

THE YOUTH'S INSTRUCTOR

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

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THE YOSEMITE VALLEY.

PART III.—POINTS, PEAKS,
AND DOMES.

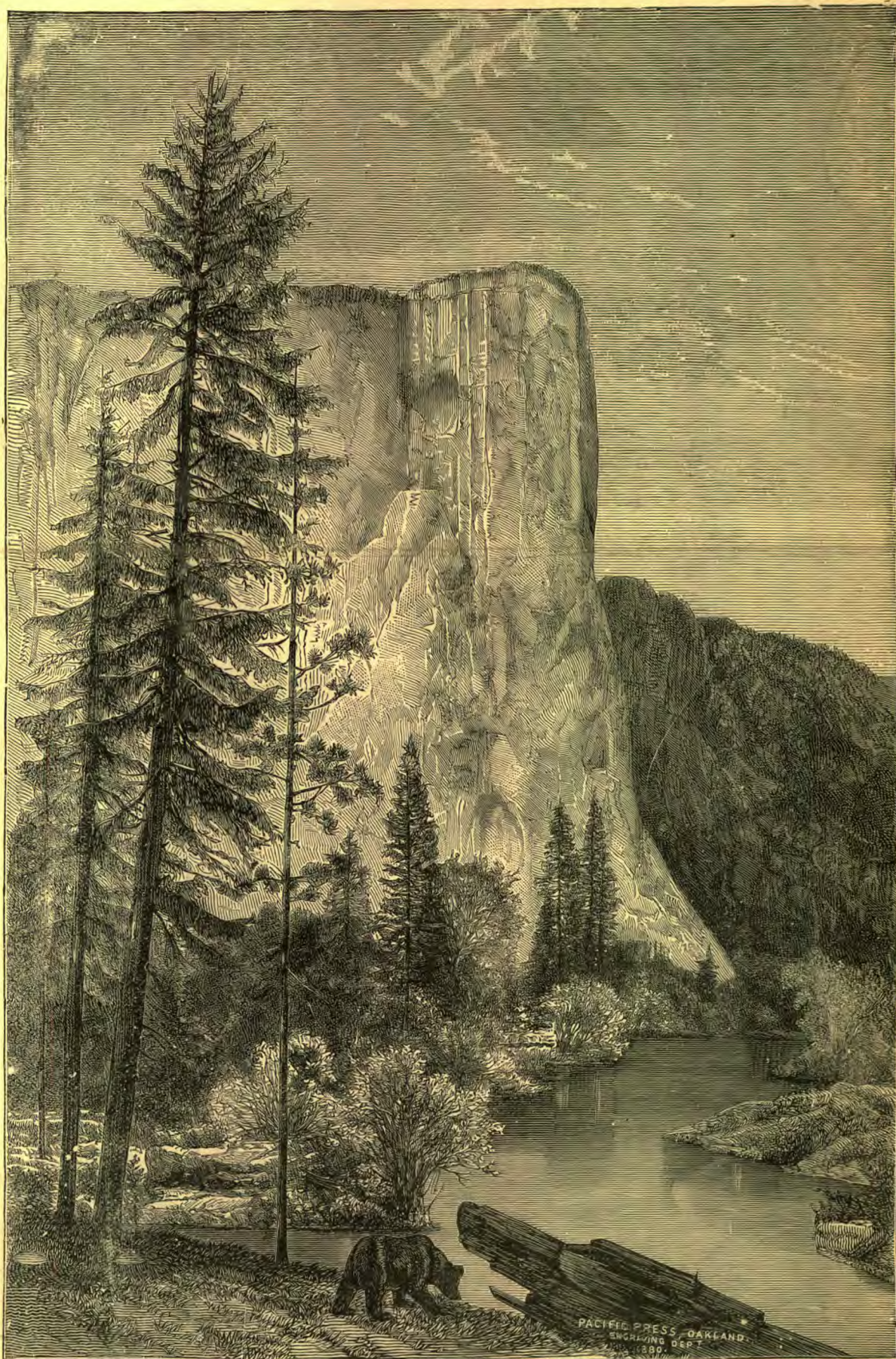
EL CAPITAN, or the Captain, is seven thousand three hundred feet high. This peak is on the south side of the valley, and protrudes, on the south side, from the vertical about one hundred feet. There are very few signs of vegetation on the sides of this immense shaft of granite. Looking at the south wall, however, a short distance above the broken rock, a small indentation is seen in which is growing a pine tree about one hundred and twenty-five feet high, although it looks like a small shrub.

Cathedral Rocks are on the south side of the valley. The highest of the three is about six thousand six hundred and sixty feet in height. Bridal Vail Fall pours over the western side of one of them. Cathedral Spires are also on the south side of the valley, and are about six thousand six hundred and seventy-eight feet high.

The Three Brothers are on the northern side of the valley. The highest of them is Eagle Peak, which is seven thousand eight hundred and thirty feet high.

At the south again is the Sentinel. It is seven thousand and sixty-nine feet high. Only one woman has ever gained its summit. She put on its highest point a white flag, which has stood the storms for ten years.

Sentinel Dome also is on the south side, and is eight thousand one hundred and sixty feet high. There is a good trail from this dome to Glacier Point, which is about one mile farther north. A road from Wawona to Glacier Point passes by the eastern side of the dome. Glacier Point, on the same side of the valley, is seven thousand two hundred and fifty feet high. Many people remain at the hotel on this point to see the sun rise and set, which is indeed a grand sight. There is a railing on the highest point, so tourists may safely view the valley. By this railing is an American flag on a long flagstaff; although the flag is eighteen feet long, it has the appearance of a small handkerchief, from the valley. This point affords a view of nearly all points of interest and also of a vast expanse of snow-fields. From here rainbows can be clearly seen over the Vernal



EL CAPITAN.

and Nevada falls about the middle of the afternoon.

A grand display of fire-works is occasionally given at night for the entertainment of the tourists in the valley below. The blowing of

a horn, which can be distinctly heard from all parts of the valley, announces the beginning. Then large burning brands and cones, taken from a fire built for the occasion, are hurled over the precipice. Shouts of applause or

loud noise of any kind may be heard throughout the valley.

Yosemite Point is on the north side of the valley and on the east side of Yosemite Fall. It is six thousand and thirty feet high. Indian Canyon is east of Yosemite Point. This is a deep gorge by which the Indians used to enter and leave the valley. There used to be a trail up this canyon to Yosemite Point.

Half Dome is nine thousand feet high. In 1875 a man named Anderson made a rope-ladder about a thousand feet long. With the aid of the ladder he drilled holes into the solid rock, into which he drove wooden pins with iron eyes fastened to them. He would drive a pin into a hole, stand on the pin, and drill another hole; and he kept at it till he reached the top.

Royal Arches form a part of the northern wall opposite Glacier Point. The loftiest peak is about six thousand feet high. A good view of the Royal Arches by moonlight will not soon be forgotten. North of Half Dome is North Dome, seven thousand seven hundred feet high.

Grizzly Peak is on the north side of the valley. Only two persons have ever reached its summit. Cloud's Rest is also on the north side of the valley. It is nine thousand seven hundred feet high.

Mirror Lake is at the base of Half Dome. The Indians named the lake Sleeping Waters. You must be there early in the morning in order to see the sun rise over the mountains, and the beautiful rainbow which encircles it then.

DOULY GRAY.

JOHNSTOWN.

THERE is nothing about this city to arrest the attention but for its history and one or two points within its limits. By the people of Pennsylvania it will never be forgotten. Many hearts were saddened by the cruel deluge which swept it away in 1889, and the tourist from neighboring states cannot fail to have his sympathies excited when he witnesses the marks of destruction, or hears the woeful tale of sorrow from those who survived. Many homes were washed away, with the lives which cannot awaken to tell the terrible agony which they experienced in those perilous hours.

After a heavy rain, the earth became so yielding that it sent its overplus water against a large reservoir, near the city, whose sides were not strong enough to resist the pressure.

As the volumes of water came down the stream, which usually is only a shallow current, winding about the town in a lazy sort of way, the terrified people sought refuge in the upper stories of their homes; but those beneath the hills soon saw it was impossible to find shelter, short of some elevated retreat.

Perhaps the charity of the people was more like that described in the second chapter of Acts than it had been before or has been since that time. Cottages accommodated more than a mansion ordinarily would.

The consternation of those in the wake of the enemy of their lives, caused them to flee to the heights which could not be reached by its devastating power. Notwithstanding their attempts, many were swept away beyond recovery. After long struggles, some were beaten about for several hours upon driftwood, floating houses, or debris which afforded a place of security, until picked up by those delegated to go out in row-boats to rescue the perishing.

Many families perished, either in greater part or entirely. One man, upon coming home at evening, found that his wife and three children were lost; a lady lost her husband

and eight children. Could it be thought strange if persons thus afflicted should lose their minds?

Many of the terror-stricken people thought the last great day was upon them, forgetting the bow of promise which our heavenly Father hung out upon the clouds, ages ago, for all mankind.

Above the city, upon a mountain, rest eight hundred and thirteen souls, unidentified and unclaimed. While a coldness is implied in this thought, they are much better cared for, and more beautifully located, than could be supposed, since they are buried at the expense of a public tax.

Grand View cemetery is reached by a serpentine road which spans the face of the mountain at each stretch, before turning to retrace the direction. It bends four or five times, gradually ascending, as it crosses the mountain front, to each turn until the altitude is reached, and continues in a graceful curve around to the west side, through a beautiful gateway of strong stone-mason work. On either side of the large gate are smaller ones for pedestrians. The road, starting from a street in the city, is made of fine pieces of gray granite, worked down very smooth, and well drained, making it as attractive for driving and cycling as a boulevard.

That part of the cemetery occupied by the unidentified, is laid out in the form of a square, and the interments are upon slightly curved lines.

Standing at the head or foot of this geometrical arrangement, diagonal lines of marble slabs can be traced to right and left of a direct front view, intermingling in such a way as to form the letter *w*, as a sort of monogram. The headstones and footstones are alike, being of the same size and shape, and made of the same kind of marble. Their pallid faces bear no epitaphs to make the lineaments which appear upon most loved ones' tombs. No stony seraphs cover them 'neath their snowy wings; yet a beautiful group of marble figures overlooks the white village, keeping silent watch that no ravaging foe disturb them again, their statuesque hands pointing to that other resting-place.

So far above the city is this beautiful site, that the houses look almost like a collection of toys, especially if the visitor finds himself so fascinated with the excellencies of nature as to remain there until the approach of eventide. Quietly night seems to draw her hazy veil over the valley, obscuring the town, except those more conspicuous features which cannot be hidden. A church spire here and there sends its obelisk form up through the shadows; also the smoke from many a chimney, or the blaze from an iron furnace, lighting the cloud surrounding it. These cannot be hidden until deep night exercises full sway over the entire valley, hiding everything in the somber folds of its chill mantle.

To some, these pyramidal forms which surround Johnstown might be oppressive, but to the inhabitants of this place, they no doubt are the very walls of home. In the time of autumn, their sides are a gorgeous display of tints and gay colorings. Just as far as the eye can penetrate, almost any time of year, the hand of nature's God is manifest to a wonderful degree. The utilitarian could not augment his ideas, while looking upon these slopes unless, perhaps, he might see upon them quantities of lumber in the growing pines and the variety of other timber. The question arises to such, How to get it? for acres upon acres turned up on edge are useless, not being accessible by any means of conveyance. There are

places, whose heights are less precipitous, which are quite valuable.

Within the city, one of the mountain summits is reached by a cable line, which affords for pleasure-seekers a fine lookout to scenes away in the distance. After night, the sight is almost celestial, suggesting the pathway to the heavenly city. At the end of the railway are to be seen the lights of the electric motor which propels the cars. Following down the track, the rays appear like a lighted path from heaven. Approaching the city by night an impression of sublimity, very different from anything else in one's experience, is made by the scenes just described.

C. FLORENCE R. WHEELER.

JAPANESE ATHLETICS.

ATHLETICS hold an important but subordinate part in the schools of Japan. Once a year there is a gathering of all the students in a district to engage in athletic contests. In those seen by Mr. Hearn, and described in "Glimpses of Unfamiliar Japan," six thousand boys and girls from all the schools within a distance of twenty-five miles were entered to take part. A circular race-track, roomy enough for an army, allowed four different kinds of games to be performed at the same time.

There were races between the best runners of different schools, and races in which the runners were tied together in pairs, the left leg of one to the right leg of the other.

Little girls—as bright-colored as butterflies, in their sky-blue hakama and many-colored robes—contested in races in which each one had to pick up as she ran three balls of different colors out of a number scattered over the turf.

The most wonderful spectacle was the dumb-bell exercise. Six thousand boys and girls, massed in ranks about five hundred deep; six thousand pairs of arms rising and falling exactly together; six thousand pairs of sandaled feet advancing or retreating together at the signal of the masters of gymnastics, directing all from the tops of little wooden towers; six thousand voices chanting at once the "One, two, three," at the dumb-bell drill—"Ichi, ni-san, shi-go, roku-shichi, hachi!"

The games began at eight o'clock in the morning, and ended at five in the evening. Then at a signal fully six thousand voices pealed out the national anthem, and concluded it with three cheers for the emperor and empress of Japan. The Japanese, instead of shouting when they cheer, chant with a long cry, "Et-a-a-a-a!" which sounds like the opening tones of a musical chorus.

Of the forty monarchical countries at present found on the map of Europe, thirty-three are governed by members of descendants of German families. Of these twenty-two are in the German empire and eleven outside of Germany; namely, Belgium, Bulgaria, Denmark, England, Greece, Lichtenstein, the Netherlands, Austria-Hungary, Portugal, Roumania, Russia. The reigning families in Spain, Sweden, Italy, and Monaco are of Romaic origin, although those of Savoy and Spain, while Bourbon, are strongly mixed with German blood. Of Slavic origin are only the house of Petrowitch-Njegosh, reigning in Montenegro, and that of Obrenovich, reigning in Serbia; this last also is not of unmixed blood. The sultan is of Turanian origin. The forty rulers in Europe are derived from twenty-six different families, and of them seventeen are German.—*New York Independent*.



THE GRUMBLER.

HIS YOUTH.

His cap was too thick and his coat was too thin;
He could n't be quiet; he hated a din;
He hated to write, and he hated to read;
He was certainly very much injured indeed!
He must study and toil over work he detested;
His parents were strict, and he never was rested;
He knew he was wretched as wretched could be,—
There was no one so wretchedly wretched as he!

HIS MATURITY.

His farm was too small, and his taxes too big;
He was selfish and lazy, and cross as a pig;
His wife was too silly, his children too rude,
And just because he was uncommonly good!
He had n't got money enough and to spare;
He had nothing at all fit to eat or to wear;
He knew he was wretched as wretched could be,—
There was no one so wretchedly wretched as he!

HIS OLD AGE.

He finds he has sorrows more deep than his fears;
He grumbles to think he has grumbled for years;
He grumbles to think he has grumbled away
His home and his children, his life's little day;
But alas! 't is too late! it is no use to say
That his eyes are too dim and his hair is too gray;
He knows he is wretched as wretched can be,—
There is no one so wretchedly wretched as he!

—Dora Read Goodale.

WHAT THE CLOCK SAYS.

"Tick," the clock says, "tick, tick, tick;
What you have to do, do quick;
Time is gliding fast away;
Let us act, and act to-day.
When your mother speaks, obey;
Do not loiter, do not stay;
Wait not for another tick;
What you have to do, do quick."

—Selected.

THE EASTERN QUESTION.

PART III.—"THE SICK MAN OF THE EAST."

IN 1610 the Mohammedan Moors were driven into exile, and Spain was at last wholly Catholic. But that was no gain; for her arts and industries began to decay, and have never attained their former perfection.

In 1683 the Turks besieged Vienna, and came very near taking it, when it was relieved by the gallant Polish general, Sobieski. Since that time they have perpetrated many cruelties on the Christians (Greek Catholics) in their dominions. The Greek Catholics differ from the Roman, or Latin, Catholics in several particulars. They do not acknowledge the pope as the head of the church; but as that is not just to the point, we will here take up the study of England and Russia, for they are now directly concerned in this Eastern question.

1606 England founded colonies in India through the East India Company, which assumed control of the country. The natives revolted, and Lord Clive, an Englishman, successfully conducted the conquest of India in 1757. One hundred years later, at another rebellion of the princes of India, they were completely subdued, and India was annexed to the British crown in 1857.

In 1828 the Greeks revolted from Turkish rule. If you never have heard it, you may be interested to know that the celebrated Lord Byron went to assist the Greeks. The following lines must be very familiar to you:—

"Strike till the last armed foe expires;
Strike for your altars and your fires;
Strike for the green graves of your sires,
God, and your native land."

They are from "Marco Bozzaris," and commemorate the memorable struggle when Greece obtained her independence. At this time, Czar Nicholas I of Russia, taking advantage of the sultan's embarrassment, started to attack his capital at Constantinople. England objected to Russia's getting possession of this stronghold, for Russia would then have the right of way through the Straits of Dardanelles, the Mediterranean Sea, the Suez Canal, the Red Sea, and the Indian Ocean, to her East Indian possessions. (Please refer to your map.) That would not please England at all; so, united with the Austrians, the English forced the Russians to stop their march, and form a treaty. Servia became independent, and the czar took some provinces bordering on the Black Sea. Czar Nicholas I called the sultan the "Sick man of the East."

In 1853 a quarrel between the Greek and Latin Catholics at Jerusalem was made the ground by Nicholas for demanding of the sultan a recognition of his power to protect all Greek Catholics in the sultan's dominions. (The Russians are Greek Catholics.) This demand was rejected, and Nicholas prepared for war, whereupon the sultan appealed to the western powers for help. England, France, and Sardinia (now Italy) joined the Turks.

Before this, Russia had cultivated friendly relations with England, and proposed that they should divide the "Sick man's estate" between them. The proposition was that Russia should take all the provinces in Europe, and England take Egypt and the island of Crete. But England would not consent to Russia's having Constantinople. So at the time of this quarrel at Jerusalem and the sultan's refusal to acknowledge a Russian protectorate over the Greek Christians, the czar resolved to take Constantinople. The main struggle centered around Sebastopol in the Crimea, Russia's great naval and military depot. Around this the allies of the Turk were gathered (1854), one hundred and seventy-five thousand strong. The siege of Sebastopol is one of the most memorable in history. It has been immortalized by Tennyson in his "Charge of the Light Brigade":—

"Cannon to right of them [the English],
Cannon to left of them,
Volleyed and thundered"

in the English charge at Balaklava. The Russian engineer Todleben earned great fame by his masterly defense of the works. But the Russians were forced to evacuate. They burned the place before leaving. This war is known in history as the Crimean war. It was here also that Florence Nightingale figured so conspicuously and heroically as a nurse, and it was of her Longfellow wrote in his poem, "Santa Filomena." LORETTA REISMAN.

FEBRUARY, 1866, is referred to by astronomers as "the month without a full moon." January and March of that year had each two full moons, while the intermediate month did not have one. Says a writer in an astronomical journal, referring to this fact: "Do you realize what a rare thing in nature it was? It has not happened before since the beginning of the Christian era, or probably since the creation of the world! It will not occur again, according to the computations of the astronomer royal of England, for—how long do you think? Not until after two million five hundred thousand years from 1866!"

THERE are those who love to think they have poor health, when they are simply lazy.



NATURE'S PLEDGE.

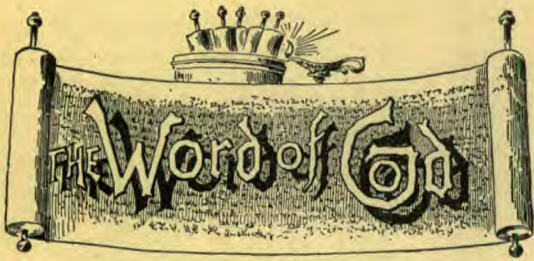
WE are all born to drink no other fluid than water. Why should we ever depart from it? Why break the pledge which nature has given, and make man cease to be what he was intended to be? Not one bit of good ever comes from the trial. When we take a pledge with nature, there is no service rendered ourselves by the breaking of it. This substance called alcohol, goes to form no tissue or give warmth. It imperfectly dissolves everything in the way of food which comes in contact with it, interferes with the digestion and the distribution of food, produces false products in the body, disease in the organs of the body, sadness always after a time, aberration of mind, so that at least fourteen per cent of the unfortunates in our asylums are there because of its presence. It makes diseases, some of which are specially its own and are called after it; and we can calculate by figures what will be the value of life in a person who is freed from this agent, and the value of life in one who continues to take it. This in common sense should make every one of us resolve to go back to nature if nature has been departed from, and to let our lives pass from beginning to end in pure obedience to nature and in obedience to that Power from which all nature springs.—Benj. Ward Richardson, M. D.

UNWHOLESOME DRINKS.

THE danger of using impure water is sometimes offered as an apology for the use of beer and other alcoholic drinks. This is certainly a very poor excuse. Beer is simply a mixture of water with alcohol and other substances, and it not infrequently happens that impure water is used in its manufacture. It thus appears that one who seeks to avoid danger from impure water by using beer doubles the danger instead of diminishing it. The folly of this method of avoiding the danger from impure water is still more apparent when we remember the fact that beer is sometimes adulterated with very poisonous substances, which are more harmful even than alcohol.

Beer, ale, wine, and other alcoholic drinks will not take the place of water, since the alcohol which they introduce into the system produces a feverish condition, by which there is created a demand for more water than the system naturally requires; thus the thirst may be increased rather than quenched. Mead, small-beer, and similar drinks only differ from other alcoholic drinks in the amount of alcohol which they contain, and are not proper substitutes for water. One great danger in the use of these beverages is the fact that they create an appetite for stronger alcoholic drinks.

Tea and coffee are often used as substitutes for water, but are much inferior to the latter for quenching thirst. They are undoubtedly to some extent harmful, and when freely used may become a source of serious disease. The excuse that impure water is less dangerous if taken in the form of tea and coffee has some slight foundation, since the most dangerous impurities of water are destroyed by boiling. It is evident, however, that water may be boiled without the addition of tea or coffee.—From "Second Book in Physiology and Hygiene," by J. H. Kellogg, M. D.



THE SANCTUARY AND ITS SERVICE.

PART I.—THE SANCTUARY AND ITS PRINCIPAL FURNITURE.

THE tabernacle built in the days of Moses is described very minutely in Exodus, chapters 25 to 40. It was composed of two apartments, separated by a vail. The first, called the holy place, was twenty cubits (about thirty feet) long, ten cubits wide, and ten cubits high. The second apartment was called the most holy place. It was ten cubits in each of its dimensions, and hence it was just half as large as the holy place. The sides of both apartments, and the rear, or west end, were composed of boards made of acacia wood overlaid with gold. The boards were secured at the bottom by means of tenons, made on the lower ends of the boards, which fitted into sockets, or bases of silver, each of which weighed a talent, or about one hundred pounds (Ex. 26:19-23; 38:27); while at the top, bars were placed through rings which were attached to the boards, and thus they were held securely in position.

The thickness of the boards is not given in the sacred record. "Josephus says that they were *four fingers* thick. This would make the width of the corner boards half a cubit and four fingers."

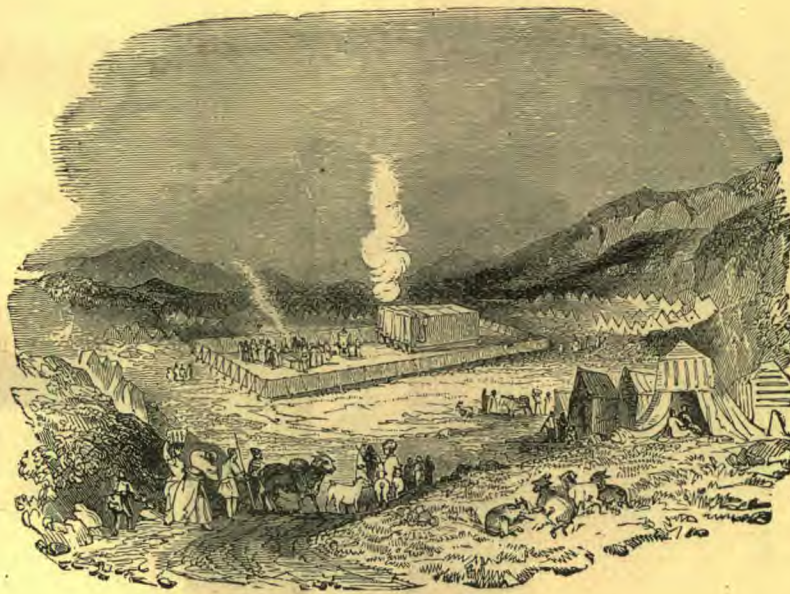
The door of the tabernacle consisted of a curtain, or vail, hung upon five pillars; and a similar curtain called the second vail, hung upon four pillars, separated the two apartments. The top of the tabernacle was composed of curtains, which hung down over the boards on the outside. The curtains which composed the door, the second vail, and the top, were made of linen, beautifully wrought with cherubim, emblematic of the heavenly angels, which surround the throne of God. Over this was spread first a curtain of goat's hair for protection, and this was called the tent of the tabernacle. Above this were placed the other curtains, one of ram's skins dyed red, and another of badgers' skins (or seals' skins, according to the best authorities).

Bible scholars differ in regard to the arrangement of these curtains. Bähr, Kiel, Fairbairn, and some others assume that the innermost curtain hung down on the inside of the framework, being supported by rows of hooks attached to the top of the boards. Fergusson (in "Smith's Bible Dictionary") supposes that the central pillar of the front of the tabernacle was fifteen cubits in height, with a corresponding pillar at the rear end and one between them, and that these pillars supported a ridge-pole, over which the three top curtains were placed, the linen curtain being first placed on flat, and attached to the upright boards so as to hang down on the inside, thus making the walls and ceiling consist of the same material, and present the same appearance. The main argument for this arrange-

ment is that there must have been a roof to shed the rain. [The reader should not forget, however, that the tabernacle was made after the "patterns of things in the heavens," and not *vice versa*, and that it is not likely that the heavenly sanctuary is exposed to rain! Added rainsheds were not part of it.—EDITOR.]

Another view is that the first two curtains were placed on flat over the top of the boards, falling down on the outside, as indicated in Ex. 26:13, and that the other two were hung over a ridge-pole, so as to shed the rain. The view propounded by Barrows in his "Sacred Geography and Antiquities" is this, that the four curtains were simply placed on flat over the framework, extending down on the outside of the boards.

The furniture of the first apartment or the holy place, consisted of the table of showbread, the altar of incense, and the golden candlestick. The table of showbread stood on the north. It had a border round it, upon which was a crown of gold, and the table was overlaid with pure gold. "On this table the priests were each Sabbath to place twelve cakes, arranged in two piles, and sprinkled with frankincense. The loaves that were removed,



THE SANCTUARY IN THE WILDERNESS.

being accounted holy, were to be eaten by the priests. It was called showbread, or bread of the presence, because it was ever before the face of the Lord. Ex. 25:30. It was an acknowledgment of man's dependence upon God for temporal and spiritual food, and that it is received only through the mediation of Christ. God had fed Israel in the wilderness with bread from heaven, and they were still dependent upon his bounty both for temporal food and spiritual blessings. Both the manna and the showbread pointed to Christ, the living Bread, who is ever in the presence of God for us.

"On the south was the seven-branched candlestick, with its seven lamps. Its branches were ornamented with exquisitely wrought flowers, resembling lilies, and the whole made from one solid piece of gold. [It was worth about twenty-five thousand dollars.] There being no windows in the tabernacle, the lamps were never all extinguished at one time, but shed their light by day and by night. Just before the vail, separating the holy place from the most holy and the immediate presence of God, stood the golden altar of incense. Upon this altar the priest was to burn incense every morning and evening. The fire upon this altar was kindled by God himself, and was sacredly cherished. Day and night the holy incense diffused its fragrance through the sacred apartment, and without, far around the tabernacle."

The second apartment contained the ark of God, or the covenant, sometimes called the ark of the testimony. This was two cubits and a half in length, and a cubit and a half in breadth and height. Like the boards of the tabernacle, the table of showbread, the altar of incense, and the altar of burnt offerings, which last-named was located in front of the tabernacle along with the brazen laver, the ark was composed of acacia wood, called shittim wood in our common English version. This is a very fine-grained, hard, durable wood, and was well adapted for the furniture of the tabernacle.

The cover of the ark was called the mercy-seat, at each end of which was a cherub, made out of the same piece of gold which composed the mercy-seat. The mercy-seat and cherubim were made of pure gold beaten out. In the ark, under the mercy-seat, were placed the tables of the law, upon which was written the law of God, or the ten commandments. "Above the mercy-seat was the shekinah—the manifestation of the divine presence; and from between the cherubim God made known his will. Divine messages were sometimes communicated to the high priest by a voice from the cloud. . . . No language can describe the glory of the scene presented within the sanctuary,—the gold-plated walls reflecting the light from the golden candlestick, the brilliant hues of the richly embroidered curtains, with their shining angels; the table and the altar of incense, glittering with gold; beyond the second vail the sacred ark, with its mystic cherubim, and above it the holy shekinah, the visible manifestation of Jehovah's presence,—all but a dim reflection of the glories of the temple of God in heaven, the great center of the work for man's redemption."

It is estimated that the gold and silver employed in decorating this beautiful structure were worth not less than one million dollars.

The tabernacle was inclosed in an oblong court, one hundred cubits in length and fifty cubits in width. This court was without cover, and consisted of sixty pillars of brass, with silver capitals, or mountings, also hangings, or curtains, seventy on each side and ten on each end. These pillars rested in sockets of brass, which were fastened to the earth with brass pins. Ex. 38:10, 17, 20. The pillars were placed five cubits from each other, and as the curtains that hung upon them were five cubits long (Ex. 38:18), we conclude that the pillars were about the same length. The curtains were made of fine-twined linen (Ex. 27:9; 38:9, 16), except those for the doors, or entrances. Those were made of blue, and purple, and scarlet, and fine-twined linen, with cords to raise or slide them when the people entered the court. Ex. 27:16; 38:18. "The hangings of the court being only about half as high as the walls of the tabernacle, the building could be plainly seen by the people without."

M. H. BROWN.

DO GOOD.

Do all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can.



LESSON 11.—THE JUDGMENT MESSAGE.

(March 16, 1895.)

MEMORY VERSES.—Rev. 14: 6-12.

REVIEW QUESTIONS.

1. What has God appointed? Acts 17: 31.
2. What great prophetic period reaches to that day?
3. In what book of the Bible is it brought to view?
4. When did the work of the judgment begin?

SUGGESTIONS FOR STUDY.—1. The object of this lesson is to show that just before the coming of the Lord a warning message is to be given on the earth, proclaiming the hour of God's judgment, and exhorting the people to prepare for that great event. The lesson also shows how wonderfully that message has been fulfilled, and is still fulfilling. 2. The texts used in this lesson are grouped below according to the purpose for which they are quoted: (a) The judgment message (Rev. 14: 6-14); (b) The book of Daniel closed till the time of the end (Dan. 8: 14, 26, Revised Version; Dan. 12: 4, 9; 11: 33-35); (c) The book then opened; a time-message concerning the judgment follows (Rev. 10: 1-6); (d) The mystery of God is the gospel (Eph. 3: 3-6; 6: 19; Col. 1: 23-27). 3. Study prayerfully Rev. 14: 6-12, noticing how many messages are proclaimed, and what is the burden of each; also notice from verse 14 what takes place right after the messages. Who are fulfilling this prophecy? 4. Read the references under topic "(b)," and decide for yourself what is the truth about the closing up of the book of Daniel and the time of its opening. 5. Now study the fulfillment of the opening of the book of Daniel as shown in Revelation 10. See especially verses 2, 9. Note also the finishing of the mystery of God in verse 7, and compare with the texts under "(d)," to learn what the mystery of God is.

1. What message is found in Rev. 14: 6, 7?
2. How extensively is it to be heralded?
3. What does it say about the judgment?
4. Of what does this scripture give conclusive evidence? (See note 1.)
5. When only would such a message be due? (See note 2.)
6. What messages follow it? Verses 8-12.
7. What great event follows these three messages? Verse 14.
8. When was a message given concerning the second coming of Christ and the judgment? (See note 3.)
9. What was preached in regard to time?—That Christ would come and judge the world in 1844.
10. Upon what scripture was the time-message based? Dan. 8: 14.
11. What instruction was given to Daniel concerning his prophecy? Dan. 12: 4, 9.
12. When was the time of the end reached? Dan. 11: 33-35. (See note 4.)
13. What would we then expect to see?—The book opened, and the contents understood.
14. What did John see on the Isle of Patmos? Rev. 10: 1, 2.
15. How is the extent of the proclamation illustrated? Verses 2, 5.
16. Upon what is it evidently based? Verse 2, first clause.
17. What is the burden of the proclamation? Verses 5, 6.
18. In what respects did the great Advent movement of 1840-1844 fulfil this scripture? Verses 1-6. (See note 5.)
19. What proves that the time mentioned in verse 6 does not refer to literal, or common time? Verses 7, 11. Time continues, and there is still a work to be done for the world.
20. How is the bitter disappointment of God's people at that time illustrated? Verses 8-10. (See note 6.)

21. To what important event does the time reach? Verse 7. (See note 7.)

22. What work is to be finished early in the sounding of that trumpet? Verse 7. (See note 7.)

23. What is the mystery of God?—The gospel. (See Eph. 3: 3-6; 6: 19; Col. 1: 23-27.)

24. What constitutes the finishing of this mystery? (See note 8.)

25. To what prophet has this been especially declared?—Daniel.

26. Repeat the statement. Dan. 8: 14.

NOTES.

1. From this scripture we know that there will be a proclamation to the world concerning the judgment, and this proves that some will know when the hour of God's judgment has come. It therefore follows that the time of the judgment must be revealed in the word of God, or no one would know when it begins.

2. Such a message would not be due till the last generation is reached, because the judgment does not come till the last days of this world's history.

3. In the great Advent movement, which began to assume great proportions in 1840, the second coming of Christ and the judgment were proclaimed in all parts of the world.

4. The time of papal persecution is brought to view in this scripture, and it was to reach till the time of the end. The period began in A. D. 538, and continued for twelve hundred and sixty years (see Dan. 7: 25; Rev. 11: 2, 3; 12: 6, 14; 13: 5); hence it would terminate in A. D. 1798; 1798, therefore, marks the commencement of the time of the end. Then Daniel's prophecy would be unsealed, the book would be opened, many would run to and fro through it, or search its pages diligently, and thereby knowledge would be increased, and the wise would understand. Dan. 12: 4, 9, 10. This has been literally fulfilled since 1798.

5. (a) The message was world-wide in extent; (b) It was a time message; (c) It was based on the book of Daniel, a little book which is now open, although formerly sealed, or closed; (d) It was not clearly understood; something was hidden from view. This is represented by the angel being clothed with a cloud. The time message, preached back in 1840-1844, exactly fulfilled Rev. 10: 1-6, while the true Advent message since 1844 has been in fulfilment of Rev. 14: 6-12; for, prior to the fall of 1844, they preached that the judgment would come on the tenth day of the seventh month (Jewish time), 1844 (October 22), which was then future; but since that time we preach that "the hour of his judgment is come," which they did not and could not truthfully do prior to that date.

6. The bitter disappointment which Adventists suffered when the time passed and the Saviour did not appear, is not proof that they were not his people, and were not engaged in his work, because the disappointment is clearly foretold in the scripture where the message is found.

7. The time-message of Rev 10: 1-6 reaches to the sounding of the seventh trumpet; and, as it is based on the little book which says that "unto two thousand and three hundred days; then shall the sanctuary be cleansed," we know that that period also brings us to that event, which is really the finishing of the mystery of God. Verse 7.

8. The finishing of the gospel work includes the closing work of our High Priest in the heavenly temple, or the cleansing of the

sanctuary, and the closing message of the gospel here on the earth, the threefold message of Rev. 14: 6-12. The last is the necessary complement of the first.

"God is so good that he will hear
Whenever children humbly pray;
He always lends a gracious ear
To what the youngest child can say.

"He loves to hear an infant tongue
Thank him for all his mercies given;
And when by babes his praise is sung,
Their cheerful songs are heard in heaven."

THE LITTLE BOOK.

PERHAPS in 1870 some Americans were sailing close to the shores of the then hermit kingdom of Japan. One man was a Christian, and he knew how much the Japanese needed the blessed book. He held a copy of the New Testament in his hand, and said, "I will drop this overboard; perhaps it will wash to the shore, and it may lead some one to Christ." It did wash to the shore, and was picked up by an officer of the army, and finally taken by him to the palace. Some one there understood English, and read the book to the inmates of the palace. A prominent lady accepted Jesus, and others of the palace followed her example; and so far as known these were the first converts to the new faith. The little book did a blessed work.—*Selected.*

EXTRAORDINARY CHRISTIANS.

It is told in the "Life of Whitefield" that he was accustomed daily to pray to God, "O Lord, make me an extraordinary Christian."

What are the ordinary Christians of to-day? In most cases Christianity is misrepresented by them in one way or another, and but little genuine Christlikeness can be found in it. But are we not to reckon most closely with sin, and give it the widest kind of berth, even though the world may call us "cranks" or "fanatics"? Let us, too, dear reader, pray God to make extraordinary Christians of us, that he can find pleasure in us, and we be found among those whom he will chose as his jewels when he comes to garner in the precious sheaves into the heavenly garner. And don't you know that will be very, very soon?

SHE DESERVED GOOD CLOTHES.

A GENTLEMAN was once walking behind a very handsomely-dressed girl, and thought, "I wonder if she takes half as much pains with her heart as she does with her person!" A poor old man was coming up the road with a loaded wheelbarrow, and just before he reached this girl, he made two attempts to go into the yard of a small house, but the gate was heavy, and would swing back before he could get through. "Wait," said the young girl, springing lightly forward, "I'll hold the gate open." She did, and received his thanks with a pleasant smile. "She deserves to have beautiful clothes," thought the gentleman, "for she has a beautiful spirit."—*Exchange.*

"Two men please God,—he who serves him with all his heart because he knows him, and he who seeks him with all his heart because he knows him not."

ONE weed allowed to come to maturity means a thousand more next year. When a weed dares to show its head, pull it out or cut it down with a hoe, and you will then have a garden that will be as good as a letter of credit to you. Gardeners who are old in experience do not need this caution.



SLEEPING LILIES.

SWEET water-lilies, beneath the pure snow
Hidden away, so far below,
Deep in the lakelet's chilly beds,
We know you are hiding your close-capped heads,—

Sleeping and resting the winter through,
Unmindful of sunshine or of dew,
Forgetful alike of wind or of rain,
Yet soon to burst into bloom again.

When the life-giving sun looks down from above,
Warming the earth with the smile of his love,
Breaking the fetters of ice and of snow,
Awaking the slumbering life below,
Then shall the lilies arise from their bed,
And up will come smiling each bright little head,
Till soon on the water again we shall see
Their beautiful garments of sweet purity.

Beautiful emblems, so graciously given,
Pointing our hopes from earth toward heaven!
For like the fair lilies our loved ones lie
Hidden away from mortal eye.
Safe from this earth's rude blasts and shocks,
A dreamless slumber their senses locks—
Forgetful alike of wind or of rain,
Yet soon to wake into life again.

For soon the Life-giver bursts on our view,
When forth from their prisons the tried and the true

Will come at his bidding, all glorious and fair,
While triumphant praises will fill the glad air.

"Lord Jesus, come quickly," is now our hearts' plea,

"And swallow up death in bright victory!"

Ah! then, with our Lord and our King, we shall see

The friends whom we lost rise immortal and free!

MRS. JULIA H. DUFFIE.

"ONLY JUST A LITTLE WAY DOWN STREET."

ABNER GREEN came home quite late one night. When his mother asked him where he had been, he answered carelessly, "Only just a little way down street."

"Now Abner," said Mrs. Green tenderly, "I do not think you intend to tell a falsehood. As a rule your word can be depended upon; yet I can't help wondering how far you went 'down street.' Come, sit down by my side, my boy, and answer me a few plain questions."

"Are you willing to give me an outline of your 'down street' travels? No? Well, never mind; I think I can draw a pretty correct one. I think you will be surprised to see how far you went 'only just a little way down street.'"

"After tea, when you put on your cap and overcoat, and stepped out of the gate, somehow the street seemed to be on the down grade; and as you got started, you found it hard to stop. First you went to the post-office, though you knew you had no mail there; here you stood around for awhile. Then, with rather questionable companions, you went down to the depot to see the eight o'clock train come in. After spending half an hour here, you went back up-town, and stopped on the street corner, where a number of young men were standing, smoking cigars. You seemed at home with them, and did not refuse a cigar, though you know your mother does not want you to smoke."

"Two ladies passed, friends of your mother. You thought you drew back just in time to escape being recognized. As they passed on, one of the loafers—for this is the proper

name for them—with whom you were loitering, shouted an insulting remark after them. I think your cheeks must have burned with shame at those words. You had been taught to respect ladies, and were not prepared for anything so low; but, my dear Abner, if you continue these 'down-street' walks, night after night, you will sink down to the level of those whose company you keep; so be warned in time."

"But to go on with your travels. Soon you left the street corner, however, and went a little farther yet 'down street'—you stopped before a well-lighted saloon. You had no thought of entering, but the place looked bright and inviting, and you noticed several of your acquaintances lounging there. Mother had always told you to keep out of a saloon, because they are low and vile places; but surely she was mistaken, you began to think, for you saw many within who are styled 'first class,' sitting around tables, having 'a good time.' While you stood wondering, a hand was laid on your shoulder, and a familiar voice called your name, and before you hardly knew it, you had entered the building."

"It was all so new to you, Abner; at first you felt like getting out; but they kept you there much too long. Some of the young men were telling stories and singing songs you would not like your mother or sister to hear. But did you never think that God has but one standard for purity? Men must measure up to this as well as women; remember this."

"Don't you wish, my boy, you had not heard them? Don't you know your robe of character was sadly stained to-night? Think of it; it is not as pure as it was before you went 'only just a little way down street.' No young man can listen to vulgar conversation, interspersed with profanity at that, without having his character robe spotted."

"Ah, Abner, can you not see how steep the grade is, all the way down? Don't you see how far short you came of telling the truth when you said you had been 'only just a little way down street'? You did not realize how far you had strayed. But, my dear boy, I hope you will never again travel over this route. Study well this outline of your course which I have sketched for you, and henceforth keep off the streets at night. The safest corner for you is the chimney-corner, as soon as the shades of evening settle down on the streets. Spend your evenings at home or at some place for mental improvement. Time is too precious to squander in going 'down street.'"

"My son, if sinners entice thee, consent thou not," said Solomon. "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word," is what King David said."

"O shun the broad road, my boy;

For its joys are a snare

That ends in despair,—

'T will lead you to ruin, my boy."

— Adapted.

KINDLY AFFECTIONED.

THE people who are loved are, in the long run, those who are careful not to wound the feelings of others in little ways.

A kindly consideration for others, an avoidance of wrong acts which may pain others, and a constant thoughtfulness of the courtesies of life,—all these are embodied in the definition of the word "tact." For the word itself implies kindness of heart.

How much easier it is to find an excuse for not doing our duty, than to perform the same faithfully.

LUCY'S OPPORTUNITY.

LUCY ARNOLD lived in a plain little house on the outskirts of a country town. Her father and mother were plain people, and Lucy herself was never as fine as the other girls in her Sabbath-school class. She was always neat and well-behaved, and always knew her lessons, too, which was more than could be said of some of the girls who turned up their proud little noses at her.

Miss Fletcher, her teacher, was fond of Lucy, and took pains to be kind to her when she saw that the others slighted her.

"Never mind, dear," she said one day when Carrie Wilson had spoken so rudely that the tears came to Lucy's eyes. "It will be your turn some time to make her feel bad."

"I don't want to," Lucy answered. "I would n't be so mean, if I had the chance."

"Just so; but there are different ways of doing the same thing. Do you remember what our Lord says,— 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you'? You want to be like him, so you must try to forgive these foolish girls, and do them a kindness when you have an opportunity. That will be your best revenge."

Lucy pondered over this advice as she walked home from church. She was not sure that she really wished to follow it; for Carrie and May and Edith and Lizzie had all of them treated her meanly. They had made hateful speeches about her clothes, and about the shabby little house she lived in, and had said almost to her face that she had no business to be in the same class with "her betters."

"I don't know that I could make up my mind to it," she thought, "even if I had a chance. But I'm not likely to have a chance, so it's no use caring one way or the other."

It's the unexpected thing that often happens, however; and that same afternoon Lucy had her opportunity. A sudden storm darkened the sky, and looking out of the window she saw some girls near the house. Carrie and Lizzie, Edith and May—they were all there, in their Sabbath frocks and their fine hats, and not an umbrella in the crowd. The rain was beginning to fall in great splashing drops; thunder was rumbling overhead. Lucy knew that before they could possibly reach their homes, or any kind of shelter, they would be drenched. There was no other house within a quarter of a mile, and their new frocks, their spring hats, their pretty ribbons and ruffles, would all be ruined.

She ran downstairs, and snatched a couple of umbrellas from the rack; and without waiting to put a hat on, rushed out to meet the girls.

"Here, take these," she cried, opening the umbrellas, as the heavy drops began to fall. "And you'd better run down to my house as fast as you can. Father says it's going to be a drenching rain."

There was no time to talk about it. Lucy ran ahead, to open the door, and four shame-faced girls followed her into the house. They had hardly entered before the rain came down like a flood. The road was a muddy stream, the trees were bent double in the wind, and a crash of thunder came that made Carrie Wilson scream with fright.

"O, Lucy!" she cried out, "what should we have done without you? And we don't deserve it, either. But we'll never be so mean to you again, I promise you."

Lucy laughed. "I'm so glad!" was all she said.— *Young Reaper.*



TO A MEADOW LARK.

[In the end of January, this year, a meadow lark was seen trying to alight on a barn about four miles from Ann Arbor, Mich., but its feet were so frozen it could not. It then fluttered helplessly over a field, and a hunter shot it to put it out of its misery. It must soon have died of starvation if not of cold; for its poor little body was wasted to skin and bone. I saw the dead lark. The same gunner had seen several meadow larks before this winter, besides many robins piping cheerily in the woods.—M. B. C.]

O WHY didst thou linger, thou summer bird,
Till thy meadows were drifted with snow?
The springtime will sadder be now thou art dead.
O my birdie, why didst thou not go?
Thy silvery voice no more in the morn
Shall the springtime echoes greet;
And thy mate, when she comes, will pipe in vain
For thy answer, bold and sweet.
The sunshine caught and held in thy breast
Should an omen have been to thee
To spread thy wings ere the Frost King came,
And fly toward the southern sea.
But now no more at the early dawn
Wilt thou gladden the rising day;
For the pitiless winds pierced thy sunny breast,
And hushed thy voice away.

MYRTA B. CASTLE.

INFLUENCE.

THE breeze steals softly o'er the leafy main;
We cannot see it, but we know 't is there.
The swaying boughs and nodding flowers proclaim
Its strange, mysterious presence everywhere.
So 't is with influence: it is not seen,
Yet each life sheds its own from hour to hour,
Of good or ill. Small to us it may seem,
But other lives reveal its wondrous power.

MRS. M. A. LOPER.

GROWTH OF INDUSTRIAL LIFE.

5.—AGRICULTURE.

It will be remembered that under the manorial system the land was worked in common, that the pasture lands were open and were used freely by the community, and that there was much waste land; and also that the fences were thrown down after harvest, and the stubble-fields left open for grazing. When the villeins who worked the manorial land became freeholders, it was by such slow steps that the real meaning of the change was not perceived, and so the landlord continued to be bound to the manorial customs long after his tenant became free from them. The tenant claimed the right to throw down the fences after harvest. It was not until after the middle of the last century that the common lands were entirely inclosed.

Meanwhile, the custom of rotating crops was broken into. It is said that the present landlord system is founded on the turnip. It was found that turnips could be raised on the fallow land without injury to the soil, and that they might be fed to cattle and sheep. This was, in a way, the beginning of cattle-raising. At this time the average weight of an English ox was four hundred pounds, it is said, though this seems incredibly small. The weight of the best English breeds is now thrice that amount, or even more. The raising of cattle led to the use of fertilizers. It was soon found that the refuse of stables increased very greatly the productiveness of the soil. This all resulted in a great improvement in agriculture. Thorold Rogers, who is an authority on the subject, reckons that the turnip increased the crop of English lands one third.

The increase in the ease with which the prod-

ucts of the farm might be raised, affected labor in other ways. It set many laborers free so that they might work in other lines; and it provided more food, and better food, and cheaper food as well, for the laboring classes. Civilization depends upon agriculture; for the more men one farmer can feed and clothe, the larger will be the number of inventors, of manufacturers, of skilled workers, of scholars, and of writers. The reason that the material civilization of the Hebrews, for example, was not so high as ours, is not that they were mentally our inferiors, for the author of the book of Job and the author of the Psalms were certainly as great in mind as any who have since lived; but it is in the fact that they were a nation of shepherds, and had no high development in agriculture.

These conditions favored the domestic system of labor. Upon the decline of the guilds, labor passed into a condition where every master worked independently. There were no dues and no duties to be paid to any society, as in the case of the guilds, and the laborer owned his tools and generally his material, which is not often true in these days of factory labor. Very often he possessed a little land, and raised small crops upon it. His workshop was in his house, and frequently his wife and children were his only assistants. If he hired others, journeymen or apprentices, they ate at his table and slept under his roof. There were no strikes and no labor troubles in those days.

One great disadvantage of this system was that not much could be produced. Everything depended upon the strength and skill of the individual. It took years to learn how to make a good article, and then one man could not make so many articles in his whole life, as a machine will in a short time. Food might be cheap, but living is more than food, and so no great amount of leisure and not much division of labor were yet possible.

About the middle of last century the spinning-jenny and the power-loom were invented, and water power and steam were called in to run them. One man could now do with his hands the work of a hundred, and with his mind he could exercise the cunning of a thousand. The man who invents a machine which will carry out a delicate and complicated process, involving thought as well as skill, automatically, removes from thousands of men the necessity to watch and think. The loom which can weave a fine and many-colored web does what would take the minds as well as the hands of many weavers a long time.

It would seem that machinery would throw men out of employment, but the fact is that it throws them into employment. It was supposed that railways would do away with horses, but instead they have only increased the need for them. When an article is first made by machinery, its cost is lowered, and by this the demand for it is so greatly increased that other processes relating to its production are heavily drawn upon, so that work is multiplied in the long run. The invention of perfecting presses decreased the price and increased the sale of newspapers, and the paper market was benefited of course, while compositors and others working at newspaper-making found more to do than before.

In the latter part of the last century no one could have told what the use of machinery would bring about. Skilled workers reaped nothing but evil from it; for their knowledge and skill were of little use when the machine did all the work and exercised all the intelligence which the careful study of its inventor had put into its wheels and cylinders. There

were strikes and riots; the machines were destroyed, and trades unions were formed to oppose their progress. The skilled laborers enforced the Elizabethan law against unskilled labor; but capital had the ear of Parliament, and the law was repealed. Capital and steam were stronger than single-handed brain and muscle, and steam and capital won the day. Labor troubles began once more, and there is little prospect that they will ever again cease.

C. B. MORRILL.

THE LOCUSTS.

THESE are one of the four little things we are told are so wise. We read, "The locusts have no king, yet go they forth all of them by bands." Prov. 30: 27.

They are a united body; though each one is so small, they are strong, because they are banded together. Unity is strength, is it not? Their wisdom then is unity.

In the book of Exodus we read about them as one of the plagues sent upon Pharaoh, the wicked king who oppressed God's children in Egypt. We are told that an east wind sprang up which lasted a day and a night, and in the morning the locusts covered all the land, a great army of hungry mouths. They darkened the land, so thick were they; and they ate up every green thing in the fields and the gardens, and all the fruits they could find. Sometimes, you know, the snails and worms eat a little of our green vegetables, but they do not destroy everything, as did the locusts.

The locusts are not very unlike the grasshoppers that we all know, but they can fly, and have larger bodies. A few years ago in Morocco, northern Africa, there was a storm of locusts that darkened the sky. There had been an east wind blowing, and for several hours the locusts came down like black clouds. They stayed upon the ground for two or three days, and while lying there looked like the dead leaves you see in autumn. They did great damage to the crops. After a day or so a west wind took them back again across the sea.

Now we may learn a lesson from their wisdom. We may be little and weak, but we can all band together for the cause of right and truth, all bent on one way, going straight on like the locusts, with one purpose.

It was when the servants of the Lord were of one heart and mind that the Holy Ghost came down in such a wonderful manner on the day of Pentecost, and when the children of Israel were united in serving the Lord, he gave them great victories. So we may band together, helping one another, caring for one another's good, and growing stronger as we cease thinking about ourselves alone. Satan has a great army of evil angels united in warfare against God and truth and right. We are to join the side of the Lord in the battle, and as the followers of Christ are united in love, banded together in faith and prayer, they are to go forth, "fair as the moon, clear as the sun, and terrible as an army with banners," to meet the temptations of Satan.—F. P. Fisher.

OF one of the most gifted clergymen of the century, Mr. Robertson, of Brighton, it was said that "in the drawing room he would separate himself from those he liked best, to converse with and spend a greater part of the evening by the side of the most neglected, sacrificing himself to brighten a dull existence."

THE tongue can truthfully declare no higher salvation than the heart has experienced within.



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HAPPINESS is not to be found on the run.

SIN cannot bear to look itself in the face.

REPENTANCE is the first step to the cross of Christ.

No delay involves greater risks than delaying to seek Christ.

To seek your best and highest good, you must seek God first.

GENUINE love never finds a burden it does not try to lift or help to bear.

THE abiding presence and joy of Christ in the soul are the best fitting-up for his work that we can get.

MANY know and believe that God made all the worlds in space, but how few are anxious to know and believe that God loves them, or will act in harmony with that fact.

THAT we want to do right will be of little account unless we actually do right with the help of God. And, further, it must be right according to God's great standard of right, and not according to anything we may set up as standard.

To know what the Bible requires is necessary and good; but unless we also know that we walk in accordance with these requirements by the grace of God, it can avail us nothing in the judgment; on the contrary, it will only increase our guilt.

"HONEST" FRANK.

WHAT boy would not like to merit such a title as that? "Honest!"—you can trust him; he will never deceive you. He will always speak and act the truth. Such was Frank. He was honest; he loved truth so much he would not part with it for any consideration.

Frank was clerk in the office of a rich merchant. One day this merchant received from a customer in another city an order for a large and valuable lot of goods. The next day another letter came from the same customer, recalling the order, and saying they need not send the goods. The merchant handed the note to Frank, with a pleasing smile, saying:—

"Frank, I want you to answer this note. Please say that the goods were shipped before the letter recalling the order was received."

Frank looked into his employer's face with a sad but firm glance, and said,—

"I'm very sorry, sir, but I can't do it."

"Can't do it! And pray, why not?" asked the merchant, angrily.

"Because, sir, the goods are in the yard now, and it would be telling a lie."

"I hope you may always be so particular," said the merchant, as he turned on his heel and went away. Honest Frank did a bold but a right thing when he took that stand. And what do you think was the result? Did he lose his place?—Not at all. The merchant was too wise to turn away a clerk who was so honest that he could not write a lying letter. He knew how valuable such a young man was, and so, instead of turning him off, he made him his confidential clerk.

Boys, learn to say, "I can't do it," when tempted to tell a lie.—*Selected.*

A LITTLE HEROINE.

"NANNIE dear, I want you to hem those napkins this afternoon without fail. Can I trust you to do it? I must go out for the whole afternoon, and cannot remind you of them," said Mrs. Barton to her little girl.

"Yes, mother dear, I will; you can trust me," said Nannie.

Now, Nannie did not like to hem napkins any better than you do, but she went at once to her work-basket, took out her needle and cotton and thimble, and began work. Very soon she heard a sound of music. It came nearer, and at last it sounded right in front of the house. She dropped her sewing to run to the window, and then she stopped.

"No, I promised mother, and she trusted me," said Nannie to herself; and she sat down again, and went to sewing. Soon the door burst open, and in rushed several little girls.

"Nannie, Nannie, where are you? There's a monkey out here, and a trained dog, and they're playing lovely tricks. Come on!"

"I can't; I promised mother, and she trusted me," she answered.

They coaxed and scolded, but all to no purpose; so they left her.

Just as she finished the last napkin, her mother came in. "My little heroine!" she said, as she kissed Nannie.

"Why, mother, I did not save anybody's life, nor do anything brave; I only kept my promise," answered Nannie, wonderingly.

"It is sometimes harder to keep a promise and do one's duty than to save a life. You did a brave, noble thing, and I thank God for you, my dear," said Mrs. Barton.—*Our Little Ones.*

VICTORY IN TEMPTATION.

A CLASSICAL illustration of how to resist temptation is found in the beautiful myths which characterize the dawn of Greek history. While Ulysses, after the conquest of Troy, was roaming from country to country, the winds drove his ship at one time past the Isle of the Sirens. These singing damsels were supposed, so the legend runs, to draw passers-by irresistibly by the charm of their songs, so that overpowered by their dulcet strains, the captives died, in blissful rapture. When Ulysses's ship came into the vicinity of this dangerous island, where the sirens were accustomed to sit on the enchanted banks by the sea, to prevent them from alluring him and his companions to destruction, he filled the ears of every mortal one of his crew with wax, and tied himself with a stout cord to the mast, until the vessel was so far beyond the reach of their enchanting song that it was no longer audible to them. By this decided measure on his part, they escaped the fatal danger. Later, when the Argonauts were about to fetch the Golden Fleece from Colchis, and had to sail past these sirens, who again sent forth their bewitching songs, Jason, the leader, neither tied himself to the mast nor did he fill the ears of his comrades with wax,

but commanded his singer, Orpheus, who was one of the ship's company, to sing, and play on his harp. His song was so much sweeter than that of the sirens that the music of the latter seemed like harsh, grating discord. When the sirens saw them sail past, utterly unmoved by their enchantments, they cast themselves into the briny deep from pure chagrin, and were turned into rocks; for they had been defeated by their own weapons. One song had at last overpowered theirs.

Here we may see, in a figure, how the Christian may gain the victory when tempted. The joy in the Holy Spirit must excel all the delights of time and sense. When the ear of the believer hears the music of heaven's sweet voice, the whisperings of the evil tempter create such an abhorrence in the soul that is cleansed by the blood of the Son of God, that Satan's allurements are nothing but vile and disgusting discords in comparison to it.

To be joyful in the Lord is the way to have strength in every temptation; but it thus is not only helpful to resist evil, but also to bear the burdens of life. The fulness of joy in the Lord, is the shield and buckler of the true Christian, and the Saviour has such a shield for every one of his true followers. The joy in the Holy Spirit is of great importance in God's plan of salvation. It helps us to be truly faithful by enabling us to gain the victory over Satan's snares. Orpheus's harp, as it were, is a better safeguard against them than Ulysses's wax. To tie one's self to the mast may be considered a heroic deed, and be lauded as such even; but it is not the highest kind of heroism. Jason showed himself more courageous and wiser than Ulysses. To be sure, when we are tempted to sin, it is better to offer resistance with all our might than to yield and become a prey of Satan; but it is still better to bring ourselves, soul, body, and spirit, as a living sacrifice to the Lord which has made us, and to love him with all there is of us. And so, while we would most heartily encourage every one to seek this "joy in the Holy Ghost," we would, on the other hand, throw out a caution not to make that the chief thing, but rather the love of Christ, and how we can please him.

A. K.



TIDENS TEKEN—*Signs of the Times*—is the name of our bright new Swedish weekly, issued since the first of January of this year, from Stockholm. Its name tells its make up and character in the most concise manner. Its mission is the propagation of the truths of the Scriptures, and more especially those for this time. It takes the place of one which for some years appeared from Christiania. May every number hold forth in power and clearness "the word of life," and under God bring many people who speak its language to "keep the commandments of God and the faith of Jesus."

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