

THE YOUTH'S INSTRUCTOR

REMEMBER NOW! THY CREATOR IN THE DAYS OF THY YOUTH!

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THE WALK OF TIME.

By sound we never
Know his walk,
Nor do we ever
Hear him talk.
He is patient as the humblest slave,
And silent as the seaman's grave
Beneath the wave!

We see his footprints
In the light;
We know his shadow
By the night.
O wonderful is Father Time,
With his stately walk, through zone
and clime,
O'er the sands of Time!

At his step the days
Grow warm or cold,
Yea, we ourselves
Are growing old!
We may think to change the law of Time,
But still he walks, firm and sublime—
Old Father Time.

MRS. HULDA WARD.

THE GREAT WALL OF CHINA.

WHILE the present experiences of China in its war with Japan place its people in a not at all enviable light before the world, it is due to them to recognize their natural love of peace as well as their habits of perseverance and industry, which have characterized them from of old, and led them to rear vast structures for the generations that should come after, manifesting a persistency and patience that might well challenge the admiration of all the rest of the world. One of these monuments is the great wall of China, built within an almost incredibly short space of time, by Chi-Hoangti, the first emperor of the Tsin dynasty, about 220 B. C., now over twenty-one centuries ago, as a protection against the Tartar (more correctly Tatar) tribes, or the Hiungnu ancestors of the Mongolians,—at that time China's most terrible enemies. For Mongolia was not originally a part of the Chinese empire, as it is to-day; and so this great wall was stretched along the boundary line of the two countries from the Gulf of Liaotung, north of Tin-yu at the northern extremity of the Yellow Sea, over mountains and across valleys and plains, away to the river Thola at the extreme northwest border of China, a straight distance of nearly thirteen hundred miles. The actual length of the wall was no doubt at least two thousand miles, counting various sinuosities and the double and triple walls in

some places,—as, for instance, north of the provinces of Pechili and Shansi.

Every foot of the foundation of this immense structure was of solid granite, the sides brick, and the interior filled with earth. Including the parapet, or breastworks, its average height, as well as its mean width, was over twenty feet, the base being about twenty-five, and the top averaging fifteen feet in breadth. Others give the average height at thirty feet, no doubt counting in the height of the bastions, or towers, which were found at intervals of about one hundred yards, rising from twenty-five to fifty feet above the ground, being forty feet square at the base and thirty feet square at the summit.

to supply the needs of the soldiery at the shortest notice.

When we consider the fact that this wall must, with the dimensions as above given, have contained over one hundred and sixty million cubic meters of solid masonry, we may gain some slight conception of the enormous amount of labor put forth in its erection. Several hundred thousand men are believed to have perished while at work in its construction, so that it cost as much in human lives and treasures as a great war, but may nevertheless justly be regarded as the greatest work ever wrought by human hands, the Grand Canal of China and the Pyramids of Egypt not ex-



THE GREAT WALL OF CHINA.

Between these towers along the top of the wall were breastworks on both sides, so that the defending forces could pass from one tower to another without being exposed to an enemy from either side. In some few places the wall is built up against a precipice, having a descent of one thousand feet or more. Small streams are arched over; on larger ones the wall runs to the water's edge, the end being crowned by a tower, and then begins again with a tower on the other side. Scattered all along the top of the wall were sentinels within communicating distance of one another, so that no enemies could approach without having their arrival signaled all along the frontier. Every gate in the wall had its garrison, and every mountain-pass through which the wall was built had its military camp. In the vicinity of the wall towns were built and agriculture developed, all along the line, in order

cepted. And no doubt to ancient China the wall, in spite of all it cost, was worth more by far than ever it took to rear it, since the hordes of Mongolians must have found in it an insurmountable barrier for a great many centuries, thus putting an effective stop to their marauding expeditions in the direction of China; and should the theory be true, which is at least quite probable, that the Huns and the Hiungnu Tartars have the same origin, it will account for their appearance in the west, after their way in Asia had been thus effectually barred.

The end of the great value of this wall was destined to come, however, when Jengis Khan, that is, "the greatest chief" (1164-1227 A. D.), the great conqueror of Asia,—whose path is said to have been strewn with at least five million dead,—forced his way into China through this mighty rampart (1210 A. D.), took Pekin (1215 A. D.), and in a few years gained pos-

session of the northern provinces. From this time on the wall ceased forever to be of any strategic value. For long stretches it has now almost wholly disappeared. Millions of tons of material have been torn from it, and deported for other purposes; and what may still be seen of it is mere patchwork compared with the original structure. And yet the time had been when it was a crime punishable with death to so much as scratch it with a pin; but those days will never come again.

In closing, we would again remind the thoughtful reader that this wall was evidently built in the interests of peace; and surely a nation which can rear such a stupendous work as that to avoid the horrors of war and protect their people from barbarian assaults, is deserving of respect. A people so diligent, industrious, and frugal as the Chinese have again and again shown themselves to be, deserve better treatment than they have received even from those who consider themselves their betters, and style themselves Christians,—no to mention their pagan neighbors at all.

A. K.

ARMENIA.

THE Armenians are an ancient Christian people occupying chiefly a plateau and mountain country to the eastward of Asia Minor, about five hundred miles square. For many centuries they have maintained their faith, through wars and persecutions, against Mussulman or pagan nations all around them. They have an ancient language, with an alphabet of its own, to which they have also clung tenaciously.

Their country is now divided between Russia, Turkey, and Persia. By far the greater number of the Armenians—who are estimated all together to number between four and five million—live in the Turkish dominions; a million or more are under the sway of the Russian czar.

Three Armenian provinces, including the fortress of Kars, were taken by Russia from Turkey in the war of 1877-78. The Russian Armenians have been considerably favored by the government, and also considerably "Russianized." Yet they are permitted to practise their own form of religion without hindrance.

The Armenians whose troubles are now attracting attention are the Turkish Armenians. They have long been oppressed by Turkish rulers, and plundered by their wild Kurdish and Circassian neighbors, who are nominal Mussulmans, and are encouraged by the Turks.

When the European powers intervened in behalf of Turkey against Russia in 1878, England entered into a special agreement with Turkey, under which England guaranteed to the Turks their possessions in Asia, and Turkey promised to introduce governmental reforms in Armenia, and to protect the Armenians against the plundering Kurds and Circassians.

It is asserted by the Armenians that the Turks have never kept these promises, but on the contrary, have been more oppressive than ever, and have winked at repeated Kurdish outrages. It is certain that the Turkish government has greatly restricted the privileges of the Armenian patriarch in Constantinople, has prohibited the printing of the Armenian ritual, and has colonized Mussulman settlers in Armenia against the protest of the Armenians.

A revolutionary party, fostered by Turkish misrule, has grown up among the Armenians. Its nucleus is a secret patriotic society which is alleged to have destructive and even revolutionary purposes. Moreover, the members of a large party of the Turkish Armenians look to Russia as their deliverer.

Others among them fear that their annexation

to Russia would extinguish the spirit of nationality which they have kept alive so many centuries, and merge them hopelessly in the great Russian nation. They demand political autonomy under Turkish suzerainty.

Recently there have been collisions and bloodshed between Turkish troops and the Armenians. Very conflicting accounts have been given of these troubles. The Armenians complain of wanton massacres of their people. The Turkish authorities, on the other hand, declare that all the Armenian blood shed has been that of insurgents with arms in their hands.

The United States government has undertaken, through one of its consuls in Turkey, to investigate these reports. At the same time, the leading European powers are conducting a joint inquiry, with the concurrence of the Turkish government. Our government intervenes chiefly because many Armenians who have become American citizens have been imprisoned on returning to Turkey, but also because there has been violent interference with some of the schools which American missionaries have established among the Armenians.

The Armenians are an emigrating people. They are scattered through Europe, and several thousands of them are established in the United States. They are industrious and enterprising, and everywhere succeed in attracting attention to their nationality.—*Youth's Companion*.

JAPANESE TROOPS.

REAR-ADMIRAL BELKNAP, of our navy, now in retirement, says:—

"There is not one incident of personal prowess or of individual valor in the annals of England, that may not be matched by a similar deed of courage and heroism in the annals of Japan. The great sea-fight of Dem-No-Ura was as significant as and more hotly contested than the battle of Trafalgar. No British force has ever met on the field of battle an Oriental race at all the equal of the Japanese in martial character and intrepid spirit. Her army to-day is the equal of the British army in organization and equipment; superior to it in homogeneity, mobility, and discipline. She has seen this long while the British squeeze upon the throat of China, and the brutal means used to accomplish it, and she does not mean that such fate shall overtake her, if stout hearts and strong arms can prevent it. No British minister will hereafter attempt to enact the meddling and menacing part of a Parkes at Tokio, nor will any British fleet bombard with impunity a second Tengoshima. The sun does not shine on a more determined or intrepid race than that of Japan. The martial spirit of Japan antedates that of Britain; and hereafter, whether on land or sea, the arch-robber of the universe will find all she cares to meet if she comes into hostile contact with the forces of Dai Nippon."

IN the Annual Report of J. V. Brower, commissioner of the Itasca state park, Minn., filed Dec. 5, 1894, he makes public a very interesting prehistoric find in these words:—

"On October 27 last I discovered and located on the shores of Itasca Lake the unmistakable remains and relics of a lost village of prehistoric mound-builders. Stone and copper implements, and a curious and miscellaneous collection of broken pottery, were taken from the mound. It would appear that this lost village was nearly a half mile in length, and the fact that the deposit of relics is found below the present surface of the earth several inches, seems to justify the belief that this extinct race of men discovered and resided at Itasca Lake many centuries ago."



A REMARKABLE MIRAGE.

THE people of Port Huron in this state witnessed a remarkable mirage on December 25, showing the Canadian bank of the St. Clair River for about thirteen miles, and both banks from Marysville to what is known as Mc Gregor's Point, a mile below the Oakland House. At 7:30 o'clock in the morning, on looking to the south, Port Huron people could see Sarnia reflected in the clouds, and even the ferryboats as they crossed the river. The frame houses stood out boldly, making an exceedingly pretty panorama. Following along to the west, Stag Island appeared, and from there to a point a mile below the Oakland House both banks of the St. Clair River were visible. St. Clair City was so plainly outlined upon the sky that even the smoke could be seen ascending from the tops of several smokestacks. The mirage was visible for more than an hour.

WORK OF THE LIFE-SAVING STATIONS.

THE record of the government life-saving service for the past year has been exceedingly gratifying. The number of disasters has been greater than in any previous year in the history of the present system. Superintendent Kimball, of the Service, states that three hundred and eighty vessels in distress have received help. The total number of passengers on these vessels was four thousand and fifty-four, of whom three thousand nine hundred and ninety-three have been saved, and but sixty-one of whom have been lost. The shipwrecked persons to receive shelter at the various stations along the coast number six hundred and fifty-eight, and some eighty-three lives have been saved among those who have fallen from wharves or bridges. The value of the vessels and cargoes in distress is estimated at ten million dollars, and of this amount seven million six hundred and eighty-eight thousand dollars have been saved. The cost of maintaining the system for the year has been one million two hundred and fifty thousand dollars, and the work has been considerably improved and extended.—*Scientific American*.

CANAL TRACTION IN EUROPE.

IN a paper on boat traction on canals, presented to the Paris Academie des Sciences, M. Maurice Levy states that the cable system has given excellent results in an experimental installation tried on a three-mile length of canal in the suburbs of Paris. A somewhat similar plant, erected by the German government on the Oder and Spree canal, has been less successful. The winding engines should, M. Levy states, be placed twenty-five miles apart where the traffic is one million tons per annum; for two million tons, they should be placed at about twenty miles apart; for three million tons, at about sixteen and a half miles apart; and for four million tons, at about fourteen miles apart. The system is not economical for a traffic smaller than one million two hundred thousand tons per annum. The first cost of the system is about eight thousand dollars a mile.

LICHENS endure greater cold than any other plant.

THE SUBMARINE DETECTOR.

THIS instrument and its use are thus described in the *London Electrical Review*:—

"The apparatus is based on the principle of Professor Hughes's induction balance, and it consists simply of an electrical arrangement contained in a small mahogany box, which is carried on board the searching vessel, and a sinker, which is trailed along the bottom. The sinker also contains an electrical arrangement, and is connected with that in the box by a light electrical cable of any required length. The apparatus includes a small battery and an automatic contact breaker, which opens and closes the battery circuit at short intervals. The battery circuit includes two primary coils, one in the box and the other in the sinker. Each primary coil has its secondary coil, and both the primaries and secondaries are respectively connected up by conductors, which are inclosed in the suspending cable. In the searching vessel there is a telephone, which is included in the secondary circuit.

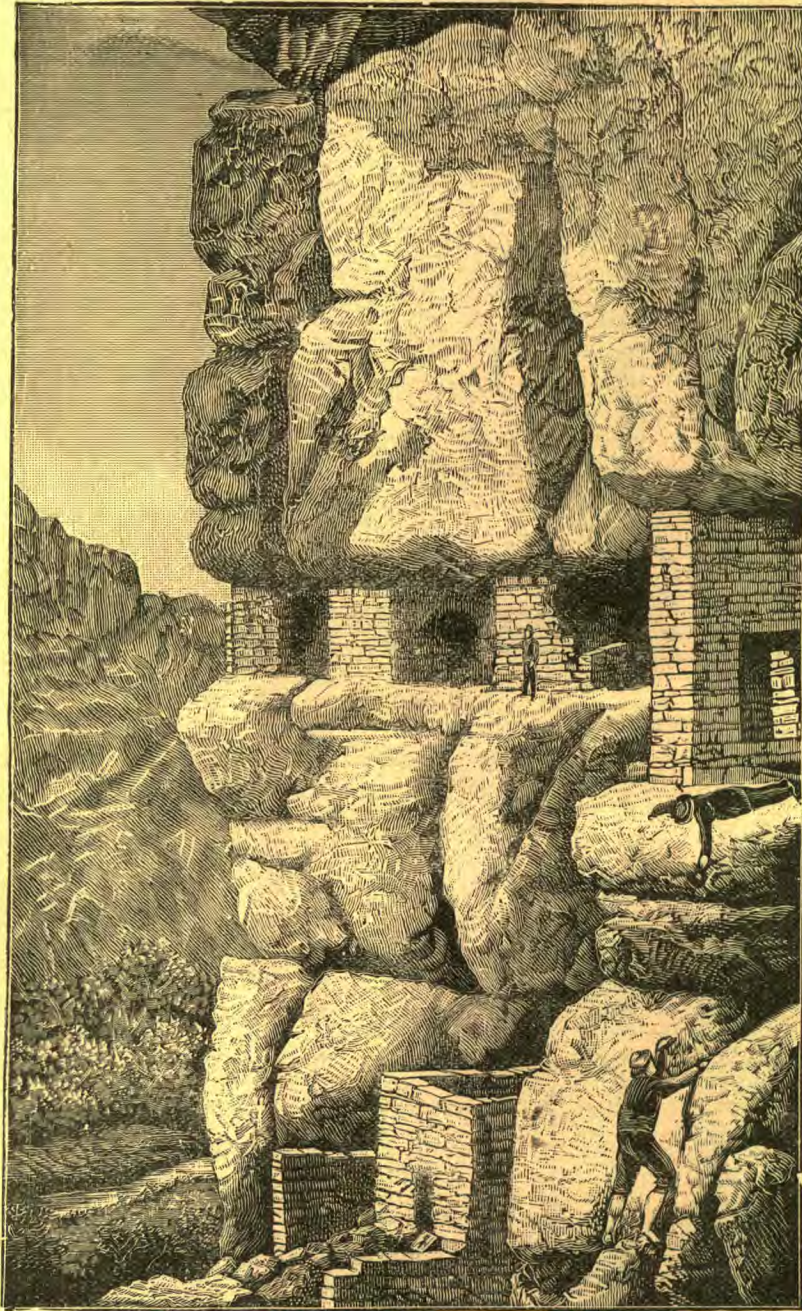
"The apparatus is adjusted so that under ordinary circumstances there is silence in the telephone. When, however, the sinker approaches a mass of metal, the balance is upset, and sounds become audible in the telephone, while these are reduced in intensity as the sinker recedes from the metallic object. Three hundred feet of electrical cable were employed with the detector in searching for the "Rusalka," and the depths searched varied from fifteen to fifty fathoms. The search was continued for several weeks, and the exact position of the foundered vessel was at length placed beyond all question, as every time the searching steamer passed over a given spot the electric indicator of the detector sounded loudly, thus affording evidence that a large mass of metal was submerged below. After the vessel had been located, the divers descended and examined her, the result of their examination being, so far as is at present known, that she had foundered through serious damage to her stern."

THE DEAD SEA OF AMERICA.

THE dead sea of America, or Medical Lake, as it is called, because of its medicinal qualities, is situated on the great Columbian plateau, in southern Washington. It measures a mile in length, and from a half to three quarters of a mile in width, and has a maximum depth of sixty feet. It stands at an altitude of twenty-three hundred feet above the level of the sea. The chemical composition of this lake is nearly identical with that of the Dead Sea of Palestine, and like its eastern counterpart, it is almost devoid of life, and no plant has yet been found growing near its edges.—*Scientific American*.

INTERESTING RUINS OF CLIFF-DWELLERS.

A LATE issue of a leading scientific paper tells of the ruins of a very interesting city of cliff-dwellers which have recently been discovered among the Bradshaw Mountains of Arizona. The place is situated high up on the terraced bank of Willow Canyon, and is estimated to comprise two hundred and sixty buildings in a fair state of preservation. Like most of the cities of these strange people, it stands in an almost inaccessible position. A series of narrow steps cut in the rock in the side of the canyon probably provided means of ascent and descent. Only a few of the



RUINS OF THE CLIFF-DWELLERS IN ARIZONA.

buildings have been explored, and these were found to contain large quantities of pottery. The most interesting discovery, however, was of a number of crude agricultural instruments. This is the first proof of any value that the cliff-dwellers cultivated the soil. The canyon in front of the ruins of the city is one half a mile in width, and gives evidence of having been cultivated at some remote period. A man's skeleton, four feet eight inches in length, was also discovered. An exploring party is fitting out to make a thorough investigation of the ruins.

HOW A TORTOISE WHIPPED RATS.

THE following unique story is told by the *Philadelphia Press*, and serves well to illustrate innate instincts in animals placed there by the

Creator for their protection against aggressors:—

"A tortoise which was a most unique attraction some years ago at Parkersburg, W. Va., has returned after nearly three years' absence. It is about six inches in length, and almost a perfect ellipse in shape. Not many months ago the tortoise was picked up up-town, and was identified by a series of dates—the last one, 1891—carved into its shell. The tortoise has since then proved a real attraction in that locality.

"The tortoise was presented to a local merchant four or five years ago by some one who picked it up in the forest. His new owner set him down in the yard in the rear of the store, and he was forgotten until some days after his arrival, when one of the clerks heard a shrill squealing in the yard, and looking through the window, saw a strange sight. A big rat had attacked the tortoise, and was biting and scratching at him, but with all his attempts the rat failed to make any indentation whatever in the armor of his enemy. The unique sight soon attracted the clerks and customers, until even standing room was difficult to obtain.

"The big rat climbed all over the tortoise, and tried all points of vantage, but his sharp teeth merely slipped from the smooth shell. While all this was going on, the tortoise lay with feet closely gripped to the ground, while his head had been drawn in out of sight. Presently, in climbing over his antagonist, the rat stood with his hind feet in front of the place where the tortoise's head was accustomed to be, and it was there yet; for in a second the head and neck shot out, and the horny mandibles closed with a snap on the rat's hind legs. When the rat felt the grip, it twisted about with a squeak of pain and rage, and tried its best to get at its enemy's head; but the shrewd tortoise had withdrawn not only its head, but the rat's hind leg, between the upper and the under shells out of its enemy's reach. Fight and struggle as it would, the rat failed to move the tortoise in the least. It then turned and tried to break loose; but that too was ineffectual for a minute, when it broke away, but with one leg as cleanly amputated as if cut with a knife. The rat bled to death.

"After this battle almost every day a similar one occurred. Sometimes the rats attacked the scaly gladiator in pairs, but the result was always the same—a leg amputation, a tail abbreviated, a disk of skin and flesh cleanly cleft, or an almost severed neck ended the battle. The tortoise never paid any attention to the spectators, and the rats, after getting fairly excited, paid all of their attention to their enemy. This sort of thing continued for months, until at last it appeared as if the rats had given up the war, as they entirely disappeared from that locality."



THE BEAUTIFUL STORY.

I HAVE heard a beautiful story,
It causes me joy and delight;
The Lord will soon come in his glory,
Surrounded by angels of light.
There are crowns, and white robes to be given,
And a home in the earth made new;
And that is the beautiful story,
And best of it all, it is true.
He comes to bring joy to his people,
The ones that are faithful and true;
He tells them to watch and be ready,
Can this be said truly of you?
He comes to bring life to the sleeping;
He'll bid them come forth from the tomb.
There'll be no more sorrow and weeping
When we are with Jesus at home.

MRS. A. L. FORBES.

THE BASIS OF TRUE EDUCATION.

TRUE education is a grand science; for it is founded on the fear of the Lord, which is the beginning of wisdom. Christ is the greatest Teacher this world ever knew, and it is not the pleasure of the Lord Jesus that the subjects of his kingdom, for whom he died, shall be educated in such a way that they will be led to place the wisdom of men in the forefront, and delegate to the wisdom of God, as revealed in his holy word, a place in the rear. True education is that which will train children and youth for the life that now is, and in reference to that which is to come; for an inheritance in that better country, even in an heavenly. They are to be trained for the country for which patriarchs and prophets looked. "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God, for he hath prepared for them a city."

The general method of educating the youth does not meet the standard of true education. Infidel sentiments are interwoven in the matter placed in school books, and the oracles of God are placed in a questionable or even an objectionable light. Thus the minds of the youth become familiar with Satan's suggestions, and the doubts once entertained become to those who entertain them, assured facts, and scientific research is made misleading on account of the way its discoveries are interpreted and perverted. Men take it upon themselves to rein up the word of God before a finite tribunal, and sentence is pronounced upon the inspiration of God according to finite measurement, and the truth of God is made to appear as a thing uncertain before the records of science. These false educators exalt nature above nature's God, and above the Author of all true science. At the very time when teachers should have been firm and unwavering in their testimony, at the very time when it should have been made manifest that their souls were riveted to the eternal Rock, when they should have been able to inspire faith in those who were doubting, they made admission of their own uncertainty as to whether the word of

God or the discoveries of science, falsely so called, were true. Those who were truly conscientious have been made to waver in their faith because of the hesitation of those who were professed expositors of the Bible when they dealt with the living oracles. Satan has taken advantage of the uncertainty of the mind, and through unseen agencies, he has crowded in his sophistries, and has caused men to become befogged in the mists of skepticism.

Learned men have given lectures in which have been mingled truth and error; but they have unbalanced the minds of those who leaned toward error instead of toward truth. The nicely-woven sophistries of the so-called wise men have a charm for a certain class of students; but the impression that these lectures leave upon the mind is that the God of nature is restricted by his own laws. The immutability of nature has been largely dwelt upon, and skeptical theories have been readily adopted by those whose minds chose the atmosphere of doubt, because they were not in harmony with God's holy law, the foundation of his government in heaven and earth. Their natural tendency to evil made it easy for them to choose false paths, and to doubt the reliability of both the Old and the New Testament's records and history. Poisoned with error themselves, they have watched every opportunity to sow the seeds of doubt in other minds. Nature is exalted above the God of nature, and the simplicity of faith is destroyed; for the foundation of faith is made to appear uncertain. Befogged in skepticism, the minds of those who doubt are left to beat on the rocks of infidelity.

MRS. E. G. WHITE.

REFUSED OR ACCEPTED?

IN TWO PARTS.—PART I.

"Go thy way for this time; when I have a convenient season, I will call for thee." Acts 24: 25.

These words were spoken over eighteen hundred years ago, by a man of high standing in this world,—one whom the people called great. He had heard from the lips of the man of God wondrous truths; and he was eager to hear more. As Paul rehearsed to him the history of the fall of man through disobedience, which must end in eternal death, unless a remedy could be found; as he told how God, for his great love to man, had provided a Saviour, even his only begotten Son, to die in man's stead, so that, though man should die as a consequence of sin, he might live again; and as he proclaimed that the Saviour had indeed come to this earth, and died, and arisen again, and was even then in heaven preparing places for all who would trust in him for salvation, Felix trembled, and answered: "Go thy way for this time; when I have a convenient season, I will call for thee."

Can the readers of this paper tell me if that "convenient season" ever came; and if so, was it improved? Did Felix ever call for Paul again, that he might hear more about Jesus?—Ah no! To be sure, "he sent for him the oftener," the sacred record says (Acts 24: 26), but it was in the selfish hope simply "that money should have been given him of Paul." God's blessed Spirit had knocked at the door of Felix's heart once, and had he yielded to its gentle pleadings, he might have become one of those who will be saved from the "second death."

While reading this text, this morning, my heart went out after those who, like Felix, are saying to the Spirit's call, "Go thy way for this time." My dear young friends, let me say to you, If you only realized what you are doing when in your heart you say these words,

it seems to me you would be more cautious.

The Holy Spirit is a gift from God to his children. When Jesus was about to leave this world, he told his disciples that when he went back to heaven, his Father would send the Comforter, which is the Holy Spirit, to be with them always. Jesus could not stay here. He had a work to do in heaven; and the Father knew that his children could not live a holy life in this wicked world, without help from above; so he sent the Comforter, to be with them and guide in the right way.

But you may say, "What is that to me? I am not a child of God." Dear youth, it is everything to you. Life or death hangs upon your heeding or disregarding this heavenly messenger; for Jesus said this Comforter would "reprove the world of sin, and of righteousness, and of judgment." Wherefore when you are reproved of your sins, it is the work of the Holy Spirit. He is showing you your wrongs, that you may put them from you, accept Christ, and be pardoned. Do not spurn his call. Ask Jesus to help you to overcome. Leave all your sins with him, and he will give you a heart full of love instead; and you will then delight to do his will, because you love him.

Did you ever have a friend so dear that nothing could tempt you to displease him? Well, this is just the kind of love God wants to implant in your heart, and expects it from you. He has styled himself a "jealous God." He wants your undivided love; and when you give him this, he will give you a heart that will take in all the world; that is, you will love every one, and your own dear ones with a purer love. This is a great mystery to the unconverted, but to the heart which has yielded all to God, and accepted Christ as its Saviour, it is a grand and precious truth. The great desire of your heart will then be to know and do the will of him whom you love, and to have others taste the joy that springs up in your heart. Then the Bible will be precious to you, and as you read, every word will be full of meaning, because you are a child of God, and his Spirit is leading you into all truth, as Jesus declared it would do. All this comes from listening, and heeding, the Spirit's call.

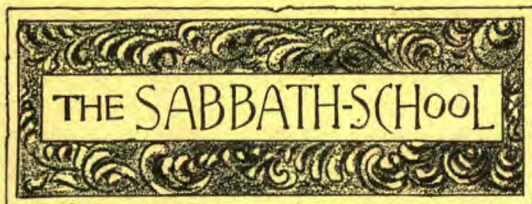
May you decide from this moment never to disregard the gentle pleadings of the Spirit of God, and you will have help from above to carry out your decision. JULIA LOOMIS.

GOOD MAXIMS FROM THE KEYSTONE.

A WELL-KNOWN banker says he owes his success to observing the good advice of an older friend, who told him to keep good company or none. Never be idle. Cultivate your mind. Make few promises. Live up to your engagements. Keep your own secrets. When you speak to a person, look him in the face. If any one speaks ill of you, let your life be so that no one will believe him. Live within your income. Small and steady gains bring the kind of riches that do not take wings and fly away. Earn money before you spend it. Never run into debt unless you see a sure way to get out of it. Never borrow if you can possibly avoid it. Do not marry until you are able to support a wife. Never speak evil of any one. Be just before you are generous. Save when you are young, and enjoy your savings when you are old.

IMITATING a fashion plate is one thing, and imitating Christ is another.

THE life of Christ was God's love made visible.



JOHN 4: 14.

As wells of water in the soul,
That living waters pour,
Is love of Christ to sinful heart—
Renewing, cleansing every part—
A well-spring gushing o'er.

Such is the love of Christ to us—
A living, springing well—
A joy uprising in the soul—
A quiet peace beyond control,
That all our fears dispel.

We slake our thirst at this sweet fount;
And Christ to all will give
The living water of his love,
Distilling sweetly from above,
Who come to him, and live.

MRS. P. ALDERMAN.

LESSON 7.—THE SANCTUARY IN HEAVEN.

(February 16, 1895.)

MEMORY VERSES.—Heb. 8: 1, 2.

We have now finished our study of the earthly sanctuary. That sanctuary and its service are a great object lesson to teach us in regard to Christ and his service in the true tabernacle. Let us briefly review what we have learned about the earthly sanctuary. Supply texts to answer the following questions— from memory if you can, but supply them anyway:—

1. When and by whom was the worldly sanctuary built?
2. Of what materials was it made?
3. Into how many apartments was it divided, and what were they called?
4. What articles of furniture were made for each apartment?
5. Who were chosen to minister in the sanctuary?
6. How long did the ministration continue in the holy place without change?
7. When was the round of service concluded, and by what ceremony?
8. What was that day called?
9. When did the service of the worldly sanctuary become unavailing?
10. When was the temple destroyed?

SUGGESTIONS FOR STUDY.—1. There are so many texts in this lesson that they may be somewhat confusing to the learner unless we can classify them. Let us try. There seem to be four well-defined topics. We give them with their references. See if they appear the same to you: (a) The earthly sanctuary a pattern of the heavenly. Heb. 9: 6-12, 23, 24; Rev. 4: 5; 8: 1, 3; 11: 19; (b) The service of the earthly a type of the service of the heavenly. Heb. 4: 14, 15; 8: 1-5; (c) The priesthood of Christ. Heb. 5: 10, 11; 6: 20; 7: 1-3, 11-19, 23-28; (d) Superiority of Christ's ministry. Heb. 7: 23-28; 9: 8-14, 25-28; 10: 1-4, 10-14. 2. Read carefully the references under the first topic, noting those expressions that you think prove the statement. Just imagine that you are trying to show some one that the earthly sanctuary is a type of the heavenly. 3. Take up the other topics in the same way, and get them all well in mind. 4. Read "Patriarchs and Prophets," subscription edition, page 356, second paragraph, to the end of the chapter; or popular edition, page 335, second paragraph, to the end of the chapter. It will help you much in understanding the nature of Christ's ministry.

THE EARTHLY SERVICE A PATTERN OF THE HEAVENLY.

1. Where is the Lord's sanctuary located? Ps. 102: 19.
2. What sanctuary was a figure, or pattern, of it? Heb. 9: 8, 9, 23.
3. In what respect does the one in heaven differ from the worldly sanctuary? Verse 11.
4. What articles of furniture have been seen in the heavenly temple? Rev. 4: 5; 8: 3; 11: 19.
5. In what apartments of the earthly sanctuary were these articles kept?

6. What is said in regard to the holy places made with hands? Heb. 9: 24.

THE SERVICE OF THE EARTHLY TYPICAL OF THE SERVICE OF THE HEAVENLY.

7. Of what was the service of the Levitical priesthood an example? Heb. 8: 4, 5.
8. In how many apartments did the priests then minister?
9. Then what must we conclude concerning the ministration in the heavenly temple?
10. Who is the Minister of that sanctuary? Heb. 8: 1, 2; 4: 14.
11. What is said of his experience and character? Heb. 4: 15; 5: 7-9.

THE PRIESTHOOD OF CHRIST.

12. To what order of priesthood does he belong? Heb. 5: 10; 6: 20.
13. Who was Melchisedec? Heb. 7: 1, 2. (See note 1.)
14. What is said of his genealogy? Verse 3.
15. In what respect was Christ like Melchisedec? Verses 3, 15-17, 24.
16. Why could he not belong to the Levitical priesthood? Verses 13, 14.
17. Why was it necessary that he should belong to another line of priesthood? Verses 11, 19.

THE SUPERIORITY OF CHRIST'S MINISTRY.

18. Why did the service of the Levitical priesthood make nothing perfect? Heb. 9: 8-10; 10: 1-4, 11.
19. Wherein does Christ differ from the priests in the former dispensation? Heb. 7: 23-28. (See note 2.)
20. What is said of the blood which he offers? Heb. 9: 11-14.
21. What is said of the efficacy of his sacrifice and priestly service? Heb. 7: 27; 9: 25, 26, 28; 10: 10-14. (See note 3.)

NOTES.

1. There has been much speculation concerning Melchisedec, especially as to who he was. This has been wholly unnecessary. The sacred record is clear and explicit. It says that he was king of Salem, and priest of the Most High God. Some have contended that he was Shem. But this view contradicts the testimony of Scripture, for that says that he has no genealogy (Heb. 7: 3), and Shem's genealogy is plainly stated. Gen. 5: 32. If the genealogy of Melchisedec can be traced, or ascertained, then the truthfulness of the Scripture record would be disproved; for that declares that he has none, and, besides, Christ would not then be a priest after the order of Melchisedec. All should be satisfied to leave the matter where the Scriptures leave it, and not be wise above what is written.

2. The fact that Christ differed from the priests in the former dispensation in no way militates against the truth that their ministration as priests was an example of his. Christ was a priest after the order of Melchisedec; that is, he had no predecessor, and will have no successor. "He ever liveth to make intercession." Heb. 7: 25.

3. Christ's sacrifice and ministration are so efficacious that with each it is "once for all." One sacrifice on Calvary was sufficient, and he ministers in each apartment of the heavenly sanctuary "once for all."

EVEN though you have failed at everything else, seek Christ with all your heart, and you will succeed.

WE cannot get any more out of the Bible than we are willing to appropriate in our daily life.

DO YOU GIVE AS MUCH?

A BEAUTIFUL story of Christian self-sacrifice comes from the Orient:—

A missionary in Persia says that, there is a woman there who wanted to give some money toward buying Bibles. She is very poor. Her husband is dead, and she has two little children and her sick mother to take care of. You may be sure there is no money in that house for candy or toys,—hardly enough for the plainest food and clothes. What do you think she did? She cut off her beautiful hair and sold it, and brought the money to the missionary. "I had nothing else to give," she said.—*Selected.*

SOME SCRIPTURE RULES FOR LIVING.

"HONOR thy father and thy mother." Ex. 20: 12.

"Thou shalt not curse [abuse] the deaf, nor put a stumbling-block before the blind." Lev. 19: 14.

"Do no unrighteousness in judgment." Lev. 19: 15.

"Thou shalt rise up before the hoary head, and honor the face of the old man." Lev. 19: 32.

"Withhold not good from them to whom it is due, when it is in the power of thine hand to do it." Prov. 3: 27.

"Hear instruction, and be wise, and refuse it not." Prov. 8: 33.

"Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth." Prov. 24: 17.

"Set not out thy glory, . . . and stand not in the place of great men." Prov. 25: 6 (margin).

"Debate thy cause with thy neighbor himself, and discover not the secret of another." Prov. 25: 9 (margin).

"Eat so much as is sufficient for thee." Prov. 25: 16.

"Withdraw thy foot from thy neighbor's house; lest he be weary of thee, and so hate thee." Prov. 25: 17.

"Boast not thyself of to-morrow." Prov. 27: 1.

"Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips." Prov. 27: 2.

"Thine own friend, and thy father's friend, forsake not." Prov. 27: 10.

"Plead the cause of the poor and needy." Prov. 31: 9.

"Whatsoever thy hand findeth to do, do it with thy might." Eccl. 9: 10.

"Judge not." Matt. 7: 1.

"Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again." Luke 6: 30.

"Be kindly affectioned one to another in the love of the brethren; in honor preferring one another." Rom. 12: 10 (margin).

"Not slothful in business." Rom. 12: 11.

"Be not wise in your own conceits." Rom. 12: 16.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10: 31.

"Let all your things be done with charity [love]." 1 Cor. 16: 14.

"Let your speech be alway with grace, seasoned with salt." Col. 4: 6.

"Be not forgetful to entertain strangers." Heb. 13: 2.

"Be content with such things as ye have." Heb. 13: 5.

"Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Jude 21.



STAR TIME.

'Tis star time, 'tis star time,
And time to go to bed;
Late eyes are sleepy eyes,
And tire the little head.

Far, far the tiny feet
Have wandered through the day,
Chasing the butterflies,
And learning games to play.

Much, much the little eyes
Discovered on the road,
Watching the men at work,
And riding on the load.

Star time, it's star time,
And time to go to bed;
Now I'll smooth the pillows
Beneath the sleepy head.

— *New York Independent.*

THE RAIN AND THE DEW.

"Thou hast fallen," said the Dewdrop
To a sister drop of rain;
"But wilt thou, wedded with the dust,
In banishment remain?"

"Nay, Dewdrop, but anon with thee—
The lowlier born than I—
Uplifted shall I seek again
My native home, the sky."

— *John B. Tabb.*

THE CORK IN THE BOTTLE.

"Rob," called his mother from the bedroom, where she was finishing her dressing for church, "have you studied your Sabbath-school lesson this morning?"

"Bother! no!" Rob answered in an impatient tone, scarcely glancing up from the book in which he was very much interested.

"Why, Rob!" said his mother, with some astonishment. "I thought you told me you didn't know anything about it, and I expected you would spend the hour trying to learn something."

"I have tried, mother, as hard as ever I could, but I can't get a bit of it into my head. Some way or other, it is so dry and stuffy that I can't get interested in it."

His mother at that moment came out of the bedroom, and took a glance at the situation. In an instant she saw what was the matter. Going to her room, she came back holding in her hand an empty bottle with the cork driven tightly into its mouth. She walked over to Rob, and handed it to him, saying:—

"I wish you would please take this to the kitchen sink, and fill it for me."

Rob arose, and left his book quite reluctantly. He went to the kitchen, slamming the door behind him in a way which indicated either that he was very careless or in a very bad humor. After a little while he came back, as he entered the room exclaiming, in a tone which showed that he was out of sorts:—

"Mother, how do you suppose I am going to get water into this bottle, with the neck corked up tightly?"

"I didn't suppose you could, Rob," was the quiet reply.

"Then why in the world did you tell me to do it?" he demanded, half indignantly and half in wonder.

"Just to show you," said she, "how impossible it was, and that you might understand another matter about which I heard you complaining a moment ago."

"What was that?" asked Rob, dropping his eyes as though he half suspected.

"Why," said his mother, "don't you remember about the Sabbath-school lesson? You said you couldn't get it into your head, and you threw the blame for it on the lesson, declaring that it was so dry and stuffy. But don't you see it was simply another case of trying to pour something into a bottle while the mouth was corked?"

"Corked? What do you mean, mama?" asked Rob, now very much interested. "What corked me up?"

For answer his mother simply pointed her finger to the book which he had been reading.

"I don't care," half whimpered Rob. "Uncle Jack said it was a good book for a boy to read."

"Possibly there is nothing wrong in it," said his mother, "if you would read it at the right time; but when you use it on Sabbath morning as a cork to stop up your mind, so that the Sabbath-school lesson, which is God's message to you, can't get in, I think it is a clear case of a book out of place."

Rob thought the matter over, and evidently came to the same conclusion as his mother; for presently he walked deliberately to the bookcase, and put the book in its place upon the shelf. Then, picking his Sabbath-school quarterly out from under the pile of papers and magazines on the library table, he sat himself down in his chair with a resolute look upon his face, saying to himself: "There, now the cork's out. See if you can't go in."

And the bright, interested face with which he came home from Sabbath-school a couple of hours later, repeating to his mother some of the things he had learned, and some of the explanations the teacher had given, proved that attempting to fill the bottle with the cork out was an entirely different thing from attempting to fill it with the cork in.—*J. F. Cowan, in Sunday-School Times.*

AN ANSWERED PRAYER.

THOMAS WEST and Ella, his wife, after many changes, and perhaps the average amount of ups and downs, had at last settled in a secluded New England town, where they owned a humble home and a small garden spot.

They were God-fearing people, and faithfully paid a tithe of their small income into the Lord's treasury. They carried no insurance on their home, because they thought it showed want of faith to ask the Lord to preserve them from fire, and then to take out an insurance policy, thus admitting that God might not regard their prayer, after all.

The section of country was well wooded. The farmers chopped and teamed in winter, and after the early summer's work was well under way, they would clear up the wood-lots.

Several times had Ben Hardy invited the neighbors to come to help him "burn brush"; but the weather proving unfavorable, the work had again and again been deferred. At last, one sultry morning in August, a dozen men met and started the fire; at night only a few smoldering stumps remained. The next morning there seemed no indication of an outbreak, and Ben harnessed the horse, and drove to the store, two miles away.

After the early morning had passed, a breeze sprang up, and toward noon Mrs. Hardy, flushed and breathless from running, burst into Mrs. West's kitchen, exclaiming, "Where's your man? Ben's fire has broken out again, and got away from him, and there isn't a man about here to help him fight it. The tops of the tall pines are all ablaze, and what shall we do?"

Thomas West was also away, having gone to the city that morning; but a messenger was dispatched, and soon the church-bell rang loud and clear, to alarm the townsmen, and call them out to "fight the fire."

Mrs. West snatched her sun-bonnet, and took a narrow path which led through the garden and orchard, and up the hill. There had been no rain for weeks. Everything was dry, the grass was crisp, the leaves shriveled, and besides all that, a strong wind was now blowing from the fire toward the irregular line of houses which formed the only street of the small village.

Ella West took all this in at a glance, and as the alarm-bell echoed among the hills, she knew that before the scattered inhabitants could reach the scene of the fire, it might be too late,—the peaceful hamlet would be wiped out. Her Thomas would return at night, and find their home in ashes—they had no insurance, and no means with which to rebuild. These thoughts passed with lightning rapidity through her mind. Then she remembered the great Creator, who overrules all things, and as she passed swiftly along, she cried aloud: "O God, thou hast promised to hear the prayer of those who fear and obey thee. Thou hast promised to rebuke the devourer for their sake. O, spare our homes from the flames. Spare this thine ancient church which has stood for generations, and from which prayer and praise have ascended to thee! O, show mercy in our behalf, and send thine angel who has charge over fire!"

These broken petitions were uttered repeatedly with sobs and cries, till she stood on the brow of the hill at the edge of the pine woods which extended to Ben Hardy's lot, and then turned toward home. As she crossed the narrow run, and entered the garden gate, peace came. She knew God had answered her humble prayer, which no human ear had heard, or heart imagined, and she thanked him in fulness of joy. She soon learned that the fire was under control.

Weeks after, when passing the blackened hillside, some one remarked: "I don't see what ever stopped Ben Hardy's fire. The men did not seem to be doing anything." Mrs. West replied, in a reverent tone, "God knows," but did not feel free to repeat her own experience at that time, lest she should do more harm than good by it; but in her own heart she felt the peaceful and blessed assurance that "the secret of the Lord is with them that fear him; and he will show them his covenant."

* * *

PRESERVE YOUR BRAINS.

AMONG the many interesting reminiscences of Lincoln brought out at the celebration of the last anniversary of his birthday, the following is of special interest to temperance workers. Captain Fitch narrates that soon after the Lincoln-Douglas campaign, in 1859, Mr. Lincoln was invited to Kansas, where he delivered a speech at Leavenworth. In the evening a reception was given in his honor. Wine was, of course, included in the refreshments; but while almost if not quite every one else partook of it, Mr. Lincoln did not touch it. The next morning at his departure Mr. Lincoln bade each one of his friends good-by; and when he came to Captain Fitch, then a young man of twenty-two, he took the young man's hand in both his, and looking down into his eyes with a sad, kindly look, said: "My young friend, do not put an enemy in your mouth to steal away your brains."



LONGFELLOW'S WAYSIDE INN.

"PAUL REVERE'S RIDE," "King Robert of Sicily," the "Legend Beautiful,"—what household words these are! What schoolboy or girl does not know them?

But how many school boys and girls know that the old tavern described by Longfellow in his *Prelude* to these and the rest of the charming tales,—the Wayside Inn in Sudbury,—is still in existence, only about twenty miles from Boston, and may be visited by any of them who care to make the pilgrimage?

It is a most interesting place, not only on account of its Longfellow associations, but on the strength of its real old colonial self. Houses that date back over two hundred years are not so common in New England as in Old.

The ancient hostelry had never been in the hands of any other family than the Howes from its first building till about the time of our Civil war. In Revolutionary days the reigning Howe was Colonel Ezekiel, of the Continental army. You shall hear a bit of a story in which he figures later, if you like. In Longfellow's time it was Squire Lyman Howe who was the landlord, and who tells in the "Tales" the story of Paul Revere's ride. Now the old name belongs with the place no more. The Howe arms hang framed in the parlor indeed, and the custodian, whose grandmother was a servant in the tavern in old times, will tell you stories in which the name figures, but that is all.

But the gambrel roof and dull pink of the old walls still rise as hospitably out of the surrounding green sea of meadows as if the old race of landlords were there to welcome the wayfarer. Great trees throw their shadows over the inn. Across the road at the foot of a hill crowned by a tangle of woods stands the great barn where the breezes blew through the wide doors, and "the wattled cocks" strutted to and fro. How quiet it all is in the June sunshine, as the white clouds drift through the blue overhead, and their shadows slip silently over the grass! Where have they gone, the "panting teams" and their crowd of noisy drivers, the travelers, the tramps, that used to make the busy life of the Wayside Inn? This was the country road between Boston and Worcester in the old days, and important enough before steam and the iron roads came to change everything.

Within are—

"Stairways worn and crazy doors,
And creaking and uneven floors,
And chimneys huge and tiled and tall,"

as Longfellow describes them. Across the hall from the foot of the stairway to the wall runs a three-barred wooden gate, to keep the teamsters' dogs from the back of the house.

On the left is the parlor described as where the tales were told. It is wainscoted, and a great wooden beam crosses the ceiling. There is an open Franklin that may have held the "fire of wood," before which the musician

stood, the fair-haired, blue-eyed Norwegian, Ole Bull; there is a copy of the landlord's coat-of-arms upon the wall, but the sword that hung over it, borne by his grandsire—

"Down there at Concord in the fight,"

is gone; there are the windowpanes bearing Major Molineaux's rhymes scratched upon them, but they are no longer in the windows; they hang framed over the chimney-piece. But where are the old spinet, the somber clock, "fair Princess Mary's pictured face"?—scattered, gone, with the merry party Longfellow described so lovingly.

In the dining-room at the rear, Washington once lunched. In the state chamber up-stairs, papered with ancient bluebells of Scotland, and so low-studded that you may touch the ceiling with your hand, Lafayette once slept.

A special little stairway leads out from the bar-room into the upper hall, entering it by the side of a door leading into the bar-room chamber. This is the largest of all the sleeping-rooms, and suggests state guests far more than the Lafayette room; but it seems that it was by no means so distinguished. Its walls were lined with beds, placed around it in a hollow square, to be occupied by those same teamsters whose dogs were shut out by the gate. The teamsters mounted to their cham-



THE OLD HOWE TAVERN.

ber from the bar by their own little secluded stairway, and thus teamsters and dogs alike were kept in their proper places.

Up-stairs in the great old garret, you may see a rough ladder leading to a small loft still higher up. "Room No. 10" it was politely called in the days when it was littered with straw, and tramps were allowed to find a night's lodging there instead of in the barn.

Just to the right of this ladder an open door shows the rough boards of a small, unfinished room. One window gives it daylight, and the only furniture it contains is a sort of bunk or berth on stilts, scarcely long enough for a child, and a short, stout ladder by its side to use in mounting it. A forlorn little square pillow in the berth suggests that it might have been slept in once.

And so indeed it had been. When the slaves of Massachusetts were liberated during the Revolutionary war, there was a poor old deformed slave belonging to the Howes of that day, probably to Colonel Ezekiel, who received his freedom among the others. It was quite worthless to him, however. "Portsmouth Azimuth"—if that was his name, "Ponto," at any rate, by abbreviation—knew he was too old and useless to earn his living elsewhere; so he told the colonel he would be obliged to

keep his old slave for the rest of his days.

"You've eaten the meat," he said; "now you must pick the bone."

And the colonel consented. Ponto lived at the Wayside Inn until death came and took him away. The berth on stilts, the ladder, and the quaint story you have just heard, are the memorials he has left behind him.—*The Wellspring*.

A NEW USE OF COMPRESSED AIR.

"A NOVEL use of compressed air," says a standard authority, "has recently been made by some western railroads. Jets of air discharged from flexible hose are made to do the work of brooms, whisks, and cloths in removing dust and cinders in passenger-cars. The hose may readily be carried to any part of a car, and is used in the same manner as an ordinary hose carrying water. The new application has many advantages. In many cases passenger-cars on reaching the terminals are allowed to stand only a few minutes before being again filled with passengers, and it is impossible in this time to clean or even dust them thoroughly. This work is usually done by women, who hastily brush off the upholstered parts and wipe the woodwork. A stream of air will effectively remove all dust and dry dirt from cloth, and even from glass and wood, and it has the additional advantage of reaching cracks and crevices which otherwise would not be touched. The stream of air is especially effective, it is said, in clearing the cars of flies."

A FAITH THAT WILL NOT LET GO.

A SHORT time ago a ship's captain told the following in a prayer-meeting, as a fact which he himself had witnessed a few years previous to that time: "While sailing past the island of Cuba," so he said, "suddenly the cry, 'A man overboard!' rang through the ship from bow to stern. As it was impossible in that instant to turn the ship about, or bring it

to a stand-still, I seized a rope, and threw it abaft the stern of the ship, at the same time shouting to the man that he should hold on to it for dear life. The sailor seized the rope just as the stern of the vessel swept past him. I immediately took a second rope, and making a sling on one end of it, tied it to the first rope, and let them out toward the wrestling sailor, telling him at the same time to draw it over his shoulders, and fasten it under his arms, after which I calculated to have the men haul him on board without trouble. He was saved; but he had held so tightly to the rope that it required several hours for his hands to relax enough to even only let go of his hold. Indeed, he had seized the rope with such vehemence that the smaller strands of it had cut the flesh of his hands to the very bones."

Does it not seem as if God had let down a rope from heaven above for every sinner on the earth, and that each strand of this rope is a precious promise from the Almighty? Let us then be as diligent as possible to make these promises our own, by laying hold of them as though they were our very life; for indeed our eternal welfare depends upon how we appropriate them to ourselves. We must not allow any power, either of earth or hell, to shake our trust and hope in these saving promises of God.



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THE road to heaven is paved with God's promises.

WE cannot do any man a greater wrong than to misjudge him.

THE things which do most to make us happy do not cost money.

THE first step toward being happy in old age is to be useful in youth.

YOU need not be civil to the devil in order to show that you are no bigot.

WHEN you can't find anything else to do for God, try to make a child happy.

IF you undertake to pick up the cross with one hand, you will find it very heavy.

BOIL down the religion of some people, and you will find nothing in it but a few notions.

As the blood goes to every part of the body or the sap to every part of the tree, so a man's religion should go to every part of his life.

GOD's eye is ever upon us. So are the eyes of men when we are among them. Our not knowing that we are exercising an influence on those around us, does not make that influence less real.

JOSHUA did not give Israel the true rest in the land of Canaan. He did not bring them into God's rest; yet God has promised his people that they shall enter into his rest. "There remaineth therefore a rest for the people of God." Heb. 4: 8, 9. This rest remains. It has not yet come; but Jesus will bring God's Israel into the eternal rest in the heavenly country on the new earth. Do you desire to follow him? Then step into the ranks of the people of God. Accept his truth, and walk in it. Then Jesus will give you a heavenly mansion when he comes in his glory with all the holy angels.

"WHOSOEVER shall keep the whole law, and yet offend in one point, he is guilty of all." James 2: 10.—Many find this text altogether too rigid for their practice. But just fancy that on yonder tower a roofer is suspended, sitting on a board held by a chain of ten links which is securely fastened above him. All at once one of the links of this chain breaks and—will he not just as surely fall into the depths below as if five or nine links, or the whole chain, had broken?—Most assuredly. Was he any more secure because only one link broke?—Not at all. If even only one link gives way, he must inevitably fall to the ground, and be killed. So one sin is enough to doom a soul to eternal death.

"BLESSED are the meek: for they shall inherit the earth." Matt. 5: 5. The meek do not inherit the earth in this life. Some of them may obtain a small portion of the land, but they have to work hard for it. Very few obtain it by inheritance; and when death comes, they must leave it all behind. Not so with the glorious promise of the meek. They shall obtain an immortal inheritance in the new earth.

"GROW up into him in all things." Eph. 4: 15.—How sad it would be if in the growth of the child only one part of his body would develop, but all the other parts and members be stunted; if, for instance, the head only would grow, and all the rest of the body remain as puny as it was at birth; or, *vice versa*, if the whole body should grow but the head remain as small as when brought into the world, who would enjoy such a malgrowth as that?

And yet there are many Christians whose religious growth, at least, is just like that. They are onesided; they direct their attention to some one or at best but a few points of Christian growth, to the neglect of all the rest. But the true Christian develops his Christianity symmetrically, in every direction, that he "may grow up into him [Christ] in all things;" and whoever does not do so as a follower of Jesus, will cause as much sadness, and even more, to the dear Saviour, as a child will cause to its parents when they see it growing up in a onesided way, developing in some parts, but stunted in others. Pray God daily and fervently that you "may grow up into him in all things, which is the head, even Christ."

GROWTH OF INDUSTRIAL LIFE.

I.—THE FIRST STAGE.

THE questions which at the present time are most earnestly discussed are those concerning the rights and duties of different classes of society, and particularly the rights and duties of the laboring class. To the correct understanding of those questions the history of labor must be of much help. Industrial history is only in its childhood, yet many interesting facts concerning the rights and duties of the laboring class, and its relation to other classes of society, in past centuries, have been gathered, chiefly from old musty accounts, deeds, and records, compiled hundreds of years ago for other uses. From some of the more important pages of industrial history I shall try to glean a few of these facts.

To understand a country or a locality well, it must be compared with other countries or localities. A man who has never traveled is likely to pass over, as matters of course, things with which he comes daily in contact, so that he scarcely knows that they exist; only when he misses them in other places does he come to realize that they are features of the country in which he lives. But if he wishes to find out what is wrapped up in the customs of his country, he must study history, and see out of what they grew.

To find the beginning of our industrial history we must go back to a time when every one lived directly at the expense of nature. We can find in the history of every people a time when nearly every one hunted, fished, or tilled the soil, and each one made for himself almost everything he needed to clothe and shelter him. Men who had special skill in making certain things sometimes traded their commodities with men who were more

skilful than they in some other art, but no one thought of living by such skill.

In our history we find such a state of things in England, at the time when William the Norman parceled the estates of the Saxons among his lords. The people were gathered in little villages, all about which were tilled fields and pasture lands. The estate upon which the villagers lived and worked was called a manor. The manor was the property of a baron who received it, or inherited it from ancestors who had received it, by grant from the king. His tenants were allowed to use parcels of its soil as a return for service which they were bound to furnish.

Their idea of ownership in land was not like ours. We consider that a man's land is his own, and that he may do what he pleases with it, so long as he does not endanger the health or peace of the neighborhood. We never think of dictating by law or custom that a man shall raise beans and not potatoes, that he shall not sell his land, or that he shall not plow in the fall. But every one, in those times, seemed to feel that the land was not property in the way that money and horses and furniture are property. The land of the manor was owned by the nation, or by the community. The idea is expressed in the reply of Lord Angus to Marmion,—

"My castles are my king's alone
From turret to foundation stone;
But the hand of Douglas is his own;"

yet the king could not have expelled Lord Angus from his castles unless he was proved guilty of treason. Nor could a baron turn his humblest tenant out of doors.

There was no laboring class at this period in the history of society. There were three grand classes only,—the nobles, the people, and the clergy. The nobles had the military and political power in their hands; the clergy held in their possession the mysterious power of learning; the people were all alike producers, and every man was employer and employed, laborer and capitalist. How well the people were governed, how well they were protected, how well their souls were cared for, makes no difference here, for we are trying to find out what their industrial life was.

One thing they had which we lack. They had a settled position in the life of the neighborhood which they could neither change nor lose. They were not ambitious to rise above their station in life, for such an idea never came to them. Therefore they were happy where they were. They could not fall below their station, for they had no competition with their neighbors, and their right to be where they were had never been questioned. They had not learned to want much, and their few wants were certain to be filled.

When people had nothing to buy or sell, money was almost unknown, and merchants were traveling peddlers and traders. Here again the people were not concerned, since most of the commodities were such as the aristocracy alone had use for,—laces, jewelry, spices, and perfumes, with other accompaniments of luxury not produced in England. Such trade could hardly be called commerce. It was insignificant in amount, and both the goods and the traders were foreign.

How merchants and craftsmen arose, and how the importance of manufactures and commerce increased; how factories sprang up, and labor questions began to shake law-making bodies, we shall see as we trace from the Norman times the history of the people who make the wealth of the rich.

C. B. MORRILL.