their sins by the Scriptures. They wreak their vengeance upon the Bible, thinking to be rid of the sins which by it have been revealed to them.

J. H. D.

THE MERCIFUL.

"BLESSED are the merciful; for they shall obtain mercy." Matt. 5:7. Mercy is the quality of treating an offender better than he deserves. Mercy is one of the attributes of God. In him mercy and justice are blended in harmonious working for the good of all the creatures he has made. There would not need to be any exercise, or manifestation, of mercy on the part of God to any of his creatures unless they sinned against him; but in such a case there would be an opportunity for a display of that attribute of the character of God. Hence the relation of God to those who never sinned,—to the angels who kept their first estate,—is not a relation of mercy. To them he is a God of justice and love, but not a God of love and mercy. This being the case, repenting sinners have one experience,—the pardon of their sins, and the great joy there is in it,—that even the angels cannot know; and they realize in their own experience a knowledge of one of the divine attributes,—that of mercy,—that none but sinners can ever know.

Before man had sinned, his relation to God was the same as that of the angels. Do this, and thou shalt live, was the rule for all. His creation and endowment with life and intelligence evinced the love of God, and the justice of God would be a full protection to him as long as he obeyed the Lord. But when man sinned, another of God's attributes must be exercised, or the life of man must cease. Man's sin gave being to mercy, which lifts man from his lowly, fallen state, and reinstates him in favor with God.

But so perfectly are the attributes of

justice and mercy equalized in the character of God, that, in order to show mercy to man, the stroke of justice due man for his sin could not be allowed to remain unfallen, but it was diverted upon the Son of God himself. A sinless one, whose life was of more worth than all mankind, received the stroke, that we might go free. Thus the justice, love, and mercy of God are all blended together in the plan of salvation. It is only by Jesus Christ's bearing the sins of the world in his own body on the tree, that mercy is offered to sinful men. The cross of Christ is a monument of the mercy of God. By virtue of Christ's sacrificial death and the work of atonement performed by him in the heavenly sanctuary, mercy is freely offered to us. God is merciful; he treats us better than we deserve. He has declared himself to be, "The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth." This is manifest in all his dealings with the race of man; it stands forth as a beacon-light of hope to sinful men. "For he is good; for his mercy endureth forever."

It will probably not be doubted that God is merciful, but the text at the head of this article refers to mercy bestowed by those who themselves need mercy, upon others who are also in need of the same. "Blessed are the merciful; for they shall obtain mercy." That God is so merciful to man is a sufficient reason why man should be merciful to man. Indeed, he must be merciful to be godlike. This great truth is illustrated by Christ in the story of the two creditors. Matthew 18. A servant was found owing his lord ten thousand talents. He had nothing to pay, but his lord mercifully forgave him the whole debt. This part of the story represents the great mercy of God to us who believe, in the forgiveness of our sins. But that forgiven debtor went out, and soon found a fellow servant who owed him the trifling sum of one hundred pence. Forgetting that he had been forgiven a debt of ten thousand talents, he took his brother servant by the throat, and demanded his pay. Deaf to his entreaties for mercy, the fellow servant was thrust into prison! The lord of the servant, learning of this transaction, called his hard-hearted servant, and addressed him thus: "O thou wicked servant, I forgave thee all that debt, because thou desiredst me; shouldst not thou also have had compassion on thy fellow servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him." Then the Lord added these impressive words: "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

The last part of this story illustrates the case of one who has been forgiven all his sins by his kind heavenly Father, but who refuses to forgive his brethren of trifling offenses, often only imaginary, against himself. Such persons need not expect forgiveness; and if one has really tested the sweets of sins forgiven, he will not desire to withhold forgiveness to another. To forgive others of their trespasses against us is one of the requisites to a condition where God will hear us pray. Then we can say, "And forgive us our sins; for we also forgive every one that is indebted to us." Luke 11:4.

But it is not only in matters relating to ourselves that we should be merciful, but in every other way possible. We should regard all persons as the purchase of the blood of Christ, and should treat them as Christ would treat them were he in our place. Christians are

Christ's representatives. The world can only see Christ as he is manifested in his followers. Those who have taken the steps outlined in Matt. 3:3-6 will be ready, yes, glad, to deal mercifully with those who have trespassed against them, and to do acts of the purest benevolence to all within their reach. And they will be happy, and they will obtain mercy of the Lord.

M. E. K.

DETERMINATION.

THERE is much truth in the old saying, "Where there is a will, there is a way." Many men and women who have made a failure in life, and attributed their failure to those who did not assist them as they should, might have made a success had they been determined to do so. Had they looked upon the world as large enough for themselves and others, too, and had a will to meet the obstacles before them, the way would have opened, and they would have accomplished their desires.

How often we hear young people express a desire to obtain an education. They say they desire to go to school, but have no money to pay their tuition, etc. At the same time they are complaining of their sad lot, others who have no better advantages are working their way through school. They do not wait for the way to open, but they are determined to open the way.

Many of the men who have attained to greatness started in poverty, but by a determined effort they not only improved their own minds, but became benefactors to the world.

It is said that Robert Burns was a poor boy. He was the oldest son of a family of seven children. His father was a bankrupt, and unable to supply his children with more than the bare necessities of life; yet by determined efforts he rose to fill a useful place in the world.

Garfield was a boy of all work, too poor even to have a trade. Grant spent his earlier years in connection with a tannery. Lincoln was a common farm-hand. All of these by perseverance made their mark in the world, and are to-day regarded as the great men of their age. Had they given up when obstacles were in their way, they would have failed to fill the places they occupied, and would have lived in poverty and discouragement. But they were determined to win, and they succeeded.

What they did may be done to-day by the same determined effort. Then none should be discouraged, but spend the time in hard, earnest work, and success will surely follow.

J. H. D.

JESUS CHRIST came into the world to save sinners. That he might do this, he came in "the likeness of sinful flesh." In other words he became a man, that he, the Son of God, might die for man. Yet it was the death of the *divine* that made the sacrifice of sufficient value to meet the demands of the law. Christ's taking upon him the "likeness of sinful flesh" was not the bearing of our sins. Had it been, he need not have died. He took our likeness that he *might* bear our sins; and this he did upon Calvary. "Who his own self bare our sins in his own body *on the tree*, that we, being dead to sins, should live unto righteousness." "For verily he taketh not hold of angels; but of the seed of Abraham he taketh hold." Heb. 2:16 (margin). He became a man that he might take hold of men and save them. Let us be glad that Christ came in the "likeness of sinful flesh;" that he bore our sins at Calvary; and that in him there is healing for all mankind.

M. E. K.

BIBLE LESSONS AND NOTES

LESSON 9.—FORCE NOT A GOSPEL MEANS OF LABOR.

(November 30, 1895.)

THE WORK OF THE SPIRIT.

1. How is the work of God in saving men carried on in the earth? Zech. 4: 6.
2. What kind of worshipers does the Lord seek? John 4: 23, 24.
3. Who worship God in Spirit and in truth? Rom. 8: 14, 15.
4. Of what is faith the fruit? Gal. 5: 22.
5. How are men's hearts purified? Acts 15: 8, 9.
6. How does Christ dwell in the heart? Eph. 3: 17.
7. Can faith be forced, or is it a voluntary act? (See note 1.)
8. Does God ever attempt to force men to believe? John 12: 47.
9. What course does he pursue with every soul in securing his place in the heart? Rev. 3: 20. (See note 2.)

THE GOSPEL WORK.

10. What commission did Christ give to his followers? Mark 16: 15, 16.
11. What expressions indicate proper methods of gospel work?—"I entreat thee" (Phil. 4: 3); "We persuade men" (2 Cor. 5: 11); "We pray you" (verse 20); "I beseech you" (Rom. 12: 1); "Whosoever will, let him take the water of life freely." Rev. 22: 17.
12. What instruction have we as to the proper method of labor for the erring? 2 Tim. 2: 24-26.
13. In seeking to convert men, how does God appeal to them? Isa. 1: 18; 2 Cor. 5: 20. (See "Steps to Christ," page 43.)

THE CHRISTIAN WARFARE.

14. In what are we, as Christians, engaged? 1 Tim. 1: 18.
15. What is the nature of this warfare? 2 Cor. 10: 3; Eph. 6: 11, 12.
16. What power is to be used? Eph. 6: 10.
17. What does Paul say about the weapons to be employed? 2 Cor. 10: 4.
18. What is the only sword he mentions in enumerating the "whole armor of God"? Eph. 6: 13-17.
19. What is said of its power? Heb. 4: 12.

FORCE NOT TO BE USED.

20. What reason did Christ give for his servants not fighting in his behalf? John 18: 36.
21. When Peter attempted to defend his Master with a sword, what did Christ say to him? Matt. 26: 52.
22. When two of Christ's disciples desired to visit punishment upon certain Samaritans who "did not receive him," how did he rebuke them? Luke 9: 51-56.
23. To whom does vengeance belong? Rom. 12: 19.
24. What course does Jesus forbid among his disciples? Luke 22: 25, 26.

NOTES.

1. Faith is the gift of God, but it is ours to exercise. God leaves it optional with us whether we will use the faith he gives. All the governments of earth have not sufficient power to force a single soul to believe anything. If one believes, it must be through force of conviction from accepting certain testimony, and not by outward constraint.

Faith is voluntary. Its foundation is the word of God (Rom. 10: 17); but no one can by force compel another to believe the Bible. John 7: 17, R. V.

2. Christ has too much respect for the rights of every individual to force an entrance through the door of any human heart. He stands without and knocks, and says if any man will hear and open, he will come in. But ah, how many professing to be followers of Christ have rudely sought by force to break open the door and rule men's hearts by human laws and compel submission to church dogmas.

BOOKS OF THE BIBLE.

THEIR ORDER AND NAMES.

WE have already considered the divisions of the Old Testament, known as the books of the law, the historical books, and the poetical books. One portion more, known as the prophetic books, yet remains. This part comprises the last seventeen books of the Old Testament. They are known as the major prophets and the minor prophets, on account of their relative size. It will be noticed that the first three, Isaiah, Jeremiah, and Ezekiel, are quite large, while the most of the remaining ones are small books.

We certainly must take a very deep interest in the portion of the Scriptures known as the prophets. Our Saviour often spoke of the prophets, and proved the divinity of his mission by frequent references to them. He said to us as recorded in Matt. 5: 11, 12, "Blessed are ye, when men shall revile you, and persecute you. . . . Rejoice, and be exceeding glad: . . . for so persecuted they the prophets which were before you." The apostle James has also said to us: "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience." James 5: 10. Stephen said to his murderers just before he expired, "Which of the prophets have not your fathers persecuted?" This plainly implies that they were not able to name one of the holy prophets of old who had not suffered malicious treatment from the hands of the professed people of God. This was because they plainly told the people the truth, instead of flattering them, and preaching peace and safety, while the people were living in their sins.

Of course the men who wrote the books called the "prophets" were by no means the only prophets of former times. There were many good men, such as Elijah and Elisha, who were as renowned prophets of God as any who ever lived; but it is not known whether they ever wrote anything or not. We are very thankful, though, that so many of these holy men have written for our instruction, and we will endeavor to fasten their memories and their writings as securely in our minds as it is possible to do. There are sixteen different prophets, whose names stand at the head of the books they have written. Jeremiah wrote two books,—the one called the book of Lamentations in addition to the one that bears his name.

If the names of the books came in chronological order,—that is, if the first book written came first in the prophetic portion of the Bible,—the order would be quite different from what it is now. These prophets wrote from about eight hundred and sixty years before Christ down to four hundred years before Christ, covering a period of about four hundred and fifty years, as you will find by

looking at the marginal reference of your Bible. The first to write was Jonah, in whose remarkable experience you are all, doubtless, so much interested. This prophet lived and wrote eight hundred and sixty-two years before Christ. The next is Joel, who gave such a forcible description of the last days. He lived eight hundred years before Christ. We will give the remainder of the prophets in the order in which they began to write: Amos, B. C. 787; Hosea, B. C. 785; Isaiah, B. C. 760; Micah, B. C. 750; Nahum, B. C. 713; Zephaniah, B. C. 630; Jeremiah, B. C. 629; Habakkuk, B. C. 626; Daniel, B. C. 606; Ezekiel, B. C. 595; Obadiah, B. C. 587; Haggai, B. C. 520; Zechariah, B. C. 519; and Malachi, B. C. 397.

Some of these prophecies extend over a period of many years. For instance, the prophecies of Daniel extended over about seventy-two years; Isaiah, sixty-two years; and Jeremiah, about forty-five years. Some of these prophets lived and prophesied contemporaneously; for instance, Daniel was contemporary with Jeremiah and with Ezekiel. It will be noticed that ten of these prophets wrote before the captivity of Israel. Beginning with Daniel, we find that three of them wrote during the captivity. Haggai and Zechariah wrote after the seventy years of captivity had expired, and Israel had permission from Cyrus and Darius to return to their land. Only one prophet, Malachi, wrote after the complete restoration of the Jews, and the rebuilding of their city and temple, which took place between the years B. C. 457 and 408. So you see there was a period of four hundred years before Christ that no inspired prophet was writing warnings for God's people, such as those with which they had been favored for many centuries previously. At least we have no record of one.

To describe the peculiar excellencies of each one of these prophetic books would be impossible. In order to find this out, we must each make the investigation a matter of personal, earnest, and prayerful study. It is a matter well worth our careful attention to learn the occupation and life history, as far as possible, of these different prophets. Their writings all bear very definite, prominent, and peculiar characteristics. For instance, the book of Isaiah so abounds with prophecies concerning the birth, life, suffering, and death of the Messiah, that that writer is familiarly known as the "fifth evangelist," because the book is so much like the four gospels of the New Testament. Concerning the prophecies of Daniel, we have direct instruction from our Saviour to read and understand that book. He said to those who were inquiring concerning the signs of his appearing, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand)." Matt. 24: 15. Perhaps this prophecy of Daniel is of as great interest for the people of this generation as any of the other prophetic books, although none are to be slighted, but all are to be studied most earnestly and diligently. F. D. STARR.

I FELL into the habit years ago of talking with God, and it becomes so natural that in all my open spaces I do it without thought.—*Horace Bushnell.*

I LIKE to study the Bible a book at a time. If my wife should send me a letter of eight pages, and I should read one page a day, I would forget what she is saying.—*D. L. Moody.*



THE WORD SHE REMEMBERED.

"You remember the sermon you heard, my dear?"
The little one blushed and dropped her eyes,
Then lifted them bravely, with look of cheer,—
Eyes that were blue as the summer skies.

"I'm afraid I forgot what the minister said,—
He said so much to grown-up men,—
And the pulpit was 'way up over my head;
But I told mama that he said 'amen.'

"And 'amen,' you know, means, 'Let it be,—
Whatever our Lord may please to do!
And that is sermon enough for me,
If I mind and feel so, the whole week through."

I took the little one's word to heart;
I wish I could carry it all day long,—
The "amen" spirit, which hides the art
To meet each cross with a happy song.
—Mrs. Margaret E. Sangster.

ANNIE'S WAY OF WORKING.

VERY tiny and pale the little girl looked as she stood before those three grave and dignified gentlemen. She had been ushered into the study of the Reverend Dr. A. J. Gordon, of Boston, where he was holding counsel with two of his deacons, and now upon inquiry into the nature of her errand, a little shyly preferred the request to be allowed to become a member of his church.

"You are quite too young to join the church," said one of the deacons; "you would better run home, and let us talk to your mother."

She showed no sign of running, however, as her wistful blue eyes traveled from one face to another of the three gentlemen sitting in their comfortable chairs; she only drew a little step nearer to Dr. Gordon. He arose, and with the gentle courtesy that ever marked him, placed her in a small chair close beside himself.

"Now, my child, tell me your name and where you live."

"Annie Graham, sir, and I live on K — street I go to your Sabbath-school."

"You do? and who is your teacher?"

"Miss B —. She is very good to me."

"And you want to join the church?"

The child's face glowed as she leaned eagerly toward him, clasping her hands, but all she said was, "Yes, sir."

"She cannot be more than six years old," said one of the deacons, disapprovingly.

Dr. Gordon said nothing, but quietly regarded the small, earnest face, now becoming a little downcast.

"I am ten years old; older than I look," she said.

"It is not usual for us to admit any one so young to membership," he said, thoughtfully. "We never have done so; still—"

"It may make an undesirable precedent," remarked the other deacon.

The doctor did not seem to hear, as he asked, "You know what joining the church is, Annie?"

"Yes, sir;" and she answered a few questions that proved she comprehended the meaning of the step she wished to take. She had slipped off her chair, and now stood close to Dr. Gordon's knee.

"You said last Sabbath, sir, that the lambs should be in the fold —"

"I did," he answered with one of his own lovely smiles. "It is surely not for us to keep them out. Go home now, my child. I will see your friends, and arrange to take you into membership very soon." The cloud lifted from the child's face, and her expression, as she passed through the door he opened for her, was one of entire peace.

Inquiries made of Annie's Sabbath-school teacher proving satisfactory, she was baptized the following week, and, except for occasional information from Miss B. that she was doing well, Dr. Gordon heard no more of her for about a year.

Then he was summoned to her funeral. It was one of June's hottest days, and as the doctor made his way along the narrow street on which Annie had lived, he wished, for a moment, that he had asked his assistant to come, instead of himself; but as he neared the house, the crowd filled him with wonder; progress was hindered, and, as perforce he paused for a moment, his eye fell on a crippled lad, crying bitterly as he sat on a low doorstep.

"Did you know Annie Graham, lad?" he asked.

"Know her, is it, sir? Niver a week passed but what she came twice or thrice with a picture or a book, mayhap an apple, for me, an' it's owin' to her an' no clargy at all, that I'll iver follow her blessed footsteps to heaven. She'd read me from her own Bible wheniver she came, an' now she's gone, there'll be none at all to help me, for mother's dead, an' dad's drunk, and the sunshine's gone from Mike's sky with Annie, sir."

A burst of sobs choked the boy; Dr. Gordon passed on, after promising him a visit very soon, making his way through the crowd of tear-stained, sorrowful faces. The doctor came to a stop again in the narrow passageway of the little house. A woman stood beside him, drying her fast-falling tears, while a wee child hid his face in her skirts and wept.

"Was Annie a relative of yours?" the doctor asked.

"No, sir; but the blessed child was at our house constantly, and when Bob here was sick, she nursed and tended him, and her hymns quieted him when nothing else seemed to do it. It was just the same with all the neighbors. What she's been to us no one but the Lord will ever know, and now she lies there."

Recognized at last, Dr. Gordon was led to the room where the child lay at rest, looking almost younger than when he had seen her in his study a year ago. An old bent woman was crying aloud by the coffin.

"I never thought she'd go afore I did. She used to run in regular to read an' sing to me every evening, an' it was her talk an' prayers that made a Christian of me; you could a'most go to heaven on one of her prayers."

"Mother, mother, come home," said a young man, putting his arm round her to lead her away. "You'll see her again."

"I know, I know; she said she'd see me in heaven," she sobbed, as she followed him; "but I miss her sore now."

A silence fell on those assembled, and, marveling at such testimony, Dr. Gordon proceeded with the service, feeling as if there was little more he could say of one whose deeds thus spoke for her. Loving hands had laid flowers all around the child who had led them. One tiny lassie had placed a dandelion in the small waxen fingers, and now stood, abandoned to grief, beside the still form that bore the impress of absolute purity. The service over, again and again was the coffin lid waved back by some one longing for one more

look, and it seemed as if they could not let her go.

The next day a good-looking man came to Dr. Gordon's house, and was admitted to his study.

"I am Annie's uncle, sir," he said simply. "She never rested till she made me promise to join the church, and I've come."

Dr. Gordon sat in the twilight, resting after his visitor had left. The summer breeze blew in through the windows, and his thoughts turned backward and dwelt on what his little parishioner had done.

Truly a marvelous record for one year? It is well said, "Their angels do always behold the face of my Father which is in heaven."—
L. C. W., in the Christian Arbitrator.

FITLY SPOKEN.

ONE day, says an exchange, a sweet little girl, poorly clad and with a small coin tightly clasped in her hand, hastily entered the store of a Fifth avenue florist.

"I want the best bouquet you can give me for ten cents," she said to the clerk, who smiled audibly at her request.

"I'd advise you to wait till next summer," he said in a patronizing way. "Flowers do n't grow in greenhouses for nothing."

The snub chilled the child, who said with tears in her eyes:—

"But next summer won't be sister Lizzie's birthday, and to-morrow is. Besides, I do n't want them for nothing. I told you I had ten cents."

She was as grand as though it had been ten dollars.

"Oh, go along!" said the thoughtless clerk; "we have no ten-cent bouquets here."

The child looked at him with incredulous eyes. How could he speak so lightly of what appeared to her like actual wealth? Tears of cruel disappointment rose in her eyes, and she turned away.

A young Christian Endeavor girl, who was tying up flowers for the florist, overheard this dialogue, and was sorry for the child. She whispered hurriedly to the clerk: "Here are some waste flowers, Mr. Smith. They have n't been thrown away yet. Let me make her happy."

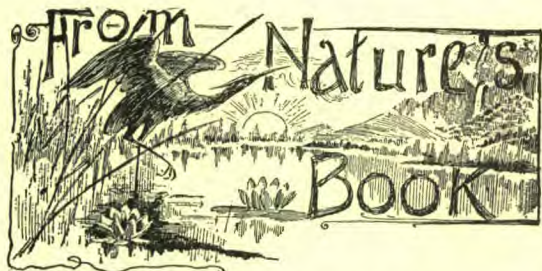
"All right!" said the unfeeling clerk; "give 'em to her."

"Come back, little one," said the girl, smiling. "Here are some roses and pinks that aren't as fresh as they might be. You can have them for nothing if they'll suit." Then she tied a little pink ribbon around them, and with a look of love, handed them to the little girl.

They not only suited, but they seemed to the grieved heart of the child as fresh and beautiful as those in the window. Her shining eyes and thankful words caused a tear of joy to moisten the eyes of the young lady. She had done a kind deed, and the thought of it warmed her own heart, brought joy to the little girl, and made Lizzie's birthday as sweet as an angel's smile.

"Of such is the kingdom of heaven."—
Wellspring.

"LITTLE MARY, one evening, when all were silent, looked anxiously in the face of her backsliding father, who had ceased to pray in his family, and said to him, with quivering lips: "Papa, is God dead?" "No, my child; why do you ask that question?" "Why, papa, you never talk to him now as you used to do," she replied. These words haunted the father until he was mercifully reclaimed."



A DAY ON THE DANUBE.

As soon as the traveler reaches Hungary, traces of Asiatic life appear; for the Hungarians, or Magyars, are of Asiatic origin. There are also some remains of the Turkish occupation of this country.

As our steamer was late at Orsova, on account of low water, it gave us some time to see the place. Like most Asiatic towns, the houses are low, poorly built, and ill kept; the general appearance would convey the idea that the place is on the verge of ruin. Among others that came to take the steamer was a young mother with her babe. The child was bound in what appeared like a kneading trough, and carried on the back like a squaw's papoose. When placed on the deck, it could be rocked like a child in a cradle, and had it been placed in the river, the trough would have floated, like the ark of Moses.

At Orsova the Danube is over half a mile wide; but its waters are muddy. The "Blue Danube" exists only in poetry.

Soon after leaving Orsova, we passed the "Iron Gate," one of the most interesting passes of the Danube. For over half a mile the stream is hemmed in by rocks on both banks, and these rocks reduce the river to half its usual width. The rocks are not only on both sides, but in the bed of the stream also, making a succession of wild rapids and dangerous whirlpools. The stream being much swifter here, this is a dangerous passage for steamers. At present, workmen are blasting a canal along one side of the rapids.

After passing the Iron Gate, we have Rumania on the left, or north bank, and Servia on the south. Many of the towns on the south are of Roman origin. Eight hours down the stream brought us to the Rumanian town Kalafat, where are still visible the embankments of the Crimean and Russo-Turkish wars of 1854 and 1877. About nine miles below Kalafat is a town inhabited by Czechs, who are supposed to be the same as the Circassians, from the region of the Caucasus Mountains. Shortly before reaching Kalafat we passed the frontier of Servia, and then had Bulgaria on the south bank.

Nine hours from Kalafat brought us to the oriental town and fortress, Nicopolis, in Bulgaria, near which the decisive battle was fought between Sigismund, king of Hungary, and Sultan Bajazet the Great, when all the Danubian principalities fell into the hands of the Turks. This battle took place in 1396. Not far inland from Nicopolis lies the fortified town Plevna, which Osman Pasha so bravely defended in 1877 against the Russians.

Two hours farther brought us to Sistova, another Bulgarian town, noted for the Peace of Sistova, of 1791, and as the place where the Russians crossed the Danube in 1877. The next stop of note is at Rustchuk, a large shipping center of Bulgaria, with a population of over thirty thousand. Until the Berlin treaty of 1877, Rustchuk was fortified; but the terms of that treaty required its fortifications to be destroyed. Extensive ruins of the forts still remain.

From Sistova the Rumanian shores are flat, while those of Bulgaria are quite high, but

barren. This made it difficult for the Russians to cross. Below Rustchuk, the Danube is nearly three miles wide; at Czernavoda, about one hundred and sixty miles from the mouth, it is over seven miles wide, counting the various branches and islands. The stream is here crossed by a huge iron railway bridge which has been built recently.

In the region of Silistria, the stream forms a multitude of branches and ponds, which, overgrown with reeds and rushes, forms a favorite place for water fowl; and hence this is the El Dorado of modern Nimrods. Like the Nile, the lower Danube forms a delta, which is over forty miles wide at the base.

Some distance below Silistria lies Rassoava, whence the Roman emperor Trajan built a wall to the Black Sea, a distance of nearly sixty miles. Thus, with this wall and the wall connecting the Danube with the Rhine, the Roman empire was protected on its entire north by the Caspian Sea, the Caucasus Mountains, the Black Sea, the two walls, the Danube and the Rhine, and the British Channel,—a distance of twenty-seven hundred miles.

The traffic along the river is lively, and the traveling public an interesting study,—Germans, Austrians, Hungarians, Servians, Rumanians, Bulgarians, and Turks, all mingled together. In the fields, women labor alongside the men, while the chief animals used are oxen,—in Bulgaria, the black, large-horned Syrian ox. These animals, like elephants, seem to have a peculiar liking for water. Frequently we saw whole herds of them lying in the water, with nothing but the head out. They probably took to the water to escape the flies. At Rustchuk we left the river to take the cars.

H. P. HOLSER.

THE FLIGHT OF BIRDS.

WE often have, while the sun is shining, a layer of cold air superposed on a layer of hot air. Now as hot air has a less specific gravity at the same pressure than cold air, it follows that these two layers of air are constantly changing places, the relatively warm air at the surface of the earth ascending, expanding, doing work, and becoming cooled, while the cold air from above settles to the earth to take the place of the warm air. The velocity with which these vertical currents move is, say, from one mile to six miles an hour, and their movement is quite independent of any other horizontal current that the air may have as relates to the earth at the same time. These currents may be going on in a valley surrounded by mountains without any other action of the atmosphere. On a plain, however, there is also another action taking place at the same time, but which does not in the least interfere with the vertical action; that is, the whole body of air may be passing along over the surface of the earth at the rate, we will say, of ten miles an hour, while the vertical action is going on at a velocity of, say, four miles an hour.

The soaring of a bird may be compared to a boy sliding downhill on a sled. If a hill is, say, one hundred feet high, and the sides slope off in a horizontal direction two thousand feet from the summit, and if the snow is smooth, a boy can mount a sled and advance two thousand feet while he is falling, as relates to the earth, one hundred feet; that is, the sled with the boy on it in falling through a distance of one foot develops sufficient power to drive the sled forward twenty feet; but when the boy is at the bottom of the hill, and can develop no more power by falling, the sled soon comes to a state of rest. Suppose now

that a hill could be made in such a manner that it would constantly rise at such a velocity that the sled would never reach the bottom of the hill. The boy would then be able to slide forever, and this is exactly what occurs with a bird. A bird places its wings in such a position that, as it falls in the air say one foot, it moves forward through the air twenty feet; that is, it slides along on the surface of the air underneath its wings in the same manner that the boy slides down the hill. Suppose now that the velocity of the bird should be about thirty miles an hour; this would account for the whole phenomenon of soaring on an upward current of only one and one-half miles an hour. With an upward current of two miles an hour, the bird would rise, as relates to the earth, one-half mile an hour while actually falling through the air at the rate of one and one-half miles an hour.

There is no doubt that a bird, by some very delicate sense of feeling and touch, is able to ascertain whether it is falling or rising in the air. In all probability the numerous air cells which are found in the body of a bird are provided with delicate nerves, which operate in a similar manner to those of the swim-bladder of a fish, so that as the bird is moving forward through the air, it is able to take advantage of a rising column of air. As a whole, we may consider that the rising columns of air would be half of the total area of the earth's surface, so that a soaring bird would always have a rising column of air which would serve as a support. Referring to the eagles which I saw in the Pyrenees, on one occasion I observed five of these birds about five hundred feet above the peak of a mountain, and they were balancing themselves in a stationary position on an ascending column of air produced by the wind blowing over the peak, and seemed to be as much at ease as if they were roosting upon a tree. As a ship passes through the air, the air is divided exactly in the same manner as water would be, and as it comes together again at the stern of the ship, it produces an upward current, and it is on this ascending column of air that the albatross and the sea-gull find a resting-place, and follow the ship for days at a time without any apparent exertion; but whenever they find themselves in front of the ship or at one side, where there is no ascending column of air, they have often to work their passage very much as other birds do.

But all birds do not soar. Ducks, geese, partridges, and pheasants are types of birds which are provided with comparatively small wings. They remain on the wing for only a short time, and while in the air exert an enormous amount of energy, and move at a high velocity. They do not seem to have the power to take advantage of ascending columns of air, but move in a straight line quite independent of air currents, and it is these birds we should seek to imitate in our attempts to navigate the air.—*North American Review*.

THAT glass is porous to molecules below a certain weight and volume, has been shown by recent electrolytic experiments made by Professor Roberts-Austen, of the Royal Mint. A current was passed through a vessel containing an amalgam of sodium separated by a glass partition from mercury. After a while the amalgam was found to have lost a certain amount of its weight, while the same amount had been added to the mercury. The same result was obtained with an amalgam of lithium; but with potassium, whose atomic weight and volume are high, the glass could not be penetrated.—*Selected*.



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SABBATH MORNING.

ON the holy Sabbath morning,
How we love to waken early,
And reflect upon the goodness
And the mercy of the Lord;
Meditate upon his power,
Study well, each holy hour;
O what joy and perfect comfort
Doth his blessed word afford!

O the wonders of creation!
How the children love to listen
To the story, grand and truthful,
Of this mystery divine!—
All the glorious works of nature,
Light and life to every creature!
Sun and moon and stars together
To his praise and glory shine.

Let the children hear with gladness
All the words of love and counsel,
Which their parents tell so kindly,
As by wisdom from above:
"Keep the holy Sabbath given,
If you soon would enter heaven;
Give your tender hearts to Jesus;
Live a life of perfect love."

Then from Sabbath until Sabbath,
From one new moon to another,
We shall gather, and the blessed
Story evermore repeat!
Sing of Jesus' loving-kindness,
There behold his full sublimeness,
In that new and grand creation
We shall be in him complete.

PAULINA M. ALWAY-ANDERSON.

THE ORIGIN OF THE WORD "DAGO."

WE have recently received several inquiries as to the meaning of the word "dago."

It is not an Italian word, nor a legitimate word in any language. It is derived from the Spanish proper name, Diego, pronounced "Dyago," which is the common Christian name of men in Spain, St. Diego, or St. James, being the tutelary saint of that country. All mothers name one son after the saint, and the result is that "Diego" is the Christian name one oftenest hears among the Spaniards and on the borders of the Mediterranean.

From this came the habit of the sailors of all nationalities in the Mediterranean of calling every man employed on vessels, whose name was unknown to them, "Diego," or "Dago," that being the name they most frequently heard among such employees,—just as mates and captains on our lakes and rivers call the generality of their roustabouts "John," that being the name most usually heard among us.

From this custom of the sailors, the transition was easy in this country to call foreigners dagos that came from the Mediterranean shores, and hence the name is applied indiscriminately to Italians, Greeks, Sicilians, and Spanish.

It is a mere nickname, but it is so deeply rooted in popular speech that it will always endure. It is like the word "Yankee," which among foreigners is considered to be the name of the whole American people, though among ourselves we discriminate largely as to its applicability.—*Chicago Times-Herald.*

CHINESE AND BIBLICAL CHRONOLOGY.

SKEPTICS have alleged against the Bible chronology the age of the Chinese annals. At length Professor DeLacouperie has found the key to these extravagances, and discovered in them new proofs of the veracity of Holy Writ. The Chinese themselves were unable to make sense of their oldest books, but this eminent Frenchman has deciphered them, showing that their characters are derived from the Babylonian. In the Chinese list of mythical sovereigns, he discovers a reproduction of the first Babylonian dynasty mentioned by Berosus, and in the records which accompany it, some of the facts and legends in Babylonian history. In a paper read before the Royal Asiatic Society, Professor De Lacouperie seems to set these wonderful identifications beyond doubt. As Elamite sovereigns also are named, everything goes to show that all mankind diverged, after the deluge, from the reason assigned by the Pentateuch.—*Selected.*

LOVE'S SYMBOL.

My heart-strings were touched one day as I passed into a cot to pay a visit to a poor family. I found a widow and seven children, and they all sat round the table, and were having some porridge. She put it into a dish, and then served it out, and I could see she had only enough meal to supply the children. One of the little boys noticed this, and said: "Mother, have n't you got any?" The poor mother seemed to be interested in what I said; she went on talking to me, and would not appear to hear the boy. But he said: "Mother, have n't you got anything?" She told him to go on with his dinner; but he looked in the dish, and saw there was no more porridge there, and asked her again: "Have n't you any, mother?" She burst into tears, and said: "No, I have n't." "Oh, then," he said, "you must eat out of my dish, spoonful for spoonful, for I won't touch mine till you have had some." Now that child loved his mother; but God's love is greater than that, for he loved even his rebellious children. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."—*R. Weaver.*

HOW HE HELPED THE POOR.

IN a recent sermon, Dr. Wayland Hoyt drew the following vivid picture of how the earl of Shaftesbury served Christ by uplifting the poor:—

"There in London where the Holborn is flung over another street in the neighborhood of St. Paul's cathedral, the viaduct is supported on lofty arches; and at night are gathered there, in those roomy, dry recesses, the riffraff of that part of the great metropolis,—thieves, those flying from justice, and even homeless little boys.

"When the great clock of St. Paul's has boomed the stroke of midnight, and the arches are filled with these poor people, there approaches a tall, thin gentleman, with a lantern and one or two assistants, who go from arch to arch, and group to group; and, while many flee, they gather by morning thirty or forty hungry, ragged children into a room pleasantly lighted, and there the gentleman feeds them and clothes them, and, having fed and clothed them, tells them of the Lord and Saviour Jesus Christ. And so he spends his nights, robbing his sleep of its allotted time. His friends remonstrate, but he answers, 'My heart is breaking with agony for my poor boys.'

"Who is this man? He has in his veins

the bluest blood of the British aristocracy; he is the earl of Shaftesbury, who leaves his palace at the west end to dig amid the filth and squalor of these recesses of Holborn viaduct, to find the boys whom he can save for Jesus Christ's sake.

"And then there were the coster-mongers. They would not receive help from Lord Shaftesbury; they said he was too proud, and his blood was too blue. So the earl of Shaftesbury brought himself down to them. He became a coster-monger, with cart and donkey, and with his crest emblazoned on the harness. When they saw that, they said, 'Lord Shaftesbury stands with us; he shall help us.' And he did."—*Selected.*

ONE CENT A DAY FOR DRIVING COWS.

ABOUT fifty years ago a little boy lived on the eastern side of the Connecticut River in Massachusetts, near the New Hampshire line. His father was one day stricken down with apoplexy, and died suddenly. His poor widow had nine children to clothe and feed. It was a sad home, with no father to get bread for so many hungry mouths. How was a poor mother to keep her little flock together?

But the mother had a brave heart, and the good God is a father of the fatherless and a Judge of the widows; and so she struggled on as best she could. She had brave children.

One of them, named Dwight, when but six years old, of his own accord agreed with a Mr. Alexander to drive four or five cows to and from his pasture on the mountain side, a distance of more than half a mile, for a cent a day; and he did it all through the season, except some rainy days, when his brother George, who was some five years older, and worked out for twelve and a half cents a day, drove them for him.

Dwight had no trouble about driving the cows, though the farmer's son, who did the milking, used to shake him up sometimes for routing him out too early in the morning.

God took care of the mother and the children; and the little cowboy, who was up and about his business in the morning, is known all over the world as Dwight L. Moody, whose home and seminary are near the place where he was born, and near where he, a barefooted boy, drove the cows for a cent a day so many years ago.—*Little Christian.*

LOVE FOR MOTHER.

WHEN gruff old Dr. Johnson was fifty years old, he wrote to his aged mother as if he were still her wayward but loving boy: "You have been the best mother, and, I believe, the best woman in the world. I thank you for all your indulgence to me, and beg forgiveness for all I have done ill, and of all that I omitted to do well." John Quincy Adams did not part with his mother until he was nearly or quite as old as this; yet his cry even then was: "O God, could she have been spared yet a little longer! . . . Without her the world seems to me like a solitude." When President Nott, of Union College, was more than ninety years old, and had been for half a century a college president, as strength and sense failed him in his dying hours, the memory of his mother's tenderness was fresh and potent; and he could be hushed to needed sleep by a gentle patting on the shoulder, and the singing to him of the old-time lullabies, as if his mother were still sitting by his bedside in loving ministry, as she had been doing well-nigh a century before. The true son never grows old to a true mother.—*Selected.*