

THE YOUTH'S INSTRUCTOR

REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH

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THE LAND OF "PRETTY SOON."

I KNOW a land where the streets are paved
With the things we meant to achieve ;
It is walled with the money we meant to have
saved,

And the pleasures for which we grieve ;
The kind words unspoken, the promises broken,
And many a coveted boon,
Are stowed away there in that land somewhere —
The land of " Pretty Soon."

There are uncut jewels of possible fame
Lying about in the dust,
And many a noble and lofty aim
Covered with mold and rust ;
And O, this place, while it seems so near,
Is farther away than the moon ;
Though our purpose is fair, yet we never get
there —
The land of " Pretty Soon."

The road that leads to that mystic land
Is strewn with pitiful wrecks,
And the ships that have sailed for its shining
strand
Bear skeletons on their decks.
It is farther at noon than it was at dawn,
And farther at night than at noon ;
O, let us beware of that land down there —
The land of " Pretty Soon."

— Ella Wheeler Wilcox.

PORT NAGASAKI.

THE three best-known cities in Japan are Yeddo, Kyoto, and Nagasaki. Yeddo is the old name of Tokio. It was the governmental station of the *shoguns* (ministers), and it is the present capital. Kyoto was anciently the capital, where, for hundreds of years, the successive emperors lived ; while Nagasaki was famous as the great and only seaport. Many interesting incidents and stories are related about this place ; for it is always one of the topics of every mother's stories to her children.

Nagasaki is one of the ports which was opened to foreign commerce by the treaty of 1858, in July 1, 1859. Previous to 1859, this was the only place where the foreigners resided and traded with the Japanese. The very first intercourse between Japanese and foreigners took place in this town, in 1545, by the visit of a company of Portuguese. The Dutch and the British East India Company followed them, in 1600 and 1613 respectively. They all alike established commercial relations. It was, for a long time, the central station of Xavier and other Catholic missionaries, whose first visit occurred as early as that of the Portuguese did, as above mentioned. Those who wished to know about the foreigners and their countries, and those who had a desire to learn the sciences and languages, be it from curiosity or real interest, were obliged to visit

this place, before 1859, notwithstanding various difficulties which must be met with. Thus being famous in history, the name Nagasaki, as the pioneer city of civilization in Japan, became well known to the people, and even to foreigners.

Nagasaki is situated on the peninsula in the northwest of the island Kiusiu, which is the third largest island of the Japanese archipelago, and located southwest of the main island, or Hondo.

The harbor is formed by a beautiful inlet of the sea, which stretches northward a distance of about seven miles, and is but a mile in width. Both sides of the inlet are inclosed by delightful hills, about one thousand five hundred feet in height. Those hills are broken

killed, and all the rest were expelled from the country. A few Dutch traders, however, were permitted to remain in this small island, under rigorous restrictions.

The foreign settlement lies to the south of the native town, on ground which inclines considerably toward the sea. The British, German, French, Russian, and Portuguese consulates occupy the hilly ground back from the bay.

The great Nagasaki dock deserves mention here. The Prince of Hizen, who governed the province in which Nagasaki is located, commenced to build it in 1865, and in 1879 it was rebuilt by the government. It occupies a deep gorge between two hills at Tatagami. On the western side of the firth, opposite the



PORT NAGASAKI, JAPAN.

into varying ridges and beautiful valleys. A number of the most picturesque-looking isles, crowned with charming evergreens, are scattered here and there.

The city lies on the north side of the bay, being about two miles long and one and one-half miles wide. It is laid out with great regularity and neatness. The streets cross each other at right angles. They sometimes ascend the hills, and frequently terminate in steps.

Immediately to the south lies a small artificial island, called Desima, connected with the mainland by a bridge. This was occupied by the Portuguese from 1637 to 1639. Afterward, for about two hundred years, it was the trading-post of the Dutch traders. In 1639 a decree was issued by the government that all the foreigners should leave the country. This was brought about by the intrigues and political intermeddlings of Catholic missionaries. The Christian faith was then prohibited. Many missionaries and native Christians were

town, a few hundred yards to the north of the dock, are the engine works of Akaonura.

The Nagasaki hospital, which was established in 1861, being the oldest one in Japan, is located on a beautiful hilltop. It has grand buildings, and commands a fine view of the scenery round about.

There is a normal school, a high school, a commercial school, and an agricultural school here. The government is in charge of these schools, which are attended by hundreds of young men. There are also many children's schools. Children over six years of age are obliged to attend some one of them. In the foreign settlement, five colleges for boys and six for girls were founded. They are now conducted by the foreign missionaries and the natives, according to the Western educational system. There are many young men and women who graduate from Nagasaki every year, prepared to fight on the Lord's side. There are also many private schools where

the languages are taught. Thus facilities for education are furnished not only to those who desire it, but even to those who do not.

The principal exports to China are seaweed, dried fish, and the like. Coal, camphor, tea, and tobacco are exported to Europe and America. Most of the coal is brought from the Takashima mines, about eight miles distant. It makes good coke, and is chiefly consumed by war vessels and merchant steamers.

The principal imports are cotton, woolen goods, sugar, and oils.

Nagasaki has regular steamship communications with Bachian, Kobe, Yokohama, and many important foreign seaports, as Shanghai, Bombay, Ninsen, etc. It is the terminus of a submarine telegraph line from Vladivostok. There exist telegraphic communications from here with every part of the country.

I. M. KAWASE.

TRAVEL AMONG THE LAPPS.

AWAY up in the extreme north of Europe, bordering on the dreary Arctic Ocean, lies a country about twice the size of the state of Missouri, with a scanty population, not exceeding one hundred and fifty thousand. Half of this country belongs to Russia, and the remainder is shared in nearly equal proportions between Norway and Sweden. This is Lapland, which bears the unenviable reputation of being the most forbidding inhabited region of the globe, consisting either of rugged mountains, some of them covered with perpetual snow, or of vast tracts of moorland waste. The people who inhabit this desolate country are divided into three classes,—the mountain, the sea, and the river Lapps. The first-named are also the least civilized—in point of fact, are nomads, having no wealth but their herds of reindeer, no habitation save tents made from the skins of these useful animals, and no fixed place of abode, but from year to year follow their herds wherever pasturage is most abundant.

The river Lapps have advanced a stage farther in the road to civilization, have fixed habitations, though these are but huts of earth, and possess considerable skill in several manufactures. They make their own boats, manufacture their own clothing, knives, weapons, and fish-hooks. The wandering mountain Lapps,—also known as the "three-duty Lapps," from the fact that they pay taxes to the governments of Norway, Sweden, and Russia,—are often extremely degraded.

The sea Lapps have progressed far beyond their mountain brethren. Their houses are of wood or stone; they have rowing and sail boats, with which they traverse the open sea. They have no inconsiderable amount of commerce. Being skilful fishers, they catch and salt large quantities of the fish which throng the waters of the Norway coast, and are thus able to purchase for themselves the luxuries of more civilized lands.

The Lapps are a curious race. Nothing is known of their origin, or whence they came. They seem to be Mongolians, but are as superior to the Eskimos as the blonde Swedes and Norwegians are to themselves. They are of stunted stature, seldom exceeding five feet in height, while four and a half feet is perhaps a good average, but of thick-set bodies, exceedingly strong and active. With dark hair and complexion, black eyes, prominent cheek bones, hollow cheeks, and receding chin, they present strong points of resemblance to the Chinese; but their eyes are not oblique and their color is much lighter, while their

language bears not the slightest resemblance to that of any known Asiatic tribe. It is probable that they were among the earliest immigrants to Europe from the Asiatic home of the human race, and that, pressed by subsequent tides of immigration, they were gradually crowded into their far-away corner of the continent, and there remained, a relic of almost prehistoric times. However this may be, the Lapps are in intelligence far in advance of most semibarbarous nations. Many are professed Christians, and at Hatta they have erected a Lutheran church, the most northern church in the world.

The traveler through the valleys of this northern land will from time to time pass the little farms of the sea or river Lapps, small patches of arable land enriched by the careful toil of the farmer, who from the neighboring forests has brought masses of leaves and decayed foliage to fertilize his ground. During the winter he has no fear of trespassers, but in the summer his land must be fenced to keep out the reindeer, and he consequently puts sticks around the little field, and, as his summer is all daylight, institutes a watch, the various members of his household taking turns to keep an eye on the field.

Grain and plants of speedy growth can be easily raised, and although the trees bear no fruits, edible berries are abundant. Grasses and mosses are numerous, and so immense a variety of flowers and plants exists that one botanist has made a collection of over twenty thousand different plants from this frozen land.

Travel in Lapland, whether in summer or winter, is attended by numberless inconveniences. During the summer season the tourist is transported to and fro by means of a two-wheeled cart, made very strong in order to resist the innumerable jolts which it will experience over the Lapp hills. In winter he is obliged to proceed with a train of half a dozen sledges,—one for himself, one for his interpreter, one for his servant (the Lapp who takes care of the reindeer), and one for fuel, all of which he must carry with him, not being certain he will find either victuals, bed clothes, or wood at the various places he may be compelled to visit. The hotels in Lapland, such as they are, were built by the governments of Russia and Sweden, and are nothing but sheds, for all travelers are supposed to carry their own provisions and attendant.

In winter the tourist may be lost or frozen; in summer he is certain to be driven almost mad by the mosquitoes, which are of enormous size and unparalleled ferocity. In order to have comparative peace, the tourist must constantly wear a veil over his face, and protect his hands by gloves reaching nearly to the elbows.

These curious and far-away people have recently attracted attention by a proposition to emigrate to West Greenland, where it would be much easier for them to support life. They are being driven to the wall in their native land. Like the American Indians, they have come in contact with the civilized world, with which they have little sympathy, and they must surrender their nomadic habits or move. Nobody seems to want Greenland, and the Lapps may have the whole of it if they so desire. How they are to be transported, or where the money for expenses is to come from, are questions, however, that remain to be settled.—*Basil Rosten.*

HE who does wrong because of his surroundings, shows that he is wrong apart from his surroundings.



EDISON'S KINETOSCOPE.

THE initial idea of Edison's kinetoscope, relating to the production of motion, is based upon the familiar toy known as the zoëtrope, or wheel of life. This rude prototype contains a cylinder ten inches in width and open at the top, around the lower half of whose interior a series of pictures is placed, representing any sequence of motion it may be desired to portray: such, for instance, as wrestling, jumping, or the swift progress of animals. These movements are seen through the narrow, vertical slits in the cylinder during the rapid revolution of the little machine, and are designed to blend into one continuous impression. In the zoëtrope, however, the pictures are woodcuts of rude execution, and the limited speed obtainable in the production of these militate against the lifelike effect, producing a series of jerks instead of the desired continuity of motion. When instantaneous photography, as evolved by Maddox and others, was utilized, superior results were attained; but it seemed impossible to take pictures at sufficiently short intervals to secure the absolute blending of outline essential to a faithful portrayal of life. In Edison's latest form of kinetoscope, photographic film is in the shape of an endless band from fifty to one hundred and fifty feet in length, which is passed through the field of the magnifying glass perpendicularly placed, and the photographic impressions pass before the eyes at the rate of forty-six a second. Projected against a screen, or viewed through the magnifying glass, the pictures are eminently lifelike.—*Cassier's Magazine.*

THE kinetoscope is an invention which Thomas A. Edison has been for years trying to perfect. He has finally succeeded, after spending nearly two hundred thousand dollars in experiments. As the phonograph, one of Edison's wonderful productions, reproduces sound, so the kinetoscope reproduces motion by a succession of photographs taken at such rapid intervals that not a single movement is lost. A subject is taken. The operator stands with a small camera having a strip of sensitive plates, which takes impressions so rapidly that two thousand pictures can be produced in one minute. The size of negatives is not much larger than a ten-cent piece, and these negatives are printed on a strip of celluloid film so thin that it is almost transparent. The strip, which contains one hundred impressions, is formed into a belt placed on spools, set in motion by a storage battery, and magnified about fifteen diameters. As the strip goes round at the rate of two thousand revolutions a minute, motion is photographed as perfectly as the act is performed by the living subject.

In the barber-shop scene, a man enters, takes off his coat, and sits down, after hanging it on a peg. He is handed a paper by an employee, and every motion of the barber, who is in the act of shaving a man, is seen. In the blacksmith shop even the sparks from the anvil and the smoke from the forge are seen, as true to life as though one were looking at the living subjects.

Each view gives the impression, taken in twenty seconds; therefore it takes only twenty seconds to look at one subject. The features

of the living subjects are brought out as clearly as in a photograph, and one would recognize an acquaintance quite easily.

All that is needed now is to combine the phonograph and the kinoscope, and it will be possible both to see and hear the actions and words of the past as accurately as when originally performed and uttered by the living subject.
— *Brooklyn Standard Union.*

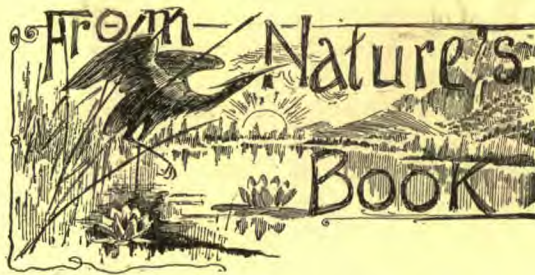
THE SNOWS OF MARS.

ON the first of June the snow around the south pole of Mars was about two thousand four hundred miles across. A snow cap of proportionate dimensions on the earth would, in the northern hemisphere, extend as far south as St. Petersburg, the southern point of Greenland, and Mt. St. Elias near Alaska. By the first of July the diameter of the snowy area had diminished to about one thousand five hundred miles. On the first of August it was only about one thousand one hundred miles; and on the thirty-first of August, the date of the summer solstice on the southern hemisphere of Mars, the snow cap was but five hundred miles across. But heat accumulates in a Martian summer after the sun has begun to decline, just as it does upon the earth, and accordingly the melting of the snows continued after the solstice was passed. At the end of September the snow-covered region was only about three hundred and fifty miles, and at the opening of November it was less than two hundred miles.

Now comes a curious fact. About the middle of October it was reported that the polar snow cap of Mars had vanished; some of the most powerful telescopes failed to reveal a trace of it! yet it is not probable that it had actually disappeared. The explanation of the apparent disappearance is no doubt to be found in the fact that as the snow area diminished, it left the pole uncovered by receding to one side; for previous observations have shown that on Mars, as on the earth, what may be called "the pole of cold" does not correspond in location with the pole of the planet's axis.

It is probable, however, that at its minimum the snow cap was exceedingly small, perhaps less than one hundred miles in diameter. No such rapid and extensive disappearance of snow and ice ever occurs upon the earth, although the advocates of an open polar sea may find encouragement in the fact that the uncovered south pole of Mars corresponds in color and general appearance with what are believed to be the water areas of that planet, while what remains of the snow cap in such circumstances rests, apparently, upon a mass of land, perhaps no more than an island, rising out of the polar ocean.

Owing to the larger eccentricity of its orbit, the extremes of temperature on Mars are greater than upon the earth, although the total amount of solar heat received by the planet is less than half as much as we get. But more important than these differences is the rarity of the atmosphere of Mars, which has been so clearly demonstrated by the recent spectroscopic observations of Professor Campbell. It may not be scientific, but it is certainly human, to ask whether it is probable that beings resembling ourselves were included in the field of view of our telescopes last autumn, while we watched the southern snows of Mars sparkling to the sun, and melting away at his ardent touch. If such beings are there,—and this is not at all improbable,—they must exist in an atmosphere less than one quarter as extensive as the earth's.— *Garrett P. Serviss, in Scientific American.*



THE OSTRICH AND ITS VALUE.

ELDER S. N. HASKELL, writing from Rokeby, South Africa, gives the following in a letter to Elder Tenney, which the latter kindly consented to present to the readers of the INSTRUCTOR:—

"One thing that has interested me here is the ostrich. I can see no earthly use of an ostrich, only for its feathers; and then, if we discount the wearing of these by our sisters, what can they be used for? The eggs of the ostrich are not good to cook, its flesh is not good to eat, and it is the ugliest bird known.

"Ostriches walk on their toes, and step as delicately as did King Ahab. They have only two toes on each foot. The big toe, with its hard toe-nail, is about eight inches long. The other toe is on the outside of the foot, is shorter, and joins with a kind of web. Their legs, although quite large for the bird, and strong to strike with, or, as they call it here, "kick" with, are hollow, like those of other birds, and so comparatively light; yet they are easily broken.

"The feathers come from the wing and the tail. The wing, therefore, is the value of the bird. It is exceedingly small, and unadapted for flight; but in other respects it is perfect. The head is small, and flat like a snake's head. There is scarcely any brain, and hence the bird is not very apt to learn anything new. An ox or a horse or a cow will learn, after correction; but not so with the ostrich. It knows nothing, and does not appreciate kindness. Even if its young are taken and domesticated,—fed and cared for,—as soon as they are grown, they will as soon strike or kick their best friend as their enemy. They will kill a horse or a man in an instant, bringing their long claw down so as to cut him open, and you do not know when the strike is coming.

"The neck is remarkable for its great length and for its formation. It will allow the bird to turn its head completely around. It is not infrequent for an ostrich to attempt to swallow a bone or stone larger than can go down. In that case the neck can be cut open, the object taken out, and the incision sewed up, healing in a short time.

"It is reported that the bird is hurt in removing the feathers for ladies' hats, but this is a mistake. When the feather is ready to be plucked, it is ripe, and the owner cuts it off, and it hurts the bird no more than pairing your finger-nails would hurt you. Should the feather be removed before it is ripe, or fully grown, it would injure the bird, of course; for it would be like pairing the living part of your finger-nails. But no one would do this as long as he keeps the bird; for it would injure it all to no purpose."

A GRAPE-VINE in Anjou, France, which grows close to a large apple tree, has developed a full bunch of small apples on a stem which is usually set with grapes.

HUMAN hair often grows after the body is dead.

CHARCOAL is a powerful disinfectant.

THE RUSSIAN THISTLE.

It was only a few years ago that this scourge was introduced to public notice in this country. Scientific investigation since then showed it to be no thistle at all, but a weed—a variety of the common saltwort (*Salsola Kali tragus*), akin in habits to the tumbleweed of the plains.

Reports to the Department of Agriculture in November, 1893, reveal that all South Dakota east of the Missouri and some twenty counties of North Dakota are infested by this weed. Some parts west of the Missouri, also regions of Minnesota, Iowa, and Nebraska, are plagued with it. "The seed was scattered from Denver to Madison, Wis., and from the Red River of the North into Kansas on the south." Everywhere it has acted as "a destructive blight upon all grain crops." No harvester or thrasher can be found to handle a crop infested by this scourge, as it would clog the machinery, foul the grain, and render plowing impossible. For even though these thistles are plowed under when partially grown, they will come up through six inches of soil thicker than ever before. Land must first be entirely cleared of this curse before it can be plowed.

The weed was brought a few years ago from Russia in flaxseed, and so planted in Bonhomme county, South Dakota. In 1892 it had already caused damage to crops amounting to several millions of dollars. The ball-shaped plant is scattered by the wind, which rolls it along with its thousands upon thousands of seeds, from twenty thousand to two hundred thousand on each stalk. Being rounded, averaging from one to six feet in diameter, the weeds roll easily over the prairies for hundreds of miles, accumulating like avalanches as they go, leaping over or breaking down fences, and endangering property as they become dry and combustible. Horses or cattle cannot be driven across a field rankly grown with the Russian thistle; neither will any animal eat of it after its sharp spikes have formed.

It is impossible to predict what this scourge,—which has, in the few brief years of its sojourn in America, deprived thousands of farmers of their crops and homes, and railroads of their traffic, leaving several hundred thousands of square miles of otherwise fertile lands without a furrow turned,—may yet do in the future; but since we know that the damage of last year alone amounts to scores of millions of dollars, it certainly looks as if the grain farmer was going to be driven out of all the prairie states.

ACCORDING to *Invention*, a building has recently been erected by Herr Wagner, an architect at Limburg, solely of materials formed of ashes, without any admixture of sand. It is claimed that hard natural stones of almost every variety have been successfully imitated with this very cheap material.

WHEN a portion of the brain is removed, it seems to be renewed; but whether the substance is true brain tissue or not, appears to be undetermined.

THE highest spot in the world inhabited by human beings is the Buddhist cloister of Hanle, Thibet.

NEW ORLEANS once attempted to light its streets with cottonseed oil.

THE new waterworks of Jerusalem supply water free to the poor.

ONE pound of sheep's wool will produce one yard of cloth.



THE WORD OF GOD.

THIS *Book* unfolds Jehovah's mind ;
 This *Voice* salutes in accents kind ;
 This *Friend* will all your needs supply ;
 This *Fountain* sends forth streams of joy ;
 This *Mine* affords us boundless wealth ;
 This *Good Physician* gives us health ;
 This *Sun* renews and warms the soul ;
 This *Sword* both wounds and makes us whole ;
 This *Letter* shows our sins forgiven ;
 This *Guide* conducts us safe to heaven ;
 This *Charter* has been sealed with blood ;
 This *Volume* came to us from God.

— Selected.

WILLIAM MILLER'S BIBLE.

LAST summer, while attending a camp-meeting at Concordia, Kans., the writer had the unexpected privilege of seeing and handling the Bible which William Miller used when giving his famous lectures on the second coming of Christ.

The greatgrandson and namesake of "Father Miller," William Miller Peck, resides at Concordia, and is cashier of the Cloud county National Bank. His twin brother, Charles N. Peck, an attorney by profession, lives just across the street from him.

During the meeting, Mr. Peck told some of the ministers of his relation to William Miller, and invited them to his home to look at some relics of his celebrated namesake. Accordingly the writer, with others, accepted the invitation, and spent a pleasant hour at the home of Mr. Peck, examining the relics, and talking about Mr. Miller's work.

Among the articles shown were a sun-glass and a watch, which were William Miller's constant companions. But that which interested us most was the Bible. It is a plain black Oxford Bible, seven inches long, four and one-half inches wide, and one inch thick, and bears the date 1838. A light gilt border, now almost obliterated, runs around the cover, and the single word, "Bible," is upon the back.

The book, though much worn, is quite well preserved, save that the leaves after the fourth verse of Revelation 16 are missing. The margin of the leaves of Revelation are worn almost to the reading in some places, but the leaves of Daniel are not worn so much.

I was surprised to find so few notes in the book. There was nothing, so far as I could discover, except a computation of the twenty-three hundred days on the fly-leaf and a few passages marked with blue ink. Among these, Ps. 69 : 3-5 attracted my attention especially : "I am weary of my crying : my throat is dried : mine eyes fail while I wait for my God. They that hate me without a cause are more than the hairs of mine head : they that would destroy me, being mine enemies wrongfully, are mighty : then I restored that which I took not away. O God, thou knowest my foolishness ; and my sins are not hid from thee."

I could not help thinking as I gazed at the passage, These words must have comforted

the good old man in his disappointment after the passing of the time, or when those that hated him without a cause were speaking bitter words against him. How much sorrow of heart, and how much triumph in God, may be read in those faint blue marks that set off these verses from their companions.

C. C. LEWIS.

A CHILDLIKE SPIRIT.

THAT childlikeness is indispensable to a true Christian life the Saviour plainly teaches, where he says repeatedly, "Except ye be converted [changed], and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18 : 3, and parallel texts. There are a number of reasons why the spirit and guilelessness of a child are required in the true Christian, in order to have him fruitful as he should be. The child's obedience to those over it is the more nearly perfect, the more fully the feeling of its own helplessness prevails. Neither does it very easily obey or follow strangers ; for it never was told to trust or hearken to them.

Being helpless to care for itself, it realizes the need of help from others ; and so, without care or anxiety, it casts itself upon the parents or those about it, that they may care for it. Hence it is itself free from all care or worry.



WILLIAM MILLER'S BIBLE.

By the very circumstances in which the child finds itself, its faith in its surroundings,—that is, in its parents or guardians,—is all the more active and firm, and its confidence in their ability to be all in all to it and to provide all it needs for it, is simply complete and unbounded.

The spirit of a child is a happy, cheerful spirit, since it constantly partakes of blessings for which it has not labored, and which it could not earn by the efforts of its own tiny hands ; hence it is also constantly thankful, for the same reasons. In the beautiful words of another : "O, the calmness and the gladness of returning to the sweet feeling of childhood ! And how gracious the estate of the Christian in which he can do a man's work, while he carries within the confiding yet courageous, the artless yet active, the fresh yet full, heart of a child ! Was not this the privilege our Lord meant to restore to us, world-weary, heavy-laden toilers and sinners ?"

In view of these facts, as also by reason of its very nature, the child, on the other hand, endeavors to please those who are so faithfully and indefatigably interested and active on its behalf. And still further : it seeks to do as they do from day to day, as far as lies within its power ; and it learns more and more to say and to do those things which will please and

make them happy in turn, who are so anxious, and do so much and so constantly, for its well-being.

Just so it should be with the Christian in his relations to God and his Saviour here below. In childlike simplicity and readiness he should render at all times and under all circumstances, be they what they may, implicit and perfect obedience to all the ten precepts of God, and should listen eagerly to catch every command which the Lord may give at any time, that he may go and do it. Alas ! how often, however, is there far more inclination not to hear or do, than to hear and perform, eagerly and faithfully, God's behests, on the part of so many of the Christians of to-day.

The spirit that prevails in modern Christendom is a self-caring spirit, rather than a disposition to cast all our cares on God, as he has enjoined us to do. But O, how happy the soul that has learned to do the latter, and realizes from day to day God's tender care.

So with faith. One of the saddest sights in the ranks of the professed church of Christ to-day, is a lack of genuine and vigorous faith. The Saviour, foreseeing this, nearly two thousand years ago wrote by the evangelist Luke : "When the Son of man cometh, shall he find faith on the earth ?" Luke 18 : 8. But the man of faith is calm and composed, even though "the mountains shall depart, and the hills be removed ;" for he knows that he who cannot lie, has assured the true believer : "My kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." Isa. 54 : 10.

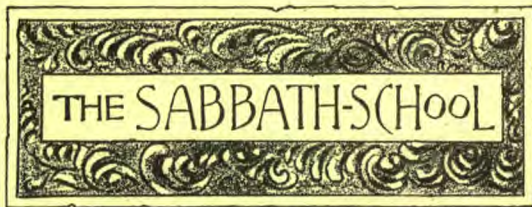
One having such an experience of obedience, faith, and trust, cannot but be happy and thankful continually ; for everything about him reminds such a being of the love of God and his bountiful providence, both toward him and all men ; and he will surely put forth all earnestness and zeal, with firm perseverance to his last breath on earth, to please such a God, in whom we all "live, and

move, and have our being," and who has given us Christ to be our Saviour, and has forevermore given us the assurance through the great apostle, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things ?" Rom. 8 : 32. And as he freely gives us all things to enjoy, the least we can do is to make a full and complete surrender to him, to serve and please him evermore, be it by life or by death. Such, in brief, is a truly Christian, a truly childlike and God-pleasing, spirit. What professed Christian has it fully ? Who will hereafter faithfully cultivate and cherish it ? "If ye know these things, happy are ye if ye do them." John 13 : 17.

A. K.

WHAT thou art, that thou art ; neither by words canst thou be made greater than what thou art in the sight of God.

WHEN did ever five words so graphically describe a whole life of usefulness as when it said of Jesus, our Lord : "He went about doing good ?" We are to walk in the blessed Saviour's footsteps, and do as he did ; for he is our great Example. Can it be said of each one of us, as it was of the Master, "He [or she] went about doing good" from day to day ?



LESSON 5.—THE WORLDLY SANCTUARY; THE LEVITICAL PRIESTHOOD.

(February 2, 1895.)

MEMORY VERSES.—EX. 30: 26-30.

HINTS FOR REVIEW STUDY.—1. Do you find it difficult to remember the dimensions and location of the tabernacle and its furniture? It would make the matter more real to you if you would make a plan of the tabernacle. Stake off the court first. A stake at each corner will do, but three or four between the corner stakes would be better. Get the distances exact. Is it one hundred and fifty feet by seventy-five?—twice as long as wide? Make it full size. Do not forget that wide gate in front. How wide is it? 2. Now make something to represent the sanctuary; no matter what—boards, a row of stones, or marks in the sand; only make them of right length, and put them in right relations. By the way, do your court and sanctuary face in the right direction? 3. Next we will represent the furniture of the court, and then the furniture of the sanctuary. Be careful to put everything in its place. Perhaps the family will not always agree at first, but settle the matter by an appeal to the Word. 4. Take a walk in the court every day, name the parts, tell their dimensions, and review the uses. You have no idea how interested you will become.

SUGGESTIONS FOR STUDY.—1. Our lesson is nearly all in one place this time, the twenty-eighth chapter of Exodus. Read the chapter through attentively, but without stopping. Close the Bible, and see what sort of picture you have in mind of the priests and their dress. 2. Read the chapter again, and make a list of the different articles of the priests' dress. Like this: ephod, girdle, etc. 3. Take up these articles one by one, and study what is said about each, until you have a clear idea how the article looked. Ask the other members of the family to help you. 4. After you have thus studied the chapter, you will be delighted to see what a flood of light is thrown upon the subject by reading "Patriarchs and Prophets," pages 350 and 351.

1. WHO were chosen to minister in the priest's office? Ex. 28: 1.
2. What garments were to be made for them? Verse 4.
3. Who were chosen to make them? Verse 3. (See note 1.)
4. Of what were they to be made? Verse 5.
5. Describe the ephod. Verses 6, 7.
6. Of what was the girdle made? Verse 8.
7. For what purpose were two onyx stones used? Verses 9-12.
8. Describe the breastplate. Verses 15, 16.
9. What were to be set in it? Verses 17-20. (See note 2.)
10. What was to be engraved upon them? Verse 21.
11. How was the breastplate attached to the ephod? Verses 26-28.
12. What was put in it? Verse 30.
13. Describe the robe of the ephod. Verses 31-34.
14. Of what was the miter made? Verse 39.
15. What was to be placed on the miter? Verses 36, 37.
16. Where was the miter to be worn? Verse 38.
17. For what purpose and when were these garments to be worn? Verses 40, 43.
18. What ceremony was to be performed before the priests could minister in the sanctuary? Verse 41; Ex. 30: 26-30.
19. Of what was the anointing oil composed? Verses 23-25.
20. What use of it was forbidden? Verses 31-33.

NOTES.

1. There is great comfort and encouragement in the lesson taught in this verse, and in Ex. 31: 1-6, for those who are called to do the work of God. He gives them the wisdom and skill which they need to do the work acceptably. "The meek will he guide in judgment; and the meek will he teach his way." Ps. 25: 9. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." James 1: 5.

2. Over the ephod was the breastplate, the most sacred of the priestly vestments. This was of the same material as the ephod. It was in the form of a square, measuring a span, and was suspended from the shoulders by a cord of blue, from golden rings. The border was formed of a variety of precious stones, the same that formed the twelve foundations of the city of God. Within the border were twelve stones, set in gold, arranged in rows of four, and, like those of the shoulder-pieces, engraved with the names of the tribes. The Lord's direction was, "Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually." So Christ, the great High Priest, pleading his blood before the Father in the sinner's behalf, bears upon his heart the name of every repentant, believing soul. Says the psalmist, "I am poor and needy; yet the Lord thinketh upon me."

At the right and left of the breastplate were two large stones of great brilliancy. These were known as the Urim and Thummim. By them the will of God was made known through the high priest. When questions were brought for decision before the Lord, a halo of light encircling the precious stone at the right was a token of the divine consent or approval, while a cloud shadowing the stone at the left was an evidence of denial or disapprobation.—"Patriarchs and Prophets," p. 351.

WHEN God says, "Come," he means it every time.

THE way to heaven would be crowded, if palace cars went that way.

THE most difficult repentance to attain is repentance for popular sins.

IF you do not believe that it is more blessed to give than to receive, try it.

WHATEVER we pray for sincerely, we are willing to work and even die for to obtain it.

EVERY now and then Satan succeeds in making some one believe he can be a good Christian without making a profession, or identifying himself with God's people.

IF prayer speed not, we must be sure that the fault is not in God, but in ourselves. Were we but ripe for mercy, he is ready to extend it to us, and even waits for the purpose.—Trapp.

No amount of singing and prayer, of church-going and profession, is sufficient to maintain a Christian character in any one who is not honest in his dealings or truthful in his relations with others. Moral character is just as essential as spiritual experience. If his faith does not rule his life, influence his conduct, and shape his character, it is not saving faith.



HYGIENE AMONG THE JEWS.

WHILST it is generally admitted that the Jews are among the heartiest and healthiest specimens of mankind on the earth, it is not nearly so well known that this fact is due largely to their sanitary way of living, the laws for which they obtain almost if not wholly from the hygienic and dietary regulations given them of old through Moses.

In favorably commenting on this fact, the *Minneapolis Times* pays the following deserved tribute to the laws of Moses and their wholesome effects upon the Jewish race:—

"This Mosaic law, so despised of the Gentiles, has given to the Hebrew race that vigor and hardihood which have brought it safely, again and again, through persecutions that must have rooted out a weaker people; and to-day, when the foremost savants of the nineteenth century are painfully searching out the genesis of disease, and laboriously devising remedies, the immunity of the Jews in the midst of pestilence once more indicates the reason of their survival, and emphasizes the triumph of their sanitary system. No other race has been willing to accept such a discipline, and no other race, therefore, exhibits similar vitality and exemption from epidemic diseases. Modern teachers of hygiene insist always upon the observance of system in these matters, and they have reason; for the Hebrew race is a pregnant example of the power of hygienic and dietary laws, applied with unintermitting vigor from generation to generation."

MEAT AND MUSCLE.

IT is a favorite idea with many Americans that meat diet is most conducive to the development of muscle and general strength; but more thorough and scientific researches show that the cereals are the real bone- and muscle-makers. Dr. Felix L. Oswald, one of the foremost men of the medical world, calls the notion of meat diet being conducive or necessary to good health, "the meat delusion," and argues in favor of a liberal vegetarian diet. From the many good things he says on the subject, the following must suffice our purpose:—

"Under anything like favorable climatic conditions, those frugal Orientals outlive their carnivorous neighbors, and the anti-vegetarian argument founded on their lack of muscular development has been triumphantly refuted by the statistics of Dr. Herman Beyer, who proves that the stoutest peasants of continental Europe value meat only as an occasional luxury, rather than an important or indispensable article of daily food. The iron-fisted Russian boors live chiefly on rye bread, milk, and cabbage; the Danes on milk and potatoes; the peasants of Holstein (where the Prussian navy recruits its brawniest seamen) on milk, porridge, butter, and beans. The Turkish longshoremen, the stoutest bipeds of the present world, are strictly frugal from necessity, if not on religious principle. They cook their rice with ghee or clarified butter, and after a light breakfast of barley bread and dried figs, think nothing of shouldering a weight of three hundred pounds, and in gangs of four will lug off burdens which a New York expressman would hesitate to load on a one-horse wagon."



NEW YEAR'S RESOLUTIONS.

ONE vow will not suffice the long year through.
One prayer a twelve-months' needs may not allay;
Crown every morn with pure resolve anew,
And live each day as though 'twere NEW YEAR'S DAY.

—F. W. Hutt, in *Ram's Horn*.

WINTER APPLES.

WHAT cheer is there that is half so good
In the snowy waste of a winter night,
As a dancing fire of hickory wood
And an easy-chair in its mellow light,
And a pearmain apple, ruddy and sleek,
Or a jenneting with a freckled cheek?

A russet apple is fair to view,
With a tawny tint like an autumn leaf,
The warmth of ripened cornfield's hue,
Or golden tint of a harvest sheaf;
And the wholesome breath of the finished year
Is held in a winesap's blooming sphere.

They bring you a thought of the orchard trees
In blossomy April and leafy June,
And the sleepy droning of bumblebees
In the lazy light of the afternoon,
And tangled clover and bobolinks,
Tiger-lilies, and garden pinks.

If you've somewhere left, with its gables wide,
A farmhouse set in an orchard old,
You'll see it all in the wintertide
At sight of a pippin's green and gold,
Or a pearmain apple, ruddy and sleek,
Or a jenneting with a freckled cheek.

—Selected.

PUTTING OFF THE OLD ADAM.

"O, MAMA, I am so tired to-night,—tired of sin and sinning. I long for rest."

Mrs. Emmons looked up from her Bible, and asked, "Shall I read something from this precious book? It has been a comfort to me."

"Yes, mama."

"Listen attentively, dear: 'Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.'"

Harry drew his chair closer to his mother's side, and said, "I have been thinking about a sermon I heard a few weeks ago."

"Tell me about it, my son."

"I do not remember all of it, mama, but the text read like this: 'Put off the old man with his deeds'—'old Adam,' I think the minister called him; and I have been trying to put him off with all his evil deeds,—to bury him out of sight, and I have failed. O how many times I fear he will bury me! He is much stronger than our best resolutions."

"Harry, dear!"

"Yes, mama, I have found him stronger than I. This morning before I left my room, I promised Jesus to live this day without sin—to live this day as though it were my last. You remember papa gave me a quarter, and I bought a ball from Mrs. Marvel, who is nearly blind. I gave her my quarter, and she gave me more change than she should have given me. Something whispered, 'Now you can buy that sled you want so much.' Another voice seemed to say, 'Put off the old man with his deeds.' Instantly I went back to the store, and returned to Mrs. Marvel her money. There, thought I, that was a big shovelful of dirt on old Adam."

"You did right, my son."

"But to-day after promising Jesus to live

for him, to obey him perfectly, I lost my temper."

"Did you find it again?" asked his mother.

"I am afraid not."

"How did it happen, dear?"

"Will Evans and I were playing ball. I threw it and struck him. I did not mean to strike him; but he became very angry, and threw my ball into an old well close by, and then I became angry. Why, mama, I actually shook him. The bell rang, and we separated."

"Well, my son?" questioned Mrs. Emmons.

Ah! Harry knew what his mother meant by that "well, my son?"

"No; I did not apologize; he did not as much as look at me after school. What shall I do, mama? I cannot get rid of that persistent old man, and I want to, so much."

Mrs. Emmons put her arm around her son.

"When has mama ever failed to counsel her boy? Let me tell you about a good man who lived years ago; his name was Paul. He had an experience like yours; and although he did not shake a boy, he did get 'exceedingly mad,' and persecuted God's dear saints. But he confessed, and God forgave him for it. He, too, was tired of 'old Adam.' He called him 'the body of this death.' 'O wretched man that I am! who shall deliver me from the body of this death?' he exclaimed first. But later he thanked God for deliverance in Jesus Christ. The blessed Saviour will deliver *you*, too, from the body of this death.

"I see, dear, it is past bedtime now. Good night."

"Good night, mama."

Harry went to school the next morning. Will was also there. Harry went up to him, and putting his hand on Will's shoulder, said: "Will, forgive me for being so hasty."

"O Harry! I was so mean and wicked. It was all my fault."

Here Will began to sob, "Let us tell Jesus all about it."

And there was joy in the presence of the angels of God.

ANNA V. RUTHVEN.

WHERE CHILDREN ARE SOLD.

Two of the gravest evils that affect Chinese society to-day are polygamy and slavery. Everywhere there are polygamous homes; everywhere slavery abounds. Slaves are found in the mansions of the wealthy and the hovels of the poor, and the strangest thing about this system is that the slaves remain such by choice, and that parents are willing to sell their children—boys and girls—just the same as the farmer sells his products or the merchant his wares.

Children of from three to seven years of age are purchased from their parents or guardians at prices averaging from ten to eighty dollars. These girls receive as good training as their mistresses, and are generally treated kindly, though they receive no wages. At sixteen they are marriageable, and between that age and twenty years are married. Sometimes their owners make them their wives,—inferior wives, to be sure, but still having a legal status. Usually they are married to strangers, and here is where the owners reap the profit. In the case of a slave girl's marriage, all the presents she receives,—and these are sometimes many and valuable,—go to the owner; whereas if the latter were having a daughter married, he would have to give her a marriage portion.

This system of slavery is favored by Chinese civilization. Usually those who sell their children are very poor, and besides bettering the condition of the child whom they sell, they are benefited themselves,—first by the purchase

money, and then by the diminished strain on the family resources.

A slightly different kind of slavery is that where widows and old maids buy children, especially boys, as an investment for surplus money, with a view to their support in old age. These are known as "pocket children," and their owner as the "pocket mother." Boys bring from ten to thirty dollars; girls from twenty to seventy-five dollars.

They are taken from the lowest classes—coming from slums, farms, and opium dens. The owners take excellent care of the pocket children, and look after the physical training and education as well as their finances will permit. If a boy can become a clerk, he will earn five or six dollars a month when he is eighteen, whereas if he is a porter or a day laborer, he will seldom get as much as two dollars.

In the treaty ports, where there are Europeans, the pocket mothers try hard to work these little waifs into the latter's employ. In this way the children come to get a colloquial knowledge of English, which is of great commercial value, and, beside this, get from fifty to one hundred per cent more wages than are paid for the work by the Chinese themselves.

—*The American Youth*.

JUDGE NOT.

WE have no right to judge others until we know all the circumstances that influence their conduct. In many cases we might act like those we condemn under like circumstances.

A young man employed in a printing-office in one of our largest cities incurred the ridicule of the other compositors on account of his poor clothes and unsociable behavior. On several occasions subscription papers were presented to him for various objects, but he refused to give his money.

One day a compositor asked him to contribute for a picnic party, but was politely refused.

"You are the most niggardly man ever employed in this office," said the compositor, angrily.

"Stop!" said the young man, choking with feeling. "You have insulted me."

The other compositors gathered around the men. The young man looked at them for a few moments with a famished look and a strange fire in his large eyes.

"You little know," he said, "how unjustly you have been treating me and accusing me. For more than a year I have been starving myself to save money enough to send my poor blind sister to Paris to be treated by a physician who has cured many cases of blindness similar to hers. I have always done my duty in this office, and have minded my own business. I am sacrificing everything in life for another. Would either of you do as much? Could any one do more?"

He had been judged without a knowledge of circumstances.

Be slow to censure and condemn. We cannot read the heart of others, and in many cases to know is to forgive all.

"Judge not, that ye be not judged."—*Indian Helper*.

INSTEAD of "putting off the old man," some people are evidently in favor of dressing him up and sending him to college.

How much God's care for us resembles that of a mother for her children. He not only watches over our footsteps, but listens to hear our cries.



THE SEVEN WONDERS OF THE WORLD.

NO. 2.—THE COLOSSUS OF RHODES.

ENSHROUDED in the hazy mist of antiquity, long before the dawn of the Christian era, existed a flourishing city upon an oasis of the sea, both the city and the island being known by the now historic name of "Rhodes." The primitive history of the island itself is traditional; but after the founding of the city, at the end of the fifth century before Christ, the history of the former became enveloped in that of the latter. The climate was delightfully temperate, and here centered the great commercial traffic of the Mediterranean Sea. Here was a famous seat of learning, where intellectual pursuits survived long after their decline in most parts of Greece. Here art flourished, and wealth combined with skill to make the city rich in adornments and beautiful in architecture.

The plan of the city throughout was regular, and the architecture uniform; for the whole was designed by one man. It was fortified by strong walls, and was supplied with two good harbors. Painting and sculpture beautified the city, the enormous number of three thousand statues telling the praises of the masters of art, one hundred of which were colossal.

The Rhodians were a remarkably thrifty and enterprising people. Cicero refers to their naval discipline as having been something more than ordinary; indeed, the "earliest system of marine law known to history" is said to have been "compiled by the Rhodians after they had by their commerce and naval victories obtained the sovereignty of the sea, about nine hundred years before the Christian era."

But with all their learning, skill, and wealth, they paid homage to mythological deities instead of to the God who made the heavens and the earth, to whom they were indebted for every blessing which they enjoyed. The chief of their numerous gods was Zeus, or Jupiter. Apollo, his son, was also a very important deity. He was skilled in music, medicine, archery, etc., and was sometimes worshiped as Helios, the sun. Especially was this true on the island of Rhodes, where stood his gigantic bronze statue ("made from the spoils left by Demetrius Poliorcetes, when he raised the protracted siege of Rhodes,") which won the title of one of the seven wonders of the ancient world. At the entrance to one of the harbors, it rose in imposing grandeur to a great height (one hundred and five feet, according to some authorities), and is said to have been so large that few could embrace its thumb. We obtain a faint idea of its ponderous proportions when we remember that within was a winding stairway, reaching to the head.

This famous statue was designed in the third century before Christ, by Chares, a Grecian pupil of the renowned Lysippus. He began the work with ambitious hopes, but the pen of history sadly informs us that, finding the appropriated funds exhausted, and his masterpiece of art not half completed, he committed suicide, and the difficult task was finished by another. Its erection covered a period of twelve years, the cost being about three hundred talents.

But this magnificent piece of art, this marvelous production of man's genius, which pre-

sented such a commanding appearance to approaching mariners, was doomed to a sudden and speedy downfall. After a brief period of only fifty-six years, in 224 B. C. it was hurled from its foundation by the upheavals of a mighty earthquake, and during the shifting scenes of nine long centuries it lay prostrate, as did the idol in the temple of Dagon. After the capture of Rhodes by the Saracens, the famous statue was sold to a Jew.

Thus the crowning glory of the idolatrous city was swiftly brought to naught, although the devout worshipers of Helios may have prided themselves that it would defy the ravages of time, and stand in all its magnificence for ages to come.

But the glorious light of Christianity penetrating the gross darkness of heathenism, and the blessed pen of divine revelation and God's dealings with humanity through all the ages, assure us that he who created the universe can preserve the weakest monument reared in honor of his name, or he can crumble into dust the strongest antagonistic works of man. With peculiar force we recall those familiar lines of Isaac Watts:—

"Before Jehovah's awful throne,
Ye nations, bow with sacred joy;
Know that the Lord is God alone.
He can create, and he destroy."

MRS. M. A. LOEPER.

THE FATE OF AN INFIDEL.

INFIDELITY is that particular kind of unbelief which denies that the Bible is the word of God, and in its whole character stands directly opposed to Christian faith.

Elihu Palmer, or Blind Palmer, as he was called, delivered the first lecture in this country in favor of deism, and organized the first association on this side of the Atlantic, for the propagation of infidel doctrines.

Another great infidel was Thomas Paine, who arrived in New York from Paris in 1802, having escaped from the Bastille and the guillotine, to both of which, in the wildness of the French Revolution, he had been condemned. The celebrity and talents of this ardent apostle of infidelity soon drew around him a number of followers, who used to meet together and mourn over the lost world, and abuse the Bible for being the cause of everything bad. The patriotic exertions of Paine in promoting the cause of American liberty during the Revolutionary struggle, had rendered his name popular throughout the world.

While he was still immured within the gloomy cells of the Bastille, he wrote a portion of his notorious "Age of Reason," and lived in expectation of being taken to execution; but he was not thus to die—his life was to confute his own doctrine, for which purpose God, in his mysterious way, saved him from death. He was confined in a dungeon, and his name was on the list of those ordered for execution on the following morning. It was customary for the clerk of the tribunal to go through the cell at night, and put a cross with chalk on the outside of the doors of those who were to be guillotined the next morning. There was a long passage in the dungeon of the Bastille, having a row of cells on each side, containing the prisoners. Paine had gone into the next cell to converse with a fellow prisoner when the chalers came along, and they, probably being drunk, marked the inside of his door, as it stood open. Those having chalk marks on their doors were taken to the guillotine the next morning. As Paine's door was closed when the guards came in the morning,

he thus escaped. Before the mistake was discovered, he was thirty miles away. He sought refuge in a land where the Bible was recognized as the word of God, and where the divine homage was paid to the Supreme Being instead of to the Goddess of Reason.

He had not been long in this country before the most respectable portion of his friends began to desert him, in consequence of his gross intemperance and filthy habits. Paine finally became poor and a hard drinker, quarreled with his friends, and could live with no one. At last Congress gave him a farm to live on, where he died. The last moments of his life have always been a matter of interest, and were for a time the subject of much conversation. It is contended by some that when death approached, he renounced his infidelity; but it is now conceded that he died in his unbelief, and in great agony. A friend who visited him said he never saw a man in so much apparent distress. He sat with his elbows on his knees and his head leaning on his hands; and beside him was a vessel in which to catch the blood that was flowing from him in five different streams. His friend tried to draw him into conversation, but was only answered by horrible looks and groans, frequently exclaiming, "Lord, help! Lord Jesus, help!" The physician who stood near, being surprised at hearing him call upon the Lord for help, thus addressed him: "Mr. Paine, as you have published your sentiments to the world, I ask you now, as a man whom death will claim in an hour, Am I to understand you as really calling upon the Lord for help?" After a moment's reflection, Paine replied: "I do not wish to know that man!" and with this declaration on his lips, he died. He was buried on the farm, a plain slab indicating the spot. I trust the reader has not failed to discover in this brief history of Paine's career, the truth of God's declaration that the iniquitous shall be visited with judgments. At one period of his life, no man stood higher in the estimation of the great and good than Paine, but from the moment he began to use commanding talents to oppose or break down Christianity, his degradation and downfall commenced; and at the last he became a loathsome, disgusting wreck, despised and almost entirely abandoned by his race.

FLORA B. THOMPSON.

RELIGIOUS LIBERTY IN HUNGARY.

THE growth of religious liberty has been slow. Something occurs every now and then which shows us that the world has not advanced as far as we had supposed. Something of this kind recently occurred in Hungary. The Liberal government suffered a double defeat in its legislation in behalf of religious liberty. Up to now there have been five religions recognized by the state—Roman Catholic, Greek Catholic, Greek Orthodox, Lutheran, and Calvinist—all Hungarians, except born Jews, were compelled by law to belong to one of these. The government proposition was to allow every one to choose any or no religion. Previous to its final rejection, a number of emasculating amendments had been carried by the House of Magnates, which so disappointed the Liberal supporters of it that several on the third reading voted against it, and increased the adverse majority. This reactionary triumph was followed up by the rejection of the government bill providing for the official recognition of the Jewish religion. The Jewish bill was defeated by a small majority. A similar law to that defeated is in force in the Austrian part of the empire.—*Christian Guardian.*



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HUMILITY is greatness seen from the under side.

HE who truly fears God hates and shuns wrong.

FAITH in God begets faith and confidence in his children.

INDUSTRY makes a man a purse, and carefulness gives him strings to it. He who has it needs only to draw the strings as carefulness directs, and he will always find a useful penny at the bottom of it.

THE writer of noble, elevating thoughts has the rare privilege of putting his thoughts into the mind, his words upon the lips, his principles into the heart, and his incentives into the lives of each of his readers.

OUR studies of the heavens may show us the spots on the sun and the insecurity of the stars; but our studies of the word of God show us the stains on our own souls, and the danger in which we are by nature and by our constant conduct.

HOUSE UNEARTHED NEAR POMPEII.

A VALUABLE discovery has been made at Pianella-Setteimini, near Pompeii, on the property of a certain M. Vincent de Proscio. A house has been unearthed which was covered at the time the city was buried, and it is said to be in a more perfect condition than any building yet discovered. It contains several large apartments, and three bathrooms with the basins in sculptured marble, and with leaden pipes ornamented with bronze faucets. The three rooms correspond, says a writer, in describing the discovery, to the "calidarium, tepidarium, and frigidarium, which were always to be found in ancient houses of the first class. In consequence of the eruption of Vesuvius, A. D. 79, the Pompeian houses brought to light heretofore have been roofless, almost without exception. Fortunately, however, that on the property of M. de Proscio is perfect, and archeologists are happy over that fact. The roof measures almost forty-four feet in length."

A MISSIONARY DISCOVERY.

REV. WILLIAM MURRAY, a missionary of the school for the blind at Peking, China, has made a valuable discovery. Several years ago he became greatly interested in the blind people of China, who are very numerous in that country. In his efforts to find a way to give them the Bible, he discovered that the four thousand and more characters of the Chinese printed language represent only four hundred and eight sounds, and he quickly invented a method of representing these sounds by a system of raised dots indicating numbers, so that the blind in China can read the word of God

for themselves. It is now found that by connecting these dots by lines, a method of printing Chinese is invented which is vastly simpler and more easy to learn than by the use of the complicated characters of the established Chinese printing. One must learn four thousand characters before being able to read the simplest book, and some Chinese literary works require a knowledge of more than twenty thousand characters. Such is the difficulty of learning to read Chinese that few women and only five per cent of the men ever acquire the accomplishment. By Mr. Murray's system, all can easily learn to read, and one version of the Bible can be read by all Chinese, no matter how varied the spoken dialects. It would seem as if, by his efforts for the blind, Mr. Murray has incidentally conferred an incalculable benefit upon the whole Chinese people.—*Christian Herald.*

TALENT IS HARD WORK.

THERE are many things which can be done only by hands that are trained, skilled, and practised. When done, they seem to be the results of genius, when in fact they are the result of patient study, firm determination, and hard work; and many other persons with the same training and labor could do the same things. Soon after the great Edmund Burke had been making one of his powerful speeches in Parliament, his brother Richard was found sitting in silent reverie; and when asked by a friend what he was thinking about, he replied: "I have been wondering how Ned has contrived to monopolize all the talent of our family. But then I remember that when we were doing nothing, or at play, he was always at work." The force of the anecdote is increased by the fact that Richard Burke was always considered by those who knew him best, to be superior in natural talent to his brother; yet the one rose to greatness, while the other lived and died in comparative obscurity. The lesson to all is, If you would succeed in life, be diligent; improve your time—work. "Seest thou a man," said Solomon, "diligent in his business? . . . he shall not stand before [that is, shall not be ranked with] mean men."—*Selected.*

SCREWS SMALL AS DUST.

AN article in the *Analyst* contains a most interesting description of some of the wonders of watch-making:—

"The smallest screws in the world are made in a watch factory. There can be no doubting that assertion on any score. They are cut from steel wire by machine; but as the chips fall down from the knife, it looks as if the operation was simply cutting up the wire for fun.

"One thing is certain; no screws can be seen, and yet a screw is made every third operation.

"The fourth jewel-wheel screw is the next thing to being invisible, and to the naked eye it looks like dust. With a glass, however, it is seen to be a small screw, with two hundred and sixty threads to an inch, and with a very fine glass the threads may be seen very clearly.

"These little screws are four one-thousandths of an inch in diameter, and the heads are double in size. It is estimated that an ordinary lady's thimble would hold one hundred thousand of these tiny screws.

"About one million of them are made a month, but no attempt is ever made to count them.

"In determining the number, one hundred of them are placed on a very delicate balance, and the number of the whole amount is determined by the weight of this. All of the small parts of the watch are counted in this way,—probably fifty out of the one hundred and twenty.

"After being cut, the screws are hardened and put in frames, about one hundred to the frame, heads up. This is done very rapidly, but entirely by sense of touch instead of sight, so that a blind man could do just as well as the owner of the sharpest eye.

"The heads are then polished in an automatic machine, ten thousand at a time.

"The plate on which they are polished is covered with oil and a grinding compound, and on this the machine moves them very rapidly by a reversing motion, until they are fully and perfectly polished."

THE SEVEN WAYS OF GIVING.

1. THE careless way.—To give something to every cause that is presented, without inquiring into its merits.

2. The impulsive way.—To give from impulse—as much and as often as love and pity and sensibility prompt.

3. The lazy way.—To make a special effort to earn money for benevolent objects by fairs, festivals, etc.

4. The self-denying way.—To save the cost of luxuries, and apply it to purposes of religion and charities.

5. The systematic way.—To lay aside as an offering to God a definite portion of our gains—one tenth, one fifth, one third, or one half. This is adapted to all, whether rich or poor, and gifts would be largely increased if it were generally practised.

6. The equal way.—To give to God and the needy just as much as we spend on ourselves, balancing our expenditures by our gifts.

7. The heroic way.—To limit our own expenditures to a certain sum, and give away all the rest of our income. This was John Wesley's way.—*Selected.*

NATURE AS A MECHANIC.

MOST of the skilful devices invented by men for doing fine work rapidly can be traced to nature, where for countless ages they have been operating. The hoofs of horses are made of parallel plates like carriage springs. The jaws of the tortoise are natural scissors.

The squirrel carries chisels in its mouth, and the hippopotamus is provided with adzes which are constantly sharpened as they are worn. The carpenter's plane is found in the jaws of a bee. The woodpecker has a powerful little trip-hammer.

The diving-bell imitates the water-spider, which constructs a small cell under the water, clasps a bubble of air between its hind legs, and dives down to its submarine chamber with the bubble, displacing the water gradually, until its abode with fishes contains a large airy room surrounded with water. In leaving its eggs on the water, the gnat fastens them into the shape of a life-boat, which it is impossible to sink without tearing it to pieces.

The iron mast of a modern ship is strengthened by deep ribs running along its interior. A porcupine's quill is strengthened by similar ribs. A wheat-straw, if solid, could not support its head of grain. The bones of higher animals are porous; those of birds, where lightness and strength are most beautifully combined, are hollow. The framework of a ship resembles the skeleton of a herring.—*Selected.*