

THE YOUTH'S INSTRUCTOR

REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH

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OTHER LANDS

A VISIT TO MOUNT ABOO.

ON the fourth of January I took the train at

their way to or from a city. Each one has a hook in its nose, and is tied by a cord about ten feet long to the tail of the one in front of it. The leader is either ridden or led by an Indian. The crane also finds a very good home in this section. Large numbers of these were seen soaring high in the air, while others were feeding upon the scanty vegetation. As we neared the end of the journey, which was

Near the station are two immense rocks called the "Nun" and the "Toad," from their curious resemblance in outline to a veiled woman and to an immense toad. Near by is a beautiful little lake.

Mount Aboo is much visited by tourists from all parts of the world. In company with several tourists from Madras, I made the ascent. We went on little Indian ponies, by a



A GARDEN IN INDIA.

Ahmedabad for this celebrated mountain, about four hundred and twenty-five miles north of Bombay. The first part of the journey was through a deserted-looking country with a scanty vegetation,—the home of the camel. Through this section large numbers of camels were roaming about, very much the same as the cattle do on the plains of America. In India they are used as burden-bearers; and long trains of them may be seen every day on

over a winding pass and through a mountain jungle, we passed a number of beautiful wild deer and some elephants with a little baby elephant.

Aboo Station, sixteen miles from Mount Aboo, is situated in a valley. The surrounding mountains, covered with dense forests and jungles, are very picturesque and beautiful. The highest one, "Saint's Pinnacle," is five thousand six hundred and fifty-three feet high.

good road. It is a very celebrated place of pilgrimage, especially for the Jains. About half way up the mountain is a group of four temples arranged in the form of a cross. Two of these are classed with the most beautiful temples in the world. Colonel Todd, in speaking of one of them, said: "Beyond controversy this is the most superb of all the temples in India, and there is not an edifice besides the Taj-Mahal that can approach it."

According to tradition, the founder, Bunul Sah, a Jain merchant, purchased the site from the ruler of Sirohi by covering as much ground as was necessary for the temple with silver coin, and paying it as the price. The temple was fourteen years in building, and is said to have cost eighteen million pounds. It is a three-storied temple with porticoes on each of its four sides, supported by marble columns. There are sixteen on each quarter between the lines of entrance.

This temple, with its four approaches, ample domes, and shady colonnades, built of pure white marble, and carved with all the delicacy and richness of ornament that India at the time of its erection (A. D. 1031) could devise, is dedicated to Rishabhanath, the first of the twenty-four deified men whom the Jains worship. Inside the shrine, which is the only inclosed part of the temple, is a quadruple image of this deity, facing the cardinal points.

At different periods of the year thousands of pilgrims assemble at this place to worship this senseless image, many coming from far-distant places. Some who are more foolish than the rest crawl or roll the whole or a part of the distance, while others measure it with their bodies by a repeated falling and rising movement. I have seen them traveling in these ways in some of the cities during the Monsoon season, when the filth and mire of the streets was something terrible. Much of the worship connected with this temple is disgusting, and the worst evils result. O, how bitter are the results of sin, and how blighting are the effects of idol-worship upon its devotees!

A very extensive view is obtained from the top of Mount Aboo. It enjoys a healthful, invigorating climate during the hot season. For a number of years there has been a sanitarium here for European soldiers.

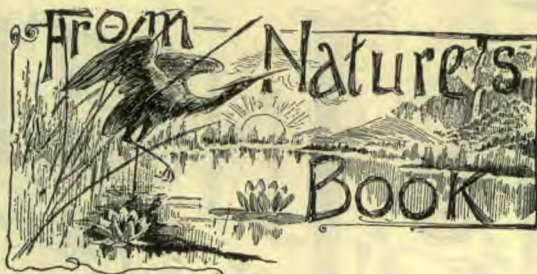
WILLIAM LENKER.

HOW PARIS CLEANS HER STREETS.

THE streets of Paris are by common consent the cleanest in the world, a distinction not maintained without large expense—which is borne by a sense of pride—and unremitting toil on the part of an army of three thousand sweepers.

From 4 to 6:15 in the morning, the sidewalks are swept and watered, sand is strewed on the pavements so as to make them safe for horses and carriages, and all public places requiring such precautions are flushed and disinfected. From 6:30 to 8:30 are removed all household refuse and the sweepings from gutters and flags. From 8:30 to 11 all animal refuse is removed from the streets, the gutters are flushed, and the thoroughfares are watered by hose or water-carts. The time from 11 A. M. to 1 P. M. is given up to the meals of the men, to sweeping by machinery, to the laying of the dust, etc.; and under pressure of necessity the labors may be extended until 9 P. M.

But it is in the season of heavy snowfalls that the efficacy of the Paris system becomes most conspicuous. The snow is first swept up by machinery, and then carted to the Seine and dumped overboard; or, in the remoter districts, it is thawed by salt, and got rid of by the main sewers. Altogether, the French system is in such marked contrast with anything attempted in our American municipalities—saving Colonel Waring's move against the snow in New York last winter, which nearly drove the taxpayers of that city frantic—as to suggest that our street-cleaning authorities might profitably follow the Paris fashion, at least with some modifications.—*Philadelphia Record*.



ONE AT A TIME.

ONE little grain in the sandy bars,
One little flower in the field of flowers,
One little star in a heaven of stars,
One little hour in a year of hours—
What if it makes? or what if it mars?

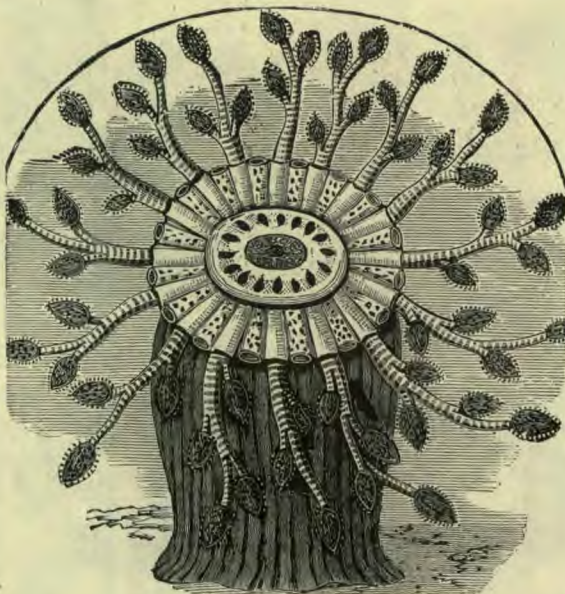
But the bar is built of the little grains,
And the little flowers make the meadows gay,
And the little stars light the heavenly plains,
And the little hours of each little day
Give to us all that life contains.

— Ernest Whitney.

GLIMPSSES OF ANIMAL LIFE.

4.—THE "LASSO-THROWERS," OR HYDROZOANS.

IF among the many forms of life we wished to choose the most graceful and brilliant creatures, whose histories are more like fairy stories than sober reality, we could scarcely do



SEA ANEMONE.

better than to select those which we are now going to study under the name of the "lasso-throwers." Strange as the name may seem, I hope to show that it is not too fanciful to be accurate.

Every one knows that the long cord called the "lasso," used by the Western cow-boy and the South American hunter, is the peculiar weapon which they use to capture animals. From the earliest childhood the young Gaucho learns to play with the lasso, and almost before he can walk amuses himself by skilfully throwing the lasso-loop around the necks of young birds and other small animals round about his father's hut, and drawing them to his feet. When he is large enough to ride, we see him galloping over the plain, swinging the cord round his head, and letting it fly at the wild horses and wild cattle; and when he becomes a man, often he captures a jaguar or a puma.

Now among animals, as we have already seen, any weapon which they are to use must be such as grows upon their own body, and we should little suspect that an animal could be provided with a lasso ready grown within its flesh; yet this is true. In the type of life standing in rank just above the sponge, we find a weapon of this kind as simple and as deadly as the lasso of the South American hunter, and far more wonderful in its action.

In almost every pool, clinging to a floating stick or to a stone at the bottom, will be found little greenish animals in great numbers, about a quarter of an inch long. Examine one of these, and you will find it looks like a tube with a circlet of fibers at the end, which are waving in the water. This creature is the common fresh-water hydra, and is, in fact, nothing more than a tube fringed at one end with these lassos, and with a sucker at the other end to hold on to the object where it lives. The most remarkable thing is the power which it has of overcoming animals stronger and more active than itself.

Thrusting out its flexible, jelly-like cords, perhaps it touches a water-flea, a water-worm, or even a newly-born fish passing by in the water. Instantly it twists its lasso round its prey. The victim does not struggle, but is at once drawn into this hollow tube, for him a fatal sack.

Now, why does the young fish succumb so quickly? Let us examine the cord, and we will see where the secret of all the hydra's strength lies. Instead of having a loop at the end of the cord, as does the lasso which the cow-boy throws over the horns of the cattle, the weapon of the hydra, when examined under a microscope, is seen to be crowded with hundreds of clear, transparent cells, each so small that two hundred laid in a row would not be an inch long.

Each of these lasso-cells contains a formidable weapon. Within the cell, lying bathed in a poisonous fluid, is coiled a delicate thread, barbed at the base.

The moment these cells touch an animal, they burst, and these little barbed threads fling themselves out full length. So the victim is pierced by a number of darts, and the poisonous fluid pours into the wounds, paralyzes him at once, and he becomes an easy prey for the hydra. But the hydra does not waste his lasso-cells; for although a cell once used cannot be used again, he grows a new one for each one he exhausts.

The animal develops from a true egg. The creature dies in the early winter, leaving an egg which remains until spring, when it is hatched, producing a new creature to take the place of the parent.

This is the simplest lasso-thrower; the class as a whole is called *Cœlenterata*, and includes a great variety of beautiful creatures. It is divided into two divisions,—*Hydrozoa*, or water animals, and *Actinozoa*, or ray-like animals, such as the anemone. But it is sufficient for us to know that, with few exceptions, these all seize their prey by means of a lasso. In another article we will learn something about how they spend their lives.

T. J. ALLEN.

FATIGUE OF METALS.

IN a new work on engineering, Professor Warren discusses the "fatigue" of metals—a striking term used to describe their loss of power of resistance after having been subjected to strain. Car axles grow thus "fatigued," and finally break, from the effect of jolts and strains so small that no single one of them seems to have any effect at all.—*Selected*.

THE greatest lake in the world is Lake Superior, four hundred and thirty miles long and one thousand feet in depth.

THE greatest coal-oil region in the world is in Pennsylvania.

Timely Topics

GREAT BRITAIN AND NICARAGUA.

DURING the latter part of April the contention between Great Britain and Nicaragua reached an acute stage, and for a time it seemed as though a war between the power that rules the seas and much of the land, and the pigmy Central American republic, would certainly result. The demand of Great Britain for seventy-five thousand dollars as an indemnity for the forcible expulsion of a British subject from Nicaragua, was not acceded to, and both parties prepared for the bloody arbitrament of the sword. Great Britain sent over a strong fleet of war ships under Admiral Stephenson, and Nicaragua mustered her forces to repel an invasion of her shores.

In this country the affair was watched with intense interest. Some thought the United States should interfere, and there is no doubt that the Nicaragua minister at Washington, and the people of his country generally, looked to this country for protection. But the president and his cabinet, relying upon the promise of Great Britain that no attempt would be made to seize and hold any of the territory of Nicaragua, refrained from any active interference in the matter. The British government authorized the landing of sailors and marines if the indemnity should not be paid at a certain day,—April 26,—and as neither money nor promises were forthcoming, the following night a force was landed at Corinto, and took possession of the town. It was the declared intention of Great Britain to take possession of the customs department, and collect duties on foreign imports sufficient to pay the seventy-five thousand dollars indemnity. This determined action had the desired effect upon Nicaragua; and after further negotiations, in which some of the other Central American states took part, it was agreed that if the British fleet would leave, Nicaragua would pay the sum demanded, within fifteen days of the British evacuation. So the contention seems to be settled without war, which should be a cause of satisfaction to every lover of peace. It is estimated that Nicaragua, by her extra expenses for troops, the loss of the usual customs, and the general disturbance, has lost one million dollars.

THE WAR IN CUBA.

THE war in Cuba still continues with varying fortune to the combatants. One victory has been gained by the Spanish troops, and it was reported that General Maceo, the famous Cuban leader, was killed; but later reports make it certain that he escaped, and that he is now in the mountains with a small band of men. Another Cuban leader, General Gomez, who fought the Spanish troops from 1868-78, is now in Cuba, having gone there from San Domingo. Much is expected of him. A late report states that two hundred Spanish soldiers have been overpowered and killed by the revolutionists.

The Spanish commander-in-chief, General Campos, is now in Cuba, and is directing the movement of the troops for the suppression of the rebellion. He is an able general, and much is expected of him. He finds that the Spanish army in Cuba is poorly supplied with

doctors and nurses, and has telegraphed the government at Madrid for these necessary helps in war. The insurgents hope that the coming of the summer will bring the yellow fever among the Spanish troops, and that they will be destroyed by this disease.

Spain has apologized and promised reparation for firing upon the American ship "Allianca," but her ships have fired upon several British vessels, and some British subjects are reported to have been killed.

Nothing like regular warfare is attempted by the revolutionary party, but this does not make it certain that they will not in the end gain the victory. At the present time the "Pearl of the Antilles," as Cuba is called, presents a sad spectacle. The Spanish troops hold all the large towns, and those in rebellion hold the mountain fastnesses. There are many thousands of persons of whom it is not known which side they are on. Many plantations are not being cultivated, and business is nearly suspended. This is the picture: Tyranny leads to insurrection, rebellion, and war; this causes death, destruction of property, stagnation of honest trade, and an innumerable host of evils. Out of this chaos there may be evolved a better condition of things, and perhaps not.

DEAD AND LIVING SAINTS.

THE Catholic Church, with its great reverence for dead people who are supposed to have been saints, almost equals the veneration of the Chinese for their ancestors; but it has not been very successful in manufacturing saints out of American material, and what few American Catholic saints there are, have not that imputed holiness which is inseparably connected with people who lived so long ago that their weaknesses and failings have all been forgotten, and only a hazy tradition of their good deeds has been remembered. This being so, the Catholic Church in this country makes frequent requisitions upon the cemeteries of Europe for dead saints to supply the deficiency in the American saint market.

The latest addition to the dead saints of the United States arrived about two weeks ago. He was known as Saint Peregrinus, and he lived in the ninth century, and died at Rome. He was afterward removed to Neustadt-on-the-Main, where he is supposed to have rested quietly ever since.

It is quite likely that dead saints are no novelty in Germany, and so cannot be used to stimulate the superstition of the people or draw money from them; and so the Catholic bishop of Neustadt has given up the body of this saint, with attested certificates of its genuineness, and it will hereafter rest in the Church of Saint Anselm, in New York City. This is the second Catholic church in that city which has a dead saint within its walls, and its members feel highly elated. Other churches will not be outdone, and so we may expect quite an increase of the business of bringing dead saints here. Talk about the "heathen Chinese" who send the bodies of their dead back to China! Here is a heathenism fully as great, and otherwise intelligent Americans participate in it. Dead saints, forsooth! What the world wants are living saints. A dead saint may fan a spark of credulity into a blaze of superstition; but a living saint will kindle a fire of faith that will lead to a better life. An intelligent Christian would suggest that the dead saints—if saints they were—be allowed to sleep undisturbed until the resurrection, but that living saints should exert all their powers to rescue the perishing, and teach the principles of the gospel.

ARMENIA.

LATE reports from Armenia are of an alarming character. In spite of the vigilance of the Turkish government, large quantities of arms and ammunition are being shipped into Armenia, and in many cases Turkish officials, who are easily bought, are conniving at this work. Money for this purpose is freely furnished by Armenians in England and the United States, and their friends. The Armenians have no hope to defeat the Turkish armies and gain their own independence; but they believe that if Armenia shall rebel, the Turkish troops will commit such atrocities that the European powers, already much stirred over Armenian affairs, will interfere, and that Armenian liberty, guaranteed by the great powers, will be the result. It is said that the uprising will take place in this month.

Meanwhile all the civilized world is waiting to hear the report of the commission which was sent out last fall to investigate the reported Armenian massacre. If the report of the commissioners shall establish the truthfulness of the accounts which have been given to the press, whether the Armenians rebel or not, the Ottoman empire will have to make such changes in the government of Armenia as will protect them in the future from the wild Kurds, and from the equally barbarous Turkish regular troops.

FOR many years the body of Francis Scott Key, author of the "Star Spangled Banner," has lain in a humble graveyard in his native State, at Frederick City, Maryland. Now an effort is being made to erect a monument to his memory which shall suitably reflect the estimation in which he is held by the American people. The governor of Maryland has addressed letters to the governors of all the States of the American Union, asking them to take such action in the matter as will help to secure the necessary funds for the erection of a proper monument. The sum of two thousand dollars has already been raised by the people of Frederick City.

ONE of the most serious difficulties arising from the late decision in regard to the "income tax," has been brought out by a statement presented to the Supreme Court of the United States by Mr. Olney, attorney-general of the United States. Mr. Olney declares that during the years of the civil war many millions of dollars were raised by taxes on incomes derived from profits on land and rentals, which the present court pronounces unconstitutional. If this shall hold, all that money was raised contrary to law, and the government may be compelled to pay it all back. That is the most serious side to this vexed question which has yet been presented.

A LEGAL decision of much importance has lately been rendered by the supreme court of Minnesota. A farmer denied the right of a telephone company to place their poles in front of his house, and the case was taken to the courts. The lower court held that as the telephone is a public service, the company had a legal right to erect their poles without compensating the owner of the land. An appeal was taken to the supreme court of the State, which, April 30, sustained the former decision.

THE "Black Flags," a kind of irregular force of Chinese soldiers on the island of Formosa, are much opposed to the cession of the island to Japan, and they are terrorizing the sea-coast towns.



Established, 1852.

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

COMMITTING SCRIPTURE.

In the age in which we are living the Bible is found in most all households. Publications containing portions of the Scriptures are scattered everywhere. Sabbath-school lessons are so nicely arranged that there is not the necessity of depending upon the memory for scriptural answers, as in former days. The Bible is read frequently by a great many, and there are scores in our churches who can turn readily from book to book and from chapter to chapter for the required text. But how few there are who can repeat the text without the book in hand! What would be the result if the written word were taken from them?

We have a rich promise to those who have the word of truth stored away for future use: "If ye abide in me, and my word abide in you, ye shall ask what ye will, and it shall be done unto you." It is a great thing to be granted the privilege of asking what we will, with the assurance that it may be granted to us. But what is the condition?—If "my words abide in you." We know of no other way for Christ's words to abide in us than that we know them so as to use them. This was Christ's stronghold when tempted by Satan. He could say, "It is written," and give the exact words that were written.

There is a great neglect in learning the Scriptures so as to be able to repeat them. While we do not favor an exhibition of mental powers in repeating many verses or chapters, we do think there might be a great improvement in this line. Why should not young men and women be able to repeat the promises of God in time of temptations? This is the only way temptations can be met. If whole books of the Bible were learned so that every verse could be referred to as readily without the book as with it, what a power for spiritual strength it would be! When the time comes that we are deprived of the written word, we will be able to reproduce it from the great tablet,—the memory,—on which God has written it.

The following anecdote, which we read but a short time ago, illustrates the importance of committing the Scriptures to memory. A Catholic priest in Ireland one day met a lad returning from a Protestant school, with a Bible in his hand. The following conversation took place:—

"Do you go to that place?" asked the priest, pointing to the Protestant school.

"Yes, your reverence," replied the boy.

"I thought so," said the priest, "by the book you have in your hand. It is a bad book; give it to me."

"That book is God's word," said the boy, "and it teaches us the way to love God, to be good, and to get to heaven."

"Come home with me," said the priest. The boy did so, and on entering his study, the priest took the poor boy's Bible, and threw it on the fire.

"You shall never read that book again," said the priest; "it is a bad book; and, mind, I shall not suffer you to go to that school again."

The Bible was soon in flames, and the poor lad at first looked very sad; but as the priest grew more and more angry, and told him there was an end of it all now, the boy began to smile.

"Why do you laugh?" asked the priest.

"I can't help it," said the boy.

"I insist upon your telling me why you laugh," said the priest.

"I can't help laughing," replied the boy; "for I was thinking your reverence could n't burn the ten chapters I've got by heart."

This is what we all need. Like David, we should be able to say: "Thy word have I hid in mine heart, that I might not sin against thee." Little by little we can do this. We may be so limited for time that we can commit but one short verse each day; yet in the course of a year this will equal several long chapters. But the best of all is, the word thus learned cannot be burned.

J. H. D.

GOD'S APPOINTMENT.

It is true that when the probation of the race is ended, the righteous retribution of God will fall upon those who have persistently refused to accept the offers of mercy which he has so graciously and for so long a time offered them; but let no one think this to be God's act; it is not. It will be the act of those, who, by their own conduct, choose to receive this instead of the blessings which God offers to them; for if God tells men plainly the results of pursuing a certain course,—the good they will receive by following one, the evil they will receive by pursuing the other,—giving them the enlightenment of his Holy Spirit that they may discern the right way, and by that same Spirit, the power to walk in that way, and then they choose the path of evil with its fatal termination,—what can it be but their own act if they pursue the evil course, and receive in themselves the terrible results of sin? So the Lord once said to his people after having fully set before them the two ways they were at liberty to pursue: "See, I have set before thee this day life and good, and death and evil." "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore *choose* life, that both thou and thy seed may live." Deut. 30:15, 19. Thus God says to every one, "Make your own choice;" so if we choose the evil, we cannot say that God's desire was that we might choose the downward path, that he might inflict upon us punishment.

The apostle Paul illustrates this truth very forcibly in 1 Thessalonians 5. After describing the coming of the day of the Lord and the "sudden destruction" that will then come upon the ungodly, he says: "But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him." Verses 8-10. No; God hath *not* appointed us to wrath. Let us thank him that this is so. What is God's appointment for us?—"Salvation by our Lord Jesus Christ" is his appointment. To accomplish this glorious salvation for us, to make this appointment possible, Jesus "died for us." God purposed our salvation, even giving us his dear Son that it may be accomplished. If any one will not receive it, he simply frustrates the grace of God, as far as he personally is concerned, and by his evil choice gains what the Lord desires he shall not receive, and loses

the blessings God wants to give him. God wants to save us, but he will not do it against our will. So the greatest of all blessings for this life and for the life to come may be obtained by us by a submission of our wills to God, because he wills the best thing possible for every one of us. He wills our salvation. May we recognize in that will our highest good, and place our wills in harmony with the will of God.

LABOR AND REST.

PROBABLY no words that Jesus ever uttered have given more comfort to the children of God than those recorded in Matt. 11:28-30. Yet it is likely that all who read them do not take in their full meaning, and perhaps no one ever got all their meaning; for there is an infiniteness in the word of God, as there is in God himself. Neither he nor his word can be exhausted. We would, at this time, emphasize one thought,—that of rest in labor. Generally speaking, in regard to the affairs of this world, rest is supposed to be the absence, or cessation, of labor. Such is not the rest to which Jesus invites his followers. Who ever rested so perfectly in God as did Jesus? and who was so active as he who said, "My meat is to do the will of him that sent me, and to finish his work," and who, as that work was closing, declared with supreme joy, "I have glorified thee on the earth: I have finished the work which thou gavest me to do"? The yoke, then, is a symbol of labor; but in Christian experience labor and rest go together, and it becomes not only a symbol of work but of rest.

There is rest in labor for Jesus, because it brings to the soul the blessing of God, and there is nothing so restful as the presence of God's spirit. Said the Lord to Moses: "My presence shall go with thee, and I will give thee rest." The burden may be heavy, but God, who gives us our work, dividing to each according as he will, will see that we are sustained in our work; and we have the promise: "As thy days, so shall thy strength be."

A gentleman once met a little boy who was carrying a heavy load. Surprised at the sight, he questioned him in reference to his great burden. Frankly the child made reply, "Father told me to carry it." To the obedient child this was enough. Would that we could all view the burdens given us by our heavenly Father in that way. Then, indeed, would labor for him be restful and sweet.

QUOTING THE SCRIPTURES CORRECTLY.

THE importance of learning the word of God so that we are perfectly familiar with it, as suggested in the first article upon this page, cannot be overestimated. There is one more point in reference to this subject that we wish to emphasize: it is that the Scriptures be remembered and quoted with absolute correctness. If we learn a text of Scripture, we may just as well, while we are about it, learn it right as to learn it wrong. If we do learn it wrong,—if we insert a word that is not there, or leave out one that is there,—we shall be liable to read it wrong even when the words are right before us. How often we have heard Heb. 1:14 quoted in this way: "Are they not all ministering spirits, sent forth to minister *to* them who shall be heirs of salvation?" and again: "Seek ye first the kingdom of God, and *its* righteousness; and all these things shall be added unto you!" Matt. 6:33. Learn the Scriptures, but learn them right; and especially learn them right before you write anything in which you quote them.

M. E. K.

BIBLE LESSONS AND NOTES

LESSON 9.—THE LITTLE HORN AND THE JUDGMENT. DANIEL 7.

(June 1, 1895.)

Time: B. C. 540. *Scene:* 1. The papacy rises and does his work against God, against his people, and against his law. 2. But the judgment sits, and he is destroyed in the burning flame. 3. Christ receives his kingdom and dominion. 4. All the nations of the saved serve him forever.

SYMBOLS.

1. *The little horn.*—Papal Rome, or the papacy.
2. *Three horns.*—Heruli, Vandals, and Ostrogoths.
3. *"Plucked up."*—Overthrown. (See Senior Lesson, Note 1.)
4. *"A mouth."*—A means—the opportunity and power. God permitted him to have the opportunity to speak great words against the Most High,—to pass cruel edicts against his people, and think to change his law. (See Senior Notes.) The Lord gives each individual the opportunity to choose for himself what course he will pursue, but he tells us to remember that for all these things he will bring us into judgment. Eccl. 11:9; Dan. 7:26, 10, 11; 2 Cor. 5:10.

5. *"Ancient of days"* (verses 9, 22).—The Father.
6. *"Son of man"* (verse 13).—The Saviour.
7. *"Clouds of heaven"* (verse 13).—The angels.
8. *"A time"* (verse 25).—One prophetic year,—three hundred and sixty prophetic days, or three hundred and sixty literal years.

"Times."—Twice "a time," or two prophetic years,—seven hundred and twenty prophetic days, or seven hundred and twenty years.

"The dividing of time," or *"half a time."*—One half of a prophetic year,—one hundred and eighty prophetic days, or one hundred and eighty years.

"Time, times, and a half" (Dan. 12:7).—Three and one-half prophetic years,—twelve hundred and sixty prophetic days, or twelve hundred and sixty years.

"Forty and two months" (Rev. 13:5)—Forty-two divided by twelve gives three and one-half prophetic years,—twelve hundred and sixty prophetic days, or twelve hundred and sixty literal years. Counting thirty days to a month, forty-two months make twelve hundred and sixty prophetic days, or twelve hundred and sixty literal years. (See also Rev. 12:14, 6.)

ANALYSIS—In Dan. 7:3-14 we are taken chronologically from the days of Babylon to the close of probation. Then in verses 15-27 we find an explanatory chart carrying us back over the same ground. Hence the verses and events may be arranged as follows:—

VISION.	EXPLANATION.
Verses 3-7:	Verses 17, 23, 24, first part.
Verse 8, first clause:	Verse 24, last clause.
Verse 8, last clause:	Verse 25, first clause.
Verse 21:	Verse 25, second clause.
Verse 9:	Verse 22 (until the Ancient of days came).
Verse 10:	Verse 26.
Verse 14:	Verse 18.
Verse 22, last clause:	Verse 27.

IMPORTANT LESSONS.—1. Verses 8, 25, and 26 have been wonderfully fulfilled as written on the pages of history. Each additional fulfilment should strengthen our faith and confidence. 2. Daniel's deep anxiety concerning the fourth beast and the little horn, doubtless because of their relation to the people of God, is a lesson to us to take a deep interest in the history and work of the papacy. The prophecy applies with particular force to this generation. Rev. 14:9-12. 3. The judgment work is now going on. The little horn is not the only one to be judged. I have a case pending there. 4. Daniel kept the matter in his heart. Dan. 7:28. It was his thoughts daily. What are our thoughts daily? Please read Ps. 19:14; 119:11.

MEMORY VERSES.—Dan. 7:9, 10.

1. How many beasts did Daniel see in his vision?
2. What kingdoms did they symbolize?
3. Into how many kingdoms was Rome divided?

4. By what were they represented?
5. What came up among the ten horns? Dan. 7:8, 20.
6. Describe its appearance. Verses 8, 20.
7. What did it do? Verses 8, 20, 21.
8. How long will he continue his warfare against the people of God? Verses 21, 22.
9. What does this little horn symbolize? Verse 24.
10. Describe his work. Verses 24, 25.
11. What are given into his hands? Verse 25.
12. Until what time? Verse 25.
13. What change would then come? Verse 26.
14. What solemn event is brought to view in close connection with this? Verse 26.
15. Describe the judgment as seen by the prophet. Verses 9, 10.
16. What voice did he hear after the judgment session began? Verse 11.
17. What scene in heaven again attracted the prophet's attention? Verse 13. (See note.)
18. What was given him? Verse 14.
19. Who shared with him in this kingdom? Verse 27.
20. How did these solemn scenes affect Daniel? Verse 28.
21. What did he do? Verse 28.

NOTE.

"Came to the Ancient of days" (verses 13, 14).—This is the closing scene in Christ's priestly work. The Father is on the throne above the law that has been transgressed. The Son, escorted by the angels, is now brought into the most holy place to do his last pleading for man. He is there now. Soon my life record, and the life record of all, will be decided. Then our Saviour will receive the kingdom and dominion. O happy day for my Lord! The Father will say: My son, you have been a faithful son; you have well earned your kingdom; you have pleaded earnestly for your subjects; and you have a right to them and your throne. Therefore, in view of your loyal, self-denying, self-sacrificing life, in the presence of all these happy angels who have ministered with you and for you, I now present to you my beautiful city, the New Jerusalem, to be your bride and joy forevermore. My dearly beloved son, behold your future throne of glory; and now, upon this head that has borne the thorns, I place the royal diadem, and crown you King of kings and Lord of lords, and proclaim the kingdom and dominion over all nations to be yours forevermore. Amen. It is done. Rev. 16:17. Then the angelic choir will chant with rapture: "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." Rev. 11:15. Then "the Lord himself shall descend from heaven with a shout"—a glad, happy shout—and do you wonder? He hastens for his loved ones—the purchase of his blood. O who does not desire to be ready to meet him?

ADDITIONAL NOTES.

It often happens that when those to whom God has imparted an understanding of the meaning of these prophetic symbols that were shown to Daniel, endeavor to explain them to others, they are told, even by ministers of the gospel, that the Lord does not want us to be inquiring for the meaning of these things. But Daniel wanted to know, and drawing near to one that stood by, he "asked him the truth of all this." He was not rebuffed, but a full explanation was given to him, and it was written in the Scriptures for the benefit of future ages.

Three distinct and separate events are brought to view in verse twenty-second,—(1) the coming of the Ancient of days; (2) judgment given to the saints; and (3) the possession of the kingdom by the saints. The coming of the Ancient of days is the opening of the judgment. This began in 1844, when the twenty-three hundred years ended. That judgment dooms the papacy, and at the second advent of Christ it is cast into the lake of fire. Then judgment is given to the saints, who live and reign with Christ a thousand years. The judgment work is nearing its close; the papacy, though apparently prospering and succeeding, is nearing its end; and soon the time will come when the saints will possess the kingdom.

The place of the inheritance of the saints is clearly marked in this prophecy. It is to be "under the whole heaven." That is specific enough. It will be under the same heaven that Babylon, Medo-Persia, Greece, and Rome were under. These kingdoms were universal in a limited sense. The kingdom of God will be universal under the whole heaven in an absolute sense.

A historian, speaking of the early settlement of America, has said that "God sifted three nations to find the seed to sow in America." But for the inhabitants of the new earth, the kingdom of God "under the whole heaven," God has sifted the world. Every generation has been tested, and some souls have been found who will help to compose the "great multitude, which no man could number," for they are gathered from "all nations, and kindreds, and people, and tongues."

Protestants are generally agreed that the little horn of this chapter is a symbol of Rome. Its blasphemous words against God and its persecution of the people of God, prove this. There is another point that deserves notice. It thinks to change "times and laws." This cannot refer to the laws of a preceding, or of any earthly, power. As all powers do that, as far as possible, it would be nothing remarkable, and something else must be meant. The work of the papacy is against God; it speaks great words against the Most High, and wears out the saints of the Most High. Then it must be that the laws against which it strikes are the laws of the Most High. The laws of God are emphatically contained in the ten precepts of the decalogue. A glance at this law as it is in the Scriptures, and as it is in the Catholic catechisms and as taught by that church, will leave no doubt in this matter. The second commandment is entirely removed, the fourth is abolished to make way for the papal holiday, Sunday, and the tenth is divided. Surely the papacy has in more than one way arrayed itself in war against God!

All in that kingdom will be the servants of Christ; for we read: "All dominions shall serve and obey him." But the service of those who become the subjects of Christ in his future reign of glory, begins here on this earth in its present condition. Here they first learn of him and of his claims to their love, worship, and obedience; and it is here in this mixed state of good and evil that they prove their loyalty to him. And he has left us this promise: "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life." M. E. K.



MOSES.

WHERE the days are hot and sultry, far away in
Egypt's land,
Dwelt the captive Hebrew nation by the Nile so
broad and grand.
Years before they went from Canaan, when the famine
pressed them sore ;
For the corn was there in plenty — for their need a
goodly store.

They had gained the king's good
favor through one Joseph,
known of old,
Whom his brethren, being envious,
to the Ishmaelites had sold ;
And they dwelt in peace and
plenty, for the king had given
command
They should tend their flocks in
Goshen,—the best pastures in
the land.

There they tarried till the kingdom
was o'erthrown, and they be-
came
Bondmen in the land of Egypt,—
bondmen both in deed and
name,—
There to serve the king with rigor
from the morning till the
night ;
For thus to lay on heavy burdens
seemed to be his chief de-
light.

Then the Pharaoh sent a message
through all portions of the
land,
Urging people to be ready to obey
his stern command :
All the daughters of the Hebrews
should be kept in bondage
vile ;
But the sons, while little babies,
should be thrown into the
Nile.

So one mother, broken-hearted,
hid her son three months or
more ;
Then she took an ark of rushes,
and with pitch she daubed it
o'er,
Laid her sleeping babe within it,
and though from the act she
shrank,
Placed it in the treacherous water
close beside the river's bank.

Then she left his little sister to
keep ward and watch that
day,

For she knew that Pharaoh's daughter would be sure
to come that way ;
And with heavy heart she waited for some tidings of
her child,
All unmindful of its danger, sleeping on the waters
wild.

Down beside the Nile's dark waters, where the reeds
grew tall and rank,
Came the princess and her maidens, walking by its
winding bank,—
Came to lave in its cool waters,—free from care to
sport and play,
Where the reeds along the margin sheltered from the
sun's bright ray.

Then the merry-hearted princess, laughing gaily on
her way,
Looked abroad upon the waters on that pleasant sum-
mer day,
And the outlook gave her pleasure. She, of Pharaoh's
line so grand,
Spied a tiny ark there resting 'mong the reeds not
far from land.

And then summoning her maid, she said : " Go bring
it here straightway ; "

And the messenger returning, soon the ark before her
lay.

Carefully she raised the covering ; a sweet Hebrew
babe was there,
With its cheeks bedewed with teardrops,—it had
lost a mother's care.

Then she sweetly smiled upon it, pressed it closely to
her breast ;

And her heart was filled with pity as she thus the
babe caressed.

" I will make you prince of Egypt ; you shall be my
son and heir ; "

These were the words the sister heard as she stood
listening there.

And then running to the princess, said, in accents
low and clear,

" Shall I bring a Hebrew woman now to nurse this
baby dear ? "



" Go at once," the princess answered. " I have drawn
him from the deep ;
So his name shall be called Moses. As my own this
child I'll keep."

Then they called the babe's own mother, who in
prayer to God meanwhile
Asked that he would shield her darling from the
dangers of the Nile ;
And she clasped her own loved son unto her aching
heart once more,
And she thanked the God of Jacob as she ne'er had
done before.

And the mother took her darling to her home not far
away ;
And this Moses grew in stature and great beauty day
by day ;
And he gained vast stores of knowledge from wise
men on every hand ;
And he led the captive Hebrews out into the prom-
ised land.

EMMA L. KELLOGG.

" By faith Moses . . . refused to be called
the son of Pharaoh's daughter."

MY WASPS.

It was " way down in Dixie." I had a
twenty by twenty room, with four great win-
dows in it,—two east and two south. I kept
the blinds on the south side closed, as it made
the room too much like a lantern to have them
all thrown open.

Pretty soon some wasps came along, pros-
pecting ; and liking the lay of the land, they
built them a nest between the sash and the
closed blind. As a matter of course, I asked
to have it removed ; but the lady of the house
was in poor health, and could not look after
her servants, and as they were not anxious
to do the work, it was not done ; and I did
not insist upon it for fear of bothering her.

And now, you know how it
happened ; they not merely
built just outside my window,
but they raised a large and
flourishing family, who made
themselves at home in my
room. I did not fancy it,
but made up my mind that
since we must live together,
it would be pleasanter for all
concerned that we should be
friends.

At first they only flew
through the room, in at one
side and out at the other—
" across lots," as it were. I
sat at my desk writing one
afternoon, when suddenly a
big wasp flew angrily round
my head. Looking at the
window, I at once saw what
was the matter ; the slats of
the Venetian blinds had been
tightly shut ; so when he
wanted to get out, he found
his right of way closed, and
it made him angry. So I
got up and let him out with-
out delay.

He must have told the
others ; for after that when-
ever they were shut in, they
would fly round my head with
a gentle humming noise till I
got up and turned the slats
so that they could get out. I
also let them in whenever
they called me with this pleas-
ant humming sound, which
was very different from the
noise made the first time,
when the wasp got so angry.

Very soon they seemed to
know and trust me as their friend, crawling
over my hands, as if they liked to be with me ;
and I really enjoyed having them near me.
When my meals were brought to my room, they
always shared the sweets on my tray, like so
many invited guests. At the end of the summer
we were on the friendliest of terms, and I could
say that they had never once tried to sting me !

My young readers must remember, however,
that if I had one single time been cross or
cruel to them, or even failed to wait on them,
there would have been serious trouble. For
this reason they would better be a little cau-
tious how they set about petting wasps. It is
always safe to let them alone, and not to run
or strike, but to be quiet and very gentle if one
is forced to be where they are.

Their sense of smell is said to be very acute,
and it is a fact that the neater people are about
their persons the less likely they are to be
stung by wasps, and the same is true of honey-
bees.

HELEN A. STEINHAUER.



NUGGETS FROM THE GOLDEN WEST.

IN FIVE PARTS.—PART I.

FLOWERS.

"WONDROUS truths, and manifold as wondrous,
God hath written in those stars above;
But not less in the bright flowerets under us
Stands the revelation of his love.

"Bright and glorious is that revelation,
Written all over this great world of ours;
Making evident our own creation,
In these stars of earth, these golden flowers.

"Everywhere about us are they glowing,
Some like stars, to tell us spring is born;
Others, their blue eyes with tears o'erflowing,
Stand like Ruth amid the golden corn.

"And with child-like, credulous affection
We behold their tender buds expand;
Emblems of our own great resurrection,
Emblems of the bright and better land."

Let us together observe the marks on the dial-plate of the heavens. Our attention is first directed upon that great central orb of the planetary scheme, the dispenser of all light and heat. Should it for a single day fail to shine, it would be with us as if God had created us but to perish. We look again, and there in all her beauty and splendor rides the "Queen of the Night." In the west, "Hesperus, that leads the starry host, rides brightest;" while in the south shines brightly a small but sparkling light which we all know to be mighty Jupiter—the prince of planets. These are but a few of the many millions of visible stars, to say nothing of the countless hosts that are even beyond the giant eye of the astronomer's telescope.

Although we can become acquainted with the position of the fixed stars, and trace the paths of the planets as they move in perfect order among them, we can become far more intimately acquainted with the flowers.

How we delight in observing the heavenly bodies; for we, like the poet, realize that they reveal the mighty truths and wondrous love of the Father! But does he not also say that God's love is revealed no less in the stars of earth,—the little flowers at our feet? Can it be that in the daisies, the lilies, the violets, which grow so profusely about us, is written that same love, that wondrous love, that is revealed in the "forget-me-nots of the angels"? Some one has said, "Every rose is an autograph from the hand of God on this world about us." He has inscribed his thoughts in these marvelous hieroglyphics which sense and science have these thousands of years been seeking to understand.

As we, by studying the productions of an author, find there his character portrayed, so, by studying the works of the Author of all, we may see in them his majesty, love, and power revealed; and as these attributes are seen in the flowers, shall we not contemplate their beauty whenever an opportunity is offered for so doing?

Many, many years ago this earth in its beauty came pure and spotless from the hand of its Maker. Planted in it eastward, in Eden, was that beautiful garden which was the dwelling-place of man, and which would have continued to be such, had he not by disobedience forfeited his right to it. God could not trust such a lovely garden to the care of those who had proven unworthy of their sacred charge;

and in order to preserve Eden in its original beauty, he removed it from earth, and gave its care and training into the hands of angels.

Although the never-fading flowers were removed from earth, the Creator's tender pity for fallen man caused him to clothe the earth with those bright gems "in which, perchance, we see what Eden was, what paradise may be." This gift has been appreciated not only by the children who in their delight wander through the fields, ruthlessly filling their tiny hands with "these stars of earth," but also by the great and wise; and their appreciation for flowers is shown by their many words of praise, just a few of which I have gleaned: "Lovely flowers are the smiles of God's goodness;" "flowers are God's thoughts of beauty taking form to gladden mortal gaze;" "flowers are nature's jewels, with whose wealth she decks her summer beauty;" "your voiceless lips, O flowers, are living creatures,—each cup a pulpit, and each leaf a book."

How natural for us to love flowers; for when language fails to express our most delicate, heart-felt sympathy, we then resort to flowers! Who can express the sentiments of his inmost feelings in words as he can in presenting a bouquet of fresh, fragrant flowers? A gift of flowers soothes the pain of one languishing on a bed of sickness, that no medicine could alleviate. How could we better show our sympathies to those bereft of the nearest and dearest on earth, than by twining about the lowly resting-place of their beloved those emblems whose perpetual and renewed beauty directs their minds to the morning when the dead shall awake to immortal bloom?

How beautifully Job, when speaking of the shortness of life and the certainty of death, expresses himself by simply using the flower as a symbol: "He cometh forth like a flower, and is cut down." As the flower springs forth in all its beauty and innocence, and blooms but to fade, so man comes forth but to die.

Then as we wander among the flowers, admire their beauty, learn their language, and enjoy their fragrance, we are led to exclaim, "O, what a desolate place would this world be without flowers! It would be a face without a smile, a feast without a welcome. Are not God's flowers the stars of earth? and are not our flowers the stars of heaven?"

Jesus dwelt amid scenes of true and perpetual beauty; yet when he came to this earth, he could see in the flowers a reflection of the same beauty; for he said, "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these."

KITTIE WAGNER.

SYSTEMS OF HANDLING THE MAILS IN LARGE CITIES.

3.—MAILING DIVISION (CONTINUED).

IN my last article you will remember my closing with facing and separating letters and papers when brought into the main office. Now I will tell you about canceling and post-marking them. During the last two years all large offices have been supplied with from one to four stamping machines. Before this all mail was canceled by hand. All small offices do so now. This machine is manufactured by Hay and Dolphin, of New York City, and is furnished by the International Postal Supply Company. This company does not sell the machines, but rents them by the year to the post-office department, at a given price. They are run by electricity, and will cancel and post-

mark thirty thousand letters an hour, when at full speed. The name of the post-office, with the date and time of mailing, is the post mark, and the short lines of various shapes, or the long straight or crooked line, across the stamps, is the cancellation. All stamps are supposed to be canceled, but some pass through without being so.

When a letter reaches its destination uncanceled, and has a "return card" on the envelope, it is sent out with a slip attached, asking the return of the envelope by the carrier. Then it is returned to the place of mailing as a "check" on that office, to call the attention of its officials to it, so they will be more careful. All letters too large to pass through the machine are canceled with a hand stamp, which covers only about one half the space of the machines. Letters bearing long straight or crooked lines are canceled by machine, all others by hand. A clerk who locks and unlocks all mail pouches also cancels the stamps on all other mail matter, such as single papers (as those sent out by our missionary societies), and merchandise. These cancellations do not have the date and time in the post-mark. All kinds of mail except letters must be fully prepaid with postage before sending out. All United States senators and representatives, and all branches of the government, can send their mail free; but such mail must be franked,—that is, have the name and position, or office, on the corner of the letter,—usually on the upper right-hand or left-hand corner. In my next I will tell you how all periodicals and papers brought in by publishers and news-dealers are handled. E. G. BURDICK.

A POST-OFFICE IN 600 B. C.

THE invention of the post-office, says *Harper's Young People*, is ascribed to Cyrus, king of Persia, who lived about 600 B. C.

Cyrus required all of his governors of provinces to write to him exact accounts of everything that occurred in their several districts and armies.

The Persian empire was of vast extent, and some means had to be provided to render that correspondence sure and expeditious. Cyrus therefore caused post-offices to be built and messengers appointed in every province. He found how far a good horse, with an experienced rider, could travel in a day without being hurt, and then had stables built in proportion, at equal distances from each other. At each of these places he also appointed post-masters, whose duty it was to receive the letters from the couriers as they arrived, and give them to others, and to give them fresh horses in exchange for those that had performed their part of the journey. Thus the post went continually, night and day, rain or snow, heat or cold; and Cyrus received speedy news of all occurrences, and sent back whatever orders he considered necessary. Darius, the last king of the ancient Persians, was superintendent of the postal service before he came to the throne.

EXPOSITION IN MEXICO.

A GREAT International Exposition of Industries and Fine Arts, authorized by the federal government of Mexico, by concession dated Jan. 9, 1895, will be inaugurated in the City of Mexico on the second of April, 1896, and will remain open for a period of at least six months. This will be Mexico's first exposition.

It is to include all kinds of industrial, scientific, commercial, and artistic productions, and to embrace, in fact, the whole range of human activity.—*Scientific American*.



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A HEAP OF DUST.

ALONG the village road he came,
An old man, stooped and gray;
But he stopped before a heap of sand
That in his pathway lay.

The sunlight came through the wind-blown
leaves
With alternate shine and shade,
And painted the mound, and danced in the
print
That a boyish foot had made.

Tears rushed into the old man's eyes,
And he could not go on just then;
That mound and the print of the boyish foot
Brought his childhood back again.

He seated himself by a moss-grown stone,
And the long years slipped away,
And again he was a careless boy—
A boy in the dust at play.

He scooped it into his ragged hat,
In its gold he buried his feet,
Yet paused to list through the dewy air
To the lark's song, pure and sweet.

Once more he let down the pasture bars
And drove the cattle through,
Or stood in the shade of the maple trees,
To watch where the robins flew.

Again he was down by the hurrying brook,
And he heard the mellow tones
Of its waters, whispering "hush, hush,"
As they lapped against the stones.

Again the dusk of a summer day
Was lit in its waters sweet,
And he leaned his boyish face to see,
'Mong the bubbles about his feet.

And then, away through the twilight air,
As clear as of yore, doth come,
A voice—the voice of his mother,
Calling the children home.

Lower the old gray head had sunk
Till it lay against the stone;
And the wan, white smile of eternal peace
On his withered features shone.

And forgot were the toil and loneliness!
The long, long day was done;
Slowly his lips formed the answering call,
"Yes, mother, we're coming home."

—Carra Barnes.

A MISTAKEN BOY.

A YOUNG lad of this city lately took it into his head that he would not stay at home any longer; he would see the great world. So he got on to a freight-train, and rode from this city to Port Huron. When he arrived there, fearing that he would be detected and punished for riding without paying, he jumped off the cars while they were moving, fell on the track, and the wheels passed over his arms. He was taken to a doctor, and both arms were amputated, the one at the elbow, the other at the wrist. About that time he wanted to see his father and mother much more than he desired to see the great world. Now he is a poor, helpless boy, and if he lives, he will be a burden to some one all the days of his life. It may be nice to see the world, but home is the best place for a boy, until he can go away under proper care and instruction.

POISONOUS LITERATURE.

It almost seems strange to think that there are human beings who for money will print and sell vile literature, corrupting the young. Some persons engaged in this nefarious business were lately arraigned before Judge Grosscup, of Chicago. They were sentenced to imprisonment for more or less time, one for several years. Before he pronounced sentence, the judge expressed his feelings toward the men engaged in this business in the following energetic manner, which no one can say was too severe:—

"You are vipers, and your crime is second only to murder. You men have been proved guilty of sending through the mails books and pictures of the most debasing character. I would rather that a rattlesnake came into my house and crawled into my child's couch than that your vile literature were carried to him. We rarely hear of any one disseminating the germs of some infectious disease. That would be an awful crime, but your offense is worse. I do not intend that any person shall ever hold up my court as countenancing your business. Your business strikes down the teachings and the years of labor that parents have given to the training of their children."

HOLD MY HAND.

THE father of a little girl was once in great trouble, and could obtain no rest. One night his little daughter was sleeping in her crib beside his bed, when she suddenly called out amid the darkness, "Father, father!"

"What is it, my darling?" he asked.

"O father, it is so dark! take Nellie's hand."

He reached out and took her little hand firmly in his own. At once she was quiet and comforted. She felt that a loving father was near her, and in a few moments she was sound asleep again. That father felt that his little child had taught him a valuable lesson. "O my Father in heaven, my Saviour and my God," he cried, "it is very dark in my soul! Take my hand."

So he turned to Jesus, and trusted in him, and he had a sweet feeling of peace come over him.

"This is all that I need," he said. "Jesus, my Saviour, keeps hold of my hand."—*Selected.*

HIGHER PRICES.

SEVERAL very important articles of consumption have lately received quite an advance in price. Among them are oil, beef, wheat, and rye. The prices now fixed upon some of these commodities are such as to lead to the belief that the rise in price is not natural,—caused by a scarcity of the articles which have advanced in price,—but that a "corner" has been secured on these products, and that they are selling at an artificial price, to secure great gain for somebody. Wheat is reported to be higher in this country than it is in Liverpool, England, and rye is forced up to a higher price than wheat by fifty per cent. Beef is higher at the packing-houses of the great Chicago packers, but the farmer and cattle-raiser gets no more for his stock than before. Such queer movements of the market will lead the majority of people to believe that certain men and companies, already excessively wealthy, are bleeding both the producers and the consumers for their own benefit. It is an old saying that a "corporation has no soul." It might be truthfully added that many of them seem to have neither soul nor heart,—nothing but insatiable greed.

CHINESE AND BIBLICAL CHRONOLOGY.

SKEPTICS have alleged against the Bible chronology the age of the Chinese annals. At length Professor De Lacouperie has found the key to these extravagances, and discovered in them new proofs of the veracity of Holy Writ. The Chinese themselves were unable to make sense of their oldest books, but this eminent Frenchman has deciphered them, showing that their characters are derived from the Babylonian. In the Chinese list of mythical sovereigns he discovers a reproduction of the first Babylonian dynasty mentioned by Berosus, and in the records which accompany it, some of the facts and legends in Babylonian history. In a paper read before the Royal Asiatic Society, Professor De Lacouperie seems to set these wonderful identifications beyond doubt. As Elamite sovereigns also are named, everything goes to show that all mankind diverged, after the deluge, from the reason assigned by the Pentateuch.—*Selected.*

FACTS ABOUT A WATCH.

THE watch carried by the average man is composed of ninety-eight pieces, and its manufacture embraces more than two thousand distinct, separate operations. Some of the smaller screws are so minute that the unaided eye cannot distinguish them from steel filings or specks of dirt. Under a magnifying glass a perfect screw is revealed. The slit in the head is two one-thousandths of an inch wide. It takes 308,000 of these screws to weigh a pound, and a pound is worth \$1,585. The hair-spring is a strip of the finest steel, about nine and one-half inches long, one one-hundredth of an inch wide, and twenty-seven ten-thousandths of an inch in thickness. It is coiled up in spiral form, and finely tempered. The process of tempering these springs was long held as a secret by the few fortunate ones possessing it, and even now is not generally known. Their manufacture requires great skill and care. The strip is gaged to twenty one-thousandths of an inch, but no measuring instrument has yet been devised capable of fine enough gaging to determine beforehand by the size of the strip what the strength of the finished spring will be. A twenty one-thousandth part of an inch difference in the thickness of the stop makes a difference in the running of a watch of about six minutes an hour.

The value of these springs when finished and placed in watches is enormous in proportion to the material from which they are made. A comparison will give a good idea. A ton of steel made up into hair-springs, when in watches is worth more than twelve and a half times the value of the same weight in pure gold. Hair-spring wire weighs one twentieth of a grain to an inch. One mile of wire weighs less than half a pound. The balance gives five vibrations every second, 300 every minute, 18,000 every hour, 432,000 every day, and 157,680,000 every year. At each vibration it rotates about one and one-quarter times, which makes 197,100,000 revolutions every year. In order that we may better understand the stupendous amount of labor performed by these tiny works, let us make a pertinent comparison. Take, for illustration, a locomotive with a six-foot driving-wheel. Let its wheels be run until they have given the same number of revolutions that a watch does in one year, and they will have covered a distance equal to twenty-eight complete circuits of the earth. All this a watch does without other attention than winding every twenty-four hours.—*New York Advertiser.*