

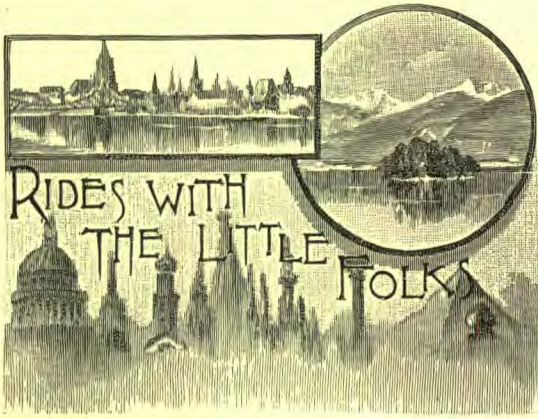
THE YOUTH'S INSTRUCTOR

REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH

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WIND AND TIDE.

THE ocean is wide ;
But a timely tide
Rolls in from the unknown shores,
To carry our bark
O'er the waters dark,
Where the heart hath treas-
ured stores.

And the winds adrift
Well their burdens shift,
As they fill the dove white sails ;
And it's good to know
That the winds will blow
For the life which sometimes
fails.

For upon the sea,
Where our lives must be,
God's wind bloweth sure and
strong ;
And where'er we glide,
He sendeth the tide
To further our lives along.

— Rev. I. Mench Chambers, in
Ram's Horn.

THE YOSEMITE VALLEY.

LAST PART.—TO GLACIER
POINT.

THAT part of the trip to and around Yo-
semite which will remain in my memory long-
est, is the trip from Vernal and Nevada falls
to Glacier Point.

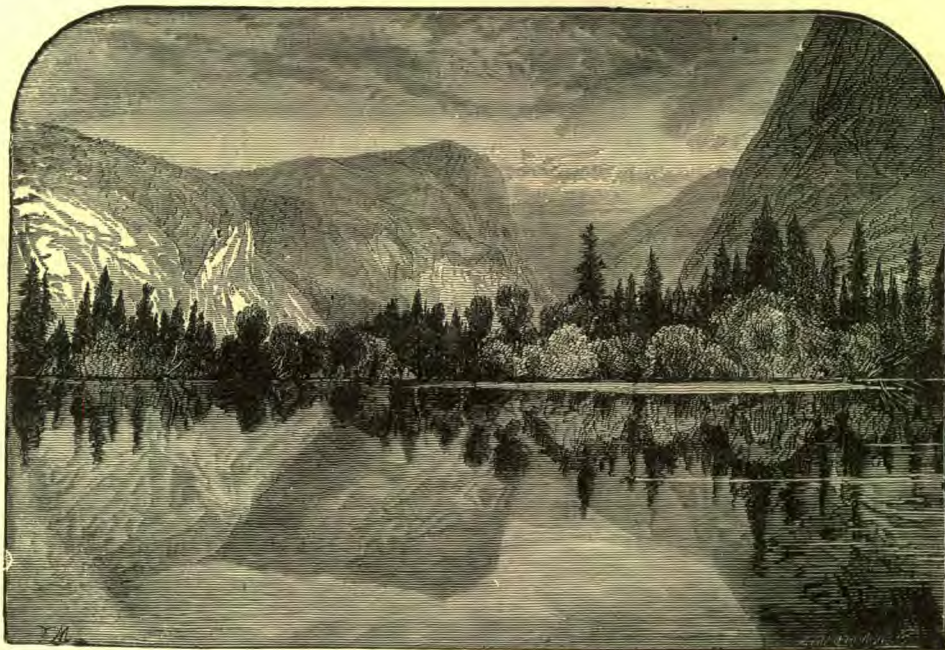
Early in the morning my father, mother,
brother, a doctor who was traveling with us,
and myself drove to Mirror Lake in time to
see the sun rise over the mountains. We then
drove about two and one half miles, when we
tied our horses to a hitching rack, and started
afoot up the mountain toward Vernal and Ne-
vada falls, the doctor and I going on ahead.

When we two got to Vernal Fall, we stopped
a little while to admire the beautiful scenery,
and then walked up the river to the bridge,
crossed over to Snow's Hotel, and thence to
Nevada Fall. At the top of the fall is a
bridge so built that one can look over and
away down to the bottom of the fall. At the
bridge we saw a sign, "To Glacier Point,"
and we thought we would go there. When we
had walked about two and a half miles, we ate
an orange and two crackers apiece (all we had
with us for lunch), after which we went down

to the Illilouette River, but could not find the
bridge.

In looking up and down the stream, I saw a
log that had lodged in the river during winter.
We crossed over on our hands and knees,
although the log was wet and slippery, caused
by water splashing on it. We then began to
ascend the eastern side of Glacier Point.
After climbing a few hundred feet, it became
so steep that we literally had to crawl through a
thick growth of underbrush on all fours.
Among this brush we found chestnut burs, but
we could not imagine where they came from,
as there were no chestnut trees near us.

When we had crawled through this brush for
about a thousand feet, we came to a smooth
stratum of rock which was so steep we could



MIRROR LAKE.

not stand erect upon it. The only means by
which we could climb was by putting our
fingers into small crevices, and drawing our-
selves up. About two hours and a half after
leaving the river, we reached the summit, hav-
ing crawled nearly three thousand feet. But
we were about one mile south of Glacier Point
Hotel. Here we came upon a large snowbank,
which was a rare treat to me, being the first I
had ever seen, except on distant mountains, as
snow is very rare in the valley.

We finally reached the hotel, and ordered a
meal, as we were very hungry. We then went
to the railing to view the valley. We wanted
to get home as soon as possible, as the sun
was down, and my parents did not know that
we had gone that way ; so we started down the
mountain, having about six miles to go, three
and one half of which were down hill.

Having seen my father tie a large bush on
behind the buggy to serve as a brake in going
down hill, I tried the same plan by fastening
one behind me with a cord around my waist.
And then away I went down the mountain,

leaving a cloud of dust behind me, and mak-
ing the descent of three and a half miles in
sixty minutes. When I got to the bottom, I
did not have to wait long for the doctor. We
arrived at our camp about eight o'clock P. M.

The best time to visit the valley is about the
middle of June, when the water is at its best
height ; and at this time of year the extreme
altitude, the grand forests, the beautiful flow-
ers, the perfect grade of the roads, and the
splendid scenery everywhere, make for the
tourist, after crossing the warm valley below,
a treat hard to describe.

D. GRAY.

ON THE BEACH.

THE moon was bright, the day was fair,
The crowd was gay and full of song ;
There was a spirit in the air
That seemed to tell of student
throng
All out for frolic wild.
They were to seek San Pedro
beach,
Where level sands, in ample
reach,
Hold countless treasures that
will teach
A nature-loving child
What wondrous things old
ocean flings
Upon the shores to which it
sings.

Three forward cars at once
were crammed,—
It was the space to them as-
signed,—
And baskets, bags, and pails
they jammed
In every corner they could
find ;
The teacher cleared the
fold
Of wolves and goats that in the
throng
Had wandered in. She walked
along,

And asked each, "Where do you belong ?

These cars will only hold
The Normal students, who to-day
Are out, and have the right of way."

With all on board and doing well,

We passed the time in laugh and joke ;
When suddenly our spirits fell,—
The forward car its coupling broke,

And left us standing still.

On flat cars then a crowd did climb ;

We thought to have a jolly time,
But soon the cinders, smoke, and grime

Our smarting eyes did fill.

But our brief journey soon was o'er,
For we had reached the ocean's shore.

Before we scattered on the beach,

We stopped to eat our noon-day meal,
To hear an after-dinner speech,

And join the merry laughter's peal,
Or other frolic find.

The costumes made some sailors stare,

But then the students did not care ;

And if some styles were rather rare,

The critics all were kind.

Then did the groups and couples go,

And chase the wavelets to and fro.

O beauteous sea-anemone !

And wondrous, writhing devil-fish !

And curious dwellers in the sea !
 How long and ardently I wish
 Some one who knew could tell
 Me how and why and whence you came,
 And how you live, and what each name,
 What friends you love, what foes you blame !
 The ceaseless surges swell
 In rhythmic language, wild and grand,
 That I can never understand.

We saw the curious bivalves bore
 The piles and wharves that man had wrought ;
 We saw great rocks along the shore,
 Where crabs in countless numbers fought,
 Or hid away from sight ;
 The little hermit in his cell,
 The mollusk deep down in his well,
 The place where sea-stars love to dwell,
 All filled us with delight ;
 While all along old ocean's bed
 Were broken shells, with tenants fled.

We saw sea-urchins on the rocks,
 A porpoise tumbling in the wave ;
 Two girls went rowing round the docks,
 And dared the sea with spirit brave,
 And safe returned to shore.

We saw the stately ships go by ;
 Their slender masts were towering high,
 To catch the breezes in the sky ;
 And one whose voyage was now o'er,
 " A happier one, whose course was run,
 From lands of snow, to lands of sun."

And now the sun descending low
 Has sought his bed in ocean wave ;
 The signal this for us to go ;
 A parting look we fondly gave,
 Then left the sea behind.

" With sheathed swords and bows unstrung,
 And spears and shields with garlands hung,"
 This was the song one choir sung,
 With victory in mind ;
 And while our thoughts did lightly roam,
 The train rolled on, and brought us home.

The day has gone, my schoolmates dear,
 And passed into a memory ;
 To-day we stand and are more near
 The borders of eternity,
 Upon whose level strand,
 The shores of time, beneath our feet,
 Are strewn with treasures that we greet,
 As wave rolls after wave so fleet,
 And flings them on the sand ;
 And some are battered by the storms,—
 Old wrecks that once held living forms.

Still to our souls, in rhythm sweet,
 The waves will speak a speech unknown.
 Sometimes they roll in, wild and fleet,
 Then low subside, in sobbing moan ;
 But voices never cease.

They seem to say, " Beyond the roar
 There is another, brighter shore,
 Where wreck and death are found no more,
 But all is life and peace.
 May joy for aye your portion be,
 When you shall stand beyond the sea."

F. S. HAFORD.

TYPE-SETTING IN JAPANESE.

SPEAKING of the difficulties of journalism in the Japanese tongue, Henry Norman says in *Real Japan* :—

" They are very keen journalists in the land of the chrysanthemum ; but it must be allowed that the business is carried on under difficulties from which even the hardened western newspaper man might shrink appalled. The internal organization of a newspaper office is a sad spectacle of daily struggle with difficulties unknown elsewhere, and really unnecessary here.

" The Japanese written and printed character consists of the Chinese ideographs, those complicated square figures made up of an apparent jumble of zigzags and crosses and ticks and triangles and tails,— ' the footprints of a drunken fly,'—and of the original Japanese syllabary, called kana. Of the former there are twenty thousand in all, of which perhaps fourteen thousand constitute the scholars' vocabulary, and no fewer than four thousand are in common daily use ; while the forty-seven simple letters of the kana are known to everybody.

Therefore, the Japanese compositor has to be prepared to place in his stick any one of over four thousand different types—truly an appalling task. From the nature of the problem several consequences naturally follow. First, he must be a good deal of a scholar himself to recognize all these instantly and accurately ; secondly, his eyesight suffers fearfully, and he generally wears a huge pair of magnifying goggles ; and, thirdly, as it is physically impossible for any one man to reach four thousand types, a totally different method of case arrangement has to be devised.

" The ' typo,' therefore, of whom there are only three or four on a paper, sits at a little table at one end of a large room, with the case containing his forty-seven kana syllables before him. From end to end of the room tall cases of type are arranged like the shelves in a crowded library, a passage three feet wide being left between each two. The compositor receives his copy in large pieces, which he cuts into little takes, and hands each of these to one of half a dozen boys who assist him. The boy takes this and proceeds to walk about among the cases till he has collected each of the ideographs, or square Chinese picture words, omitting all the kana syllables which connect them. While these boys are thus running to and fro snatching up the types and jostling each other, they keep up a continual chant, singing the name of the character they are looking for, as they cannot recognize it till they hear its sound, the ordinary lower class Japanese not understanding his daily paper unless he reads it aloud."

The Japanese, like the Chinese, write and print in columns from the lower to the upper part of the paper, beginning at the right. Their " footnotes " are on top instead of at the bottom of the page.

THE FLORIDA SPONGE INDUSTRY.

IN TWO PARTS.—PART I.

SPONGES are, as is now generally conceded by naturalists, an animal, and not, as formerly supposed, a vegetable growth. They consist of a framework, or skeleton, coated with gelatinous matter, and forming a non-irritable mass, which is connected internally with canals of various sizes. The ova are very numerous, and present in appearance the form of irregular-shaped granules, derived from the gelatinous matter which grows into ciliated germs, and, falling at maturity into small canals, are then expelled through the orifices. When alive, the body is covered by a gelatinous film, which, being provided with cilia, causes a current of water to pass in at the smaller pores and out at the larger apertures, the sponge probably assimilating the nutritive principles contained in the water.

Sponges are found abundantly in tropical waters generally. They gradually decrease in numbers toward the colder latitudes, till they become entirely extinct. They vary much in shape. Some are shaped like a vase, others are semi-cylindrical, others flat like an open fan, and some are round. The typical forms—the commercial sponges—are essentially confined to the waters of the Bahaman Archipelago and the southern and western coasts of Florida, in the western hemisphere, and to the Mediterranean and Red seas in the other.

The Florida sponge grounds form three separate and elongated stretches along the southern and western coasts of the state. The first includes nearly all of the Florida reefs ; the second extends from Anclote Keys to Cedar Keys ; and the third from just north of Cedar Keys to Saint Mark's. The Florida

grounds have a linear extent of about one hundred and twenty miles, beginning at Key Biscayne, in the northwest, and ending in the south at Northwest Channel, just west of Key West. The northwestern half of the grounds is very narrow, having an average width of only about five miles, and being limited to the outer side of the reefs. At about the Matacumbo Reefs the grounds broaden out so as to cover the entire width of the reefs, which are much broader here than at the north. The entire southern half of the grounds has more or less of the same breadth, which is about thirteen or fourteen miles.

The sponge fishery of the Florida coast differs from that of the Mediterranean, in that sponges are not obtained by divers, but by means of a long hook fastened to the end of a long pole, and managed from a small boat. Small vessels of from five to fifty tons measurement are employed to visit the grounds to afford quarters for the men, and to bring home the catch.

The working outfit of a Florida sponging vessel consists of a few small yawl boats, called " dingies," and a supply of sponge hooks and sponge glasses. The boats used are always made as light as possible. They are from fifteen to twenty feet long, and from four to six feet wide. The idea is to have the boats light enough to enable two men to haul them in and out over the side of the vessel, and yet strong enough to withstand the rough handling which they are sometimes subjected to, and to carry the heavy loads resulting from a day's catch. While catching sponges, it is necessary to scull the small yawl boats (dingies) from the stern, and, for convenience in doing so, this form of sculling notch is used : A piece of oak plank about six inches wide and one foot long is notched at one end to fit the oar, and inserted at the other between two guiding strips well fastened to the stern sheet. It is made to be easily removable, in order that it may be readily taken out of the way when not needed. The sponge hooks are made of iron, with three curved prongs, measuring about five to six inches in width. The entire length of a hook is about eight inches, the upper end being made into a very strong socket for the insertion of the pole.

The sponge-glass is made from an ordinary wooden bucket, the wooden bottom being replaced by one of ordinary window-glass, securely fastened by cement. In using a sponge-glass it is placed upright on the water's surface, with the handle of the bucket on the back of the neck of the fisherman with his head thrust down in the bucket. In this way the fisherman can distinctly see very small objects in very deep water, and can easily distinguish good sponges from those of an inferior grade.—*Abridged from American Journal of Pharmacy.*

SOME one has suggested the sinking of a shaft twelve or fifteen thousand feet into the earth, for the purpose of utilizing the central heat of the globe. It is said that such a depth is by no means impossible, with the improved machinery and advanced methods of the coming engineer. Water at a temperature of two hundred degrees centigrade, which can, it is said, be obtained from these deep borings, would not only heat houses and public buildings, but would furnish power that could be utilized for many purposes.—*New York Ledger.*

DURING the Brooklyn trolley strike militiamen, quartered in one of the car barns, did part of their cooking by electricity.



THE SEVEN WONDERS OF THE WORLD.

NO. 5.—THE HANGING GARDENS

OF BABYLON.

BEFORE catching an imaginary glimpse of this wonder of the ancient world, let us seek to penetrate the mists of more than three thousand years, and glance briefly at the great city itself. Its exact origin is veiled in uncertainty, some even attributing it to those who vainly sought to erect a tower whose top should reach unto heaven.

The circumference of the city formed a perfect square, each side of which was fifteen miles long. It was surrounded by a strong wall eighty-seven feet thick, which is said to have reached the gigantic height of three hundred and fifty feet. An immense ditch, or moat, full of water, surrounded the wall on the outside. Both sides of this ditch were lined with brick. Some idea of its size may be gained when we read that the bricks composing the prodigious wall were made from the dirt removed from it. These bricks were cemented together with a bituminous cement, which in time became harder than the bricks themselves.

Every side of the city had twenty-five brazen gates, and from these gates straight streets crossed the city, making fifty streets in all, which crossed each other at right angles. Then on each side of the city next the wall was a half street which had houses on one side and the wall on the other. These half streets were about two hundred feet wide, while all the other streets had a uniform width of about one hundred and fifty feet. The fifty cross streets laid the city out in large squares, each of which was over two miles in circumference. The houses were three or four stories high, and were built on the outer edges of these squares, the sides fronting the streets being beautifully ornamented. The houses had spaces between them, and the centers of the squares served for gardens, yards, etc. Babylon, therefore, was not as large a city as its sixty miles of circumference might indicate; for nearly one half of the land inclosed within its ponderous walls was given to cultivation.

The historic Euphrates crossed the city diagonally, the restless waters of which were spanned by a wonderful piece of art in the form of a bridge a furlong in length and thirty feet wide. At each end of this bridge was a palace, one of which is said to have been three miles and three quarters in circumference; the other, seven and one half miles. Toward this latter palace our attention especially turns; for it was here that the famous hanging gardens were located. It was surrounded with three distinct walls, and these were highly ornamented with sculptures of animals, etc. One remarkable hunting-piece has received special mention. It represented Queen Semiramis on horseback, throwing her javelin at a leopard, while Ninus, her husband, was intent on piercing a lion.

The hanging gardens owed their existence to the wife of Nebuchadnezzar, who had been accustomed to the woods and hills of Media, and desired some such scenery to vary the monotony of the Babylonian plain. It was to gratify her that the immense task was undertaken. "They contained a square of four hundred feet on every side, and were carried up in the

manner of several large terraces, one above another, till the height equaled that of the walls of the city. The ascent was from terrace to terrace, by stairs ten feet wide. The whole pile was sustained by vast arches one above another, and strengthened by a wall, surrounding it on every side, of twenty-two feet in thickness. On the top of the arches were first laid large flat stones, sixteen feet long and four broad; over these was a layer of reeds mixed with a great quantity of bitumen, upon which were two rows of brick closely cemented together with plaster. The whole was covered with thick sheets of lead, upon which lay the mold of the garden. And all this floorage was contrived to keep the moisture of the mold from running away through the arches. The earth laid thereon was so deep that the greatest trees might take root in it; and with such the terraces were covered, as well as with all other plants and flowers that were proper to adorn a pleasure garden. In the upper terrace there was an engine, or kind of pump, by which water was drawn up out of the river, and from thence the whole garden was watered." "In the spaces between the several arches upon which the whole structure rested, were large and magnificent apartments that were very light, and had the advantage of a beautiful prospect."

But where is Babylon, with all her splendor and magnificence? True to the prophetic word, she has fallen a prey to the ravages of time, and even the exact site of the once flourishing city has become a matter of uncertainty. Thus it is; all these works of man are doomed to destruction; for mutability is stamped upon all things earthly. But happy is he whose treasure is laid up in heaven, and who lives for that which will endure forever,—for that world where all things shall receive the touch of immortality.

MRS. M. A. LOPER.

THE EASTERN QUESTION.

(Concluded.)

PART IV.—ITS PRESENT AND FUTURE.

AT the close of the Crimean war there was formed a treaty which gave Sebastopol back to Russia, but required the abandoning of claims to a protectorate over any of the sultan's subjects, Christians or Mohammedans, and the giving up of the provinces around the Black Sea. Russia was also forbidden to raise any fortresses on the Black Sea, or to keep any armed ships there, save what would be needed for police service. The Christian subjects of the sultan were placed under the guardianship of England, France, and Sardinia, who were to see that the sultan protected them in their religious worship.

You may find Afghanistan on your map, and now we will find out what we can about the Afghan war of 1857. That state then had a ruler who had usurped the power, and who was inclined to an alliance with Russia. As it is England's policy to maintain Afghan as a barrier between her East Indian possessions and Russia, England therefore dethroned the usurper of Afghanistan, and put in his place the legitimate prince. The Afghans resented this interference in their affairs, rose in revolt, and forced the English to retreat into India, cutting off the whole army in the mountain passes. The English then punished the Afghan leaders of the revolt, burned their chief city, and compelled them to submit.

We will now return to the Turks, whose deadly hatred of the Christians led constantly to disturbance and outrage. In 1860 they murdered a great number of Syrian Chris-

tians; and in 1876 occurred the so-called "Bulgarian atrocities," similar to the recent Armenian outrages,—massacres of Christian men, women, and children, more revolting perhaps than any others of which history tells. In 1876 the sultan could not or would not protect his Christian subjects, and Disraeli, then English prime minister, affected not to believe the reports, and appeared calmly indifferent over the matter; whereupon Russia once more set her armies in motion toward Constantinople.

England then, as formerly, interfered, and another treaty was signed at Berlin. By this the "Sick Man" lost a good part of his estate—Bulgaria, Servia, and Montenegro are now independent. Bosnia and Herzegovina were given to the Austro-Hungarian monarchy. Russia acquired everything lost in the Crimean war, and some places in Armenia. (Please refer to your map.) There were left in Europe under the direct authority of the sultan barely five million subjects, of which number one half are at least nominally Christians. England alone is responsible for the emancipation not having been complete.

The Armenian outrages of August last were perpetrated by the Turks, it is said, by the authority of the sultan, though he professes no knowledge of it. The Armenians in this country are very much worked up over it, and have petitioned the president to aid in investigating the matter. He has appointed a delegate to assist in this.

It is likely Russia, since the accession of the young czar, will confer with England on the subject before trying to take Constantinople again. Indeed, the young czarina is a granddaughter of Queen Victoria; and friendly relations are in process of cultivation between the two nations, so they may at no distant day arrive at a satisfactory division of the "Sick man's estate."

But if England and Russia should form the "balance of power" in Europe, the other nations will be alarmed for their kingdoms, and most likely try to form a coalition strong enough to overcome them. It is difficult to predict what will be the settlement of the question; for deaths and marriages of royalty change the aspects completely at times.

But of this we are assured: the "Sick man" will "come to his end," and "none shall help him." This is the prophecy of Daniel. Dan. 11:45. He will be driven from Constantinople, and set up his capital at Jerusalem, "in the glorious holy mountain." Yet none shall help him. "And at that time shall Michael stand up, the Great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12:1.

Then will follow that great battle at the "place called in the Hebrew tongue Armageddon" (Rev. 16:16), in which all the nations of the earth take part, around Jerusalem. That is the time for the coming of Jesus in the clouds of heaven, in power and great glory! What can equal that event if we are prepared to meet him in peace, and not be "destroyed by the brightness of his coming"? "Come quickly, Lord Jesus." LORETTA REISMAN.

"SMALL kindnesses, small courtesies, and small considerations, habitually practised in social intercourse, give a greater charm to the character than the display of great talents and accomplishments."



WHAT IS LIFE?

LIFE is not just simply living,
It is loving, it is giving;
'Tis bearing hardships, toil, and pain,
Another's highest good to gain.

Life is not to live forever;
It is more—'tis high endeavor,
And noble purposes fulfilled
When human passions all are stilled.

Life ne'er can hold one selfish deed;
Ne'er can be found in man-made creed,—
The end of selfishness is death,
And man as such is but a breath.

Life is to be, and bear, and do,
As earth's journey we pursue;
To walk by faith and not by sight,
To shun the wrong and do the right.

"I set before you death and life,
Defeat or victory in the strife;
Choose life while yet 'tis called To-day;
In Christ alone you'll find the way."

For this is life, that you might know
Jesus, God's Son, he sent below;
And life eternal is to see
Him who dwells in eternity.

ELLA CORNISH.

THE EARTH WILL BE RENEWED.

THE curse of God now rests upon the earth because of sin. When Adam had sinned in Eden by eating of the fruit of the forbidden tree, the Lord asked him why he had done so. Adam tried to excuse himself, saying, "The woman *whom thou gavest* to be with me, she gave me of the tree, and I did eat." Gen. 3: 12. He blamed the woman, and he blamed God who had given him such a woman. But he attached no blame to himself. Since that time all his sons and daughters have done the same, until they learn to repent and confess their sins. Adam soon learned that excuses are no shield against the curse that falls upon the sinner. Excuses bring only death; but confession and repentance are the way of life.

After the Lord had pronounced a curse upon the serpent and the woman, he said unto Adam: "Because thou hast harkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: *cursed is the ground* for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Gen. 3: 17-19. The curse fell not only upon Adam, but upon all the earth for his sake.

The perfect and happy state of man in paradise passed away by the fall. Adam could no longer remain in the beautiful garden which God himself had planted. Gen. 2: 8. If he had remained there, and had eaten of the tree of life, he would have been an immortal sinner. This was contrary to the plan of God, and out of harmony with his tender mercy. Sin and misery are inseparably connected, and God did not want man to live always in misery. So he drove out the man from the garden of Eden, lest he should put forth his hand, and take also of the tree of life, and eat and live forever. And the Lord sent Adam away from

the garden of Eden to till the ground from whence he was taken, while mighty angels guarded the way to the tree of life. Gen. 3: 22-27.

If Adam had remained in the garden, he would have dressed it and kept it. Gen. 2: 15. His time would have been occupied by the worship of God, and by light and pleasant occupation in the garden. But after he fell, he had to work hard, and eat his bread in the sweat of his face. Yet I suppose the work of Adam was light and easy compared to the work of tilling the ground at present. This is evident from the fact that the earth has been cursed twice since that time, and in the last days the curse is resting still more heavily on it, because of the great wickedness of man.

The luxuriousness and abundance with which the earth has produced everything that was useful and pleasant, was diminished. Pernicious plants, such as thorns and thistles, sprang forth out of the ground, and became a burden to man. Hard work was necessary to sustain life. However, the soil was rich and fruitful compared with its present condition.

Man still persists in wickedness. Therefore the curse rests more and more heavily on the earth, until at last it will be destroyed by fire. 2 Peter 3: 7. Because of the sin of Cain as he cruelly murdered his innocent brother, the earth became less fruitful, and yielded her strength more sparingly. Gen. 4: 12. Later on the wickedness of man became so great that every purpose and desire of his heart was only evil continually. Gen. 6: 5.

Then the Lord brought the flood upon the earth. In connection with this, the surface of the ground was greatly changed. Mighty volcanic powers from the inside of the earth broke out at the surface. Not only were the flood-gates of heaven opened so that the rain poured down upon the earth forty days and forty nights, but the fountains of the great deep were also broken up. Gen. 7: 11. The solid foundation of stone and the substrata of clay and sand were lifted to the surface, and formed high mountains with ragged rocks and barren hills, while the fruitful soil in many places was buried far below. The gold and precious stones were also buried, together with great forests which now are dug up in the form of coal, and used for fuel.

The Lord can easily bless or curse the earth, causing it to bring forth abundantly or sparingly. Deut. 28: 3-24. He can still give rain from heaven and fruitful seasons. Acts 14: 17. But he can also direct circumstances so that men carry out much seed on the field and gather in little. He can send drought, mildew, locusts to devour, worms to destroy, storms to break down, and hail to crush, until famine and pestilence fill the land; and because of the wickedness of men the earth is now greatly cursed.

The Lord still sets life and death before men, blessing and curse, and he tells them to choose life that they may live. Deut. 30: 19. "O that they were wise, that they understood this, that they would consider their latter end!" O that you would love the Lord your God with all your heart, and walk in his commandments and statutes! Then would your frugal meal be sweet, and the few things you possess would be a blessing, until the Lord brings you to the heavenly Canaan, which flows with richer treasures than milk and honey.

Sin is the cause of the languishing of the earth. "The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants

thereof; *because they have transgressed the laws*, changed the ordinance [the Sabbath of the Lord], broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left." Isa. 24: 4-6.

But the Lord will redeem the earth; he will change it, and renew its form. "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3: 13. "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying." Isa. 65: 17-19. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." Rev. 21: 1. "Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth." Ps. 104: 30.

Then the whole creation will cease to groan, and joy and peace will fill the universe. "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Rom. 8: 19-21. This cannot be before the resurrection and the final judgment have taken place. Verse 23.

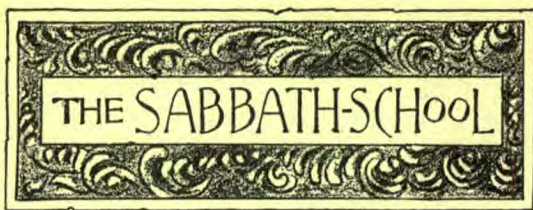
The mercy of God is great, and his wisdom is unsearchable. He will have mercy upon his people, and give them the new earth for an everlasting inheritance. Then "the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away." Isa. 51: 11. J. G. MATTESON.

PLATO was accustomed to express his gratitude for three things: (1) that he was born a man; (2) that he lived in Greece; and (3) that he was a contemporary of Socrates. For how many things do we owe gratitude to God? If we consider the value of our senses, our strength of mind and body, and the benefits we receive from God's sunlight above us, from food, raiment, etc., etc., and above all, the hope of eternal life through Christ, the Son of God, can we allow a single moment to pass without feeling grateful to the Lord for all his mercies and benefits?

JOSEPHUS, the great Jewish historian (37-96? A. D.) tells of Moses that when a little boy at the court of Pharaoh, the king on one occasion placed the royal diadem on his young head, but that Moses took it down, put it under his feet, and trampled upon it. So we should do when Satan seeks to bait us with the glittering tinsel of worldly attraction or honor—put them under our feet, rising as conquerors above them, that we may obtain that crown "which fadeth not away."

THE Bread that cometh down from heaven is never sour nor stale, but sweet, wholesome, and strengthening.

You cannot expect God to bless you, as long as you are not willing to do what you can to bless others.



LESSON 2.—THE SOURCE OF WISDOM.

DAN. 2:1-30.

(April 13, 1895.)

Time: B. C. 603. Place: Nebuchadnezzar's palace. Characters: The king, wise men, Hebrew children, and Arioch.

ANALYSIS.—Verse 1: The king dreams a dream. Verse 2: The wise men called. Verses 3-11: Dialogue between the king and wise men. Verses 12, 13: The king's decree. Verses 14, 15: Daniel's talk with Arioch. Verse 16: Daniel visits the king. Verses 17-23: Daniel's experience with his brethren; their prayer, and the result. Verses 24-30: Daniel's second visit to Arioch and to the king.

IMPORTANT LESSONS.—(a) God is willing to reveal his truth even to heathen kings. (b) There is danger in professing to be wise when we are not. Verse 5. (Compare Hosea 10:13; Job 15:34.) (c) We should exercise faith in God to ask him to reveal his will to us, and give us wisdom in his word. (d) When he does it, thank him for it, and be ready to go to declare it, whether in the king's palace or in the lion's den.

MEMORY VERSES.—Dan. 8:20-22.

1. WHEN and by what was Nebuchadnezzar troubled? Verse 1.
2. What did the king command? Verse 2. (See note 1.)
3. What did he desire them to do? Verses 2, 3.
4. How did they reply? Verse 4.
5. What was the king's answer? Verses 5, 6.
6. How did they respond to this? Verse 7.
7. How did the king regard their course? Verses 8, 9. (See note 2.)
8. What did the professed wise men say of the king's requirements? Verses 10, 11.
9. How did this reply affect the king? Verse 12.
10. What decree did he issue? Verse 13. (See note 3.)
11. Who were counted among these wise men?
12. What was Daniel's plea concerning the king's decree? Verses 14, 15.
13. What course did Daniel pursue? Verses 17, 18. (See note 4.)
14. How was the secret revealed to Daniel? Verse 19.
15. With what words did he praise the Lord for his mercy? Verses 20-23.
16. When Daniel was brought before the king, what did he say of the wise men and astrologers? Verse 27.
17. Who did he say could reveal the secret? Verse 28.
18. What did the Lord make known to Nebuchadnezzar by his dream? Verse 29.
19. Why was the dream revealed to Daniel? Verse 30.

NOTES.

1. *Wise men (magi).*—(a) "Historically they are conspicuous chiefly as a Persian religious caste. The Greeks connected the term with a foreign system of divination, and it became a by-word for the worst kinds of imposture."—*Smith.* (b) They all professed to tell secrets, foretell future events, etc., some by examining the liver or intestines of animals (called "haruspices" in the time of Constantine); others by consulting the stars; others by a pretended communication with the dead. (The magi, or "wise men" of Matt. 2:1, are an exception to the above.) (c) God's view of these men and their work is clearly shown in Deut. 18:9-12. (See also Acts 13:3-10.) (d) This gives us some idea of the men with

whom Daniel and his companions must have been more or less associated during their captivity; but the sequel of their experience, as well as the whole history of God's dealings with his people, shows that no matter what the surrounding circumstances may be, when individuals purpose in their hearts to obey God, and then fully trust him, he sees that they blossom into a beautiful life, even as the lily surrounded by the miasma and filth of the swamp.

2. "*Gain the time*"—delay the time, till the king's anxiety should subside, or, as verse 9 seems to show, till they could fix up something to deceive or appease him. But the king saw that if they had no power to tell the dream, they would demonstrate the falsity of their claims; for it takes the same power to reveal the unknown present as is needed to tell the unknown past or future.

3. "*They sought Daniel and his fellows.*"—One reason why Daniel and his fellows were not present before the king on this occasion, may be because the king called only the magicians, astrologers, sorcerers, and Chaldeans (verse 2). The Hebrews did not belong to these classes.

4. "*That they would desire mercies.*"—(a) Daniel did not ask that the secret might be revealed to him alone. (b) He seemed to recognize the importance of uniting with his brethren in seeking God. (c) It was a matter of life or death with them all. (d) We also have a matter of life or death to consider, and it needs a spirit of humility and union of hearts in seeking God, if we escape the decree which is soon to go forth. Please consider carefully Zeph. 2:1-3.

TRADING WITH THE TALENTS.

IN TWO PARTS.—PART II.

THIS singular experience, as related in the former portion of this article, teaches us the lesson that if we search diligently for opportunities to invest the talents intrusted by the absent Householder to our care, we shall most certainly find them, and be able to turn over our talents to advantage.

This servant of God, burning with zeal to spread abroad the message of salvation, was divinely guided into an avenue where he could exercise his calling to great profit. By a power from above, there was drawn around him a company of eager listeners. He was supplied with a text, and wisdom was imparted to enlarge and make a fitting application of it; and above all, God's rich blessing crowned his servant's humble effort. Is not such a lesson especially appropriate now that the message has come to "arise and shine"?

Yours may not be the talent of eloquence as in the example given, therefore it may never be required of you to address a public assembly as an ambassador beseeching men in Christ's stead to be reconciled to God; but it is our duty—rather a privilege and honor conferred upon us—to be living epistles, read and known of all men, thus faithfully representing Christ in our lives before the world. Though we may never shine as brilliant orators, we can study to give every man that asks it of us a reason of our hope with meekness (not in the spirit of debate), and so be a blessing to others. And if rightly related to God, the sweet influence of a Christian life will draw unbelievers to make inquiries of us in regard to our faith, and opportunities suited to our capacities will appear on every hand to occupy our time and talents.

The young have talents placed in their charge for the purpose of trading, as well as the old. Much noble missionary work has already been done in foreign lands through their united efforts in raising means, and still there are various ways open to them to carry on work for the Lord without expense, right at home.

A great many small boys have taken up the practice of smoking cigarettes. They may have been deceived into believing cigarette smoking to be a good, manly practice. They see no danger. The bad example of older boys makes them bold. You may perhaps be able to make the acquaintance of such a boy better than a grown person could, and gain his confidence. You can then show him from health publications how injurious to the system of the growing boy the habit of smoking cigarettes or using tobacco in any form is found to be by physicians. He may listen to your kind persuasion, and drop the practice at once. This would encourage you to continue your efforts for him, and do him further good.

So with boys who use profanity, or are addicted to any other evil habit. You may be able to reach some of these, and show them kindly from God's word that nothing that defileth in thought or word or deed will pass through the gates into the beautiful city, but that all, young and old, are invited by the King's Son to come and be supplied with the wedding garment, that the wearer may be fitted to enter the city, and sit down at the marriage supper of the Lamb.

This is merely a suggestion. Other plans may occur to your minds. If you need an incentive to trade with the talents to the utmost of your ability, remember the promise: "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever" (Dan. 12:3), and bear in mind also the fact that when the Householder returns to reckon with his servants, he will bestow upon some the precious words of commendation, "Well done, good and faithful servant."

A. STUTTAFORD.

LITTLE DEEDS.

Two men were walking along the roadside. They saw a man on a high load drive up to a gate. The young man ran across the road, and opened the gate. As the man on the load drove through, with a hearty "Thank you," and a smile upon his face, the old man stood and looked on.

After the gate had closed, and they had resumed their journey, he said: "That man, though a stranger, thinks much more of you than if you had passed by without that little act of kindness. And, more than that, you have given him new and cheerful thoughts. It cost you a very little effort, and was a great convenience to him. If you will always practice such little deeds of kindness, you will always have friends, and, besides, you will do a great deal of good for your Lord and Master."—*Selected.*

EVEN an earthquake cannot shake the faith of him who knows he built on the only Sure Rock.

It does not take long to find out that God is good after we have once begun to trust him.

WHENEVER sin is committed, sorrow is sure to follow sooner or later.

AN up-and-down Christian is one who never does his level best.



JAPANESE LULLABIES.

SLEEP, little pigeon, and fold your wings,—
Little blue pigeon with velvet eyes;
Sleep to the singing of mother-bird swinging,
Swinging the nest where her little one lies.

Away out yonder I see a star,
Silvery star with a tinkling song;
To the soft dew I hear it calling,
Calling and tinkling the night along.

In through the window a moonbeam comes,
Little gold moonbeam with misty wings;
All silently creeping, it asks: "Is he sleeping,
Sleeping and dreaming while mother sings?"

Up from the sea there floats the sob
Of the waves that are breaking upon the shore,
As though they were groaning in anguish, and
moaning,
Bemoaning the ship that shall come no more.

But sleep, little pigeon, and fold your wings,—
Little blue pigeon with mournful eyes.
Am I not singing? see, I am swinging,
Swinging the nest where my darling lies.

—Eugene Field.

"COME, little pigeon, all weary with play,
Come and thy pinions furl."
That's what a Japanese mother would say
To her dear little Japanese girl.
"Cease to flutter thy white, white wings,
Now that the day is dead.
Listen and dream while the mother-bird sings."
That means, "It's time for bed."

"Stay, little sunbeam, and cherish me here;
My heart is so cold when you roam."
That is the Japanese — "No, my dear;
I'd rather you played at home."
"Roses and lilies shall strew thy way;
The sun goddess now has smiled."
That's what a Japanese mother would say
To a good little Japanese child.

—St. Nicholas.

IKE CARLTON'S DREAM.

IKE CARLTON was such a cruel boy! He would pull off the wings of flies, pin live butterflies to boards, break in the backs of turtles, and amputate the legs of frogs. When any one remonstrated with him about his cruelty, he would cry, "O pshaw! they can't feel much," and then go on in quest of another victim. The long summer days he devoted almost entirely to this wicked sport, and, in time, all the neighbors spoke of him as "Hard-hearted Ike Carlton." To be sure, the boy had no kind parents to teach him better, and the aunt who was bringing him up cared very little what he was about as long as he was not troubling her.

One night Ike had not been in bed very long when a brilliant light suddenly filled his room, and he sprang up to see what caused the illumination. There, seated in his best chair, he beheld an immense cat. The animal was actually larger than Ike himself, and by the time Ike had recovered from his astonishment at seeing this visitor, he discovered on another chair a turtle almost as big as the cat. Near by he saw a butterfly of extraordinary size, and when his eyes opened wider, he found out that all the seats in his room were occupied by just such strange visitors. In fact there were more than the chairs could accommodate, and these were seated on the floor. Presently they all began to talk at once, and they made such a hubbub that the cat rapped on a little stand he had drawn up in front of him, and said with a

very serious manner, "The meeting will please come to order." Instantly all voices were hushed, and then a frog who was present stood up on his hind legs, and looked so very funny that Ike would have laughed outright had not the creature's words struck terror into his heart.

"Mr. President," began the frog, "as the chairman of the committee for preventing cruelty to insects and animals of all descriptions, I arise to state what the committee has decided to do. We intend to make the last and greatest offender feel what our brothers and sisters suffered. The culprit is the boy, Ike Carlton. Mr. House-Fly is to pull out his eye-lashes and a large bunch of hair."

"O, but that will hurt!" yelled Ike from the seat which he had taken on his bed.

"That is no consideration," said Mr. President. "You had no thought for the feelings of Mr. Fly's brothers when you cruelly pulled off their wings and legs, and left them to suffer. That hurt, too."

"Mr. Bullfrog," continued the chairman of the committee, "you are to cut off one of his legs."

"You wicked thing," screamed Ike, "you don't know what a painful operation that is. Besides, I can't walk without a leg."

"Neither could Mr. Bullfrog's brother," answered the cat, "but you cut off his leg, and left him wounded and bleeding. It hurt him just as much as it will you."

Ike groaned, and wished he had not interfered with frogs. He remembered that he had thus cruelly treated a poor, helpless one that very morning.

"You, Mr. President, are to step on him, and kick him all around the room."

"I won't stand it," cried Ike.

"But you will be compelled to stand it," calmly spoke the President. "You made my poor mother endure your kicks and abuses."

"I'll run out of the room," thought Ike, and he slipped very quietly to the door, only to find it locked, and the key gone. Then he sat down in despair, and waited for further developments. "And last, but not least," said the chairman of the committee, "Mr. Yellow Butterfly is to pin him to a board so fast that he will have to stick there and suffer till he dies."

Ike was in agony. Could it be possible that these creatures would be cruel enough to kill him?

"O please, Mr. Cat, don't let them murder me!" he cried, dropping on his knees before the President. "I am my aunt's only nephew, and she would grieve very much if I met such a violent death. And then, think how it would hurt to have a pin stuck through my body!"

"But you didn't consider the pain when you stuck pins through the bodies of many of Mr. Butterfly's relations. Neither did you think of the sorrow of the mourners. We must make an example of some boy, or these abuses will go on to the end of time. You are the worst offender, and at the last meeting we decided to make an example of you. Our relatives are just as sensitive to pain as you are, Mr. Ike Carlton, and we have as much right to enjoy the good things of this world as you have."

"But I didn't think how it all hurt," pleaded the frightened boy, "and I'll promise never, never, never to do it again."

After that speech the committee had a consultation, and returned to say that they thought it better to show no mercy. If once let loose, the boy would be as bad as before, and cruel

boys had become the terror of the entire animal and insect world.

Still Ike continued his pleadings, but the President turned down his furry ears, and said to the members, "Form in line."

First came Mr. House-Fly, who was all ready to tear out Ike's hair and eye-brows; next came Mr. Bullfrog, with his big knife, prepared to amputate the boy's leg; and, lastly, Mr. Yellow Butterfly, carrying a prodigious pin with which he was to fasten the unhappy boy to a board.

"O, mercy! mercy!" screamed Ike, and with those words his horrible visitors vanished, and he awoke to the fact that he had been dreaming. "At any rate," he said to himself, with a shiver, "I have been taught a lesson, and I'll keep the promise I made to Mr. President. It will be easy enough, too, for I never again could hurt a living thing without feeling what I felt in my dream."

The neighbors wondered thereafter what had caused such a wonderful change to come over Ike Carlton; for he grew to be so gentle with insects and animals that his companions forgot his old nature, and gave him the name of "Ike Carlton, the Tenderhearted."—*Congregationalist*.

CRUEL BUT KIND.

NAPOLEON BONAPARTE was a strange compound of ambition and sterling manhood. Inflexible when crushing a foe, for the sake of his country, there yet was buried deep in his heart a kindness and love for his fellowmen which was as irresistible as his military skill.

In the battle of Austerlitz a body of beaten Russians, about five thousand strong, strove to escape across the ice on the Satschan Lake. Napoleon ordered his artillery to fire on the ice, which was shattered, and men and horses slowly settled down into the depths, only a few escaping by means of poles and ropes thrust out from shore by the French.

Next morning Napoleon, riding round the positions, saw a wounded Russian officer clinging to an ice-floe a hundred yards out, and entreating help. The emperor became intensely interested in the succor of the man. After many failures, Marbot and another officer stripped and swam out, gradually brought the ice-floe toward the shore, and laid the Russian at Napoleon's feet.

The emperor evinced more delight at this rescue than he had manifested when assured of the victory of Austerlitz.

He had no compunction as to the fate of the unfortunates whom his artillery practice of the day before had sent to their death.—*Selected*.

CAN LITTLE FOLKS BE OF ANY HELP TO THEIR PARENTS?

"I WISH I were big enough to help you, mama," said a little girl. "Come, pick up mama's thimble; that will help me," replied her mother, smiling. Just as though God had designed little folks to wait until they are grown up before they help their parents! O no! God gave them two fleet little feet, to take steps with them for papa and mama, and ten nimble little fingers to pick up things and put them where they are told to; for the Lord knew that nothing was so well calculated to make his little lambs really happy and useful too, as the performance of cheerful, loving services for their dear parents, who care for them so constantly and so well. Such service is like a golden cord that binds the hearts of parents and children in love together, and beautifies the woof of life as nothing else can.



GROWTH OF INDUSTRIAL LIFE.

9. — THE WORKER AND HIS PAY.

A GREAT deal depends on the reward which the laborer gets for his labor. Nobody works for nothing. Play is done for its own sake. In play the pleasure which comes from bodily or mental activity is the end sought; the amount and direction of the activity are controlled by the desire to get the most delight possible. But work is a putting forth of energy for the accomplishment of a purpose, and the direction and amount of the activity are controlled by the demands of the purpose, without regard to the enjoyment or discomfort which we find in the work itself. Therefore some purpose beyond the mere exertion is always in the mind of any man who labors; nobody works for nothing.

A laborer toils to get his living. He carries out the purposes of others, not his own. An artist, an author, a statesman, a merchant, works directly for his object. His interest is in that object, and he strives to attain it as fully as he possibly can. But the interest of the laborer is in his pay. The man who casts locomotive wheels cares nothing about locomotive wheels, nor locomotives, nor railroads, nor transportation. He does care about his weekly wages. Therefore the relation of the pay to the product of the work is important to those who employ as well as to those who are employed. The closer the laborer's object, the pay, and the employer's object, the product, can be brought together, the greater will be the interest of the laborer in his work.

There are three interests which an employer desires a laborer to have in his work,—the interest in doing as much as he can, the interest in doing what he does as well as he can, and the interest in doing it with as little loss and waste as possible. We may call these the interests in quantity, in quality, and in care.

There are also three ways of paying the laborer for his work. The most common of these is what is called the wages system. The pay has nothing to do with the work done. Of course, if a man is a very bad or very slow or very wasteful workman, he is usually discharged; and if he is an uncommonly good worker, he may be promoted, but usually all the workmen are paid the same amount day by day for the same kind of work.

The worker for wages does not own the product or any share in it. He does not own the material in which he works. He does not always own his tools. Therefore he has no interest in how much he does,—for his pay is only so much anyway,—nor in how well he does it, nor in how carefully he uses his material and his tools. His interest is very far from that of his employer, because the pay has little to do with the product.

Another system is one much used in shoe factories, knitting factories, in printing establishments, in carriage and furniture shops, and in other industries where it can be employed: it is the piece-work system. The workman is paid according to the number of pieces he turns out. The pay is settled by the amount of work done. This brings the laborer's object nearer to that of his employer. He is made to take a great interest in the quantity of work

done. His zeal to produce as much as possible is a real fault of the system. It is not balanced by any interest in either quality or care, and therefore the work is very likely to be imperfect. So expensive has this system proved, and so unsatisfactory, that it has been abandoned in many trades.

A system which has been very little tried, but which has reason on its side, and which has proved very satisfactory in some cases, is one which brings the interests of the employer and employed as nearly together as it is possible to be done. It is the system which is known as coöperation. The worker has an ownership in the product and an interest in the profit. His pay is not settled until the goods are sold. If they are good goods, and bring a high price, so much the better for his pocket, and therefore he is interested in the quality of his work. If they can be made cheaply, the profits will be larger, and again he will get a larger amount of pay; therefore he is interested in the care with which he works. And again: the more there is to sell, the larger will be the income, and the larger his share of it. He has therefore a well-balanced interest in quantity, quality, and in care.

Theoretically, this is the ideal system. It is the most perfect when tested by the standard of right and wrong. It is the most perfect, also, when tested by the standard of self-interest. There have been a few difficulties in the way of carrying it out, however. One of these is the fact that a wholly satisfactory plan for trying on the theory has not been found. Another objection, which is less easily got out of the way, is that the working men themselves take little interest in it, because the difference it makes in their wages is not very great. But, like all other things which are true in theory, it is also bound to prove best in practice, whenever it can be given a fair fitting-in to the present order of things.

C. B. MORRILL.

A LETTER TO MR. KAISER.

THE Emperor William I of Germany was frequently and successfully applied to by juvenile petitioners. One of the latest applicants was a young girl of eleven years, the daughter of a poor but honest Israelite woman, living at Muehlen, a hamlet near Ems. The child was anxious to go to a high school in order to receive a thorough education, far beyond the means of the indigent mother. On the occasion of the emperor's sojourn at Ems in 1873, the girl took courage, and unknown to her parents or friends, addressed a letter to the emperor, conceived in the following style:—

"Mr. Kaiser, I am very anxious to learn something; but mama is too poor, and my aunt says I am good-for-nothing. That is not true, I can assure you; and as you are very rich, I beg you to let me go to school."

The subscription reads, "To the good Kaiser of Germany, at Ems."

The child's request safely reached its destination. "Mr. Kaiser" caused an inquiry to be made by the competent authorities, in consequence of which the girl was sent to an Israelite institute, where she graduated with honor as a proficient teacher. At present she is governess in a rich family in England, and amply able, as well as delighted, to support her sick and aged mother.—*Selected.*

THE Bible has no promises for any one that is not in earnest, but only threats.

WE are needed the most where we can do the most good.

OUR LANGUAGE.

IN SEVEN PARTS.—PART VII.

Its Peculiarities and Advantages.

OUR words, naturalized from widely different dialects, "struggle asunder" from each other, and do not coalesce so naturally in the structure of a sentence as the words in the Greek and Latin tongues. It is related of Cicero, the famous Roman orator, that he had witnessed such bursts of public applause, when a sentence ended musically, as were truly wonderful.

Our forms of spelling are apparently inconsistent. The same combination of letters is often pronounced in several different ways, as *ough* in "though," "through," "cough," "tough," "lough," "hiccough," "plough." Many words pronounced the same are spelled differently, which often perplexes young students.

Some of the grammatical constructions are so complicated that it often troubles our best grammarians to account for them, so it is nothing strange that a novice should commit errors. "Our sentences too often look like patchwork, composed of diverse pieces which are handsome enough in themselves, but of such different colors and qualities that the eye cannot help being struck with the variety in passing from one to another."

These qualities, however, are an advantage, as they prevent monotony in composition; and with such a fund of synonymous terms, many disagreeable repetitions may be avoided which offend the ear and weaken style. Our vocabulary is copious, as our largest dictionaries are said to contain from one hundred and fifty to three hundred and twenty-eight thousand words.

Flexibility, or the capacity for adaptation to different styles of composition, is another desirable quality of our language, and it is not lacking in harmony, as the works of our best authors attest.

To one who has never known another language, his own is the best in the world, of course; but the average foreigner who has "picked up" the language, is often at a loss to express himself correctly, and he frequently puts the "cart before the horse." Our language abounds in smooth liquids and vowel sounds, as well as in sharp consonants.

One of the rules of harmony requires the adaptation of sounds to sense, as when harsh subjects are under consideration, such words should be used as abound in sharp consonant sounds. The following from Milton illustrates this principle:—

"On a sudden open fly,
With impetuous recoil and jarring sound,
The infernal doors; and on their hinges grate
Harsh thunder."

The hissing sound of "s" lacks in melody; but this is avoided in a measure by giving it the sound of "z" in most words.

In describing beautiful objects, or smoothly flowing motion, words containing many vowels and liquids would be more appropriate to the sense. The following lines are from Pope and Milton, and please compare them with the above example:—

"Soft is the strain when zephyr gently blows,
And the smooth stream in smoother numbers
flows."

"Heaven opened wide
Her ever during gates, harmonious sound
On golden hinges turning."

A. R. WILCOX.

THE most beautiful thing outside of heaven is a pure heart.



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HE'S RISEN KING!

THE stone was rolled 'gainst
 Joseph's tomb,
 The tomb where the Lord
 lay dead,
 With the cruel wounds in his
 hands and feet,
 And the crown of thorns on
 his head.
 And the Roman soldiers kept strict guard
 O'er the tomb by night and day,
 Lest his friends — the disciples whom he
 loved —
 Should bear the Lord away.

But lo! not e'en the men of Rome
 Might stand that glory's shine
 When the Father spoke to his Well-be-
 loved:
 "Arise, my Son divine!"
 Then the stone rolled out from Joseph's
 tomb,
 And the Lord, triumphant, King,
 Had burst the gates of hell and the grave;
 "O death! where is thy sting?"

He's risen! risen! the tidings bear
 Where'er doth shine the sun,
 Where'er the moon doth shed her light,
 Or the stars their courses run!
 He is victor now o'er all his foes —
 Who bore our guilt, our shame!
 Hosanna sing to the risen Lord,
 To the only perfect Name!

MYRTA B. CASTLE.

THE furnace of God's afflictions
 refines the purest gold.

THE wise man may err, but the
 fool only repeats his error.

THERE is always light above us,
 if we sincerely look up to find it.

THE religion which costs us noth-
 ing will be worthless to us in the end.

To be ever thankful for past bless-
 ings is most likely to bring their re-
 newal.

IF you do not conquer and put
 away sin now, it will master and ruin
 you sooner or later.

LIFE is not so much to worry us
 as to how long it will be, but
 as to how we will live it from day to day.

THE love that is not willing to die for the
 object of it, comes just that far short of being
 heaven-born. (See John 15:12, 13; 10:11.)

YOU are not a true follower of Christ as
 long as you are not determined to follow him
 all the time, every moment of your life, no
 matter what the consequences will be.

Do not excuse yourself from serving God by
 saying, "There are too many hypocrites in
 the church;" for there are ever so many more
 outside of it, and that is where you are as long
 as you have not made your peace with God.

IMPROVE THE MOMENTS AS
THEY COME.

IN the declining years of his life, after hav-
 ing reached the "four-score years" of a good
 man's lot, Benjamin Franklin (1706-1790)
 said one day: "If it were granted me, I would
 gladly go over the long road of my life again
 from one end to the other; but I would stipu-
 late this one privilege, which every author
 enjoys by the second edition of his work, to
 be permitted to correct some of the errors of
 the first." We are living in the last days;
 soon the destiny of all the living must be unal-
 terably fixed for all eternity, and whatever we



by Jonathan Spencer.

The orbs of night in silver beams
 Upon these darksome regions shine,
 The queen of night in brightness seems,
 These point us to the Light divine.
 The king of day arrayed in light,
 Comes shedding beams of morning bright,
 But glorious worlds in splendor rife
 Give not to us the Light of life.

That light to us more splendid far
 Than sun or moon or stars of night
 Is Christ the bright and morning star.
 Its beams give life and peace and light.
 They bid the gloomy shades depart
 And fill with joy each saddened heart.
 If we but walk within its ray
 Twill guide us to eternal day.

While darkness rules the realms below
 We have a lamp to guide our feet
 Until the day with radiant glow
 Brings our reward with joys complete.

The eastern skies already bloom
 With morning dawn that bursts the tomb.
 The earth shall then in light abound
 And glorious anthems shall resound

have neglected to do which we ought to have
 done, we can never make good. Let us then
 so live from day to day, by God's grace, that
 when the day is over, we shall be able to leave
 a perfect record of how we have spent its mo-
 ments—a record that Heaven can be pleased
 with.

"He that covereth his sins shall not pros-
 per: but whoso confesseth and forsaketh them
 shall have mercy."

WHOEVER is really willing to work for the
 Lord, need never wait for employment.

BE good not only, but be good for some-
 thing.



"It is better to suffer wrong than to do
 wrong."

A TRUE friend does sometimes venture to be
 offensive.

As virtue is its own reward, so vice is its
 own punishment.

THAT person is to be pitied who
 is blind to his own faults.

If we judge God by man's stand-
 ard, we will never know him.

SATAN is pleased when he sees a
 Christian with a long face.

It is useless to weep over our sins
 unless we forsake them, too.

To wish for success is well; to
 labor for it faithfully is better.

If Christ is seen in our lives, some-
 body will follow us to heaven.

ALL sins are heinous, no matter
 how small they may seem to us.

DO N'T think you must talk about
 yourself in order to be interesting.

WHOEVER looks through cobwebs,
 fancies he sees spiders everywhere.

BIND together your spare hours by
 the cord of some definite purpose.

GOD plans with eternity in view;
 human plans are but momentary.

WHEN Satan feels most like a wild
 beast, he appears most like a lamb.

KIND words cannot reach the
 heart, unless they really come
 from the heart.

THE tongue can cause more
 mischief than the most fero-
 cious beast of the desert.

HE who takes the first strong
 drink, takes his stand at the
 edge of ruin and the pit.

IN all we do, it would be
 wise to remember the motto:
 Not how much, but how well.

THERE are persons who pass for doves in
 public that are anything but dove-like at
 home.

SOME folks are far more ready to pray for
 the cause of God than to labor for its pros-
 perity.

LET your heart be filled with light and grace
 from above, and your face will beam with sun-
 niness.

To attempt a stern and over-zealous correc-
 tion of little mistakes seems about as reason-
 able as if one should take a sledge-hammer in
 order to slay a fly that had alighted on the back
 of one's neighbor.