

THE SENTINEL OF POMPEII.

"Pompeii was overwhelmed by an eruption of Vesuvius, accompanied by an earthquake, on the night of Aug. 24, A.D. 79. The principal citizens were then assembled at a theatre where public spectacles were exhibited. The ashes buried the whole city, and covered the surrounding country. After a lapse of sixteen centuries a countryman, as he was turning up the ground, found a bronze figure; and this discovery led to further search, which brought numerous other objects to light, and at length the city was uncovered."—Haydn's Dictionary of Dates.

How many a hero of the past,
Though praised by bard and sage,
Deserves less fame than one whose name
Stands not on history's page;
But whose dread tomb—though not re-
vealed

Until the present age—
Tells how a hero stood to die:—
The Sentinel of Pompeii!

Strong, eighteen hundred years ago,
The Roman Empire stood,
Based on the right of men of might,
Who fought through fire and blood;
And gathered 'neath its eagle wings
The evil and the good:
Black men and white, both bond and
free—
From coast to coast, from sea to sea.

And Nations, thus absorbed by Rome,
Learned in her sway to boast:
Greece; Carthage; Gaul, united all
To swell the Roman host,
And Thracæ and Macedonia joined
With those once hated most—
With Afric's sons of sable hue,
And swarthy Asiatics, too.

With Rome—the glorious capital—
There could no equal be;
But, where the breeze of Southern seas
Fans lower Italy,
There rises Mount Vesuvius
Above the azure sea;
And just beyond its fiery flood
The fair Pompeian city stood.

And Pompeii holds festival;
In the arena gay
The sport is strife: with human life
The gladiators play.
There savage beast must fight with beast;
Anon—the people say—
Two Christian youths will seal their cause
As martyrs, in the lions' jaws!

But in the amphitheatre,
Where thrilling trumpets sound,
'Midst rivals' frowns and victors' crowns,
My hero is not found;
Lo, at the city gate he stands—
To sentry duty bound:
A common soldier at his post,
But one of Rome's undaunted host.

There the centurion posted him,
As afternoon grew late,
To stand his ground, and still be found,
Nor fly from foe nor fate:
Though earth should melt and sky should
fall,
To guard the city gate—
Until the hour he knew full well,
When they should change the sentinel.

The sentry's lineage? 'Tis unknown.
His race? It matters not.
I sing his worth—his place of birth?
It matters not a jot!
Perchance from Britain he was brought
To share Rome's bondsmen's lot:
For British captives, first enslaved,
Might freedom gain for perils braved.

But, worshipped he Rome's heathen gods?
Or did he higher soar?
I cannot tell; but know full well
That fifteen years before,
When Paul preached Christ in haughty
Rome,
Some learned Him to adore;
And Paul and Peter for their faith,
Had, years ago, been put to death.

Scarce half the sentry's time has passed
When darker grows the sky;
And dogs that roam, creep, whining,
home;
While feather'd creatures fly
In terror o'er the plain, from where
Vesuvius towers high:
For—bursting from its crest—Oh! see,
A darkly-spreading canopy!

On come the blinding clouds of sand,
Above the fertile plain;

While bolts of fire, and boiling mire,
Down on the city rain?
Aye, on the amphitheatre,
Where, for unholy gain,
Men waged (deaf to prayer or groan)
On other lives—and lost their own!

The Christian converts, waiting doom,
Like Paul and Silas lay,
Till earthquake shock rends dungeon
rock;
And, freed! they—flying—pray;
The sentry at the city gate
Points them the safest way:
An unloos'd lion slinks ahead!
A partner in the common dread.

A Consul pleads for aid from slaves
Who once cringed at his board;
A miser flies—then homeward hies
To save what he had stored.
The earthquake wrecks his house, and he
Lies buried with his hoard!
Alone a selfish father flies;
The mother clasps her babe, and dies.

What of the faithful sentinel?
Undaunted still is he!
There lava pours, 'midst thunderous
roars,
Into the boiling sea;
Here, clouds of burning ashes fall,
And all in terror flee—
Save one, whose grave doth round him
rise:
He stands unmoved; and—standing—
dies!

And still the mountain belches forth
Its dark and lurid stream,
Till human cries no more arise;
And silence reigns supreme.
And thus the city disappeared—
Like cities in a dream:
And generations named, with dread,
The buried "City of the Dead."
* * * * *

A thousand years have passed away,
And centuries beside;
Bright fields are seen, and vineyards
green
Now flourish far and wide
Above the spot where Pompeii
stood stately in its pride;
Its whereabouts unknown till now
To him who walks behind the plough.

The ploughshare strikes some weighty
thing,
When ploughing o'er a mound.
With pick and spade a search is made;
A statue in the ground
Is soon unearthed, and indicates
The buried city found!
And further search recalls the woe
Of many centuries ago.

By patient toil in later years
The city is exhumed;
And, all around, the dead are found
As when they were entombed;
While seeking to escape the fate
To which they had been doomed—
Their attitudes of moral dread
Still seen in the distorted dead.

But what is this now brought to light?
'Midst prostrate figures, see—
Standing erect, his body decked
In martial panoply—
A sentry at the city gate!
Though dead, yet speaketh he—
Aye, speaks, to all the human race,
Of death and duty, face to face!

Far-seeing Providence Divine!
Short-sighted human mind
Forgot the man, and all his clan;
But later ages find
His upright corse a monument
Which challenges mankind:
In weal or woe—come good or ill—
To nobly stand to duty still.
* * * * *

Not long this voice of centuries
Appeals to us in vain.
Let age and youth who fight for truth
Fight on, with might and main!
Assured if God should let them fall,
He'll raise them up again,
And when despair would whisper "Fly!"
Stand firm, and whisper, "Here am I!"
—Joseph Malins in British Workman.

THE MICHIGAN CENTRAL Railway has a
magnificent new station at Detroit. No
saloon or bar is allowed under its roof.

SCHOLARS' NOTES.

(From International Question Book.)
LESSON XI.—MARCH 11.
CHRIST ENTERING JERUSALEM.—Matt. 21 : 1-16.
COMMIT VERSES 9-11.
GOLDEN TEXT.

Blessed be he that cometh in the name of the
Lord.—Ps. 118 : 26.
CENTRAL TRUTH.

Worthy is the Lord to receive honor and praise.
DAILY READINGS.

M. Matt. 20 : 29-34.
T. Matt. 21 : 1-16.
W. Mark 11 : 1-16.
Th. Luke 19 : 29-46.
F. John 12 : 1-17.
Sa. Ps. 118 : 19-29.
Su. Rev. 7 : 9-7.

PLACE.—(1) Bethphage. (2) Main road from
Bethany to Jerusalem. (3) Jerusalem.

PARALLEL ACCOUNTS.—Mark 11 : 1-11, 15, 17;
Luke 19 : 29-46; John 12 : 12-16.

CIRCUMSTANCES.—Jesus' work is nearly done,
and the time has come for him to enter Jerusalem
as its king, in accordance with the prophecy of
Zech. 9 : 9, to show the people that he was their
long-expected Messiah. Leaving Bethany, he
takes the most frequented road over Mount
Olivet to Jerusalem, i.e., the one to the south,
between the Mount of Olives and Hill of Offence.
The distance travelled was about two miles.

HELPS OVER HARD PLACES.

1. Bethphage : a small village near Bethany on
the way to Jerusalem. Mount of Olives : a moun-
tain east of Jerusalem, a mile from the city. So
called from its olive trees. 2. Ye shall find an
ass tied : In the East the ass is in high esteem.
Stafelior, livelier, swifter than with us, it vies
with the horse in favor. 4. Spoken by the pro-
phet : Zechariah (9:9). 5. Thy king cometh : but
a king of peace. The horse was a mark of war;
the ass, of peace. All Christ's triumphs are for
peace, and by peaceful means. 8. Spread their
garments : cloaks, outer garments. An eastern
custom to give the highest honor. 9. And the
multitudes : in Nero's time a census showed that
2,700,000 Jews were present at a Passover. Went
before and followed : i.e., those who had come
out from Jerusalem to meet him, and those who
followed him out from Bethany. Hosanna : the
Greek spelling of the Hebrew word for save now
in Ps. 118 : 25. 12. And Jesus went : This took
place the next day, according to Mark. On Sun-
day Jesus looked into the temple, and returned
to Bethany, and on Monday returned to the tem-
ple. The temple of God : including the courts.
This event took place in the outer court, the court
of the Gentiles. Sold and bought : animals, wine,
oil, etc., for sacrifices. Money changers : many
came from other countries and their money was
not current here, and the temple tax must be
paid in the coin of the Jewish shekel. 13. It is
written : in Isaiah 56 : 7. The last clause was
from Jer. 7 : 11. Children crying : shouting,
singing, with the others. 16. Have ye never read :
Ps. 8 : 2, from Septuagint version.

QUESTIONS.

INTRODUCTORY.—Where was Jesus in our last
lesson? Whither going? What took place at
Jericho? (Matt. 20 : 29-34). What marvellous
conversion at the same time and place? (Luke
19 : 1-10). What parable did Jesus speak here?
(Luke 19 : 11-28). Where did he go from Jericho?
(John 12 : 1; Matt. 21 : 1). What took place here
in the evening after the Sabbath? (Matt. 26 : 6-13;
John 12 : 2-8). How near was Jesus now to the
end of his earthly life?

SUBJECT: THE TRIUMPHS OF THE PRINCE
OF PEACE.

I. THE PRINCE OF PEACE IN TRIUMPHAL PRO-
CESSION (vs. 1-11).—Where did this triumphal pro-
cession take place? On what day? Was it their
Sabbath? What did Jesus send for? Would it
be a pleasure to help Jesus in this way? Have
we anything of "which the Lord has need?"
What prophecy was fulfilled by Jesus at this
time? (Zech. 9 : 9). What did the multitude do
for Jesus? What did they say? What did they
express by these acts? How may we honor
Christ? Why should we honor him? Ought we
to have religious enthusiasm? What was the ob-
ject of this great procession? What did Jesus do
when he reached the top of Olivet? (Luke 19 : 41-
43.) Does Jesus still feel sorry for those who will
not repent and come to him? What did Jesus
say to some one who opposed this demonstration?
(Luke 19 : 40.)

II. THE PRINCE OF PEACE TRIUMPHING OVER
EVIL MEN (vs. 12, 13).—What did Jesus find in the
temple the next day? For what purpose was
there buying and selling in the temple? In what
part of the temple was this? What was the need
of money-changers there? What did Jesus do to
them all? What scriptures did he quote? (Isa.
56 : 7; Jer. 7 : 11.) How do children sometimes
profane the house of God? What are we made to
be? (1 Cor. 3 : 16.) How is such a temple de-
filed? What will God do if it remains so? (1
Cor. 3 : 17.) What does he want done? (2 Cor. 6 :
11-18; Acts 15 : 8, 9.)

III. THE PRINCE OF PEACE TRIUMPHING OVER
THE SORROWS OF MEN (v. 14).—What did Jesus
do in the temple? Was this a work bestitting the
house of prayer? Does Jesus still help those in
sickness and sorrow? Should this also be a work
of his church? Is the house of God the place to
go for spiritual healing?

IV. THE CHILDREN PRAISING THE PRINCE OF
PEACE (vs. 15, 16).—How did the children honor
Jesus? Was their praise acceptable? How may
children now honor and praise him? How can
the church aid in this? Is the church aided and
blessed by children joining in its services of
praise?

LESSON XII.—MARCH 18.
THE SON REJECTED.—MATT. 21 : 33-46.
COMMIT VERSES 42-44.
GOLDEN TEXT.

He came unto his own and his own received him
not.—John 1 : 11.

CENTRAL TRUTH.
The rejection of Jesus Christ is the most un-
grateful and dangerous of sins.

DAILY READINGS.

M. Matt. 21 : 33-46.
T. Matt. 21 : 33-46.
W. Mark 12 : 1-12.
Th. Luke 20 : 9-19.

F. Isa. 5 : 1-7.
Sa. 1 Pet. 2 : 1-12.
Su. Eph. 2 : 11-22.

PARALLEL ACCOUNTS.—Mark 12 : 1-12; Luke 20 :
9-19.

CIRCUMSTANCES.—After the cleansing of the
temple on Monday, Jesus returned to Bethany
for the night. Tuesday morning he returns to
the temple, giving a lesson to his disciples from
the withered fig-tree on the way. In the temple
the chief priests question the authority of Jesus,
and he speaks three parables to them, of which
this is the second.

HELPS OVER HARD PLACES.

33. Vineyard : God's kingdom. (1) The Jewish
people, (2) the Christian church, (3) each heart.
Hedge : of thorns, or a stone wall. The laws and
institutions which separated the Jews from all
others. Vinepress : or wine-fat, often dug out
of the earth or the solid rock. Tower : built for
the use of the keepers, who defended the vine-
yards from thieves and animals. The hedge,
vinepress, and tower represent the advantages
conferred by God upon the Jews, the church, the
soul. Husbandmen : rulers of the Jews (Matt.
21 : 45); but the people as a whole, a nation or a
church, are included (Matt. 21 : 43). And also
each person to whom God has committed the in-
fluence for making his own soul a kingdom of
God. Far country : i.e., God appeared to with-
draw from the earth, thus testing the fidelity and
obedience of his children. 34. The time of fruit :
i.e., when the fruit season drew near. Probably
no definite time, but whenever any special duty
was to be done, or special call to repentance made,
as by the prophets. His servants : the prophets.
Every special call to love and serve God, every
service at the church, every providence of God,
every voice of the Holy Spirit, every season of re-
vival, is a servant whom God sends to us for the
fruits that are due him. Fruits of the vineyard :
repentance, righteousness. 35. Reel, and killed :
as Jeremiah, Isaiah, etc. (See Heb. 11 : 36-38.)
37. His son : Jesus. 38. Seize on his inheritance :
they felt that Christ's teaching would destroy
their influence and power in the nation; and if
they slow him, they could still hold it for them-
selves. 42. Read in the scriptures : referring to Ps.
118 : 22, 23, a psalm which the Jews applied to the
Messiah. The stone : Christ, the Messiah. 43.
Taken from you : the Jewish nation, Jerusalem,
as the temple was destroyed about forty years
after this. Given to a nation : to the Christian
church composed largely of Gentiles (Acts 13 : 46).
44. Fall on this stone : stumble at some of the
teachings of Christ, or his divine nature. On
whomsoever it shall fall : in punishment for final
and complete rejection.

INTRODUCTORY.—What was Jesus doing in our
last lesson? Where? Trace Jesus' course be-
tween the last lesson and this. In what place
was this parable spoken? Under what circum-
stances? How long before the crucifixion?

SUBJECT: WHAT GOD DOES FOR MAN AND
MAN'S TREATMENT OF GOD.

QUESTIONS.

I. THE VINEYARD.—WHAT GOD DOES FOR US
(v. 33).—Who is referred to by a householder?
What is represented by the vineyard? What
was a wine-press? What was the hedge for?
The object of the tower? What do these repre-
sent? What had God done to protect the Jews
and enable them to bring forth good fruit? What
has he done for his church? What has God done
for you to make you good? How would you an-
swer the question in Isa. 5 : 4, f. c.? What is
meant by the owner going to a far country?

II. THE FRUITS.—THE CLAIMS OF GOD UPON
US (v. 34).—What had the owner a right to expect
from those who used the vineyard? On what
grounds had he this right? Were a part of the
fruits rightfully used by the husbandmen? What
fruits did God expect from the Jews? What does
he expect from the church? What from you?
Is it wrong to withhold these fruits? When has
God a right to them? Does he allow us any por-
tion of the fruits for ourselves?

III. THE MESSENGERS.—THE CALLS OF GOD
FOR HIS DEE (vs. 37, 38).—Whom did the house-
holder send for his servants? Who are represented
by the servants? by the son? In what ways does
God call upon us for the fruits?

IV. THE REJECTION OF THOSE SENT (vs. 39-43).
—What did they do to the servants? How were
some of the prophets treated by the Jews? (Heb.
11 : 36-38.) Name some of them? In what re-
spects do men now treat God's messengers to
them (the Bible, the Sabbath, the Holy Spirit) as
the husbandmen treated these servants? Who
was next sent? Why would they be expected to
revere him? What did they say? What did
they mean by seizing the inheritance? What did
they do to the son?

How do men treat Christ? Why should we ex-
pect that they would reverence and love him?
What is meant, as applied to us, by the desire
that "the inheritance shall be ours?"

V. THE PUNISHMENT (vs. 44-46).—How did
the rulers unconsciously condemn themselves (vs.
40, 41). What was the punishment of the wicked
husbandmen? How was this fulfilled in the
Jews? How will it be fulfilled in those who re-
ject Christ? Is there any other hope for those
who reject him? Why not? What prophecy did
Jesus recall? (Ps. 118 : 22, 23.) Who is meant by
the rejected stone? Has Jesus become the head
of the corner? Meaning of v. 41? Apply it to
men now.

LESSON CALENDAR.
(First Quarter, 1888.)

- 1. Jan. 1.—Herod and John the Baptist.—Matt. 14 : 1-12.
- 2. Jan. 8.—The Multitude Fed.—Matt. 14 : 13-21.
- 3. Jan. 15.—Jesus walking on the Sea.—Matt. 14 : 22-36.
- 4. Jan. 22.—Jesus and the Afflicted, Matt.—15 : 21-31.
- 5. Jan. 29.—Peter confessing Christ.—Matt. 16 : 13-28.
- 6. Feb. 5.—The Transfiguration.—Matt. 17 : 1-13.
- 7. Feb. 12.—Jesus and the Little Ones.—Matt. 18 : 1-11.
- 8. Feb. 19.—A Lesson on Forgiveness.—Matt. 18 : 21-35.
- 9. Feb. 26.—The Rich Young Ruler.—Matt. 19 : 16-29.
- 10. March 4.—Christ's Last Journey to Jerusalem.—Matt. 20 : 17-29.
- 11. March 11.—Christ Entering Jerusalem.—Matt. 21 : 1-16.
- 12. March 18.—The Son Rejected.—Matt. 21 : 33-46.
- 13. March 25.—Review, Temperance, Gal. 5:16-26, and Missions.