

THE YOUTH'S INSTRUCTOR

REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH

Volume 43, Number 2.
A Journal for Youth and Children.
(Entered at the Post-office at Battle Creek.)

BATTLE CREEK, MICH., JANUARY 10, 1895.

1 Dollar a year.
Single Copy, Three Cents.

OTHER LANDS

ONE MORE YEAR.

ONE more year; O year sublime!
Dare we trust to future years,
Mourning o'er our squandered time,
The crisis of this world so near?
Lo! the signs fast passing, strange,
Traced by pen of prophets old,
Daily teach with sudden change,
The soon coming of the Lord!

Hark! the earth quakes, shake the skies;
Soon the plagues will be outpoured!
Then we'll hear the nations' cries,
See the famine for the word:
Now is earth's extremest need,
Saving truths the times afford;
Who will go and scatter seed
For the harvest of the Lord?

Speak the truth, be not afraid;
Slight no warning in God's word;
Christ as priest though still arrayed,
Soon will smite with judgment's sword.
Warn with instant, grace-born sway;
Preach the promise deep and broad,—
Soon comes, as he went away,
Jesus as our King and Lord!

Stand with courage, faith, and trust;
Tremble not as others may;
Though we mingle with the dust,
He will call us in that day!
Herald Jesus, near and far;
Cry aloud: Forsake all sin;
Christ with clouds through gates ajar
Comes his sheaves to garner in.

T. J. ALLEN.

NAZARETH.

Now the Arabic En-Nasirah is a little country-town of lower Galilee which owes the constant attention given it solely to the circumstance that it was the home of the blessed Saviour, for a number of years. Neither the Old Testament nor the great Jewish historian Josephus makes mention of the place. According to the brief allusions made to it in the New Testament, the people of Nazareth were not susceptible to religious reform, but fanatics who, by reason of their general ignorance and coarseness, were held in contempt among the more cultured Jews. The appellation "Nazarene" was given to the Saviour very likely by his enemies, with evil intent. In Syria the first Christians were likewise derisively named thus after what was then only a Galilean village; and among the Arabs the term "Nasrani" (plural, *Nasara*) was universally applied to Christians. Quite early in the present dispensation Nazareth became a place of some note, for Jerome, in the fourth century, found already a stately church edifice erected over the spot called Ava Maria; and Arculphus, about 700 A. D., speaks of a second church on the supposed spot of Mary's home.

The Crusaders made Nazareth an archbishopric, transferring the see of Bethshean (Scythopolis) to Nazareth. At present the town has probably twelve thousand inhabitants, ten thousand of whom profess Christianity. Among these are found Greek and Roman Catholics (Melchites and Maronites), Protestants, etc.

As to the natural environments of Nazareth, we quote from a learned visitor to the place:—

"It lies in a narrow, oblong basin running nearly east and west, about a mile long, and having an average breadth of something less than a quarter of a mile. A girdle of rounded hills encircles it, shutting out all view of the world beyond, and giving that air of quiet, peaceful seclusion which constitutes its chief charm, and its peculiar adaptation to the early

near vicinity of the village, is plain from the evangelist's words. Hence appears the absurdity of the monkish legend which places it on the so-called Mount of Precipitation, a hill about two miles southeast of the town, for no better reason, apparently, than that it is a striking object as seen from the plain of Esdraelon. Under the grand altar of the Latin convent is the grotto where, according to the legend, the Virgin Mary once lived and received the salutation of the angel Gabriel. This is the Latin Church of the Annunciation. But the Greeks have their Church of the Annunciation by the side of the one fountain of Nazareth, a short distance east of the village. Legends like these are of no authority. From the crest of the western hill above Nazareth,



NAZARETH.

history of our Lord. The narrow, rugged glens that branch off in all directions among the hills seem as if made for meditation. The hill on the northwest of the vale overtops all the others, rising to a height of some four hundred feet above the village, and is crowned by a wide-domed tomb. Its side is steep, furrowed by ravines, and broken by ledges of bare rock. On its lower declivities, partly in the ravines, partly on the shelving base, and partly on the sides and tops of the rugged ledges, stand the houses of Nazareth—plain, neat, substantial stone buildings. This is the hill on which the evangelist tells us 'their city was built' (Luke 4: 29); and there is more than one cliff along its side that might have served the purposes of the fanatical populace when they led him unto a brow of the hill, that they might cast him down headlong. That the brow was in the

where stands the Wely—saint's tomb—of Neby Ismail, is one of the noblest prospects in all Palestine, very similar to that from the top of Tabor."

There is no place in all the world which has been privileged as highly as Nazareth; for after the return of the child Jesus with his parents from Egypt, he dwelt there, year after year, until he entered upon his public ministry. And yet, in spite of the presence of the Son of God for so long a time among them, the people were ready to stone him upon the very first occasion on which he gave evidence of his divine power and mission. They seemed to be unwilling to accept anything whatever from him; and apparently the only public recognition given him on their account was the stigma "Nazarene," a synonym for a low and contemptible person.

A. K.



HOW PRINTING-TYPES ARE MADE.

In the earliest days of the art, printers made their own type; but in the fulness of time the type-founder took his place in the ranks of manufacturers. In making type, as in other trades, the first tools and materials were crude and but poorly fitted for the purposes for which they were designed. The type was cast by hand, and one letter at a time, and the processes naturally were slow and tedious.



AN OLD-TIME TYPE-CASTER.

The *fac simile* engraving shown herewith, the original of which was given by Jost Amman, in the "Book of Trades," published in Germany in the year 1564, shows an old-time founder at work, with his mold inclosed in a wooden box and held in one hand, while with the other he pours in the melted metal. The modern processes for making type were shown in the last number of the INSTRUCTOR.

The first attempt at casting type in the United States was made at Germantown, Penn., by Christopher Sauer, or Sower, about 1735. He cast the types for a German Bible, which he himself printed. The anvil on which Mr. Sauer forged his matrices is still to be seen at Germantown. The one object of this gentleman seems to have been to cheapen the printing of Bibles, so that his countrymen might have them at a low rate. An unsuccessful attempt was made to establish the business at Boston, about 1768, by a Scotchman named Mitchelson. He made very good type, but his business did not succeed.

One Abel Buell soon after began the business at Killingworth, Conn., and he was granted a loan of money by the Colonial General Assembly to aid him in his designs. Mr. Buell was an ingenious gold- and silversmith, and for a foundry made use of a meeting-house in New Haven.

Doctor Benjamin Franklin, in the year 1775, brought with him from Europe the materials for a complete type foundry, which he fitted up in Philadelphia for the use of his grandson.

At the close of the American Revolution, John Baine, of Edinburgh, Scotland, came to this country, and conducted the business until his death in 1790. At the close of the last century Messrs. Binney and Ronaldson successfully established themselves at Philadelphia, and from that date type-founding has been reck-

oned among the industries of this country.

At the present time there are about fifty type foundries in the United States, and it is no exaggeration to say that they excel those of every other nation in the extent of their operation and the excellence of their products; for in no other country can there be found so beautiful and so great a variety of printing-types as are made here.

There are very extensive type foundries in New York, Boston, Philadelphia, Buffalo, Cleveland, Cincinnati, Chicago, Milwaukee, St. Louis, and San Francisco, besides those of lesser importance in many other places.

The printer's profession itself is called the "Art Preservative," and certainly type-founding is its noble handmaid. G. W. A.

ELECTRICITY IN CHINA.

THE streets are very narrow in Canton, as is the case with all Chinese cities, being from, say six to twelve feet wide, and are filled with hanging wooden signs. Through these signs the wire must twist and turn, because on no account would a Chinaman allow a sign to be moved to make room for the wire, as it would certainly mean bad luck to his business. In many cases the insulation has been strongly reinforced with rubber and tape, to prevent abrasion from the swinging signs.

The streets of Canton are divided into sections of a few blocks each, and each section is shut off from all others by heavy gates, that are closed at nine o'clock in the evening. The populace is so turbulent that for many centuries the authorities have made it a practice to hold all the people of any section responsible for any riot or tumult in that section. The result is that the people have got in the habit of regulating affairs in their section without any reference to the powers that be. The electrician of the Canton plant had occasion to see the effect of this in an instance where a store wanted lights, but the wires could not be run, because one man objected to having a hole cut in his house for securing a pole. The man wanting lights informed his neighbors, and a delegation waited on the individual, and soon induced him to withdraw his objection.

At first there was considerable objection to the plant being put up, but now it has become very popular, and is used in houses and stores; even fruit and nut stands use electricity in the street, the wires being led from the nearest house. The light is now so popular that thousands of lamps could be put in all over the city if the station was large enough to supply them; but its limit is now reached, and difficulty is experienced in building a larger one; as the franchise for the entire Canton province is in the hands of one man, and he wants to make too much out of it.

The Chinese are great people to expect private commissions on everything they have a hand in, and the management of the company, one and all, manage to steal something. One man, who has the handling of the money, will hold back needed supplies and wages; another, less fortunate, will go to the station and steal coal and oil; and if there is any objection, the engineer is told it is none of his affair.

In fact, though the plant is a success from an electrical and mechanical point of view, it is kept running under considerable difficulty. In Canton two attempts were made to steal the street wires soon after the station was started, but, unfortunately for the thieves, the wires were alive, and though no one was killed, no attempts have since been made,—inhabited by a bad Joss, as they are now thought to be.—*Electrical World.*



THE SEVEN WONDERS OF THE WORLD.

PART I.—THE TEMPLE OF DIANA.

THE ancient city of Ephesus, so well known in Biblical lore, was an Ionic city of Lydia in Asia Minor. It rested on an alluvial plain, and was not far from the mouth of the Caystrus River. Its origin is enshrouded somewhat in the mists of antiquity, but it seems to have been esteemed as a sacred city from an early date. After it came into the possession of the Romans, it was "the greatest place of trade of all the cities of Asia west of the Taurus." The apostle Paul here took up his residence for three years, and here, according to Acts 19, he encountered the fierce wrath of the pagan world. The Greeks and Romans both worshiped the goddess Diana, and when Christ was presented to the people as the true object of worship, and man-made idols and the whole system of idolatry were denounced by the fearless, brave-hearted apostle, "a certain man . . . which made silver shrines for Diana," said: "Ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: so that not only this our craft is in danger to be set at naught; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshipeth. And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians."

The Diana of the Romans corresponds to the Artemis of the Greeks. Both nations worshiped her as a goddess capable of destroying and of saving from destruction. Splendid rites accompanied her worship in various places, and even human sacrifices were sometimes offered to her. The Lacedæmonian youth are said to have been scourged publicly before her statue at Sparta.

The famous temple of Diana, known in history as one of the seven wonders of the world, was to the pagans the glory of Ephesus. It arose from successive misfortunes, the Persians, the Macedonians, and the Romans in their order adding to its splendor and magnificence. The chief architect was Chersiphron, who began the work about 600 B. C., which required, according to Pliny, two hundred and twenty years. Its first glory, however, was of short duration; for it was burned by one Herostratus, with no other purpose than the immortalizing of his own name; and so it is said, "The aspiring youth who fired the Ephesian dome, out-lives in fame the pious fool who built it." His destructive work is said to have been accomplished on the night of Alexander's birth, 356 B. C. But from its moldering ruins arose a still more magnificent edifice, owing to the enthusiasm of the states of Asia Minor, even the women contributing their ornaments to aid in the enterprise. "Having risen with increasing splendor from seven repeated misfortunes," it "was finally burnt by the Goths in their third naval invasion."

Good authorities vary somewhat in their descriptions of this magnificent edifice which "the arts of Greece and the wealth of Asia

had conspired to erect." It was built of white marble, the Ionic style being employed in its architectural design, and was the largest Greek temple ever erected. Its length was about four hundred and twenty-five feet, its breadth two hundred and twenty-five feet, and more than one hundred and twenty-five marble columns supported it, thirty-five of which were carved. These columns were the gifts of devoted kings. They were sixty feet high, and each weighed one hundred and fifty tons. The marble blocks of the architrave were thirty feet long. The building was enriched with many costly statues and pictures executed by the best masters of Grecian art. The famous sculptor Praxiteles displayed his skill in the difficult adornments of the altar, seemingly having selected for his portrayal some of the favorite legends, including "the concealment of Apollo after the slaughter of the Cyclops," and "the clemency of Bacchus to the vanquished Amazons."

Were one to visit to-day the site of the ancient city of Ephesus, he would find nothing remaining of her former glory and magnificence. As it has been said of Rome, so it may be said of this city: It "has fallen; ye see it lying heaped in distinguished ruin." Miserable villages now occupy the place, and over the ruins of the temple of Diana are ruins of other massive buildings which succeeded it.

"The moldering marble lasts its day,
Yet falls at length a useless fane;
To ruin's ruthless pangs a prey,
The wrecks of pillared pride remain."

MRS. M. A. LOPER.

ANTIQUITY OF OUR CALENDAR.

OUR year, as we now reckon it, is of Egyptian origin. So far as history reaches back into the darkness of the early ages, we are led to believe that the dusky brown people by the banks of the Nile were the first to study the motions of the sun and stars, and make them the measure of time. And some recent discoveries in Egypt, by careful students, seem to show that the early astronomers were enabled to count the days in the solar year. The great temples on the Nile were built with a long entrance of columns leading from the river to the interior shrine—a kind of tunnel; sometimes it was lined with sphinxes, or huge granite figures. Its mouth was turned toward a certain part of the heavens where the light of the setting sun could enter it only once a year. It was either at the summer solstice, when the sun was farthest in the north, or at some other periodic position of sun or star.

We may imagine the Egyptian astronomer watching in the inner shrine for the opening of the new year. The long line of columns served as a telescope by which he could catch the first beam of the setting sun. Suddenly the red light would flash through the tunnel up to the holy of holies; the moment it reached the shrine, the philosopher would mark the hour, and know that another year had begun.

Other nations, and even the Greeks and Romans, used the moon as their guide, and divided the year into lunar months. But it was found, as time passed on, that great irregularities crept in; the months no longer corresponded to the seasons; April became June, and the autumn months winter. The Egyptian sun-year was then generally adopted. But even this was disordered and altered by the ignorance of the Roman priests; and at last Julius Cæsar, who was fond of astronomy, resolved to correct the calendar. It is his year that we now use, and to his friend, the Egyptian Sosigenes, we owe our division of time.—*Our Youth's Friend.*



THE GERMAN EMPEROR.

THE attitude of the German emperor is one of the interesting features of the present time. That he is animated with a soaring ambition, there is no doubt; and that personal aggrandizement is the prevailing element in that ambition, is equally evident. He is jealous for Germany, very jealous for royalty, and exceedingly jealous for William II. This trait of his character, developed like a pyramid standing on its apex, is not altogether good for the prosperity of his realm or the comfort of his subjects; and it is anomalous to the spirit of our times, when democratic ideas form the all-absorbing sentiment of the people, and democratic principles are the ideal of politics.

That man is truly great who sinks his personality in his devotion to duty. William has a good sense of duty, but a keener sense of his own person; and slights to his dignity seem to constitute the highest possible crime in his eyes. As rulers, men are entitled to the respect and honor that pertain to their position as representatives of the law. But as individuals, one man is as much of a man as another, personal character being equal; for it is character, not money or power, that makes the man.

Socialism in Germany resents these ultra-aristocratic notions of the emperor. At the recent meeting of the Reichstag a few of the Socialistic members remained seated when the rest of the house arose to cheer the emperor's name. Instead of passing this matter over in the manner that largeness of heart would suggest, the Kaiser demands that these members shall be given over to the courts to be punished for insulting his person. It is the law that this can be done only by the Reichstag itself, and by its own voluntary action, not at the command of the king. Every free-man on earth will be glad to know that by an overwhelming majority the Reichstag refused to do anything of the kind.

His public utterances have always been full of the spirit of autocratic domination, and this has to a great extent been imitated by his sub-princes; and it is no wonder that the liberty-loving people begin to feel somewhat restive under this petty despotism.

In his relations to other powers, William is no more felicitous than with his own subjects. He arrogantly expects England and Russia to attend to his wishes; and when they become more friendly with each other than he desires, he withdraws to pout out his displeasure. Other countries have interests, but it displeases him that they should consider them before his. His commercial policy toward this country in excluding American grain and meat, now threatens to awaken retaliation; and a commercial war is second only to a military war.

In the meantime, if we can read straight from this distance, Germany is not developing the internal strength that France and Russia are developing. It may be questioned whether she is maintaining her high prestige. Her finances show signs of weakening; her people are not united; her leaders entertain mutual jealousies. In view of these things, it would seem to behoove the young man who stands at the head of the German state to think more closely for his people and country, and less of himself.

G. C. TENNEY.

THE LAST GREAT DISCOVERY AT MT. SINAI.

THE text of one of the very oldest Syriac versions of the Gospels, found two years ago by Mrs. Agnes S. Lewis, an English lady who was permitted to search the manuscripts in the Greek Monastery at Mt. Sinai, has just been issued by the English press. The original is an old palimpsest, on which, under a later text, is found, half effaced, the very ancient Syriac text.

According to the examinations of the most learned experts in that line, the text is a translation of nearly the whole of the four Gospels, in Syriac, made about 150 A. D. In character it is most nearly allied to three of the most ancient and best Greek manuscripts.

In speaking of this version, the *New York Independent* says:—

"We are sure that this discovery will be hailed as the most important of the century in its line since the discovery of the other famous Vatican manuscript by Tischendorf in the same monastery, and that it will be most carefully studied by students. But its chief value will be found in the fact that it is a new and most important testimony to the existence of the four Gospels in their present form at a time when many critics have declared that they were not yet written, and that they then were accepted as of canonical authority."

BARON SOLL'S DISCOVERIES.

BARON SOLL'S expedition in 1893 to arctic Siberia and the New Siberian Islands, has proved to be one of the most successful explorations of recent years. The results of the expedition include over three thousand miles of survey, based upon thirty-eight positions astronomically determined, some nine months of meteorological observations in the tundras [steppes], in a series of important measurements of elevation above the sea along the whole route, many interesting photographs, and rich collections of botanical, zoölogical, and ethnological specimens. In the New Siberian Islands Baron Soll found under the permanent ice a sedimentary deposit containing pieces of bones of mammoths and other post-tertiary mammals, and complete trees fifteen feet long, with leaves and cones.

This is conclusive proof that when the mammoth wandered over Europe and Asia, trees and vegetation reached to the seventy-fourth degree of latitude, thus making its northern limit at least two hundred miles north of its present boundary line. The discoveries include much of interest to geologists concerning the position of Siberian glaciers, and the many varieties of fossils to be found beneath them.

The achievements of this expedition prove that the most desolate regions of ice and snow are fertile fields of study to the intelligent investigator.—*Scientific American.*

HABITS.

HABITS, good or bad, cling to us. It was a blustering winter morning when Allen resolutely buttoned his overcoat up to his chin, and drew on his fleecy gloves.

"You're not going to church such a morning as this, Allen?" said a brother student.

"To be sure I am," said the other, most decidedly. "I was brought up to attend church, and I should as soon think of going without my breakfast as of staying at home."

It is one of the best habits a youth can form, and a great safeguard amid the temptations of a city, to attend the house of God.—*Selected.*



1895.

ONCE more the glass of Time is turned
By January's hand,
And downward flow the tiny grains
Of slowly falling sand.

To ninety-four we've said farewell —
May all his good survive! —
We've welcomed in the glad New Year
Of eighteen ninety-five!

THIS new year, Lord, thou givest me,
I fully consecrate to thee,
To walk in all thy ways.
My hands fill with thy service blest;
Give thou my heart sweet peace and rest;
My life fill with thy praise.

"YET A LITTLE WHILE."

"YET a little while is the light with you." This was the Saviour's argument to the Jews, who were resisting all his efforts to reflect upon them the light of the Sun of Righteousness. This is the warning we would give to you who claim to believe the truth! "Yet a little while is the light with you." We would ask you to consider the shortness of human life, how swiftly time is passing. Golden opportunities and privileges are within our reach. The plenteous, abundant mercy of God is waiting your demand upon its richest treasures. The Saviour is waiting to dispense his blessing freely, and the only question is, Will you accept them? The rich provisions have been made, and light is shining in a variety of ways; but this light will lose its preciousness to those who do not appreciate it, who do not accept and respond to it, or, having received it, do not pass the light along to others.

Your life, your soul, your strength, your capabilities, your powers of mind and body, are to be regarded by you as intrusted capital to be improved for your Lord during the period of your life. You are to stand in your allotted order in God's great army, to work out his plan in saving your own soul and the souls of others. This you may do by living a consistent Christian life, by putting forth earnest efforts, by learning in the school of Christ his ways, his purposes, and subordinating your will and ways to the will and way of Christ.

Will not all those who claim to be the children of God consider the words of the great Teacher? His words are not mysterious and hard to be understood. When the disciples thought them hard to be understood, they made it evident that they were not united to Christ as the branch is united to the living vine. They did not have true discernment. They misunderstood the words of Christ. That which was plain to those who had true faith, became a stumbling-block to those who lacked spiritual discernment. They were offended because he spoke words to them that the natural heart could not comprehend and receive, and they refused to walk any more with Jesus.

Are there not among the believers some who love the world and whose affections are so absorbed in their relatives and friends who obey not the truth, that they are confused in mind, and through the temptations of Satan take their stand on his side, instead of on the Lord's side? The love of God for fallen men is without a parallel. Christ declares: "Whoso eateth my flesh, and drinketh my

blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." These were the words over which some of the disciples stumbled, but Jesus removed everything that might constitute a stumbling-block, and said to them: "Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." It is the word of God abiding in the heart that will quicken the spiritual faculties.

We wish to impress upon our people who claim to believe the truth for this time that they need to heed the counsel of the True Witness, who represents their state as spiritually fallen, and calls upon them in decided language to repent and to return to their first love. Who is our first love?—The world's Redeemer is our first love, and must ever remain our first love. The Christian is to live a life distinctly different from that of the worldling. The worldling lives a cheap quality of life. He consents not to spiritual life. It is he who has the love of God that has life; it is he whose hope is centered, not in this world, but in Christ, the great center.

Jesus has loved men, and has made every provision that the blood-bought soul shall have a new birth, a new life derived from his own life, as the branch derives its life from the parent stock. "He that hath the Son hath life; and he that hath not the Son of God hath not life." Those who believe in Christ derive their motive power and the texture of their characters from him in whom they believe. "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" "Know ye not that your bodies are the members of Christ? . . . What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

Our position is plainly marked out. The endowment which we have of God is plainly described, and our accountability and duty are plainly stated. The declaration of Christ is given in language not to be misunderstood: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."

MRS. E. G. WHITE.

"I THOUGHT on my ways." Ps. 119: 59.—Any reliable Hebrew scholar could tell us that when we take the root meaning of these words, we find the idea of a weaver working at his loom connected with it. That is the figure which lies deep beneath this word—the figure of a man working skilfully at his web, looking to his garment, that he may not be ashamed whatever side be exposed to view, careful that on both sides his workmanship is faultless.

"I thought on my ways." Dr. Whyte paraphrases the text thus: "I turned my life upside down, round about, looked at it from all points of view, as a weaver with his web, so as to have no seamy side, but that it might be equally perfect in its workmanship in all its parts. And when I saw I was wrong, I turned my feet unto God's testimonies."

How appropriate for every one of us is this text at the beginning of the new year. Let us indeed most thoughtfully consider our ways, and make sure that our way is God's way, too.

NEW YEAR'S REFLECTIONS.

SEE the great waves coming,—sweeping up the beach, and then retreating; and yet every dash comes up farther, till at last the great tide is in, covering up miles of sand, and filling up the great rivers with a sparkling flood. As we gaze, we ponder and say, "What is the cause, and where is the beginning of all this?"

We know the beginning is the far-off southern seas; the cause, the gentle moon that rules the night, which silently draws the waters after her, and confers an inestimable boon upon nations and men. Compare the silent beginning with the wondrous end. How different! How marvelous! How full of food for thought for thoughtful minds! God's holy word gives us examples of such things, for our comfort and encouragement.

It shows us the beginning of the world, and then portrays the lives of men and women like ourselves—people surrounded by temptations, feeble in heart, staggering, yea, even falling; and then it bursts into shouts of triumph, as it shows the glorious end of all who make God their refuge and strength.

God wishes us to see and consider the beginning and the end. People sometimes work themselves into states of enthusiasm, and begin wondrous works; but, forgetting the cost, the patient endurance, the end, they fail; or, forgetful of the end of their actions, they fall into gross sins.

Did Eve consider the awful result of her eating the forbidden fruit? or David, what his sin would end in? or did Sennacherib foresee the end of his pride? or Judas of his treachery? or Herod of his presumption?—the beginning forgotten, the present glossed over, the terrible results, the end, never thought of!

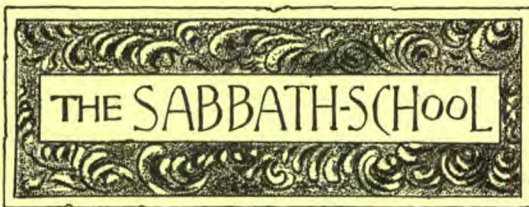
So it is still. Want of forethought ruins men. The drunkard begins, may be, as a boy, with his little tippie, the thief with his small dishonesty in early youth; the blasphemer starts with a careless oath, the murderer with a wicked thought. O that they had remembered that it was only a paraffin oil tin that took fire one night, but the end of it was an American city laid in ashes, and thousands made homeless; and sin is just the same: a little beginning and a gigantic end.

Habits and ways are begun in a mild form, and often at a tender age. The soul shrinks at first, and is shocked; but you need only to go on, and you will soon find that the sensitiveness becomes blunted, and, ere long, unthought-of wickedness can be done, and yet the now-calloused soul may sleep as quietly as an innocent child,—sleep on till the end comes, and then—God have mercy on that day on the awakening soul as it gazes in horror on itself and what it has become.

Consider then your beginnings, and while you do so, pray for God's guidance, that you may see the end.—*Adapted.*

"THE carnal mind is enmity against God." Rom. 8: 7.—Make the heart right, and all will be right. France in 1870 was divided into eighty-nine departments; yet when the Germans invaded France, they did not make war upon each of the eighty-nine departments, but struck first at the great military stronghold, and then right at the great center of French life—Paris.

So must the work of genuine conversion begin at the citadel and center of human life—the human heart. Hence the loving invitation of God through his Spirit: "My son [or my daughter], give me thine heart, and let thine eyes observe my ways." Prov. 23: 26.



LESSON 4.—THE WORLDLY SANCTUARY (CONTINUED); ITS FURNITURE.

(January 26, 1895.)

MEMORY VERSES.—EX. 40:33-35.

HINTS FOR REVIEW STUDY.—1. In our study of the sanctuary we have considered two main topics—the walls and the coverings. Think of the walls—how made, how kept in place, their height, length, materials. 2. Think of the coverings—how many, materials, order in which they were placed in the sanctuary, use, etc. 3. Describe the curtains before the door and between the apartments. How supported?

SUGGESTIONS FOR STUDY.—1. The hints for review study should always be followed out before beginning the advance lesson. In this lesson we are to study about the furniture of the sanctuary—the ark, table for showbread, golden candlestick, and altar of incense; also about the furniture of the court—the altar of burnt offering and the laver; also about the court itself. We have before us a large task; let us begin early. 2. To learn about the ark, read Ex. 25:10-22. Notice the shape, dimensions in feet and inches, materials, how the ark was carried, what was in it, what was on the cover, and what its purpose. Directions about moving it will be found in verses 12-14; 1 Chron. 15:2, 12-15; Num. 4:15; 7:9. Its contents are described in Ex. 25:16, 21; 31:18; 32:15; Deut. 4:12, 13. Read Ex. 26:33 and Heb. 9:3-5, and notice where the ark was to be kept. Read Ex. 26:33; Josh. 3:6; 6:12; 1 Sam. 3:3; Rev. 11:19, and notice what names are applied to the ark. There are many points to be remembered in these texts, and you will need to notice them carefully, or they will slip away from you. 3. For a description of the table of showbread read Ex. 25:23-30. Lev. 24:5, 6, 8, will tell you about the bread. Ex. 40:22 speaks of the location of the table. 4. Now read Ex. 25:31-37; 40:24. Make a drawing as you proceed. Do not borrow your idea from any picture, but take it from the text. 5. There is one more object in the sanctuary—the altar of incense. It is described in Ex. 30:1-10. After reading the passage see if you can tell the size of the altar,—its form, location, and use. 6. Passing out of the sanctuary, we find two interesting objects in front—the altar of burnt offering and the laver. Ex. 27:1-8 describes the former, and 40:29 shows its use. The laver and its use are described in Ex. 30:18-21. 7. Now we come to the court about the tabernacle. Read Ex. 27:9-18, and measure off the dimensions on the ground, setting a stake for each corner. Remember, it is a foot and a half for each cubit. 8. You will find a clear and beautiful description of the furniture of the sanctuary in "Patriarchs and Prophets," subscription edition, page 347 second paragraph, to page 350 first paragraph, or popular edition, page 325 second paragraph to page 328 first paragraph.

1. WHAT article of furniture is first mentioned? Ex. 25:10.

2. Of what was it made, and what were its dimensions?

3. With what was it overlaid? Verse 11.

4. By what means was it to be carried? Verses 12-14.

5. By whom and in what manner was it to be carried? Num. 4:15; 7:9; 1 Chron. 15:2, 12-15. (See note 1.)

6. What was to be put in the ark? Ex. 25:16, 21; 31:18; 32:15; Deut. 4:12, 13.

7. What was to be placed upon the ark? Ex. 25:21. (See note 2.)

8. Of what was it made? Verse 17.

9. What were made at the two ends of the mercy seat? Verses 18, 19.

10. Describe their position. Verse 20.

11. Where did the Lord promise to meet with his people? Verse 22.

12. Where was the ark to be kept? Ex. 26:33; Heb. 9:3-5.

13. By what names is the ark called in the Scriptures? Ex. 26:33; Josh. 3:6; 6:12; 1 Sam. 3:3; Rev. 11:19.

14. Describe the table that was to be made. Ex. 25:23-25.

15. With what was the table furnished? Verse 29.

16. What was to be set upon it? Verse 30; Lev. 24:5, 6.

17. When was new bread placed upon it? Lev. 24:8.

18. Why was this bread called showbread? (See note 3.)

19. Where was the table of showbread placed? Ex. 40:22.

20. Describe the golden candlestick. Ex. 25:31-37.

21. Where was it placed? Ex. 40:24. (See note 4.)

22. Describe the altar of incense. Ex. 30:1-4.

23. Where was it placed? Verse 6.

24. Describe the altar of burnt offering. Ex. 27:1-4.

25. Where was it placed, and for what purpose was it used? Ex. 40:29.

26. Describe the laver. Ex. 30:18.

27. What was its purpose? Verses 19-21.

28. Describe the court of the tabernacle. Ex. 27:9-18.

29. When the work was finished, how did the Lord manifest his approval of it? Ex. 40:33-35.

NOTES.

1. The experience of David in carrying the ark was well calculated to impress him with the importance of carrying out the Lord's instructions, without presuming to vary from them. God is particular. He gives directions for his worship and his work, and they are the wisest and best that can be given. They are not arbitrary in their nature, but they are exactly adapted to meet man in his fallen condition, and raise him to eternal glory and immortal life. Again and again has the Lord sought to impress our minds with the importance of implicit obedience to his requirements. Numerous examples are given us in his word, which illustrate the fact that he is particular. The cases of our first parents, of Cain and Abel, Nadab and Abihu, Israel's observance of the Sabbath at the falling of the manna (Exodus 16), Ananias and Sapphira, and others, might be cited. Let us ever remember that the willing and obedient shall eat the good of the land. Isa. 1:19.

2. It is not without significance that the mercy seat and the law of God beneath it were so closely associated, and that God's presence was manifested just above them between the cherubim. Here all the service of the sanctuary centered. Here the presence, character, and government of God were represented. The law of God is the "justice and judgment" which are the habitation of his throne. Ps. 89:14. It contains the eternal principles which form his character and are the foundation of his government. These include mercy and love as well as justice; for God's law is the reflection of all the attributes of his character. The Saviour classes mercy as one of the weightier matters of the law. Matt. 23:23. But while the law contains the principle of mercy and requires it of all, it does not fully reveal it to fallen man. It reveals man's guilt, and gives the knowledge of sin; but it is by the gospel and in Jesus Christ that the character of God and his law is fully revealed. The cover of the ark was called the mercy seat, because here mercy had her seat, and sin, the transgression of the law, beneath the mercy seat, was pardoned and removed by virtue of the blood of the atoning sacrifice which was there ministered. "Thus in the work of Christ for our redemption symbolized by the sanctuary service, 'mercy and truth are met together; righteousness and peace have kissed each other.'" Ps. 85:10.

3. The showbread was kept ever before the Lord as a perpetual offering. Thus it was a part of the daily sacrifice. It was called showbread, or "bread of the presence," because it was ever before the face of the Lord. It was an acknowledgment of man's dependence upon God for both temporal and spiritual food, and that it is received only through the mediation of Christ. God had fed Israel in the wilderness with bread from heaven, and they were still dependent upon his bounty both for temporal food and spiritual blessings. Both the manna and the showbread pointed to Christ, the living Bread, who is ever in the presence of God for us. He himself said, "I am the Bread which came down from heaven." Frankincense was placed upon the loaves. When the bread was removed every Sabbath, to be replaced by fresh loaves, the frankincense was burned upon the altar as a memorial before God.—*Patriarchs and Prophets*, page 354.

4. There being no windows in the tabernacle, the lamps were never all extinguished at one time, but shed their light by day and by night.—*Patriarchs and Prophets*, page 348.

SIGNS OF SPIRITUAL DECLINE.

WHEN you are averse to religious conversation, or the company of heavenly-minded Christians. When from preference, and without necessity, you absent yourself from religious services. When you are more concerned about pacifying conscience than honoring Christ in performing. When you are more afraid of being counted over-strict than of dishonoring Christ. When you trifle with temptation, or think lightly of sin.

When the faults of others are more a matter of censorious conversation than of secret grief and prayer. When you are impatient and unforgiving toward the faults of others. When you confess, but do not forsake, sin; and when you acknowledge, but still neglect, duty.

When your cheerfulness has more of the levity of the unregenerate than of the holy joy of the children of God.

When you shrink from self-examination. When the sorrows and cares of the week follow you farther into the Sabbath than the savor and sanctity of the Sabbath follow you into the week. When you are easily prevailed upon to let your duty as a Christian yield to your worldly interest or the opinions of your neighbors.—*Selected*.

THIS time is full of solemnity as we gaze backward over the old year, with all its lights and shadows, tears and laughter; old faces have left us, old voices are stilled; new faces are with us, new voices are in our ears. Mayhap old powers have left some stricken by sickness, and, please God, new powers have come to us, fostered by divine grace.

We are beginning a new year,—that we all remember; but what shall the end be? Do we all meditate upon that? Now we join together in song and prayer, but when the end comes, where shall we be? God grant that each and every one of us shall be at peace with God and enjoying his protecting care, awaiting patiently the coming of our blessed Master, to take us home to the mansions prepared for his faithful children.

A SENSE of perfect peace with God is the grandest thing in all the world to travel through life with.

THE man who is not afraid of little sins will soon be a slave to big ones.



HOUSED.

"GOOD-BY, mama," and forth she flies,
Fit comrade for the radiant day.
A host of anxious fears arise;
Those steps may go astray.

O mother robin, lend me wings
To follow where my birdling goes;
Like thine, she darts away and sings,
Unconscious of her foes.

"Good-night, mama," the same sweet voice,
Still eager for to-morrow's sun;
While I so earnestly rejoice
The anxious day is done.

My little warbling bird is still.
And yet I love this hour the
best;
For there she is, secure from
ill,
Within her sheltered nest.
—Harper's Bazar.

TEASING TOMMY.

TOMMY was a great tease. It did not seem to him that he could live without teasing somebody or something. If he saw the cat, he must pull her tail. The dog could not go by him without getting a twitch by the ear, or being tripped up suddenly. His little sister began to scream the minute he entered the nursery; for she expected her doll to be snatched away and dangled by an arm or leg far above her head, or her new book put out of her reach, or something done to make her unhappy. Sister Louise used to try to protect her little sister, but it was of no use.

"It's such fun!" insisted Tommy.

One day a young uncle whom he had never seen came to visit at the house. Tommy thought him perfectly splendid at first, but he very soon changed his mind. One day Tommy was flying a kite when Uncle Tom came along, and cut the string.

"What did you do that for?" he asked indignantly.

"O, for fun," was the cool answer.

The next day Tommy was near the pond, when his uncle came by, seized Tommy by one leg, and swung him over the water. Somehow Tommy did not think it much fun, although Uncle Tom fairly shouted with laughter.

So it went on. Every day Uncle Tom did something to tease and worry Tommy. It was of no use to keep away from him; for Uncle Tom was sure to hunt him up. At last Tommy burst out: "I just hate you, Uncle Tom! I never saw so mean a man. You won't let a fellow alone a minute, but you are doing something horrid."

"Why, Tommy! I'm only imitating you. Don't you think it's fun? You did, when it was you who did the teasing; but now you don't see any more fun in my teasing you

than little sister, and the cat and dog, and everybody and everything smaller and weaker than you, see fun in your teasing them."

"O, that is it, is it? You've been teaching me a lesson. Well, I've learned it. I'm cured. Don't give me another lesson, please; I've had enough."

So he had, and he soon found that Uncle Tom was, as he thought at first, a splendid uncle.— *Our Little Ones.*

PRACTICAL THOUGHT.

THE need of a lifetime is practical thought,—thought which is as great as the situation,—thought which is not only strong and massive, but keen and active as well,—thought which is not noted so much for its skill in probing

and greatness, it has never yet taken its possessor out of to-day to do the things which lead to greatness and success.

Every day the shepherd boy, David, did his shepherd's work well; and when he reached the throne of Israel, he went forward in leadership as became a king.

Every day Daniel did the duties which came to his hands to do; continued his studies when a captive in Babylon; prayed to his God three times daily for wisdom, and understanding, and guidance, until he became noted as one skilled in all wisdom and understanding.

Jesus, the "Nazarene," the son of a humble carpenter, was a most practical thinker; and as is always true of the practical thinker, he was also a practical worker. His life record shows that he always did the deeds of to-day, and left nothing to the uncertainty of to-morrow. Was he met with temptation, he never dallied to-day and waited till to-morrow for victory. The tempter was answered then and there, and went away well convinced that the temptation was a failure. From boyhood to manhood, the life of Jesus was a continual success,—not as the world counts success, but as eternity measures success,—every day's work accomplished in that day, until now, his earthly work finished, he sits at the right hand of the Majesty of heaven.

But the foundation of all his thoughts is within the reach of every boy, girl, man, or woman, who desires to obtain the wisdom which guided him to the heights of success. The Bible, the word of God, was the foundation of his knowledge, and was the key which unlocked to him the mysteries and treasures of the universe.

* *

THE SAW OF CONTENTION.

"FRANK, come and see how hot my saw gets when I rub it. When I draw it through the board, it's

'most hot enough to set fire to it."

"That's the friction," said Frank, with all the superior wisdom of two more years than Eddie had.

"Yes," said Sister Mary, who was passing; "it's the friction; but do you know what it makes me think of?"

"No, what?" asked both the boys at once.

"Of two little boys who were quarreling over a trifle this morning, and the more they talked the more hot their tempers grew, until there is no knowing what might have happened if mother had not thrown cold water on the fire, by sending them into separate rooms."

The boys hung their heads, and felt ashamed. They knew very well what Mary meant by her story, and by the use she made of their saw. The saw of contention has sharper teeth than any saw in your father's tool-house.— *Our Youth's Friend.*



Ah! well may sages bow to thee,
Dear, loving, guileless infancy,

And sigh amid their lofty lore
To know your joy and peace once more.

into the far past and exploiting the great deeds there; which is not noted so particularly for its swift-winged flight into the gorgeous, rainbow-tinted realms of a fanciful future, as for its every-day garb of working clothes, its dwelling, if nothing more than a tent, upon the firm, substantial basis of reality and solid ground. Such thought will indeed look at the past and say, "There is profit for to-day." It will look into the future, and see that which is growing to-day ripening into a harvest; but all the moments and hours of to-day find practical thought hard at work pulling up the weeds, cultivating the tender plants of good, clearing and breaking new ground, and planting more good seed, that the harvest may be rich with increase of a thousand fold.

Such thought, to its fortunate possessor, is worth more than mines of gold,—worth more than the treasures of the East. Its value is measured by results. But for all its power



HEALDSBURG COLLEGE.

FOR various reasons this has been a hard year, financially, with those who usually patronize the College, and there has been need of special effort to bring the attendance up to the usual number. An increase in the number of students would be a great encouragement to all concerned, and would enable the College to make still further improvements in the advantages it could offer. Aside from the matter of attendance, however, the College was never in a more prosperous condition, or had better prospects than at present. The members of the faculty are well equipped for their special lines of work, and, though new to the school, are of good courage in the work; and an excellent spirit of fellowship and coöperation between them and the students has existed from the beginning. An effort has been made to improve the general standing of the intellectual work of the school, and all seem to respond to this effort.

The school is provided with its own water system, pumping by steam from a well about eighty feet deep, drilled through solid rock, and an abundant supply of water of unusual chemical purity is obtained. Improvements in a better distribution of this water supply, and in the heating of the buildings more thoroughly and economically, are under contemplation, and will be pushed forward as rapidly as practicable. The management has not hesitated to make changes where changes were evidently in the direction of improvement, and has proceeded upon the belief that no conditions are too good with which to surround those who, by their student life, are in many ways specially subject to influences that are unfavorable to health. In our school, however, these are reduced to a minimum, in the fact that we provide only a hygienic diet, scientifically arranged, and require of each of the students twelve hours of manual labor every week. We have our own cows, and thus are able to assure ourselves of a constant supply of milk and cream of unmistakable purity. California offers unusual advantages for rich and varied vegetarian diet, in the abundance of its native and naturalized fruits, nuts, etc. The College rents a considerable piece of ground for farming purposes, and thus supplies itself, at a nominal expense, with all the products of a well-regulated farm and garden.

Among our other facilities we have a tent-making department in a prosperous condition, with orders enough ahead for all the tents our students can make during the year. We also have a printing department, in which type-setting and presswork are learned under competent direction. The school does its own publishing work, and we have expectations of issuing a weekly paper for the California Conference, beginning with the new year. We are also preparing to teach typewriting in connection with the classes in stenography and book-keeping. The number of students who enter these manual training departments is strictly limited to those who show a decided original aptitude for the work, and have the persistent application which insures success in the line of their choice. There is always a sufficient number of applications to keep the departments filled to the fullest capacity.

In our Home life constant watchfulness is exercised by those who are in charge of the training of our students, not only in good morals, but also in deportment and

the usages of good society. We do not hesitate to give definite and minute instruction, when necessary, in the smallest essentials of good manners, and constantly seek to fit our students for the best society they can enjoy. Instruction in practical politeness and morality thus becomes a constant element in the work of the school and the Home, and has a tendency to develop young men and women who are characterized by the graces and refinements of an elevating Christian life.

The religious interests of the school are provided for in a Home Sabbath-school for the students, in the regular preaching services at the church, in the students' Sabbath-afternoon meetings at the College chapel, in the mid-week afternoon missionary meeting at the Students' Home, and in small companies of students who meet from room to room for prayer and social service on Friday evenings. The Sabbath meetings at the chapel have been of special interest to the students, and many have already found them a helpful stimulus to a higher ideal of Christian thought and life. Quite a number who have been dissatisfied with their former Christian experience have consecrated themselves anew to the service of the Master, and the good work is still going on.

Everything considered, our opportunities for giving a well-rounded, symmetrical education, embracing the intellectual, practical, and moral, are, we believe, unsurpassed within the necessary limitations of a school of this size. What we need most at present is a larger number of students to enjoy these advantages, and help extend them to others. The school belongs to its patrons, and its prosperity depends directly upon the support and coöperation it receives from them. The faculty and board of trustees can only endeavor to make its work worthy of such support.

As a special method of increasing our attendance, we are sending personal letters to all on the Pacific Coast whom we can learn of, that should be in attendance at such a school. We would appreciate assistance in this work, especially in getting lists of the names of those to whom we might send such letters with circulars and our calendar. We should be particularly glad to receive such names and addresses from any of the readers of the INSTRUCTOR.

F. W. HOWE, Pres.

WALLA WALLA COLLEGE.

WHILE you in your various homes have been reading of the progress made in the Lord's work, of which the reports from all sections of the harvest field testify, or as your own hearts have rejoiced in the opportunities presented for personal work and growth, we, the students of Walla Walla College, have also been growing. We are beginning to realize that now is the opportunity to learn truth which will remain with us when we enter our home in the city of God.

Our work has been uninterrupted by sickness and disease, and the beginning of the second term, December 5, we gladly welcomed twenty-eight new students to our ranks, making our enrollment one hundred and fifty-four. Professor Prescott was with us at the time, and gave us wholesome and practical instruction in various lines. God's wonderful love to us, as he united divinity and humanity in the life of Christ, and the remembrance that our Saviour bears the same nature in heaven to-day, where he makes intercession for us, and stands a living witness to the universe that *man* may inherit the kingdom of God, awakens an intense desire to be like him.

The practical instruction in cooking proved

satisfactory beyond expectation. Several persons outside the school offer to pay from fifty cents to one dollar a week for the privilege of obtaining the instruction. For the first time in the history of our schools, a dinner was prepared, Thanksgiving day, exclusively by students. The busy hum of voices could be heard in the kitchen for several hours that morning, but only an envied few caught a glimpse of the well-furnished, neat-appearing tables before the dinner bell rang. Students who can prepare healthful food will be of great use in the world, and will find a field for labor in every house they enter.

It is a noticeable fact that most of the students enter the Bible classes without being urged to do so, and this has been true this year with some who never before manifested any desire in that direction.

We are looking forward to the week of prayer to be a refreshing season, as a fitting close for 1894, as well as a source of strength for the year 1895. M. BESSIE DE GRAW.

COLLEGE INFLUENCES.

COLLEGES, like men and women, have characters slowly formed and very slowly improved. The proper time for character-building with men and institutions is youth. To get rid of bad tendencies and establish good ones, is difficult alike for institutions and men. That an *alma mater* does not powerfully influence the character and destinies of her *alumni* and *alumnae*, is a great fallacy. At Andover, thirty years ago, it was generally remarked by the students of the theological seminary, that the graduates of one of the larger New England colleges connected with the seminary at that time, had in common certain conspicuous characteristics not observed in the representatives of any other college. College influences are next in power to those of the family. In the smaller colleges the very intimate and close relations which the students, comparatively few in number, sustain with each other and with the college faculty, can hardly be withstood by the most unimpressible nature. It is simply a truism that each individual in this society exerts an influence in its quality and extent in exact proportion to the quality and force of his character.

Where can a noble young man or woman be more usefully employed for four years than in this intellectual and moral community, composed of members that are constantly receiving and imparting a power never ending in its efficiency? Young men lay open their hearts to each other in college as at no other time of life. They communicate all their hopes and fears. They discuss with each other their future prospects, and often greatly strengthen each other for the conflict that is to come. However, sometimes an undermining process goes on. The weaker and better nature yields to the worse and stronger, and then moral ruin follows. While in college young men and women are right at the source of influence. The Christian worker has an opportunity to exert the controlling influence over those that are destined soon to be powerful factors in human society. Then one need not leave college before finishing his course because he wishes to engage at once in his Master's business.

Since the college, like the family, has almost the destiny of its members in its keeping, all must agree that it ought to be moral, pure, and scholarly, and that the faculty and students of a college are criminal in their neglect of duty, if they do not remove from their number those that are known to be immoral, impure, and unscholarly.— *Our Day-Spring*.



ESTABLISHED, 1832.

Published Thursdays.

Annual Subscription, per copy - - - \$1.00
 Clubs of ten or more, " - - - .75
 Extra to foreign countries, " - - - .25

A NEW YEAR'S MOTTO.

THERE 's work for you as well as for me
 In the dawning New Year bright;
 Let us labor on in the daylight free,
 And rest in the darkening night;

For labor is sweet in the Master's name,
 And his strength and guidance are sure;
 His promise is now and ever the same,
 To those who in patience endure.

—Adapted.

THERE is such a thing as doing right until
 we have made up our minds to stop doing
 wrong.

ONE reason why no more mountains are
 moved by faith, is that so few people are will-
 ing to begin the exercise of their precious gift
 on molehills, as it were.

HAVE AN AIM IN LIFE.

WOULD we not call any one that left a good
 home and loving friends and started out into
 the world without money or provisions, not
 knowing whither he was going nor what to do,
 exceedingly foolish, if not demented? Or what
 would we think of the sea-captain who left the
 harbor without proper equipments or provis-
 ions, riding upon the outgoing tide, not know-
 ing even where he was going? Would we not
 consider him utterly unfit to be in charge of a
 vessel? But alas, how many travel through
 life just like that, without any definite aim or
 purpose. Could we expect anything better for
 them than that they would make shipwreck
 sooner or later, both for the present life and
 that to come? How different the case of him
 who sets out to serve God, to be an honor to
 his Saviour as well as to his parents; who aims
 high and perseveres to the very last in that aim.

Ask the carnally minded man what his aim
 in life is, and he will say, "Pleasure, ease," or
 the like. The miser craves gold, silver, or
 their equivalents; the drunkard hankers after
 liquor, and the beggar clamors for bread; but
 whoever wants to be a true Christian and an
 heir of heaven at last, seeks to be like Jesus,
 to be and abide in him; and that is the only
 true aim we can have in life. Is this your
 aim? If not, what is it?

HONOR DUE TO PARENTS.

IN John 4:20 the question is asked, How
 can we love God whom we have not seen, if
 we do not love those whom we see? Although
 it here speaks of a brother, I suppose that the
 same principle is applicable in the relation ex-
 isting between parents and children. How
 can we honor our Father whom we have not
 seen, if we do not honor the one we see?

The apostle Paul, in speaking to children,
 says, "Obey your parents in the Lord." This
 is included in the words: "Honor thy father
 and thy mother." It is an important com-
 mand; for it is the first and only one of the
 ten to which a promise is added. It is equally

binding on old and young, and the Lord has
 promised a special blessing upon those who
 heed the injunction.

In the list of nineteen sins mentioned by
 Paul in 2 Tim. 3:1-5, disregard for the right-
 ful authority of parents is mentioned as char-
 acteristic of the very time in which we live.
 It is a sign of the last days, and also that men
 choose their own ways rather than the ways of
 God.

No doubt we all see wherein we might have
 been, and may yet be, more careful of the
 feelings of others, especially of those who took
 care of us when we were unable to care for
 ourselves. Jesus is our example in this as
 well as in every other duty we owe to God or
 man. He was careful to obey his earthly
 parents; and it was the same principle of love
 which led him in this that caused him to come
 to this world, not to do his own will, but the
 will of Him that sent him.

The admonition is to "obey" "in the
 Lord." I remember a case in which the
 father, who was a drunkard, told his son to go
 to the saloon and get him some liquor; but
 the son refused to go. He disobeyed his
 father, but no one would say that he thereby
 dishonored him. When we do right, our acts
 not only reflect upon ourselves, but on all con-
 nected with us. In this way we honor our
 parents when we do right.

There is one thing more that I wish to speak
 of, and it is a very common error with some,
 though perhaps none of us have ever been
 guilty of it. If the latter be true, no doubt
 we have heard others use the expression,
 "The old man said so." This is, to say the
 least, a very disrespectful way for any one to
 speak of his father; and the one using such
 words is usually credited with their real im-
 port. May we all be filial not only to our
 parents on earth, but to our Parent in heaven,
 so that we shall not be ashamed to meet our
 record in the books of God.

J. E. EVANS.

A VISIT TO NIAGARA.

So much has already been written and said
 concerning the far-famed Falls of Niagara,
 that I can scarcely hope to add much to the
 knowledge or information of the readers of the
 INSTRUCTOR; but I may perhaps safely remark
 that the "half has ne'er been told."

Indeed, language is entirely inadequate to
 convey to the mind a correct picture of this
 stupendous cataract; however, I consider the
 rapids, both above and below the falls, to be
 almost as grand a sight as the cataract itself.
 And indeed the general scenery along the
 Niagara for miles is among the grandest and
 most picturesque that can be seen on the con-
 tinent. There is something fascinating in the
 sight of a thousand miniature Niagaras,—rush-
 ing, foaming, raging madly along to the final
 tremendous leap over the precipice.

The best view to be obtained—above the
 falls on the American side—is from Prospect
 Point. Here one may stand and gaze over the
 strong wall, built on the very verge of the
 precipice, down, down! But the clouds of
 mist that enshroud it, and the immense dis-
 tance, render it impossible to get a view of the
 bottom from this position. But by means of
 the tram-railway—in itself a wonderful thing—
 one may descend to the foot of the cataract,
 and gaze up to that dizzy height from which
 the mad waters make their fearful plunge.
 Here you see the falls in all their grandeur. I
 wrapped my water-proof around me, and
 sallied out alone over the slippery stones, as
 far as I deemed prudent; but I was soon

caught in a drenching shower of spray, and
 was glad to return. It seems terrible to think
 that any human being has ever been carried
 over this fearful abyss; yet many instances of
 this kind have occurred. A few years ago, a lady
 and two gentlemen, while rowing in the river
 above, were carried into the rapids, where no hu-
 man aid could reach them, and were hurled over
 this terrible precipice to their death. What must
 have been their sensations while riding to their
 doom!

The cantilever bridge just below the falls,
 seems a marvel of mechanical genius; but
 how weak are the grandest monuments of
 human skill when compared with the works of
 nature's God! Almost unconsciously the
 devout heart is led to exclaim in the midst of
 these wonders: "O Lord, how manifold are
 thy works! in wisdom hast thou made them
 all."

MRS. L. D. AVERY-STUTTLE.

GOD's warnings have as much of his love in
 them as his promises.

SPECIAL

FOR THE JAPAN MISSION FUND,

Received Since Last Report.

JULIA YARRINGTON, <i>Paradise, Cal.</i>	\$.75
LELA HUTCHINSON, <i>Ligonier, Ind.</i>	1.00
MR. DOUGLAS, <i>St. Clair, Nev.</i>	2.00
MAGGIE AND ROLLAND GEISSLER, <i>Montesano, Wash.</i>	.80
BERTHA, GRACE E., AND ROY D. LOVE- LAND, <i>Green Spring, O.</i>	1.15
MRS. T. ROLLINS, <i>Hart, Mich.</i>	1.00
MRS. D. P. EDWARDS, <i>Danvers, Mass.</i>	5.00
CHARLIE AND CARRIE BURNELL, <i>Oakville, Wash.</i>	1.50
EDWARD, DAVID, HATTIE, FANNIE, CAR- RIE, AND NELLIE NETTLEINGHAM, <i>Sheridan, Ill.</i>	6.60
"A FRIEND," <i>Jefferson Co., Wis.</i>	2.00
MINNIE E. CHRISTIANSEN, <i>Dane, Wis.</i>	.70
VERNA B. AND MR. AND MRS. A. E. CRANDALL, <i>Huntington, Conn.</i>	3.00
MRS. ELLA A. FOR ELLA, ILA, EMMETT, AND WILLIE SMITH, <i>Bellows Falls, Vt.</i>	1.00
CELIAM NOLAN, <i>Edenville, Mich.</i>	1.75
WALTER HICKS, <i>Conneaut, O.</i>	.50
HAZEL STEWARD, <i>Garfield, Wash.</i>	1.00
MRS. E. L. WALLACE, <i>Grinnell, Iowa.</i>	1.00
MAY MARSH, <i>Aledo, Ill., S. S.</i>	1.50
Total,	\$ 32.25
Amount forwarded from last year,	301.49

Giving a GRAND TOTAL to date, of 333.74

Our books are still open for further gifts to
 this noble and needy cause, and we trust the
 five hundred dollars will be fully made up be-
 fore we open the next missionary garden in the
 spring, so that this year's yield may be applied
 wholly to some other part of the Master's great
 harvest-field.