

THE YOUTH'S INSTRUCTOR

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

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FRANCE DURING THE LAST HUNDRED YEARS.

THE FIRST REPUBLIC.

FOR more than a century there has not been a stable, permanent government in France, and really there does not seem to be one up to this day. With the outbreak of the French Revolution—June 20, 1789—that most bloody period of cruelty and inhumanity which ever stained a professedly civilized country, France gradually took on such freaks of development that regal rule was abolished Sept. 22, 1792, by a decree of the National Convention, a raw body of lawmakers, composed of seven hundred and forty-nine members, who declared the country a republic. Jan. 21, 1793, the head of King Louis XVI fell by the knife of the guillotine. Ever since that time—not to go back to the treacherous and satanic slaughter of the Huguenots, on St. Bartholomew's night, Aug. 24, 1572, when in Paris two thousand and in the country twenty thousand, together at the very lowest calculation twenty-two thousand souls, composing the very best blood of France, were butchered like hogs—the people seemed to have lost all stability, and have evidently been unable for any length of time to settle upon any one form of government or dynasty, and to abide by that. After destroying all the representatives of royalty they could get into their clutches,—the queen, Marie Antoinette; Princess Elizabeth, the sister of the king; the crown prince; and many others of the nobility and the citizens, irrespective of age or sex, causing human blood to flow in streams under the very eyes of the people, for a series of months; namely, from January 1793 to July, 1794, not only from the guillotine but at the insatiable mouths of cannon and musketry, and drowning countless numbers more,—it would seem as if such atrocities could not be left unpunished by Heaven much longer.

As a matter of fact, the new republic thus created lasted till the year 1800, when General Bonaparte was made first consul, and ruled alone as such until he had himself proclaimed and crowned as emperor, Dec. 2, 1804. In the years from 1792 to 1815 the French, with little interruption, carried on a steady, aggressive warfare with all Europe, so that after the last signal defeat of Napoleon I on that memorable eighteenth of June, 1815, at Waterloo, the aged General Lafayette exclaimed mourn-

fully: "For more than ten years three million Frenchmen had to die for one man [Napoleon I] who to-day still proposes to hold out against the whole of Europe!"

THE SECOND REPUBLIC.

After the downfall of Napoleon I, the Bourbons came to the throne of France again, and maintained themselves in power as "the kings of France and Navarre," as the old Bourbon kings used to call themselves. But the July revolution of the year 1830 put an end to their rule, and brought the Orleans line to the front. August 7 of the same year Louis Philippe, Duke of Orleans, was proclaimed king of the French. But Feb. 24, 1848, he found himself compelled to abdicate and flee to England, for this was



M. FELIX FAURE.

the beginning of the Second French Republic. Dec. 2, 1848, Louis Napoleon, son of Louis Bonaparte, the brother of Napoleon I, was chosen president of the government thus inaugurated; but he, by a stroke of state, before his term of office—four years—had yet expired, made himself sole ruler, Dec. 2, 1851. Exactly one year from this date he was proclaimed emperor of France, as Napoleon III. But he, too, was not to reach the end of his years as occupant of the throne he had thus created for himself.

THE THIRD REPUBLIC.

In 1870 he had so completely entangled himself that his only way out was a successful war against the Prussians and their confederates, who, since their victory over Austria in 1866, had become exceedingly formidable. His defeat in that disastrous undertaking, at the battle of Sedan, Sept. 2, 1870, is still fresh in the memory of even the most youthful student of the history of the last quarter of a century. The Napoleonic empire was crushed, never to rise again. After this came a provisional government of a few months—presided over by General Trochu, with Jules Favre as vice-president, Jules Ferry as secretary, and Gam-

beta as minister of the interior and later minister of war,—the last-named really exercising at times dictatorial powers in the government. It was he who, Sept. 4, 1870, proclaimed the Third Republic of France. Thiers, the historian, a former minister of Louis Philippe, was chosen president of this French republic on Feb. 17, 1871. But it was not till the bloody Commune of Paris, which began March 18 of the same year to repeat some of the atrocities of 1792, was put down (May 28), that Thiers could really enter upon his office, May 29, 1871. Only two years later, however, he found himself compelled to abdicate, in consequence of the shameful intrigues of the monarchists. Marshal McMahon was then chosen president, May 25, 1873. Although he was voted presidential powers for a period of seven years, he could nevertheless not conform to the more and more unreasonable demands of the Republican leaders, and found himself gradually surrounded by such difficulties that he voluntarily withdrew from office, Jan. 30, 1879.

His successor, Francois Grevy, hitherto president of the Chamber of Deputies, saw himself disgraced by the criminal conduct of his brother-in-law, Wilson, who had committed forgeries and embezzlements on a grand scale. This compelled Grevy to resign in December, 1887. Hereupon Sadi Carnot, a grandson of the great minister of war of the First French Republic, who had so skilfully organized the National Assembly of those days, took the reins of government. He fell by the dagger of an Italian assassin, June 24, 1894. And the new president, Casimir-Perier, chosen but three days later, tendered his resignation Jan. 15, 1895. His reasons for so doing, as given in a manifesto, were that in his efforts to fill his office nobly, regardless of party preferences, as president of the entire French people, rather than of a mere party for party ends, he met nothing but ingratitude and base desertion from every party, thus showing that they were all corrupt. With astonishing rapidity the French National Assembly had already on the second day after, January 17, settled on the person of Felix Faure, up to that time minister of marine, as the new president of the republic.

THE PRESENT CHIEF EXECUTIVE OF FRANCE.

Felix Faure was born Jan. 30, 1841, in Paris, and had established a flourishing shipping trade at Havre, where he was chosen as president of the Chamber of Commerce. During the war of 1870-71 he was commander of a battalion of the "Garde Nationale Mobile," of which troops he sent a party of volunteers to Paris to put down the Commune. In 1881 he was elected for the first time to the Chamber of Deputies, and November 14 of the same year, Gambetta appointed him under-secretary of state, in his newly created ministry of commerce and colonization.

In January, 1882, he retired with the entire cabinet of Gambetta, but was called to the same post again by Jules Ferry, Sept. 24, 1885. The elections of Oct. 4, 1885, brought Faure into the Chamber of Deputies for the Department of Seine Inferieure, and in the first Cabinet Tirard he was once more made sub-secretary of state. From the second electoral district of Havre he was returned as deputy, Sept. 22, 1889, which office he filled up to the day of his promotion to the head of the nation. In the last legislative period he was vice-president of the Chamber of Deputies, and in the last Ministry Dupuy he held the marine budget. In this cabinet he was still active because of the presidential crisis, even though it had tendered its demise before the resignation of Casimir-Perier.

Time alone can tell how long this state of things will last, though judging from the past we need not wait very long for another change to take place.

A. K.

THE SEVEN WONDERS OF THE WORLD.

NO. 4.—STATUE OF THE OLYMPIAN ZEUS.

THERE is an innate tendency in man, even when enshrouded in the darkness of heathenism, to worship and pay homage to a being higher than himself. After he has drifted away from God, and lost all definite knowledge of his Creator, he has not ceased to reverence a higher power, an imaginary being, an "unknown god." To mythological deities have been reared costly temples, colossal statues, and imposing shrines.

Thus did the Grecian world while wrapt in the mantle of idolatry. As a nation, the Greeks had numerous deities, each of which was entitled to some degree of reverence. There were twelve chief gods and goddesses, and it was supposed that upon the lofty summit of Mt. Olympus, nine thousand seven hundred and fifty-four feet above the level of the sea, where snow was visible about nine months in the year, these guardians of earth and sky had their mysterious abode. As Homer expresses it,—

"The gods in peace their golden mansions fill,
Ranged in bright order on Olympian hill."

Zeus and his wife Hera, of the Greeks, were the same as Jupiter and Juno of the Romans. Zeus was the great king of the gods, and Hera was considered as the queen of heaven. Zeus gathered the clouds and held the thunderbolts. He was the father of gods and men, and it was he who punished wickedness and rewarded virtue. The Grecians believed that Zeus was all-powerful. It was not too much to ascribe to him the sentiment,—

"If I but stretch this hand,
I heave the gods, the ocean, and the land;
I fix the chain to great Olympus' height,
And the vast world hangs trembling in my sight."

At Olympia a festival was held in honor of Zeus every fifth year. "As a national sanctuary of the Greeks, Olympia contained within a small space many of the choicest treasures of Grecian art, belonging to all periods and states; such as temples, monuments, theaters, and multitudes of images, statues, and votive offerings of brass and marble. In the time of the elder Pliny, there stood here about three thousand statues." Here was a magnificent temple dedicated to the king of the gods. It was two hundred and thirty feet long, and ninety-five feet broad, and was of Doric architecture. It was designed in the sixth century before the Christian era, but more than one hundred years elapsed before its completion. It contained many fine statues and exquisite paintings.

The renowned Phidias, an Athenian by birth, and perhaps the greatest sculptor the world has ever known, gave to the temple of Zeus, about 433 B. C., its master touch of art. It was he who made the colossal brazen statue of Minerva, which adorned the citadel of Athens. He, too, made the famous statue of Athene, which was clothed in a golden robe worth forty-four talents of gold. But it was also his to execute even a more marvelous piece of workmanship, the colossal statue of the Olympian Zeus, which was destined to be known through the ages as one of the seven wonders of the ancient world.

"The idea which he essayed to embody in this work was that of the supreme deity of the Hellenic [Grecian] nation, enthroned as a conqueror, in perfect majesty and repose, and ruling with a nod the subject world. The statue was about forty feet high, on a pedestal of twelve feet. The throne was of cedar wood, adorned with gold, ivory, ebony, precious stones, and colors. The god held in his right hand an ivory and gold statue of Victory, and in his left a scepter ornamented with all sorts of metals, and surmounted by an eagle. The robe which covered the lower part of the figure, as well as the sandals, was of gold. After the completion of the statue, Zeus is related to have struck the pavement in front of it with lightning, in token of approbation."

This was the great sculptor's masterpiece. But the artist himself was doomed to an untimely death in prison, the victim of a trivial accusation during political dissensions, about 432 B. C.

Man shapes the statue, gilds the dome,
Which multitudes, admiring, praise.
Time rudely steals the work of art,
And takes the artist from our gaze.
He who wins merely earthly fame
Must vanish from our raptured view.
He who wins heaven will still remain
When earth itself shall bid adieu.

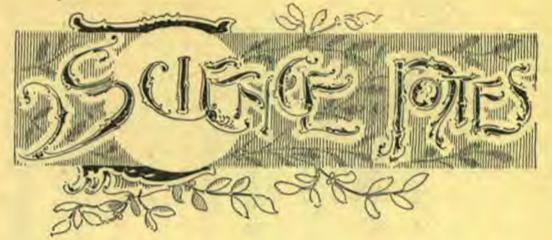
MRS. M. A. LOPER.

MIND must have occupation, or be miserable. Toil is the price of sleep and appetite, of health and enjoyment. The very necessity which overcomes our natural sloth is a blessing. The whole world does not contain even a briar or thorn which nature could have spared. We are happier with the sterility which we can overcome by industry than we could have been with spontaneous plenty and unbounded profusion. The body and the mind are improved by the toil that fatigues them. The toil is a thousand times rewarded by the pleasures which it bestows. Its enjoyments are peculiar. No wealth can purchase them; no indolence can taste them. They flow only from exertions which can repay the laborer.—*The Myrtle.*

REFERRING to the new president of the French republic, the *Baltimore American* says: "All the reports of M. Felix Faure since his accession to the highest office in France indicate that he will make one of the very strongest presidents in the history of that remarkable country. He is a solid, sensible man."

PLANS are developing for the holding of a Pan-American Congress of Religion and Education in this country the coming summer.

THE man who claims that it is impossible to find an honest man, tells others what he thinks of himself.



HISTORICAL AND TRADITIONAL ACCOUNTS OF THE FALL OF AEROLITES.

EVERY country and every age has its historical, semi-historical, or traditional stories concerning immense stones falling from the sky, or more properly, from space. Levi tells of a whole shower of aerolites which fell on the mountains near Rome in the year 654 B. C.

The Arundel marbles (marble tables giving the events of the Grecian history from 1582 B. C. to 624 B. C. in chronological order) give an account of a great stone which "fell down from heaven" at Æogostami about the year 467 B. C. Pliny, who died in the year 79 A. D., says that in his time the "great air stone" mentioned in the foregoing was still to be seen on the Hellespont, "and," he quaintly adds, "it is even now of the bigness of a wagon."

Since the opening of the present century there have been several well-attested instances of falls of stone from the regions of space. In the year 1803 a perfect shower of litho-missiles fell in the farming country adjacent to L'Aigle, France, upward of three thousand separate stones falling upon a wedge-shaped section of country eight miles long by about four miles wide.

Aerolites, or "meteorites" as they are sometimes called, usually fall singly, sometimes in pairs, and less frequently in showers, as was the case at New Concordia, Ohio, in 1860, when nearly two hundred red-hot stones fell in a field in broad daylight.

Up to Jan. 1, 1894, there had been between three hundred and three hundred and fifty instances recorded of stones falling from the unknown regions outside of our atmosphere, and in eight of these the fall was in the shape of "showers," three individual falls numbering from ten to five thousand of all sizes, from that of an orange to immense blocks of strange combinations of minerals weighing hundreds of tons.—*Baltimore Herald.*

MANY of the finest woods in existence are yet unknown, or only slightly known, to the manufacturers of wood in the civilized world. The woods of Central and South America are, perhaps, the most remarkable as well as the least known. In the yet untouched forests of this continent are many woods far finer than any of those now in use. These woods range from pure white to jet black in color, and many of them are most beautifully marked and veined. Some of them are so hard that they turn the edges of axes, chisels, and other tools, while the band saw cuts them only slowly. In the Columbian Exposition there were many displays of little-known woods, and the finest of them were those from Argentine Republic, Brazil, and other South American countries. Some of these southern woods yielded to the teeth of the band saw, not the ordinary sawdust, but fine powder,—fine as the finest flour,—so hard were the woods. Some of them burnt but slowly. Others possess qualities that keep them free from insects. Some of them seem to be practically indestructible by air and water. All along the eastern slopes of

the Andes, up to the snow line on those great elevations, throughout all the great river valleys, and in some of the wide areas of level country in South America, are great forests of fine woods that are specially fit for the finest cabinet and furniture work, and also for ship-building, carpentry, and other industrial arts in which wood is the "raw material." These great forests are now an unknown quantity in the commercial world, but they will come rapidly into the knowledge of men and into industrial use when once the railway has reached them.—*Scientific American*.

ONE of the dangers of mining seems to be in a fair way toward removal, or at least a degree of modification that will rob accidents of most of their terror. Since it has been proven that death from suffocation is not due, as has been supposed, to the presence of carbonic acid gas, but to the absence of oxygen, it stands to reason that if a supply of oxygen can be furnished, the immediate danger is averted. Oxygen, compressed into almost inconceivably small space, is stored in strong bottles fitted with inhalers, tubes, and regulating valves. Each miner may carry one of these bottles slung at his belt, ready to use in case of accident. It has been suggested that large casks or other suitable vessels with compressed oxygen be stored along the ways and on various levels of the mine, ready to open in time of need. On the same principle oxygen might be forced into wells, vaults, or other places where bad air is a menace to health or life.—*St. Louis Globe-Democrat*.

THE bequest of one hundred and fifteen thousand dollars which the late Robert Stanton Avery has left in his will to the Smithsonian Institution for "lectures and treatises upon and concerning those mechanical laws which govern ethereal mediums," might appear at first blush to be the testamentary whim of a very ethereal personage. The value of this scientific legacy, however, may prove incalculable from the standpoint of America's position in the world of science. The mystery of ether—that unknown, hypothetical medium for all the waves of heat, light, sound, magnetism, and electricity—lies at the bottom of the secret of nature, and the Avery endowment may yet be the incentive to original research which shall take mankind a step nearer to the sources of world-energy and force-transmission.—*Philadelphia Record*.

THE German emperor has lately presented to the Berlin Natural History Museum a very fine specimen of a Plesiosaurus skeleton (the first ever found in Germany), in which part of the outline of the creature is preserved on the rock, chiefly about the tail. It has been named after the emperor by Prof. W. G. Dames, of Berlin, who will in February lecture on it to the Academie.—*Knowledge*.

IRON, through its use for electrical purposes, seems to have developed a new quality, magnetic fatigue. In tests made of transformers lately in London to ascertain the open circuit loss, it has been found that the loss increased steadily for the first two hundred days until it reached a fairly constant value of forty per cent more than at starting.

AN English chemist named Armstrong asserts it as his belief that no chemical action ever takes place except in the presence of some substance capable of being decomposed by electricity, and that therefore all chemical phenomena are electrical.

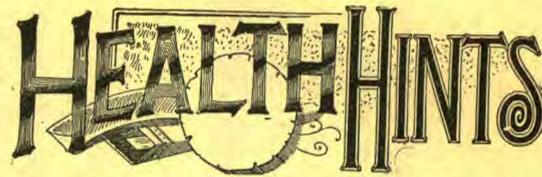
FINDS IN JERUSALEM.

DR. BLISS, who is conducting excavations for the Palestine exploration fund in Jerusalem, sends home a report of recent work, in which he states that he has found, at a depth of a few feet, the foundations of a wall which may be those of the actual first wall of the city, and are certainly on the site of that wall. In the course of the work he had uncovered three large square towers. He had also found a gateway, the doorsill of which was still *in situ*, with the holes of the door posts and the holes for the bolts. This was still four feet above the ancient paved road which passed through the wall at this point, but on digging deeper he found, four feet below, and therefore on a level with the ancient road, the sill of an older gate. Herr Schick reports that he has found a postern in the north wall on the exact spot where the Leper's Gate is placed by writers in the twelfth century.

Reviewing the future of exploration at Jerusalem, Major Conder, in an interesting article in the *Scottish Review*, reminds us that within the temple inclosure it is hopeless to expect that leave to excavate can be obtained from the sultan. If it were possible to remove the flagging of the platform on which the Dome of the Rock now stands, or to open the archway in its eastern retaining wall, over which a mound of earth was heaped in 1881, when Major Conder attempted to get leave for exploration, it is thought very probable that we should find the foundations of the temple courts and steps beneath. The "Well of Souls" under the Sakhrah is a cave which has never been seen by any one now living, and which is described by no ancient writer. Within the city, excavation is pronounced only possible immediately west of Antonia, where there is an unoccupied area, or in the western part of the Hospital of St. John, which still lies beneath an accumulation of rubbish twenty feet deep. In all other parts houses and monasteries cover the ground. Outside, on the north, further examination of the ground west of the Damascus Gate is considered desirable; but on the south there is greater possibility of work. The slopes of Zion are covered with terraced orchards, which are known to overlie the remains of the ancient city. On Ophel a mighty rampart seventy feet high lies completely buried; and here, in the opinion of this authority, inscriptions of the early times of Solomon and Hezekiah might very probably be recovered, with perhaps archives of the palace and the "Field of Burial of the Kings"—finds which, as this writer observes, would be more valuable than any settlement of such questions as the exact place at which the words "Lower City" or "City of David" should be written on the map.

DR. BEHRING, the discoverer of the antitoxin remedy, is to be decorated with the Cross of the Legion of Honor in the New Year's list, and Paris discloses increasing confidence that the pest of diphtheria has been definitely robbed of its terrors. Drs. Behring and Roux declare that of one hundred thousand cases now on record, there is not a single instance of the vaccine doing the slightest injury.—*New York Medical Record*.

THE temperature of the bottom of the Atlantic Ocean, as determined by the resistance of the Atlantic cables, is said to be thirty-eight degrees Fahrenheit, which is a mean for the whole year. That at the bottom of the Mediterranean, measured in the same way, is said to be fifty-seven degrees Fahrenheit.



HYGIENE OF THE MOUTH.

THERE are many people who will do all in their power to remove all sources of contamination from their surroundings in order that they may not be so liable to contract disease. This certainly is right, and should be thoroughly done in every instance. It is difficult for such, however, to understand that they may yet have failed to do their full duty. There may be in the mouth sources of contamination which may be equally as dangerous to the health of the individual as is the neglected sewer in the back yard. No one stays continually in contact with that which is unhygienic in his surroundings; but if one has a diseased tonsil or a decayed tooth, he is constantly subjected to whatsoever is detrimental to health in that condition.

A cavity in a tooth will furnish a place of refuge to numberless disease germs where they can flourish luxuriantly; and as they outgrow their present commodious quarters, they will transplant themselves to the lungs and stomach, and watch for a favorable opportunity to begin their work of destruction. They secure this chance when the person catches a "cold," or has an attack of indigestion, or when from any other cause the vitality of the body is lowered in any way.

It is often the case that the teeth are not given the least attention until they begin to ache so violently that they do not give their possessor any comfort. It is then frequently found that the work of destruction has been so extensive that the tooth cannot be saved. If it were not to be filled, it would have been much wiser to have it extracted earlier in its history of disease.

At a time when diphtheria is as prevalent as it is now, it is of the utmost importance that the throat should be properly cared for. It is a well-known fact that a perfectly healthy individual with a sound mucous membrane in his throat cannot contract diphtheria. In the recent diphtheria epidemic in New York City it was found that out of a large number of healthy persons examined, three per cent had diphtheria germs in their throats. This meant that they were there ready to set up the dread disease the moment they could obtain a foothold. There are many medicinal solutions which may be used as gargles, and would act as disinfectants when thus used. An excellent substitute for these is simply hot water with a little salt added. Not only may this be used for a gargle, but a liberal amount should be snuffed up into the nasal cavity to cleanse it thoroughly, as it is often as dangerous a source of disease as the throat or teeth.

It is true that these are but simple matters; but the effects that are the outgrowth of their neglect are in no sense so simple, whether they are traced to the original causes or not. It is our sacred duty to preserve our bodies in the best possible health, and in order to do this it is absolutely necessary that we should not overlook those avenues of disease that may appear to us insignificant.

DAVID PAULSON, M. D.

Two hours of natural sleep are worth more for real recuperation than a whole night passed under the influence of some drug. Artificial sleep is no substitute, in a physiological sense, for "nature's sweet restorer."



REMEMBER THY CREATOR.

REMEMBER thy Creator

In the early morn of youth ;
Guard well the hidden entrance
To that precious virtue, truth ;
Press on thy way with fervor ;
Seek the noble, do the right,
By brave and firm endeavor,
Patient working with thy might.

If you wish to gain a fortune,
Study well God's holy word ;
There are mines of deepest knowledge,
Best instruction ever heard ;
Tells of wealth and gems most costly,
Rubies, pearls, and diamonds fair ;
Everlasting joys and pleasures,
Which the seeking ones may share.

But in order to obtain them,
Earnest work we all must do —
Ceaseless, firm, untiring effort
Every day, life's journey through.
Take the Saviour for our pattern ;
Study well his life of love ;
Then may all our youthful readers
Hope to meet in realms above.

There with minds made all immortal,
Learn of knowledge grand and true
From the blessed Educator
All the ceaseless ages through.

Day of triumph, day of gladness,
Hasten on thy gleaming light ;
Patient let us work together,
Till our faith is lost in sight.

PAULINA M. ALWAY-ANDERSON.

A SMALL SWEET WAY.

THERE'S never a rose in all the world
But makes some green spray sweeter ;
There's never a wind in all the sky
But makes some bird wing fleeter.

There's never a star but brings to heaven
Some silver radiance tender ;
And never a rosy cloud but helps
To crown the sunset splendor ;

No robin but may thrill some heart,
His dawnlight gladness voicing.
God gives to all some small sweet way
To set the world rejoicing.

— Our Young Folks.

THE DAILY SERVICE OF THE TABERNACLE.

IN the patriarchal age the husband and father was the priest of his own household. He erected his altar, and brought offerings for himself and his family, and prayer and praise ascended to God every morning and evening. This form of service and worship was customary with God's true people until the erection of the tabernacle in the wilderness in the days of Moses. Then the Lord chose the tribe of Levi as his own, in place of all the firstborn of the children of Israel for the work of the sanctuary. The priesthood, however, was restricted to the family of Aaron. Aaron and his sons alone were permitted to minister before the Lord; the rest of the tribe were intrusted with the charge of the tabernacle and its furniture, and they were to attend upon the priests in their ministration, but they were not to sacrifice, to burn incense, or to see the holy things till they were covered. In Ex. 2 : 1-10 and 4 : 14 we learn that Moses and Aaron were of the house of Levi, and hence their descendants were Levites. Aaron and Moses were chosen as priests to minister in the sanctuary. Ex. 28 : 1.

In Exodus 28 we have a description of the garments prepared for the priests, and in the next chapter we have an account of the services connected with their consecration. These should be carefully studied.

When the tabernacle was finished and erected, it was anointed with oil preparatory to the priestly service which had been appointed. (See Ex. 30 : 22-33 ; 39 : 32-43 ; 40 : 1-17.) This service was carried forward from day to day by the priests throughout the year. One year was allotted to this ministration, and it always closed on the tenth day of the seventh month, with a special service. The ministration up to that time was performed in the court and in the first apartment of the sanctuary.

A lamb of a year old was burned upon the altar of burnt offering each morning and evening (Num. 28 : 3, 4), and on the Sabbath two lambs of the first year (verse 9), so that on the Sabbath days the burnt offerings were double what they were on other days. All the animals brought for sacrifice were carefully examined by the priests; for God had

searching of heart and confession of sin. They united in silent prayer, with their faces toward the holy place. Thus their petitions ascended with the cloud of incense, while faith laid hold upon the merits of the promised Saviour prefigured by the atoning sacrifice. The hours appointed for the morning and evening sacrifice were regarded as sacred, and they came to be observed as the set time for worship throughout the Jewish nation. And when in later times the Jews were scattered as captives in distant lands, they still at the appointed hour turned their faces toward Jerusalem, and offered up their petitions to the God of Israel. In this custom Christians have an example for morning and evening prayer. While God condemns a mere round of ceremonies, without the spirit of worship, he looks with great pleasure upon those who love him, bowing morning and evening to seek pardon for sins committed, and to present their requests for needed blessings."

Sin offerings were made throughout the year. Instructions are given in regard to these in Leviticus 4. When the priest or the whole



DAILY SERVICE IN THE HOLY PLACE.

given explicit instructions that every offering should be "without blemish" (Lev. 22 : 18-22), that they might typify Christ, the "Lamb without blemish and without spot." 1 Peter 1 : 19.

Incense was burned on the golden altar morning and evening. Ex. 30 : 1-8. The symbolism of this service is forcibly set forth in the following quotation : —

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

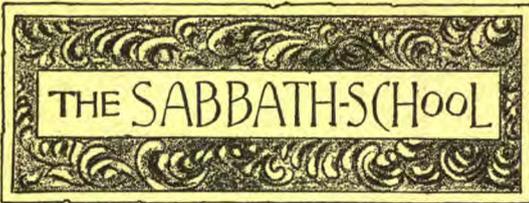
"As the priests morning and evening entered the holy place at the time of incense, the daily sacrifice was ready to be offered upon the altar in the court without. This was a time of intense interest to the worshipers who assembled at the tabernacle. Before entering into the presence of God through the ministration of the priest, they were to engage in earnest

congregation sinned, the blood of the sin offering was sprinkled before the vail, and put upon the horns of the golden altar in the holy place. In such cases the sin offering was not to be eaten by the priests, but was to be burned with fire. Lev. 6 : 30. When a ruler or one of the common people sinned, none of the blood of the sin offering was brought into the sanctuary. In such cases the sin offering was eaten by the priests in the court of the tabernacle of the congregation, and this was the general law of the sin offering. Verses 25, 26. From these facts it will be seen that sin was transferred to the sanctuary by the priest not only through the blood, but through the flesh of the sin offering.

Thus day by day sin was transferred to the sanctuary, and it was defiled. Hence a special service was performed each year, on the tenth day of the seventh month, for the removal of sin. This work was called the cleansing of the sanctuary, and the day was called the great day of atonement, as set forth in Leviticus 16 and 23.— *Christ our Advocate.*

If you receive Christ as the ruler of your heart, you will learn to know him as the Saviour of your soul.

We can never be sure of going right if we are not careful lest we go wrong.



LESSON 12.—THE JUDGMENT

MESSAGE (CONTINUED).

(March 23, 1895.)

MEMORY VERSES.—Heb. 10: 35-39.

REVIEW QUESTIONS.

1. WHAT is the longest prophetic period in the Bible?
2. When did it begin and terminate?
3. What divisions of this period are given?
4. When did each division end?
5. What event marks the close of each division?
6. To what great event does the twenty-three hundred days reach?
7. Where do we find messages pertaining to the time and the judgment?

SUGGESTIONS FOR STUDY.—1. We see in this lesson what effect the light on the sanctuary question had upon some of those who were disappointed because the Lord did not come in 1844. Only by putting ourselves in their place, can we appreciate this light as they did. Now is the time to become acquainted with the work of the pioneers of our cause. Our young people should become intelligent in regard to the history of the message. 2. This lesson is so plain that few hints are needed concerning its study. Much reading should be done, however, along the line of the following works: "Life of Miller," "Life Sketches," and "Origin and Progress of Seventh-day Adventists." These are very interesting and important books.

1. What change of position by the high priest was necessary when the sanctuary was cleansed?
2. How is this change in our Saviour's priestly work illustrated? Rev. 3: 7, 8. (See note 1.)
3. What was seen in the temple of God in heaven? Rev. 11: 19.
4. Which apartment must have been opened to view? Why?
5. When did Christ begin his ministration there, and thus place before his people an open door?
6. What does it reveal to those who enter by faith within the second veil? Heb. 9: 3, 4; Rev. 11: 19. (See note 1.)
7. What does the ark of the Testament contain? (See note 1.)
8. What church had this open door placed before them? Rev. 3: 7, 8. (See note 2.)
9. When did the work of cleansing the sanctuary begin?
10. Then when did our great High Priest place before his people an open door?
11. What were they enabled to see? Rev. 11: 19.
12. Under the sounding of what trumpet did this occur? Verse 15.
13. What was to take place in the beginning of the sounding of the seventh trumpet? Rev. 10: 7.
14. What work of Christ constitutes the finishing of the mystery of God?
15. How was Dan. 8: 14 understood by the Adventists in 1844? (See note 3.)
16. When they met with their bitter disappointment, what effect did it have upon them? (See note 4.)
17. What instruction and encouragement did the faithful ones find in the Scriptures? Heb. 10: 32-39.
18. In reviewing their position, what did they find concerning the time? (See note 5.)
19. What did they learn in regard to the sanctuary and its cleansing? (See note 6.)
20. What did they see in the temple of God in heaven? Rev. 11: 19.
21. What did they know must be contained in that ark?
22. As they by faith viewed the sacred ark with its holy law, how were they led to regard them?—With greater interest than ever before.

23. What conclusion did they reach respecting the law of God?—That it is unchangeable in its nature, and reads, and therefore requires, the same now as it did when spoken on Sinai and placed in the ark.

24. In what embarrassing position did they find themselves?—Working on the Lord's Sabbath, and keeping another day.

25. What did this lead them to do?—To study the Sabbath question with deep interest, in order to learn how this change was effected.

NOTES.

1. Our High Priest ministers in both apartments of the temple in heaven. He is also said to open and shut a door in connection with his work. Hence we are led to conclude that these acts represent the change in his position from one apartment to the other. The close of his work in the holy place would be fitly illustrated by his shutting the door, or entrance, into it, and the commencement of his work in the most holy place would be forcibly represented by his opening the door into that apartment; and in so doing he places before his people an open door which no man can shut. This enables them to look by faith through that open door, and see their great High Priest ministering before the ark in the temple of God. Rev. 11: 19. We know by the type that the ark contains the holy law of God, without one jot or tittle changed.

2. The Philadelphia church had this open door placed before them. Rev. 3: 7, 8. This was the church that received the Advent message up to the autumn of 1844. They came right to the close of the great prophetic period in 1844, and there and then Christ placed before them an open door, which reveals the ark of the testament to those who search to know the truth.

3. The Adventists of 1844 thought that the earth was the sanctuary, and that the cleansing of the sanctuary was the purification of the earth by fire at the second coming of Christ, preparatory to its becoming the home of the redeemed. Hence they believed that the twenty-three hundred days reached to the second coming of Christ and the judgment, events which they supposed coincided in point of time.

4. Their bitter disappointment caused those who had a genuine Christian experience to study the Scriptures more carefully and prayerfully than ever before.

5. In reviewing their position, they found there was no mistake in regard to the time, and therefore they began to study the other part of the text, which says: "Then shall the sanctuary be cleansed." Some, however, thought the trouble was in the computation of the time, and they endeavored to readjust the prophetic periods; and this has led to all the time-setting since 1844.

6. Those who carefully studied the subject of the sanctuary, with a desire to know the truth, learned the facts that are brought out in these lessons.

GOD will not answer our prayers for more talents if we do not faithfully use those we already have.

WHOEVER seeks his reward in this world, will not get satisfaction.

AN unbridled tongue can do more mischief than a runaway horse.

"LET him that thinketh he standeth take heed lest he fall."

LILLY'S ENEMY.

"MOTHER, there is such a disagreeable girl at school. She pulled my hair this morning, and called me a cry-baby," said Lilly, looking up with tearful eyes into her mother's face. "O, you can't think what a horrid girl she is; nobody likes her. I wish Mrs. Marshland would send her away from our school," and Lilly's iron came to a standstill.

"What is the name of the dreadful girl, and where does she live?" asked Mrs. Rushton, putting her arm round her little daughter, in token of sympathy.

"She is called Dora Hilton, and lives in Grange-road with her grandmother. I think her father and mother are dead."

"Poor child," said Mrs. Rushton.

"Mother, why do you call her 'poor child'?" cried Lilly, excitedly. "She is my enemy."

"Is n't she a poor child if she has no parents? Now, suppose you were to try to turn this enemy into a friend?"

"O, mother, I could n't."

"I think you could. What did Jesus tell us to do with our enemies?"

"He told us to love them," answered Lilly, hanging her head; "but, really, I could never love Dora Hilton."

"Have you tried?" asked Mrs. Rushton, gravely. "When Dora said rude things and pulled your hair, what did you do?"

"I—I made faces at her," stammered Lilly, ashamed at the recollection.

"That was not very kind. Well, now, to-morrow try a different plan. Watch for an opportunity to help Dora in some way, and if she speaks rudely, answer pleasantly."

Lilly thought this advice rather hard to follow, but resolved to try.

The very next day came an opportunity. Dora had forgotten her spelling-book, and tried to borrow one, in order to look over her lesson before the class. But none of the girls would lend her a book, for they all disliked Dora.

Lilly hesitated a moment, and then went quietly to her. "You may have my book," she said, pleasantly; "I know my lesson."

Dora looked very much surprised, but took the book without even saying, "Thank you," and Lilly felt just a little mortified. That night Lilly added to her usual evening prayer these words: "O dear Lord Jesus, help me to love my enemy!" and somehow she felt very happy as she crept into bed.

For several days Lilly continued to do little kindnesses for her disagreeable schoolfellow whenever she found an opportunity, but without much apparent result. One afternoon, as she was walking home from school, she heard a voice calling: "Lilly—Lilly Rushton, wait for me; I want to speak to you."

It was Dora, who came up breathless with the haste she had made.

"Tell me why you have been so pleasant to me this week," she began, abruptly.

"Because I want to make you my friend, instead of my enemy," said Lilly, quaintly; then, seeing that Dora looked puzzled, she told her what Mrs. Rushton had advised.

"I should like very much to be your friend," cried Dora. "I will never tease you again."
—*The Orphanage Record.*

THERE is no greater wisdom than well to time the beginnings and onsets of things.
—*Bacon.*

CHURCH members who never smile will some day find out how much harm they have done.



NOT YET.

My boy Bert, with dancing eyes,
Flushed and eager went from play
Half a dozen times a day,
Straight to where a red book lies
On the lowest library-shelf,
Found the page all by himself,
Where a lion is portrayed
Springing toward a shrieking maid.
Long he looked at this attraction ;
Then remarked, with satisfaction,
Flinging back his curls of jet :
"The lion has n't got her yet."

That was years and years ago ;
Still the trembling little maid
In the red book is portrayed
Facing her terrific foe ;
And my boy, with dancing eyes,
Views them now without surprise.
When my heart is full of fear,
Fancying there is trouble near,
And I dread what is to be,
Then he breaks out laughingly :
"Auntie, do n't you fuss and fret ;
The lion has n't got her yet!"

—Wide Awake.

DAN TULPY'S LESSON.

IN TWO PARTS.—PART I.

WINDING slowly down into the valley of the Tin Kettle River from the crest of the Northern Divide, stretched a straggling column of sheep a mile long. Far away men rode to and fro behind them. A small dark speck dashed from flank to flank, in the rear, causing a forward rush of the loitering flock. That speck was Fan, the collie sheep-dog.

Dan Tulpy, a sturdy boy of fifteen years, drove the canvas-topped provision wagon ahead of the procession, and halted near the log-cabin with its numerous out-buildings, which was the home of the Tulpy family. Unharnessing the team of mustangs, he dismissed them to pasture with an unnecessary lash of the whip to make them scamper. Then he idled to the rear of the wagon, and began teasing a litter of five puppies, belonging to Fan, that were carried in an old basket partly filled with tufts of wool.

Dan rubbed their noses together, and pinched their ears to make them snarl and quarrel. Busy with this mischief, he did not hear his father ride up, and was surprised by a box on the ear, that provoked a yell of dismay.

"You Dan Tulpy, quit worrying them pups! Hain't you sp'iled a hundred dollars' worth of the litter already?" So saying he applied the whip repeatedly to Dan's back, until the screams of the boy drew his mother to the scene, who took the lad's part, and prevailed on his father to let him off without further castigation.

"He deserves wuss, and he'll git it if he do n't mend his ways—he is sp'iling every critter on the ranch! The hosses are gettin' so's they're hard to catch. Might ha' sold a colt last week, but Dan came along, and it r'ared and pulled and showed its teeth, and old Wolverton said he would n't take as a gift a colt what had its temper sp'iled like that. Fan hates the very sight of him, an' Fan is the knowingest sheep-dog in the state.

"Hain't I been offered three hundred dollars for her," he continued, "which I could n't no ways afford to take? And now here is her pups, worth a hundred dollars apiece as soon as they are old enough to break in,—and him

sp'iling their tempers! Shepherd Dave gave notice yesterday that he'll quit when his month is up, if Dan does n't quit plaguin' the animiles. Now I won't have it no more, you mind that, Susan; and you Dan, the next time I catch you botherin' any of the critters, I'll give you such a trashin' that you'll not want another the rest of your days." With these ominous words Silas Tulpy strode angrily away, leaving Dan and his mother to reflect upon what they had just heard at their leisure.

Dan took a mean delight in teasing anything that had life; he did not realize that to annoy domestic animals sometimes greatly lessens their value—to say nothing of the cruelty of the sport. He did not know, though he might easily have known it, that animals which have been trained to expect unvarying kindness in return for their obedience will command a higher price in the market, and will render better service than those which are accustomed to abuse.

Dan had annoyed his own mustang until the beast plunged and showed his teeth, whenever his young master went near him. The cows held their milk and were in dread when he approached. The poultry scurried wildly away from him. Fan showed her teeth and slunk from him. But no person can become an object of aversion to such an intelligent and gentle animal without gross offenses having been given first. Yet in spite of all this Dan was an industrious, brave, and truthful lad—naturally mischievous, yet not vicious.

Mortified and ashamed, Dan did not wish to encounter his father again that day. After some talk with his mother, he saddled his mustang again, and rode to the cabin of the hunter Stokes, five miles up the river, carrying several parcels that had been brought in the wagon for Stokes. He knew that he could get his supper at the hunter's, and return in the evening.

Dan found the hunter at home, delivered his parcels, and was given a game supper. After they had eaten, Stokes showed him the skin of a large mountain-lioness.

"Shot her last evening," said he, "prowlin' 'roun' the ranch. She's a new-comer hereabouts, and it's lucky I got her 'fore she did damage. She's got two kittens hid somewhere about. I've hunted for 'em all day 'thout gettin' no sign. Hows'ever, I'll have 'em afore to-morrow night."

Dan started to ride home by moonlight. He was passing the dark mouth of a deep and narrow ravine when he heard the mewing cry of a mountain-lion kitten, and instantly thought of the two motherless whelps. Peering eagerly up the dark gully, he saw the little beast on a rock where the moonlight shone just at this hour.

Dan carried his light rifle, for in that region no man or boy stirred abroad unarmed. The shelf was not much over one hundred yards distant. Leaping from his saddle, he scrambled through the rocky and thicket-lined gulch. The little creature heard him and fled, but presently he heard it again mewing farther up the pass. He followed its cries, and was thus led on for some distance.

Then he saw the kitten emerge into moonlight upon a rocky ledge, perhaps fifty feet high, on the almost perpendicular side wall of the little canyon. As it stood still for a moment, he shot it, and saw it writhe about, and then disappear along the ledge.

Dan climbed to the ledge, and traced the blood-drops to where they led under a dense cluster of shrubs. Crawling under the leaves, after lighting a dry stick for a torch, he found the kitten dead at the entrance of a hole in the

rock. Deep in this hole he heard the mewing of the other whelp.

He wanted this other kitten now, even more than the one he had. So he crawled into the hole, leaving his rifle under the thicket.

Ten feet in, sloping upward, the hole widened into a chamber in which he could stand erect. Close to the entrance was a loose stone, easily rolled, large enough to block the hole partly. He moved it a little over the hole, with intent to prevent the whelp from dodging out past him. With some difficulty he caught the spitting and struggling little creature, and tied it securely.

Then he started to roll back the stone; but it slipped from his hands, rolled lower into the hole, and jammed. In order to remove it he now had to lie at full length. Greatly to his alarm, the stone had jammed so tightly that he could not stir it, though he exerted all his strength.

So now he was shut in the vile cave. It was close and ill-smelling. His torch soon burned out. After lighting a few matches and finding nothing to burn, he abandoned himself to dense and awful darkness. He huddled down, and tried to sleep away the fearful hours of night; and finally he did sleep. His last waking thoughts were of Fan.

"If anything can find me, it will be Fan," he thought. "O Fan! Fan! if she loved me as she does Shepherd Dave, or Sister Mary, or any of the rest! But I've made her hate me, and perhaps she won't try. What a fool I have been!"—Adapted from *Youths' Companion*.

"I SPY."

WHAT shrieks of laughter! what shouts, what running and racing upstairs and down!

Mama smiled, and sat very composedly sewing and rocking, and did not seem to mind the noise one bit.

"What a racket!" exclaimed Uncle Jim, as he opened the door and walked in. "Is the house on fire?"

"O no! it's only the children playing 'I spy,'" answered mama, serenely.

"Does n't the noise disturb you?" asked Uncle Jim.

"No, indeed," spoke up Jessie. "Our mama does n't think it is wicked for children to make a noise. She has n't any nerves. We are very proud of our mama."

"She does have headaches sometimes; what do you do then?" asked her uncle.

"Why, we just keep as still as mice until she is quite well again. You see, we love her, and she loves us, and so it is as easy as can be."

"Yes; love does make everything easy; only most young people think that father and mother should do all the loving and sacrificing. I'm glad you have been differently brought up."

"Why, what funny children they must be! It may be that's why their mothers have 'nerves,' and are so afraid of noise. We would n't hurt our mother for the world. Would we, mamsie?"

"We have a love and mutual forbearance society at home," added Frank.

"I wish all families had," said Uncle Jim.—*Our Little Ones*.

It would be worth while to read the Bible carefully and repeatedly, if only as a key to modern culture; for to those who are unfamiliar with its teachings and its diction, all that is best in the English literature of the present century is as a sealed book.—*Albert S. Cook, in the Outlook*.



THE POPE'S CIRCULAR LETTERS.

VERY many of the INSTRUCTOR readers have seen frequent reference in the papers to the "Pope's Bulls." These bulls are circular letters, which, from time to time, are sent out from Rome by the pope to Catholic believers. They are addressed to the bishops, and are written on stout, coarse parchment, in the Latin language, in old Gothic characters. Every papal bull has the leaden seal of the Roman Church attached to it, on one side of which are the arms of the pope, with a figure of St. Peter or St. Paul, and on the other side the name of the pope himself and the year of his pontificate.

These letters are called "bulls" from the Latin word "*bullo*," which primarily means a drop, or bubble. The word "*bullo*" at first, as applied to official papers, had reference to the leaden seal attached to the papal documents; but later the word was used in reference to the letters themselves. Quite often the pope's church letters are spoken of as "encyclicals," being so called from two Greek words which mean "periodic," or "general."

Every papal bull takes its name from a few of the initial words which commence the letter. Thus the bull which Pope Leo X issued against Martin Luther in 1520, is called *Exsurge Domine*,—"Rise up, Lord." When these bulls are supposed to confer favors, the pontiff's seal is attached to the document by a yellow or red band of silk; but in the administration of authority, as in the case of heresy, a gray hempen band is used. In the first case these encyclicals are known as "Bulls of Grace," and in the other as "Bulls of Justice."

All of these documents have the reigning pope's name prefixed, as is the case in nearly all of the epistles of the New Testament, which are prefixed with the writer's name. And the pope's letters are dated from the time of the Saviour's nativity.

The bull itself is divided into a number of parts, as the narrative of the fact, the date, and the salutation, in which the pope styles himself *servus servorum*, or "servant of servants." And the circular, besides having the leaden seal attached, has a cross with some text of Scripture or religious motto around it.

It may also be added that the word "bulletin," as applied to public documents, dispatches of officials, and the names of periodicals, also comes from the Latin word "*bullo*." G. W. AMADON.

It is well to be kept prisoner by illness sometimes, just to get time to study the sky. Having all external nature like an open book to read, we would never, perhaps, in all our three-score years and ten, guess what beauty is framed in by a three-by-six window. We have in health such excess of riches, it is as in viewing a varied and extended landscape: there is the sense of delight, but not the exquisite thrill of pleasure with which a stray beam of sunlight, the pure outlining of a passing cloud, or the soft coloring of a distant hill, touches us. What to us are laces or jewels? Have we not those square feet of changing sky?—*Fannie Nichols Benjamin*.

"DIVERSITIES OF GIFTS, BUT THE SAME SPIRIT."

NOTHING is more striking to a close observer of human life than the almost infinite variety of character which exists among those who profess to be Christians. No two are alike, yet all are sitting before the same model; all are striving, at least professedly, after the same ideal. Yet there is but one standard of true Christian character—the perfect likeness of Christ. We are to live as he lived; we are to receive his features of character into our lives. Wherever, in all the world, true disciples of Jesus are found, they are to show forth in their every-day conduct the likeness of their divine Master.

Why is it, then, that there is such variety of character and disposition among those who aim to follow the same example?

One reason for this is that God does not bestow upon all his children the same gifts, the same natural qualities. The Creator loves variety, as all his works attest; and divine grace does not all at once recast all dispositions in the same mold. Regeneration does not make busy, bustling Martha quiet and reposeful, like her sister Mary; nor does it change Mary's calm and restful spirit into the anxious and distracted activity of Martha. It makes them both like Christ in holiness, in consecration, in heavenly longings; but it does not touch those peculiar features which give to each one her personal identity. Regeneration does, in one sense, neither add to, nor take from, our natural gifts; and since there is an endless variety in the endowments and qualities originally bestowed upon different individuals, there is the same variety in the natural and distinguishing characteristics of Christ's followers.

Another reason for this diversity among Christians is because even the best and holiest attain to only a limited degree the infinitely perfect image of Christ, and have thus only, as it were, a fragment of his likeness perfected in their souls. One cause for this is that the character of Christ is so infinitely great, majestic, and glorious that it is impossible to center it in all its fulness into any one little human life. And again: each human character, and nature as well, is so imperfect, ever since the fall of man, that it cannot reach out in all directions after the boundless and infinite character of Jesus. The most that any of us can do is to let the wonderful likeness of our Lord at all times shine into our own souls without resistance, and by thus beholding we will become changed more and more, until he himself will perfect us fully at the day of his coming.

Thus, then, it is that there is such variety in the individual dispositions of Christians, while all seek to follow the same copy, and while all may be equally faithful in their noble endeavors.

One practical lesson from all this is, that no one follower of Christ should condemn another because the other's spiritual life is not of the same stamp as his own. Let each view as much as possible of the infinite loveliness of Christ's absolutely perfect character, and by God's grace receive into his own life all he can of it, looking upon every faithful follower of the Master as doing a part equally important and equally acceptable to the Lord.

"Heaven whispers wisdom to the wayside flower,
Bidding it use its own peculiar dower,
And bloom its best within its little span.
We must each do, not what we will, but can,
Nor have we duty to exceed our power."

EVA LEONELL BRION.

THE CARPENTER BEE.

"THERE is a spirit in man: and the inspiration of the Almighty giveth them understanding." And the same God who gives understanding and skill to man, also gives a strange wisdom to beasts and birds and creeping things.

All are familiar with the honey-bee, and its wonderful little six-sided cells, so accurately made; but there are other bees perhaps still more wonderful in their working. There is the poppy bee, which digs a hole three inches deep in the ground, and smooths and polishes and papers it on the inside with the red leaves of the scarlet poppy, laid with such skill that they are smooth as glass,—though if we should undertake to lay them, they would be quite sure to be wrinkled and rough.

But the carpenter-bee is one of the most wonderful wood-workers in the world. It lives principally in tropical countries, is the size of the big humblebee, and is of a beautiful blue or violet color. When it wishes to lay its eggs, it digs into a tree, a beam, or a timber, cutting a tunnel about a foot long, and nearly half an inch wide. Then the bee proceeds to partition off the tunnel into a dozen little chambers, in each of which she lays an egg, and stores a little stock of honey and pollen to supply the wants of the larva which will be born there. Then the little carpenter takes the chips and raspings she has made, glues them together with saliva, and makes a shelf or partition between each cell, seals them up firmly and strongly, and leaves them to their fate.

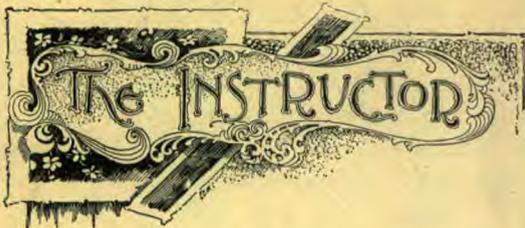
When the little creature hatches out, it is cramped and confined; but it speedily eats honey and pollen enough to make itself elbow room, and then, just when all the provisions are eaten up, the larva becomes a chrysalis, and goes to sleep, swathed up in its little wrappings, where it dozes away the time till another change occurs. Then it throws off its coverings, emerges as a bee, with eyes and wings, goes hunting about for light and air, gnaws a hole through its partitions, and goes out flitting and buzzing in the sunlight. After a brief period, it goes to work and excavates another wooden tunnel, and deposits more eggs, to go through the same process again.

How wonderful are God's works! In wisdom he has made them all. Whoso is wise, he will observe these things, and wonder at the power, the wisdom, and the goodness of the Creator.—*H. L. Hastings*.

DR. BOLLINGER, director of the Anatomico-pathological Institute in Munich asserts that it is very rare to find a normal heart and normal kidneys in an adult resident of that city. The reason for the kidney disease is the tax put upon these organs by the drinking of excessive amounts of beer, and the cardiac hypertrophy and degeneration are secondary lesions for the most part.

OPPOSITION to the use of the antitoxin treatment for diphtheria has already taken an organized form in England. A deputation, headed by Lord Coleridge, has protested to the authorities against its use in the hospitals on the ground that "public money ought not to be devoted to experiments in psychology."

MORTUARY tables show that the average duration of the life of women, in European countries, is something less than that of men. Notwithstanding this fact, of the list of centenarians collected by the British Association, a fraction over two thirds were women.



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MARCH.

O, MARCH, is n't this now the reason
That you are so restless a thing—
You do n't feel at home with the winter,
You do n't feel at home with the spring?

Their ways do not suit you exactly!
The seasons are not to your taste!
O, March, is n't this now the reason
That you are in hurrying haste?

Do n't think for a moment they fancy
You, March, any more than you them,
Though they interfere not with your move-
ments,
Nor try your impatience to stem!

If you cannot content yourself, really,
If you cannot make friends with the snow,
Or wait till they come—the young flowers—
I think you had better just go!

— Selected.

“LET the road be long and dreary,
And its end be out of sight;
Foot it bravely, strong or weary,
Trust in God, and do the right.
Some will hate thee, some will love thee,
Some will flatter, some will slight;
Turn from man, and look above thee;
Trust in God, and do the right.”

LOVE never works merely for money.

To suffer for those we love is to do as Christ did.

We cannot win souls unless we truly love them.

SINNING in thought precedes sinning in word and in deed.

By every sin we commit we give Satan the mastery over us.

WHOEVER hates his enemy may depend upon it that he does not love God.

THERE is such a thing as being a thief without taking another's property.

HE who suffers for right-doing does what angels would vie with each other in doing.

IT is useless for any one to pray for a revival of spirit who lives at enmity with his neighbor.

THE Christian who really wants to glorify God, ought to be ashamed ever to be seen anywhere except where he ought to be.

WHO do you think will have the higher place in heaven—the one who professed most or the one who suffered most for Christ?

THERE are too many people who are only too willing to help on the cause of God by good wishes and intentions, while they seem perfectly satisfied to have others do all the hard work necessary to its furtherance.

WHY DID YOU NOT COME BEFORE?

WHEN the heathen are awakened to a knowledge of Jesus, they express deep surprise that information of Jesus and his blessed gospel was not brought to their people long before. And this is the astounding surprise that confronts us all to-day,—why did the church of the modern age wait until the close of the last century before sending the gospel to the heathen? Not long ago a woman in heathen lands listened to the sweet story of Jesus, and to the joy of her soul confessed his name. “How long,” asked she of the missionary, “have your people known these things?” “For nearly two thousand years,” said he. “O, why were you so long in coming? Why did you not come and tell this sweet story to my parents before they went to a hopeless grave? O, that they, too, had known of Jesus, and died in this precious faith!” No wonder that sobs and tears mingled with her feelings of joy.—*Exchange.*

GROWTH OF INDUSTRIAL LIFE.

6.—CORPORATIONS.

NEITHER the craft guilds nor the merchant guilds carried on business. They were simply organizations of men who were engaged in the same line of business or in the same trade. In most large towns in this country the leading business men organize into a body which meets to discuss and to promote the interests of the place. These organizations are commonly called “boards of trade.” They do not usually engage in business for themselves, and are not formed for that purpose, but rather to further the business of each member. The craft and the merchant guilds were of the same nature. Capital did not hold the place then which it now does in industrial life. Labor was the important thing, and the guilds were formed to regulate labor and the product of labor.

The era of capital, as we have before seen, began with the development of commerce. The period when English commerce and trade were most highly valued began about the time of the discovery of the new world. Trading companies were formed after the plan of the guilds, to promote and regulate trade in distant countries; and out of these companies the modern corporation grew.

They were not at first organized to do business, but only to regulate commerce. All the merchants trading in a certain country would band themselves together to pass rules and adopt measures regarding the trade in that region.

The East India Company is an example of the second step in the growth of the corporation. In the beginning of the seventeenth century a number of merchants and noblemen secured from Queen Elizabeth a charter to trade with India. A subscription was raised, and a fleet was fitted out. The good queen did not see the outcome of the expedition. It was left for her successor to welcome the return of the ships, which he did by prohibiting them from selling any pepper till the last of a lot which was his own property was disposed of. Several other expeditions were made up in the same way by the East India Company, such of its members subscribing to the stock as saw fit.

But in time the company's business expanded until it was found more convenient for all of its members to subscribe to a general fund to carry on the trade. This became the starting point from which the principles and laws of corporations were developed. The East

India Company was granted extraordinary powers by the government. It was given authority to establish courts and maintain armies to enforce English law in all its dealings with the princes and people of the East Indies. It was allowed to act in business transactions as a single person. Upon the theory that a corporation is an artificial person are based all the laws which regulate the affairs of corporations at the present time.

Thus when the change from hand labor to machinery made capital the chief force in manufacture, as it was already the chief factor in commerce, there was a something already developed to take charge of that capital. As one condition grows up, another grows up to meet it. It is one of the peculiarities of our Saxon race that our laws and our customs grow up to meet the conditions which call for them. The political economist finds the history of England the best field in which to study the growth and development of our industrial life, because the spirit of the national history is one of slow and gradual change and development, unbroken by revolutions or untimely “reforms.”

C. B. MORRILL.

If you wish to speak effectively for God, do not make a long face while you do it.

SOMETHING is wrong in that home where the members do not feel free to speak of God's goodness and love.

No man can do the devil's work without reaping the devil's fruit and obtaining his reward sooner or later.

SPECIAL

FOR THE JAPAN MISSION FUND.

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| RECEIVED SINCE LAST REPORT (FEB. 7, 1895). | |
| C. A. PARRITT, <i>Minneapolis, Minn.</i> | \$ 1.00 |
| MAY AND CLARA DAVIS, <i>Amor, Otter Tail Co., Minn.</i> | 1.00 |
| MRS. SHARKEY, <i>Colby, Kitsap Co., Wash.</i> | 5.00 |
| “A FRIEND,” <i>South Lancaster, Mass.</i> | 1.00 |
| MARY RICHARDS, <i>Con Cow, Butte Co., Cal.</i> | .25 |
| MABLE J. COLLIS, <i>Soquel, Santa Cruz Co., Cal.</i> | .75 |
| SALLIE, JAMIE, AND IRMA SIMMONS, <i>Knoxville, Tenn.</i> | 1.15 |

Giving a grand total to date, of \$ 10.15
354.79

WE are approaching the time when missionary gardens can be operated once more, north of the equator. Last year's venture, in spite of the more than ordinary number of obstacles that had to be overcome, was for all that crowned with fair success. Although we have not reached the sum we aimed to collect, we nevertheless feel amply encouraged to try it another year. And perhaps the best time to begin will be with April, and so WE STILL INVITE CONTRIBUTIONS TOWARD THE JAPAN FUND. In order to complete the sum, we need yet one hundred and forty-five dollars and twenty-one cents. Who will help to complete the same within this month? Those who are unable to contribute money might yet aid in the good work by soliciting the help of those that can give, but who would not otherwise do so.