

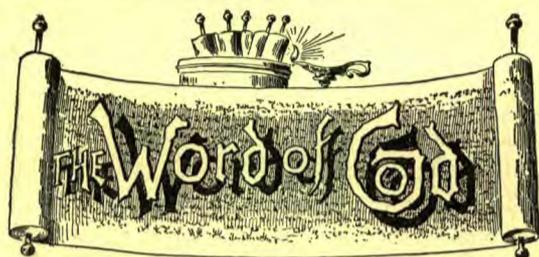
# THE YOUTH'S INSTRUCTOR

REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH

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## CHILD LIFE OF JESUS.—NO. 2.

It is written of Jesus in his childhood, "The child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him." Every year his parents went to the city of Jerusalem to attend the feast of the Passover, and in his twelfth year Jesus went with them to the city. When the feast was over, the parents, forgetting all about Jesus, started on their road home with some of their relations, and did not know that Jesus was not with them. They supposed that he was in the company, and went a whole day's journey before they found out that he was not there. Frightened as to what had become of him, they turned back to the city, and for three days they sought him with great anxiety. "And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions." The doctors were very learned men, and yet they were astonished as they heard Jesus asking wonderful questions, and saw that he had a good understanding of the Scriptures. His parents also listened in amazement, as they heard his searching questions. Jesus knew that God had given him this opportunity to give light to those who were in darkness, and he sought to do all in his power to open the truth to the rabbis and teachers. He led these men to speak about different verses in the Bible telling about the Messiah whom they expected to come. They thought that Christ was to come to the world in great glory at this time, and make the Jewish nation the greatest nation on the earth. But Jesus asked them what the Scriptures meant when they spoke of the humble life, the suffering and sorrow, the rejection and death, of the Son of God. Though Christ seemed like a child that was seeking help from those who knew a great deal more than he did, he was bringing light to their minds in every word he spoke. He repeated the scripture in such a way as gave them clear light in regard to the Lamb of God that taketh away the sins of the world. He made the truth shine out like a light in a darkened place.

While Christ was teaching others, he himself was receiving light and knowledge about his own work and mission in the world; for it is plainly stated that Christ "grew in knowledge." What a lesson there is in this for all the youth of our day! They may be like Christ, and by studying the word of God, by receiving the

light that the Holy Spirit can give them, they will be able to give light to others. As they teach others of the grace of God, God will give them new grace from heaven. The more they try to teach others about the riches of Christ, the better understanding will they have of the

much surprised at the wise answers of their son as were the wise men themselves. When there was a pause, Mary, the mother of Jesus, came up to her son, and asked, "Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing." Then a divine



AMONG THE DOCTORS.

plan of salvation, and the more richly will the grace of God abide in their own hearts. If the youth will remain as humble as did the child Jesus, they will become light-bearers to the world.

The wise men were surprised at the questions that the child Jesus asked. They wanted to encourage him in studying the Bible, and they wanted to see how much he knew about the prophecies. This is why they asked him so many questions. Joseph and Mary were as

light shone from Jesus's face, as he lifted his hand and said, "How is it that ye sought me? Wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them." They did not know what he really meant by these words, but they knew he was a true son, who would be submissive to their commands. Though he was the Son of God, he went down to Nazareth and was subject to his parents. Though his mother did not understand the meaning of his

words, she did not forget them, but "kept all these sayings in her heart."

At the age of twelve, the people saw that the Holy Spirit was resting upon Jesus. He felt something of the burden of the mission for which he had come to our world. His soul was stirred into action. As one who would learn, he asked such questions as would flash light into the minds of those with whom he was talking. He helped them to understand the true meaning of the prophets, and showed them what the mission and work of the Messiah would be. The Jewish people had wrong ideas about the Messiah and his work. They thought that when Christ came in their day, he would do grand and wonderful things, that he would set them above all other people. They were looking for the glory that will be seen when Christ comes the second time, and did not study the Bible so that they could know that he was to come the first time in a very lowly way. But Jesus asked questions about the scriptures that pointed to his first appearing, that flashed light into the minds of those who were willing to receive the truth. Before he had come to the earth, he had given these prophecies to his servants who had written them down, and now as he studied the Bible, the Holy Spirit brought these things to his mind, and showed him the great work that he was to do in the earth. As he grew in knowledge, he imparted knowledge to others. But though he was wiser than the learned men, he did not become proud, or feel that he was above doing the most humble toil. He took his share of the burden, with his father, mother, and brethren, and toiled to help support the family. Though the doctors had been amazed at his wisdom, he obeyed his parents, and worked with his own hands as any toiler would work. It is stated of Jesus that as he grew older he "increased in wisdom and stature, and in favor with God and man."

The understanding that he obtained from day to day, that showed him how wonderful should be his mission in the world, did not lead him to neglect the humblest duties. He cheerfully took up the work that children and youth who dwell in humble households are called upon to do; for he knew what it was to be pressed by poverty. He understands the temptations of children, for he bore their sorrows and trials. Firm and steadfast was his purpose to do the right; though others tried to lead him to do evil, he yet never did wrong, and would not turn away in the least from the path of truth and right. He always obeyed his parents, and did every duty that lay in his path. But his childhood and youth were anything but smooth and joyous. His spotless life aroused the envy and jealousy of his brethren; for they did not believe on him. They were annoyed because he did not act in all things as they did, and would not become one with them in doing evil. In his home-life he was cheerful but never boisterous. He ever seemed like one who was seeking to learn. He took great delight in nature, and God was his teacher.

MRS. E. G. WHITE.

### THE DEW OF ISRAEL.

"I WILL be as the dew unto Israel." Now, scholars tell us that the kind of moisture that is meant in these words is not what we call dew, of which, as a matter of fact, there falls little or none at the season of year referred to in my text, in Palestine, but that the word really means the heavy night-clouds that come upon the wings of the southwest wind, to diffuse moisture and freshness over the parched plains, in the very height and fierceness of summer.

The metaphor of my text becomes more beautiful and striking if we note that, in the previous chapter, where the prophet was in his threatening mood, he predicts that "an east wind shall come, the wind of the Lord shall come up from the wilderness"—the burning sirocco, with death upon its wings—"and his spring shall become dry, and his fountain shall be dried up." We have, then, to imagine the land gaping and parched, the hot air having, as with invisible tongue of flame, licked streams and pools dry, and having shrunken fountains and springs. Then all at once there comes down upon the baking ground and the faded, drooping flowers that lie languid and prostrate on the ground in the darkness, borne on the wings of the wind, from the depths of the great unfathomed sea, an unseen moisture. You cannot call it rain, so gently does it diffuse itself. It is but like a mist; but it brings life and freshness, and everything is changed. The dew, or the night mist, as it might more properly be rendered, was evidently a good deal in Hosea's mind; you may remember that he uses the image again in a remarkably different aspect, where he speaks of men's goodness as being like a morning cloud, and the early dew that passes away.

The natural object which yields the emblem was all inadequate to set forth the divine gift which is compared to it, because, as soon as the sun has risen, with burning heat it scatters the beneficent clouds, and the "sunbeams like swords" threaten to slay the tender green shoots. But this mist from God, that comes down to water the earth, is never dried up. It is not transient. It may be ours, and live in our hearts. The prose of this sweet old promise is, "If I depart, I will send him unto you." If we are Christian people, we have the perpetual dew of that divine Spirit which falls on our leaves and penetrates to our roots, and communicates life, freshness, and power, and makes growth possible—more than possible, certain—for us. "I"—myself, through my Son, and in my Spirit—"I will be"—an unconditional assurance—"as the dew unto Israel."—*Alexander Maclaren.*

### "THE CHIEF CORNERSTONE."

ON one of the principal streets running at right angles to Lincoln Park, Chicago, there is a fine building in process of erection. As I pass this daily on my way to and from my school, and note the gradual rise brick by brick, thoughts have come to me which I believe contain both truth and beauty, and which even young readers may appreciate.

Piled high on the ground between the pavement and the sidewalk are three or four different kinds of brick, heaps of sand, lime for mortar, and various other building materials.

Through the open doors and windows may be seen the rough, unfinished inside; but the already finished outside is rich in its architectural beauty. The inside when completed will no doubt equal it in beauty, but at its present stage it brought vividly to my mind these words of Longfellow:—

"In the elder days of art  
Builders wrought with greatest care  
Each minute and unseen part;  
For the gods see everywhere.

"Let us do our work as well,  
Both the unseen and the seen—  
Make the house where God may dwell  
Beautiful, entire, and clean."

To paraphrase the first stanza would be to say the ancients were extremely solicitous to build such temples as they considered their deities would approve; hence their designs

were worked out with greatest care and precision in "each minute and unseen part."

From the words of Holy Writ we learn that our bodies are temples of God,—buildings where no heathen deity, but God, the Creator of the heaven and the earth, may dwell. The relation of the building up of such a temple and the construction of the edifice before referred to is to me the chief point of interest.

The architect has worked up the plan in imagination. The workmen are taking up and placing brick upon brick, each one having a distinct place, and without which the beauty of the whole would be marred. So our words and acts, each single one, fills a place in the character we are building; and the nature of each will determine whether the character shall be beautiful or otherwise. In a measure they reveal the inward thoughts; but appearances are sometimes deceitful, the present stage of this building being a good illustration,—a handsome exterior, but very unpolished and incomplete inside.

The nature of our thoughts and motives reveal the inside which God only knows. "Man looketh on the outward appearance, but the Lord looketh on the heart." *He* "sees everywhere." We can hide nothing from him, and he does not dwell where "each minute and unseen part" is not carefully wrought. He is our Great Architect, and has given us the plans and specifications for our building. These are found in the word of God. He also furnishes the material for working out his designs; and although there are drawbacks in the way of fitting the material together according to "plans," he has provided also a living pattern, Christ, the chief Cornerstone.

If we take him for the foundation of our building, we may be "fitly framed" and complete in finish, both inwardly and outwardly.

LORETTA REISMAN.

### THE BEAUTY OF THE OLIVE.

"His beauty shall be as the olive-tree." Anybody who has ever seen a grove of olives knows that their beauty is not such as strikes the eye. If it were not for the blue sky overhead, that rays down glorifying light, they would not be much to look at or talk about. The tree has a gnarled, grotesque trunk, which divides into insignificant branches, bearing leaves mean in shape, harsh in texture, with a silvery underside. It gives but a quivering shade, and has no massiveness nor sympathy. Ay! But there are olives on the branches. And so the beauty of the humble tree is in what it grows for man's good. After all, it is the outcome in fruitfulness which is the main thing about us. God's meaning, in all his gifts of dew, and beauty, and purity, and strength, is that we should be of some use in the world. The olive is crushed into oil, and the oil is used for smoothing and suppling joints and flesh, for nourishing and sustaining the body, as food, for illuminating darkness, as oil in the lamp. And these three things are the three things for which we Christian people have received all our dew, and all our beauty, and all our strength—that we may give other people light, that we may be the means of conveying to other people nourishment, that we may move gently in the world as lubricating, sweetening, soothing influences, and not irritating and provoking and leading to strife and alienation. *The* question, after all, is, Does anybody gather fruit off *us*, and would anybody call *us* "trees of righteousness. The planting of the Lord, that he may be glorified"?—*Exchange.*

# Timely Topics

## TROUBLOUS TIMES.

A REVIEW of the condition of things in many parts of the world reveals the fact that there is an unsettled condition in many countries which is so acute as utterly to forbid the hope of a better day until the storm-clouds shall have burst, and the political atmosphere shall be cleared.

The Turkish empire still stands, but upon what supports, can hardly be told. It looks now as though it will not be allowed to reform if it wants to do so. The Armenians know they have reached the time of their opportunity, and that if they rise in insurrection, and the Turkish government puts them down, the event will be heralded to Christendom as Christians being made targets for Mohammedan bullets! On the other hand, if they are allowed to proceed, the Turkish empire must be broken up. This condition of Turkey calls for increased expenditures, and as the empire is practically bankrupt, there is another increased strain upon the already sinking empire. A loan of a million and a half pounds has been secured, but what is such an insignificant sum of money to sustain an army in a thousand places, which are menaced at the same time by insurrection? Pressed on every side, the Turks, naturally warlike and by religion fanatics, are getting more ugly every day. At the time of the Crimean war the world was astonished at the sight of Turkey declaring war upon Russia, and actually winning many victories; and if worst comes to worst, it is possible that the sultan in sheer desperation may unfurl the green standard of Mohammed, which has not been displayed for centuries, summon all believers in Islam to a *jihad*, or holy war, and if he goes down, do it fighting to the last! There is an awful power in the valorous fanaticism of a warlike people like the Turks, as Europe has experienced in the past many times, and may do again before the Turk crosses the Bosphorus to "plant the tabernacles of his palace between the seas in the glorious holy mountain."

THE great powers on the continent of Europe continue to watch each other. They occupy toward each other a very similar relation to that of Red Murdoch to Fitz-James, when—

"Jealous and sullen, on they fared,  
Each silent, each upon his guard."

The emperor of Germany has lately sworn in some more new recruits. A Mennonite refused to fight, and was promptly thrust into a dungeon. The emperor has no use for a man with such a conscience; but he allowed an army chaplain to tell the troops that they must watch upon the Weser as well as upon the Rhine! This was aimed at Russia as well as France, and the Russian ambassador at Berlin immediately telegraphed the speech to his royal master, the czar. These little straws show how the wind blows, and they will be remembered when the great war occurs, which seemingly cannot long be delayed.

IN the far East there is yet no settled state of affairs. The Japanese are pushing the conquest of Formosa, and have, apparently, nearly succeeded, and at the same time they are preparing for a struggle with Russia. Japan has not yet evacuated Port Arthur, and she refuses to leave Corea. Undoubtedly she is confident of

the support of Great Britain, whose premier, Lord Salisbury, at a late banquet, referring to affairs in the East, said that England was prepared to hold her own either in war or in commerce. China is in a deplorable condition. She is obliged to pay a large sum to Japan, and she has a rebellion of her Mohammedan population in the northeastern part of the empire, which the government seems unable to put down. If it goes much farther, Russia will probably be called upon to put it down. Then the people of China will be told that the Son of Heaven (the Chinese emperor) ordered his vassal, the czar, to chastise the rebels, and meanwhile Russia will get another hold on the empire. China lies between England and Russia; and between these two mighty powers she will need to struggle hard to maintain an independent existence.

ON the American continent there are two vexed questions which may lead to stirring events,—the Cuban and the Venezuelan questions. Public sentiment here is evidently rising to that pitch that Congress will be compelled to take a strong position in regard to both of these questions, though one may embroil us in difficulty with Spain and the other with England. But our country is not in a condition to go to war without getting greatly into debt. The deficit in the treasury grows larger, the volume of business not being sufficient, with the present tariff rates, to yield enough revenue to support the government with the demands now being made upon it. Worst of all, we shall soon be in the whirl of another presidential election. Whether right or wrong, everything is liable to be unsettled once in four years. Business prosperity, under such conditions, is well nigh impossible.

## EXAGGERATED NATIONAL VANITY.

ABOUT every nation has a full supply of national vanity. The people of every country think their country the best and their people the bravest. The people of this country are no exception. Years ago Dickens caricatured the American Congressman who held that his country was able to make war on the universal "yearth"! It would seem from the current news that we have Congressmen now who entertain a similar opinion. A Chicago newspaper has sent letters to all the men who will compose the next United States Congress, asking them their idea of the "Monroe doctrine," and if it should be enforced by war. Nearly every one of these men replies that he believes in upholding the principles of the Monroe doctrine,—that European powers shall make no more accessions to their territory on the American continent, and that this government should go to war, if necessary, to sustain it.

But one representative elect, from California, goes farther. He wants war with England, and says that "thirty days after war is declared, there would be no British possessions remaining in North America!" That the people of California have elected a man with so little judgment that he will make such a statement, is, to say the least, very remarkable. It is exactly on a level with the threats of certain excitable Spaniards in Cuba, that after they have defeated the insurgents, they will take Florida, land an army in New York, etc. There can be only one reason that would lead the Californian representative to make such a rash statement. He evidently believes that all, or a majority, of the Canadians are longing for annexation to the States. If he should visit Canada, he would find his illusion would be very speedily and rudely dispelled. Very few

of the people of Canada care to become part of the United States. They now have a representative government, and they are a happy, prosperous, and loyal people. Canada is not now in feeling what it was twenty-five years ago. Before the civil war in the States, Canada was almost an annex to this country. Now there is an entirely different feeling. Sir John McDonald, one of the greatest statesmen of the present age, welded the provinces together, and created a strong national sentiment. Canada is now a nation with a national character and a national spirit. True, she has a small population compared to the States, but she would make no mean antagonist. We are acquainted with people in Canada, whose ancestors fought on the patriot side at Bunker Hill. These descendants of American patriots would now as quickly resist the attempts of the United States to invade their country as did their revolutionary sires resist the invasion of Great Britain in 1776. The idea that the United States could conquer Canada in thirty days is the sheerest nonsense. That length of time would not suffice to put a respectable army upon the border. Five million people, mostly of Scotch and English parentage, would not be easily subdued. Canada is better prepared for war at the present time than the States. She has a good militia, strong fortifications, some of which are veritable Gibralters, a stalwart people, and a good currency. Besides all this, she has the backing of England. We do not say that the United States could not take Canada in time; but we do say that a long and bloody war would result if such an attempt should be made. Happily for both countries, such harebrained enthusiasts as the Californian representative are scarce. We want no war with England, nor does England with us; and it would be a deplorable thing should such men stand at the head of the affairs of our nation.

## ENGLAND TO THE RESCUE.

THE latest news from Europe in regard to Turkey is of intense interest. The disorder in all parts of the Ottoman empire continues unabated, and armed conflicts between the Armenians and the Turks, generally resulting in the success of the latter, are of frequent occurrence. Some of these have been of such magnitude that they have received the name of massacres. In some places the better class of Turks have befriended the Armenians, and sheltered them in their mosques. The tension has been growing so acute that the powers were upon the point of interfering, and a grand naval demonstration was being arranged to bring Turkey to terms, in which England, France, and Italy were to be the principal actors,—when, presto! change! England refuses to go ahead, and declares that Turkey must not now be coerced, and that the integrity of the Ottoman empire must be maintained. This is done upon the representations of Sir Philip Currie, English ambassador to Turkey, who has lately visited England to confer with the government. He represents that the Turkish government is doing as well as it can, and that the blame for the conflict rests with the Armenians as well as with the Turks. The fact is, the Armenians have lately lost sympathy by their numerous seditions. An Armenian suffering unjustly is an object of pity; an Armenian fighting and butchering like a Turk, is not well calculated to excite sympathy. Anyway, England is to stand by while the "sick man" is given another chance to reform and do better.

M. E. K.



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

### A BIBLE STUDY.

#### THE NATURAL MAN.

*1 Cor. 2: 14.*—“*Receiveth not the things of the Spirit of God.*” The fruit of the Spirit is “love, joy, peace, long-suffering,” etc. *Gal. 5: 22.* The natural man does not enjoy these graces. He is fully set to do evil. *Eccl. 8: 11.* He constantly seeks selfish interests. If some one wrongs him, he studies how he may be revenged.

*Rom. 8: 5.*—*The works of the flesh.* These can be seen by reading *Gal. 5: 19-21.* A few of them are, “Hatred, variance, emulations, wrath, strife.” Do you have any of these in your nature? If so, you have the natural heart, and cannot please God. *Rom. 8: 7.* The carnal mind cannot be subject to the law of God. Not to be subject to the law is to transgress it, which is sin. *John 3: 4.* The natural man must be in the service of the devil. The affections are set upon this world. *James 4: 4.* This is true of every one who is minding the things of the flesh. Then the works of the flesh can be summed up as, (1) Carnal; (2) Transgression of God’s law; (3) Are of the devil. Such individuals have little interest in the things of God. They find no pleasure in the study of the word. If they read the Bible, they do not understand it. They wonder why others become interested in the study of it.

*1 Cor. 2: 14.*—*They are not spiritually minded.* “The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them.” His eyes are closed, and Satan continually hardens his heart. Soon, like a noted infidel, he will be led to say, “This life is but a narrow vale between the cold and barren peaks of two eternities.” If called to meet death, he must say as did the skeptic Hobbs, “Death is like taking a leap from the top of a cliff in the dark.”

*Rom. 6: 23.*—*The wages of sin.* “The wages of sin is death.” As long as we walk according to the flesh, we are on the road to death. We know not how soon we may reach the end of that road. Now is the time to turn back. (Read *Eze. 18: 30, 32*; *1 Thess. 1: 9*; *Acts 26: 18, 20.*)

### A CHEAP TELEPHONE.

MANY of the present-day inventions are becoming very common. Yet patents and corporations make many of these useful things so expensive that but few can enjoy them as they would desire.

Telephones have become very useful instruments, and since the prices have been somewhat reduced, they are found in nearly every business house of our cities and towns, and in many private residences. This instrument has been so improved that it can be used for long distances. You can now step into a telephone office and talk with individuals hundreds of miles away, and be understood as well as though you were sitting in the same room and conversing. This is indeed wonderful.

Boys and girls sometimes take an interest in

dying these wonders, and in trying to imitate these wonderful inventions. I lately read how a cheap telephone could be made that would connect houses two hundred yards apart so that a conversation could be carried on very successfully. As some of our readers may be interested in making one, we will give the directions as we have read them:—

“To make a good and serviceable telephone from one house to another requires only enough wire and two cigar boxes. First, select your boxes and make a hole about half an inch in diameter in the center of the bottom of each, and then place one in each of the houses you wish to connect; get then five pounds of common stove-pipe wire, make a loop in one end and put it through the hole in your cigar box, and fasten it with a nail; then draw it tight to the other box, supporting it, when necessary, with a stout cord. You can easily run your line into the house by boring a hole through the glass. Support your boxes with slats nailed across the window, and your telephone is complete.”

If any of our readers try this experiment, and succeed in holding a conversation with some friend many rods distant, we hope they will also remember that they may have a connection with heaven, much more complete than any human invention. By this connection God hears every word we say. Jesus said, “I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.” Then let us endeavor so to speak that we may not be ashamed to meet our words in that day.

J. H. D.

### THE PURE IN HEART.

“BLESSED are the pure in heart: for they shall see God.” God is pure; there is in him no impurity, no unrighteousness. The object of God in the gospel is to bring us to be like himself, so that we may be with him where he is. God cannot look with complaisance upon sin; for we read, “Thou art of purer eyes than to behold evil, and canst not look on iniquity.” *Hab. 1: 13.* So it is a pleasure to God when evil is banished from the heart. Purity can come only by the destruction of sin. St. Paul speaks of the body of sin being destroyed, that we henceforth should not serve sin. But sin will never be destroyed in us; in other words, we shall never cease to sin, until we shall come to look at it as God does. Then we shall mourn because of our sins; then shall we take the steps that lead from sin to holiness, from defilement to purity.

Purity of heart means the forgiveness of sin; but it means more than this. A long course of sin has left its impression upon the heart and mind. We have seen roads in which deep ruts had been worn by thousands of successive wagons passing over it. So our minds are affected by successive acts of sin through our past lives. We recognize the sin, repent before God, and are forgiven; but the effects of sin are still there in the mind and in the body.

But the Lord does not leave us there, though it is to be feared that many stop there in their religious experience. The Lord wants to see those old grooves, made by sin in our minds, eradicated, and other impressions made there. To do this he furnishes divine aid. His Holy Spirit makes upon our heart impressions for good, and as far as we receive the new impressions, the old ones are removed. So it is left for us to say whether this work of removing the effects of sin shall occupy a long or a short time.

The first step is to cease to do evil. The

marks of sin will then grow no deeper, and the new impressions received will take their place. The mind should be stored with the word of God. When the word of God is studied so that it becomes a part of our very life and being, the heart becomes changed by it. We shall love those things the Word sets forth as lovely, and hate that which the same Word regards as hateful.

The expression, “pure in heart,” means far more than a fair exterior and perfectly correct outward conduct; it means that there will be no contradiction between the heart and the life. The good actions are not strained. The fruit is borne, not fastened on artificially. Sin is abhorred; its presence is distasteful in the extreme. The heart has become like the heart of God, hating evil, loving and commending good.

It is easy to see how that, of persons with such hearts, it can be said, “They shall see God.” Let us not place the application of these words of comfort entirely in point of time to the future state. The pure in heart see God now. They see his character, his plans and purposes. They recognize his hand in everything. Their joys and their sorrows, their experiences of all kinds, are of God. They walk as in his presence; they are continually comforted by the knowledge that he is near them.

They will also see him when he comes in glory; and as he has been a joy to them as seen by faith, he will be an exceeding great joy when seen with immortal eyes. “And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation.” Of God’s people it is written that “they shall see his face; and his name shall be in their foreheads.” Heaven, where God and angels have their home, and where Jesus lived before he came to earth, will be a glorious sight to the children of God, accustomed as they have been to the sad scenes of this earth. The earth redeemed from sin and the curse will present such an aspect of beauty that, as in the beginning, the sons of God will shout for joy; and the city of God, of which glorious things have been spoken, will present such a scene of splendor as its gates open for the redeemed throng, that we cannot now even imagine what it will be. But all these scenes will not equal the sight of the face of our dear Redeemer. “They shall see his face!” Blessed promise! Seeing that face will be more to the redeemed than the sight of the gates of pearl or streets of gold. The patriarch Job, looking forward to the time when he should see the Lord, said, “Whom I shall see for myself, and mine eyes shall behold, and not another.” We must seek him for ourselves here, and we shall see him for ourselves there. “Blessed are the pure in heart: for they shall see God.”

### GODLIKENESS.

WE once read of a man who had been deeply offended by another, and speaking to a friend of the great affront he had received, he said: “Do you not think it would be manly to resent such an insult?” The friend replied, “Yes, I think it would be manly to resent it; but it would be godlike to forgive it.” If any one has done us an injury, which we are tempted to resent, let us remember that a resentful and unforgiving spirit is human. It is of the earth, earthy; but it is like God to forgive. Which is better, to be like man, or to be like God?

M. E. K.

# BIBLE LESSONS AND NOTES

## LESSON 11.—THE RIGHT OF DISSENT.

(December 14, 1895.)

1. WHAT must be the relation of the church to the state before there can be religious persecution? (See note 1.)

2. To whom are all accountable in religious things? Rom. 14:4, 12; 1 Cor. 7:23.

3. Therefore, when men attempt to control us in religious matters, what have we a right to do?—To dissent.

### LIBERTY VS. TOLERATION.

4. What is the meaning of the word "toleration"? (See note 2.)

5. What may the government do which grants toleration?—It may prohibit and compel. (See note 3.)

6. What kind of rights do we exercise in worshipping God?—Natural rights.

7. From whom do such rights come?—From God.

8. Can the state, then, properly interfere in the exercise of such rights?

9. What is the province of the state?—To protect men in their rights. (See note 4.)

10. How are governments controlled?—By majorities.

11. Are the majority right on religious questions? Matt. 7:12, 13. (See note 5.)

### A WRESTING OF SCRIPTURE.

12. What did the Lord call Nebuchadnezzar, king of Babylon? Jer. 27:6.

13. When commanded to bow and worship a great image which Nebuchadnezzar had erected, what did three of his subjects say? Dan. 3:16-18.

14. Who were these? Dan. 3:12.

15. Was their course in harmony with the commandment of God? Ex. 20:4-6.

16. How did God interpose, thus showing his approval of their course? Dan. 3:28.

17. What did Daniel do when forbidden by a Medo-Persian decree to worship the God of heaven? Dan. 6:10.

18. What argument did his persecutors bring to bear on the king to secure his condemnation?—That it was the law, and must be enforced. Verses 13-15. (See note 6.)

19. How did God show his approval of Daniel's refusing to obey the law? Verse 22.

20. What prohibitory command did the Jewish Sanhedrim place upon the apostles? Acts 4:17, 18.

21. In direct conflict with this, what did the angel of the Lord command them to do? Acts 5:19, 20.

22. What are we to conclude, therefore, respecting the authority of earthly governments?—That they have no right whatever to intermeddle in religious things.

23. What scripture is sometimes cited to show that we are under obligation to obey whatever laws men may make? Rom. 13:1.

24. What would such an application of the scripture imply? (See note 7.)

25. What must we, therefore, conclude?—That there is a limit to the rightful authority of the "powers that be"; that they have not the right to require men to do wrong.

26. In any case, therefore, of a conflict between the laws of men and the word of God, whom should we obey? Acts 4:19, 20; 5:29. (See note 8.)

### NOTES.

1. Before there can be religious persecution, there must be a union of the civil and religious forces,—church and state must be united. The church must get control of and use the

power of the state before she can punish those who dissent from her doctrines, dogmas, and dictation.

2. *Toleration*.—"The allowance of that which is not wholly approved. Specifically, the allowance of religious opinions and modes of worship in a state, when contrary to or different from those of the established church or belief."—*Webster*.

3. Toleration implies the right of the state to dictate in matters of religion. It implies the right to prohibit. The right to *permit* implies the right to *prohibit*. And the right to permit and prohibit implies the right, also, to *compel*. The right of the parent to say to the child, "You may go," or, "You must not go," implies the right to say, "You *must* go." If the state has the right to say to its citizens, "You may work on Sunday," it has the right to say, "You must *not* work on Sunday." And if it has the right to say these, it has also the right to say, "You *must* work on the Sabbath."

"There is a very great difference between toleration and liberty. Toleration is a concession which may be withdrawn. It implies a preference for the ruling form of faith and worship, and a practical disapproval of all other forms."—*Schaff's Church and State in the United States*, p. 14.

"The free exercise of religion, according to the dictates of conscience, is something which every man may indeed demand as a right, not something for which he must ask as a privilege. To grant to the state the power of tolerating is implicitly to grant to it the power of prohibiting."—*Appleton's Cyclopaedia of American Biography*, Vol. 4, p. 165.

4. "To protect liberty of conscience is the duty of the state, and this is the limit of its authority in matters of religion."—*Great Controversy*, p. 201.

"Government exists for the protection of the persons and property of men."—*Macaulay on Mill's Essay on Government*.

5. Macaulay, in his essay on Gladstone, well said, "Have not almost all the governments in the world always been in the wrong on religious subjects?" Indeed they have, and for the simple reason that they are controlled by majorities, and they are almost always wrong on religious subjects. They are wrong on the subject of the Sabbath, and this manifests itself wherever governments legislate on the question. They favor and defend the Sunday, the papal Sabbath, and not the seventh day, the Sabbath of the Lord.

6. The argument of Daniel's persecutors is a familiar one to the people of all ages. They secure the unjust measures they desire, and then demand submission and obedience to these measures because they are the law. "We ask only obedience to law," is the favorite motto with the advocates of Sunday enforcement. Of course that is all they ask after they get the law they want; but we deny the right of the existence of the law.

7. To say that because we are told to be subject to the higher powers we are, therefore, bound to obey every law that men may make, would imply that if the state commanded men to murder, they would have to do it; or to steal, they would have to steal; or to lie, swear, dishonor parents, or worship idols, they would have to do all these things. Every person knows better than this. It is evident, therefore, that there must be some limit to human legislation, and the duties which men owe to civil governments.

8. "When the laws of men conflict with the word and law of God, we are to obey the latter, whatever the consequences may be."—*Testimonies to the Church*, Vol. 1, pp. 201, 202.

"The question is asked, Shall we not obey the powers that be?—Yes, when they are in harmony with the higher powers that be. God made his law for all the universe. He created man; he gives the bounteous provisions of nature, holds our breath and life in his hand. He is to be recognized, his law honored, before all the great men, and the highest earthly powers."—*Mrs. E. G. White, in Review and Herald*, April 15, 1890.

### SABBATH-SCHOOL HINTS.

FREQUENT reviews are great helps in fastening the thought of the lesson in the mind.

Do not wait until you go to the class to review the past lessons. Take some time to meditate, and urge the mind to follow the train of thought back through the past lessons.

Another good way to conduct home reviews is to have a general conversation on the subject at breakfast or dinner time. If the conversation is entered into heartily, it will serve two purposes; it will aid in the digestion of the food and of the lesson subject-matter.

When you have a conversational review, be sure to bring up all important thoughts in the subject, and so direct the conversation that there will be a close connection of one part of the subject with another. Sometimes it is good to follow the questions, but generally it is better to carry the line of thought without depending upon any formal line of asking questions.

THE USE OF HELPS.—There is no danger in using helps in the study of the lesson if they are not used in the place of the Scriptures. There are some general helps that every Bible student should have at his side when studying the Bible: (1) A good English dictionary; (2) A good Bible dictionary; (3) Cruden's Concordance.

Look up every word used in the lesson, of which you do not already know the exact meaning. When a text is used in a connection that seems to be questionable, do not pass it until you have looked up all parallel texts that show its proper use.

INDIVIDUALITY OF MIND.—While we are to show proper respect for the lesson writer, and refrain from public criticism of the same, we must not give ourselves up for other people to do our thinking for us. All humanity is weak and liable to err. For this and other reasons we may safely conclude that no Sabbath-school lesson is inspired. The Scriptures, *only*, are inspired. We must each earnestly seek the Lord for divine guidance, that we may understand *his thoughts* as revealed in his word.

J. H. D.

AN employment, the satisfactory pursuit of which requires of a man that he shall be endowed with a retentive memory, quick at learning, lofty-minded and graceful, is the friend and brother of truth, justice, fortitude, and temperance.—*Plato*.

THOUGH all the winds of doctrine were let loose to play upon the earth, so Truth be in the field, we do ingloriously, by licensing and prohibiting, to misdoubt her strength. Let her and Falsehood grapple: who ever knew Truth put to the worse in a free and open encounter?—*John Milton*.



## NEVER ALL DARK.

"It is dark," said baby Nell;  
 "The sun has gone away."  
 "But God will send the stars to us,"  
 Said little sister May.  
 "He never lets it be all dark  
 'Cept for a little while;  
 And then I guess he hides his face  
 So we can't see him smile!"

Dear child, what comfort comes to me  
 Through these few simple words!  
 Sweeter they are than melody  
 Of early singing birds.

'Never all dark,' I softly say,  
 "But for a little while;  
 And then, somewhere behind the  
 cloud,  
 There gleams a hidden smile."  
 — *The Dayspring.*

## OPEN AND SHUT EYES.

"OPEN your mouth and shut your  
 eyes,  
 And I'll give you something to  
 make you wise."

What child or grown person is there who has not repeated the above lines, or had them repeated to him? Sometimes something real nice to eat is dropped into the mouth, but again mischief prompts that some very disagreeable substance, perhaps a gritty pebble, is dropped into the opened mouth. It is well to know who it is that makes the proposition; for a kindly-disposed person will rather give an agreeable than a disagreeable surprise. When the old bird lights on the edge of the nest, the little birdlings are not afraid to open their mouths, for they are sure that their mother will give them what is proper food for little birds to eat. It is always the safest for people to see and know what they put into their mouths.

There is one general truth which we can draw from this idea. We should go through the world with our eyes open. We should never, as it is sometimes said, "go it blind." There are many people who do business in a way that reminds one of the child opening his mouth and taking whatever is offered. They buy what they do not really need because they think it is cheap; they go to the store to buy five dollars' worth of goods, and come home ten dollars in debt for goods they would never have thought of taking had they not been urged to do so by the open-eyed merchant. Sometimes, like the child in the rhyme, they are wiser afterward by seeing how foolish they have been; but many go on all through life in this way. They are too lazy or indifferent to do their own thinking, calculating, and planning. They both buy and sell at prices fixed by some one else. So there are thousands of open-eyed and shut-eyed people, and the open-eyes generally get along much the best.

It is a good plan for children to cultivate

the habit of observing things, to see how much they can remember. When you pass a store and look into the windows, try to remember the different objects you saw there. In this way the memory may be strengthened. It is remarkable how a little practise of this kind will strengthen the memory, so that many objects may be seen and retained at a single glance. A good farmer boy always counts the sheep when he passes the flock, unless the flock is so large he cannot do so. He keeps his eye open for rails off the fence, or gaps where the stock may get through. By such close attention he may save much trouble and much property from being destroyed. Washington said: "Eternal vigilance is the price of safety." This was said in reference to war; but it is equally true that constant watchfulness is necessary to success of any kind.



"OPEN your mouth and shut your eyes."

If our readers are Christians, as we trust they are, they will need to be very watchful, or they will be taken by surprise, and say and do naughty things. Satan will blind their eyes and make them think that what he suggests that they should do will be harmless. He is ever ready to suggest evil thoughts, which almost surely lead to evil actions. If we should be careful what we take into our mouths, we should surely be careful what we receive into our minds. There is good, healthful food for mind and body; and there is as great danger of poisoning the mind as the body. When you see children ready to swear, fight, and do all sorts of naughty things, you may be sure that their minds have been poisoned. Such children make dangerous associates, for they are liable to poison others. Children will do well to heed the Saviour's words, "Watch and pray, lest ye enter into temptation." Keep

the eye fixed upon Jesus, the heart open to receive the suggestions of his spirit and closed to the enemy, and your lives will be as sweet and pure as budding blossoms constantly enlarging to a more radiant beauty. M. E. K.

## THE STORY THE BUTTONS TOLD.

MRS. BURTON was just finishing a dress for her little daughter. "Now I must have four buttons for the yoke," she said. So, taking down her button-bag, she emptied the contents into her lap. "Here, these are what I want;" and she laid four little buttons on the table at her side. Then she gathered the rest from her lap, and put them away. She had not noticed that one had quietly rolled off the table to the floor, neither did she hear a little voice call: "Billee, Billee, where are you?"

"Down on the floor, behind the curtain."

"Why?"

"'Cause I don't want to be sewed on a little girl's dress."

"No; neither do I. How Sally used to jerk us open and say: 'Hateful buttons'!"

"Hush! Don't talk so loud. I'll come."

Mrs. Burton thought her foot must have touched the table, for another little button rolled down on the floor.

"Bobbie, O Bobbie, where are you?"

"Down here with Billee."

"I want to come down. Don't you remember how Sally's hair used to catch on us, and she nearly pulled us to pieces, wishing there never were any buttons?"

"Yes; and how she used to bang the doors!"

"Yes, indeed."

"Suppose we all hide, so we can't be sewed on. It was much more fun in the bag, if it was dark."

Just then the door opened.

"Why, Jessie, are you home from school?"

"Yes, mama dear; did n't you know it was time? I had good lessons, too," she added brightly, as she gave her mother a kiss.

She took off her hat and put it away, and, unbuttoning

her coat, said: "Are n't these nice big buttons, mama? I always like to button and unbutton them. And how pretty my dress is! Are these the buttons you are going to put on? They were on Cousin Sally's dress, were n't they? There are only two here on the table. Will it need only two? Goody! there's the lunch bell. Come on, mama dear," and Mrs. Burton and Jessie went out together.

"Billee, O Billee, did you hear that?"

"Yes; I do n't believe she'd act that way!"

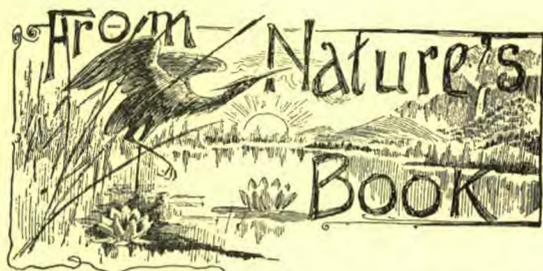
"I do n't, either. Did you notice how gently she talked?—not one cross word! Billee!"

"What?"

"I'd like to be on her dress."

"So would I. Let's get up again."

And when Mrs. Burton came back, she found all the little buttons in a row on the table.—  
*Central Presbyterian.*



### THE NORTH AMERICAN PIGEON.

(Conclusion.)

IN May, 1880, I visited the last known nesting place east of the Great Lakes. It was on Platt River, in Benzie county, Michigan. There were on these grounds many large white birch trees filled with nests. These trees have manifold bark, which when old hangs in shreds like rags or flowing moss, along their trunks and limbs. This bark will burn like paper soaked in oil. Here for the first time I saw with shame and pity a new mode for robbing these birds' nests, which I look upon as being devilish. These outlaws to all moral sense would touch a lighted match to the bark of the trees at the base, when with a flash more like an explosion, the blast would reach every limb of the tree; and while the affrighted young birds would leap simultaneously to the ground, the parent birds, with plumage scorched, would rise high in air amid flame and smoke. I noticed that many of these squabs were so fat and clumsy they would burst open on striking the ground. Several thousands were obtained during the day by that cruel process.

That night I stayed with an old man on the highlands just north of the nesting. In the course of the evening I explained to him the cruelty that was being shown to the young birds in the nesting. He listened to me in utter astonishment, and said, "My God, is that possible!" Remaining silent a few moments with bowed head, he looked up and said, "See here, old Indian, you go out with me in the morning, and I will show you a way to catch pigeons that will please any red man, and the birds, too."

Early the next morning I followed him a few rods from his hut, where he showed me an open pole pen, about two feet high, which he called his bait bed. Into this he scattered a bucket of wheat. We then sat in ambush, so as to see through between the poles into the pen. Soon the birds began to pour into the pen, and gorge themselves. While I was watching and admiring them, all at once to my surprise they began fluttering and falling on their sides and backs, and kicking and quivering like a lot of cats with paper tied over their feet. He jumped into the pen, saying, "Come on, you redskin."

I was right on hand by his side. A few birds flew out of the pen, apparently crippled, but we caught and caged about one hundred fine birds. After my excitement was over, I sat down on one of the cages, and thought in my heart, "Certainly Pokagon is dreaming, or this long-haired white man is a witch." I finally said, "Look here, old fellow, tell me how you did that." He gazed at me, holding his long white beard in one hand, and said with one eye half shut and a sly wink with the other, "That wheat was soaked in whisky." His answer fell like lead upon my heart. We had talked temperance together the night before, and the old man wept as I told him how my people had fallen before the intoxicating cup of the white man, like leaves before the blast of autumn. In silence I left the place, saying in my heart, "Surely the time is now fulfilled, when false prophets shall show signs and

wonders to seduce, if it were possible, even the elect."

I have read recently in some of our game sporting journals, "A war-whoop has been sounded against some of our western Indians for killing game in the mountain region." Now if these red men are guilty of a moral wrong which subjects them to punishment, I would most prayerfully ask in the name of Him who suffers not a sparrow to fall unnoticed, what must be the nature of the crime and degree of punishment awaiting our white neighbors, who have so wantonly butchered and driven from our forests these wild pigeons, the most beautiful flowers of the animal creation of North America.

In closing this article I wish to say a few words relative to the knowledge of things about them that these birds seem to possess.

In the spring of 1866 there were scattered throughout northern Indiana and southern Michigan vast numbers of these birds. On April 10 in the morning they commenced moving in small flocks in diverging lines toward the northwest part of Van Buren county, Michigan. For two days they continued to pour into that vicinity from all directions, commencing at once to build their nests. I talked with an old trapper who lived on the brooding grounds, and he assured me that the first pigeons he had seen that season were on the day they commenced nesting, and that he had lived there fifteen years, and never known them to nest there before.

From the above instance and hundreds of others I might mention, it is well established in my mind beyond a reasonable doubt, that these, as well as many other animals, have communicated to them by some means unknown to us, a knowledge of distant places, and of one another when separated, and that they act on such knowledge with just as much certainty as if it were conveyed to them by ear or eye. Hence we conclude it is possible that the Great Spirit in his wisdom has provided them a means to receive electric communications from distant places and with one another.—*Chautauquan*.

### BULGARIA.

FROM Rustchuk I came by rail across Bulgaria to Varna, the chief port of Bulgaria on the Black Sea. The whole country is agreeably rolling, and has a fertile soil. All the way there was a continuous stretch of large fields of corn and wheat, interspersed with vineyards and forests. The grapes are of several varieties and of excellent quality.

Bulgaria's greatest length from east to west is two hundred and seventy-five miles; its average width, one hundred miles; and its population about five million. Besides these, there are several millions of Bulgarians in Macedonia, who were the cause of the recent uprising there. The Bulgarians are Asiatics,—they have swarthy complexions, and dark hair and eyes,—and are the descendants of the Huns. Soon after the defeat of the Huns and the death of their great leader Attila, they retreated to the Volga on the frontier of Asia. Later, under the name of Bulgarians, they re-entered Europe, and crossed the Danube, where they still remain.

Their ancestors, the Huns, were for several centuries a powerful race, occupying the country now called Mongolia. It is claimed that the great Chinese wall was built to protect China from the Huns; but at the close of the third century B. C., they subdued China, and kept it under tribute for more than a

hundred years. Their power then declined, but after four centuries arose again, and then the Huns occupied the large country now held by Russia. It was at this time, the first half of the fifth century, that the Huns, under Attila, broke in on the declining Roman empire.

At Varna I took the steamer for Constanti-nople. The harbor is in a small bay, quite exposed to the sea. The steamers lie out at anchor, and are reached by rowboats. The cargo of our steamer consisted chiefly of live sheep. These were brought out in rowboats holding about forty. At the steamer, a rope was passed about the horns or fore-feet of five or six sheep; and these, like a string of fish, were hoisted by a crane up over the steamer, and let down into the hold.

It was interesting to observe how patiently the sheep took this strange treatment. While being hoisted thirty or forty feet into the air, no resistance was made; not a muscle was moved; they meekly submitted. How different are sheep from other animals in this respect. Should half a dozen cats be strung up together by the tails, there would be a terrible fight, each thinking the others to blame for his misery; but their own efforts to free themselves would be more injurious to them than the original misfortune. So it is in life. The true Christian, who meekly and patiently submits to misfortunes, leaving the Lord who is over all to care for him, will suffer much less than the one that makes frenzied efforts to free himself from trials. There is real philosophy and practical benefit in being meek and patient.

A moonlight ride by steamboat on the Black Sea brought us from Varna to the Bosphorus, a distance of one hundred and forty miles. The majority of the passengers were early on deck to scan the dim outlines of the shores as they rose above the horizon. First came to view the white tower of the lighthouse on the Asiatic shore; then arose the moderate but barren hills on both the European and the Asiatic shore. Soon the entrance to the Bosphorus was visible; numerous vessels of all sorts were issuing from it like bees from a hive. And just as numerous were the memories thronging our minds,—memories of the many scenes that have since earliest times been here enacted! Some details about the Bosphorus will be reserved for another time.

H. P. HOLSER.

### THE LARGEST BLACK DIAMOND.

THIS diamond weighs thirty-one hundred carats, and is, therefore, the largest ever known. The stone was found in the Carbon district, the old diamond fields of Brazil. It is of the class known as "black diamonds," or commercially as carbon, which are used in diamond drills and for similar purposes, their color not adapting them to ornament.

At the present time the stone is in the hands of the jewelry firm of Kahn and Company, of Paris, and the Brazilian government is negotiating for its purchase for the National Museum. The stone was offered to Messrs. Bishop and Company, but they declined to purchase it, as it is difficult to say how such an exceptionally large stone will turn out when cut into commercial sizes, and the price demanded was too great. The value is placed by experts at between thirty thousand and forty thousand dollars. The price paid for it by the present owners is somewhat uncertain, one account putting it at twenty-six thousand dollars, while another says that they paid nearly forty thousand dollars, or not far from its probable maximum value.—*Scientific American*.



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## SUMMER'S LEGACY.

THE pleasant summer days are o'er,—  
The lights and shades that seemed to thrill  
The soul of river, woodland, hill,  
To utmost bounds of sea and shore.

But thoughts that sweetened to the breeze,  
And blisses born of sunny hours,  
And hopes that blossomed with the flowers,  
And love that fruited with the trees,

Shall pass not, though the rose be dead,  
And winds be keen with autumn cold,  
And ripeness sink into the mold—  
The fragrance spent, the glory fled.

For every season's truest gain  
And richest promise is not found  
In fleeting favors of the ground,  
But treasured in the heart and brain.

The firmer will, the clearer eye,  
The purer passion,— these are left  
When sight and hearing are bereft,  
Unblest by earth or sea or sky.

And memory cheers us evermore,—  
A painter of the faded day,  
Smoothing the darker lines away,  
And gilding what was bright before.

So, though the coming winter bring  
Its carnival of ice and snow,  
For us the summer still will glow,  
The trees will wave, the birds will sing.  
— *John Hall Ingham, in Sunday-School Times.*

## A LINCOLN STORY.

WHEN Abraham Lincoln was a clerk in a dry goods store, he sold a woman a bill of goods, amounting to two dollars and six and one-fourth cents. He received the money, and the woman went away. On adding the items of the bill again, to make himself sure of correctness, he found that he had taken six and a fourth cents too much. It was night, but closing and locking the store, he started out on foot, a distance of two or three miles, for the house of his defrauded customer, and, delivering over to her the sum whose possession had so much troubled him, went home satisfied. This is a very humble incident, but it better illustrates the man's perfect conscientiousness and his sensitive honesty, perhaps, than if it had been of greater moment.— *Selected.*

## HE BLAMED THE WATER.

A FARMER drove up to our mill door with a grist. He had a fine team of horses, but was a sickly, meager-looking creature. As he handed out his sacks of wheat, he came to a water bucket half filled with apples.

"Here, boys," said he, as he passed the pail to the miller, "would you like some apples? I never eat them myself."

I asked him why, and he replied that they always made him sick. So the half-dozen men about the mill devoured the ripe, golden fruit with a relish; for they had been taught that nothing was more wholesome than a good, ripe apple. I asked the man, who so kindly gave us what he could not use himself, why he thought he could not eat of the fruit.

His answer was that it distressed him; but upon further inquiry I found that everything he ate distressed him to a greater or less degree. When asked what he lived upon, he said:—

"Principally salt meat, sausage, eggs, and white bread. But," said he, "the water is bad where I live, and I guess my only recourse for better health is to sell out and move away."

Noticing his sleek-looking horses, I remarked: "Do your horses drink the same water?"

"Oh yes," said he. "They have no other."  
"I see that you use tobacco pretty freely," I remarked.

"Oh yes; I could n't live without that."

"But," said I, "your horses seem to thrive on the water. Do you think if they had to chew the tobacco that you do, and live on your diet, they would thrive, or would the water make them sick, too?"

"Well," said he, "I had n't thought of that."

He went home, changed his diet, and left off tobacco; and now the water agrees with him to perfection, and he eats apples with impunity.— *St. Louis Magazine.*

## SETTLEMENT OF THE MANITOBA SCHOOL QUESTION.

THE contention between the Catholics and Protestants of Manitoba, Canada, over the public-school question, which has caused widespread agitation in that province and the whole Dominion, has at last been adjusted by mutual agreement. According to the Catholic *Mirror*, the following is the basis of the settlement: "The parochial schools are to be reopened, but they will be supported entirely by Catholics, and a special machinery of taxation will be used for this purpose. If any Catholics prefer to send their children to the public schools, they may, of course, do so; but those Catholics who send their children to the parochial schools are exempt from paying taxes for the public-school system." The *Mirror* calls this settlement a compromise!

Perhaps from a Catholic point of view, this is only a compromise; but it would seem that the term "victory" would better describe it. The Catholic tax goes to support the Catholic schools, and Catholics cannot be compelled to help sustain the public schools! Whether these church schools will be under the inspection of the public-school authorities or not, we have not learned, but probably not. The only thing which the favorers of the public schools have gained is that Catholics shall have the privilege of sending their children to the public schools if they desire to do so. But it is very likely that the anathemas of the church would quickly fall upon any recreant Catholic who should prefer the public school. To our mind the Catholics of Manitoba have won a decided victory, and the public-school system of the province will surely suffer because of it.

## WHICH WAS THE BRUTE?

As good (or bad) an example of human injustice as could easily be found was revealed in a remark made by a man who was recently run over on the street by a cabman.

The injured man was asked if he knew the cabman's number, and answered:—

"No, I could n't see; but I got even with the brute. Just as he was driving away, I hit his horse a fearful blow with my cane, and I should n't wonder if it would lame him!"— *Selected.*

## A MOUNTAIN RAILROAD IN INDIA.

A MOUNTAIN railroad of great strategic value has just been completed by the British government on the Indian frontier. It runs through the famous Bolan Pass—in which so many English soldiers have perished—to the important post of Quetta. Ten years ago a railroad was opened from Sibi to Quetta, but this has proved a complete failure in consequence of frequent landslides. The new road runs over the old one at the start and the finish, but the sixty miles in the middle, which traverse the pass, constitute a short cut, and have been constructed in the face of extraordinary engineering difficulties. The highest point of the line is at Kolpur, 5,463 feet above Sibi, and seventeen tunnels, varying from one hundred to one thousand yards, have been cut through rock or clay where the foundation seemed surest. Of these tunnels, that through the Panir Hill was the most difficult and important. It is one thousand yards in length. If the tunnels on this line are important, the bridges are not less so, the main object to be achieved being the defeat of the Bolan River, which, when flooded, becomes a torrent, sweeping all embankments and bridges before it. There are many bridges of only a few yards in length, but the two most important are those called the Hanar and the Ocepur. These are each more than one hundred and fifty yards in length, and they are sixty-five feet above the river when in torrent, and are practically secure against the worst floods. To give an idea of the difficulty of the route, it may be mentioned that in the most difficult section of all—between Hirok and Kolpur—the Bolan ravine is crossed nine times in four miles.— *Scientific American.*

## "FOR MY MOTHER."

"BOTH arms must come off."

There had been a sad and unfortunate accident, and the boy to whom these words were addressed had been one of the victims. Both arms gone, and he his mother's only support!

"Doctor," he said, after a moment, his white face eagerly upturned, "is there no way to save them?"

"I fear not. They are badly crushed and mangled."

"No way?" he asked again.

"There might be a chance," was the hesitating reply; "but it would be torture for you, and most probably you would have to lose them in the end."

"Give them the chance, doctor," said the boy eagerly, "and I will stand the suffering. I must have them for my mother."

"You could not stand it, my boy," said a second surgeon, looking down on him. "It is useless to try."

"Save them for my mother, if you can," was the reply. "I will stand the pain."

Bravely he stood it, too, day after day and week after week, to the admiration of all who came in contact with him. It was not in vain, either, though they told him he would never have the full use of his arms.

"But," he said brightly, "they'll still be able to work for my mother."

"I don't know but they've been workin' for my mother lately," said a tall, rough-looking patient standing near. "I ain't been near her for twenty years, but seein' you go through all that sufferin' an' pain for yours has made me think a lot of mine. She were a good mother, too, a good mother. I'm goin' home to her."— *Selected.*