

nished social life, he raised the standard of manhood, the beauties of womanhood, and the charms of childhood to a lofty pinnacle, and compelled his contemporaries and their descendants to live in view of this higher, nobler, purer life. He was not intentionally, like Hogarth, a moralist on canvas; but by the strength of his genius he bade men and women see and feel that there was within them something which was not wholly frivolous, worldly, and perishable."

Of his personality, his friend Edmund Burke writes: "His talents of every kind, his social virtues in all the relations of life, rendered him the centre of a very great and unparalleled variety of agreeable societies. He had too much merit not to excite some jealousy, too much innocence to provoke any enmity. The loss of no man of his time can be felt with more sincere, general, and unmixed sorrow."

#### UNDER SEALED ORDERS.

Out she swung from her moorings,  
And over the harbor bar;  
As the moon was slowly rising  
She faded from sight afar,  
And we traced her gleaming canvas  
By the twinkling evening star.

None knew the port she sailed for,  
Nor whither her cruise would be;  
Her future course was shrouded  
In silence and mystery;  
She was sailing under "sealed orders,"  
To be opened out at sea.

So souls cut off from mooring,  
Go drifting into the night,  
Darkness before and around them,  
With scarce a glimmer of light—  
They are acting under "sealed orders,"  
And sailing by faith, not sight.

Keeping the line of duty  
Through good and evil report,  
They shall ride the storm out safely,  
Be the passage long or short;  
For the ship that carries God's orders  
Shall anchor at last in port.

#### DOES THE LORD CARE?

Several years ago I was passing through a severe trial. One day the difficulties seemed to come thicker and faster than I could bear. My faith was shaken. I said to a faithful friend and adviser:—"Do you suppose the Lord cares anything about our difficulties?"

"Of course he does," was the reply. But with an agony of fear that he did not care, which was harder to bear than any other trial could be, I went into my class-room. While I carried on my recitation the cry was there deep in my heart; "He does not care. He does not care."

When my recitation was over a dear girl lingered behind the others and said: "Here is a little book mark I want to give you."

I took the pretty piece of paper in my hand with a "thank you, my dear," when my eyes fell on the words: "Cast thy burden upon the Lord and he shall sustain thee."

The messenger was gone, but the message lay there in my hand. I looked again with wonder, to see if the words were really there, when the thought came: "That is just like him," and I said aloud, "I will."

Where was the burden? Gone, as completely gone as though the cause had been removed. The sorrow was there but the sting was gone, for the Lord had the burden.

Some time after that I told my little friend that her message had helped me. She said: "I had intended to bring it to you before, but had forgotten it. That day I came to school without it, but remembering went home for it."

Was this all a coincidence, or was it the Lord showing his love for his child?

I prefer to believe that it was his own voice bidding me trust him, and I go on giving him my cares, and they are mine no longer. How can they be when I have given them away?

#### ABOUT INVENTORS.

Stephenson taught himself arithmetic and mensuration whilst working as an engine man during the night shifts.

James Watt, when consulted about the mode of carrying water by pipes under the Clyde along the unequal bed of the river, turned his attention one day to the shell of a lobster, and from that model invented an iron tube, which, when laid down, was

found effectually to answer the purpose.

Sir Isambert Brunel took his first lesson in forming the Thames Tunnel from the tiny shipworm. He saw how the little creature perforated the wood with its well-armed head, first in one direction and then in another, till the archway was complete, and then daubed over the roof and sides with a kind of varnish. By copying this work exactly, on a large scale, Brunel was able to construct his shield and accomplish his great engineering work.

When Galvani discovered that a frog's leg twitched when placed in contact with different metals it could scarcely have been imagined that so apparently insignificant a fact could have led to important results, yet therein lay the germ of the electric telegraph.

Richard Foley, the great nailmaker, twice fiddled his way to Sweden to make himself master of the new process by means of which the Swedes were enabled to make their nails so much cheaper by the use of splitting mills and machinery. He ingratiated himself with the ironworkers by means of his fiddle, and returned to England with all the information he required.—*English Paper.*

#### OUR BOYS AND THEIR HEROES.

BY JULIA E. PECK.

An International lesson one hour a week is not enough to reach our boys, whose minds and lives are tainted by a course of dime novels and flashy papers. It is a sort of teaching which meets these boys on Sunday with stories of goodness and badness pointed by a moral, and leaves them to drift through the week with their favorite heroes into the wilds of uncivilization and lawlessness.

If we attempt to meet these boys with lesson explanations from our own standpoint of morals and manners, we fail, because their whole mental attitude is one of resistance to law, order, and obedience. The mere telling about law, order, and obedience, is not teaching. If we fall into their line of thought, and pamper their depraved taste for the sensational by enlarging upon the details of wickedness, the horrors of idolatry, war, and bloodshed, because we can hold their attention in this way, our failure will be even more deplorable. The moral of our story they will hardly hear; we have only increased their knowledge of evil.

Their ideas of the relations of good and evil are already so distorted that they can only be saved by a teaching that shall turn their thoughts into entirely new channels, and change even their tastes and habits. A four years' course of evil reading has placed the boy outside the reach of ordinary instruction, for he lives in a world of dreams, surrounded on all sides by imaginary enemies. One of the results of this reading is a morbid self-consciousness wholly unchildlike. The boy is constantly personating his favorite heroes, and he does not lose himself in outside interests, like other children; he does not forget his mental attitude of heroism for a moment. He lives in an atmosphere of irreverence toward God and man, which he learns from his heroes, who teach him the superiority of bright boys over parents, elders, and deacons. He longs to follow in the footsteps of these noble beings, who win gold and glory by ignoring the rights of others, placing no value upon human life, and holding law and authority in contempt.

A teacher who can win the attention of a boy with a lesson that shall take him out of this morbid self-consciousness even for a short time, has begun a work of transformation. If the child's mind could be emptied, the process of filling it with comparative lessons of good and evil would be a simple matter. The problem is, how to turn what is already evil into good, and to meet at every point a viciousness which must be transformed into its corresponding virtue.

The boy whose mind is filled with these stories is abnormally lazy. Excitement moves him to action, but ordinary, everyday duties do not fall to the lot of his heroes, who win their gold and glory by a combination of fortunate circumstances. Therefore he reasons that all effort, except under the spur of excitement, is useless. A teacher who can present the lesson in such a way that, during the week, this boy works it out by himself, by a thoughtful

use of his executive faculties, is wonderfully successful.

At this point, reading even his good Sunday-school books will not help him so much as a systematic pursuit of some object that calls forth great activity. He is now out of harmony with law and order. What shall give him a clearer idea of these things than the study of God's law and order in nature?

A teacher may work wonders with the aid of a microscope and a proper guidance in the study of insect life. If this occupation for the child includes the delight of collecting and arranging the treasures found by his own exertion, he is most happy to learn, not only by his own observation, but by all the books his teacher can supply. But at first books are a hindrance. His mind is stultified already by too much reading; he needs more of the orderly, classified thinking that must result from his own observation.

If these lessons are taught systematically, the child, by his own efforts, will seek to gain further knowledge; and when he finds no end in time and space to the study of his Creator's power, his false heroes fall away one by one, and are replaced by a world full of wonderful beings, created by a God of whom he now speaks with reverence and awe.—*Sunday-School Times.*

#### A NOTE OF WARNING.

The greatest cotton planter in the United States, a Mr. Richardson, recently died of nicotine poisoning. Says the *Presbyterian*: "Mr. Richardson was a man of large wealth, of great business foresight, and of influence in political and business circles. But when a slight disease attacked him, it was found that his body had been so weakened by cigarette-smoking that he succumbed at once. Medical skill could do nothing when all the functions of the system were found vitiated by the fatal habit. A custom, which at the first seemed to be as light as the filament of the spider's web, at last grew to be a manacle strong as iron, from which there was no escape."

We say to the young, beware of tobacco in every form. Those who have formed the habit of using tobacco would find it so hard to break that habit that to them "we have no message."

#### SCHOLARS' NOTES.

(From Westminster Question Book.)

LESSON X.—JUNE 5, 1892.

THE FIERY FURNACE.—Daniel 3:13-25.

COMMIT TO MEMORY vs. 16-18.

GOLDEN TEXT.

"When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."—Isa. 43:2.

HOME READINGS.

M. Daniel 3:1-12.—The Golden Image.  
T. Daniel 3:13-25.—The Fiery Furnace.  
W. Isaiah 43:1-12.—Safe in the Fire.  
Th. Exod. 14:13-31.—Israel's Protector.  
F. 2 Kings 6:8-20.—Elisha's Body-guard.  
S. 1 Peter 4:12-19.—The Fiery Trial.  
S. Psalm 34:1-22.—The Righteous Delivered.

LESSON PLAN.

I. The Faithful Witnesses, vs. 13-18.  
II. The Furnace of Fire, vs. 19-23.  
III. The Divine Deliverer, vs. 24, 25.

TIME.—About B.C. 587, not far from the time of the destruction of Jerusalem and of the temple, and about sixteen years after the last lesson.

PLACE.—The plain of Dura, about four miles south-east of Babylon.

OPENING WORDS.

Nebuchadnezzar set up a golden image in the plain of Dura, and commanded at its dedication that all his subjects should worship it, under penalty of being cast into a burning fiery furnace. Daniel's three friends refused to obey. Nebuchadnezzar ordered them to be brought into his presence. His command was repeated, but they again refused to obey.

HELPS IN STUDYING.

14. *Is it true?*—Revised Version, "Is it of purpose." 15. *Who is that God?*—he defies Jehovah's power. 16. *We are not careful to answer thee.*—Revised Version, "we have no need to answer thee." 17. *Will deliver us—either from death or in death.* 18. *But if not—we will obey him and trust in him.* Job 13:15. 21. *Coats...hosen...hats—the three parts of the Babylonian costume—wide, long trousers, inner tunics and outer mantles.* 21. *Astonished*—astonished, amazed. 25. *Four men loose*—instead of three men bound. *Like the Son of God.*—Revised Version, "like a son of the gods." Only a divine being, the king knew, could thus live in the fire himself, or preserve others there. Of course he knew nothing of the true Son of God, but doubtless it was He who, as the angel of the Lord, at various times appeared to saints of old.

QUESTIONS.

INTRODUCTORY.—What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses? What did Nebuchadnezzar set up? Whom did he assemble? What command was given?

I. THE FAITHFUL WITNESSES, vs. 13-18.—Who refused to obey? What did the king command? What did he say to them when they were brought before him? What did they reply? How did the king threaten them? What was their answer?

II. THE FURNACE OF FIRE, vs. 19-23.—What did the king command? How was his command executed? What became of the men who cast them into the furnace? What became of the three men?

III. THE DIVINE DELIVERER, vs. 24, 25.—What wonder did the king behold? Who was this fourth person? What did the king then do? v. 26.—Who were witnesses of this event? v. 27.

PRACTICAL LESSONS LEARNED.

1. We should dare to do right at all hazards.  
2. Christ will be with us in every trial.  
3. Nothing can harm us if he is by our side.  
4. He will either deliver us from trouble or support us in it.

REVIEW QUESTIONS.

1. What did Nebuchadnezzar do? Ans. He set up an image of gold, and commanded the people to worship it.  
2. Who refused to obey him? Ans. Daniel's three friends, Shadrach, Meshach, and Abednego.  
3. What was done with them? Ans. They were bound and cast into a burning fiery furnace.  
4. What did the king see? Ans. Four men walking unharmed in the midst of the fire.  
5. What did he then do? Ans. He called the three friends out of the fire, and treated them with great honor.

LESSON XI.—JUNE 12, 1892

THE DEN OF LIONS.—Daniel 6:16-28.

COMMIT TO MEMORY vs. 19-22.

GOLDEN TEXT.

"No manner of hurt was found upon him, because he believed in his God."—Daniel 6:23.

HOME READINGS.

M. Daniel 6:1-15.—The Wicked Conspiracy.  
T. Daniel 6:16-28.—The Den of Lions.  
W. Acts 12:1-17.—Peter Delivered.  
Th. Acts 16:16-40.—Paul and Silas in Prison.  
F. Proverbs 11:1-21.—The Righteous and the Wicked.  
S. Psalm 57:1-11.—A Cry for Deliverance.  
S. Heb. 11:32-40.—The Triumphs of Faith.

LESSON PLAN.

I. Thrown to Lions, vs. 16-18.  
II. Protected by Angels, vs. 19-24.  
III. Honored by the King, vs. 25-28.  
TIME.—B.C. 537; Daniel about 85 years old; Cyrus king of Medo-Persian empire; Darius king or viceroy of the Babylonian province under Cyrus.

PLACE.—Babylon.

OPENING WORDS.

We pass over an interval of fifty years. Cyrus takes Babylon, and Darius the Mede becomes king or viceroy of the Babylonian provinces under Cyrus, the king of the Medo-Persian empire. Daniel is raised to the highest position of honor under Darius. His chief officers, seeking occasion against Daniel, obtain a law that whoever should pray during thirty days, except to the king, should be cast into the den of lions. Daniel, notwithstanding the interdiction, prays to his God, and is complained of to the king.

HELPS IN STUDYING.

16. *The den of lions*—ancient monuments show that this mode of punishment was practiced. 17. *With his own signal*—so that it could not be removed without breaking the seal—a crime of the highest kind. 18. *The king went to his palace*—his heart heavy with grief and shame. 19. *Very early*—at dawn, before it was light. 20. *Servant of the living God*—having life himself, and able to preserve life. Psalm 42:2; 84:3; 1 Sam. 17:36. 21. *O king, live for ever*—the common form of salutation in addressing the king. 22. *His angel*—Psalm 34:7; 91:11; Dan. 9:21; Heb. 1:14. 23. *Because he believed*—faith in his God controlled all his conduct. 25. *Darius wrote unto all people*—proclaimed throughout his kingdom that Daniel's God was the living God, as proved by the deliverance of Daniel from the power of the lions. 28. *In the reign of Cyrus the Persian*—who began B.C. 536. How long in this reign he lived we do not know.

QUESTIONS.

INTRODUCTORY.—By whom was Babylon taken? What position did Daniel occupy under Darius? How did the other officers feel toward him? What plot did they form against him? What decree did they persuade the king to pass? What did Daniel do when he heard of this decree? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. THROWN TO LIONS, vs. 16-18.—How was the decree executed? What did the king say to Daniel? How was the den secured? How did the king spend the night?

II. PROTECTED BY ANGELS, vs. 19-24.—What did the king do in the morning? What did he say to Daniel? What was Daniel's reply? How did the king feel at this news? What did he command? What was Daniel's condition when taken up out of the den? Why was this? What became of his accusers?

III. HONORED BY THE KING, vs. 25-28.—What decree did the king issue? What reason did he give for this decree? How was Daniel honored?

PRACTICAL LESSONS LEARNED.

1. Those who yield to evil counsel will be sorry for it.  
2. Those who oppose God's purpose will fail.  
3. Those who trust in God will be taken care of by him.  
4. God often brings upon wicked men the evil they plotted for others.

REVIEW QUESTIONS.

1. What wicked law was made in Babylon? Ans. That whoever should pray, for thirty days, to any save the king, should be cast into the den of lions.  
2. Who disobeyed this law? Ans. Daniel, as was his custom, prayed three times a day to his God.  
3. How was Daniel punished for so doing? Ans. He was cast into the den of lions, according to the decree.  
4. How did the Lord preserve him? Ans. He sent his angel and shut the lions' mouths, so that they did not hurt him.