The Youth's Instructor

"Remember now thy Creator in the days of thy youth."

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MISSION FIELDS

THE FIRST SONG-SPARROW.

SUNSHINE set to music!
Hear the sparrow sing!
In his note is freshness
Of the new-born spring;
In his trill delicious
Summer overflows —
Whiteness of the lily,
Sweetness of the rose.

Splendor of the sunrise,
Fragrance of the breeze,
Crystal of the brooklet
Trickling under trees,
Over moss and pebbles,—
Hark! you have them all
Prophesied and chanted
In the sparrow's call.

Resurrection-singer!
Gladness of the year!
In thine Easter carol
Bringing heaven so near
That we scarcely know it
From the earth apart;
Sing immortal summer
To the wintry heart.

Waft us down faith's message
From behind the sky,
Till our aspirations
With thee sing and fly.
"God is good forever!
Nothing shall go wrong."
Sunshine set to music —
'T is the sparrow's song.

— *Lucy Larcom.*

FROM BAY ISLAND.

IN TWO PARTS.— PART I.

WE are now fairly settled in our new home, which at first seemed so utterly strange. One of the strangest features to me was that of living on so small a spot of land; but now I feel quite at home, having no fears of being submerged by the neighboring ocean.

About one hundred yards to the south of us lies another little spot of earth of about the same size as our Shin Cay, but enjoying a less reputable name — "Hog" Cay — the two being connected by a board wharf, upon which people are passing almost continually.

For a few weeks after reaching our little island home, we occasionally went for a sail. This is a pleasant experience, especially when old schoolmates reunite on a foreign shore, and with heart and voice swell the familiar hymn, "How Cheering is the Christian's Hope." After reaching the island, Mrs. Hutchins and myself would climb along the rock-bound shore, and gather pretty shells. Perhaps before returning we would visit Sandy Bay, a favorite bathing resort. There we would all plunge into the salt water, which caused us to feel much refreshed. These pleasant associations were short-lived. Soon Elder Hutchins and his wife were gone to their new field of labor in Belize, and we were busily engaged with the school, and various other duties.

MISSION HOUSE AT BAY ISLAND.

THE "WEE-WEES."

The little island of Bonacca has a reasonably productive soil, and it is chiefly from the yield of the plantain and banana plantations and cocoanut walks that the people obtain a livelihood. Although the climate and soil of the Bay Islands are adapted to the raising of nearly all kinds of fruits, vegetables, and grains, not more than half a dozen kinds of eatables can be successfully matured; in fact, the planters claim that there are but few garden products which the "wee-wee" will allow to grow unmolested. They are sugar-cane, pineapples, and plantain suckers. These "wee-wees," or ants, are especially fond of watermelon vines, squash and pumpkin vines, peas, beans, corn, and indeed almost everything that is eatable. We have thought that it would be so pleasant, as well as conducive to our health, if we could raise a few such eatables, as melons, sweet corn, etc.

In harmony with the thought, we sent to the States, and got a nice variety of garden seeds. And O, how they did sprout and grow! They grew night and day until they were about two weeks old, when out came a great army of "wee-wees" — millions of them. They are perfectly organized companies of workers, having leaders, and are all governed by a queen. She remains deep down in the nest under ground, which they burrow for their home.

Well, out they poured on our thrifty plants, and after cutting them down, bore them triumphantly away to molder in their subterranean camp. They marched along their trail with their green foraged banners standing high, being firmly held at the lower edge by their jaws. Indeed they looked orderly and destructive. They live close by the growth they like best, and work at night if the planter troubles them during the day. Otherwise they labor during the daytime and rest at night. I am glad that our tomato-plants have not been taken, as they will bear the year round here, and we are so fond of tomatoes. I think the ants do not like the odor of this plant. I hope they will never learn to like it. These wee-wees are not so small as their name indicates, but are fully twice as large as the common ant of the States. It is almost impossible to hinder their work so that the cassava can grow at all, as they are especially fond of it.

OUR DIETARY.

About sunrise nearly every morning you see men in skiffs and dories leaving the cays, and paddling to the island to their work. They always go armed with their machete (masheet'), with which they plow the ground, cut wood, hoe weeds, plant their seeds, cut their cane, and do nearly all kinds of farm work. They use the hoe and ax but little, and have never seen a plow or harrow. When they intend remaining on the island all day, they usually take dinner with the people there. Likely the dinner will consist of fish and plantain. You may think this a very poor luncheon, but it is palatable when nicely cooked. The fish is fried; then with the rich brown gravy, it is boiled with green plantains or green bananas. This we call fish stew, and Mr. Miller and myself have learned to eat it with a relish. Not every one here can afford wheat-flour bread, but fortunately we have what is called "bread-kind," including cocoa, cassava, plantain, bread-fruit, yam, sweet-potato, and a few other products. These are prepared for table use in a variety of ways, some of which I shall relate to you later. Most of the island women understand so thoroughly how to prepare these different foods that a person with a good appetite can scarcely fail to like them after trying them a few times. Having learned to relish bread-kind, one finds that his desire for bread has, in a measure at least, vanished. While there are some whose circumstances will not allow them to use bread, there are others who use it every day. The bread of the island cooks is as good as that made by American cooks. It is nearly always sweet, light, and fine grained. I think the addition of a little cocoanut milk which they use improves it not a little. Neither compressed nor potato yeast is used, but yeast cakes manufactured by themselves. Thus nature provides for us healthful food.

ADA B. MILLER.

THE JAPANESE LANGUAGE.

NOT infrequently the question is asked, "Is the Japanese language the same as that of the Chinese?" It might not be in vain to bring out a few of the differences and the relations of these two languages.

The Chinese have no alphabet, but they have more than twenty thousand characters, each one of them representing a word, and having one or more meanings. It is said that the very learned Chinese estimate the number of these characters at fifty thousand. To read the very simplest book it is required to know twelve hundred of these intricate characters; but to read the Bible necessitates mastering four thousand. In point of fact, these characters were originally hieroglyphics, appealing to the eye by a rude picture of the object to be described. Not only are there a countless number of characters, but each one of them is composed of many strokes, some having fifteen, some twenty, and the most difficult ones as high as thirty or more of these strokes.

These troublesome characters were introduced into Japan during the third century, with the name of the sacred Chinese classics. They were welcomed, and their use has been gradually increased, until they reached the important place which they hold to-day.

Before the introduction of the Chinese, according to the opinion of Professor Hirala, the great scholar in the Japanese and Chinese classics, some antique form of writing, now consigned to oblivion, is supposed to have existed.

Prior to that it is supposed that it was customary to use knotted ropes, or cords. The cords were tied into knots, and the forms thus described, whether circular, triangular, or square, were used as symbols or signs of the ideas to be conveyed from one to another.

In the middle of the eighth century, a new series of alphabets, which is called "Katakana," consisting of forty-eight letters, was invented by a nobleman, named Kibi Daishi. This is called "square-hand," and is used in the same hand with the Chinese characters, in the official writings, etc. Another series was invented about the middle of the ninth century, by a prominent Buddhist priest named Kuhai, who was for a long time in China to study Chinese and Buddhism. He is still familiarly known among the people as the founder of the "Shingon" sect of Buddhism, and was one of the best writers of Japan. This syllabary, called "Hiragana," is composed of forty-eight letters. This style of writing is cursive, that is, in a running hand, and is used generally for writing letters, etc. The Japanese have no "v," "l," and "t" sounds, and their "d," "f," and "r" sounds, somewhat differ from the corresponding English sounds.

School children are taught to read and write first in the Katakana and next in the Hiragana style. After they make some progress, they are required to study the Reader, which contains a few quite easy and very useful Chinese characters. According to the degree of advancement they make, their Reader is found to contain more of the Chinese, which is a terrible task for both sight and memory to the children not only, but also to adults. The writing and speech of the educated contain more of the Chinese element than those of the less cultured. The pure Chinese classics are taught in the schools, which facilitates communication with the Chinese by writing, though they cannot understand each other's speech, as their pronunciation of the same characters is quite different.

The Chinese characters are used for the principal words, while the Japanese letters are used for auxiliaries, or terminations. I transliterate the following sentence in illustration of this: *Kami tenchi o hajimeni tsuku ri tama eri*,— *Kami* (God) *tenchi* (heaven, earth) *o* (a Japanese letter used for the sign of the objective case), *hajime* (the beginning), *ni* (in), *tsuku* (create), *ri* (the termination of the past tense of the verb "create"), *tama* (a deferential term of "do"), *eri* (the termination of the past tense of "tama," or "do"). In thus examining this sentence, we find that the subject comes first, the object next, and the verb last; and auxiliary verbs come next to the principal verb. The preposition is placed after the noun to which it refers. Arranging the sentence in the English order we have: "In the beginning God created heaven and earth;" in the Japanese order it becomes: "God heaven and earth the beginning in created;" while the order of the letters in the Chinese is almost the same as in the English. The English: "In the beginning God created heaven and earth;" the Japanese: *Kami tenchi o hajime ni tsukuri tama eri;* the Chinese: *Gun ji shin goku tson zo hen de.*

This language is one of the most complicated of languages. Some scholars complain of the introduction of the Chinese characters into Japan, because their complications make the language more cumbrous, thus retarding the progress of the Japanese. The difficulties of the language are one of their misfortunes, and cannot be fully understood by their Western and American neighbors. And it is a great check to the propagation of the gospel, being too difficult to learn easily by the missionaries. Generally they spend three years or more before they can learn the language sufficiently to preach to, and speak with, the people at all.

Two parties exist among scholars that aim to reform the language: the sentiment of the one is in favor of discarding the Chinese characters and the Japanese alphabets altogether, and using the Roman letters. The other party advocates the use of the Japanese letters only, discarding the Chinese elements entirely. But neither of them has as yet sufficient influence to carry out their ideas. Lastly, I will mention that both the Japanese and Chinese write in perpendicular columns, reading from the top downward. Columns go from right to left. Therefore the first page of their book corresponds to the last page of an English book.

I. M. KAWASE.

JAPAN is the greatest exporter of sulphur.

THE electric light has invaded Afghanistan.

THE first British steamboat, a tug, was built in 1802.

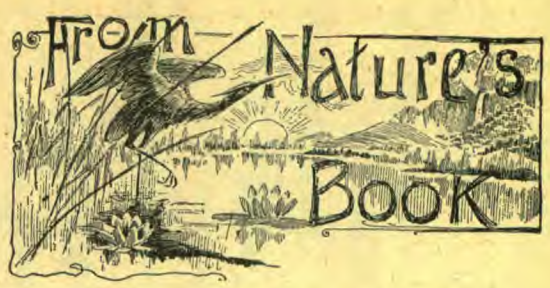
THE polar currents contain less salt than those from the equator.

THE largest tree in the world cannot spare even its tiniest roots without loss to it in some way.

THE southwest wind is the most prevalent in England. It blows on twice as many days as any other.

RAILWAYS in Holland are very carefully managed. Accidental deaths on them average only one a year, for the entire country.

FROM June 1791 to November 1813 the French government enrolled four million five hundred and fifty-six thousand men, nearly three fourths of whom died in battle, of wounds or of diseases contracted in the field.



GLIMPSES OF ANIMAL LIFE.

2.— PROTOZOA.

IN "Glimpses No. 1" we studied the amœba, one of life's simplest forms. These were homeless and unprotected, gulped down by the thousands and millions by one another and by other animals.

We will now lay aside our powerful microscope, that we were compelled to use in our study of the amœba, and use only a strong

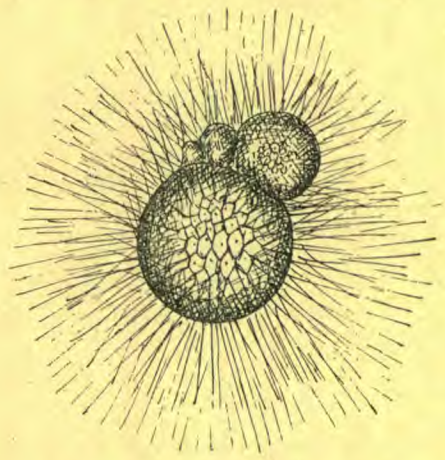


FIG. 1. Globigerina, or chalk-builder. Magnified 100 diameters.

magnifying-glass while we examine the Protozoa, a little higher type of life. These little animals take out of the water, particle by particle, the lime dissolved in it, and build around their bodies the solid shell, or skeleton, in which they live.

Not only are these little creatures beautiful and interesting, but they are very useful. There are a great many forms of the Protozoa, but I will mention only a few of the most common of them; namely, those with which we all are familiar, and which add to the list

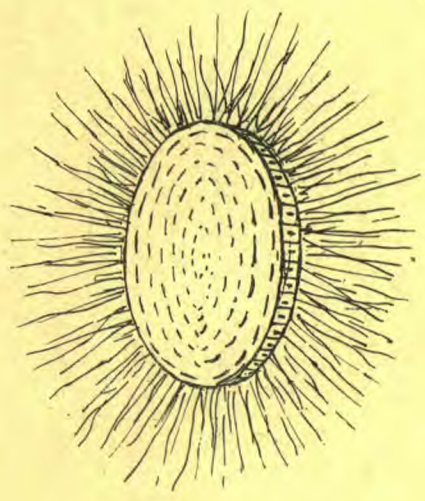


FIG. 2. Orbitolite, or lime-builder. Greatly magnified.

of wonderful things that such low forms of life can do.

Strange as it may seem, it is nevertheless true that the vast chalk beds stretching from Ireland to the Crimea and from Sweden to Bordeaux, France, are in great part formed of the dead shells of the Globigerina (Fig. 1); and if we rub down some ordinary chalk,— not the manufactured kind, but that taken from beds like the above named,— and examine it under a strong magnifying-glass, we can readily see these little shells for ourselves.

Then we have the limestone, from which the lime is made that we use in building. Beds of this limestone are found thousands of feet thick, stretching for hundreds of miles, and made entirely of the shells of the Orbitolites (Fig. 2). The great pyramids of Egypt are built of stone of which every inch was made of the shelly palaces of these little creatures, constructed with a skill and ingenuity far surpassing that of the builders of the pyramids.

We have paused so long over the lime-builders, that we can only glance at the minute creatures which build flintstone. These animals are a little higher in the scale of life than the lime-builders. In the center of the body is a small bag buried in the soft parts

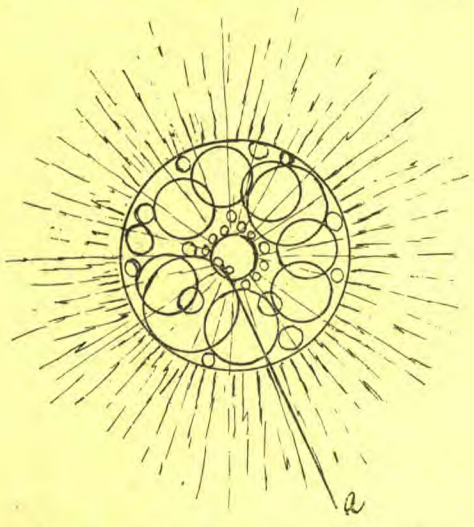


FIG. 3. Flint-builder (Physimatium). (*a*) capsule. Natural size about like a mustard seed.

(Fig. 3); in this bag the solid grains lie very thick, and scattered throughout the body are little floating oil globules, which give to the flintstone its glistening appearance. This form of Protozoa is called Radiolaria, from its ray-like appendages. It differs from the lime-builders also in its means of protection. The lime-builders construct solid shells, having openings only where necessary to secure their food; but the flint-builders have large holes all over the flinty skeleton, a poor protection indeed against other animals. We must notice, however, how they send out sharp spikes

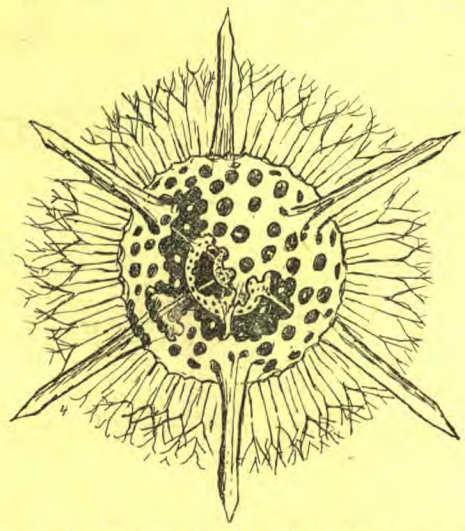


FIG. 4. Radiolaria (Flint-builder), showing spikes. Immensely magnified. Natural size like a tiny pinhead.

(Fig. 4), which must make it uncomfortable for the animals trying to devour them; yet the amœbas often suck their bodies out of their shells.

Though we may see and know nothing of these wonderful little creatures, we yet owe them something; for not only do their shells aid in forming our marble, limestone, and flintstone, but those now living purify our waters by feeding upon the living and dead matter in them. They are the invisible scavengers of the ocean and the pool, and in earning their living they thus also work for others.

Now as to their habits and manner of growth: Each secures its food in the same way that the amœba does, only it thrusts its pseudopodia out through openings provided in the shell. In the beginning, when quite young, it is merely a round drop of protoplasm surrounded by a delicate, transparent shell. Then, as the creature outgrows this chamber, it draws its false feet together, making a little ball, called a bud; around this bud it forms another shell chamber, out of which it again puts forth its thread-like feet in search of food. It continues thus until a complete shell is formed, which usually consists of seven chambers, arranged in a spiral form, each chamber overlapping the preceding one. The only communication it has with the outer world, is through the minute false feet which stretch out through the holes in the last chamber, and the middle portion of the body can get food in no other way than by passing from the outside through all these chambers. Some forms make provision for this inconvenience, by leaving the pseudopodia out all the time while they are laying down their lime houses. The consequence of this is that wherever a thread has been, a minute hole, like a pin point, is left in the shell; and while the creature can draw itself quite in out of danger, it can also come out all over the shell, and take its food. (See Fig. 2.)

Beautiful and wonderful as these forms are, they are very low in the scale of life. They live and increase in multitudes, reproducing their kind by dividing as does the amœba, and casting the parts out of the mother shell to become new animals. The mother breaks itself up into its little children; but myriads die and are devoured. They are delicate, frail, and helpless, and seem like but first attempts at the grand results which life can compass; but they faithfully perform the part in this world for which a wise Creator has put them here.

T. J. ALLEN.

RECKONED at one sixth the value of coal, the total supply of peat in Ireland is thought to be equivalent to four hundred and seventy million tons of coal. Here is a vast store of energy, points out J. Munro, which, like the power of Niagara, may be converted into electricity, and applied to many industries — especially those of manufacturing various possible products from the peat itself — in factories established near the bogs. Neighboring towns, moreover, could be lighted from the dismal moors, and railways worked. — *Electricity.*

"ARGON" is the name for the new constituent of the atmosphere which is now said to be beyond all doubt, although the facts have as yet not been brought forward in the most desirable shape for publication. Nitrogen was regarded as a very inert form of matter, and argon is said to be very much like it.

THE air-tight compartment theory for building ships has no doubt been copied from a provision of nature in the case of the nautilus. The shell of this animal has forty or fifty compartments, into which air or water may be admitted to allow the occupant to sink or float, as he pleases.

IN France the population averages about one hundred and eighty-seven to the square mile. In this country the average is twenty-one to the square mile.

THE velocity of light may be taken as about one hundred and eighty-six thousand and three hundred miles a second.

THE CONIES.

"THE conies are but a feeble folk, yet make they their houses in the rocks." Prov. 30 : 26.

They are feeble, or very weak, and have no strength to defend themselves against the larger animals. But they are wise, and build their houses among the rocks. These conies belong to the rabbit family, but are smaller than the rabbit. They are very easily frightened, and when startled, they scamper away into their homes in the rocks, and hide there, free from all danger.

There is a lesson for us to learn from the conies. You remember Christ's sermon on the mount, and how at the close of it he said that the person who believed the words of the Lord, and built upon them, was like the man who built his house on a rock, where the floods and storms could not shake it. When one hears the word of the Lord and does not receive it, he is like the man who builds on the sand; and every one knows that a house built on the sand is not a safe place in a storm. A little while ago a fisherman's house just round the coast of Totnes was washed off the sands, and the owner lost his fishing tackle. It was not founded on the rock.

Now, when Jesus himself was on earth, he was tempted to do wrong. You know how he was tempted in the wilderness, and he met each of Satan's temptations by telling him what was written in the word of God. Read the story in the fourth chapter of Luke, and see how he found a safe place every time in the Scriptures. If whenever we are tempted to do wrong we will only hasten to bring to our minds the word of God, and say, "No, I cannot do that; for God says in his Book that it is wrong," we shall find safety — just as the conies run to the rocks, and are safe.

And we are feeble, or weak, like the conies, and are not able to keep ourselves when in danger. The Bible tells us that Satan is going about seeking to destroy us. Every time we are tempted to speak crossly, or do anything we ought not, he is helping us to do wrong. What we need is a place where we can hide.

The Lord has given us all we need; for we are told, "Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength." That Rock is a safe place, and Satan cannot reach us there. And the best of it is that Jesus wants us to come to him now, every day, and hide ourselves in him, the Rock of Ages. King David said, "The Lord is my Rock," and every one of us may say it.

So, just remember that the conies are "exceeding wise" because they choose to dwell in a safe place amongst the rocks. We are to be wise also by trusting the Lord, and living by what he tells us in his word. That is building upon the rock, where danger cannot harm us. There is a good prayer in Ps. 143 : 9: "Deliver me, O Lord, from mine enemies: I flee unto thee to hide me." He will be a "strong habitation," another psalm says, which means a place to live in.

We are weak, like the conies, but the Rock is strong. Let us be wise, and build upon "the Rock Christ Jesus." Then we can sing from the heart,—

"In the Higher Rock I 'm trusting,
Restful, peaceful, saved, and free.
'T is the tested Rock of Ages;
Its dear shadow shelters me."

— *F. P. Fisher.*

THE ingenuity of the spider, to catch its prey by spreading a net for him, taught both hunters and fishermen the use of nets.

A SUNSET REVERIE.

THE sinking sun brings to a close
A Sabbath day of sweet repose.
The beauty of the joyous spring,
The murmuring brook, the birds that sing,
The verdant earth, the sky above,
All tell of a Creator's love.
As nature's courts our feet have trod,
We 've rendered praise to nature's God.
Six days of toil will soon be o'er,
The blessed Sabbath come once more;
Praise God for holy Sabbath rest,
Best of days, forever blessed.

ELLA CORNISH.

THE ALTAR OF INCENSE.

JUST before the inner vail of the sanctuary was an altar made of wood, and covered with gold. It was about three feet high, and about one and one half feet in width and breadth. It was frequently called the golden altar, and its service was one of the most important parts of the daily ceremonies; and the priest who had the duty of attending to that work would never forget the solemnity of the hour. It was at such a time that the angel appeared to Zacharias, and announced to him the birth of a son. The angel stood at the right of the altar, and no doubt came as the smoke of the incense arose from the burning coals.

The fire upon this altar was kindled by God himself at the dedication of the temple, or sanctuary, and it was divinely preserved.

Incense, a perfume arising from resins and gums as a base, and other substances having a sweet perfume, and compounded "after the art of the apothecary," was kept in the basins used in the holy place. With the spoons made for that purpose, the priest would throw some of the perfume on the burning coals, and from them a cloud would arise that no doubt was very sweet to the senses,— a sweet smelling savor. The compound could be used for no other purpose than the one named, and under the severest penalties the people were forbidden to make a similar mixture. Only the costliest balsams and oils entered into it, showing that the service of the true God is worthy of the best that can be given.

We read in "Great Controversy": —

"In the offering of incense the priest was brought more directly into the presence of God than in any other act of the daily ministration. As the inner vail of the sanctuary did not extend to the top of the building, the glory of God, which was manifested above the mercy-seat, was partially visible from the first apartment. When the priest offered incense before the Lord, he looked toward the ark; and as the cloud of incense arose, the divine glory descended upon the mercy-seat and filled the most holy place, and often so filled both apartments that the priest was obliged to retire to the door of the tabernacle. As in that typical service the priest looked by faith to the mercy-seat which he could not see, so the people of God are now to direct their prayers to Christ, their great high priest, who, unseen by human vision, is pleading in their behalf in the sanctuary above.

"The incense, ascending with the prayers of Israel, represents the merits and intercession of Christ, his perfect righteousness, which through faith is imputed to his people, and which can alone make the worship of sinful beings acceptable to God. Before the vail of the most holy place was an altar of perpetual intercession, before the holy, an altar of continual atonement. By blood and by incense, God was to be approached,— symbols pointing to the great Mediator, through whom sinners may approach Jehovah, and through whom alone mercy and salvation can be granted to the repentant, believing soul.

"As the priests morning and evening entered the holy place at the time of incense, the daily sacrifice was ready to be offered upon the altar in the court without. This was a time of intense interest to the worshipers who assembled at the tabernacle. Before entering into the presence of God through the ministration of the priest, they were to engage in earnest searching of heart and confession of sin. They united in silent prayer, with their faces toward the holy place. Thus their petitions ascended with the cloud of incense, while faith laid hold upon the merits of the promised Saviour prefigured by the atoning sacrifice.

THE ALTAR OF INCENSE.

The hours appointed for the morning and the evening sacrifice were regarded as sacred, and they came to be observed as the set time for worship throughout the Jewish nation. And when in later times the Jews were scattered as captives in distant lands, they still at the appointed hour turned their faces toward Jerusalem, and offered up their petitions to the God of Israel. In this custom, Christians have an example for morning and evening prayer. While God condemns a mere round of ceremonies, without the spirit of worship, he looks with great pleasure upon those who love him, bowing morning and evening to seek pardon for sins committed, and to present their requests for needed blessings."

Connected with the altar of incense was the golden censer. It was a sort of fire-pan, with a perforated cover.

From the earliest days of history, censers have been used as utensils in which fire was placed, and then as they were swung from side to side, incense was placed on the coals, and the smoke would assist in the worship.

This practice has been continued in many religions even until now, and in the Roman Church, many services require the swinging of the censer by the altar boys.

In the Levitical service, however, the golden vessel was used to carry fire from the brazen altar to the altar of incense, and not to burn incense upon or in it. Only on the day of atonement did the priest take coals from the altar, and setting the censer in the most holy place, he would put some of the incense on the coals, and the cloud would fill the room, as the priest, once and again, entered the most holy in the service of that important day.

The use of the censer for the burning of the incense, and the swaying and swinging back and forth, are purely of heathen origin, unless all that practice can be taken from the one day of atonement. It was probably this special use of the censer that caused Paul to use the words found in Heb. 9 : 4.

Though the word is many times used in the Old and New Testaments, in no case is it connected with the idea of incense, but denotes the fire-pan in which the glowing charcoal was carried about in the service of the altar. It was upon the altar itself that the incense was burned.

All the services of the sanctuary were typical, and it is a glorious study to find out the relations that exist between the worship in the days of the earthly tabernacle, and the worship of the Christian to-day, who by faith now enters the throne of grace, which is within the second vail, through Christ, the living way. Heb. 10 : 19–22.

May we devote our choicest gifts to the Creator; may we yield our whole bodies unto God; may our prayers ascend with that incense,— the righteousness of Christ,— which God will impute to us if we through faith approach his throne.

J. G. LAMSON.

THE PROMISES.

THE word of God is food to the spiritual part of our natures; but the promises seem like the meat that strengthens.

Many Christians lose much of the enjoyment of religion because they do not think often enough of the promises, and rely on them in every hour of temptation, danger, or sorrow.

There are promises for every condition and circumstance of a Christian's career, and if we only know of them, understand and believe them, we must always be happy, knowing God will not fail to keep his word.

The Bible, that most wonderful production, contains interesting and valuable history, profound philosophy, and poetry grand in conception and inimitable in expression; but a Christian sifts the promises from each and every part, and feasts on them with eager, rapturous joy. MRS. F. A. REYNOLDS.

IT seems hard that when a man does wrong his children should be put under an almost irresistible inclination to do wrong; it seems hard that when a man drinks spirituous liquors his children and his children's children should find themselves urged by a burning thirst, which they can scarcely withstand toward indulgence in intoxicating drinks; it seems hard that diseases should be transmitted, and that because a man has violated the laws of health his children should be sickly and short-lived. These things seem hard so long as we look at them only on one side; but what a power of restraint this economy has when every man feels, "I stand not for myself alone, but for the whole line of my posterity to the third and fourth generation!" — *Henry Ward Beecher.*

LESSON 3.—NEBUCHADNEZZAR'S DREAM. DAN. 2: 31-49.

(April 20, 1895.)

Time: B. C. 603. *Place:* Palace of Nebuchadnezzar, king of Babylon. *Characters:* Daniel and Nebuchadnezzar.

IMPORTANT LESSONS.— 1. The Lord is controlling even the nations by his power, that they may accomplish their part in his great work. 2. Grand and mighty nations degenerate and pass away. 3. A glorious kingdom is coming — the kingdom of God. 4. "The dream is certain, and the interpretation thereof sure." 5. Faithfulness results in bringing heathen kings to acknowledge the true God. 6. Compare verse 48 with Mark 10: 28–30. 7. When we receive good, we should think of others.

MEMORY VERSE.—Dan. 2: 44.

1. WHAT did Daniel say the king saw in his dream? Verse 31.

2. What was its appearance? (See note 1.)

3. Of what were the different parts composed? Verses 32, 33.

4. What did the king see besides the great image? Verse 34.

5. What did the stone do to the image, and with what result? Verses 34, 35.

6. What did the stone become?

7. What did Daniel say of Nebuchadnezzar and his kingdom? Verses 37, 38. (See notes 2–4.)

8. What did he say of the kingdom which should arise after him? Verse 39.

9. What is said of the third kingdom?

10. What is said of the fourth? Verse 40. (See note 5.)

11. How is the division of the fourth represented? Verse 41. (See note 4.)

12. What else is represented by the iron and clay of the toes? Verse 42.

13. What is symbolized by the mixing of the iron and clay? Verse 43. (See note 5.)

14. When will the kingdom of God be set up? Verse 44.

15. What is said of this kingdom? Verse 45.

16. By what is it represented in the king's dream?

17. For what purpose was it given?

18. What is said of the dream and its interpretation?

19. What effect did the telling and interpreting of the dream have upon the king? Verse 46.

20. What did he say to Daniel? Verse 47.

21. How did he honor him? Verse 48.

22. What position did the king give to Daniel's companions? Verse 49.

NOTES.

1. Nebuchadnezzar was a heathen king, and doubtless worshiped idols, hence an image of such size and brightness would naturally attract his attention. This may have had something to do with his anxiety manifested in the first part of this chapter.

2. "*Wheresoever the children of men dwell.*"— This expression seems to signify a world-wide dominion. Although Nebuchadnezzar had not carried actual conquest into all the provinces, he was regarded as king, or, as the Scriptures call him, "the terrible of the nations." (Compare Ezek. 28: 7; 30: 10, 11; Jeremiah 34. See also Gibbon, chapter 59, paragraph 20.)

3. "*Hath he given into thine hand.*"— All power is from God. "The earth is the Lord's, and the fulness thereof." Ps. 24: 1. It is in his power to set up kings or pull them down as he sees will be for the success of his eternal purpose. (See Jer. 27: 4–7.)

4. "*This head of gold.*"— Historians speak of Babylon as "the golden kingdom of a golden age." The Lord calls it: "Babylon, the glory of kingdoms, and the beauty of the Chaldees' excellency." Isa. 13: 19.

5. "*The fourth kingdom shall be strong as iron.*"— The historian Gibbon says: "The images of gold, or silver, or brass, that might serve to represent the nations or their kings, were successively broken by the *iron* monarchy of Rome."

LET'S GO AND ASK HER.

"MISS LACY, may I speak to Ellen?" The near-sighted teacher looked down through her glasses at the little petitioner, and smiled.

"Is it anything about your lesson, Juliet?" she asked.

"No, ma'am," answered Juliet, hanging her head.

"Well, never mind; if you 'll speak very low, and not disturb the class, you may go and sit by Ellen for five minutes."

Away sped the little maid in great good humor, and climbed up to the bench where Ellen sat dangling her slippered feet and clocked stockings. You would not have thought such a sweet, smiling little mouth as Juliet's could be bent on mischief, but listen; what is it she came to say?

"Agnes Irvine is going to have a party," she whispered.

"Is she?" Ellen whispered back. "How nice!"

"But she is n't going to ask us."

"How do you know?"

"O, Hennie says so; she says Fannie told her that Agnes said we were no account."

Ellen's fair little face flushed, and her blue eyes snapped angrily. "I did n't think Agnes *could* be so mean," she exclaimed.

"Nor I, either; and she makes out she is such a good friend of ours."

"I won't speak to her any more — ever."

"And we can 't have any more good times playing paper dolls under the porch steps." Juliet was getting almost tearful at the loss of one of her best friends.

"Juliet," said Ellen suddenly, "did Fannie *hear* Agnes say we were no account?"

"I — I do n't know," said Juliet, taken aback.

"Because may be there is some mistake about it; *let 's go and ask Agnes.*"

Ask Agnes! Juliet's breath was taken away. "O no, I would n't for anything," she said. "It would make me feel bad."

"It will make me feel a great deal badder," said Ellen, reckless of grammar, "to think Agnes said a mean thing about us when may be she did n't."

"Suppose she did, though; how will you feel to have her say it to your face?"

But Ellen, who had been angry for a minute, was getting back her sweet, lovely spirit. "I am going to suppose she *did n't*," she insisted, "and if I should be wrong, why, I could n't be anything but sorry, and I 'm sorry now."

"Five minutes are up, little talkers," said Miss Lacy, and Juliet slipped down off the high bench, and went back to her own seat. Her little heart was beating quite fast at the thought of what would happen when Ellen asked Agnes to her face if she had said that dreadful thing.

Nothing dreadful happened, however. Ellen took Agnes off to herself behind the lilac bush, and told her quite gently and sweetly that she had heard — I think she did not mention Hennie or Fannie — that Agnes had said this strange thing about Juliet and herself, but she thought there must be some mistake, and so she had just made up her mind to ask Agnes.

At first Agnes looked puzzled, and then she broke into a merry, ringing laugh, and said she knew just how the tale had started.

"I was counting up the girls to be invited to my party, by cards, you know, and I said, 'I won't send any to Ellen and Juliet, they do n't count;' you see, I meant just to ask you myself, 'cause you are like home folks."

"Yes, I see," said Ellen, laughing in her turn. "Was n't it too funny for anybody to think you said we were no account? But I am so glad I asked you."

"O, just suppose you had n't!" cried Agnes, looking distressed. "It would have entirely spoiled the party!"

"Well, we need n't suppose any such thing," laughed Ellen, with her soft little arm round Agnes's neck. "But I 've made up my mind that every time I hear anything like that I 'll just go and ask."

And do you know, if all of us Ellens and Juliets would take it for granted there was some mistake about the evil things we hear, we could put up a white flag of peace over our town, for quarrels would be pretty much banished! — *Presbyterian.*

FIRST BEGINNINGS.

ON a prominent peak of one of the groups of the Rocky Mountains, nearly ten thousand feet above the level of the sea, are two river sources in such close proximity to each other that it would seem as though by comparatively little labor they might be united. The one in time bends toward the east, and eventually empties with its accumulations of other tributary waters into the Missouri ("mud river") which merges into the Mississippi, the "father of streams," and that in turn pours all these irresistible floods into the Gulf of Mexico. The other river source winds its way in a westerly direction, combining with many other confluent waters until all unite with the Columbia River, and so reach the Pacific Ocean. To go directly from the mouth of the one stream to that of the other it would be necessary to cross a mountain pass of more than ten thousand feet in height, and travel at the very least a distance of over two thousand miles. And yet the first beginnings of these mighty streams were within a few miles of each other. "Within a radius of ten miles," says Hayden, "may be found the sources of three of the largest rivers in America." Neither of their sources seemed to have any decided preference for the direction in which it went, so that either might have easily at the start gone in the way of the other. And but little outlay could have turned the east-bound streamlet westward, or the west-bound one eastward.

Similar are our first beginnings in life. Will you let God and his truth direct your course, my young reader, or will you go on heedlessly without any definite aim, until you get farther and farther away from where you might and ought to have been? Give the most diligent heed now, before it will be everlastingly too late, or before it will be necessary for you to travel a most painful, long, and sad road to get back to the only safe way — the way heavenward.

"HE that ruleth his own spirit is better than he that taketh a city."

A PRICELESS HAT.

NOT in some showy window-case,
This priceless hat I sing,
Weighed down with ribbons, plumes, and lace,
And tipped with jeweled wing;
Nor on the head of some fair maid
Is this chapeau in pride displayed.

It lies upon the kitchen floor,—
An old straw hat, well worn;
Its ribbon band is white no more;
Its crown is rent and torn;
And on one side two quills appear,
Robbed from the barnyard chanticleer.

Up-stairs upon the trundle-bed,
Fatigued with overplay,
There lies the weary golden head
I watch, the livelong day,
'Neath that straw crown bob down and up,
Like some wind-shaken buttercup.

This old straw hat shows on its band
Five tell-tale spots of soil
Made by the grimy little hand
Fresh from the mud-pie toil;
And clinging to the open tear
I see a snarl of yellow hair.

So while you search through shop and store
To find a costly hat,
I lean and pick one from the floor,
More precious far than that;
Though jeweled pins on yours appear,
This golden snarl makes mine more dear.

—*Ella Wheeler Wilcox.*

"IF TWO OF YOU SHALL AGREE."

MISS BRADSHAW said "certainly," when Lois asked her permission to invite the live church-members from the other room companies to attend a little social meeting, to be held in the northeast dormitory, where they had met so often for private prayer. She had no one else to ask, as Miss Bradshaw (of pleasant memory) was the sole teacher in the First-Room Company, it being somewhat exceptional in character. The members were chosen from the oldest and best-behaved of the girls in the Third- and Fourth-Room companies; while the Second-Room Company was the overflow of less reliable girls. As Miss Bradshaw, of course, could not always be "on duty," her room company were much of the time "on honor," which procured them the title of the "Trustworthies," otherwise known as the "Select Room Company."

Little notices of the prayer-meeting were pinned up at the corners of each of the long halls in the great buildings. The trio had meanwhile arranged the dormitory by pushing the beds to the walls, and setting the aisles with chairs and one or two long benches.

"I don't suppose they will be half filled," said Lois, who was head manager; "but we'd better have some vacant seats, than not enough."

School was out at four o'clock, as usual. Then came "bread,"—a simple luncheon of bread and butter, that corresponded to the morning "crackers," spread at ten during the fifteen-minute recess. After this ordinarily came the regulation "walk," taken in procession, two and two, the teacher on duty, and some favored scholar bringing up the rear.

But on this particular Tuesday it rained; and as out-of-door exercise was out of the question, the girls promenaded the long, wide halls, with interlocked arms, school-girl fashion, and exchanged the delightful confidences so charming to maidens standing "where the brook and river meet."

About half-past four there began to be a turning up the broad stairway of the new building, toward the dormitory; soon this became a steady stream,—alas! not of quiet, penitent seekers after the "closer walk," but of giddy, light-minded, rollicking fun-seekers and jest-makers.

The three "leaders" stood huddled together in the doorway of one of their music-rooms, near the foot of the stairs in the second story, watching the crowded stairway with blanching cheeks and rapidly-beating pulses.

What did it mean? They had not counted on anything like this! Why, *that* crowd was coming to ridicule and criticise, not to pray and testify. What should they do? Alice Meen's thin face grew very rigid, and her gray eyes almost black in the intensity of their expression. Suiting the action to the word, Lois turned her back on the thronging multitude, and exclaimed, vehemently:—

"I can't do it! I just can't! I never can stand up and pray or testify before such a crowd as that! Hermine, you are a whole year older than I am; you will *have* to take my place!"

"*I!*" exclaimed Hermine, aghast—"*I*, Lois? what are you thinking of!—*I*, who all my life have never done such a thing! *No! I can not!*"

So, turning to Alice, Lois said, abruptly:—

"Then you *must*."

With a white, drawn face, Alice answered:—

"How can I, if you two cannot? I do not even know how."

"O, that part is easy enough," Lois answered, hurriedly. "You just walk in (we'll go with you), and take the stand (we'll sit one on either side of you), and give out a hymn. You need n't read it unless you choose. Then you'd better read a chapter or a verse or two, after we have sung, and then pray. Sometimes the leader calls on some one else first, and then prays herself; but, for pity's sake, *don't* call on me. I can't to-day."

"Nor on me!" interrupted Hermine, emphatically.

"And then all who want to, pray," continued Lois; "and then after they rise from their knees, the leader gives a short testimony—talks about the goodness of the Lord, or about some of her religious experiences—anything she's a mind to—and then says, 'The time is yours,' or something of the sort; and then the meeting is in the hands of the rest. When they all get through testifying, she gives out another hymn, and after they have sung it, says, 'The meeting is dismissed;' and that ends it."

As no word came from Alice, she continued:—

"That's all. It isn't one bit hard when once you are used to it. And you know, Alice," she added, persuasively, "we must n't be afraid or ashamed to speak for Jesus," watching her closely, fearful lest she might refuse.

As she still remained silent, Lois said, imperatively:—

"Alice Meen, you've *got* to, or the whole thing will fall through, and think what a shame and a disgrace that would be. It would be denying your Lord!"

"Yes," chimed in Hermine, "you will have to lead to-day; we can't."

"I suppose some one will have to," answered Alice, in a constrained and unnatural voice; "and if it is not your duty, I suppose it must be mine!" This last very slowly.

"Yes," said Lois, quickly. "And there it is striking five now; I do believe the whole school has gone up those stairs!"

"Where have they put themselves? the room can't hold them!" asked Hermine.

"Come along, girls; come, Alice! It won't do to be late; the leader ought always to be on time!" And so saying, she hurried her along, and the three mounted the stairs, Alice feeling, as she afterward expressed it, as she "imagined a martyr going to the stake might feel."

When they got on the dormitory floor, they found the halls crowded with girls who could not get in, while the room itself was jammed and packed. Even the beds were piled full of girls, as thick as they could squat, oriental fashion. And such a hubbub of mirthful chatter and derisive laughter you never did hear!

At first the three thought they should not be able to get in; but above all the confusion rose the clear, bell-like tones of Rose Eyebright's well-modulated voice:—

"Yes, there *is* room here at the stand; make way for the leaders, girls; fall back!"

So they wedged their way in, and got seated behind the little stand on which lay the Bible and hymn-book, all ready for use.

As Alice rose to her feet, her head swam, and the room with its sea of eager faces danced before her in heavy lines. She could not sing. Could she speak?

Sending a swift cry heavenward: "Lord, *help!*" she in the same instant of time heard herself saying, in what sounded to her like a voice at a great distance:—

"Let us pray!"

Only the three could kneel, the press was so great.

What she said she never knew; it was as if some one else were talking with her voice; but the Lord himself must have helped her, for when they arose from their knees, there was hardly a dry eye in all that crowd. The silence was impressive; those who had been laughing were now weeping, while those who had come to jeer were hushed into solemnity.

No one else prayed. After a few brief sentences, of which she also could not remember a word, the testifying began. Sins were confessed; the hardened and impenitent broke down; and the gay and thoughtless were impressed.

Next night those only came who were in earnest. The scoffers of the day before stayed away, saying:—

"No, no! We don't want to go there again! It was awful! God was there!" (The writer heard that with her own ears.)

Soon the whole school was leavened with the divine awakening; and when the communion season again came round, a larger number of the Seminary girls participated than ever before.

When the long vacation took the pupils home, the churches all over the land received fresh impetus from the accession of earnest-hearted members who had found Jesus in that upper chamber. It, by the way, soon was too small to accommodate even the regular attendants, and Mr. Hardwick (another whose kind words and deeds will never die), their kind principal, had fitted up for their use a larger and more suitable apartment, where for years after the original leaders had left and become active members of life's grand school, the little prayer and social meeting still was held.

Dear young readers, this is no fancy sketch. I was a pupil of that very seminary, and can vouch for the truth of it all.

Why not have such an out-pouring in *your* school? God's hand is not shortened; he still hears and answers prayer.

HELEN A. STEINHAUER.

OTHER LANDS

THE OLDEST RELIGION OF THE HINDUS.

THE oldest form of religion in the land of the Hindus we find described in the Vedas, which are a four-part collection of hymns — the Rig-, Yagur-, Sama-, and Atharva-Veda, — and the Manavas, or the book of laws of Manu. The word "Veda," meaning "knowledge," is often applied to that unwritten knowledge which came from Brahman, hence also called Brahman, which latter word is differently interpreted as "the universally diffused essence," or "the spirit of devotion," or "divine spiritual knowledge." The hymns of the Vedas embrace the earliest-known lyrics of the Aryan settlers of India, and some of the most common names, as "father," "mother," "brother," sister," "son," "daughter," etc., have passed thence with the Indo-Germanic peoples that settled eventually in the northwestern parts of the old world, and are preserved in the languages of those countries up to the present day, including our own tongue. Dr. Monier Williams thinks these Vedic hymns were probably composed by a succession of poets, at different dates between 1500 and 1000 B. C. The oldest are found in the Rig-Veda, and number one thousand and seventeen, expressing a nature worship the purest known. *Manu* signifies the "thinking one," and has reference to man, but is also the appellation the Vedas give to the first father of all mankind, fabled to have sprung from the self-existing god Brahma.

In these writings the constellations and the elements are the objects of divine worship; besides these, every single productive or conserving force in nature is deified, and represented as emanating, like all else that exists, from the great original source of all. Thus there has been, according to these crude pagan conceptions, from the very beginning of creation down, a multiplicity of active deities, first of whom is Brahma, created by the invisible source of all things, and himself a creator of worlds, next to whom are the Prajapati, — from the Sanskrit *praja* ("people" or "world"), and *pati* "master," — "lords of creation," who directly give life to the endless variety of individual creation. After such creative work in nature is achieved, eight spirits, or deities of secondary rank — *lokapalas*, or world-guardians, from the Hindu *loka*, "world," and the Sanskrit *pala*, "a guardian," — are appointed in the different domains to watch and preside over them. Such are: *Indra*, the ruler of the air, god of the firmament and of rain, in the Vedas represented as in the beginning of first rank — king of heaven and lord of gods, but who afterward fell to the second rank, as for instance in the teachings of Buddhism, a later Hindu religion; *Surya*, the sun-god; *Varuna*, the ocean, — god of waters and originally the guardian of immortality, truth, and right, and punisher of evil. He is represented by the noblest figure in Vedic religion, — a white-skinned, four-armed man astride a sea-monster, and holding a noose and club; the name is cognate with the Greek Uranus; *Yama* is the prince of equity and god of death, etc. Subject to these are hosts of countless spirits of an inferior sort, permeating all nature as life-giving forces.

Thus the scale of being descends from Brahma down to man; and thence soul-life, in interwoven rounds, descends to the kingdom of lower animals and even to that of vegetables. In this scale man may ascend or descend, by transmigrations of soul, either lowering himself by sinking from the perfect bliss of a divine being to the hapless world of corruption and evil, down even to the lower animal world; or, by inward cleansing of his entire being, he may rise, and so return to the divine origin. According to the laws of Manu, each creature is conscious of these states: —

> "Wrapped in darkness multiform, reward of their own deeds,
> *These, conscious each* of his own doom, in joy or sadness dwell.
> This doom now follows each, from god-born life to that in plants,
> In beings' world here terrible, ever settling toward perdition."

Thus, according to the teachings of the Vedas, transgressions must be atoned for by the soul's banishment into animal bodies, thus sinking to a lower round on the great ladder of being. This doctrine reminds us of the case of the "legion" of fallen angels which, after leaving the maniac, asked permission to enter a herd of swine, and evidently took up their abode with them. If, for instance, a disciple of Brahma — so reads the law — criticises his teacher, even though it be justly, he is born again as an ass; if he falsely maligns him, as a dog; if he uses his property without permission, as a little worm; and if he is envious of his merit, as some larger insect.

India was evidently the most fertile, if not also the original, soil of this pagan doctrine of the migration of the soul, which later on also took some root in other lands. In Egypt, for instance, it prevailed at a very early date apparently, although it never took so deep root as in India, among the masses.

How sad to think that countless millions have lived and died in such a gloomy faith, and thousands upon thousands still hold it in some modified form or other, despite the grand and glorious light of the gospel of Christ, which, starting in Asia, shed its rays of truth and hope in every direction, far and wide. But the very thought that great multitudes of our fellow-men are still living in the night of errors, at least similar to those briefly touched upon in the above, ought to arouse every one of us to do our utmost for their enlightenment; and if we cannot go in person to bring them the gospel of a better hope, we can deny ourselves in many ways, and so save means to aid in sending those who are ready and able to go and proclaim God's message of truth and mercy to these poor souls, that thus by all means some may be saved.

AUGUST KUNZ.

AN apparatus for burning coal dust has been invented and brought out in Germany. It is stated that the consumption of even the most inferior class of coal dust is attended with no smoke, while the heat produced is so intense that the apparatus has been adapted in Berlin for smelting works, and with excellent results. The gases as analyzed contain nine and eight tenths per cent carbonic acid, one per cent air, seventy-nine and two tenths per cent nitrogen. — *London Public Opinion.*

ACCORDING to *Electricity*, a special mouthpiece for public telephones has been introduced in Germany, with the object of avoiding the spread of diseases carried by the condensed moisture of the breath. A pad, or a large number of disks of paper, with a hole in the middle, is inserted in the mouthpiece, and the upper disk of the paper is torn off, after every conversation.

FISHING.

A LITTLE boy — we will call him George — went to a camp-meeting; but instead of remaining on the ground and attending the meetings, to learn all he could about the dear Saviour, he took a hook and line, and went to the river to catch some innocent, sporting fish. He knew about the commandment which says, "Thou shalt not kill," but he did not think it meant anything or anybody except human beings; so he went on about his sport. But alas! he was soon made not only to *think* but to *cry;* for the barbed hook some way went right into the flesh of his hand. Then he ran to a doctor to have it taken out. O, how it did hurt! but not as bad as though it were allowed to remain there. There was no way of removing it except by filing it in two, and this made it hurt much worse.

The doctor was a kind-hearted man, and a member of the Humane Society, who believe it wrong to kill animals unless necessary; and he wanted the boy to grow up a kind and gentle man; so he talked with him about the cruel sport of fishing, asking him how he thought the fish must feel with the naughty hook in its mouth, and no doctor to take it out, but must just suffer on until it dies. And this little boy had done all this simply to gratify his love of sport; for his mother's larder contained plenty, so that it was not from any necessity to provide food that he went a fishing. But alas, the cruelty of some people does not even stop here; for they are both willing and anxious to eat not only healthy fish, but all manner of unwholesome things, such as snails, eels, crabs, lobsters, — the last-named of which they even cook alive!

Does n't it seem too bad to kill any of God's living creatures that we may have what we like to eat, when he has given us so many nice grains, fruits, and vegetables?

Please study Gen. 1 : 29, to learn what God in the beginning thought best for Adam and Eve to eat. It was grains and fruit. When we live on these, we have clearer minds, stronger bodies, and more tender hearts. And healthy stomachs really have no need whatever of animal diet to aid digestion. While weak digestive organs may more easily assimilate certain kinds of animal food from clean animals, if properly prepared, it would seem that for even such, a non-animal dietary might be projected that would be wholesome for them, and so do away altogether with taking any lives to sustain life. MRS. D. A. FITCH.

THE stomach, though persistent in its demands, is a good servant, building up into the ever-wasting fabric of our lives the diverse materials which man, in his roving from the equator to the poles, imposes upon it. It serves best a happy master, and it is on him who lives in peace and harmony with all mankind, who distrusts not the future and bemoans not the past, and who churns up the region of the liver with the frequent cheerful laugh, that it bestows its most efficient service. — *P. T. Starr, M. D.*

WHOEVER sows "wild oats" will get a harvest of evil into the third and fourth generation.

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THE GLAD SPRING MORNING.

In early hour, from blade and flower,
Hang dewdrops of the morning,
Emitting light in morning bright,
Like gems, the green adorning.

Along the brook, in every nook,
The blossoms brightly blooming,
Shall fill the air with fragrance rare,
Both hill and dale perfuming.

The vales along break into song,
The plains in notes are ringing,
The hills repeat the carols sweet;
For warbling choirs are singing.

No path from care in spring-time fair
Gives place to idle dreaming,
When mind and heart from sadness part
To scenes of gladness gleaming.

O lovely spring! thy choirs shall sing,
And we shall join the chorus;
Both harp and lyre shall strains inspire
To Him who watches o'er us.

JONATHAN SPENCE.

THE MERRY WARBLER.

Swinging high all morning long,
Singing out his merriest song,
As happy as the day is bright,
And trilling his song in sheer delight,
A cheery warbler sits in a tree,
In ecstasy and boundless glee
Singing and swinging,
Swinging and singing.

Sparkles the dew, the sun shines bright,
Sweet is the air, the breeze is light;
The brook is flowing gaily along,
Murmuring softly a gladsome song.
But dearest, sweetest of all to me,
Is the little warbler in the tree,
Singing and swinging,
Swinging and singing.

— *Etta Lohr, in the Practical Farmer.*

WHOEVER hinders God's work in his own heart hinders it also in the world at large.

WORLDLY possessions do not make truly rich, unless they are given to God.

THE Christian has no business in any place where the sacred use of the name of Christ is not a welcome sound.

SATAN is highly pleased with those church members that always say good things, but never do them.

THE first Bible printed in the pointed alphabet for the blind has just been issued in Louisville, Ky. It contains one thousand eight hundred and thirty-nine pages.

WHAT do you think of the gardener who keeps telling his neighbor over the fence not to neglect weeding his garden, whilst he leaves his own garden neglected and going to weeds more and more? — "Not much," you say, and rightly. But what about the garden of our own individual character, and that of our neighbors? If we will tend our own as thoroughly as we ought, would we have any time left to criticise that of our neighbor?

MRS. HARRIET BEECHER STOWE.

AGE and physical infirmities destroy the intelligence of the most brilliant minds. A notable instance of this truth may be seen in the condition of Mrs. Harriet Beecher Stowe, famous as the author of "Uncle Tom's Cabin" and other books. She is now in her eighty-second year, and lives at Hartford, Conn. For several years her mind has been giving way, and now she is like a little child. She has forgotten all of her own writings, but she remembers the simple songs and hymns she learned to love in childhood, and spends many hours singing to herself. Often, of late years, she has wandered away from home, and got lost; but so many know and respect the gray-haired woman, that she has always been returned safely to her home. Lately her friends fear that she may do herself some bodily harm, and it is probable that she will be placed in some private retreat.

LOOK UP! LOOK ABROAD!

A YOUNG man once found a gold-piece in the dirt. Ever since then he kept his eyes directed to the ground as he walked along, in the hope of finding more. And in the course of his long life he found quite a number of coins of various value, which others had lost. Without concern as to whom they rightfully belonged, he kept them, and hoarded all he could gain in every way, until he became a rich man, financially speaking, and died as such.

But all through his life he did not take time to look up, and see the beautiful heavens above him, nor abroad to see all nature smiling about him. He thought he could not keep his eyes from the groveling things of earth, on which he had evidently set his heart. But when the end came, he was compelled to leave it all behind, whilst he himself had nothing to look to but black despair, the eternal doom of the lost.

Look up! look abroad! and become acquainted with God and his handiwork of love and mercy, so that when this life closes, you may be owned and received of Him into the everlasting habitations Christ Jesus has gone to prepare for those that love and obey him.

THE SOURCE OF COLOR.

THE cochineal insects furnish the gorgeous carmine, crimson, scarlet carmine, and purple lakes. The cuttle-fish gives sepia. It is the inky fluid which the fish discharges in order to render the water opaque when attacked. Indian yellow comes from the camel. Ivory chips produce the ivory black and bone black. The exquisite Prussian blue is made from fusing horse hoofs and other refuse animal matter with impure potassium carbonate. Various lakes are derived from roots, barks, and gums. Blue-black comes from the charcoal of the vine stock. Lamp-black is the soot from certain resinous substances. Turkey red is made from the madder plant, which grows in Hindostan. The yellow sap of a tree of Siam produces gamboge. Raw sienna is the natural earth from the neighborhood of Sienna, Italy. Raw umber is an earth found near Umbria, and burned. Indian ink is made from burnt camphor. Mastic is made from the gum of the mastic tree, which grows in the Grecian Archipelago. Bister is the soot of wood ashes. Very little real ultramarine is found in the market. It is obtained from the precious lapis lazuli, and commands a fabulous price. Chinese white is zinc; scarlet is iodid of mercury; and native vermilion is from the quicksilver ore called cinnabar. — *Am. Youth.*

THE EFFECTS OF INTENSE COLD UPON THE MIND.

EXTREME cold, as is well known, exerts a benumbing influence upon the mental faculties. Almost every one who has been exposed for a longer or shorter period to a very low temperature, has noted a diminution in will power, and often a temporary weakening of the memory. Perhaps the largest scale upon which this action has ever been studied was during the retreat of the French from Moscow. The troops suffered extremely from hunger, fatigue, and cold — from the latter perhaps most of all. A German physician who accompanied a detachment of his countrymen has left an interesting account of their trials during this retreat. From an abstract of this paper by Dr. Rose, in the *Neu Yorker Medicinische Monatsschrift*, we find that of the earliest symptoms attributable to the cold was a loss of memory. This was noted in the strong as well as those who were already suffering from the effects of the hardships to which they had been exposed.

With the first appearance of a moderately low temperature (about five degrees above zero, Fahrenheit), many of the soldiers were found to have forgotten the names of the most ordinary things about them, as well as those of the articles of food, for the want of which they were perishing. Many forgot their own names and those of their comrades. Others showed more pronounced symptoms of mental disturbance, and not a few became incurably insane, the type of their insanity resembling very closely senile dementia. The cold was probably not alone responsible for these effects; for a zero temperature is rather stimulating than paralyzing in its action upon the well-fed and the healthy. These men were half starved, poorly clad, worn out with long marching, many already weakened by dysentery and other diseases, and all mentally depressed, as any army in defeat always is. It needed therefore no very unusual degree of cold to produce the psychic effects observed above; under other circumstances, however, they result only as a consequence of exposure to an extremely low temperature.

SINCE last report, only two dollars and thirty-five cents from three different donors were received for the JAPAN MISSION FUND, bringing the amount to three hundred and fifty-seven dollars and fourteen cents, which will, under God, we trust, serve to bring the knowledge of the truth to many in Japan. With this month we hope all our little gardeners and many older ones, as also many new ones, young and older, will begin to "seed and plant for the Lord" and his cause. We wish you, one and all, wisdom and success in the enterprise, which will be one of faith, as we are not prepared to announce now to which part of the great harvest-field this year's produce will be applied. Only this we say, that it will be for the most needy part of God's vineyard.

Let us begin the work with earnest prayer, and ever keep in mind that we are doing it to the glory of God and for the salvation of our fellowmen. May none of us ever give way to the suggestion of the evil one, to do it that *we* may receive praise or honor.