

# THE YOUTH'S INSTRUCTOR

REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH

Volume 43, Number 11.  
A Journal for Youth and Children.  
(Entered at the Post-office at Battle Creek.)

BATTLE CREEK, MICH., MARCH 14, 1895.

1 Dollar a year.  
Single Copy, Three Cents.



## POONA TO GOA.

POONA, the capital of the Decan and seat of the Bombay government during the monsoon season, is located on the mountains one hundred and nineteen miles east of Bombay. Goa, the capital of the Portuguese territory of the same name, is located on the western coast of India, three hundred miles south of Bombay.

On the twenty-fifth of November, I left Poona *en route* for Goa, traveling via the Southern Maharatta Railway, which is a narrow-gage road with accommodations such as would not be recommended by a western traveler, and it would really be better for him to make sure of a well-filled lunch basket before starting on this journey. Our iron horse, fed on a poor quality of wood, went slowly puffing over a tortuous road, which wound and twisted through a great variety of landscape,—verdant fields, desert wastes, and jungle. We also passed several abrupt, rugged, and curiously-shaped mountains. The large fields of sugarcane, red pepper, and chillies gave unmistakable evidence of the fertility of the soil. Sweets of all kinds and peppers of several varieties are favorite articles of diet with the East Indians. The Indian is so fond of his pepper that I dare say, should any of the readers of this ever dine with a native East Indian, they would think their mouths on fire at the very first mouthful of food.

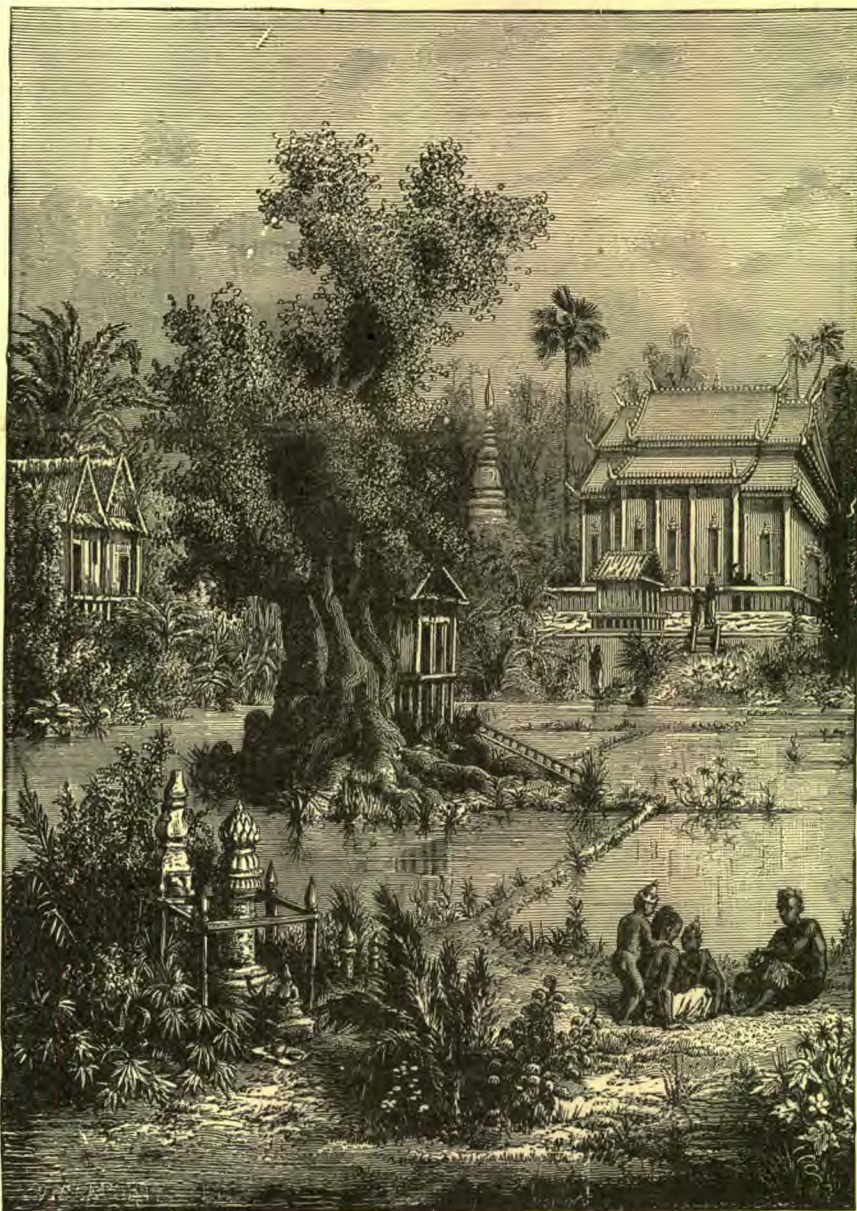
Every few miles our *cheval de fer*, as if to take a rest, stopped at some one or other of the numerous small native villages on our way, which have the appearance of being built of mud. At times a substantial stone building greeted the eye, only to make the contrast between it and its neighbors more lastingly impressive for the beholder. In these mud villages are many little wild boys and girls. I call them "wild"; for they are as a rule wholly nude, and should

they see you approaching, they would run away as fast as they could, and hide in their mud huts. I have been told by missionaries that should I go far into the jungle, the grown-up people even would run and hide in like manner. A missionary who has spent much time laboring for these inhabitants of the jungles, told me that for about four dollars a year a person could feed, clothe, and school one of these wild children, and that should a small

question to each of us is, Shall I have a part in carrying it?

After a journey of twenty-four hours, we arrived at what are called the Ghauts, or Ghats (mountain-ranges). Just then the approaching king of day was flooding the landscape with a halo of crimson light, making the view very beautiful. The ascent of the Ghauts at all times is interesting; but during the monsoon season it is most beautiful, as the hills and valleys are then running with miniature waterfalls and rivers. The road through the Ghauts, nearly twenty miles in length, contains twenty-one tunnels and a number of viaducts. After passing through the second tunnel of the Ghauts, we came in sight of a group of large gray monkeys with black heads and faces, which had collected on the trees near by. As we passed them, they set up a shrill and lively chatter, which was plainly heard above the rumbling of the cars.

Some of the tunnels through which we had to pass are very long, and the slow speed of the train made us wish for the light of day. One of the viaducts, nearly eighty rods long, not far from Castle Rock, is deserving of special mention. After passing Castle Rock, an immense block of stone, having the appearance of a beautiful castle when viewed from the opposite side of an intervening chasm, and before reaching this viaduct, one of the waterfalls of no small volume greatly enhanced the charm of the surroundings. This volume of water rushes over the side of the mountain, and with one bound, the wind being favorable, makes a leap into the chasm hundreds of feet below, clearing the train,



A GARDEN IN INDIA.

farm or garden be connected with the school, the cost would be much less still. He said that though for months at a time he never saw a white man, he loved his work.

Are there not some of our young readers who will prepare to give their lives to this much-needed labor? Who will carry the blessings of the gospel to these children of the jungle, who have not been blessed with Christian parents and school privileges? "They shall all be taught of God," and what is our duty during these last days of the world's history? The gospel will be carried to them, and the

which is sheltered behind this continually falling curtain from the burning rays of the sun. The mild beams of light piercing this translucent volume, the roaring of the falling waters, more or less broken up into a silvery spray, together with the knowledge of the fact that we are, as it were, in a niche cut out of the side of the mountain with hundreds of feet of stone above and an abyss hundreds of feet below, gives a sensation not soon to be forgotten.

Passing slowly over this crescent-shaped viaduct, which at one time, when we looked out of the windows on either side, seemed to



suspend us in mid-heaven, we were soon opposite Castle Rock, where we had a most beautiful view.

On arriving at Calem, the border village of the Portuguese territory, the customs officials, all dressed as soldiers and heavily armed, greatly to the annoyance of the passengers entered the cars, and examined all of their luggage, charging duty on everything they possessed, from the smallest and most worthless toy to articles of greatest value. The officials seemed to be so glad to have an American visit their country that their hospitality let me pass with my luggage unexamined, and no duty to pay.

Upon my arrival at Marmagoa I was informed that I could not cross the bay to Goa until the next morning, as there were but few boats that ventured to cross during the monsoon season. That night I spent at the Dak bungalow, and I shall never forget it. The rain fell in torrents, and the roaring of the sea, as the waves dashed upon the shoals and rocks, was something that would drive sleep from the most weary. Next morning, in a boat seemingly very unseaworthy for such a high sea, I was taken across the bay, and felt no little relief when I set foot on land once more.

WILLIAM LENKER.

### THE GREAT FALLS OF LABRADOR.

THE *Toronto Daily Mail* gives a dispatch containing the following interesting information:—

"Sixty thousand square miles of an iron-bearing formation, a new lake larger than Grande Lac Mistassini, and the proof of the fact that the big falls of the Hamilton River are the largest in America, if not in the world, are among some of the many discoveries of value made by Messrs. Low and Eaton on their sixteen months' exploration of the interior of the great Labrador peninsula, which has terminated by the return of the explorers to Quebec and their disbandment here. After traversing Labrador last year from south to north, and sailing from Ungava Bay to Hamilton Inlet, where they spent the winter, Messrs. Low and Eaton ascended the Hamilton River to the grand falls on ice, and succeeded in taking a splendid lot of photographs of it with ice cones and other surroundings. The remains of the burned boat belonging to the Bowdoin College expedition were found below the falls, and, further on, the bottle containing a record of their trip to that point.

"The river falls eight hundred feet in less than six miles, with one clear steep fall of more than three hundred feet. The stream above the falls is as large as the Ottawa. Below the falls it narrows into a canyon only thirty or forty feet wide, with steep walls on either side, hundreds of feet high. Mr. Low brought back beautiful specimens of labradorite of the most valuable kind of the gem. It exists in large quantities.

"The iron ore deposits to which reference has been made extend from latitude fifty to Ungava, and are very rich. Whole mountains of the ore were found corresponding with the ore of Marquette, Michigan, and containing millions of tons. The large Lake Michikamaw, in the northeast, is more than one hundred miles long, not narrow and full of islands like Mistassini, but from thirty to fifty miles wide. Several lakes larger than Lake St. John were seen by the party. The country to the north is a perfect network of waterways, and these contain such fish in abundance as brook and lake trout, white-fish, etc."

### LIGHT-BEARING TREES AND BUSHES.

ONE of the early naturalists, Madame Merian, I think, describes an extraordinary spectacle which she observed in Asia. Her party was moving through a forest at night when without warning a large light appeared. At first dim, it increased in size, growing larger and larger until finally a tree was outlined in a soft, pulsating light.

The natives were demoralized, and refused to approach it, saying it was the sacred tree of fire. But the naturalist had little faith in trees of fire, and investigated it, finding that the light was due to certain insects, which, by the way, have never been observed since.

That a tree or plant could give light was deemed a figure of the imagination, yet to-day it is known that light-giving plants are not uncommon, though among the most striking and remarkable of natural phenomena. Once in returning from a day's hunt through a deep forest in the heart of the Adirondack region, I stumbled against a dead limb of a tree, when to my amazement I was at once surrounded by a silvery light that flew in all directions, like darts and arrows of fire, each piece burning where it lay. This was an unusually brilliant display of the best known of luminous plants, the "fox fire," or "witches' glow," of childhood days.

To the layman it is often mysterious, as investigation shows nothing but the decayed wood, and sometimes a soft, pulpy mass. The botanist will soon point out the light-giver in the mycelium of some fungus that has permeated the old branch, and fairly taken possession of it, converting it into a glorious spectacle when disturbed. The vividness of the light may be estimated when it is known that print can often be read by it, and the light of some has been known to penetrate through several thicknesses of paper.

Singular to say, the smallest plant is often the means of producing the greatest luminous effects. This is the diatom, which the naturalists of the "Challenger" found floating in the ocean in vast numbers; and as the nucleus of the diatom is often brilliantly phosphorescent, some of the most remarkable displays of light observed by the naturalists were occasioned by these little plants. But what shall we say to a sight observed by a Norwegian bark in the Bay of Funchal? The waters here are fairly alive with these little luminous plants the year round, and on the occasion referred to a waterspout formed among them. During the day it would have attracted little attention, as the phenomenon is a common one; but the crew of the ship were suddenly confronted at night by a literal pillar of fire or light that extended upward to a distance seemingly of one thousand feet, and moved along with a decided bend. It emitted a pale yellow light that stood out in strong relief against the black night,—a weird and formidable spectacle, rushing on before the wind.

An English naturalist, wishing to astonish some natives in a wild part of Asia in which he was traveling, and impress them with his supernatural powers, secured a certain vine known as *Euphorbia phosphorea*, and rubbing it upon a big rock, caused the latter to gleam with flame, and present so remarkable a spectacle that the natives ran, believing that he had set the rock afire by simply touching it. The naturalist was aware that the milky juice of this plant, that resembled the dandelion, was brilliantly phosphorescent.

In the Harz Mountains there has been for ages a cave known as the haunted cavern. An Englishman, traveling in the vicinity and hear-

ing of it, determined to investigate the mystery. After a long climb he reached the cave. No sooner did complete darkness set in than the phantom of the cave appeared—a remarkable semblance to a human form, with arms outspread, outlined against the gloom. Making his way to the figure that had alarmed so many wayfarers, he found that it was a plant that grew upon the wall. It was the well-known phosphorescent fungus, *Rhizomopha subterranea*, frequently found in caves, and familiar to miners. Its light is often so vivid that people have read by it.

These curious lights are not found in the tropics alone. Some years ago Mr. Morrell, editor of the *Gardiner (Me.) Journal*, wrote me that he had observed a brilliant steady light in his garden at times, totally unaccounted for by mechanical contrivance, and which, upon investigation, proved to be the phosphorescent light emitted by the young of the plant *Tianus stycticus*.

Perhaps the most startling exhibition was observed several years ago by an English traveler in Borneo. Belated, he was overtaken by night; and there being no moon, he was fearful of losing his way, when, as the darkness came on, singular lights appeared here and there in the bushes and by the roadside. Some were yellow; others burned, or seemed to, with a bright greenish hue. As it grew darker, the blaze of light increased, and finally the traveler was amazed to find that he was passing through lines of luminous bush which emitted light so brilliant that he could read by it.—*Pittsburg Dispatch*.

THE *London Hospital* says that the members of the Epidemiological Society were told by Dr. Klein at their last meeting that all the forms of bacteria produce an action upon the organic fluids in which they grow which is strictly analogous to that produced by the yeast fungus on saccharine solutions. Just as the action of yeast in saccharine solutions always results in the evolution of the same definite products, so all bacteria, in known media, produce bodies of definite chemical composition.

DEAN VAHL'S statistics of foreign missionaries for 1892 has been issued. The income of all Christian missionary societies was £2,695,188, of which £1,411,240 was contributed in this country. The number of male foreign missionaries was five thousand five hundred and two, and of unmarried female missionaries, two thousand seven hundred and seventy-one. With the wives of married missionaries, there may be about twelve thousand from Europe and America in the field. The number of communicants was above a million. Under all headings there is said to be a marked advance on the previous year.—*The Missionary Review*.

SOME curious facts were brought to light on the capabilities of men to labor at high altitudes during the construction of the Peruvian Central Railroad. This line starts at Lima, and proceeding inland, reaches its highest point at the tunnel of Galeria, fifteen thousand six hundred and forty-five feet above sea level. It is stated that men were able to do a fair "sea level" day's work as long as the altitude did not exceed eight or ten thousand feet above sea level; but beyond this there was a sudden falling off in the work of one fourth to one third up to heights of twelve thousand feet, and at still higher elevations one hundred men were required to do work easily done by fifty at sea level.





## JOHN HUSS.

JOHN HUSS, the Bohemian reformer and martyr, was born at Hussinetz, a market-village not far from the Bavarian frontier, in the year 1378. His parents were well-to-do peasants. Of his early life nothing is recorded except that he obtained a good elementary education. He entered the University of Prague, where he became Master of Arts in 1396. In 1398 he began to lecture, and the philosophical writings of Wycliffe were his text-books. In 1402 he was made rector of the Bethlehem Chapel in Prague.

This appointment had a deep influence on the already vigorous religious life of Huss himself; and one of the effects of the earnest and independent study of the Scriptures into which it led him was a conviction of the great value not only of the philosophical but also of the theological writings of Wycliffe. But it was only slowly that the growing sympathy of Huss with Wycliffe unfavorably affected his relations with his colleagues in the priesthood.

In 1408, however, the clergy laid before the archbishop a formal complaint against Huss, and the result was that he was publicly forbidden the exercise of any priestly function throughout the diocese. He was finally excommunicated, and an interdict was laid on all cities that harbored him.

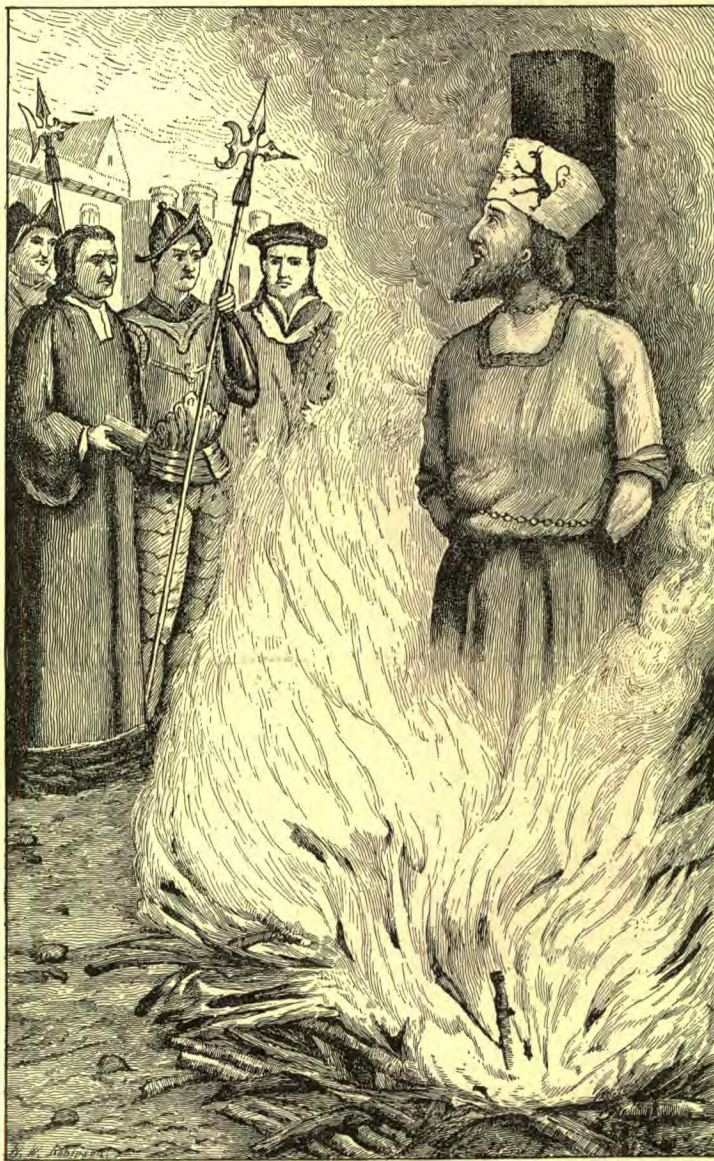
During the year 1414 arrangements for a general council at Constance were made, and for the satisfactory settlement of Bohemian affairs the presence of Huss was necessary. His attendance was requested, and he willingly accepted the invitation, as giving him a long-wished-for opportunity both of publicly vindicating himself from charges which he felt to be grievous, and of loyally making confession for Christ.

He made the journey under the famous imperial "safe conduct"; but notwithstanding, he was seized and thrown into prison before any accusation whatever had been formulated. The council showed itself inaccessible to all his arguments and explanations, and its final resolution was threefold,—first, that Huss should declare that he had erred in all the articles cited against him; secondly, that he should promise on oath neither to hold nor teach them in the future; thirdly, that he should publicly recant them. He declined; and as every effort was put forth to shake his determination, the spirit of the martyr rose within him, and he steadfastly refused to swerve from the path which conscience had once made clear.

Sentence was pronounced upon him, as he had expected, and he was immediately led off to the place of execution. Many touching incidents recorded in the histories of that time make manifest the meekness, fortitude, and

even cheerfulness with which he went to his dreadful death. When the flames had done their office, the ashes that were left, and even the soil on which they lay, were carefully removed and thrown into the Rhine.

Huss was much less remarkable for the amount of his mental endowments and acquirements than for the candor with which he formed his convictions, the tenacity with which he held them, and the unselfish enthusiasm with which he spoke them. He cannot be said to have added a single new item to the intellectual wealth of the world, but his contribution to its moral capital was immense. His is the honor of having been one of the bravest of the martyrs who have died in the cause of honesty and freedom, of progress and of growth toward the light. EVA L. BRION.



MARTYRDOM OF HUSS.

## "RELIGIOUS LIBERTY VIOLATED."

UNDER this head the *New York Examiner*, the leading Baptist paper in the United States, says:—

"There is a deplorable ignorance as to what constitutes religious liberty. To a large proportion of the human race, religious liberty means the right to believe as I please, and to act accordingly. Others mistake religious toleration for liberty. Great Britain grants toleration, but not liberty or equality. France grants a larger degree of religious liberty, but still lays a tax upon every one, of whatever belief or unbelief, for the equal support of every form of religious worship whose professors ask for this state aid.

"In not a few of our States, religious liberty is grossly, wickedly, infamously violated, through abuse of what are called the Sunday laws. The International Religious Liberty Association, Battle Creek, Mich., publishes

a pamphlet entitled 'Religious Persecution,' from which we gather a few facts. At Springdale, Washington county, Ark., Elders Wellman and Scoles, Seventh-day Adventists, held meetings which resulted in the organization of the Seventh-day Adventist church. Elder Scoles gratuitously painted the meeting-house, which was out of sight of all public roads. On Sunday he did a small strip of painting. For this he was arrested and convicted. Mr. James, another Seventh-day Adventist, did some carpenter work on the house of a poor widow, as an act of charity. The widow was to be thrown out of the house in which she lived, and had no other shelter; so he worked, in the rain, on Sunday. He, too, was arrested and fined. He would have been imprisoned but for the fine being paid by others. Mr.

Armstrong, for working in his garden, was arrested and locked up in jail, with another prisoner, with only a little straw and a blanket about thirty inches wide for both of them. And all this time Sunday trains were running, Sunday excursions were advertised, and men and boys were shooting squirrels in the woods, without check. So eager were the persecutors that men were arrested and fined and imprisoned when the alleged offense was committed *previous* to the enactment of the law. In Tennessee, Sunday gaming and shooting have not been interfered with, but when a lawless mob fired into a congregation of Sabbath Adventists, the crime went unnoticed. Men cut their wheat and rafted logs on Sunday, untouched by the law. But those who had conscientiously observed their Sabbath, were put into the chain gang. From the windows of the jail where they were confined, on Sunday they saw a trainload of workmen passing in the streets, not thirty feet from the jail, going out to work. Similar persecutions have occurred in Maryland and in Georgia. A similar case occurred in western Pennsylvania.

[The same persecuting spirit and unjust treatment prevails against Seventh-day Adventist institutions and their employees in London, England; Christiania, Norway; Basel, Switzerland;

and Melbourne, Australia, where representative men of the denomination have been fined again and again not only, but have been arrested repeatedly and imprisoned.—EDITOR.]

"All these are in violation of the principle of religious liberty, which is that the state takes no cognizance whatever of any one's religion or lack of religion—that the state has nothing to do with religion, except to see that no one's religious rights are interfered with. Any work, done on any day, that does not interfere with the rights of others, is utterly out of the proper reach of the law."

WHEN the Christian finds out he is weak, he is ready to learn that God is his strength.

THE nobodys of the world are often the somebodys of God.

THE minister who is not more than a preacher is a poor one.





## THE EVERLASTING ARMS.

"The eternal God is thy refuge, and underneath are the everlasting arms." Deut. 33 : 27.

LORD, how secure are they who make,  
In every path of life they take,  
Thine arms their hiding place ;  
They have no fear of stormy gale,  
Their anchor's firm within the vail,  
Protected by thy grace.

When Satan's host encampeth round,  
With wicked plots to take the ground,  
Thy chosen ones to snare,  
Thy people have a sure retreat ;  
They bow before thy mercy-seat,  
In fervent, faithful prayer.

They know the one they have believed,  
And are persuaded, and relieved  
From earthly cares and woes ;

For well they know thine arm  
can save,

Therefore no other place they  
crave

For shelter from their foes.

Their heart is fixed ; their treas-  
ure lies

In mansions fair, beyond the  
skies,

With thee who reigns above ;  
Above the pain of worldly strife,  
They live a peaceful, happy life,  
Within thine arms of love.

HARRY ARMSTRONG.

## THE GREAT DAY OF ATONEMENT.

GOD is a God of mercy, and ever works with fallen man to save him. When man through sin had his mind darkened so that he could not comprehend the plan of salvation, God taught him through various object-lessons. Among these were the sanctuary and the offerings connected with it. Through this structure and its services, men could learn what Jesus Christ was to them. The great plan of salvation was here taught them. In the services imposed upon them, they could learn the nature of forgiveness of sin, the judgment, and the final disposition of sin.

The tabernacle, with its golden furniture and sumptuous drapery, must have been a sight that was lovely to behold. Even the angels might have studied the outlines of thought, contained in its markings, with profit. Its cherubim, its curtains with figures of angels, all told of the glory and power of God. But it was "made with hands." It was destined to grow old, and finally perish. It was a figure for the time being. Heb. 9 : 9. The greater and more perfect tabernacle was in heaven.

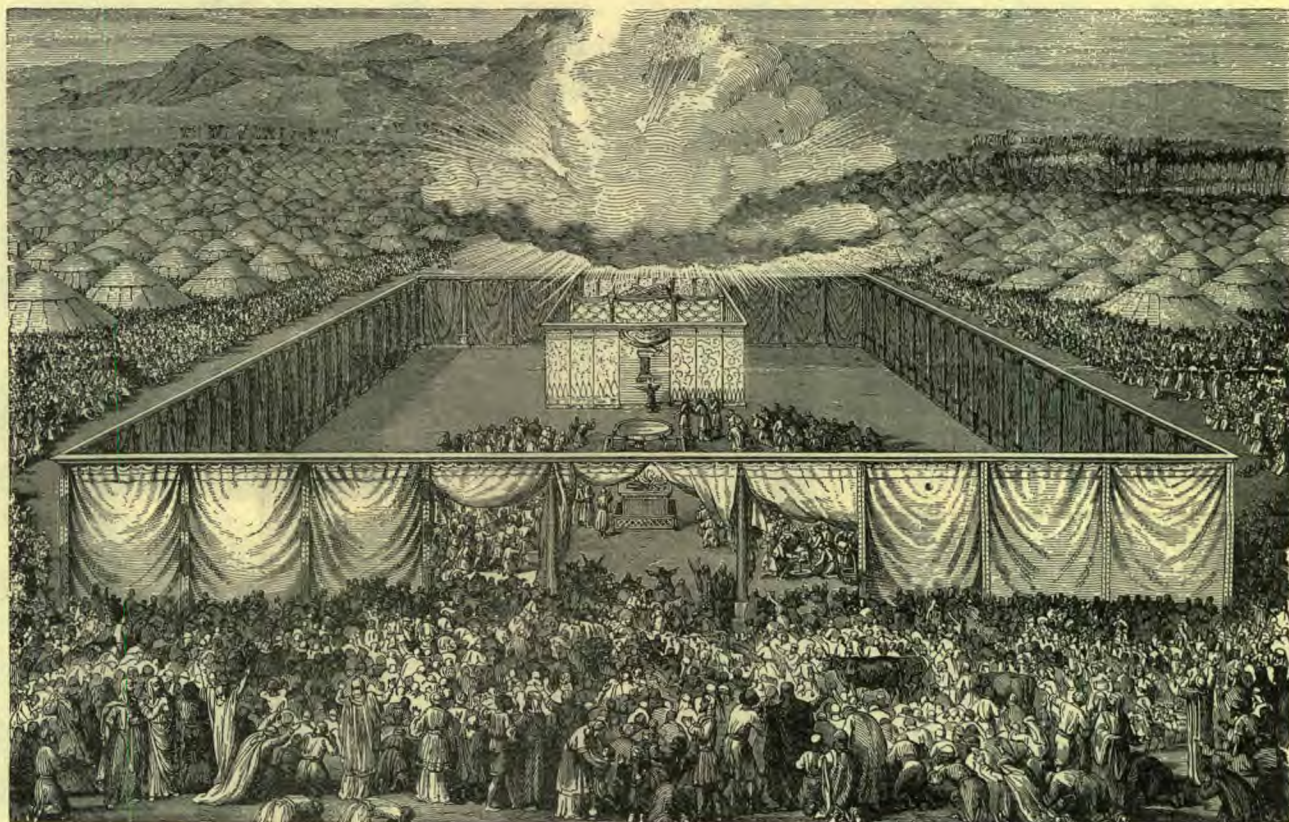
The service of the earthly tabernacle was interesting and instructive in all its parts. Each day the great sacrifice of God in giving his Son to die for the world (John 3 : 16) was impressed upon the people in the animal that was slain. But one day of the year was especially interesting. The tenth day of the seventh month was the climax of the sanctuary work each year. It was a day of great solemnity ; for it represented the awful judgment to which all mankind must be called. 2 Cor.

5 : 10. This was the day when the high priest would go within the inner vail before the mercy-seat, and stand in the presence of the shekinah of the God of the heavens and the earth. Lev. 16 : 2 ; Heb. 9 : 7.

As we let the mind go back to the plain of Shinar, and see the priest entering the tabernacle court with his bullocks and goats, and the thousands of the children of Israel crowding around the tabernacle of the congregation, we cannot help feeling solemn. Everything is in exact order. The priests in their clean linen (Lev. 16 : 4, 5), the censer with the incense (verses 12, 13), the people bowing without the tabernacle, before the Lord, and afflicting their souls (Lev. 23 : 27), all denote that this is more than an ordinary occasion. We watch the great throng, and soon we see the work begin. The high priest offers his bullock for himself to make an atonement for his house. Then the two goats are brought before the door, and after casting lots, the one chosen for the Lord is slain. As the blood flows

century our High Priest has thus been officiating before God's great mercy-seat in heaven. The blood of the Lord's offering (Jesus Christ) that was shed on Calvary nearly nineteen hundred years ago for us, has now, in the end of the world (Heb. 9 : 26), been carried once for all within the vail. The great scapegoat (Satan) stands without, awaiting his final sentence, and the reception of the sins of all who have confessed their guilt. When our High Priest comes forth, Satan will go to the very destruction to which our sins would take us if we did not confess and forsake them, and where all go with Satan who do not accept Christ as their Saviour. (See Rom. 6 : 23.)

Like Israel of old, there are at the present day also two classes who profess to believe this. With one class it is a theory. They hope to be saved, but they fail to afflict their souls now. They look forward to the future to do this work. The other class are earnestly seeking God, and have put away their sins, looking for the return of their High Priest to



THE GREAT DAY OF ATONEMENT.

from the innocent animal, the people that have faith, see the blood of the Son of God offered for them. The formalist sees nothing but a formal service that keeps him from being cut off from Israel that year.

The blood is carried in before the mercy-seat, where God had promised to meet with his people. By this service, God had vouchsafed to remove the sins accumulated there during the year. As the high priest comes forth, the sound of affliction may be heard throughout the great multitude. The scapegoat stands at the door ready to receive the sentence of condemnation, when Israel's sins are laid upon his head. By a man appointed, he is taken away into the wilderness, where he meets the destruction that guilty Israel merited.

But in all this figure a real work is typified. The heavenly sanctuary is to be purified with better sacrifices than that of animals. Heb. 9 : 23. That purifying work is the real day of atonement, of which the earthly service, year after year, was only a shadow, or type. It began at the end of the twenty-three hundred days of Dan. 8 : 14, which was the tenth day of the seventh month (Jewish sacred time, corresponding to our twenty-second of October) of 1844. For now more than half a

cleanse sin from the universe of God, and give them an eternal rest. Reader, to which class do you belong? May the Lord help us to be among those who are making ready and looking for the return of our blessed Lord. Heb. 9 : 28. We are in the great day of atonement. This is not a work that will be repeated every year. It is once for all. Let every child, and every youth, and every maiden, as well as every young man and every young woman, and those that are older still, whoever read these lines,—let them seek the Lord, and be at one with him. This is the at-one-ment.

J. H. DURLAND.

"REST in the Lord ; wait patiently for him." In Hebrew, Be silent to God, and let him mold thee. Keep still, and he will mold thee in the right shape.—Martin Luther.

THE surest way to make sinners feel ashamed of themselves is to live a most exemplary Christian life before them.

IT is a favorable indication that Christ is in the house or the church whenever the devil is trying to make a fuss.



# BIBLE LESSONS AND NOTES

## LESSON 13.—THE JUDGMENT MESSAGE (CONCLUDED).

(March 30, 1895.)

MEMORY VERSES.—Rev. 15 : 2, 3 ; 5 : 13.

### REVIEW QUESTIONS.

1. WHERE is the sanctuary located?
2. How may we learn about it?
3. By what means can we learn in regard to the work of Christ as our high priest?
4. In what apartment does he now minister?
5. By what providential circumstances did the Lord lead his people to study the subject of the sanctuary?
6. What were they brought to see in regard to the law of God?

SUGGESTIONS FOR STUDY.—1. Study carefully the references under questions 1-12, and notice whether the subject is the origin and nature of the first angel's message. 2. Questions 13-15 bear upon the third angel's message. 3. Questions 16-21 explain the second angel's message. 4. Questions 22-30, with their references, set forth the glorious triumph of the three-fold message which God has ordained to prepare a people for the coming and kingdom of his dear Son.

1. What power did they find had sought to change the law and the Sabbath? Dan. 7 : 25 ; 2 Thess. 2 : 3, 4. (See note 1.)

2. When they found that the papacy was the power in question, what did they do?—They rejected the papal sabbath, and began to keep the Sabbath of the Lord, and to teach it to others.

3. When they did this, what message did they proclaim? Rev. 14 : 9-12.

4. What is the rule of judgment in the court of heaven? Rom. 2 : 12, 13 ; Eccl. 12 : 13, 14.

5. To what, then, is it eminently proper to call the attention of the people at this time? (See note 2.)

6. Where only can we see the law in all its fulness and perfection?—In Jesus Christ. (See note 3.)

7. Then in order to present the law of God correctly, what must we do?—Preach Jesus Christ and him crucified. 1 Cor. 2 : 2.

8. In giving the first angel's message, what must we preach? Rev. 14 : 6.

9. Of what, then, does the judgment message form a part?—The gospel.

10. What appeal is made in it concerning our worship? Verse 7.

11. If we truly worship God, what worship is excluded?—All false worship.

12. What is the highest form of worship?—Obedience.

13. Against what are we warned in the third angel's message? Verse 9.

14. What is threatened against those who do not heed the warning? Verses 10, 11.

15. Of what does this unmingled wrath consist? Rev. 15 : 1.

16. By what symbol is a divided church represented in the last days? Rev. 14 : 8. (See note 4.)

17. What causes her fall? (See note 4.)

18. What description does Paul give of her condition? 2 Tim. 3 : 1-5.

19. How bad does Babylon finally become? Rev. 18 : 1, 2.

20. What relation will she then sustain to earthly governments? Verse 3. (See note 5.)

21. Why are God's people called out of her? Verses 4-8.

22. What is said of the people brought out under the last message? Rev. 14 : 12.

23. What great event immediately follows? Verse 14.

24. To whom does he bring deliverance and salvation? Dan. 12 : 1.

25. Where do they reign with Christ during the thousand years? Rev. 4 : 1-5 ; 7 : 9 ; 19 : 1 ; 20 : 4, 6.

26. In what work will they engage? Rev. 20 : 4.

27. What will take place at the close of that period? Verses 5, 7-9.

28. Where will the saints finally reign forever? Rev. 5 : 9, 10 ; Dan. 7 : 27.

29. What must first take place? Ps. 37 : 9-11, 34.

30. What anthem of praise and victory will then be heard? Rev. 15 : 2, 3 ; 5 : 13.

### NOTES.

1. Sin is the transgression of the law (1 John 3 : 4), and he who transgresses the law is a sinner. But when a man not only sins himself, but by his influence and power leads millions of others to sin, how fitting that he should be called "the man of sin"! So the papacy, under the symbol of the little horn in Daniel 7, is said to have "eyes like the eyes of man, and a mouth speaking great things" (verse 8), and he thinks to change times and laws (verse 25); and hence the Lord appropriately calls him "the man of sin." 2 Thess. 2 : 3, 4.

2. In view of the fact that the judgment is now in session, and that the law of God is the rule of judgment, it surely is the duty of those who have the light that shines from the sanctuary, to proclaim the great truth that "the hour of his judgment is come," and plead with the people to turn from all false worship, and "keep the commandments of God and the faith of Jesus," that they may stand in the judgment, and be accounted worthy of everlasting life. This is the message which is now due, and which must be given to the world, according to the prophecy. Rev. 14 : 6-12.

3. Man, in his fallen condition, is so blinded by sin that he cannot see the holiness and perfection of the divine law. Our eyes need to be anointed that we may see. Hence the psalmist prays: "Open thou mine eyes, that I may behold wondrous things out of thy law." Ps. 119 : 18. The gospel reveals the law in all its perfection and beauty in the person of Jesus Christ. In him all fulness dwells. Col. 2 : 9. Therefore in receiving Christ and beholding him, the righteousness of the law is revealed to us and fulfilled in us. Rom. 8 : 3, 4.

4. Babylon, from Babel, which signifies confusion, is a very appropriate symbol of the church of to-day, with its multitudinous sects, and jargon of conflicting creeds. The truth of God for these last days would have healed Babylon (Jer. 51 : 7-9), but she rejected the light from heaven, and teaches fables and false doctrines, to turn the people away from the truth and work of God. Thus she makes the nations drunken, and suffers a moral fall.

5. In her fallen condition, having separated herself from the Lord, her source of strength, she seeks the help of earthly powers, and unites with them in order to secure it. Thus she commits fornication, and fills up the cup of her iniquity. Soon the plagues described in Rev. 18 : 8-24 will overtake Babylon, and hence it behooves God's people to come out of her, and not partake of her sins and receive of her plagues. Verse 4. The Babylon here brought to view evidently includes the mother and the daughters of this great family; namely, the Church of Rome and all those churches that unite with the world and reject the Lord by refusing to obey his word, and by teaching for doctrines the commandments of men.

## A LESSON FROM ZACCHEUS.

MAMA was very tired, and was lying on the couch. Pearl and Winnie were studying their Sabbath-school lesson. It was in the nineteenth chapter of Luke. They thought it a very nice lesson, because it was about a short man, as Pearl said. Winnie said it was a story "on purpose for him," and because he is so little.

"You see, Pearl, I don't like being so little; I can't see over people's heads, and I always get so crowded, and somebody is always wanting something done when I am around. They think I can run easily, and never get tired. Then they pat me on the back, and say, 'You're a good boy, but I'll have to call you Tom Thumb if you don't hurry and grow faster.' I wonder why they don't call me Zaccheus. He came down out of that tree quick, didn't he, when Jesus called him?"

Pearl read, "'He made haste, and came down, and received him joyfully.' Wasn't it nice that he climbed up there? he wanted to see Jesus so much; and I am glad Jesus looked up there, and saw him, and went to his house with him."

"So am I; if he had n't taken that trouble to get up into the tree, perhaps he would n't have had Jesus visit him."

"Just so, children," said mama; for she was interested now. "If we want Jesus to come to us, we must take some pains to seek him."

"Do you think Zaccheus was a very great sinner, mama? the people said he was."

"No doubt he was a sinner; but I think he wanted to know what was right, and was glad to have Jesus instruct him. He mentioned some things he had done, as though it was not a usual matter with him; but he had learned his duty from previous instructions of Jesus, and gladly remedied his defects of character. He didn't merely say, 'I am sorry I have neglected the needy, and taken that which I ought not to have taken from others.' But in saying it he also proved his sincerity and genuine repentance by restoring even more than he had taken. The answer of Jesus showed that he knew the heart of Zaccheus, and that he had faith, such as Abraham had."

Pearl had little dewdrops in her eyes. She was looking right up at mama, and said:—

"I mean to give Jennie Day my doll's best silk dress; for I didn't like her one day, and I hid her dolly's dress, and then I wouldn't tell her afterward, for I was so ashamed of it."

A kind, loving arm clasped the little daughter, and mama said: "And you will tell Jennie about it too, won't you?"

Pearl thought a moment, and then said:—

"Yes, mama, I will; but I don't like to, very well."

"But you would rather do it than not have Jesus forgive you? Would n't we better kneel right now, and tell him all about it? Every little child that has a naughty, sinful heart, and hates to confess a wrong act, needs to be pitied. Jesus does pity; he loves you, and yet he cannot forgive you unless you ask him."

There was the sweetest little song bird came into Pearl's heart after that; and she kept her promise, too. But she never forgot mama's lesson about Zaccheus, though that was a long time ago.

MRS. M. E. DURKEE.

THE best place in the world for any one is the place where God wants him to be.

To hinder the work of God in our hearts is to keep back the return of our Lord.

A FAITH that can move mountains began with moving dust.





## WHAT THE WINDS SAY.

WHAT does the south wind say  
On a holiday?

It says: "Come out with me;  
I'll chase you round the tree,  
And toss your pretty curl;  
Come out, my little girl!"

List what the west wind says  
On the holiday.

It says: "My little man,  
Just catch me if you can;  
I'll hide behind the tree,  
As still as still can be!"

Can't you hear the north wind say  
On a holiday,

"See the tall oak, as I come,  
Toss its arms in jolly fun;  
And the brown leaves whisk in glee,  
Scattering off right merrily?"

Often doth an east wind say  
On a holiday:

"Stay indoors, my child, and play,  
For I send the rain to-day."  
Storm or sunshine, all is well.  
Everything God's love doth tell.

—Selected.

## DAN TULPY'S LESSON.

IN TWO PARTS.—PART II.

It was late when the Tulpy family finished supper. Mrs. Tulpy was cross. After telling where Dan had gone, she left all the talking to Mr. Tulpy, Shepherd Dave, and Mary.

Fan came in at dark, limping, with dragging tail and hanging tongue, panting and tired out. The faithful creature had been, for three intensely hot days, driving a thousand half-wild sheep over the rocky divide, not losing one by the way. Besides her hard work, she had had to care at every halt for her five puppies.

Her feet were pricked by the thorny cactus, and sore from the sharp and blistering-hot rocks. In driving these half-wild sheep twelve miles a day, she had run forty or fifty miles each day, tormented by heat, thirst, hunger, and weariness, besides anxiety for her puppies.

Shepherd Dave washed and greased her lame feet, for which she gratefully licked his hands. Then he gave her a good supper, with milk to drink, after which she stretched herself in her basket and slept, utterly worn out.

The men sat outside of the house talking. When it was bedtime, Mr. Tulpy called to his wife:—

"Susan, was Dan to stay all night?"

"No; he ought to be home now."

But Dan was still absent when they went to bed. Some time after midnight Mrs. Tulpy awoke her husband.

"Dan hasn't come home yet," she said, "and I'm so anxious I can't sleep."

Mr. Tulpy grumbled, but rose and searched the house. No Dan! He went to the hut of the shepherd Dave. No Dan! Nor was the boy anywhere about the ranch. But he found Dan's mustang grazing, with hanging bridle.

"He's been teasing the critter, and it broke away. Now he'll have to walk home, and serve him right," he thought.

Tulpy unsaddled the horse, and turned it loose again. Then, partly urged by his wife, and partly by some anxiety of his own and because he must have the boy's help very early in the morning, he called out Fan, put in her mouth a folded paper upon which he had written: "Dan, come home right off. I want

you," and said to the dog: "Go find Dan! go! Go to Stokes—find Dan—go, Fan!"

Fan was footsore, tired, and sleepy. At the mention of Dan she crawled, whined, and in the humblest dog language begged to be spared. To find Dan meant being abused.

She would drive sheep if necessary; she would do anything except find Dan. Groveling and whining, she refused to go. Mr. Tulpy took down a horsewhip. She yelped and groveled, but did not go.

He lashed her once, sharply. She cried out and went, with her tail drooping, head hanging, and her whole body expressing disgust and reluctance; and so she trotted into the darkness, and disappeared on the trail.

The poor dog trotted through the darkness, with the folded paper in her teeth, occasionally nosing the trail, with a steady faithfulness inherited from long generations and trained by the discipline of her whole life. Occasionally she whined faintly when her sore feet were hurt by stones. If one could have seen her, she would have shown a striking type of persistent fidelity to an unwelcome duty.

Some distance up the pass Dan had climbed along the canyon wall on a narrow ledge twenty feet high. Where this ledge was narrowest and highest, poor Fan's sore feet, being hurt by a sharp stone, caused her to shrink and stumble; and so, with a sharp yelp, she fell over the edge, and rolled helplessly down upon the broken rocks below.

She was badly hurt by the fall, and lay for a few moments quivering and crying pitifully. Her tumble dislodged stones that rolled after her, and one of these struck and broke one of her hind legs below the knee.

Slowly, and whining with pain, she got upon her three unbroken legs after a little. Had she been human, she would now have cared only for her own suffering, and have either lain in the nearest comfortable spot, or crawled home. But she was a dog, and persisted in her duty.

She nosed about, found and picked up in her mouth the paper that she had dropped, and crept on three legs, still after Dan.

Full half a mile farther she followed his track. Finally, by almost incredible efforts, she climbed to the ledge where he had shot the mountain-lion kitten, smelled the dead body of the animal, and then traced Dan into his hole.

Awakened from a drowse by Fan's barking, Dan eagerly called out, not dreaming that she was alone. Finally, comprehending that it was only Fan, he thrust one of his arms past the blockading stone in the one spot where there was a little space, and was astonished to feel a folded paper that Fan thrust upon his fingers.

Lighting a match, he read the message, and guessed that his father supposed him to be safe at Stokes's. By lighting several matches and using their burnt ends for pencils, he managed to scrawl in a coarse hand upon the paper:—

"I am shut up in a mountain-lion's den in Klickityclick canyon, about a mile from the trail, right hand side, high up in the wall. I can't get out. Help!"

DAN TULPY.

"This by Fan."

He pushed out his arm, felt Fan take the paper, and told her to go home. She crept away, one leg dangling, and the broken bone cruelly pain the now swelling flesh.

It was sunrise when she reached the house. Mr. Tulpy and Dave had eaten breakfast, and were already at work with the sheep. Mrs. Tulpy read Dan's scrawl, and ran exclaiming to them. She did not notice poor Fan, who

crawled into her basket, and there yelped every minute when her puppies crawled over her broken leg.

Mr. Tulpy, coming into the house for his rifle while Dave saddled the horses, noticed Fan; and anxious as he was for his boy, he would not leave the house until after he had set Fan's broken leg, bound it with splints, and locked her puppies in a closet away from her—this partly because she had faithfully done her errand so crippled, partly from remorseful thought that he had been cruel in sending her.

In the broad day Dan was found and released by his father. On the way home Mr. Tulpy explained to him how much he owed to Fan's wonderful faithfulness.

Dan now remembered how she had whined when she was at the hole, and of hearing her yelps of distress as she climbed down the canyon wall on leaving him. They searched back on the trail, and found where she had fallen and been hurt. Then they saw the full extent of her fidelity.

This lesson cured Dan of teasing animals. In a short time he and Fan, whose broken leg soon healed under kind care, became fast friends, as boy and dog should be.

Dave did not leave the ranch. The stock became gentle, greatly easing Fan's work, and gaining for Tin Kettle Ranch a valuable reputation in the market. Best of all, Dan grew to be a faithful, brave, and gentle young man.—  
*Adapted from Youth's Companion.*

## "I CAN, BUT I SHAN'T."

You work at Captain Keene's mill, I believe?" said Squire Taylor, politely, to a strong, rugged young man whom he met at the fork of the roads, driving a loaded team.

"Yes," grunted Clarence Thomson, without the least inclination of the head.

"Well, then, if you are going directly to the mill, I wish you would take this bag, and fill it with fine corn-meal for me. I will drive past the mill, and take it on my return from the station."

The youth took the bag, and as the gentleman started up his horse, he turned back to say,—

"Can't you set the bag out by the door for me, so that I shall not be obliged to leave my horse?"

"I can, but I shan't!" replied the young fellow, gruffly, ducking his head awkwardly behind the load, as if expecting some kind of retort; but the gentleman drove on in surprised silence.

On his return to the mill, the obliging proprietor being absent and the hired boy in charge, he was obliged to tie his young horse, and wait upon himself. Although tempted to report the fellow's rudeness, he desisted, with the hope that future attrition with the world might wear off the crabbed effects of pernicious home-training that led the boy to see an enemy in every one appearing to be "better off" than himself, and that he might learn politeness from observation.

A few days later, as Squire Taylor was in a neighboring large town, a wealthy manufacturer accosted him, saying:—

"I am in want of a boy to take into my business, and if I can get hold of the right kind of lad, I will do well by him. He will have to work and to take considerable responsibility, so I am willing to pay him good wages from the start. I prefer a country boy. I was a country boy myself. Have you such a one in mind?"

"There is a strong, rugged fellow in my neighborhood, honest, I presume, with good



habits, and bright and well-educated enough to answer your turn, I have no doubt. I should think he would be very glad of the position, and I am always pleased to help a poor boy to get a foothold on the ladder of success. Once on the ladder, it is easy to go up."

The manufacturer's eyes kindled. "I am glad to get a trace of some one who will come well recommended," he said. "It takes away a certain anxiety one naturally has in regard to a new clerk. Is he obliging, and has he some patience? for he will be near the door of the main entrance, and will have to answer a great many questions, as well as to give the porter a lift now and then."

"All the reply I can give to that is to relate a recent experience of my own with him," and he did so.

"He will not do," said the gentleman. "I have no time, or money, or nervous energy, to waste over any 'I-can-but-I-sha n't' boys."

And Squire Taylor, laughing a little, went on to say: "There is an obliging, gentlemanly lad in the next town to me who has always a smile and a bow, or pleasant word and a polite answer, and who does not mind an extra step as an act of accommodation. He told my wife the other day as she was chatting with him while he was disposing some packages in the carriage, that he loved to work and to know how to do things—from washing the dishes and helping about the cooking for his mother, to learning all the details of business. There is no chance for him to rise in the place where he now is. I think he would be glad to change for the better."

"That is just such a boy as I am looking for. If you will give me his address, I will send him a line."

"Charlie Holden has gone in with Brooks Brothers, at Rockfield, to learn the business, but with first-rate wages from the start," said Clarence Thomson to one of his mates at the post-office a few evenings later. "He is the luckiest fellow I ever knew. He had never been in Rockfield in his life, and never saw the Brooks Brothers. How they came to hear of him is a great mystery."

Squire Taylor, who was taking his letters from the hand of the postmaster, turned about and said pleasantly: "There are other boys who might be as mysteriously called to good positions if they were as careful to make the most of present opportunities as Charlie Holden has been. He is not an 'I-can-but-I-sha n't' sort of boy."

"O, he was the means of it," said Clarence. "I do n't see why some one can't say a good word for me!"—*Selected.*

#### SAGACITY OF A HEN.

In consequence of some very heavy rains, nearly all the ground about a poultry-yard was covered with water.

At this time there was a brood of young chickens in the hen-house. They were on the roosting-place, and could not get down because of the water.

In this situation they remained nearly two days, at the end of which time the hen was seen to convey them one by one, on her back, wading through the water as well as she could, to a grass-plat near by.

Thus were the chickens saved from being either starved or drowned.—*Humane Journal.*

"I WISH I could obey God as my little dog obeys me," said a little boy, looking thoughtfully at his shaggy friend; "he always looks so pleased to obey, and I do n't."



#### STRENGTH.

ALL men love to be strong. Strength gives influence to its possessor, whether it be physical, intellectual, or spiritual strength. The one who possesses strength is admired, and has power among men, according to this strength. The man who is strong financially is able to make his will prevail to a great extent. The one possessing intellectual strength moves the thinking world by voice and pen. Spiritual strength is the best of all; but it is not sought after as eagerly as physical, mental, or commercial strength; yet who will deny that it is needed more than any other?

To be strong in the Lord is to walk a conqueror through this present evil world. "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." 1 John 2:14. Notice why John wrote unto the young men: "Because ye are strong." Whence came this strength?—From the word of God in them. What was the result?—Power to "overcome the wicked one." O that we could see more seeking after spiritual strength! God has promised this strength.

"As thy days, so shall thy strength be," is not confined to the male sex; the promise is to all, both male and female, who feel their weakness. In looking over the pages of the history of the church, we find that God has had his strong ones in every land and clime. It was this God-given strength that enabled Samson to overcome the Philistines; but, alas! sin made him weak, and this strength departed from him. Learn a lesson from this, dear readers. Do not go to sleep in the lap of any sinful pleasure.

It was God-given strength that made the armies of Joshua victorious, and enabled Elijah to prevail against the priests of Baal. "Strong in the Lord,"—that was the secret of Martin Luther's success. There were doubtless men in his day equal to him in intellect, perhaps superior, but none who could so mightily prevail with God. He knew how to pray; so did the Wesleys, and others whom God used to keep alive a pure religion in the midst of worldliness and cold formality.

The secret of all spiritual strength is prayer—supplications to God—the unwavering, earnest, constant pleadings of faith. Just see what a power this is; even disease yields to its might; for do we not read, "The prayer of faith shall save the sick, and the Lord shall raise him up"? James 5:15. Dear readers, may you fully realize what a strong weapon of defense God has put within your reach; learn to use it well, and become strong in the Lord physically, mentally, morally, and spiritually. God has need of strong young men and women to work in his cause. Will you seek this strength by prayer and consecration? and remember that the influence of *association* is great. We come to be like those with whom we associate.

What privileges and possibilities are opened to the one who communes much with God! Note the influence of the company of good men upon the character. What an influence does he bring upon himself who has fellowship with Christ! New strength is imparted to him. He becomes a power with God and

man. He becomes pure, holy, lovable, loving, gentle, a rebuke to sin, a persuader to good. Satan cannot withstand him; for he has God for his defense, Christ for his righteousness, and heaven for his home. Surely such an incentive should lead to earnest prayer, and a more diligent study of the Bible. With the psalmist may you be able to say: "Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:105. "Thy word have I hid in mine heart, that I might not sin against thee." Verse 11.

And still remember: "It is God that girdeth me with strength, and maketh my way perfect." Ps. 18:32. MRS. M. CARPENTER.

#### THE "SCAPHANDER" FIREMAN'S SUIT.

THERE are some fire apparatus and appliances in which the firemen of Berlin, Germany, are undoubtedly ahead of us. Of these apparatus the most notable is the fire "scaphander." The word "scaphander," which means either "hollow man" or "hollow to receive a man," is generally applied to the suit of impermeable material in which the diver arrays himself before he goes down into the water. The fire scaphander is made of asbestos and rubber, and is absolutely proof against fire, so that a man in a fire scaphander can take a leisurely walk through roaring flames or through the thickest volume of smoke with complete immunity from being burned or choked. The helmet is donned apart from the rest of the suit, and is hermetically fitted to the suit, the riveting being so perfect that air is excluded. A plate of glass, specially prepared to stand great heat without cracking, is imbedded in the front of the helmet, and allows the wearer to see plainly. To the fireman thus equipped, air is supplied, just as to the diver, through a tube, the one end of which is held at the earth's surface, and the other end is in the helmet.

□ The scaphander is not intended to be, and is not, the ordinary equipment of a Berlin fireman when he is fighting a fire. There is only one scaphander, perhaps, to a company; and the fireman donning one of them is detailed to perform a special or exceptional task. Occasionally at fires, as every one is aware, a particular room in a house or hotel, of which it is known that there are occupants, may be so enveloped in flames or in a stifling smoke that a rescue of the occupants is impossible, as the attempting rescuer would add the loss of his own life to theirs. It is in the case of such a situation as this that the scaphander is brought into use. A fireman dons the suit, marches unhurt through smoke and flames in which a person ordinarily attired could not live a moment, and rescues inmates of the burning building who would otherwise inevitably perish. He carries with him, also, when he enters, a bag or two of rubber and asbestos, which are known as "life-saving sacks," and stowing the imperiled inmates in these sacks, he either carries them out—if they are lightweights—or hangs the bag containing them on the asbestos tube providing him with air, and on another line connecting the bag with the firemen below, and shoots them out from the window onto terra firma by that route.

Many lives have been saved in Berlin since its recent introduction by this scaphander process, which could not possibly have been saved by the ordinary means; and it is astonishing that, with all the quickness of Americans to devise and to catch on to new inventions, they have not yet adopted the apparatus, nor invented anything to answer the same purpose.—*New Orleans Times-Democrat.*





ESTABLISHED, 1852.

Published Thursdays.

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

## THE SNOWFLAKES.

Out from the Cloud Land, one cold day,  
Some feathery snowflakes floated away;  
Sailed through the air in joyous mood,  
Hoping to do the brown earth some good.

North Wind met them on their track,  
Tried to drive little snowflakes back;  
On they fluttered, calling in glee,  
"Old Mr. North Wind can't catch me!"

Little Jack Frost had been playing around,  
Nipping all the flowers he found,  
When down to the earth came the flakes so gay,  
Looking about for a place to stay.

"Here is the spot!" cried the bright little elves;  
"We'll help the flowers a bit, ourselves."  
So over the flower roots, long before night,  
They spread a thick blanket, fair and white.

— S. J. Mulford.

## WORDS.

If you think a word will please,  
Say it, if it is but true;  
Words may give delight with ease,  
When no act is asked from you.  
Words may often  
Soothe and soften,  
Gild a joy or heal a pain;  
They are treasures  
Yielding pleasures  
It is wicked to retain!

— Selected.

THE ungrateful heart cannot retain the peace  
of God.

TRUE gratitude can sing songs of praise with  
an empty purse.

HE who owes God the most, is often the one  
that does least for either God or man.

THE best cross for us is almost always the  
one we find ourselves least willing to bear.

THE more praise we render God, the less  
time we find to find fault with our neighbors.

WHEN God puts us into the fiery furnace,  
we may be assured that he will be there  
with us.

By giving ourselves wholly to God, we  
place ourselves where he can "freely give us  
all things."

A GREAT many people expect to praise God  
in heaven who do not seem to care much to  
praise him here.

IF we are doing our best to please God,  
there can nothing happen to us but what will  
be for our best.

AN angel would become unfit for heaven if  
he had to think the thoughts of the wicked for  
even only a single hour.

LAZINESS grows on people; it begins in cob-  
webs and ends in iron chains. The more  
business a man has to do, the more he is able  
to accomplish; for he learns to economize his  
time.

## SILVER CIRCULATION.

"THERE is a great deal of talk about silver in these times, and it will interest our young people to know that we have in silver coin as a nation six hundred and twenty-five million dollars. France, of European nations, comes next, with four hundred and ninety-two million dollars; Germany, with two hundred and fifteen million dollars; Spain, with one hundred and sixty-six million dollars; Austria, with one hundred and twenty-one million dollars; and England, with one hundred and twelve million dollars. No other European power has so much as one hundred million dollars. Canada does not seem to like silver very well, having but five million dollars in circulation, while Mexico has fifty million. Japan has eighty-eight million in circulation, while China exceeds the bulk of our land, circulating seven hundred and fifty million. India takes the lead of all the lands of the world, however, having a silver circulation of nine hundred and fifty million dollars. The total silver coin of all the nations is four billion and fifty-six million dollars."

## GROWTH OF INDUSTRIAL LIFE.

## 7.—AS CORPORATIONS ARE.

Two things make our modern luxurious life possible; two things which, having begun far apart, have grown inseparably into each other, the growth of either depending on the other,—two forces in the production of wealth which consist, the first in the massing of many wills in one, the other in the indefinite extension of a single will. The two forces are expressed in the two words "corporation" and "machinery."

A corporation focuses the industrial power of a number of men on a single point, for an industrial purpose, generally. Corporations are made by the state, and are founded upon a document called a charter, which sets forth their relations to the law. They are treated in most respects just as a single individual would be treated, and so they are said to be legal persons. A man who is run down by an engine on the Hudson River road and injured, does not sue the engineer, nor the conductor, nor Mr. Chauncey M. Depew, but the New York Central and Hudson River Railroad Company. On the other hand, when right of way is sued for, it is the railroad company, and not any of its officers, which appears as the plaintiff.

Nor is it the men whose names appear upon the roll of stockholders who really compose the corporation. It is the stock which they subscribe, or the money they put in. A contrast with private business will make this clear. In private business, where several men put capital into a scheme, each partner is practically the owner of the business. If he makes a bargain, the whole firm is bound by it. Not so with a stockholder in a corporation. He cannot act in any way for the company unless he is one of its officers. The management of the affairs of a firm must be settled between the different partners as they may agree. The fact that one may have twice as much money in the concern as another has nothing to do with the matter. In a corporation the stock controls—each share has a vote, and if in any corporation one man owns more than half the stock, he has absolute power in that corporation, so long as he respects the charter. Each member of a firm is responsible for all the debts of the firm, and that to the full extent of his property. With the exception of

owners of bank stock, no stockholder of a corporation can be held for any of its debts. If the business fails, he cannot lose more than his share of the property of the company—what he has already put into it. But the corporation is held responsible to the full extent of its property, just as any person engaging in business would be.

Most important of the advantages which the law gives to a corporation is the right to issue and sell bonds. A corporation may start with a capital stock of only, say fifty thousand dollars, and invest this in a "plant"—in buildings and machinery. Then it may issue bonds with this plant as security, and with the price of the bonds enlarge its plant. Again it may issue bonds secured by this addition to the plant, and this process may continue to any length, so far as the civil law is concerned. This would be no advantage if the money thus secured were obtained by negotiation between the borrower and the lender, as a private loan is. But the bonds are sold on the open market to whoever will buy. If the investment is sure and paying, the bonds sell for a good price, above their face value perhaps; or, as brokers say, above par. If the security is doubtful and the business slack, the price of the bonds will be low; but there are always speculators who will buy doubtful stock at low prices and await a rise, and therefore the bonds can almost always be sold. This is the very key to the success of corporations. Every railroad in the United States is operated on credit, and the same thing is true to a less extent of nearly all incorporated concerns.

While the foregoing facts are the secret of the growth of corporations, the secret of their power lies in another direction. A corporation is supposed by the law to be governed by the stockholders through their elected representatives, the board of directors. The fact is that the stockholders seldom have much to do with it. So long as the business goes along with reasonable success, the directors are never disturbed in their doings. They elect the president, and the president again, supposable with the directors' advice, chooses the superintendent and minor officers. It usually happens that the same man is a director in a number of concerns; and when these are all in the same line, as they are quite sure to be, it often happens again that the different boards have an understanding, and the same man is elected president of all of them. It is thus that great systems of railroads, like the Missouri Pacific and the Santa Fe, are built up. Such organizations as the Whisky Trust and the Sugar Trust are formed in much the same way. In fact, all monopolies really stand on the same basis.

The amount of power represented in the person of the president of a great corporation is almost inconceivable by a single stretch of thought. It is only as the eye becomes used to the vast outlines of the pyramid upon whose apex he stands, that its sides can be traced into the chaos of relations and business forms by which they are soon hopelessly obscured. But we must trace them a little way. We must learn to see in every corporation not only a number of stockholders and bondholders and a certain amount of stock, but a great army of employees working under the direction of one central will, thousands of machines multiplying a millionfold the mind and hand of the inventor, and an infinite variety of accessories and allies in other branches of trade, all animated and held together by one of the strongest, most universal, and most uniform of human motives,—the desire for wealth.

C. B. MORRILL.