

season, walk in sunlight, and your own lives will catch a gleam of a brighter, even a heavenly light. When some gifted one through your influence is sending out "thoughts that breathe, and words that burn," does not your heart swell in gratitude as you remember the word that quickened those dormant powers into action? Little may you have dreamed that you were rousing a great soul, which now like a giant moves the world.

When you see the smile come to the eye and lip once shadowed with care, and some weary one, bowed down with sorrow, brought to the bright sunlight, is there not a reverent gratitude mixed with your joy, that a work for which angels might rejoice has been committed to you?

When touched with the pure light of heaven, how radiantly such pictures glow. Earth's brightest pictures will seem dim compared with the light which radiates from one good act. Fleeting, fading are all things earthly; but the impressions on the mind are lasting as eternity.

Teachers, yours is a work of solemn grandeur. Upon the sacred trusts committed to your care you are making impressions which time will not efface. What traces are you leaving upon that immortal canvas? Those under your care will soon be called to the responsible duties in life. Are you fitting them for that work? Are you teaching them sublime lessons of patience, gentleness and love? Are you developing and ennobling their powers by fitting them to do and to bear? Or are you defacing God's image, leaving it darkly gleaming with passion, malice and revenge? Those who are to guide the affairs of nations are under your control. Are you teaching them lessons of loyalty to God and to man, or are you sending forth traitors? Are you painting pictures which, when held out to view, call forth the admiration of the world and which angels might love to look upon? Let us study well our pictures, add each touch with great care, and forget not to paint the sky and the clouds as well as the mountains, rivers and forests. We may then rejoice that our painting is indelible—imperishable.

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The Object of Temptation.

[LENEX THOUGHTS.]

I. The object of this life, it seems clear, is to afford us time to lay up capital, to acquire power, and to gain every other right qualification for the eternities before us. It is not that we may win fame, or wealth, or anything else that we cannot carry away with us, and is of no value beyond the grave; but that in gentleness of heart, in patience under the strain of provocation and trial, in a ripe and pure wisdom, in a full and polished intellect, in calm trust of Providence, in deep veneration of law, and love, and justice, we may attain to the utmost, all that our capacities have been conferred to enable us to attain. Whatever we can take away to the future that is noble, and lovely, and of good report, will constitute the capital, the individual force, and, to a certain extent, define the permanent status, of every one of us. How do we reach this conclusion?

II. The Bible, the consenting testimony of the Christian, the Mohammedan, and the Pagan, and our own interior conviction, all tell us that there is somewhere a better world than this. For that region our restless hearts are yearning, and every

soul knows the discontent that is inseparable from alienation from heaven. We are ever ready to better our condition, and no condition can be all that we desire, until we have passed beyond the veils of death.

Yet, if every one might enter heaven, it would no longer be heaven. Unless we carry with us the heavenly purity, the heavenly temper, the heavenly obedience, and the heavenly influence, we will embroil all with whom we come in contact. A drop of poison in the system breeds disease, and an evil-minded person amidst the heavenly hosts would beget endless confusion. We are consequently placed in this world, to be tested; to see what can be made of us; what we will do, under every variety of circumstance; and thus determine, to the satisfaction of the universe, and of ourselves, whether we legitimately belong in heaven or hell.

III. We are here, then, to be tempted, tested and developed. God would have a man select his own eternity; employ his own free-will in every act and question of right or wrong; and by use of good or evil means, make up his own character and enter into his self-chosen place of future glory or shame. To this end, human life is very brief; it rarely reaches and seldom overpasses seventy years. The strain of temptation and misery on most of us is so great, that God is unwilling to punish us with it very long. Compared with the deep and unending eternities, it is as nothing. Yet what perilous issues hang on every day's provocations and trials!

To encounter temptation, then, is our business here. As Jesus was led up into the wilderness to be tempted of the devil, so are we led about in the wilderness of this world, expressly to come in contact, and do battle, with evil influences, that we may overcome them in the might of God, or, failing to use appointed means, be overcome by them. We are tempted and tested as to purity of thought and conduct; as to good and evil dispositions towards others; as to integrity in trust; as to patience under provocation; as to vanity and pride; as to discreetness of influence; as to sincerity and truthfulness; and in manifold other ways that readily occur to all. There are unseen agencies that tempt us, and we are tempted by one another, when we are least expecting and prepared to resist. What wonder, then, that monastery and convent walls have been raised to break the force of the ceaseless test to which we are exposed; to hide men and women from each other, and from the world; and to aid the weak to an easier victory! But, stone and brick walls cannot wholly fight our battle; every man and woman must do something; yet there is no doubt, that the less they have to do with the world, the less frequently they expose themselves to evil influences, the better will be their own influence, and the less fierce their temptations.

Men now-a-days are striving to control temptation, and to reform the world, by politics. Alas! this is no legitimate instrument of reform. Our duty is "to keep ourselves unspotted from the world," and, like "a city set on a hill," whose "light cannot be hid," our quiet and christian lives will do more to reform our community, than all the political action of which we are capable. Temptation cannot be put down by might, it will ever remain to try the metal of all who live on earth.

IV. Every question, every mode of

action, presented to us, has two sides. Here comes in the exercise of free-will. Guided by personal motives, we will either act out our own preferences, or we will follow God's will, in every separate case. Thus, by our own volition, we are moulding our habits and characters beyond the possibility of change, except we are changed by the might of the Holy Ghost. Every thought, every word, every action, bears on the final result, helps predestinate us—and oh, what a record of thought, word, and action, we all have made! But while, in the exercise of free-will, we predestinate ourselves, the judgment of God goes along with our action, and fore-dooms us to that condition that we justly and voluntarily earn. "God wills not that any should perish, but that all should come to repentance."

How clear all this seems! Everything that is presented to us has two sides. It is always possible to do the contrary of what we do. No man needs do wrong unless his preference is for the wrong. We must every one of us do always evil, if our wills and methods are dearer to us than God's commandment. The choice of two, or more, things, is ever before us, and we are forced to hourly decisions about matters, which, at the time, may seem trifling to us—decisions as to things of the home, and outside of the home; yet in every one of these decisions, we place ourselves on the side of the right, on God's side, or we do wrong, and cause sorrow to others, and final shame to ourselves.

V. If the heavenly world is an organized society, as this world is, there must be constant room for temptation there; constant room for the exercise of undue selfishness. To render that world happy, and subordinate to God's sovereignty, how necessary that all who inhabit it should have been in every way tested here, and proved to be somewhat worthy of admission there! Doubtless the angels, and all morality capable beings, of elder creations, have been subjected to moral and religious tests, and have shown their fitness for their present stations. Happy for us, if in the proving which we are now undergoing, we do not fail of the great end for which we are here, for so short a time! Under God, in Christ, our destinies are in our own hands. For temptations not resisted, we have the Saviour's atonement; and in the might of the divine Spirit of our Lord, we may all do better hereafter. By temptations overcome, we may so confirm right habits in ourselves, that we will be acceptable citizens of a world of love and peace.

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The Judgment-Day is Coming.

We noticed, some time since, an article entitled: "The Judgment Day on Natural Principles," in which many of the proofs were derived from false data; some of the founding principles, the axioms of that theme, were deduced from old hypotheses now entirely abandoned. But if the very basis of one article on this subject is false, we are very apt to conclude too hastily, that there are no scientific and natural principles which can account for the coming day of judgement. Therefore that day must be a special act of God—another miracle of the Creator.

Now, although the groundwork of one or even two such articles is false, it does not necessarily prove that there is no hypothesis or theory that will account for its coming; on the contrary there are many reasons why phenomena now appearing

and that have appeared will cause an end to all living things on the earth. But few people doubt that the end will come, and many think it will be soon, even before the close of this year. Some think it will be a special act of the Creator on purpose to destroy the work of his hand, because angry with his subjects on account of their disobedience. Others, again, the more ignorant, believe that a coal-bed will take fire and burning, form a gas which will expand, blowing the earth to atoms, each atom burning, set on fire by the friction of the particle passing through space with so great a velocity. Such are some of the theories advanced; but none of these nor any others were founded on principles acting at the time. Until the ministry all over the land began to dream of, and the people to see with the clairvoyant eye, "The Judgment-Day," did scientists payed no attention to its coming, and not before the last year did any one account for it from true and set principles.

God's laws are the laws of Nature. But since Nature's laws lead to conclusions that are marked out for her, and as they always follow the same path, we must infer that God prefers to work out all his plans upon principles already acting, instead of accomplishing the same thing by a special move. We do not doubt that the Creator is able by a single act to separate the world into its former elements, leaving all (as it is now) without form and void. For eighteen hundred years very little has been done but that can be traced to the laws of Nature as the causes. Hence the end will not be brought about directly, but indirectly.

What are those forces at work, then, that will bring the end? At the close of the Carboniferous time great oscillations were going on which resulted in up-lifts, faults, consolidation, metamorphism, and outflow of lava, and ending in the elevation of the Appalachian Mountains. This was going on, on the eastern coast of America, while on the western only small changes of level took place. Now, again, during the Cretaceous age, and at its end, revolutions and changes were the most remarkable, ending with the raising of the Rocky Mountains to their present height, while east of the Appalachian chain, fissures, through which was forced lava, were formed with slight changes of level.

While these changes were going on in the United States, similar disturbances or revolutions went on all over our globe. Thus we observe that changes far more decided were going on between Mesozoic and Cenozoic time than at any previous epoch. Hence greater forces were acting in the Cretaceous up-liftings than in any former age. Now, since these forces did increase with time, they will continue to increase until the crust of the earth again gives way when there will be another great revolution. Besides the crust is ever increasing in thickness, hence, for this reason, if for no other, will it take greater force to break through. But when it does break, the up-heaving, and fissures, and lava thrown out will be comparatively greater. So much lava will be poured out that the stream from the east will meet that from the west, thus submerging the earth in a fiery mass. Hence the heavens will be darkened, the earth's surface on fire, as it were to carry destruction to every living thing.

Now this change in things of the earth is not far distant. Geologists generally hold that the period of time between the Appalachian revolution and the Rocky