

## MODERN TORPEDO WARFARE.

In 1890, France owned two hundred and ten torpedo-boats, England had two hundred and six, Germany one hundred and eighty, Turkey had thirty, Japan had twenty-four and the United States had one. Since that time they have come more into favor and in the building of modern battle-ships, provision is made for several torpedo-tubes in each ship. These tubes are about eighteen inches in diameter and terminate about four feet above the water. The two principal makes of this deadly missile, the "Whitehead" and "Howell" are cigar-shaped, about fifteen feet long, weigh a little more than a ton each and are able to destroy anything they hit. They go hissing through the water at the rate of twenty-five to thirty knots an hour and may be used successfully upon an object a full mile away. Velocity, range, ability to go in a straight line, and rending force, are the four things necessary in a self-operating torpedo. In the Whitehead torpedo, compressed air is released inside the missile and propels it. In the Howell machine, a fly-wheel inside receives an impetus of about nine thousand revolutions a minute from a special machine. When the wheel reaches its full capacity, the torpedo is launched. The tubes in the vessels give the rectilinear direction, and the rending force is gun-cotton, which is in the nose of the torpedo, and is exploded on impact. In the construction of the machine the main object is to secure a missile of destruction which may be steered from the launching platform, whether it be on land or water. With this in view there are a number of other makes of this machine being experimented with. From our illustration, a slight idea may be gained of the wonderful possibilities of such a thunderbolt, with the powerful ram of one of the massive warships of the present day behind it.

## "MOODY'S BOYS."

BY MARY L. H. BRANCH.

A few minutes after five in the gray dawn of a cloudy morning, the train left New London, on the Northern Road, the passenger car half full of patient travellers too early waked to be cheerful. No one was smiling, unless perhaps the heedless youths at the forward end. There were eight or ten of them who had come on in a body, probably from the steambath. They turned over seats and settled themselves in sociable boy fashion, stowing away their belongings overhead. They might have been returning from an excursion, or just starting on one. There was a little noise and clatter among them, a little fun that might become too rough by-and-by. So one of the lady passengers thought, as she whispered plaintively:

"I hope they won't keep that up all the way. My head aches already."

"They've probably been down to New York to celebrate Labor day, and now they have to get home early to work," suggested one.

But what was this? Were they going to sing—those restless boys? One of them stepped out in the aisle and raised his voice, and of all words what were these that broke upon the silence of the car:

"How firm a foundation, ye saints of the Lord, Is laid for your faith in his excellent word! What more can he say than to you he has said—You who to the Saviour for refuge have fled!"

The others joined in, but his voice led clear and strong, verse after verse, to the end.

At first there was a startled, troubled feeling on the part of some who heard it. They feared there might come an irreverent chorus, or a burst of laughter, or a change-off on some riotous song. But the boys sang the hymn straight through as if they enjoyed it.

"They know every word without any hymn book," whispered the lady, whose head had stopped aching.

Another hymn followed, and another, and then the boys were laughing and joking again as only boys can, but there was not one jest that marred the effect of the hymns. Presently they sang two or three merry college songs.

"Now I know," said a passenger, "they are Amherst students. I've heard they send out a good many clergymen from there."

One of the songs had a jocose chorus that rang on the word "sailor." Just as

they came to that, one of the young men said hastily to the others:

"There might be one on board!"

And he turned and glanced down the car, to see if there were any evident sailor there whose feelings might be hurt.

"That was kind in him," thought some of the observant passengers.

A little more laughter and raillery among them, and then, with bright serious faces, they sang a hymn again.

It was interesting to see the effect on the passengers of these hymns. Nothing special was said, but every face brightened; everybody was cheerful and accommodating; new passengers, who came in from time to time, cast off their strained, hurried looks; and it really seemed as if the conductor showed unusual kindness in explaining routes and changes.

At last Amherst was passed, and the young men had not left the train there.

"Now where can they be going?" asked the passengers of one another.

On went the train. Presently a look of engerness came into the faces of the party. They began to get down their gripsacks and umbrellas; they looked out of the windows; evidently they were nearing their destination.

"There's the new building!" exclaimed one.

A great, sweeping hill was in sight on the left, with green fields and trees, and among them a group of buildings.

"I know now," said a passenger, softly. "We are almost at Northfield. They are some of Moody's boys."

They sang once more, and the chorus rang out among the weary, dusty travellers:—

"This is my story, this is my song,  
Praising my Saviour all the day long."

And then they were off, bound for Northfield Farm. They were "Moody's boys."  
—*Sunday-School Times.*

## GATHERED THOUGHTS FOR TEACHERS.

BY AN EX-SUPERINTENDENT.

It is impossible for a Sunday-school teacher to study his lessons week by week, year after year, without thereby becoming more familiar with the moaning of Scripture, and the danger is lest we should confound increasing familiarity with the Word of God with the increase in spiritual knowledge which contributes to the growth of the soul. For our own sakes, not less than for the sake of the class, should every lesson be self-applied and that not only in regard to its practical teaching, but also in regard to its more directly spiritual meaning. In fact, we should press more closely upon our own consciences the deeper spiritual truths of our lessons than we can venture to do with children, in proportion as we are older and therefore presumably better qualified to grasp their meaning and realize their import.

No home study of the lesson can take the place of its examination in teachers' meeting. The best teacher in the world needs the help of his fellow-teachers in finding out what is in that lesson, and what others want to know about it. It is one thing to learn for one's self; it is quite another thing to learn for others. A teacher has to learn for others. To do this he must have the help of others. Many a teacher who has studied a lesson thoroughly by himself would find, on attending a teachers' meeting, that points to which he had given little attention, or which seemed simplest to him, were most puzzling to some of his fellow-teachers. A really good teacher always knows that he cannot prepare himself for his Sunday's duties so well without the aid of a teachers' meeting as with it. A teacher who thinks he has nothing to gain from a teachers' meeting lacks as yet a knowledge of three things: how to study, how to learn, and how to teach.

A teacher ought to feel a responsibility of the spirit and methods and attainment of all his scholars. He must take his scholars as he finds them; but he must not leave them so. If they are not inclined to study their lessons beforehand, it is his duty to see that they come to this way of doing. If they want him to do all the talking and are reluctant to take any part in questioning about the lesson, the responsibility is on him to see that they feel differently and do differently. When a teacher

confesses that his scholars do not study, and are not attentive, and will at the best be only passive hearers in the class, he exposes his lack as a teacher rather than their lack as scholars. A teacher's true mission is to take just such scholars as those and bring them to a better standard of thinking and doing.

In making use of similes, illustrations, and figures, the utmost care should be taken to see to it that they really enforce the truth they are meant to explain, and that they are themselves truthful throughout. It often happens that a misleading figure of speech will cling to the memory longer than anything else connected with that which it sought to place before the mind. An illustration should always be made a mere dependant and servant of the thing it illustrates; but if it is unwisely chosen, and if it is applicable only in a limited and not very evident sense, it will prove to be the master, not the servant, and thus will do vastly more harm than good. Before you use illustrations, be sure that they tell the truth, and that, at least, they are no more difficult of comprehension than the thing they illustrate.—*Evangelical S. S. Teacher.*

## ANNOUNCE IT IN SUNDAY-SCHOOL.

The superintendent should not fail to include in his announcements the prayer-meeting and the preaching services of the Church. He should not only urge all to attend these services, but should do so himself.

## SCHOLARS' NOTES.

(From Westminster Question Book.)

LESSON VII.—FEBRUARY 12, 1893.

NEHEMIAH'S PRAYER.—Neh. 1:1-11.

COMMIT TO MEMORY VS. 8, 9.

GOLDEN TEXT.

"Lord, be thou my helper."—Psalm 30:10.

HOME READINGS.

M. Ezra 7:1-28.—Ezra's Commission.  
T. Ezra 8:15-36.—His Journey to Jerusalem.  
W. Ezra 9:1-15.—Ezra's Prayer and Confession.  
Th. Neh. 1:1-11.—Nehemiah's Prayer.  
F. Psalm 30:1-12.—Lord, be Thou my Helper.  
S. Psalm 79:1-13.—Mourning the Destruction of Jerusalem.  
S. Psalm 80:1-19.—Prayer for Deliverance.

LESSON PLAN.

I. Trouble Taken to God, vs. 1-4.  
II. Sin Confessed, vs. 5-7.  
III. Promises Pleaded, vs. 8-11.

TIME.—B.C. 445 seventy years after the last lesson: Artaxerxes Longimanus king of Persia.

PLACE.—Shushan or Susa, the winter residence of the kings of Persia, two hundred and fifty miles south-east of Babylon.

OPENING WORDS.

There is an interval of seventy years between this lesson and the last. Darius Hystaspes was succeeded by his son Xerxes (the Ahasuerus of the book of Esther), B.C. 486, who reigned twenty-one years. Artaxerxes Longimanus was the next king, and reigned forty-two years (B.C. 465-423). In the seventh year of his reign (B.C. 458) Ezra went from Babylon to Jerusalem with a company of returning exiles. Under the authority of the king, he made provision for the temple service, appointed magistrates and effected many reforms. Nehemiah went to Jerusalem thirteen years after Ezra. He was of the tribe of Judah, and probably of the royal stock. The book which bears his name contains a full history of his labors, reforms and difficulties.

HELPS IN STUDYING.

1. *Chislev*—parts of November and December. *Shushan the palace*—its ruins were uncovered by excavations made in 1852. 2. *Haman*—in chapter 7:2, called his brother. 3. *In the province*—the land of Judah. 4. *Fasted and prayed*—compare his prayer with that of Daniel (Dan. 9:4-19). 7. *Few corruptly*—Hosea 9:9; Zeph. 3:7. 8. *Remember*—God had scattered them as he threatened to do in case of transgression. Nehemiah now pleads his promise to restore them if they repented. Deut. 30:1-5. 9. *Unto the place*—Jerusalem, the holy city, now in ruins. 10. *These are thy servants*—he pleads their ancient relation to God and their present desire for his favor. 11. *This man*—the king. *Cupbearer*—an office of great honor in Eastern courts.

QUESTIONS.

INTRODUCTORY.—How long an interval between this lesson and the last? What do you know of the intermediate history? Who was Nehemiah? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. TROUBLE TAKEN TO GOD, vs. 1-4.—Who came to Shushan? What did Nehemiah ask them? What was their reply? How long was this after the return of the captives? How was Nehemiah affected? What did he do?  
II. SIN CONFESSED, vs. 5-7.—How did Nehemiah begin his prayer? What was his first petition? Whose sins did he confess? How had they sinned? What had been the consequence of their sins? What is promised to those who confess their sins?—1 John 1:9.

III. PROMISES PLEADED, vs. 8-11.—What did Nehemiah beseech God to remember? What had God threatened in case of transgression? How had he fulfilled this threat? What had he

promised if they turned unto him? What was Nehemiah's plea? What earnest supplication did he offer? In whose sight did he ask favor?

PRACTICAL LESSONS LEARNED.

1. When the Church suffers we should be filled with sorrow.  
2. God is our help in time of trouble.  
3. In all our prayers we should confess our sins.  
4. God's promises are our greatest encouragement in prayer.

REVIEW QUESTIONS.

1. What office did Nehemiah hold? Ans. He was the king of Persia's cupbearer.  
2. What news did he hear from Jerusalem? Ans. That the Jews were in great affliction, and the wall and the gates of the city in ruins.  
3. What did he do when he heard this? Ans. He mourned and fasted and prayed before the God of heaven.  
4. What did his prayer contain? Ans. Confession of the sins of his people and supplication for their pardon.  
5. What promise did he plead? Ans. God's promise to gather them from their captivity if they turned to him.

LESSON VIII.—FEBRUARY 19, 1893.

REBUILDING THE WALL.—Neh. 4:9-21.

COMMIT TO MEMORY VS. 19-21.

GOLDEN TEXT.

"We made our prayers unto our God, and set a watch against them."—Neh. 4:9.

HOME READINGS.

M. Neh. 2:1-20.—Nehemiah's Mission.  
T. Neh. 3:1-32.—The Building of the Wall.  
W. Neh. 4:1-12.—The Hostile Plot.  
Th. Neh. 4:13-21.—The Successful Defence.  
F. Psalm 121:1-8.—Escape from the Snare.  
S. Psalm 125:1-5.—The Lord Round About his People.  
S. Psalm 145:1-9.—A Psalm of Praise.

LESSON PLAN.

I. Praying and Watching, vs. 9-12.  
II. Trusting and Watching, vs. 13-15.  
III. Working and Watching, vs. 16-21.

TIME.—B.C. 444, from July to September; Artaxerxes Longimanus king of Persia; Nehemiah governor of Judah; Ezra the scribe with him.

PLACE.—Jerusalem, a thousand miles from Shushan.

OPENING WORDS.

Nehemiah requested the king's permission to go to Jerusalem and rebuild the city. Artaxerxes consented, appointed him governor of Judah, and ordered the rulers of the provinces through which he passed to afford him assistance. Thus encouraged, Nehemiah went to Jerusalem and rebuilt the city walls.

HELPS IN STUDYING.

9. *Made our prayer*... set a watch—prayer and watchfulness always go together. 10. *Judah*—the Jews in the country. *Strength*... is decayed—is giving out. *Much rubbish*—from the old walls to be cleared away. 11. *Our adversaries said*—planned and threatened a surprise. 12. *The Jews which dwell by them*—in the neighborhood of the Samaritans. There were three sources of discouragement: 1. The severity of the work; 2. The threats of enemies; 3. The recall of the country Jews from the work by their timid brethren. 13. *The lower places*—the spaces behind the wall. *The higher places*—which commanded a view over the top of the wall. 14. *Remember the Lord*—the terrible acts of judgment which he had executed upon the enemies of his people. 15. *Every one unto his work*—of which there had been a suspension at the first alarm. 16. *My servants*—the body-guard of Nehemiah. *Habergeons*—coats of mail. 17, 18. They held a weapon in one hand and wrought with the other. *He that sounded the trumpet*—to give the alarm in case of attack.

QUESTIONS.

INTRODUCTORY.—For what purpose did Nehemiah go to Jerusalem? Describe the progress of the work. By whom was it opposed? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. PRAYING AND WATCHING, vs. 9-12.—What complaint did Judah make? What did their adversaries threaten? What did the country Jews urge their friends to do? How did Nehemiah meet these difficulties? v. 9.

II. TRUSTING AND WATCHING, vs. 13-15.—How did Nehemiah guard against the enemies? What did he say to encourage his friends? Who were on their side? For whom were they fighting? In whom were they to trust? What else were they to do? What did the enemies do when they found their plans were discovered?

III. WORKING AND WATCHING, vs. 16-21.—How did Nehemiah continue the work? What division did he make of his force? How did the builders work? What further provision did Nehemiah make against a surprise? Why had he the trumpet by his side? What order did he give to those at work?

PRACTICAL LESSONS LEARNED.

1. Our Christian life is a constant warfare.  
2. Our spiritual enemies are many and active.  
3. God furnishes us armor for the fight of faith.  
4. He will fight with us and give us the victory.  
5. We should therefore watch and pray, and work with unwavering trust in him.

REVIEW QUESTIONS.

1. What difficulties discouraged the Jews in building the wall? Ans. The greatness of the work, the threats of their adversaries and the fears of the neighboring Jews.  
2. What did Nehemiah and his friends do when the enemies conspired to hinder the work? Ans. They made prayer unto God, and set a watch against them day and night.  
3. What did he say to encourage the people? Ans. Be not ye afraid of them; remember the Lord, and fight for your brethren and households.  
4. How was the building continued? Ans. One half of the people wrought in the work and the others stood by armed and ready to defend them. The builders also worked with one hand and held a weapon in the other.  
5. In what time was the work finished? Ans. The wall was finished in fifty and two days.