

THE YOUTH'S INSTRUCTOR

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

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Timely Topics

LITTLE THINGS.

It was only a little thing for Nell
To brighten the kitchen fire,
To spread the cloth, to draw the tea,
As her mother might desire —
A little thing; but her mother smiled,
And banished all her care.
And a day that was sad
Closed bright and glad,
With a song of praise and prayer.

'T was only a little thing to do
For a sturdy lad like Ned
To groom the horse, to milk the cow,
And bring the wood from the shed;
But his father was glad to find at night
The chores were all well done.
"I am thankful," said he,
"As I can be,
For the gift of such a son."

Only small things, but they brighten life,
Or shadow it with care;
But little things, but they mold a life
For joy or sad despair;
But little things, yet life's best prize,
The reward which labor brings,
Comes to him who uses,
And not abuses,
The power of little things.
— Mrs. Mary Fenton, in *Restitution*.

THE MONROE DOCTRINE.

THE settled policy of the United States not to allow any of the European countries to commit acts of aggression upon the weaker republics of the Western Hemisphere, is generally known and referred to as the "Monroe Doctrine." It is so called because it was first officially declared by James Monroe while he was president of the United States. The message containing the statement from which the term "Monroe Doctrine" is derived, was presented to Congress Dec. 2, 1823, the most striking passage being as follows:—

"We owe it, therefore, to candor, and to the amicable relations existing between the United States and those powers, to declare that we should consider any attempt on their part to extend their system to any portion of this hemisphere as dangerous to our peace and safety. With the existing colonies or dependencies of any European power we have not interfered, and shall not interfere; but with the governments who have declared their independence and maintained it, and whose independence we have, on great consideration and on just principles, acknowledged, we could not view any interposition for the purpose of oppressing them, or controlling in any other manner their destiny, by any European power, in any other light than as the manifestation of an act unfriendly to the United States."

Other presidents of the United States have since reaffirmed this position, and it is generally known that, while this country will not interfere in any of the European complications, the price that we exact for such non-interference in Europe is the right to have our say in affairs in the Western Hemisphere, and especially that European aggression will not be allowed upon the weak republics of Central and South America.

The practical working of this national policy was seen soon after the close of the Civil war in the United States. While that war was in progress, France became involved in a war with Mexico, and subjugated the country. The republic was converted into an empire, and Maximilian, a brother of the emperor of Austria, was made emperor. Here was a direct infraction by France of the idea couched in the term "Monroe Doctrine." A European system of government was by force of arms



LI HUNG CHANG.

imposed upon an American republic. The United States protested, but being engaged at that time in a fratricidal struggle, did nothing but protest; but as soon as the Civil war ceased, this government made a peremptory demand of France that she withdraw her troops from Mexico. This she did, and Maximilian, left without support, was taken by the Mexicans and shot, and the republic was reestablished. A very sad incident, growing out of this tragic affair, is that the empress Carlotta, wife of Maximilian, became insane, and has never recovered her reason. Thus the invasion of Mexico was a failure, and the Monroe doctrine was triumphant.

Thus much by way of history and retrospect. At the present time difficulties have arisen between both the republics of Nicaragua and Venezuela with England, that may lead this government to a further application of this principle. There is a boundary contention between British Guiana and Venezuela, and England evidently desires to gain the control of the Orinoco River. If this should be done, Venezuela would be in the same position that

the United States would be in if a foreign power controlled the Mississippi. Against Nicaragua England presents a claim of damages amounting to seventy-five thousand dollars. These weak republics naturally turn toward the United States for protection. The last United States Congress passed a resolution demanding of England that the contention with Venezuela be submitted to arbitration. Lately Secretary Gresham has directed an inquiry to the British government, as to what it intends to do should Nicaragua refuse to pay what England demands. The people of this country are considerably agitated over it, the press is discussing it, and the opinion seems to prevail that here is a good opportunity for the further application of the Monroe Doctrine.

M. E. K.

LI HUNG CHANG.

No doubt the above name sounds very queer to many of our readers, and they can hardly believe any intelligent person can enjoy having such a name; but we should remember that names become familiar and lose their strangeness to us by use, and that to the Chinaman the names George Washington and Abraham Lincoln are just as strange as the most curious Chinese names are to us. We think Wei-hai-wei a queer name for a city, but what about Kalamazoo and Dowagiac?

In spite of his name, Li Hung Chang is a great man, as the world looks at greatness. He, with the help of the British officer, General Gordon, put down the famous Taiping rebellion, in which it is estimated that ten million people perished. But it is as a civil officer, rather than as a military man, that he is the most famed. When General Grant made his tour of the world, he visited Li Hung Chang, and was much impressed by his strong personality. He thought him to be one of the greatest statesmen of the world, and referred to him afterward as "the Bismarck of China." This is not an inappropriate term; for he has probably had as great an influence in China as Bismarck has had in Germany.

It will not do for us to conclude that Li Hung Chang is not a great statesman and a great man because he has not succeeded in introducing Western improvements of all kinds into China during the years he has had an influence in affairs there. It must be remembered that China is a country where for many hundreds of years one thought has been paramount,—to prevent all foreign ideas and inventions from entering the country, and to do everything just as their fathers have done for ages. A people whose religion consists in the worship of their ancestors, cannot be quickly or easily turned aside from following in their ancestors' footsteps. So Li Hung Chang, although desiring to see his country advance in the way of European and American civilization, has been obliged to strive continually

against the inertia of a vast and ignorant population.

Again: the immense population makes the price of labor in China so cheap that the introduction of labor-saving machinery is looked upon as an evil rather than an advantage. The same feeling was prevalent a hundred years ago in England, and threshing machines were often broken in pieces by the excited English peasants, who thought such machines were robbing them of the work which they needed.

It is related that when General Grant advised Li Hung Chang to build a railroad to carry the rice from the interior of China to Peking, he was answered in this way: "Twenty thousand men are now engaged in this transportation of rice on the river, and if we should build a railroad to do this work, what shall I do with the twenty thousand men thus thrown out of employment?"

This simple statement will give us some idea of the difficulties to be overcome in the introduction of modern inventions into China. However, some railroads are under process of construction. A telegraphic system has been established, and much has been done in the way of warlike preparations; but not enough of this has been done to make a successful resistance to the Japanese, who are fully abreast of the most warlike nations of Europe. The result was the defeat of China, and the degradation of Li Hung Chang. But the dethronement of the great viceroy did not stop the Japanese successes, and the emperor was at last obliged to call for him, and reinstating him in all his honors, commit to him the delicate and important mission of concluding a peace with Japan.

The aged statesman reached Shimonoseki in Japan in safety, and negotiations were progressing favorably, when a Japanese miscreant made an attempt upon his life, giving him a dangerous, and it is feared fatal, wound in the head. The Japanese government greatly deplore the action, and it is believed that the astute Chinaman will use this attempt upon his life to good account in the negotiations.

If a permanent peace shall be established, and Li Hung Chang be able to return to his country, he will doubtless be the recipient of many favors from his emperor, will receive the applause of the people, and may be able from the prestige thus gained to lead his nation a few more forward steps in progress toward a better civilization.

M. E. K.

KEEP THE BRIGHTEST TRAIL.

A GOOD minister, Bishop Baker, in the days when railroads were few, was once inquiring the route across the plains from St. Louis, that he might keep an engagement for holding a conference west of the Rocky Mountains. Many directions were given him, but still he felt uncertain. He asked an old Indian chief, whose simple reply was:—

"Keep the brightest trail."

This is a good rule for you and me when traveling through a dark and unfriendly world. We shall never get lost while we keep the straight road. It is only when there are crooks and turns that we are in doubt and uncertainty. Sometimes there are two ways—one a straight one, and the other nearly straight. Our best course, then, is to "keep the brightest trail;" to look straight ahead, turn not to the right or to the left, but follow the path trodden by prophets and apostles,—yes, by the Son of God himself.—*H. L. Hastings.*

If we cannot all be leaders, we can all be helpers.

THE OLD-TIME SUGAR-CAMP.

TO-NIGHT I seem to see once more
The dear old camp, just as of yore;
There 's nothing changed — just see
How drip those spiles of elder-wood!
We thought such tubes were very good,—
Two let into each tree.

And see! 'neath each the simple trough
Of log rough hewn; quite good enough
Those home-made troughs were then.
I'm told that now one never sees
Such vessels under sugar trees,
But buckets, red or green.

And where huge iron kettles hung,
Three side by side, and bubbling, sung
Above the camp-fire bright,
Now an evaporating pan—
Invented by some Yankee man—
Quite covers up the light.

I like it not! I much prefer
The good old ways; no patent ware
Can make amends, I ween,
For loss of all that gave its charm
To sugar-making on the farm,
Before such traps were seen.

Then, all day long, the kettles boiled,
And all day long we, cheerful, toiled
To gather in the sap.
From tree to tree one drove around
The sled, with cider-barrel crowned;
He had no time to nap!

One fed the fires and swung the ax,—
A task which older powers might tax,
But boys were sturdy then,—
And one beside the kettles stood
With busy ladle—that was good
Old jovial Uncle Dan.

When at length the wished-for night
Of "stirring-off," with what delight
The youngsters, far and near,
Flocked toward the spot where, freshly fed,
The camp-fire shone out bright and red,
Inviting to its cheer!

Mayhap that spring, 'mid lingering snow,
The loosened sap would freely flow
By day, at night congealed;
Then happy we, who liked it best
With snow at hand; that ready test
The hardening wax revealed.

Ah! how delicious was the feast
Of wax just cooled, and how increased
By pranks and jests our joy!
But then, alas! we could not eat
As much as we had thought; so sweet
A food will quickly cloy.

Some filled up egg-shells; some on sticks
Adroitly rounded balls would fix
For loved ones left behind;
Whilst from his stirring, Uncle Dan
Looked smiling on; that generous man
Was certainly most kind!

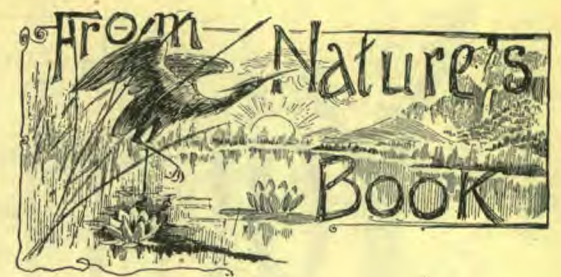
At last, the granulating sweet
To sugar turned, with lessening heat,
And still increasing care,
Is added to the barreled store
Which, till the spring shall come once more,
Will furnish wholesome fare.

And soon the gleeful girls and boys
Disperse with answering shouts and noise;
The camp-fire glimmers low;
The grove and fields deserted lie,
While placid rides the moon on high,
And soft the night-winds blow.

— C. H. Preston, in *American Youth.*

THE construction of an object-glass of extraordinary size is to be undertaken at the Jena factory for a telescope for the Berlin Exhibition of 1896. It is to be two hundred and ten centimeters (about forty-four inches) in diameter. This will be the largest object-glass in the world, being many inches larger than the great Lick instrument. It is said that this is the first object-glass of abnormal dimensions which has been undertaken by the Jena factory.

THE strong need the weak, as well as the weak the strong; therefore no one has any just cause to be proud.



THE FLORIDA SPONGE INDUSTRY.

IN TWO PARTS.—PART TWO.

WHEN the sponger discovers a suitable sponge through the aid of the sponge-glass, he hurriedly grasps his hook, and, plunging it directly upon the sponge, he skilfully pulls it from its habitation, brings it up to the surface, and places it in the boat. As soon as the fisherman collects a sufficient quantity, he takes them to the vessel, where they are spread carefully on the deck in their natural upright position, so as to allow the slimy matter, called "gurry," to run off. During the first stage of decomposition, they have a very unpleasant odor, something like decayed fishy matter. After the dingies have collected a sufficient number of sponges to make a vessel load, they are taken to what are called sponge crawls, which are inclosures of about ten to twelve feet, made generally by placing stakes in the beach where the water is from two to three feet deep.

Sponges, after being kept on the decks of the vessels from one to two days, will generally be sufficiently cured to be taken to the crawls, where they are kept for a few days, and then thoroughly washed and pounded with a flat stick. Now they are placed upon strings about six feet in length, and taken to the markets to be sold in lots, at auction. Then they are carefully trimmed and packed in bales, from fifteen to one hundred pounds each, the cheaper grades being generally packed in the larger bales.

The principal varieties of sponges found in Florida are the following: sheep-wool, yellow, and grass. The Florida sheep-wool are the best quality, being of very fine texture, soft, and very strong and durable. The yellow sponge is of fine quality, but not strong in texture, and not near as soft and durable as the sheep-wool sponges. The grass is very much inferior to the others, not being as strong nor so desirable in shape, and being easily torn.

There are no sponges found in the world to equal the Florida sheep-wool for softness and strength; and no better bath-sponge can be found than a good solid Florida sheep-wool, although they are generally sold for washing carriages, etc. In former years Florida sponges were loaded with lime or sand in order to decrease the price, but of late very few loaded sponges have been placed upon the market.

Sponges in great variety are also found in many places in the West India Islands, and in Cuba. The Cuban sponges are the next best to the Florida. The principal varieties found in Cuba or the West Indies are sheep-wool, reef, yellow, and grass, also velvet, which are next best to the sheep-wool.

The finer grade of sponges are found principally in the Mediterranean, such as the fine surgeon's, toilet, bathing, and nursery sponges, and are very much higher in price than any others. They are fished principally by divers, sometimes at great depth. After being brought to the land, they are buried in the sand, and allowed to decompose, after which they are well washed and beaten with a small stick, and then packed in bags, and sent direct to Lon-

don, and again thoroughly cleaned and packed in cases, according to their size and quality. The large London dealers have almost complete control of the sponges found in the Mediterranean. There are a great many varieties of them, principally the fine surgeon's, toilet, bathing, potter's, fine-thin-flat (called "elephant's ears" by the native fishermen), fine cups, Zimoca toilet, Zimoca potter's, etc. Some of the finest cup sponges are sold at as high as one hundred dollars a dozen. The Mandruka bath sponges are also very expensive and very rare. Some of the cheaper species are also found in the same waters, but none like those of the waters of Cuba or Florida. Florida produces nearly double as many sponges as are imported from all other countries together,—that is, in value, not in quantity; and the demand for good Florida sponges is considerably greater than the supply. Consequently the prices must advance from year to year. The prices of Florida sponges have more than doubled within the last twenty years.—*Abridged from the American Journal of Pharmacy.*

THE SPIDERS.

'THE last of the four little things which King Solomon said were "exceeding wise," is the spider. Of this little insect he tells us, "The spider taketh hold with her hands, and is in king's palaces." Prov. 30 : 28.

There are many ways in which spiders show wisdom, as you all must have noticed if you have watched them at their work. When one has work to do, she takes both of those little hands that reach out in front of her head, and she seems to have no idea of working with one hand—half working and half playing. She works, and then she rests, and she is so patient and persevering in building up the web and drawing the lines tight that we may well learn from her to take hold with both hands, and not stop until our work is finished.

This lesson of patience and perseverance a spider is said to have taught King Bruce, of Scotland, one day when he was sad and discouraged. He was hiding in a hut from his enemies who were hunting him, and he saw a spider trying to get from one beam in the roof to another. It tried six times and fell every time. Bruce remembered that he had tried six times to save Scotland, and had been defeated every time. Then he watched the spider the seventh time, and saw it slowly and carefully fasten its thread to the beam and draw itself across. He resolved to persevere as the spider had done, and went out to take up his work again.

Now the Lord tells us to lay hold upon something. He says, "Lay hold on eternal life." He gives life to us every day, and died to give eternal life to all. The trouble with so many is that they do not hold what he gives them, and so when they have lived the few years of this life, they die and lose the everlasting life which the Lord gave them, but which they did not hold to by believing his word.

We must never be discouraged, but take hold of the Lord's promises with both hands—that is, believing them with all our hearts all the time. Jesus can then give us his own courage and patience. In this way he will add to our faith virtue, or courage, knowledge, temperance, patience, kindness, and other lovely Christ-like traits of character. Read the promise of this in 2 Peter 1 : 4-8, and see what a number of beautiful threads of character are woven together by Jesus for us, works of righteousness which will endure. All this the Lord will do for those who take hold in real earnest. The Lord says in the book of

Job that the paths of those who forget God are as flimsy and short-lived as the spider's webs. You know the web is so frail that a strong insect may tear it to pieces, or the wind may blow it away. They do not last long. It is not so with those who lay hold on eternal life. They shall live and endure; for when Jesus comes again he will make immortal all who have laid hold upon his life. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—*F. P. Fisher.*

THE FIRST ROBIN.

THE promise is sure : While the earth shall remain,
Seedtime and harvest shall come in their train.
Summer and winter, autumn and spring,
The swift-rolling cycles shall certainly bring ;
And as each one draws near, some token is given
To tell us the promise is treasured in heaven.
And now, quaker bird, with thy drab coat so trim,
We listen with joy to thy heralding hymn :
" 'T is coming ! 't is coming ! 't is almost here—
The glad, merry springtime, the wakening year ! "

Ah, little bird, how many more springs
Shall we list for thy song, the soft rush of thy wings,
To tell us the springtime is coming apace,
That winter is ending his blustering race ? —
Not many, I ween, and e'en now in thy song
A new note seems to tremble and ripple along.
Another sure promise it brings to our view
From the throne of the Faithful : " *All things I
make new.* "
" 'T is coming ! 't is coming ! 't is almost here—
The glad new creation, eternity's year ! "

JULIA H. DUFFIE.

BURNS FROM EXTREME COLD.

AT the last meeting of the Swiss Society of Natural Sciences, at Lausanne, M. Raoul Pictet gave some particulars concerning cold burns experienced by himself and assistants during his investigations of the lowest temperature obtainable. There are two degrees of burns. In one case the skin reddens at first, and turns blue the following day, and subsequently the area of the spot expands until it becomes nearly double its original dimensions. The burn, which is usually not healed until five or six weeks after its occurrence, is accompanied by a very painful itching on the affected spot and the surrounding tissues. When the burning is more serious, produced by longer contact with the cold body, a burn of the second degree is experienced. In this case the skin is rapidly detached, and all parts reached by the cold behave like foreign bodies. A long and stubborn suppuration sets in, which does not seem to accelerate the reconstruction of the tissues. The wounds are malignant, and scar very slowly in a manner entirely different from burns produced by fire.

On one occasion, when M. Pictet was suffering from a severe burn due to a drop of liquid air, he accidentally scorched the same hand very seriously. The scorched portion was healed in ten or twelve days, but the wound produced by the cold burn was open for upward of six months. In order to try the effect of radiation in dry cold air, M. Pictet held his bare arm up to the elbow in a refrigerating vessel maintained at one hundred and five degrees, when a sensation of a peculiarly distinct character was felt over the whole skin and throughout the muscles. At first the sensation was not disagreeable, but gradually it became decidedly so, and after three or four minutes, the skin turned blue, and the pain became more intense and deep-seated. On withdrawing the arm from the refrigerator after ten minutes, a strong reaction was experienced, accompanied by a superficial inflammation of the skin.—*Scientific American.*

OUR CANINE FRIENDS.

WHILE Holy Writ places the dog among the unclean animals not only (compare Deut. 23 : 13 ; Isa. 66 : 3 ; Matt. 7 : 6), but uses him even as an illustration of that which is low and vile (Phil. 3 : 2 ; Rev. 22 : 15), it must not be inferred that God condemned the creature throughout; for the Creator himself has placed within the animal certain instincts and dispositions which might well cause some of the creatures in human form to blush for shame by a comparison with him. And yet we would not approve of granting the dog equal domestic rights with man, nor anything like it, although we have seen this practised with both cats and dogs, even by some of the professed followers of Jesus. The place of both dogs and cats would properly seem to be out of doors, in a kennel or box appropriately large and bedded with straw or some equivalent, to afford them good shelter against all kinds of weather.

The utility of the dog is so varied that it would by far exceed our limits to even only briefly name each one of the many ways in which he proves of service. In Europe we have seen him draw little wagons or carts for poor peddlers and rag-pickers, their owners at times helping pull the often not inconsiderable load; sometimes he was hitched to a little children's carriage by well-to-do people. In the Alps, besides hunting and watching, he acts the noble part of rescuer of travelers lost in the snows. On the western plains, as well as in many other parts of the world, he is the shepherd's indispensable helper; the hunter makes use of his dexterity to chase up his game, or to catch and bring it, both on land and water; his services of watchman cover an almost endless variety of duties; and the circus as well as the stage utilizes his intelligence and aptness to learn by teaching him all manner of tricks and pranks for mercenary gain.

Science allots the dog his place with wolves, coyotes, dingos, raccoons, jackals, badgers, and similar mammals. He is found under one name or another from the home of the Eskimo in the extreme northern, to the frigid latitudes of the southern, hemisphere, and there is no age of which history makes mention in which the dog cannot be traced as coexistent with man, his master.

As to his distinguishing peculiarities, there is perhaps no canine trait more commendable or proverbial than his fidelity to duty, which often brings him into situations where he fills the place of both man and dog, so to speak, thus making him an exceedingly useful animal. To conclude, we give a well-authenticated instance in illustration of this:—

"In a remote corner of Texas there lived a lonely pioneer, with a considerable band of sheep, which our collie every morning aided to drive to pasture. The owner eventually sickened and finally died. In the morning the dog came to him, and whined and sniffed at the door of the cabin, but no one opened. Remembering his duty, the faithful creature drove his sheep to pasture, tended them, and drove them back at eve. This he did morning and evening regularly, for two years, until at length some settlers came into that section, and found the flock, grown to a large one, still under the charge of the collie, who like man himself, had subsisted upon it while guarding it, as was evident from the bones scattered around. Apparently, every time he needed food, he had seized the last of the flock to enter the corral, killed it, and eaten it as he required. The slaughter, however, was more than made up by the natural increase of the flock."

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J. H. DURLAND,
M. E. KELLOGG,

EDITORS.

THE SERVICE OF CHRIST.

THERE is no valid or sound reason why any one should refuse to serve the Lord Jesus Christ, nor is there any excuse for deferring the time when we will commence such service. God is as much entitled to our service in youth as in middle life or in old age. The yoke of Christ is not a galling yoke; and while it is often brought to view in the Scriptures as service rendered to a master, it is such a blessed and ennobling service that it honors those who render it as well as Him who receives it. The Lord has said: "My Son, give me thine heart." Our heart, our affections, belong to God; as the author of our being and as the One who bestows upon us all our blessings, no one should be allowed to receive such love, reverence, and service as we yield to him.

God is entitled to our service as soon as we understand our relations to him. Human affections must be placed upon something, why not upon God? The vine which has no support winds its tendrils around everything upon the ground; so we, if we are not stayed upon God, find our affections reaching after and grasping the unworthy ambitions and forbidden vanities of this world. Says the apostle: "Set your affections on things above, not on things on the earth." Col. 3:2. This shows that we have the freedom of choice. We can control our affections. Then let God, to whom our affections belong, have the first place in our hearts; and he, once enthroned there, will regulate our lives so that every act will be fruitful of praise and honor to him, and of help and blessing to others.

The Lord wants to do this. Yes, he is anxious to do it. He is represented in the Scriptures as coming to us, and knocking for admittance. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." How important, then, is the question, Shall we let him in? Shall we allow the royal guest, Jesus, the Son of God, to enter our hearts, to be our guest,—allow his blessed life to be mingled with ours,—sup with him and he with us? What sweet communion is here illustrated!

And we cannot commence this service too early. Life is very uncertain. God may see that we have but a few more years to live here,—perhaps but a few months or days. He may visit us with his spirit to impress our minds with the thought that we must *now* consecrate ourselves to him. Shall such love meet with nothing but hardness of heart as a requital? As long as probation lasts, God will accept all those who come to him; for he is rich in mercy, forbearance, and love; but should not the knowledge that he is a being of such infinite love lead us to give ourselves this day to him? He is speaking continually to us through his word, through his servants, by his providences. Whether we will hear him or not depends upon ourselves. It is for us to *will*, to hear, and to obey. "To-day if ye *will* hear his voice, harden not your hearts."

M. E. K.

EDITORIAL NOTES.

WE noticed lately in a religious paper that a certain man had given five hundred dollars for mission work. He is a very wealthy man, and this sum was no more for him to give than it would be for many persons to give a nickel. However, the papers call attention to his gift. We would not insinuate that he gave the money to be seen of men; it was not so large a sum from a man of his means as to be at all remarkable; but how many thousands of persons, the same week,—yes, the same day,—gave larger sums than he, and no notice was taken of it! No notice, did we say?—Yes: no notice by *men*; but the Father "which seeth in secret" knows it all, and the gifts that are smallest in the eyes of men are often the greatest in his sight. Jesus said that the poor widow who gave two mites gave *more* than the rich who "cast in much." There are records on earth, and there are records in heaven. The former are very incomplete and one-sided; the latter are true and faithful. The standard of measure in heaven is not the amount given, but the heart and the spirit of sacrifice that prompt the gift. So the smallest offerings are often the largest in God's sight.

THE boy king of Spain has a regiment of boy soldiers. At a late review, he promoted some of them to be officers, and distributed bonbons and cake to many of them. One boy soldier who received nothing, was furious because nothing was given to him. He threw down his gun, declared himself a revolutionist, and began to "hurrah for the Republic." The king hearing of his rebellious subject, sent for him, and gave him a whole box of bonbons, and a large piece of cake. At once he was pacified, and took his gun as a loyal subject to the king. This story is a good illustration of the secret springs of action of men as well as of children. A poet has said:—

"Men are only boys grown tall;
Hearts do n't change much, after all."

Many a man has changed from a royalist to a republican or from a republican to a royalist, or changed his political opinions several times, when the *real* cause of his change was money, or honors of office, which to him were the same as the bonbons and cake to the little boy. It is better to stand firmly for right principles than to change one's mind because of some prospective benefit to be gained. That distinguished American statesman, Henry Clay, once said: "I had rather be right than be president."

A FEW days since, conversing with an intelligent young lady who is making a success of teaching, and speaking of the qualifications now required of teachers and the rigid examination they are obliged to pass before they can receive a certificate to teach, she made this remark: "No question is hard if one knows how to answer it." This is certainly true; and it is also true that the simplest question is hard to one who does *not* know how to answer it. So it is all a matter of knowledge and education. Some one has said that every one is eloquent in the things which he understands. This is not strictly true if by eloquence public speaking is meant; but it is true that we can tell what we know, and we cannot tell what we do not know. If we can have, with the knowledge which sometimes "puffeth up," the charity, or love, which "edifieth," we shall have found the happy medium. Knowledge and education, added to a heart purified by the gospel of Christ, will make of us vessels of honor, "sanctified, and meet for the Master's use, and prepared unto every good work."

IN this number of the INSTRUCTOR will be found some additional notes upon the Sabbath-school lessons. It is expected that these will be continued in the future. The lessons are of great interest, and it is hoped that these notes will be a help to the student in the study of the lessons. May all remember that the study of the Sabbath-school lessons should be for the purpose of learning the practical truths they teach, in order that we may put them into practice. The study of mathematics, or any other science, would be of little use to a person if he did not intend to use the principles learned. The gospel contains the principles by which we may live a godly life. Every lesson we learn from the Scriptures is for the purpose of gaining this end. Shall we not make it a fixed principle to learn and do?

M. E. K.

THE WAY OF SALVATION.

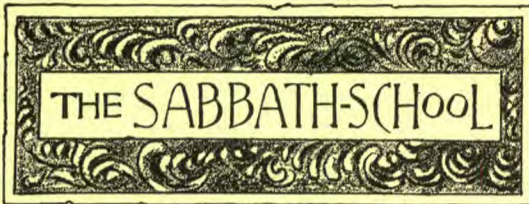
WHAT will not mistaken zealots do in order to *purchase* salvation? A missionary from India describes what he saw at a great Hindu festival in the following manner:—

"It is a holy place and a holy time, and all the holy men have come in from far and near. Let me tell you these men are the embodiment of sanctity. They are so pure that the touch of even the European would defile them. They have forsaken the world for religion. They have clothed themselves with ashes. They subject themselves to terrible penances. I saw a man there on a bed of spikes, men hanging by the heels to a tree, a man buried up to the neck, a man sitting between five fires before the blazing sun, a man lacerating himself till the blood gushed out, a man holding up a right hand till it dried up—and all to gain salvation."

The reason of this fearful self-immolation is because the idea of salvation by *works* is deeply ingrained upon the Hindu heart by ages of teaching from their sacred books. When a person really considers the immense number of his misdeeds,—how far short he has come from a perfect life,—and also believes that God requires of him perfect obedience, which he is utterly unable to perform, it is not so strange that he should seek to punish himself, that he may thus gain the favor of the Deity. Even professed Christians have done similar things, shutting themselves up in monasteries and convents, and wearing out their lives by protracted fasts and self-inflicted flagellations.

The gospel of Jesus Christ, when presented in its purity, gives relief to the soul by the glad assurance that salvation cannot be obtained by our own works, but that it is a gracious *gift* of God. Works are enjoined, but they are works of love to others; they are not to *purchase* salvation. We cannot purchase that; we have nothing to give. So Jesus purchased it and us by his death and life, and we, from gratitude to him for what he has done, should dedicate our lives to him. Thus doing, we become his children. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." He wants us to believe it, and to enjoy the rest and happiness that there is in this knowledge. He says: "Come unto me, . . . and I will *give* you rest." Blessed rest, when faith in our acceptance with him removes the condemnation for sin! "There is therefore now no condemnation to them which are in Christ Jesus." If we are not in Christ, salvation is not ours, and we are in a sad condition. If we are in Christ, condemnation is gone, and we rest in Christ, saved by him.

M. E. K.



LESSON 4.—THE FIERY FURNACE.

DAN. 3:1-30.

(April 27, 1895.)

Time: About B. C. 580. *Place:* City of Babylon. *Characters:* Hebrew children, the king, and the great men of Babylon.

ANALYSIS.—Verse 1: Image set up. Verses 2, 3: The king's summons. Verses 4-6: The decree. Verse 7: The result. Verses 8-12: The Hebrew children accused. Verses 13-18: Their examination and defense. Verses 19-23: Their punishment. Verses 24, 25: The king's astonishment. Verses 26, 27: Their deliverance. Verses 28-30: The result.

IMPORTANT LESSONS.—1. Pride and intolerance lead men to set up an image for others to worship. 2. The majority are determined that the minority shall worship as they do—bow to the same image. 3. Those who purpose in their hearts to be loyal to God's law, are watched and complained of to those in authority. 4. Be sure you are right, then go fearlessly forward even to the dungeon or the furnace; for the Lord sees and will deliver. 1 Peter 3:12-14; 1 Cor. 10:13. 5. The wrath of man shall praise God. Ps. 76:10.

MEMORY VERSES.—Dan. 3:17, 18.

1. WHAT did king Nebuchadnezzar make? Verse 1. (See note 1.)
2. Who did he call to the dedication of the image? Verse 2. (See notes 2 and 3.)
3. What command was heralded to the people? Verses 4, 5. (See note 4.)
4. What was the penalty for disobeying the king's command? Verse 6. (See notes 5 and 6.)
5. What was reported to the king concerning certain Jews? Verses 8-12. (See note 7.)
6. How did the king regard this disobedience? Verse 13.
7. What did he say to them? Verses 14, 15.
8. What answer did they make? Verses 16-18. (See note 8.)
9. What commands did the king give? Verses 19, 20.
10. What was done with them? Verse 21.
11. What effect did the heat of the furnace have upon the mighty men who cast them in? Verse 22.
12. What scene astonished the king? Verses 24, 25. (See note 3.)
13. What did he do? Verse 26. (See note 9.)
14. What did Shadrach, Meshach, and Abednego then do?
15. Who were gathered together? Verse 27.
16. What effect did the fire have upon the Hebrew children?
17. What did the king then say? Verse 28.
18. What decree did he issue? Verse 29.
19. What did he do for the men who proved loyal to God? Verse 30.

NOTES.

1. "Threescore cubits."—Some authorities say the cubit is eighteen inches; others, twenty-one and eight tenths. Hence the head of the image doubtless reached a height of at least ninety feet.
2. *Set up the image.*—To-day an image is being set up in our own country,—a papal image.
3. *The "dedication."*—Steps, or ceremonies, taken to make it an image for the nation to worship. As the princes, governors, and judges were appealed to in Nebuchadnezzar's day to assist in dedicating a Babylonian image, so to-day the princes (congressmen), governors, and judges (state and supreme), are called

upon to dedicate a papal image, and make it national. But God says if any man worship the papacy or the image, he "shall drink of the wine of the wrath of God." Rev. 14:9, 10.

4. "It is commanded" (verse 4).—We believe a like decree will soon go forth. Who will "dare to be a Daniel"?

5. "Whoso falleth not down."—Compare Rev. 13:15.

6. "All the people" (verse 7).—Compare Rev. 13:8.

7. "Certain Jews" (verse 12).—"A little insignificant sect." Could they expect to stand up against the majority of Babylon? In the last days God will have a remnant (Rev. 12:17), and he says: "Fear not, little flock." Luke 12:32.

8. "We will not" (verse 18).—O that we may have this confidence and determination ourselves, and implant it deeply in the hearts of others!

9. (a) *They "came forth."*—That is, they walked forth. They were "bound" and "cast in," but "came forth" unbound.

(b) *Not a hair singed.*—This shows that all God permitted the fire to do was to burn off the bands with which a religious law had bound them. It was also a demonstration to the world of the wickedness of the civil power's making laws to bind the conscience, and his care for those in "bonds." The Lord did not keep them from the fire, but he preserved them from its effects. So in the struggle before God's people to-day he says fiery trials shall try us (1 Peter 4:12), but he promises also that he will keep from being burned all who make him their refuge. Please study carefully Ps. 91:1-12; Isa. 33:14-17; 43:1, 2; Hosea 14:9.

ADDITIONAL NOTES.

The image set up by Nebuchadnezzar as an object of idolatrous worship was evidently a pattern in size of the image which God had shown the king in the dream recorded in Daniel 2. God designed by that dream to teach the king a lesson of the instability of earthly things, that he might be drawn to Him; but instead of deriving the benefit from it that God purposed that he should, he took from it a plan for a greater departure from God, which led to the persecution of those who would not, like himself, engage in debasing idolatry. Nebuchadnezzar is not alone in this course of action. Many take the blessings God has bestowed upon them, and use them to dishonor their Creator.

Those who refused to bow to the image were men of excellent character, and nothing could be charged against them except that they would not bow to the golden image, but all this counted for naught with the king. Good character and faithfulness in the performance of duty would not, in his eyes, take the place of uniformity in religious practices. This same mistaken idea has been advocated and adopted by many kings and rulers since, as the histories of past persecutions show; the rulers of the world and the popular religious teachers are as eager now for uniformity of worship as was Nebuchadnezzar, and the spirit that throws men in jail now for refusing to honor the papal Sunday is the same spirit that cast the worthies into the fiery furnace.

The frank and noble conduct of these men of God, when accused of refusing to obey the king's command, is worthy of all honor, and is an example to those who may be brought into similar circumstances. They did not court persecution, or publicity in their refusal to obey the king's decree; but when brought to the test where the question of their loyalty to God,—to his holy law,—was involved, there was no equivocation and no concealment. Thus they said: "We are not careful to answer thee in this matter." They would not, could not, violate their consciences and dishonor their God. This good confession was recorded for the benefit of God's people in all future ages, and it should be studied with especial care in this time when efforts are making to enforce laws as un-Christian as was this decree of Nebuchadnezzar.

A most precious and comforting thought for the child of God may be derived from the statement of Dan. 3:25. Three men were cast into the fiery furnace; but when the king looked into the place of torment, he was astonished to see the form of a fourth person there, and his appearance was so different from the others that the king said: "The form of the fourth is like the Son of God." He was the Son of God. The words, "Lo, I am with you always," were as true before the ascension of Christ as since. To every child of God this promise is sure: "The Lord thy God is with thee whithersoever thou goest." Josh. 1:9. Jesus may allow the devil to cast some of his children into prison (Rev. 2:10), but he will go there with them, and his presence will make the place so light that songs of praise will resound through the gloomy corridors (Acts 16:25), to the glory of God and the salvation of souls.

The experience of these servants of God was the means of exalting the true God before thousands who hitherto had not known or worshiped him. The king was compelled to acknowledge in a public manner that his word had been changed (verse 28), and that God was greater than he. God was therefore glorified by their steadfastness. So he will be honored by the faithfulness of every believer, and though the honor of those who serve him may not come in this life, the truth will be proclaimed here, and the honor will come in the day when God will "give to every man according as his works shall be." Says Jesus: "If any man serve me, him will my Father honor." John 12:26.

M. E. K.

READING FOR CHILDREN.

No child can attain a vigorous mental development who is allowed free access to the mass of cheap literature to be had at the present time. Trashy reading impairs the memory, saps the mind of its vigor, and destroys the relish for useful knowledge. In this age, when great moral and even spiritual truths must be clothed in fiction to be made palatable to the minds of the young, it may be impossible to banish all fictitious works; but care will certainly be required that the fiction does not make a deeper impression on the imagination than the truth does on the heart and conscience. The staid maxims and precepts that illuminated the pages of the spelling books and English readers less than half a century ago, although plain almost to severity in language, possessed a brevity and clearness of diction that gave them a wholesome relish, while their dignity of style and earnestness inspired veneration and faith. And although this was one extreme, may it not be questioned if it was not more wholesome to the growing mind than the present method, that seeks to convey these teachings through the channel of an excited imagination?—*The Common People.*

SUNSHINE.

LEARN to laugh. A good laugh is better than medicine. Learn how to tell a story. A good story is as welcome as a sunbeam in a sick room. Learn to keep your own troubles to yourself. The world is too busy to care for your ills and sorrows. Learn to stop croaking. If you cannot see any good in the world, keep the bad to yourself. Learn to hide your aches and pains under a pleasant smile. No one cares to hear whether you have the earache, headache, or rheumatism. Do not cry. Tears do well enough in novels, but they are out of place in real life. Learn to meet your friends with a smile. The good-humored man or woman is always welcomed, but the dyspeptic or hypochondriac is not wanted anywhere, and is a nuisance as well.—*Exchange.*

EVERY true Christian is a living preacher, even though he never gets into the pulpit to do it.

"A SOUND heart is the life of the flesh: but envy the rottenness of the bones."



MY ENEMY.

I MET my greatest foe to-day,
And met her all alone;
And I gave her the finest talking to,
I think, she's ever known.
I told her all her greatest faults
(Her virtues, too, as well).
I did not spare one single part
Of what I had to tell.
I told her how she vexed my friends;
How loud and brusque she was;
She did n't like my lecture much,
And that was just because
She's grown so stout on self-conceit
(A satisfying dish).
She thinks there's no one like her,
And so she does n't wish
A soul to tell her of her faults.
But then I did n't care;
I gave it to her right and left,
And left her conquered, where
She oft had come off conqueror.
And yet I like her, too;
Sometimes she's quite a friend of mine;
But then she is n't true.
Her moods they vary often, so
That I can never tell
Whether she's doing ill for me,
Or if she's doing well.
You see, she spoils my character
By all her silly freaks;
Her self-conceit is marvelous,
And of herself she speaks
Too often, so that folks grow tired,
And wish she'd modest be,
And moderate her voice a bit—
O, she disgraces me!
Her brusqueness is unladylike;
She's absent-minded, too;
She's rude, indifferent, and with her
I do n't know what to do.
And still I must be kind to her—
This disagreeable elf—
O, did you ask me who she was?
Well, then, she is—myself!

—Metropolitan and Rural Home.

NOT "TOO DULL."

NEAR the close of the school-year I had completely broken down beneath the wear and strain of the principalship of the Academy; and, by physician's orders, I sought rest in a pretty little town, where I had many warm friends who spared no pains to help me healthwise. Walks, rides, drives, boat-rides, and genial companionship did wonders for me; and the teaching instinct and the love for children being strong in me, almost before I knew it I was assisting a friend, whose private school had overflowed, giving her two hours of my time each day.

Among the number of our pupils were a rather remarkable family of children, consisting of four boys and one little girl. They had lost both parents, but clung together, keeping house all by themselves, with only an old negro woman to look after them and the home.

Ralph, the eldest, was a boy of about seventeen, with an unprepossessing appearance. Then came Hugh, aged fourteen; Roger, eleven; Mary, eight; and Stephen, only five. The entire family were hopelessly dull. Mary, a sweet, pretty child, was almost idiotic. She had been attending school steadily for three years, and had not yet learned to read in words of one syllable. Yet, being the only girl, she constituted herself the little mother of the family; and it was beautiful,—as well as pitiful,—to see how she looked after their physical welfare, and especially tried to have little "Steve" be a "good boy."

By and by there was a gracious outpouring of the Spirit in the Sabbath-school, where an earnest Christian teacher offered the prayer of faith for her own class, till out of thirteen twelve were soundly converted. She then asked them to join her in praying for a revival in the school; and the Lord was again pleased to answer,—the entire school being awakened. Now, realizing that the windows of heaven were indeed open, she got them to unite with her in prayer for all the families sending children to the school. And directly such a wonderful blessing was poured out, that there seemed hardly room to contain it.

Business stood still in the town. The stores were closed; for nobody shopped. Every office in the place was shut; for no business was transacted. Miss Meen had to close her school (as it was in the month of July, the other schools were having their vacation), the scholars being far more interested to know the way to Jesus than in their ordinary lessons.

The churches laid aside denominational prejudice, and held union services; and as there was no church large enough to hold the throng of eager worshipers, they secured the use of the court house for the time being. Ministers from the university town near by came and kindly assisted, and for one solid fortnight not only that community but the country for miles around made a business of seeking the Lord. Three times each day there was preaching; meetings for prayer and personal labor were wedged in between; mothers and children had their private gatherings; and the young people of both sexes were not neglected. The sword of the Spirit was wielded with power, and hardened sinners of long standing were turned from the error of their ways, and faced Zionward. It was good to be there; my heart warms at the bare recollection of it!

But to return to eight-year-old Mary Gifford. One night, to my horror—yes, *horror!*—I saw poor Mary on one of the seats set apart for those who desired spiritual help.

Clutching the arm of my friend excitedly, I exclaimed:—

"Alice! do look. There is poor Mary Gifford. What shall we do? Her going forward is a mere farce. She does not, and never *can*, understand what it is for."

Turning upon me her dark gray eyes, full of Heaven's own light, Miss Meen answered, quietly:—

"I have faith to believe that even Mary Gifford can understand the way of salvation. Let us leave her in the hands of the Almighty. Christ has said, 'Suffer little children, and forbid them not, to come unto me.'"

Rebuked, I answered:—

"O, woman, great is thy faith: be it unto thee even as thou wilt."

But when the heart-to-heart work began, and the lay members were enlisted to do their part, I went to the child, and said, tenderly:—

"What brought you here to-night, Mary?"

Turning her expressionless pale blue eyes up to mine, her face as tranquil as a becalmed sea, she answered:—

"Ralph said he thought it would be real nice for me to go, and so I did;" adding artlessly, "I *like* to please Ralph!"

Stooping close, I said, gently:—

"You ought to do it to please Jesus, dear."

"I don't know him," she replied, indifferently.

But Alice Meen kept on praying and trusting, even for poor Mary; and not many nights later, in her quaint, quiet way, she professed to have found Jesus as her Saviour.

When she requested baptism, our gray-haired pastor inquired of me as to her fitness, knowing that I had taught her in school that summer.

"Examine her yourself, and then tell *me* what *you* think," I answered.

When the good man returned, there was a suspicious moisture about his eyes.

"I have never known a clearer case of conversion," he replied. "It is wonderful how easy it is to find Christ when we just take him at his word!"

But when it came to the point, Ralph objected to her being baptized so strongly that we thought best to drop it, as she was so young.

Mary took it very sweetly.

"It's all right," she said, placidly. "I'll wait till I am bigger. Jesus knows that I wanted to, and he'll help me to be good just the same. I *love* my Saviour; I know him, now."

Readers, young and older, do *you* know him as *your* Saviour? If not, come now; get acquainted with him before it is too late. What poor Mary Gifford could understand is not beyond the comprehension of the youngest reader I may have. Come!

Yes, and those of you who have given half-hearted service,—perhaps for years,—saying:—

"Some of self, and some of Thee,"

come nearer still; do not rest content with saying:—

"Some of self, and more of Thee!"

but let you and me, and all of us, sing:—

"Higher than the highest heaven,
Deeper than the deepest sea,
Lord, thy love at last has conquered,—
None of self, and *all* of Thee!"

HELEN A. STEINHAEUER.

NEXT TO GODLINESS.

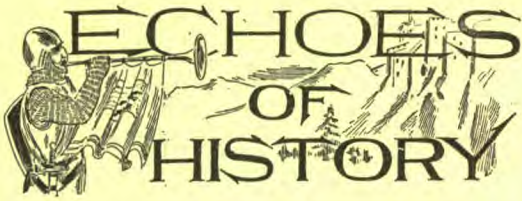
THOMAS CARLYLE it was, I think, who said that he was a benefactor of his race who made two blades of grass grow where there was but one before. George Herbert wrote:—

"Who sweeps a floor as for thy laws,
Makes that and the action fine."

And John Ruskin tells us that we are serving God and our fellow-men when we keep our street-crossing clean. I was reminded of this last injunction by a paragraph concerning the pavements of St. Louis. During a recent religious convention in that city, "the cleanliness of the streets and alleys was a matter of wonder and admiration among the delegates. One lady was heard to remark that she carried a banana-peeling and some grape-skins around in her hand-sachel for two days before she found a place where she dared to throw them."

Of course the poor lady's predicament makes us smile, but we must honor her, too, when we reflect upon our own thoughtlessness in the way of littering our city streets. Let us, in the way of practical Christian work, do our part in keeping them sweet and clean.—*Selected.*

How happy is he who can look forward to that time but a little way in the future, when all things shall be made new; when all man's works shall sink into insignificance, to be succeeded by immortal glories such as it hath not entered into the heart of man to conceive,—how happy is he who can look forward to that time with the confident assurance of participating in the joys of eternity.



THE SEVEN WONDERS OF THE WORLD.

NO. 6.—THE PYRAMIDS OF EGYPT.

WE Americans, who are wont to live at such a rapid rate, to bring our achievements into as brief a space of time as possible, evince little inclination toward the colossal, and at the same time magnificent in art, such as was known to the ancients, who reared, for the amazement of all succeeding generations, the seven wonders of the world. Although nearly all of these gigantic and highly-wrought structures have perished, the memory of them can never be forgotten.

The ancient Egyptians showed great genius and learning, and were wonderfully skilled in some lines of work, of which the world to-day stands in ignorance. The modern embalmer fails to fathom the secret of the mummy of three thousand years ago, and the architect and artisan stand in awe before the overshadowing pyramids, which have so successfully withstood the vicissitudes of changing centuries, and the problem of whose erection is a puzzle to the modern world.

The most famous of the seventy pyramids, three in number, stood not far from Memphis, and toward the greatest of these our attention now turns. It is supposed that it was built by Cheops, about 2400 B. C., one hundred thousand men being employed thirty years in its erection. This is believed to be the largest and oldest edifice now in existence. Its ponderous proportions are difficult for even a keen imagination to portray. Its original height was about four hundred and eighty feet, with a base about seven hundred and sixty-four feet square, consequently covering an area of more than thirteen acres! Nearly seven million tons of masonry were required in its construction, equal to about eighty-five million cubic feet of cut stone—enough to construct a railway embankment ten and one half feet high and two hundred and forty miles long. The sides of the base accorded exactly with the cardinal points of the compass, and the faces of the pyramid were equilateral triangles, which tell that the Egyptians were well versed in the sciences of mathematics and astronomy. The summit, when viewed from the ground, seemed to be a point, but it was really a platform, perhaps sixteen or eighteen feet square. It has been thought that the hieroglyphics covering this vast pile of masonry when in a state of perfection, were sufficient for ten thousand volumes. The Mohammedans took away much of the stone for the building of Cairo, and thus the original finish of the work has been greatly marred, not to say wholly destroyed.

The entrance to this strange building remained closely concealed until about 825 A. D., and the object of its erection was long enveloped in mystery; but its selfish design seems to have been the immortalizing of some poor human name. Within were various rooms and apartments, or halls, but in the center was found to be a sepulcher cut from one stone, about three feet deep, three feet broad, and over six feet long; and the idea obtains that the pyramids were designed as tombs for Egyptian kings.

We cannot help admiring the genius and skill of the Egyptians, nor can we help thinking that it might have been exerted in a better cause than the laborious task of erecting such

ponderous piles of masonry for sepulchers for a few monarchs who held sway for a brief period, and then ceased to exist. Pliny calls the pyramids "a foolish and useless ostentation of the wealth of the Egyptian kings," and says further that "by a just punishment their memory is buried in oblivion, the historians not agreeing among themselves about the names of those who first raised those vain monuments."

A fitting comparison has been drawn between the Egyptians and the Romans, the former having erected costly edifices merely for selfish gratification, seeking to benefit no one else; the latter, while seeking to immortalize their own names, displayed their art in a more commendable way by rearing their works of art for the public good.

MRS. M. A. LOPER.

"AS OTHERS SEE US."

THE poet Burns wrote,—

"O wad some power the giftie gie us
To see oursels as ithers see us."

I have never had this opportunity, but last summer I came near enough to it to be able to form a pretty good idea. It was as follows:—

A small party of us were visiting the extreme northern point of Denmark. It is perfectly correct to say "point," because the land, which is there nothing but sand, tapers gradually down till only the merest speck can be seen above water. This coast is exceedingly dangerous, because the sand reefs, which are very numerous, are continually shifting their position, and vessels that ground on them are helpless. Accordingly the government has erected a lighthouse close by the coast, as a guide to the mariners. This lighthouse is one hundred and fifty feet high, and is provided with a most powerful light.

To ascend this lighthouse and enjoy the grand sea-view that is afforded from the top, was one of the important incidents of our visit. Having feasted our eyes with the glorious sight, we went inside to inspect the light-giving apparatus. The brass lamp which affords the light is in the center of a reflector about eight or ten feet high, and perhaps as great in diameter. The glass of which it is composed is very thick, and so arranged as to magnify the flame.

As we were examining this fine piece of work, and peering at the lamp inside, our attention was attracted to some of our friends on the opposite side. What strange figures they presented! Their faces seemed greatly distorted, and as they opened their mouths in talking, their teeth seemed like tusks six or eight inches long. They looked so very funny that we involuntarily burst into laughter. At the same time they saw us, and also began laughing. This made them look still more ridiculous, and we laughed the more, and they did likewise. No one could see himself, but we knew that we must present the same spectacle to them that they did to us, so that they were laughing at us for the same reason that we were laughing at them. And the more we laughed at them, the more reason we gave them for laughing at us.

I could not help thinking that there we had an excellent representation of the world in general. We laugh at others, or criticise them for the ridiculous things we see in them, forgetting that they from their point of view can see just as ridiculous things in us. We often condemn them for the very things of which we are guilty.

As for ourselves, we know that we are often misjudged; that we are not as our critics think

we are. This should be sufficient to teach us that it is quite sure to be the same way with those whom we judge. When we were in the lighthouse, we knew that our features were as regular as usual; and when we went round to where our friends were, and saw them as they were, we found that they were very good-looking people, with none of the deformities that they appeared to have when we saw them through the glass.

Even so we shall find it to be in the end. "For now we see through a glass, darkly;" but the time is soon coming when we shall see "face to face." Now we know only in part; but then we shall know even as we are known. Our knowledge is now very limited and imperfect, and we do not see things as they really are; but then our knowledge will be perfect, and we shall see everything just as it is. And this is why we are exhorted to "judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." 1 Cor. 4:5.

E. J. WAGGONER.

A LITTLE TRAVELER.

A PALE little lad in a west-bound train glanced wistfully toward a seat where a mother and her merry children were eating lunch. The tears gathered in his eyes, though he tried to keep them back. A passenger came and stood beside him.

"What's the trouble?" he asked. "Have you no lunch?"

"Yes, I have a little left, and I'm not so awful hungry."

"What is it, then? Tell me; perhaps I can help you."

"It's—it's so lonely, and there's such a lot of them over there, and—and they've got their mother."

The young man glanced at the black band on the boy's hat. "Ah," he said, gently, "and you have lost yours."

"Yes, and I'm going to my uncle; but I've never seen him. A kind lady, the doctor's wife, who put up my lunch, hung this card to my neck. She told me to show it to the ladies on the car, and they would be kind to me; but I did n't show it to any one yet. You may read it if you like."

The young man raised the card, and read the name and address of the boy. Below were the words:—

"And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

The reader brushed his hand across his eyes, and was silent for a moment. Then, "I'll come back very soon," he said, and made his way to the mother and her children.

Presently little George felt a pair of loving arms about him, and a woman's voice, half sobbing, calling him a poor, dear little fellow, begged him to come with her to her children; and for the rest of that journey, at least, motherless Georgie had no lack of "mothering."—*New York Tribune.*

THE work of deepening the channel to twenty-foot depth connecting the waters of the Great Lakes between Chicago, Duluth, and Buffalo, which was commenced in 1893, is now more than two thirds completed. The work is divided into eight sections. The first four sections include the excavation needed in the Sault St. Marie River, through which there will be a channel twenty-one feet deep and three hundred feet wide.



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IF I WERE YOU.

If I were you, and had a friend
Who called, a pleasant hour to spend,
I'd be polite enough to say:
"Ned, you may choose what games we'll
play."

That's what I'd do
If I were you.

If I were you, and went to school,
I'd never break the smallest rule;
And it should be my teacher's joy
To say she had no better boy.
And it would be true
If I were you.

If I were you, I'd always tell
The truth, no matter what befell;
For two things only I despise:
A coward heart and telling lies,
And you would, too,
If I were you.

If I were you, I'd try my best
To do the things I here suggest.
Though since I am no one but me,
I cannot very well, you see,
Know what I'd do
If I were you.

— *New York Independent.*

BEING perplexed, I say:
Lord, make it right!
Night is as day to thee;
Darkness is light.
I am afraid to touch
Things that involve so much;
My trembling hands may shake,
My skillless hand may break:
Thine can make no mistake.

— *Annie Warner.*THE PHYSICAL STRAIN INVOLVED IN
HIGH SPEEDS.

THE exaction that modern railroad speed makes on the physical stamina of railroad men is demonstrated in the fact that seven engineers are required to take the Chicago flier out and seven back. The running time between New York and Chicago is twenty-four hours, and the average speed is forty-eight miles an hour. Each engineer and engine runs three hours. Machine and man return with a slow train to their starting-point to relieve the strain on both. Then the engineer is given forty hours' rest before he goes on the flier again. This rest is absolute, no work of any kind being required of the engineer. Though the average speed is forty-eight miles an hour, the locomotive must at some points be driven at sixty or more. The physical strain on the men in the cab at those bursts of speed is something terrible. The engineer has fifty things to look out for, and is shaken and swayed all the time. The fireman is constantly feeding the insatiate furnace. On the run of the Empire State express, three tons of coal are shoveled from the tender into the furnace between New York and Albany. It is not wonderful that the engineers of this train are given alternate days for rest and recuperation. Fast travel not only wears out rails and machines, but human creatures' lives. — *Boston Transcript.*

CHANGING THE MAP.

AMERICAN interest in the Chinese-Japanese war has been historical, scientific, speculative, and sentimental. We have no colonies, and can afford to look on with serene indifference at all foreign contests.

It is different with England. Her "morning drum-beat," following the sun in his course around the world, compels her to keep an eye on everything that goes on; and the capture of Wei-hai-wei, following on the capture of Port Arthur, has been an eye-opener for England.

The new Oriental power, Japan, is a naval as well as a military power. The campaign has shown that the Japanese are at home on sea as well as on land. England has been quick to grasp the new situation, quick to meet it.

England must have a new naval station in the Eastern waters. Her nearest dockyard is Bombay, which is about five thousand miles too far away. What is wanted is a new Portsmouth somewhere on the west coast of Borneo; or probably Holland would sell the island of Nantuna. At any rate, there is a new naval situation, created without John Bull's consent. John Bull does not accept the idea that any naval power has a right to threaten his mastery of the sea.

The future field of naval war is shifted to the East. The changes of the world's map are to be looked for in the waters lying south and east of Asia. — *New York World.*

A WONDERFUL EGG.

THE Chinese certainly excel in the patience with which they construct delicate pieces of mechanism, no more marvelous example of which can well be imagined than the egg of which the following description is given in the *New Orleans Times-Democrat*: —

"It is but little larger than a turkey egg, and, to outward appearance, nothing but such an egg as might be picked up in any farmyard. But inside of the shell there is such a delicate mechanism that an accurate description of it is well nigh impossible, and to get a fair idea of the limits to which human skill may reach, it is necessary to see this marvel.

"The eggshell is divided into two parts, but so closely and skilfully are they joined that the naked eye fails to discover the line of junction. The tiny works by which its different parts are operated are a lot of microscopic springs and diminutive wheels, so small that the largest of the lot hardly rivals in size those small spangles which are used in gold lace embroidery.

"The arrangement is such that once in each hour the two shells, which are hinged at the base, fly apart with a spring, displaying to view a gorgeous tulip, so artistically and truthfully colored that one can hardly believe that it has not been plucked from a flower bed, instead of being a production of art. The petals of the tulip slowly unfold, opening one after the other, until the flower is full blown.

"Within it stands a wee church, with belfry, on the outside of which is a small dial plate, where the tiniest hands point the hour. The latter are so very small that, placed next to them, the finest needle seems monstrous. The hour strikes with a fairy-like tinkling, the church slowly revolves on its axis, when the rear comes to view, exposing the works to sight. Then the petals of the tulip fold together again, the shells rejoin, and for another hour the whole seems to the uninitiated beholder nothing but a common egg."

A REMARKABLE BALLOON VOYAGE.

A REMARKABLE balloon voyage was made in Germany a few weeks ago by Dr. A. Benson, during which the balloon reached a height of thirty-one thousand four hundred and ninety-six feet, or nearly six miles. The *Scientific American* gives the following condensed account of the trip. The balloon was equipped with various instruments for making observations, and much of interest was gathered concerning atmospheric physics. Dr. Benson retained consciousness throughout the entire voyage by breathing artificial oxygen prepared for the purpose and carried in bags, and his observations are unusually complete and interesting.

"It is noteworthy that up to a height of one thousand five hundred meters [about four thousand nine hundred and twenty-one feet] the temperature rose steadily. At this elevation the thermometer indicated five degrees Centigrade above zero. The air meanwhile was foggy, and thick clouds frequently hid the earth from view. At an elevation of five thousand meters the temperature sank to eighteen degrees below zero. The atmosphere at this height was very dry, and the sun's rays very weak. The artificial respiration was commenced at an altitude of six thousand seven hundred and fifty meters, the temperature at this height being twenty-eight degrees below zero. When Dr. Benson found himself at eight thousand meters, he tried for a moment to breathe natural rarefied air, but soon found out it would be impossible to retain consciousness at such a height in this way. His voice at that altitude sounded strangely muffled. The temperature meanwhile had sunk to forty-two degrees below zero. At nine thousand meters [twenty-nine thousand five hundred and sixty-one feet] he passed up through the thin stratum of high cirrus clouds, and found that they consisted of small, well-formed snowflakes. The extreme height of thirty-one thousand four hundred and ninety-six feet was reached two and a half hours after the start, and the thermometer at this point stood at forty-seven and nine tenths degrees below zero. In this extreme cold Dr. Benson suffered considerably, although he was clothed in heavy furs. Two of his fingers were frozen during the voyage.

"Dr. Benson calls attention to several interesting facts that have been established during this voyage. He found humidity in the highest regions, and observed fine mist in the sky to the astonishing height of more than ten thousand meters [thirty-nine thousand three hundred and seventy feet]. It was also noted that the cirrus clouds at a height of nine thousand meters were formed of snowflakes, and that to a height of fifteen thousand meters [forty-nine thousand two hundred and ten feet] there is a change of temperature mornings and evenings, but not above this level, and much besides of a more technical interest. The voyage is considered to be one of the most satisfactory ascensions on record."

THE celebrated oil painting of Custer's "Last Fight," by Cassidy Adams, was lately presented to the Seventh United States cavalry, Custer's old regiment, by Adolphus Busch, a citizen of St. Louis. The painting is thirty-two feet long by eleven feet wide, and is valued at eight thousand dollars.

"MOTHER," said a little boy, "I waked up thanking God." That is waking up beautifully. A child waking up so will never come down-stairs cross, or find fault with his breakfast. — *Selected.*