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## THE FAROE ISLANDS.

IN the Atlantic Ocean, about two hundred and seventy miles southeast of Iceland and one hundred and ninety miles northwest of Shetland, lies this group of some twenty-two rocky islands, about seventeen of which are inhabited, having in the aggregate a surface of five hundred and fourteen square miles, and, according to the census of 1890, twelve thousand nine hundred and fifty-four inhabitants, who are called Faroese. The uncommonly steep mountains of these islands range all the way from one thousand to two thousand eight hundred feet in height, Slatretind on Osteröe being the culminating point. The largest isle of the group is Strömöe (six and one-half square miles, with nearly three thousand inhabitants), on which stands the Skalingefield, two thousand two hundred and sixty-seven feet high. Thornshavn is its leading city, and Westmanshavn, a good port for vessels. The islands of Österöe, Syderöe, Vaagöe, Sandöe, and Bordöe deserve special mention. The climate is moderate at all times of the year, taking into consideration that the group lies between sixty-one and sixty-two degrees north latitude; but the breezes from the sea are very damp. The winter is mild; snow remains seldom longer than eight days. The mean temperature for the summer months is about fifty degrees Fahrenheit. Storms are frequent. The soil is rocky, but in spots where a thicker layer of arable ground prevails, is very fertile. Storms hinder altogether the growth of trees, but there is no lack of coal, peat, and some driftwood. Cattle are of small stature, but the horses are exceedingly strong. Thousands of sea-fowl inhabit the cliffs, especially the so-called Vogelberg (Bird Mountain).

The language of the natives is a dialect of the old Norwegian tongue, but at court, in church and school, and in general print, the Danish is used. The chief pursuits are cattle-raising, fishing, and fowling, and the gathering of featherdown (eiderdown, from the feathers of the eiderduck). Their favorite amusement is chess-playing, and in every house one can

find a chess-board. Since the laws of 1854 these islands have had their own Lagthing, or law-making body, consisting of eighteen chosen persons, at the head of whom are the Amtman (commandant or governor) and the Probst (rector of the church). In secular matters their last appeal is made to the mayor of Copenhagen, and in church affairs to the bishop of Zealand. Their only city and market is Thornshavn on Strömöe, with little over one thousand inhabitants, possessing a good port with a strand battery; also a school with two teachers, for a more liberal education.

their spring vestments. Tourists who have hitherto written about these islands have with very few exceptions given them a character altogether more sad and gloomy than the reality warrants. Often, too, those who have painted such desolate pictures have tarried only a few days in the country, and not seldom at a time when heavy fogs extended over the coasts, intensified by the howling storm, or when the flourishing mountain-slopes were covered by white clouds." M. H. Labonne, who visited Faröe in the month of June, records the temperature as very agreeable, being forty-five



ROCKS OF TROLD-NYPEN.

These islands were peopled by the Norwegians in the ninth century, and in 1380 they came into possession of the Danish crown. So much as to their history. Now, what does nature offer here?

"To find a smiling aspect at the Faröe Islands," said M. Ch. Edmond, a great traveler, "it would be necessary to be tossed ashore there by a tempest! But he who can, under such adverse circumstances, find attractions here, will agree with us when we say, They are there all the year around in all kinds of weather, and surely so, if one comes there from Iceland, for instance, that Ultima Thule of the northern world, leaving it clad in a mantle of snow and ice, whilst the little isles of Faröe seem to be entirely rid of their white sepulchral sheet, and once more attired in

degrees Fahrenheit in the morning, and fifty-nine degrees Fahrenheit at noon; the rain lasted but a little while, and he found constantly that what he had read about the islands did not agree with the reality. He writes: "Cultivated lands and pasture grass in broad bands of living green contrasted beautifully with the black basalt rocks that formed their borders.

"This lovely temperature is due to the slight elevation of the valleys and to the Gulf Stream, that bathes these islands, and envelops them with its hot vapors. Thus the climate here is the most even of any in Europe, the difference between winter and summer being only fifty-two degrees Fahrenheit. As little as in Iceland does one find trees in the open fields, the hurricanes uprooting them; but in well-protected



gardens I have seen beautiful shrubbery with very dense foliage. As to Iceland, it is said, on the contrary, that there are no more than two or three trees on the whole island.

"In certain localities the hills are covered with a species of earth of remarkable fertility. Rye and barley, in years when they ripen, yield more than thirty-fold returns. Turnips and potatoes also do well. The Land of Ice, on the contrary, possesses no grain culture."

It is said that in the ninth century Flocke, a Norwegian pirate, upon the discovery of these islands found large herds of sheep living in a wild state upon them, whence the name "Farøe," from Faar (sheep), and øer (islands). Another interesting fact to notice, and that seems to-day well established, is that Christopher Columbus landed here in 1467, and that from this point he made Iceland, where the inhabitants told him of the existence of Vineland, meaning America.

M. Fred. Lacroix has seen a note written in the identical handwriting of the illustrious navigator, stating that after he sailed in the Mediterranean he cruised in the waters of the north. Christopher Columbus adds that he "came to Faerøer, whose inhabitants at the time sustained commercial relations with Iceland, about 1467." Up to the fifteenth century the Scandinavian peoples were in communication with their American settlements at Greenland and Vineland.

Alexander von Humboldt asserts as an equally certain fact, that it was at Reykjavik where the celebrated Genoese gleaned from the Icelandic legends that information which put it into his head to search a new commercial water-route to the East Indies. The Farøe group and Iceland, are, therefore, to follow the views of these and other reliable travelers, as it were the hinges upon which turned the gate that opened America to Europe.

From a geographical standpoint, at least, these islands represent certainly one of the parts or links of that consecutive chain which, with the Orkneys, Shetland, and Iceland, join the northern extremity of Scotland to the coasts of Greenland; the archipelago of Farøe which contains as stated before some twenty-two islands, large and small, rising in the midst of this large channel, and occupying at its full length one degree of latitude.

Traveling from place to place, one finds the landscape changing at every turn. Sometimes the steep banks will assume a gentle slope, and we discover, ensconced at the foot of the rocks, charming cabins, emerging here and there from their pretty green inclosures, which are almost always sown to barley, the only staple cereal raised on the island. Farther on, on the contrary, is a grand mass of block and bare rock, hollowed out by dashing cascades, and pierced by deep caverns, shooting upward from a single spur, as it were, above the waves to an altitude of nearly one thousand feet. The pen is unable to describe the effect produced by the spectacle equally grand and extraordinary, of these abrupt, rocky upshoots, which stand forth perpendicularly upon the bosom of the sea; we can therefore do no better than to refer the interested reader direct to the cut taken from a photograph, of Trolde-Nypen (meaning "sorcerers' turnips").

From a religious point of view, we cannot but believe that in the providence of God some precious souls from these far-away islands will hear and receive the truth into honest hearts, and bring forth its fruits unto life eternal through Christ Jesus, our Lord; for "the isles shall wait for his law" (Isa. 42:4), and surely these are some of them, and, as we believe, among the more promising. A. K.



### EARTHQUAKE WAVES.

THE pulsations of the great earthquake in Greece last April were perceived in England, and, it is believed, at the Cape of Good Hope, by means of very delicate instruments contrived for the purpose of registering any slight shaking of the earth's crust. In like manner the shock of the Constantinople earthquake of July last was perceived at various meteorological observatories in Austria, Russia, Germany, Holland, France, and England.

By a comparison of times, combined with the distances from Constantinople of the places where pulsations were observed, a fairly accurate estimate of the velocity with which the earthquake waves traveled was obtained.

The average speed was about two miles a second. This is almost the same velocity as was calculated for the pulsations of the Greek earthquake in April. At this rate, if it were continued without diminution, the wave would pass completely round the earth along a great circle, in about three hours and a half. One of the English instruments which registered these pulsations is at the bottom of a deep mine near Newcastle-on-Tyne, and its delicacy may be judged from the fact that it has recorded the beating of the waves on the sea-coast ten miles away.

### SCRAPS OF ASTRONOMY.—NO. 3.

THE two lines running parallel to the equator twenty-three and one-half degrees therefrom, are called the Tropics, which is from the Greek, and signifies "turning line"—the sun turning at these two points, alternately, north and south. Because the sun was in Capricornus, when vertical to that Tropic, it was called Capricorn. Aquarius was emblematical of the rainy season, which the sun enters about January 21.

Now the opposite sign, Leo, rises in the evening, and is generally considered to be one of the most beautiful constellations of the zodiac. About February 21 the sun enters Pisces (the fishes), a reminder to the ancients of their fishing month. From February 21 to March 21 we are brought round to the point where we started.

By this we see that the earth has performed a revolution around the sun; but a surer evidence is the annual parallax of the stars.

We have given the signs and constellations as they undoubtedly were when named, making no distinction. The ancient philosophers believed that the stars had much to do with the destiny of the moral and physical world. The science founded upon this belief is called "astrology," meaning discourse, or language, of the stars.

Anciently the stars were studied largely for purposes of prognostication. It seems that fragments of this ancient astrology have come along through the ages down to the present time; and, like the foolish idea of the dead having knowledge, are believed, against all reason and revelation.

There are those still in almost every community, who think certain stellar signs govern certain portions of the body, and that it is very important to wait for the sign to be just right before doing certain things,—such as

weaning colts, calves, lambs, etc., and sometimes even babies.

With people who enjoy the light of true science and philosophy, these and similar notions have gone out of date long ago; so we cannot, like the ancient Grecians, believe the stars "to feed on air, and to be the breathing holes of the universe." J. M. AVERY.

### FOUR HUNDRED AND TWENTY-FOUR DEGREES BELOW ZERO.

FOUR hundred and twenty-four degrees Fahrenheit below zero! Just what this means it is almost impossible to imagine; and yet it is one of the temperatures which has been reached and used in laboratory research, and has been made the subject of some highly interesting experiments and explanations by Professor Dewar before the British Royal Institution. Four hundred degrees below zero is not an every-day temperature, nor can it be reached by more every-day means than the expansion of liquid air, which latter Professor Dewar has succeeded in producing in comparatively large quantities, and in storing by novel and ingenious methods, to be used as required in the study of matter at abnormally low temperature, exactly as a spirit lamp or a Bunsen burner is used in studying the properties of different bodies at the higher temperatures.

The tensile strength of iron at four hundred degrees below zero is just twice what it is at sixty degrees above. It will take a strain of sixty instead of thirty tons to the square inch, and equally curious results have come out as to the elongation of metals under these conditions. It was an idea of Faraday that the magnetism in a permanent magnet would be increased at very low temperatures, and experiments with comparatively low temperatures had rather negated Faraday's suggestion; but Professor Dewar has completely verified the opinion of the famous savant, having shown that a magnet at the extremely low temperature made possible by the liquid air, had its power increased by fifty per cent.

### IS IT POSSIBLE?

"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."

Have you ever seen or read of those who were once poor and ragged boys, and considered as of no account, yet who became men of note? The world has hundreds of them. If a building can be made of ashes, there is no boy so poor that he cannot be turned to some noble purpose if he only has a mind to do it.

Æsop was a slave; Robert Burns, the great Scottish poet, was a shepherd; Homer, king of poets, was once a beggar; Dr. Kitto, editor of the "History of the Bible," worked at brick and mortar; Linnæus, the greatest of botanists, was a shoemaker; John Prideaux, Vice-Chancellor of Oxford University, was once the boy who swept Exeter College; Sextus V, pope of Rome, herded hogs when a youth; Martin Luther often sang for his bread when a poor school boy; President Garfield was a cabin boy; Governor Toussaint, general and statesman, was born a Haytian slave.

Yes; it is possible. You may look, and really be, so much like the other man that it would be hard to tell which came from the ash-grate and which from the great quarry.

Take courage from the ashes, boys, and plod away! P. GIDDINGS.





## GROWTH OF INDUSTRIAL LIFE.

## 4.—MONEY.

MONEY has two uses. It must have both these uses to some extent, or it is not money; and whatever does have these two uses in any community, is money.

If any one wishes to tell what the value of an article is, he says that it is worth so and so much money. Everything which may be bought and sold has its value measured in this way. Money, therefore, is a measure of value.

If one person wishes to exchange a buggy for a horse belonging to a second person, he finds out what his buggy is worth in money, and what the horse is worth in money, and if the two are worth about the same amount, an even exchange is made.

But if the owner of the buggy could not find a horse for which he could trade, he might sell it to some one who wanted a carriage, and so get money enough to buy himself a horse from another man.

This is the other use of money. Money is a medium of exchange, as well as a measure of values. It is something which every one will give and take in exchange for what he does not wish to keep, because every one who takes money for what he has, knows that he can trade it for what he wants.

In the manorial village, the first use of money was almost its only use. While the value of the labor-dues was often set down in the accounts, real money was rarely used. Direct barter of one thing for another and of commodities for work, was the usual form of exchange. Only the strolling peddlers and the fairs did a money business.

In the time of the guilds, money was used for making sales and purchases; that is, it had come to be a medium of exchange in the everyday life of the English people. But it was only an instrument and a tool. No one who produced tried to get money, for itself, but only for the comforts which money represented. For generations, the prices remained almost uniform, controlled by the guilds, and only so much was produced as the community needed. These goods were sold simply for what they were supposed to be worth.

No goods were ever left on the hands of the maker. There were no panics, no dull times. There could not be; for there was just so large a market, and it was always only even full, and never choked. Nor could there be times of scarcity; for nobody ever held anything back for better prices, simply because prices were always the same.

All persons who live only on a salary are still using money merely as it was used then. It is for them simply a medium of exchange. If a clerk asks for a raise of salary, it is not usually the money in itself that he desires, but the better living which it will insure him. Work is exchanged against money, and that against needed commodities.

With the product of labor it is no longer so. Money is now an end in itself. It is invested in labor, and in machines to make labor more productive, and all in order that the product of labor may be turned again into more money. This new power which money has acquired, of making more money, has changed the whole order of industrial life. Money

which is thus used to produce money is called capital. We shall see that capital has altered completely the conditions of labor; has transferred it from the life of the guild to the life of the factory,—and it is no wonder that labor has a collision with it now and then.

The discovery of America had much to do in bringing about the change in the use of money. The opening up of a new world and the discovery of a water passage around the Cape of Good Hope to India, tempted forth those bold merchant-adventurers, of whom Sir Francis Drake is a type—wild buccaneers—merchants at home, pirates abroad. With the gold and silver of the new world they bought their cargoes of European wares, and traded them in India, in Africa, and in America, for silks, for ivory, and for furs; then returned to Europe and reaped princely gains from the sale of their outland merchandise. Thus the idea of seeking profit—of selling commodities for the *highest* price they can be made to bring, regardless of their cost—was introduced to the business world. Men in every vocation where such a thing could be done, began to seek for some way of giving one shilling to get two; and as a final result, money, from being servant, became master. It was no longer merely a “common drudge ’tween man and man,” but a genius powerful enough to create great factories, to cover the sea with ships and the land with railways, to bless and prosper, or to blast and ruin, with but a change of countenance.

The development of a new relation between money and trade reacted on the coin. Up to about the time of Elizabeth there had been a steady sinking in the real value of the coin. The pieces decreased in size and in purity. Clipping of the coin was very common, and no one seemed to object to it. Indeed, when Elizabeth prohibited clipping the coin with heavy penalties, the law was looked upon as a most uncalled-for injustice. Yet the chief robbers were the kings themselves. When in need of funds, they coined the money of the realm in more pieces than the proper weight of sterling metal would make, making up the shortage with baser metal,—copper, tin, or lead. The pound sterling was originally twelve ounces of silver. Wear of coins reduced this in the course of four centuries so much that the coins which should make a pound were found to weigh but eight ounces. Then came the idea of seigniorage, or royal meddling with the coin, and in twenty years the weight of a pound sterling was only six ounces. Finally Henry VIII reduced it to only two ounces.

But all this depreciation in money did not alter prices at all. For most purposes leather coins would have answered fully as well. Anything which would serve to make exchanges would do; all that was necessary was that men should take it at a certain fixed and uniform value.

When money became an object in itself, the effect of the debasement was felt at once. The prices which were gaged to money of twelve ounces to the pound, would not answer when money was of only one sixth that value. A reform of the coinage was called for, and in the reign of Elizabeth the weight of the pound was fixed at four ounces, and counterfeiting and clipping were prohibited.

C. B. MORRILL.

WHETHER any particular day shall bring to you more of happiness or of suffering is largely beyond your power to determine. Whether each day of your life shall *give* happiness or suffering, rests with yourself.

## THE EASTERN QUESTION.

## PART II.—THE OTTOMAN POWER.

FROM northern Africa the followers of Mohammed went into Spain, where they were called Moors. They built beautiful palaces there, one of which, the Alhambra, is very celebrated. Washington Irving has written a book about it, which you may sometime like to read. You will then learn that they were very wonderful people, when they were not fighting. They lived there hundreds of years. Boabdil, their last king, was conquered by Ferdinand and Isabella, the Catholic sovereigns who sent Columbus off on his voyage of discovery.

But we will go back to Jerusalem; and we find that some fierce Tartar tribes, called the Seljuk Turks, had become so zealous in their religion that they wrested Jerusalem from the Saracen rulers, and began to persecute and kill the Christians who made pilgrimages to the Holy Sepulcher, and threateningly advanced toward Constantinople, the Christian seat of empire.

Then great armies from all over Europe marched or sailed to defend and recover the holy places. These wars are called the Crusades. They began in 1096 A. D. The stories of these wars, of the knights and their deeds of chivalry, are very interesting. The children, even, went on crusades. Longfellow, in allusion to this time, has written a pretty poem, the “Children’s Crusade,” which you will like to find and read.

Well, the Seljuk Turks were prevented from taking Constantinople, but the Christians could not retain Jerusalem, although they did get possession of it for awhile.

After a time the Ottoman Turks, an offshoot of the Seljuk Turks (these are all Mohammedans in religion), gradually established a sovereignty, and seized province after province from the Christians in Asia. They besieged Constantinople, and finally conquered and took it. That was in 1453 A. D. They established their seat of empire there, and have kept it to the present day. Their ruler is called the Sultan. They are not a very highly civilized people,—nothing like the Moors.

There was great dismay in Europe when Constantinople fell; for it seemed as if the conquerors might make the whole world Mohammedan, but that was not to be. The Hungarian warriors and Knights of St. John checked the Turkish advance, so that they had to be content with Turkey and Greece in Europe. But they have several times since tried to conquer the European continent.

About one hundred years after this, Philip II of Spain tried to compel the Moors to give up their native language, to give their children Christian names, and send them to Christian (Catholic) schools. There was a great revolt at this, which he suppressed by depopulating the fairest provinces of Spain. He also sent a fleet into the Mediterranean against the Turks who had captured Cyprus. It was an immense fleet, similar to his “Invincible Armada” which he sent against England a few years later. They met the Turkish squadrons in the Gulf of Lepanto on the western coast of Greece in 1571. The battle which followed was unequalled by anything the Mediterranean had seen since the naval encounters of the Romans and Carthaginians in the first Punic war. The Ottoman fleet was almost totally destroyed. Thus the battle of Lepanto holds an important place in history; for it marks the turning-point of the long struggle between the Mohammedans and Christians, which had now been going on for nearly a thousand years. The Turks never recovered their former power and prestige. LORETTA REISMAN.





### THE SAINTS ARE GOD'S ISRAEL.

"THE Lord hath chosen Zion. . . . I will also clothe her priests with salvation: and her saints shall shout aloud for joy." Ps. 132: 13, 16.

The apostle wrote "unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints." 1 Cor. 1: 2. Every one who calls on the name of the Lord Jesus Christ in truth, and loves him, is one of the saints. It is the greatest honor God can bestow on a person to count him among the saints of God.

"Salute every *saint* in Christ Jesus. The brethren which are with me greet you. All the *saints* salute you, chiefly they that are of Cæsar's household." Phil. 4: 21, 22. "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the *saints* in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins." Col. 1: 12-14.

We have no strength, but God can work mightily in the weak. He forgives our sins when we confess them, and he cleanses us from all unrighteousness, thus making us meet to be partakers of the inheritance of the saints in light. Christ says, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Matt. 5: 44, 45.

"And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God." Rom. 9: 26. We were Gentiles and foreigners by birth, but God has in mercy called us in these last days, and placed us in his church, which is "the Israel of God." Then we glory only in the cross of our Lord Jesus Christ, by which the world is crucified unto us, and we unto the world.

God had anciently a believing people among the Jews. But they were not all Israel, which were of Israel. Rom. 9: 6. The great majority hardened their hearts against God. They walked not in his statutes, but polluted his Sabbaths. Eze. 20: 21. The devil (not Abraham) was their father, and they would do the lusts of their father. John 8: 44. For this reason the Lord rejected them forever as a nation. The Lord spoke very definitively by Moses concerning their fate as a nation if they would not obey his commandments. "The fruit of thy land, and all thy labors, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed away." Deut. 28: 33. Their land and city were taken and destroyed by the Romans. "Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hast not hearkened not unto the voice of the Lord thy God, to keep his commandments and his statutes which he commanded thee." Verse 45. "And they shall be upon thee for a sign and for a wonder, and upon thy seed forever." Verse 46.

For eighteen hundred years the Jews have been a sign and a wonder among the nations of the earth, and this they will continue to be till the Lord comes.

### THE TRUE ISRAEL'S FUTURE.

THE Lord has given his Israel some very precious promises which are still unfulfilled. They cannot fail, but they do not belong to Israel after the flesh. God's holy promises do not belong to the children of the devil. God does not any longer recognize the old Israel as a separate people with separate promises and privileges. "For he [Christ] is our peace, who hath made both [Jews and Gentiles] one, and hath broken down the middle wall of partition between us." Eph. 2: 14. This middle wall of partition was the law of commandments contained in ordinances. The sacrificial temple service and circumcision distinguished the Jews as a separate people. Christ took away the separating wall "for to make in himself of twain *one new man*, so making peace; and that he might reconcile *both* unto God in *one body* by the cross." Eph. 2: 15, 16. Before the death of Christ the Gentiles "were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise." Verse 12. But now the believing Gentiles are fellow-citizens with the saints [the believing, that is, the spiritual Jews], and of the household of God." Verse 19. "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Rom. 2: 28, 29. Abraham is father of all them that believe, though they be not circumcised, who live by faith in Christ. Chapter 4: 11, 12. "For if they which are of the law [the unbelieving Jews] be heirs, faith is made void, and the promise made of none effect." Verse 14. "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to *all the seed*; not to that only which is of the law, but to that also which is of the faith of Abraham; *who is the father of us all* (as it is written, I have made thee a father of many nations)." Verses 16, 17. "For they are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but *the children of the promise are counted for the seed*." Chapter 9: 6-8. Those who believe in Christ, whether Jews or Gentiles, are God's Israel, Abraham's children, and to them pertain "the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." Verse 4. Through the fall of the Jews, salvation is come to the Gentiles; and if their fall "be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more *their fulness*?" Chapter 11: 12.

What is the fulness of the Jews? The fulness that God gives is an abundance of spiritual blessings. It is "to know the love of Christ, which passeth knowledge, that ye might be filled with all *the fulness of God*." Eph. 3: 19. "And of his *fulness have all we received*, and grace for grace." John 1: 16. The apostle John who wrote this was himself a believing Israelite. He testified that God's Israel had then received their fulness, and that it was grace for grace, or grace in addition to grace. Christ himself, the heavenly Teacher,

taught them the truth of God, and brought the blessings of God to them; and after his resurrection the Holy Spirit was given in rich measure. Thus they received the early rain,—the fulness of the Jews,—while we look for the latter rain,—the fulness of the Gentiles. Rom. 11: 25. And just as the Gentiles were blessed by the fulness of the Jews, so the Jews will be blessed in the last days through the fulness of the Gentiles. The words *shall be* in Rom. 11: 15 are added. If they are left out, the fifteenth verse teaches nothing more or less than the twelfth verse; namely, that the casting away of the Jews brought reconciliation to the world, and that their receiving, or fulness, was life from the dead. So likewise the fulness of the Gentiles will be life from the dead.

"And so all Israel shall be saved." Rom. 11: 26. That is, in this manner shall all Israel be saved. The Greek word *houtō* (which is rendered "so") always refers to manner, not to time. Israel shall be saved in the manner spoken of so plainly in this chapter; that is, by faith in Christ, whether they come from the Jews or from the Gentiles. There is but one good olive tree, but one true sheepfold; and that is God's Israel. Verses 16-24; John 10: 16. Jesus has made one sheepfold of believing Jews and Gentiles, and that is the one olive tree, or the house of Israel with whom the new covenant is made. Heb. 8: 10-12.

The unbelieving Jews are represented by branches that are broken off from the good olive tree. Rom. 11: 17. They can be grafted in only by faith. Verse 23. And the believing Gentiles can remain as branches on the same olive tree (the spiritual house of Israel) only by faith. Verse 22. Thus all stand by faith in Christ. And when the Deliverer comes from Zion, the people of God will obtain immortality. In this manner shall all Israel be saved when Christ is revealed in heavenly glory, with all his holy angels. May we then be ready. J. G. MATTESON.

### ALONE WITH CHRIST.

AMONG the many hairbreadth escapes experienced by the venerable missionary to the New Hebrides, Dr. Paton, the following is one of the most inspiring:—

One night, pursued by savages, Dr. Paton was obliged to climb into a tree for safety. He says: "The hours I spent there live all before me, as if it were but yesterday. I heard the frequent discharging of muskets and the yell of the savages. Yet I sat there upon the branches as safe as in the arms of Jesus! Never in all my sorrows did my Lord draw nearer to me, and speak more soothingly to my soul than when the moonlight flickered among those chestnut leaves, and the night air played on my throbbing brow, as I told all my heart to Jesus. Alone, yet not alone! If it be to glorify my God, I will not grudge to spend many nights alone in such a tree, to feel again my Saviour's spiritual presence, to enjoy his consoling friendship. If thus thrown back upon your own soul alone, all alone in the midnight in the bush, in the very embrace of death itself, have you a Friend that will not fail you then?"

TRAINING up a child in the way we would have it go is not necessarily the same as training it up in "the way it should go."—*Ram's Horn*.

"TARRY ye." Many who are Christian workers would do better to be Christian waiters.—*Govan*.



# BIBLE LESSONS AND NOTES

## LESSON 10.—THE TIME OF THE JUDGMENT (CONTINUED).

(March 9, 1895.)

MEMORY VERSES.—Dan. 9: 25-27.

REVIEW QUESTIONS.—It would be well to go over the last lesson carefully before taking up the lesson for this week, and be sure to fix in mind the great principles suggested by the following review questions:—

1. What great prophetic period was introduced in our last lesson?
2. What is to take place at the end of that time?
3. Of what great and solemn event does the cleansing of the sanctuary form a part?
4. How much of the twenty-three hundred days was cut off upon the Jewish people?

SUGGESTIONS FOR STUDY.—1. The texts of Scripture used in this lesson are not so numerous as they have been in other lessons. Dan. 9: 24-27 contains the prophecy of the seventy weeks. Ezra 6: 14 and 7: 11-26 show when the commandment went forth to restore and build Jerusalem. Mark 1: 14, margin, shows the date when Christ was anointed as the Messiah by the Holy Ghost. 2. Read these texts carefully, and see what you find in them without help from man. It is your privilege to pray to God for yourself, and to receive divine enlightenment. Answer the following questions after a careful study of Dan. 9: 24-27: Into how many parts are the seventy weeks divided? How many weeks in each part? How many days in each part? How many years would these days represent? Have you learned when the seventy weeks begin? Ezra 6: 14 and 7: 11-26 with marginal date will tell you. Reckoning from this date, when would the first part or period of the seventy weeks end? the second? the third? When would the "midst" of the last, or seventieth, come? What would be done at the end of the first period? Dan. 9: 25. At the end of the second? At the end of the third? In the midst of the seventieth week? Do you know where the twenty-three hundred years begin? Do they begin at the same time as the seventy weeks? Then when would they end? What does Dan. 8: 14 say would take place at the end of the twenty-three hundred days? What is the cleansing of the sanctuary? All these questions are answered in the notes, but please study out answers for yourselves before looking at the notes. The notes are to help you, not to carry you. You may have to look to the notes for historical evidences, especially if you do not have access to books of reference.

1. What event marked the commencement of the seventy weeks? Dan. 9: 25.
2. What decrees formed the commandment mentioned in the prophecy? Ezra 6: 14.
3. Where is the last installment of the commandment recorded? Ezra 7: 11-26.
4. What is its date? (See margin of Ezra 7, and note 1.)
5. Into how many and what parts were the seventy weeks divided? Dan. 9: 25-27.
6. What was to be done during the first seven weeks? (See note 2.)
7. How many weeks more would reach unto the Messiah the Prince? Verse 25.
8. What work was to be done during the last week of the seventy? Verse 27.
9. What was Christ to do in the midst of the week?
10. How was this accomplished? (See note 3.)
11. Beginning with B. C. 457, when would each of these divisions of the seventy weeks end? (See note 4.)
12. How do these dates harmonize with the records of history? (See note 5.)
13. What was the date of Christ's manifestation as the Messiah? Mark 1: 14, 15 (margin). (See note 6.)
14. When was he crucified?—In the spring of A. D. 31.
15. Then when would the seventy weeks terminate?—A. D. 34.
16. What took place at that time? (See note 7.)

17. After cutting off seventy weeks, or four hundred and ninety days, from the twenty-three hundred days, how much would remain?—Eighteen hundred and ten.

18. Beginning with A. D. 34, to what date would eighteen hundred and ten more years bring us?—1844.

19. What solemn work began, then, in 1844?

20. At what time in the year did the twenty-three hundred days terminate? (See note 8.)

21. How long, then, has the judgment been in session?

22. How long was the service in the first apartment of the earthly sanctuary continued without change?

23. In point of time, how did the service in the most holy place compare with that in the holy place?—It was very brief.

24. What must we conclude, then, with regard to the service in the heavenly sanctuary? (See note 9.)

25. What solemn announcement will soon be made? Rev. 22: 11, 12.

### NOTES.

1. The date of the decree recorded in Ezra 7 is one of the best-established dates in the Scriptures. It has been proved correct by the concurrent agreement of more than twenty eclipses. (See "Sanctuary and Its Cleansing," chapter seven.)

2. The building of the wall in troublous times refers, evidently, to the carrying out of the commandment to restore and build Jerusalem after the decree of Artaxerxes in B. C. 457. The seven weeks, or forty-nine years, would, therefore, end in 408 B. C. Houbigant's translation of verse 25, as quoted by Dr. Adam Clarke, is quite clear on this point. It reads as follows: "Know, therefore, and understand: From the edict which shall be promulgated, to return and rebuild Jerusalem, there shall be seven weeks. Then it shall be fully rebuilt, with anxiety in difficult times. Thence to the Prince Messiah there shall be sixty-two weeks."

3. The sacrifice and oblation, so far as acceptable service in the temple was concerned, were caused to cease by Christ's sacrifice on Calvary, because they all met their fulfilment in the death of the Lamb of God.

4. The seven weeks would end in B. C. 408; the sixty-two weeks would end in A. D. 27; the middle of the seventieth week, in A. D. 31; and the end of the seventy weeks, in A. D. 34.

5. The dates harmonize exactly with the records of history, and thus the seventy weeks, with its various divisions, seal up or make sure the vision and the prophecy, by showing the correctness of a right interpretation and application of the time, and by detecting and exposing all false interpretations and applications. This will be readily seen if we begin our reckoning at any other date than B. C. 457.

6. "Messiah" means "anointed One." Jesus was anointed by the Holy Spirit at his baptism. Matt. 3: 16; Acts 10: 38. Hence the sixty-two weeks reached to A. D. 27.

7. The special work for the Jewish people, the confirming of the covenant with many for one week (the last week of the seventy), closed in A. D. 34. This date is marked by a general rejection of the gospel by that people, the martyrdom of Stephen, and a great persecution of the church by the Jews. As a result the believers were scattered abroad, and went everywhere preaching the gospel. Acts 7, 8. The next year, A. D. 35, Saul was converted, and soon began his work as the apostle to the Gentiles.

8. Although the commandment to restore and build Jerusalem was issued in the spring of B. C. 457, the work of building the wall, to which the seventy weeks were allotted, did not begin till the fall of that year. This will appear when we remember that it took several months for the people to get ready for and make such a journey, and then prepare for the great work to be done. The record states that they did not reach Jerusalem till the fifth month. Ezra 7: 8, 9. From the fact that seven weeks of the seventy were allotted to the building of the wall, and that work did not begin till the autumn of B. C. 457, we conclude that the time to begin to reckon the seventy weeks must be in the autumn, or when the commandment was carried into effect, and not the date of the issue. In other words, the expression, "From the going forth of the commandment to restore and to build Jerusalem," is to be understood in harmony with the facts to which we have already alluded. Hence the twenty-three hundred days, and all the divisions of it that contained full years, would terminate in the fall of the year.

The baptism of Jesus would occur in the autumn of A. D. 27, his crucifixion in the spring of A. D. 31, and the twenty-three hundred days would end in the autumn of 1844. This would be according to the type, also, as the great day of atonement, the cleansing of the sanctuary, took place in the fall, on the tenth day of the seventh month. This makes complete harmony in the chronology of the twenty-three hundred days in all its divisions, and also in its commencement and termination.

9. The study of the type would lead us to conclude that the time occupied in the cleansing of the heavenly sanctuary must also be brief, and, therefore, must soon be finished. It is clearly evident from the Scriptures that the Lord never designed to reveal the exact time when Christ's mediation for sinners will cease, and probation will close. (See Matt. 24: 42-44; Mark 13: 32-37.) Hence no one should infer that the time occupied in the most holy place of the heavenly temple bears the same exact ratio to the time spent in the holy place as it did in the earthly sanctuary. In the typical law and service we do not have an exact representation of the ministration in the heavenly sanctuary. Heb. 10: 1.

### GOD IS NEAR.

A CITY missionary was in the habit of visiting every now and then a poor old widow who dwelled alone in a dreary old attic, and was hardly able to sustain life by the little she could earn. In the little window of her lowly chamber stood a broken tea-pot, in which she reared a strawberry plant. He noticed from time to time how the plant was growing thriftily, and how carefully and constantly it was looked after. One day he said to her: "Your plant is doing nicely; it can't be long before you will have some strawberries." The aged widow replied: "I do not take such care of it for the sake of the fruit it may bear, exactly; but I am too poor to support any human being or a living creature of any kind, for that matter; and so it is a great consolation to me to have at least a live plant; for I know it can thrive only through the power of God, and when I see it grow so nicely from day to day, it is a constant reminder to me that God is near."

THERE are too many people who never think it worth while to be religious with their money.





### MY BABY BROTHER.

I's dot a baby brover ;  
 He's two years old some day ;  
 And he's such a sight o' bover,  
 For he never lets me play.

If I tries to rock my dollies,  
 And make 'em go to seep,  
 He jerks 'em out de tradle,  
 And tomps 'em wid his feet.

When I dot my china dishes  
 On Tansdivin' day,  
 And spread 'em on de table,  
 What you 'spose my brover say ?

Well, he did n't say just nuffin ;  
 He just toddled tross de floor,  
 And den grab my table-clof,  
 And went marchin' out de door.

Once I had a tandy apple,  
 But I has n't got it now ;  
 For it's all been smashed and eated,  
 By dat naughty baby boy.

Well, I does dit out of patience,  
 And I dess I'll div him 'way,  
 So if you wants a baby brover,  
 Just tome up, some wainy day.

— Selected.

THAT man may last but never lives,  
 Who much receives but nothing gives ;  
 Whom none can love, and none can thank,—  
 Creation's blot, creation's blank.

— Gibbons.

### SIX HEROES.

#### A RELATION OF ACTUAL FACTS.

AT one of the mission schools in Teheran, Persia, a little group of boys were gathered together one hot August morning, in earnest consultation. There were six boys in the group, the oldest not over eighteen years and the youngest scarcely fifteen ; but their grave demeanor, serious faces, and subdued tones testified to the importance and gravity of the subject under consideration.

It was a time of terror in the Persian capital. Cholera had broken out in the crowded city, and from its every quarter the terrified people were fleeing for their lives, leaving those already stricken with the dreadful disease to die alone, and those who could not seek safety in flight to get through the epidemic as best they could,—to live or die as it might happen.

Jew, Moslem, and Parsee, bitterest enemies under other conditions, fled together now, all intent upon the one absorbing purpose—to escape from danger.

Only in the missionary quarters did reason and order prevail, and there the devoted, self-sacrificing followers of the Great Physician made preparation to stand their ground, and fight the destroyer.

Hurried consultations were held, and organizations effected to relieve the suffering in the cholera-stricken city. A hospital was quickly fitted up and thrown open for the reception of cholera patients ; but the missionaries were only a handful, comparatively, and already had more to do than they were equal to doing. Nurses must be had at once, and a call, urgent and pressing, went out for volunteers.

It was this call for help that had brought together the little group of boys at the mission school, where the case had been stated at the morning prayers ; and it was this they were discussing so earnestly.

They were native Armenians, all of them ; sons of Parsee parents, who, as you know, are fire-worshippers, and followers of Zoroaster. But these boys had learned of Christ in the mission school, and were now trying to follow his teachings.

"Brothers," said the oldest one, and the leader among them, "you have heard that help is greatly needed in the hospital to nurse the sick. What shall we do?"

There was a brief silence, then one of the little company said gently : "I think it is what the Lord would have done, and what he would like us to do. I will go, for one."

"And I, for another," said a second.

Another brief silence, then a third said : "I too will go, if these go."

"And I," said the fourth.

"And I too," echoed the fifth.

"We are of one mind," said the leader. "We will all go, trusting in the Lord Jesus Christ for strength and help. Let us pray together, and then we will go to our superintendent, and tell him our desire."

The six boys dropped upon their knees, and six short, earnest prayers went up for help and guidance and protection in the work about to be undertaken ; then together the little company left the room, and sought the superintendent of the school to make known their determination, and obtain his permission to report at once to the hospital for duty.

"We want to go to the new hospital to help take care of the sick there," announced the leader, when they had found the one they sought.

The missionary looked surprised, and hesitated to give the necessary permission. "I am glad to find my boys ready for service," he said finally ; "but have you considered the matter well? It is dangerous work. You may lose your lives by going."

"We have thought of that," was the reply, "but we do not fear ; we trust in God."

"And he will surely keep you," responded the missionary. "Hear what he says in his word." And taking out his little pocket Bible, he opened it to the ninety-first Psalm, and read aloud those reassuring, inspiring promises to God's people in time of trouble or danger ; then, with a prayer for their safety, he sent them on their mission of mercy. When they presented themselves at the hospital, the medical missionary in charge looked at them very doubtfully, as they stated their business, and asked to be assigned to duty at once.

"You are all so young," he objected.

"But we are strong and willing," was the response.

"But without knowledge or experience," he continued.

"Yes ; but we will do just as we are told, and we will soon learn."

"But you are natives, and all natives are afraid of the cholera. When it comes to the point of handling cholera patients, you will be overcome with fear, and desert us."

"No," was the answer, "we are not afraid. We believe God, and he has promised to take care of us."

"True ; but what if you are asked to nurse Jews or Moslems? They are your enemies, you know," suggested the physician, determined to test the applicants thoroughly before accepting them.

"That will make no difference to us. Our Master forgave his enemies, and we can forgive ours ; does he not say, 'Love your enemies'?"

"You may stay," said the physician ; and they were at once put to work.

Then followed six long weeks of toil and

danger and hardship ; day after day the pestilence raged fiercely throughout the city, keeping the little hospital filled to overflowing all the time. Many of the patients died, and some—a few—recovered ; but as fast as the beds were emptied, others were brought in to fill them up. The nurses and physicians were busy day and night ; oftentimes they could not snatch time either to eat or sleep, but must keep going until their eyes were heavy from lack of sleep, and their steps lagged from sheer weariness and weakness.

But through it all our six young friends never faltered. That ninety-first Psalm became their watchword, and they went serenely about their self-appointed tasks with a prayer in their hearts and that blessed Psalm upon their lips. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty" would be the words of greeting from one to another as they met and passed each other in their work. "I will say of the Lord, He is my refuge and my fortress : my God ; in him will I trust," would be the response. "Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence."

When courage wavered or faith grew dim, what cheer and comfort there was in the promise that read, "There shall no evil befall thee, neither shall any plague come nigh thy dwelling!" And that other : "Thou shalt not be afraid for the terror by night ; nor for the arrow that flieth by day ; nor for the pestilence that walketh in darkness ; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand ; but it shall not come nigh thee."

And these promises were fulfilled to them. For six weeks they went in and out among the dead and the dying,—faithful, tireless, and efficient, untouched and unharmed, though twenty thousand victims had fallen in the city, fifty of whom died under their very eyes, while many a Jew and many a Moslem lived to bless the tender care of these young Armenian nurses to whom he owed his life.

At the end of that six weeks the epidemic abated, having spent its force. Gradually the hospital beds were emptied, and not filled up again. The refugees came crowding back to the city, anxiously inquiring about friends and relatives whom they in their terror had heartlessly deserted and left to their fate. Business was resumed, and once more the city assumed its usual air.

Then, and not until then, did the six young Armenian boys lay aside their nurse's garb, and return to the quiet, peaceful routine of student life in the mission school, all unconscious that the angels had recorded them as heroes, and well content to have done what they believed their Master would have them do.—*Jennie White, in Sunday-School Visitor.*

### "I WOULD SWIM THE SEAS FIRST."

WHEN a young Japanese lady became a convert to the Christian faith, in her English school, she desired to return immediately to her home in the Flowery Land, to tell her mates and friends of Jesus. Some tried to persuade her to remain for the comforts and advantages of an English home, and warned her of the great sacrifices that would follow her return. She was not moved by the appeals, except to a more intense desire for home, exclaiming, "I would swim the seas but what I would go to my friends with this sweet story of Jesus and his love."—*Glad Tidings.*





## A BIRTHDAY LETTER.

ANOTHER year has slipped away,  
 With all its joys and cares;  
 And on this anniversary day,  
 We send our love and prayers.  
 We pray that in the year to come  
 Your trust may be in Him  
 Whose promises will never fail,  
 Whose love will never dim;  
 That in his service you may find  
 The purest peace and joy,  
 That happiness which he alone  
 Can give without alloy;  
 That you may be the blessed means  
 Of leading to his feet  
 The ones whom you love most on earth.  
 Ah! privilege most sweet!  
 That he who colors fairest flowers,  
 And perfumes every breath,  
 May color all thy life for thee,  
 And sweeten even death!

MRS. F. A. REYNOLDS.

## OUR LANGUAGE.

IN SEVEN PARTS.—PART VI.

## Its Derivation.

MANY of the languages and dialects spoken in the world have contributed to the richness of the English vocabulary. As two thirds of our dictionary words are derived from the Greek and Latin, it is contended by some that it is more closely related to them than to the Teutonic languages, but its grammatical constructions are Saxon. English could exist as a language without the aid of foreign terms, but these alone would not express our ideas without Saxon words.

A few of the words from the Saxon that are of the greatest importance to us are the articles, "a," "an," and "the"; our pronouns; most of our adjectives; the adverbs in common use; nearly all of our irregular verbs, auxiliaries, prepositions, and conjunctions.

The term "color" is derived from the Latin, but it is from the Saxon that we receive names for the different colors, as white, black, red, brown, green, etc. Also the verb "to move" has the same derivation; but the different kinds of motion,—walking, running, jumping, etc.,—are of Saxon origin. From the latter tongue we receive our words which express the emotions of the mind, as "love," "hope," and "fear"; "smile" and "tear," "father" and "mother," "brother" and "sister," also the common terms used on the farm, in the market, and in the shop, are from the Saxon. Take from our vocabulary the words which have been named, and we would be at a loss to express the common thoughts of every-day life.

The following gives the percentage of Saxon words in the Bible and some of our classical works: "The Bible shows the largest proportion of Teutonic words, seventy-eight per cent; the poetry of Bryant and Halleck, seventy-seven per cent; of Byron, seventy-six per cent; of Tennyson, seventy-one per cent; of Longfellow, seventy-three per cent; of Shakespeare, sixty-two per cent; Milton, Pope, and Dryden, sixty-one per cent; Hume and Hallam employ fifty-two per cent of Saxon words, while the percentage in the Constitution of the United States and in Robertson's History of America, is thirty-six and thirty-five respectively."

From the fact that our language came from so many sources, it abounds in words which have the same meaning, or nearly the same. Such words are said to be synonymous; but while the significance may be nearly the same, most of them have a shade of difference in meaning.

Like any language that partakes of the nature of so many different ones, ours is full of irregularities. "We must not expect entire consistency in its parts, or that complete analogy of structure which is found in simpler tongues, that have been built on but one foundation."

A. R. WILCOX.

## ENGLISH RAGGED SCHOOLS.

AMERICANS who visit the by-streets and by-ways of London now gain a very poor idea of the street-rovers and urchins as they were fifty years ago. The late Mr. Spurgeon, when a boy, was greatly stirred in soul by the descriptions of life in the by-ways of London, which then appeared in "Household Words."

It is difficult for Americans to grasp the condition of these districts. Consider, for a moment, what New York, Philadelphia, Chicago, and other large cities would be without our public schools. Think of the large districts given over to squalor and poverty not only, but to utter ignorance. Here were not only some but all the children neglected, their only playground and only school the narrow, filthy streets, with their gutters reeking with filth.

With our long familiarity with free public schools in America, it surprises us to read that such schools in Great Britain were then regarded as impracticable and chimerical.

The dense ignorance of the lower classes, and the manifest failure of all efforts to better their condition without religion and education, led a few philanthropists, with the late Lord Shaftesbury at their head, to start the Ragged-School movement. This aimed to provide instruction for the poorest classes, or for those unable to pay for it at the only schools then existing.

The children were ragged, neglected, but full of life and fun. They loved and lived in adventure. School life was a great novelty. It offered the rude youngsters a fine chance for a "lark." Such tricks as suddenly to turn out the lights, leaving the classes in total darkness, producing bedlam, or to dive between the teacher's legs when he was bending over a pupil, so as to cause him to turn a summersault, and other freaks, were common games. The nickname "Ragged School" was given to the first experiment of teaching the street-rovers of Field Lane, in a report printed in the *London Times*.

When an effort was made to interest the English Parliament in the movement, it encountered a full tide of opposition and ridicule. The government was very slow to perceive that it had any obligations to help such of its subjects as could not help themselves to a rudimentary education. But the earnest and dogged energy of a few noble men prevailed. Thousands of young urchins were reclaimed; great numbers were aided to emigrate to the colonies or to America, and the government finally recognized the importance of caring for the poor, to keep them from vice and crime. Out of this success has come the government school system of Great Britain, which now brings education fairly within the reach of all.

The literature of these schools is interesting. Among the earliest contributors to it was "Old Humphrey," very popular half a century ago, and later Rob Roy (John Macgregor) was an

enthusiast for Ragged Schools. He contributed largely to the solution of the problem of employment for the boys by establishing the Boy's Shoeblack Brigades, that earned about five thousand dollars a month in the London streets.

Lord Shaftesbury used to claim that three hundred thousand young persons had been saved from lapsing into crime by the Ragged-School movement. Now the Ragged School Union finds that the Board (public government) schools educate the poor. So it has turned its attention to the support of Sunday-schools and Bible-classes, maintaining about two hundred schools, with about fifty thousand young people in them. It has institute buildings, with gymnasium, technical and industrial classes during the week, establishes penny savings banks, and in other ways fosters habits of industry and thrift. It provides visitors for the sick, aged, and afflicted, gospel services and open-air preaching for the careless and irreligious, and in multitudes of ways brings helpful influences to keep the poor and wretched from extreme suffering and despair. It could well celebrate the year just passed as its jubilee year, with joy and thanksgiving.—*Selected.*

## ACCEPTED OR REFUSED?

IN TWO PARTS.—PART II.

To those of you who have accepted Christ as your own dear Saviour, and who are striving to walk in all God's commandments and ordinances blamelessly, I would say, My brother, my sister, be often alone with God. Let not a day pass without secret prayer. Satan knows that his time is short, and he is watching the more closely, that he may, if possible, yet gain a foothold before it is too late. You need always to be in such intimate connection with your Saviour that his blessed Spirit can warn you of Satan's devices before you are entangled by them. Cultivate and keep a firm trust in Jesus, and he will carry you safely through unto the end.

Ask him for *daily* blessings. One day at a time is all the dear Lord has bidden you live in this world. If you live to-day under the shadow of his wing, when the shades of night draw around you, you can lie down in peace, knowing that his angels will keep strict watch by your pillow; and if to-morrow comes to you, seek the Lord's help for one more day.

Thus the Christian's life is made up of daily trusting and doing; for trusting alone, or doing alone, will never take you to heaven. We are commanded to "work while it is day," and to be "diligent in business," "serving the Lord." Your work is to be faithful in the place you are called to occupy, trusting in the Lord for wisdom and strength to do right in all things. But be sure not to trust to self, not even for one moment; for that would place you on Satan's ground. You would have to let go of the arm of the Lord, and would assuredly fall spiritually, just as much as you would bodily if you were crossing a stream on a narrow plank, with your father, and you should step off the plank, and let go of his hand, too. It would prove a fatal step.

May the blessing of God rest upon all the readers of the INSTRUCTOR, to keep you from falling and make you valiant for the Lord, "ready to every good work."

MRS. JULIA LOOMIS.

MODESTY is praiseworthy, because it seeks no praise.

NOT all food is nutriment to all.





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**HURRY-UP AND BY-AND-BY.**

HURRY-UP met By-and-by  
Twining flowers one day ;  
Hurry-up was very grave ;  
By-and-by was gay.  
"Wait a little, friend," he said,  
"Come and share my play."  
But the other did not pause.  
"I must work," said he,—  
"Work until my task is done,  
And my mind is free."  
"Work will wait," quoth By-and-by ;  
"Sit down here with me."  
"I shall labor pretty soon,  
When this wreath is laced ;  
There is time enough for toil ;  
Why this foolish haste ?"  
Hurry-up said, walking on,  
"Time's too dear to waste."  
By-and-by saw Hurry-up  
Once again, they say,—  
Saw him sitting at his ease  
In the bright noon-day ;  
Blossoms grew about his feet,  
And his air was gay.  
By-and-by, with brooding eyes,  
Looked out to the west,  
Hurrying down the dusty road,  
Anxious and depressed ;  
While beneath his nervous feet  
Faded flowers he pressed.  
"Queer," he grumbled as he went  
Scowling on his way,  
"How luck favors Hurry-up !  
Fate is queer, I say."  
And he does not understand  
"Such is pluck" always.

—Ella Wheeler Wilcox.

GOD does not forgive us unless we forgive others.

GOD does not want any one to have charity for sin.

TRIALS are to make us strong by showing us where we are weak.

YOU can gage a man's religion by what he says about his neighbors.

THE days are never too long for the man whose heart is in his work.

PRAYER which does not come from the heart does not rise above the head.

IT is hard to convince some folks that a thing is wrong when they like to do it.

GOD does not want leaves and flowers, but fruits of righteousness and true holiness.

WE truly fear God when we conscientiously shun the very appearance of evil as well as all wrong.

"SOMETIMES children think that Christians are only grown-up people: No, little one ; if you are old enough to understand that a Saviour died to save you, and you want to follow him, you, too, can be a little Christian."

**WHAT BOYS SHOULD KNOW.**

Six things a boy ought to know :—  
That a quiet voice, courtesy, and kind acts are as essential in the world to the part of a gentleman as of a gentlewoman.

That roughness, blustering, and even foolhardiness are not manliness. The most firm and courageous men have always been the most gentle.

That muscular strength is not health. That a brain crammed only with facts is not necessarily a wise one.

That the labor impossible to the boy of fourteen will be easy to the man of twenty.

The best capital for a boy is not money, but love of work, simple tastes, and a heart loyal to his friends and to his God.—*Selected.*

**WHAT GOD GIVES A BOY.**

A BODY to live in and keep clean and healthy, and to be a dwelling for his mind and a temple for his soul.

A pair of hands to use for himself and others, but never against others for himself.

A pair of feet to do errands of love and kindness and charity and business, but not to loiter in places of mischief or temptation or sin.

A pair of lips to keep pure and unpolluted by tobacco or whisky, and to speak true, kind, brave words ; but not to make a smoke-stack or a swill trough.

A pair of ears to hear the music of bird and tree and rill and human voice ; but not to give heed to what the Serpent says, or to what dishonors God or his mother.

A pair of eyes to see the beautiful, the good, and the true,—God's finger-prints in flower and field and snow-flake ; but not to feast on unclean pictures, or the blotches which Satan daubs and calls pleasure.

A mind to remember and reason and decide and store up wisdom and impart it to others, but not to be turned into a chip-basket or rubbish-heap for the chaff and the rubbish and sweepings of the world's stale wit.

A soul as pure and spotless as a new-fallen snowflake, to receive impressions of good and to develop faculties, powers, and virtues which shall shape it day by day, as the artist's chisel shapes the stone, into the image and likeness of Jesus Christ.—*Morning Guide.*

**JAPANESE CHRISTIANITY GOOD.**

REV. J. C. BALLACH, a missionary in Japan, recently visiting friends here, speaking of the character of the Christians in Japan, the spiritual tone of their religious services, and the earnestness of their character, confessed to a feeling of great spiritual loss which he had experienced in returning to this country. To use his own expression, it seemed to him as if he had entered into a tunnel whose darkness and chill were in sharp contrast to the sunlight and spiritual warmth to which he had been accustomed among the native Christians in Japan.

The writer knows something of the "sunlight and warmth" of an experience-meeting in Japan, and has felt her own heart glow, as with eloquent gestures, shining faces, glistening tears, native Christians have testified of the love of Jesus. One of the experiences, translated for us as spoken, was thrilling.

A middle-aged man said that for years there had been a "something" in his soul that would not stop its cry—"O, that I might find rest!" that in search of it he had spent all his living in making long and weary pilgrimages ;

had visited a hundred shrines ; stood under as many fountains, thinking that his sins might thus be washed away. But all in vain—there was no rest for his weary, seeking soul. "One day," he said, "as I was passing along the streets of Tokio, I heard a man—a stranger man—utter in my own language these words : 'Come unto Me, and I will give you rest.'"

And he listened while the missionary told of the new way, spoke of the fountain opened up in the house of David for sin and uncleanness, where he might bathe, and find cleansing and peace. And in that far-away land I heard the old, old story ; he told it because he knew 'twas true, and satisfied his longings as nothing else could do.—*Mrs. Chandler, in World-Wide Missions.*

**HOW IS THIS, GIRLS?**

Do you wear songbirds' feathers in your hats? If so, read this, and consider whether you want to encourage the bird-slaughter traffic :—

"It is estimated that about five million song birds are annually required to fill the demand for the ornamentation of the hats of American women. The slaughter is not confined to songbirds ; everything that wears feathers is a target for the bird-butcher. It is estimated that in a single season about forty thousand terns were killed at Cape Cod for exportation, and the swamps and marshes of Florida have been depopulated of their egrets and herons for the sole purpose of using their feathers in millinery.

"The nine hundred and fifty women whom the Duchess of Portland has gathered into her Society for the Protection of Birds have pledged themselves never to wear the plumage of any songbirds."—*Exchange.*

"WHAT doest thou here—here in this short life, here in this earnest world, here where thou hast one chance, and but one, forever?"

WE are happy to be able to promise in a week or two to begin illustrated articles on our Sabbath-school lessons for the present quarter, from some of our best writers. It was not possible to make this arrangement before this, but we trust that the articles, coming as they will, after a thorough study of the subject of the Sanctuary and its service, will be read and appreciated all the more keenly, and prove all the more profitable to every one.

**THE FLORAL GUIDE.**

THE *Floral Guide*, published by James Vick's Sons, of Rochester, N. Y., is again at hand, and as usual is a costly and handsome publication of great interest to all who love flowers or are interested in gardening. This annual catalogue is invariably one of the largest and most expensive publications of the kind in this country. The Guide costs ten cents by mail, but this price is deducted from the first order for seeds.

THE February number of the *Monthly Illustrator* opens with specimens in large variety of the work of James Carroll Beckwith, an artist widely popular, who is not only an artist of power but has a very interesting personality. Foreign scenery, English cathedrals, sketches in Holland and Germany, increase the variety of travel-notes with which the number abounds. The "Lilies" and the "Flowers Narcissus" are also shown this month, along with scores of other drawings. Price (twelve numbers) three dollars a year ; fifty cents a copy. Harry C. Jones, editor and publisher, 92, 94, 96 Fifth Avenue, New York.