

THE YOUTH'S INSTRUCTOR

REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH

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THE HEATHEN.

I PRAYED for the heathen in foreign lands,
But when they came nigh to my door,
I spurned them aside with a gesture of pride,
And bade them return nevermore.

The heathen of Africa's tropical clime
Were mentioned by me when I prayed,
But when one of her band wished to clasp my white
hand,
I turned in contempt on the maid.

It is safe at a distance to pray for their souls,
One feels so much sympathy then;
But when they are near and their wants are so
clear,
We shun them again and again.

Our Father in heaven, who hears when we pray,
Help us to remember thine own;
Although black or white, they're the same in thy
sight;
For them also did Jesus atone.

—Lottie Hay Meredith, in *Northwestern Christian Advocate*.

FROM LONDON TO CALCUTTA.

BIDDING farewell to the friends who accompanied us to the boat, we stepped aboard the steamboat "Bengal" of the Peninsular and



THE SUEZ CANAL.

Oriental line, at London, on Jan. 22, 1895, en route for Calcutta. Sailing down the Thames, we soon entered the English channel. On account of a heavy storm, we were obliged to cast anchor for about twenty-four hours alongside the Isle of Wight; but this delay was afterward made up, so that we reached our destination at the appointed time.

Our vessel touched at Gibraltar; Naples;

Port Said, at the entrance to the Suez canal; Aden, the southern point of Arabia; Colombo, the principal city of the island of Ceylon; and at Madras. At each of these stopping-points, the vessel was thronged with dark-skinned natives of these various countries; and as I thought of the thousands and millions, of whom these are the representatives, who have never heard the first sound of the message for this time, I realized as never before the vastness of the work to be done in carrying the truth to every nation, kindred, tongue, and people.

The passage through the Suez canal was made on the Sabbath-day; and as we sailed down the arm of the Red Sea, with the land of Goshen on one side and the Wilderness of Wandering on the other, it added much to the interest of the scene to take the Bible, and read again the story of God's wonderful dealings with his people in connection with these places.

The peninsula of Sinai, as seen from the vessel, presented a very dreary, desolate appearance, and well merits the description given by the inspired writer, as "that great and terrible wilderness," "a desert land," and "the vast, howling wilderness."

At Colombo we went ashore, and spent a pleasant afternoon in conversation with some of the English missionaries stationed there. The natives of this island, called Cingalese, are a very interesting people. They are quiet and peace-loving, gentle and hospitable, with intelligent, and, in the educated classes, intellectual countenances.

The dress of the men is very similar to that of the women, so that in the distance it is impossible to tell to which sex they belong. They also have a peculiar way of dressing the hair, combing it straight back from the face, and doing it up in a coil at the back of the neck. On the top of the head they wear a round comb inverted, with the teeth projecting into the air. Here we had our first ride in

a jinrikisha. The jinrikisha came from Japan, and has found great favor on this island. It is something like a big baby-cab, with shafts, and is drawn by a man. The carriers seem to find the work both easy and profitable.

Having reached the ferry, we embarked in a frail-looking canoe, made from the hollow trunk of a tree, so narrow that I had difficulty in getting into it, and returned to the ship,



A JINRIKISHA.

which was anchored some distance out in the bay.

Another week's sailing brought us to the mouth of the Hugli River, a branch of the Ganges, on which the city of Calcutta is situated. As we came nearer and nearer land, the water became more and more muddy. It is estimated that it would require fifteen hundred large ships sailing down the Ganges every day, to carry the amount of earth and sand the river daily bears to the sea. In this way thousands of acres are thrown up each year; but while new land is thus constantly forming, large portions of cultivated land are swept away from time to time, so that the poor native does not notice that the river makes much amends for the loss it often causes him. Nevertheless, the land is steadily gaining on the ocean, and those who cultivate near the river often have new fields thrown up in the course of a few weeks. Bishop Thoburn, in his book on India, says: "I have myself seen wheat growing rich and green in the month of December, in fields where I had seen the water flowing fifty feet deep six months before."

The mouth of the Hugli is so wide that one cannot see across it, but it gradually narrows. On account of the shifting sand beds, navigation is very dangerous. Not far above the mouth of the river is an uncommonly treacherous shoal called the "James and Mary." If a ship strikes the bottom here, she is immediately pushed over by the strong current. In a few minutes even large vessels disappear.

Numbers of ships have been lost at this point.

When our vessel reached this place, passengers were called on deck, the life-boats were lowered, and every man stationed in his place, ready to get the passengers into the boats at a moment's notice; but our brave vessel passed this dangerous shoal without accident, and a few hours later we were safely lying at anchor in the harbor at Calcutta, after a voyage of thirty-three days out from London.

GEORGIA A. BURRUS.

CHILD LIFE OF JESUS.—NO. 3.

EVEN in his childhood Jesus saw that the people did not live in the way that the Bible pointed out as the way for them to live. He studied the Bible, and followed the simple habits and ways that the word of God directs; and when people found fault with him because he was so lowly and simple, he pointed them to the word of God. His brothers told him that he thought himself much better than they were, and reproved him for setting himself up above the priests and rulers of the people. Jesus knew that if he obeyed the word of God, he would not find rest and peace in the home circle.

As he grew in knowledge, he knew that great errors were increasing among men, and that because the people followed the commands of men instead of obeying the commands of God, simplicity and truth and true piety were becoming lost in the earth. He saw the people going through forms and ceremonies in their worship of God, and passing by the sacred truths that made their service of value. He knew that their faithless services could not do them any good, and would not bring them peace or rest. They could not know what it was to have freedom of spirit when they did not serve God in truth.

Jesus did not always silently look upon these worthless services, but sometimes told the people where they were going wrong. Because he was so quick to see what was false and what was true, his brethren were greatly annoyed at him; for they said that whatever the priest taught ought to be considered as sacred as a command of God. But Jesus taught both by his words and by his example that men ought to worship God just as he has directed them to worship him, and not follow the ceremonies that men have said ought to be followed. His brethren were greatly put out because Jesus would not do as the priests directed, but followed the word of God rather than the traditions of men.

The priests and the Pharisees also were annoyed because this child would not accept their human inventions, maxims, and traditions. They thought that he showed great disrespect to their religion, and to the rabbis who had commanded these services. He told them that he would heed every word that came from the mouth of God, and that they must show him from the Bible where he was in error. He pointed out to them the fact that they were placing the word of men above the word of God, and causing men to show disrespect to God through obeying the commands of men. The rabbis knew that there was nothing in the Scriptures that would uphold them in forcing him to obey their traditions. They knew that he was far in advance of them in spiritual understanding, and that he lived a blameless life; yet they were angry with him because he would not violate his conscience by obeying their dictates. Failing to convince him that he ought to look upon human tradition as sacred, they came to Joseph and Mary, and complained that Jesus was taking a

wrong course in regard to their customs and traditions. Jesus knew what it was to have his family divided against him on account of his religious faith. He loved peace; he craved the love and confidence of the members of his family; but he knew what it was to have them withdraw their affection from him. He suffered rebuke and censure because he took a straightforward course, and would not do evil because others did evil, but was true to the commandments of Jehovah. His brethren rebuked him because he stood aloof from the ceremonies that were taught by the rabbis; for they regarded the word of man more highly than the word of God, because they loved the praise of men more than the praise of God.

Jesus made the Scriptures his constant study; and when the scribes and Pharisees tried to make him do as they did, and accept their doctrines, they found him ready to meet them with the word of God, and they could do nothing to convince him that they were right. He seemed to know the Scriptures from beginning to end, and repeated them in such a way that their true meaning shone out. They were ashamed because this little child knew more than they did. They claimed that he ought to obey them, and not go contrary to the teachings of the church. They said it was their business to explain the Scriptures, and that it was his place to accept what they said. They were angry that this child should dare to question their word, when it was their calling to study and explain the Scriptures.

The scribes, rabbis, and Pharisees could not force Jesus to turn from the word of God, and follow the traditions of men; but they could influence his brethren in such a way that his life might become a very bitter one. His brethren threatened him, and sought to compel him to take a wrong course; but he passed on, making the Scriptures his guide. From the time his parents found him in the temple, asking and answering questions among the doctors, they could not understand his course of action. Quiet and gentle, he seemed as one who was set apart. Whenever he could, he went out alone into the fields and on the mountain sides to commune with the God of nature. When his work was done, he wandered by the lakeside, among the trees of the forest, and in the green valleys where he could think about God, and lift his soul to heaven in prayer. After a season thus spent, he would return to his home to take up again the humble duties of his life, and to give to all an example of patient labor.

MRS. E. G. WHITE.

THE MOTIVE OF LOVE.

THEY but half understand the gospel who dwell upon its sanctions of reward and punishment, and would seek to frighten men into goodness by brandishing the whip of law before them, and uncovering the lid that shuts in the smoke of a hell. And they misinterpret it almost as much, if there be any such, who find the chief motive for Christian obedience in the glories of the heavenly state. These are subordinate, and legitimate in their secondary place; but the gospel appeals to men, not merely nor chiefly on the ground of self-interest, but it comes to them with the one appeal, "If ye love me, keep my commandments." That is how the law is written on the heart. Wherever there is love, there is a supreme delight in divining and in satisfying the wish and will of the beloved. His lightest word is law to the loving heart; his looks are spells and commandments. The secret of Christian morality is that duty is changed into choice, because love is made the motive for obedience. —Dr. Maclaren.

BOOKS OF THE NEW TESTAMENT.

THEIR NAMES AND ORDER.

WE trust that the readers of the INSTRUCTOR have now learned the names of the books of the Old Testament so they can readily recite them in their exact order. Having proceeded thus far, it will now be a delightful task to commit to memory the names of the books of the New Testament. There are twenty-seven books in the New Testament. These might be grouped together in distinct divisions somewhat after the order of the books of the Old Testament, although the lines of distinction between the various divisions do not appear as plainly as in the Old Testament.

First, we have the Gospels,—Matthew, Mark, Luke, and John. These books are very much alike in character, since their authors wrote upon the same subject—the life and works of our Saviour, Jesus Christ. It will be noticed that two of these writers were of the number of the twelve apostles. These were Matthew and John. Two, Mark and Luke, were not chosen to take a place with the twelve apostles, but they were disciples of Christ, and well knew the history of the life of our Lord while he was here on earth.

The dates of the writing of these books are variously given. The following dates are doubtless about correct: Matthew, A. D. 55; Mark, A. D. 65; Luke, A. D. 60; John, A. D. 97.

The next book, the Acts, may be called the historical book of the New Testament. It gives the history of the early church during the first few decades after Christ. This book was written by Luke. It is a very significant fact that the first thing to record concerning the church of the new dispensation was its "acts"—the *doings* of the disciples of Christ. It has been aptly said that what is needed now in the church is a book of acts performed in this generation. Would that the church to-day might be noted for its gospel work, that we might have written anew, for our own time, the book of Acts.

With the sixth book of the New Testament begin the writings of the eminent apostle, Paul. Of the twenty-seven books of the New Testament, Paul wrote fourteen, or just one hundred of the two hundred and sixty chapters of which the New Testament is composed. It will be interesting for the Bible student to notice the location of the churches addressed in the epistles of Paul. You will notice that this first epistle in order was addressed to the church at Rome, the proud capital of the Roman empire. This city was far distant from the mother church at Jerusalem,—more than fifteen hundred miles away,—and that was a long distance in those times. The epistle to the Romans was doubtless written in A. D. 58, or four years before Paul went to Rome as a prisoner. It is thought to have been sent by Phebe, a servant of the church. It is evident from Rom. 16: 1, 2 that this sister went to Rome, and doubtless she carried this epistle with her. Consider how different were the means of carrying letters then from what they are now. There was then no general postal system for the use of the people. Letters had to be carried by special messengers, as opportunity might offer; but the message for that time found its way into the imperial city itself, and into king's courts even. Phil. 4: 22. If this could be done then, how much more readily now! And the Lord has assured us that the message for the present time, also, shall be proclaimed to kings as well as people. Rev. 10: 11. F. D. STARR.

Timely Topics

AUTHOR OF "AMERICA" DEAD.

DR. SAMUEL F. SMITH, of Boston, Mass., author of the national hymn "America," died November 16. He was taken suddenly ill while riding in a car, and was immediately taken to the hospital, where he soon expired. If our readers will look up the INSTRUCTOR of April 25, of the present year, they will find a picture of this venerable man, and an article descriptive of him. He was also the author of the well-known missionary hymn beginning, "The morning light is breaking." Dr. Smith was eighty-seven years old, and has spent all his long and useful life in Boston and its vicinity, where he was loved and revered by all who knew him.

INTOLERANCE IN FLORIDA.

Two Mormon preachers were lately arrested in Florida charged with being a public nuisance and with corrupting the morals of the people; and they only escaped imprisonment by consenting to leave the State. If two Presbyterian or Methodist ministers should be treated in a similar way in Utah, it would be denounced by the press of the country as an outrageous invasion of their rights. It is no less so because it took place in Florida, and was practised upon two Mormons. Now that the Mormons do not preach or practise polygamy, there is no excuse for such cruel treatment of them. "But," says one, "they used to preach and practise polygamy." True; but only a few years ago Methodists, Presbyterians, and Baptists preached and practised slavery! Even now, in some parts of our country, they find excuses for their former conduct. Slavery affected a much greater number of people in this country than did polygamy; it was a greater evil than polygamy; and it had in its train, as an attendant evil, all the evils of polygamy, without even the pretense of marriage. Slavery and polygamy have been aptly called "the twin relics of barbarism." Now, why are those who once loved one of these twins, so much better than those who once loved the other? When Utah becomes a State, she may insist upon better treatment of her citizens, by the authorities of other States, with the threat of retaliation.

NOT ON SUNDAY.

FOR some weeks the papers have contained many reports of one Schlatter, who is healing people by the laying on of hands. At Denver, Colo., thousands gathered to see him, and it would seem that if he would only remain in one place, we would soon have a place in this country that would rival Lourdes, in France. His history has been looked up, and it is learned that he went into the mines several years ago, hoping to get rich, but failing, he turned his attention to religion. The man undoubtedly has a mild form of insanity. Popular credulity and superstition will do the rest. When a morbid and nervous woman has faith enough to stand five hours in a crowd waiting for a chance to speak to the "healer," it is not at all surprising if she has "thrills" when he takes her hand. Schlatter has now disappeared, and no one knows where he is, but his place in the public mind is supplied

by a negro at Terrell, Texas, who is drawing a great crowd, and rivaling Schlatter himself in the power to work miracles. Perhaps this is the beginning of a whole brood of healers!

It is remarkable that both of these healers will not heal any one on Sunday. When Christ was on earth, his greatest miracles, and the most of them, were wrought on the Sabbath, and he often justified himself for so doing; but these last-day healers, who tread under foot the Sabbath of Jehovah, honored by Christ, have such sensitive consciences in regard to the papal holiday of Sunday that they will not heal on that day! To refuse to heal on the Sabbath would be unchristian; to refuse to heal on Sunday is devilish. There is nothing of the tender love of Christ in it; but it seems to captivate many people, who are ready to cry, as the people of old did of Simon the Sorcerer, "This man is the great power of God."

AN AFRICAN WAR.

GREAT BRITAIN is now preparing for an expedition and war upon the king of Ashanti, one of the native kings of the West Coast of Africa. This king has had a treaty with Great Britain, in which he agreed that no more human sacrifices should be made. He does not keep his word, and treats his people after the usual manner of the native African despot. He was then asked to receive a British resident, and to place his kingdom under the protection of Great Britain. This he now refuses to do, and says that he will go to war rather than yield. He will undoubtedly have the opportunity to do both. The king has a large army, but it will avail little against the force which will be sent against him. The conquest of Dahomey by France has been a benefit to that country, and if the British expedition shall result in freeing Ashanti from the rule of a bloody tyrant, and introduce a more gentle reign, as it probably will, the result will be equally good.

A JUST VERDICT.

THE foreign rioters of Spring Valley, Ill., who last August attached colored laborers and drove them from their homes, have just received their sentences. They will now have an opportunity to work for the State of Illinois in the Joliet penitentiary for five years, where there will be little danger of so much competition from colored, or other, laborers, but they will be fully employed all the time! The best that can be said of these men is that they are ignorant foreigners, unable to speak the English language, and with very dubious ideas of the difference between freedom and license. A vigorous application of law appears to be the only way to teach them that other men, black as well as white, have equal rights with themselves in the United States. They had an undoubted right to cease work when they pleased; they had no right to prevent others from working in their places. By their attack on the colored laborers who desired to work, they showed what has been seen hundreds of times in this country, that strikers can manifest as much tyranny, and exercise it in as brutal a way, as any firm, trust, or corporation that ever existed. A few more such experiences as justice has meted out at Spring Valley, and these toughs from foreign lands, who so often presume on immunity from punishment for their evil deeds in this land of the free, will have learned a lesson that will be of immense benefit to them the remainder of their days. Five years of schooling in the penitentiary, during which time it is to be hoped they

will learn the English language, will give them a better idea of the rights and limitations of action allowed in this country than they possessed when they first landed on our shores; and it is to be hoped that others who sympathized with them will also be benefited by what has befallen them. Their sentence was just; though, of course, it will fall heavily upon their families, who are dependent upon them for support.

INCREASED SUPPLY OF GOLD.

REPORTS from various countries where gold is found indicate that more of this precious metal is now taken from the earth than in any previous time known to history. Not even in the best years of Californian and Australian gold-mining did the output of gold equal the estimate for the last few years. It is now believed that the world's product of gold for the five years ending with the present year will be about \$815,688,000. This is twenty-two per cent better than during the years when both California and Australia were producing the largest amount in their history, and eighty-one per cent more than was produced in the five years ending with 1870.

The principal cause of this augmented yield of gold is the great South African gold field, which is now excelling all others. While the gold mines in South Africa are regarded as new discoveries, there are evidences that some of them, at least, were worked centuries ago. Old smelting works have been found where the ore was melted and the gold extracted in a crude way ages ago; and it is thought by some that that country is the "Ophir" where Solomon obtained his gold for the temple.

If the men of our times have really struck the source of Solomon's wealth, we may expect that with the greater knowledge of mining and the machinery now in use, a vast amount of gold will be secured. As the white men penetrate farther into the country, new mines are constantly discovered. Some of these can be worked to a great depth. Unlike the gold fields in California, which at the first were worked by individual, independent miners with pickax and shovel, the African mines require costly machinery and much expense to get at the precious metal. For this reason the gold is nearly all secured by rich companies; but this will not prevent its being put to use in some way. A large amount of gold is now put to other uses than money; at the same time it is very probable that there will be many millions of dollars in gold money added to the world's currency by reason of these mines. This will have the effect to stimulate trade. Plenty of money is necessary for business prosperity. At the present time the aggregate of the commodities bought and sold is simply immense; and when there is not enough of the circulating medium to meet the proper demands of trade, there is an unseen, but nevertheless felt and recognized, restriction, binding trade and lowering prices. The business of the world is now so closely connected that what affects it in one quarter is soon felt in another, and often clear around the world. The need of silver by China to pay the Japanese indemnity was distinctly felt in America. The increase in the output of gold must also be felt. If gold is to be our only standard money, we ought to have enough of it so that it will circulate among the people, and not all be held by the government and the banks. No one can dispute that coined gold is money, and good money, too. The increase in its production is therefore a good omen to the commercial world.

M. E. K.



J. H. DURLAND, }
M. E. KELLOGG, } EDITORS.

THE MAN IN THE MOON.

THE irregular markings on the face of the moon attracted attention long before the telescope was invented, and from a very early date have been regarded as forming the features of an imaginary face. Some have recognized in these markings the features of a man, while others have thought them the features of a woman.

The "man in the moon" of later days has been pictured by some as a man bearing a large bundle of sticks on his shoulders, and accompanied by a dog. Those who have not heard of the sticks and the dog, usually imagine a face only, in the full moon. If the reader will take a look at the moon when it is in the full, he may be able by the following directions to see what is generally imagined to be the man with his bundle of sticks and his dog as his heels: First, the dark markings at the right, which extend to a very low point, are imagined to be the outlines of the man. Secondly, the large dark spots at the left of the ones already mentioned, and opposite what would be called the man's head, are called the bundle of sticks. Lower down are two spots that represent the dog following the man. It will perhaps require a strong imagination to see any distinct outline of the man or his dog. But suffice it to say that many people who lived centuries in the past were sure they could see all these things.

Disregarding all the superstitious ideas of the past, there is one fact that has always stood the same: from the earliest times men have always recognized the same features in the full moon. They have also observed that as the moon waxes and wanes, the same features are still seen as far as the illumination extends. In other words, men have known from time immemorial that the moon in her circuit around the earth turns always the same face toward us. This is in reality one of the most remarkable circumstances known about the moon, though its significance has not been recognized until recent times.

With the naked eye man has not been able to study the moon's disc so as to reveal any facts as to its physical condition. The views held by Anaxagoras five hundred years before Christ were practically the same as those held by Copernicus and Galileo until the eventful year 1609, when Galileo first turned a telescope upon the moon. Previous to this date it was supposed that the dark spots represented land, while the light part represented seas, and that the moon was a globe in many respects like the earth, and probably inhabited by living creatures.

The earliest observers noted that when the moon is opposite the sun, it shines with a full disc; that when near this great luminary, it shows only a fine crescent of light, with the points turned from the sun; and that its disc gradually fills as it recedes from the sun's place in the heavens, and gradually becomes less and less fully illuminated as it approaches the sun. From these observations they quite readily inferred that the moon must be a globe illuminated by the sun, and very much nearer

the earth than is the sun. This led to the conclusion that the moon is an opaque globe circling round the earth, and that it is illuminated by the sun. It is much nearer the earth than the sun, and therefore, since it looks no larger, it is a much smaller globe.

One of the first discoveries made when the moon was examined with a telescope, was that the dark markings, which are called the "man in the moon," are great plains, lying at lower levels than the bright parts. They correspond with our ocean beds, if the waters were removed. These enormous plains are not all at the same level. Each has its own peculiar character or tint. When we speak of them as plains, it is not to be understood that they are perfectly level. As revealed under the telescope, they are old sea bottoms, some of which have undergone upheavals and other changes since the water retreated from them; while others present the appearance of being unchanged since the time the waters dried up, or were in some other way removed.

Thus we see that there is no "man in the moon," as was imagined in the past. It would be impossible for human beings to live on this earth if all the water were removed from it; therefore we must conclude that the moon is uninhabited. According to the investigations of astronomers, it is thought once to have been in a condition for habitation, but at some time, and in some way, it has undergone such a change that it is used only as a reflector of the sun's light to this earth, while the sun is shining directly on the opposite side of our planet.

As the moon reflects the light of the sun to the inhabitants of this earth, so Christ has commanded those that follow him to reflect him to a world darkened by sin. "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." The moon constantly follows the sun's rays in its journey around the earth, and reflects its light to the living creatures of the earth. Jesus says, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." As the moon's light is of the sun, so our light is of Christ. Like the moon, we show the effects of the curse; yet God is willing to use us in his plan of salvation to save fallen humanity. Are we as obedient in following the Sun of righteousness as the moon is in following the light of the sun? We ought to be more faithful. There should be no waning with us; neither should there be any eclipses.

J. H. D.

THE PEACEMAKERS.

"BLESSED are the peacemakers: for they shall be called the children of God." Matt. 5: 9.

There are many people who seem to give their whole attention to the problem of how to make trouble, and how to keep it up when it is once started. About every community has one or more persons of this character. They often do this work very quietly and slyly, so that it cannot be known what they are doing; but the fruit of their work is very apparent. One person often succeeds in keeping a neighborhood in a perpetual ferment. There is no blessing for such people; their work is satanic. Such people often get into the church, and since joining the church does not change their natures, they simply have a new field of operations in which to make trouble. A brother or a sister is made an offender for a word; little things are made to appear great; and everything that is liable to cause trouble is kept to the front. Should there arise a

disagreement between the brethren in regard to anything, the peace-killer is ever ready to take sides and blow the coals of strife, until from a few smoldering sparks there will arise a big blaze. We once knew a promising church which went to pieces over a contention between two sisters in regard to the distribution of some Sabbath-school lesson sheets! We can almost imagine that there might be a text which would say: "Cursed are the peace-killers: for they shall be called the children of Satan!"

The peacemakers referred to in the text are those who have made their peace with God by accepting his terms of peace; they have received the peace of Christ, and the contentious, jarring elements of strife are exceedingly distasteful to them. They will say or do nothing to cause strife or contention, or to promote it if it has been started. Experiences that would greatly ruffle and excite the natural man, do not disturb the quiet serenity of the one at peace with God. He can be ill-treated, misapprehended, the sincerity and purity of his motives be questioned; but he will not retaliate, will not be thrown out of his peace.

But the best part of the work of the peacemaker is that he assists others to come into the same relation of peace toward God which he himself enjoys. He has had the experience of both war and peace,—the first by nature, the second by the reception of grace and divine favor. He knows that the last is best; that the final happiness of every soul depends upon his acceptance of the peace upon the terms offered in the gospel; that a failure to make peace means death, while acceptance means everlasting life; and that all peace between human beings is illusory and shallow unless the peace of God rules in their hearts. So he becomes an ambassador of peace, making known to all the blessings and advantages of being in harmony with God. The terms of peace,—repentance toward God, and faith toward our Lord Jesus Christ,—are well known by the peacemaker in all their bearings, and nothing gives him such great joy as to be successful in inducing a rebel against the government of God to surrender his weapons of warfare, cease the useless battle, accept pardon, and receive the peace of God. The peacemaker has lived through the experiences suggested in Matt. 5: 3-8, and he knows how to direct others in the pathway he has trodden. Poverty of spirit, sorrow for sin, meekness, hungering and thirsting for righteousness, receiving the mercy of God to manifest again to others, purity of life,—these are the preparatory lessons which must be learned before one can be an ambassador of peace, beseeching men to be reconciled to God.

Those who do this are called the children of God. They are God's children, because they are doing the same work that God is doing; or rather, they are co-workers with God. As good, obedient children assist their father in his work, so those who accept and proclaim the gospel of peace are the children of God, working in harmony with him for the accomplishment of his purposes. The text says that they "shall be called the children of God," and they are thus called while they are doing this work. "Beloved, now are we the sons of God." What honor can be higher? The peace-destroyers have had their way a long time, and the world has been filled with their evil doings. They have had their way, and nearly their day. The peacemakers,—the children of God,—will, ere long, inherit the earth. Peace will reign here as in heaven, and all will "delight themselves in the abundance of peace."

M. E. K.

BIBLE LESSONS AND NOTES

LESSON 12.—SUNDAY LAWS.

(December 21, 1895.)

THEIR ORIGIN AND OBJECT.

1. By whom and when was the first Sunday law on record made?—By Constantine, A. D. 321.
2. Who have been instrumental in securing Sunday laws? (See note 1.)
3. What does this show?—That such laws are religious in their nature.
4. For what were civil governments ordained?—To protect men in their rights, not to protect religious institutions.
5. Who, therefore, inspires Sunday laws?—Satan.
6. What is his object in securing them? (See note 2.)
7. Would it not be a good thing to have a law compelling the observance of the Sabbath of the Lord? (See note 3.)

THEIR RESULTS.

8. Of what is the Sunday institution a mark?—It is a mark of papal power and authority.
9. What do Sunday laws, therefore, enforce?
10. Where is this mark to be received? Rev. 13: 16.
11. What would the hand naturally symbolize?—Labor. (See 1 Cor. 4: 12; Eph. 4: 28.)
12. What would be represented by the forehead?—The mind. (See Rom. 7: 25.)
13. Where will those receive the mark of the beast, therefore, who cease to work on Sunday simply in deference to the law?
14. Where will those receive it who, knowing its origin, continue to observe it as a religious institution?
15. Is it not significant, therefore, that the Sunday institution has taken on both "civil" and "religious" aspects? (See note 4.)

THE FINAL ISSUE.

16. Of what is the genuine Sabbath a sign? Eze. 20: 12, 20.
17. Is it possible to serve two masters? Matt. 6: 24.
18. Can we, therefore, obey a Sunday law and yet observe the Sabbath? (See note 5.)
19. How many days in the week does God give us for labor? Ex. 20: 9.
20. What will be the final issue? (See note 6.)
21. To what will the prohibition against keeping the Sabbath be a parallel? Dan. 6: 4-9.
22. How did Daniel conduct himself after he knew that the decree was signed? Verse 10.
23. For what purpose was his case, and that of the three Hebrews, written? 1 Cor. 10: 11; Rom. 15: 4.

NOTES.

1. From the first, church leaders have been instrumental in securing Sunday laws. The following admission states the truth: "During nearly all our American history the churches have influenced the States to make and improve Sabbath laws."—*W. F. Crafts, in Christian Statesman, July 3, 1890.*

2. "Satan's object in securing Sunday laws is to cause men to honor Sunday in the place of the Sabbath—to obscure from their minds a knowledge of the true God by blotting out his great memorial of the manifestations of his creative power, and to keep alive that form of

religion of which the Sunday Sabbath is the sign, or mark,—idolatry.

"Not a move has been made in exalting the idol Sabbath in bringing around Sunday observance through legislation, but Satan has been behind it, and has been the chief worker.

"No law has ever been made to exalt the idol Sabbath but that Satan has taken a leading part in its enactment and its enforcement. Every law for the elevation of Sunday has a direct reference to the fourth commandment. Every move that has been made to enforce its observance is for the purpose of exalting the man of sin above God, and above all that is worshiped."—*Mrs. E. G. White, in Review and Herald, April 15 and 29, 1890.*

3. "The conscience should not be compelled even for the observance of the genuine Sabbath; for God will accept only willing service."—*Mrs. E. G. White, in Review and Herald, April 15, 1890.*

4. The Sabbath of the Lord is religious and religious wholly, and requires only the law of God, which is spiritual, for its support. Rom. 7: 14. Being the seal of God, it can be received only in the forehead (Rev. 7: 1-4; Eze. 9: 4), where the mind resides, with which we serve the law of God. Rom. 7: 25. But the mark of the beast can be received in either the forehead or the hand. It is not a little significant, therefore, that the Sunday Sabbath, which is this mark, takes on this twofold aspect of being "civil" and "religious," and requires not only the dogma of the church, but the law of the state for its support. Like Caiaphas of old (John 11: 49-52), Mr. Crafts spoke more prophetically than he knew when he said:—

"We, the Sabbath Union, the Woman's Christian Temperance Union, all the churches, and the Young Men's Christian Association, are laboring with all our might to carry the religious Sabbath with our right arm, and the civil Sabbath with our left. Hundreds of thousands will receive it as a religious institution, and all the rest will receive it as a civil institution, and thus we will sweep in the whole nation."—*W. F. Crafts, in Sunday Union Convention, at Wichita, Kan., Sept. 20, 1889.*

5. It is frequently said that Sunday laws do not interfere with the keeping of any other day that one may choose to observe. This is a specious argument. Sunday laws do interfere with Sabbath-keeping, for as no man can serve two masters, neither can he at the same time keep the Sabbaths of two different and opposing powers. He cannot have the seal of God and receive the mark of the beast at the same time. The enemies of the three Hebrews might have said the same to them: "This decree to fall down and worship the image does not prohibit you from worshipping any other god you choose to worship. Your liberty is not interfered with in the least." But it was. They could not worship idols and the true God at the same time. They could not worship idols and keep the second commandment. Neither can a person observe Sunday and keep the fourth commandment. To attempt to do so shows lack of intelligent faith.

"The churches that were under the rule of the papacy were early compelled to honor the Sunday as a holy day. Amid the prevailing error and superstition, many, even the true people of God, became so bewildered that, while they observed the Sabbath, they refrained from labor on Sunday. But this did not satisfy the papal leaders. They demanded not only that Sunday be hallowed, but that the

Sabbath be profaned."—"Great Controversy," p. 65.

"In this situation worldly policy will urge an outward compliance with the laws of the land, for the sake of peace and harmony."—*Testimony No. 33, p. 240.*

6. Satan would not be content with the keeping of two days, could that be done. The Sabbath must be given up. He is a usurper, and so is his Sabbath. Every Sunday law has reference to the fourth commandment, and the displacement of the Lord's Sabbath. And hence the final issue will be brought to this:—

"The decree will go forth that they must disregard the Sabbath of the fourth commandment, and honor the first day, or lose their lives."—*Testimonies, Vol. 1, pp. 353, 354.*

"The decree which is to go forth against the people of God will be very similar to that issued by Ahasuerus against the Jews in the time of Esther."—*Testimony No. 32, p. 206.*

"I saw a writing, copies of which were scattered in different parts of the land, giving orders that unless the saints should yield their peculiar faith, give up the Sabbath, and observe the first day of the week, the people were at liberty, after a certain time, to put them to death."—*Early Writings, p. 143.*

SABBATH-SCHOOL HINTS.

SUNDAY is the first day of the week. (See Webster's Dictionary.)

THERE are six working days in the week. (See Eze. 46: 1; Ex. 31: 15.)

THE seventh day is not a working day (Ex. 20: 8-11); therefore Sunday must be a day for ordinary labor.

"THE idolatrous nations in honor to their chief god, the sun, began their day at his rising. The day (Sunday) which the heathens in general consecrated to the worship and honor of their chief god, the sun, according to our computation was the first day of the week."—*Jewish Antiquities, Book 3, Chapters 1 and 2.* J. H. D.

WHAT HE THOUGHT OF ISAIAH.

I HAD a standing invitation to drop in and take a cup of tea with Ahmed Vefyk Effendi any day between three and four P. M. One day, seeing a large volume on his desk looking like an Arabic Bible, I asked him what it was. He replied: "That is the Azzik Kitab, the Holy Bible, and the most elegantly printed book I ever saw in Arabic." He then burst into a eulogy and a comparison of Isaiah and the Psalms, which surprised and delighted me. He placed Isaiah above all the poets for the richness and elevation of his imagery. "I have studied your Shakespeare attentively," he said (I had heard him repeat with infinite zest whole pages); "but Isaiah is on a plane above him." He considered the Psalms very different, being both devotional and meditative. "They are full of the experiences of life. A man in trouble derives great patience from the Psalms. They teach us to say, 'Our refuge is in God.' I take great pleasure in reading both Isaiah and the Psalms." Such remarks from such a man struck me with great force. Thoughtful Mussulmans read our Scriptures more than we think, and they testify to the inherent power of the word of God. They are a rebuke to those of Christian name who despise the Bible, or devote their time and learning to its depreciation.—*Cyrus Hamlin.*

"ALL Scripture is given by inspiration of God, and is profitable."



REUBEN'S LIFE LESSON.

A PIERCING shriek rang through the Moreston mills.

"What is it?" queried the white-faced operatives.

The machinery had stopped, and the question flew from lip to lip.

"Poor little Reub drawn into the machinery," was the answer.

Little Reuben, the pet of the mills and of the entire village as well, lay there, a dazed look on his handsome face; and his arm! Was that an arm, that mangled mass of flesh and muscles which dragged on the floor beside him? Yet he was *alive*, and life was so beautiful! Cold, awful death had been so near him only a moment ago! Yet he was alive, and friends were all about him.

"He must be carried home. Some one must tell his mother," he heard some one say.

"Poor mother," he said; and the tears came into the bright eyes, for Reuben was the only son of his mother, and she was a widow. He had meant to do so much for her. He would be a rich man, a great scholar, and care for her; but now!

The bruised flesh, benumbed for a time, began to twinge with pain. He shut his lips firmly as they lifted him and carried him to his mother. He felt her tears upon his face, her kiss upon his lips, and then it seemed to him that it was night. When he awoke, his beloved teacher sat beside him.

"Good morning, laddie," he said, cheerily.

The faint smile which answered him was pitiful. Reuben knew that his right arm was gone.

"Where is mother?" he asked, feebly.

A white face, calm and smiling, bent over him fondly.

"You live, my darling," she said. "How good God is to give me back my boy! Now take your cordial, and sleep, dear;" and Reuben was left alone.

But he did not sleep. He heard the pastor's voice in the outer room.

"My sister," it said, "may God comfort you;" and his mother answered with a ringing gladness in her tones: "He does. He assures me that this affliction shall be overruled for good."

"How *can* that be?" mused the lad. "Losing my right arm overruled for good! Who can do that?"

"Blind unbelief is sure to err,
And scan his works in vain;
God is his own interpreter,
And he will make it plain."

His mother was singing her favorite hymn, her visitors gone, and she was alone with him.

God—how the wonderful Presence thrilled and calmed him!

"He will make it plain!" and the patient fell into a long, restful sleep. Meanwhile the teacher and the pastor on their homeward way were talking.

"O woman! great is thy faith!" said the pastor. "Our sister leans on the Arm of strength. I went to comfort her. I am strengthened and comforted."

"It is wonderful what the Friend can and will do for us," said the teacher. "I am

inclined to think that the mother is right. Lovable and bright as Reuben is, he is in danger. Everybody pets him. He learns so easily that he does not need to study as other scholars do. Then he is a splendid penman. He is bound to be a leader for good or evil. Let us hope now that he will follow the safe Guide."

When Reuben again awoke, his room was the scene of a grand council, though he seemed to be alone. The King of heaven was there. He was saying to the child: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." And Reuben said: "I am sorry for my sins. Wash me as white as snow. Lead me Thyself."

The mother was not quite prepared for the happy surprise which met her when next she went into Reuben's room. His face beamed with joy, and there was such glad music in his voice as he said:—

"O mother, He has been here, and he has pardoned my sins. I've been a wanderer, but he forgives me, and I belong to him. I am going to love and serve him forever and ever."

The joy in that humble cottage moved the angels in heaven, and they joined in the songs of triumph.

Reuben was soon in the school-room again. Was it Reuben, this studious boy, who rose so rapidly, who wrote so legibly with his left hand?

The teacher and pastor rejoiced with the mother when Reuben was graduated with high honors; when the way opened for higher degrees; when he became an honored and beloved teacher.

This was the beginning. Higher and higher his Guide led him. A great educational institution claims him as its "father," and the financial and educational trusts of one of the largest bodies of Christians were given him who was so grandly true and faithful.

He rests from his labors, and knows Him who overrules for good life's bitterest sorrows.—*Mrs. E. J. Richmond, in Northern.*

SMILE.

SMILE a little, smile a little,
As you go along,
Not alone when life is pleasant,
But when things go wrong.
Care delights to see you frowning,
Loves to hear you sigh;
Turn a smiling face upon her,
Quick the dame will fly.

—*Ella Wheeler Wilcox.*

A HOME TALENT.

THE artistic impulses underlying the natures of so many young girls are manifested in a hundred ways familiar to us all. Sometimes it is the dress with some dainty touch that indicates the characteristic of the wearer. Sometimes a girl paints or embroiders flowers so beautifully that one would almost fancy the blossoms fragrant. Sometimes the room of the daughter of the house is a picture to rest the eyes, with its delicate tints and harmonies. But it is an important question whether these gifted girls influence their own homes as much as they might by means of true taste and love of beauty.

"Yes, Louise paints beautifully," said the mother of a young lady who had studied art for several years. "I want to have her make some pretty things for me sometime, but she has so many friends to remember, that I have to wait." And she looked disconsolately

around the plain parlor, which certainly showed no influence from an artistic spirit.

Many a girl whose dress is tasteful in the extreme might learn a little lesson from a friend of ours who once said: "You see, mama will never think about herself, so I have to do her planning for her. You don't know how proud I am when her gowns are becoming."

To make home the loveliest spot on earth is surely the instinct of every true woman; and the homes of those girls whom God has blessed with a talent for making things beautiful, should certainly bear witness to that power.—*Young People's Weekly.*

KEEP WAX AWAY FROM THE SUN.

"I LOST my temper again to-day," said Madge, dolefully.

"How did it come about?" asked the mother. "Every time that happens, it is easier again."

"O, I just went home with Sara and Belle, and they teased me, as they always do. They mimicked my voice, and made fun of the way I held my hands in giving my recitation. They know I can't bear to be mimicked. I get furious in a minute."

"It seems to me," said Aunt Rebecca, looking up from her work, "that the safest thing for you would be to keep away from those girls. They always stir you up, and you know it. There's an old saying that 'he that hath a head of wax, may not walk in the sun.'"

Madge laughed at the quaint words, but her mother said seriously: "Daughter, your temper grows hot at a teasing word as quickly as wax melts in the sun; and since you know your weakness, one way to help it is to keep away from temptation. 'Tis the only safe and sensible way, and you will do well to follow it."—*The Sunday Evangelist.*

PARTNERS.

A STURDY little figure it was, trudging bravely by with a pail of water. So many times it had passed our gate that morning, that curiosity prompted us to further acquaintance.

"You are a busy little girl to-day?"

"Yes'm."

The round face under the broad hat was turned toward us. It was freckled, flushed, and perspiring, but cheery withal.

"Yes'm; it takes a heap of water to do a washin'."

"And do you bring it all from the brook down there?"

"Oh, we have it in the cistern mostly, only it's been such a dry time lately."

"And there is nobody else to carry the water?"

"Nobody but mother, an' she is washin'."

"Well, you are a good girl to help her."

It was not a well-considered compliment, and the little water-carrier did not consider it one at all; for there was a look of surprise in her gray eyes, and an almost indignant tone in her voice as she answered: "Why, of course I help her. I always help her to do things all the time; she has n't anybody else. Mother 'n me's partners."

Little girl, are you and your mother partners? Do you help her *all* you can?"—*Little Worker.*

If one waits to find perfection in his friend, he will probably wait long, and live and die unfriended at last.—*Lilian Whiting.*

"To be rich in friends is to be poor in nothing."



HAMPTON COURT PALACE.

THE largest and perhaps the most popular of all the royal palaces is at Hampton Court, about eighteen miles from London. Like Windsor, it is situated on the banks of the Thames. It was built for a private residence by Cardinal Wolsey, while seeking his own aggrandizement and self-exaltation. He had twice aspired to the position of pope, but the Italian and French cardinals had plotted together for their own mutual benefit to secure his overthrow. In his disappointment he sought to gain the honor of the English people, and to satisfy his unquenchable thirst for greatness by building this splendid pile, and arranging the magnificent grounds around it. This was accomplished in 1515. For a time all went well, and everything was done according to his will. History says that "without his voice it was impossible to reach the will or even the ears of the king,"—Henry VIII.

The old saying is, "Pride goes before a fall." This proved true in the case of the self-loving old cardinal. By not exerting himself as the king wished him to do to secure a divorce for his Majesty from Catherine of Arragon, the daughter of Ferdinand and Isabella, when he desired to put in her place Anne Boleyn, Wolsey lost the favor of Henry in a measure; and to regain it he made the offer of this magnificent palace, which was accepted, although the desire of the giver was not attained, and the vexed question of Henry's divorce finally helped in the separation of the English Church from the Church of Rome. But this is another story, and must not be told here.

The king greatly enlarged the palace, and spent much of his time there with his successive wives. It was the birthplace of Edward VI, and Jane Seymour died within its walls. From the time of Henry VIII until the reign of George III, under whose rule the United States gained their independence, nearly all the English rulers made it their residence at some time during their lives. It was also the favorite dwelling-place of Oliver Cromwell. The famous architect, Sir Christopher Wren, who built St. Paul's Cathedral, the Chelsea and Greenwich hospitals, and many other noted edifices, built the present state rooms for William and Mary, who had most of Henry's additions destroyed.

Since the queen opened the palace to the public, it has been visited by nearly eleven millions of visitors. It is at present used as a sort of almshouse or poorhouse for the aristocracy, some eight hundred of the rooms being occupied by beneficiaries of her Majesty, the queen. Many of the wives of deceased officers of the army and navy are here provided with a home.

A large grape-vine in a glass house at one side of the palace receives a well-deserved share of attention from all visitors. Its trunk for two or three feet above the ground is larger than a man's body. It is well pruned, and trained on the under side of a glass roof the whole length of a long room which is heated by steam so that an even temperature can be maintained at all times. It is said that it often produces three thousand clusters of grapes in a single season.

On a wall of the horticultural building we saw what is said to be the finest specimen in

England of that rare exotic, the *Wistaria Sinensis*, or Chinese Wistaria. It is trained up against the wall ten or twelve feet high, and forty or fifty feet in length. It attracted much attention when we saw it in June, being covered with large, dense racemes of blue-purple flowers. The Maze, in another part of the grounds, is an interesting place to those who like to get lost in order to have the pleasure of finding themselves again.

The avenues in front of the palace are laid out similar to those in front of the palace of Louis XIV at Versailles, extending from the palace in different directions like the spokes of a wheel, excepting that there are only three, instead of five as at the French palace.

There are many other items of interest in connection with Hampton Court, but it would add too much to this already extended description. Enough has been told to show that visitors to London should see this place if possible.

H. E. SIMKIN.

THE BOSPORUS.

ON approaching the Bosphorus from the Black Sea, the numerous fortifications first attract attention. The forts are located at several points along the first mile, some near the water's edge, and some quite high up the rocky banks. There being no fortifications at Constantinople itself, these forts at the head of the Bosphorus are Turkey's only protection against the Russian fleet of the Black Sea. At this point the Bosphorus is about a mile wide. With several forts well armed with Krupp cannons, it would be difficult for men-of-war to pass; yet it is the opinion of some that the defenses are insufficient. This question may be settled by actual trial before long.

The Bosphorus has no rival in the world; it is the only point where the two greatest continents of all time meet both by land and by sea. It is the natural center of commerce, as well as the point of friction between the contending hosts of Europe and Asia. Its rare natural advantages are enhanced by delightful scenery, a charming climate, and an abundance of fruits, grains, and vegetables in rich variety.

The Bosphorus is the channel connecting the Black Sea with the Sea of Marmora, or ancient Propontis. It is about sixteen miles long, from one third of a mile to a mile in width, and in places about one hundred feet deep. It being the only outlet of the Black Sea, it discharges an immense volume of water, for considerable of Asia and about one half of Europe are drained into the Black Sea.

The banks of the Bosphorus are high on both sides, and rounded; they are partly covered with trees, chief among which is the picturesque cypress. At some points the banks rise abruptly from the water; but in the main there is room between the water's edge and the hills for villas and villages. Throughout its entire length on both sides, the Bosphorus is lined with cottages, hotels, villages, summer residences of the wealthy, and imperial palaces. As one rides down the stream, the scene constantly changes, ever presenting new sources of delight, till Constantinople itself, so charming in the distance, bursts upon the view of the enraptured beholder.

The buildings along the Bosphorus are mostly close to the water, the summits of the hills showing few signs of life. Here and there are ruins of castles, dating from the time of the Genoese supremacy. A point of special interest is a few miles above Constantinople, marked by the fortifications built by Mahomet just before the capture of Constantinople by the

Turks. The chief feature of these works is three large round towers. The opposite, or Asiatic, banks are also marked by ruins of a castle. Here the Bosphorus is about the narrowest, and it was near this point that Darius Hystaspes crossed with the Persian host when marching against Greece, 493 B. C.

Just above the towers of Mahomet, on a beautiful summit, stands Robert College, an American institution founded under the direction of missionaries and by the liberality of a wealthy New York merchant, whose name the college bears. Although a strictly secular institution, it has done more to enlighten the country than any one branch of direct missionary effort. It is, in a measure, to missionary work in Turkey what the university at Wittenberg was to the Reformation. Its attendance is at present about two hundred and twenty-five. One third of these are Greeks, one third Armenians, about one sixth Bulgarians, and the remainder of various nationalities.

The Bosphorus contains a large variety of fish, the largest being the porpoise, or dolphin. The dolphins are very playful, and add to the interest of the scene by sporting about the ships. The Bosphorus is usually alive with boats of all sizes and kinds,—steamers and barges plying between the Black Sea and the Mediterranean, local steamers and ferry-boats, and swarms of rowboats.

As we near Constantinople, the buildings along the shore appear more numerous and attractive, especially the palaces of the sultan. No imperial palace in Europe can compare with Dolma Bahdjé, the sultan's largest palace. We are now in sight of the famous and coveted city, and will reserve some notes about it for another number.

H. P. HOLSER.

A MECHANICAL HORROR.

Machinery is a monthly journal published at Johannesburg, South Africa. In the October number just received is an account of a most remarkable clock belonging to a Hindu prince, which the editor thinks the strangest piece of machinery in India. Near the dial of an ordinary-looking clock is a large gong hung on poles, while underneath, scattered on the ground, is a pile of artificial human skulls, ribs, legs, and arms, the whole number of bones in the pile being equal to the number of bones in twelve human skeletons. When the hands of the clock indicate the hour of one, the number of bones needed to form a complete human skeleton come together with a snap; by some mechanical contrivance the skeleton springs up, seizes a mallet, and walking up to the gong, strikes one blow. This finished, it returns to the pile, and again falls to pieces. When two o'clock comes, two skeletons get up and strike, while at the hours of noon and midnight the entire heap springs up in the shape of twelve skeletons, and strikes, each one after the other, a blow on the gong, and then falls to pieces, as before.

A BIG LUMP OF GOLD.

THERE are gold mines in British Columbia, and the bank of Montreal has lately received one solid block which is one of the largest ever made in North America. It weighs 2,435 ounces, or two hundred and three pounds and one ounce, Troy weight, and is valued at \$41,857. This gold has a peculiar greenish tint, like the Australian gold. Gold moved in this way is quite safe, for should thieves gain possession of it, they would find it very difficult to move or conceal. This is the reason it is put into such big blocks in the mines.



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"AS MANY AS I LOVE, I REBUKE AND CHASTEN."

"As many as I love!"

The shadows fall upon our sunny hours;
Darkness and sorrow move
Amid our treasures in our joy-built bowers;
Yet this sweet comfort ever may be ours—
As many as I love!"

"As many as I love!"

To human eyes God's dealing oft seems dark;
But he would only prove
The sunlight where the cloud alone we mark;
He says, if wounded souls would only hark,
"As many as I love!"

"As many as I love!"

O burdened, sorrowing heart, this is for thee!
Thy Father's hand above
Is meting out these trials, but to be
The measure of good thou can'st not see—
"As many as I love!"

"As many as I love!"

O, earth's affections are but poor to this
Which reaches from above!
They—mortal frailties—change, and fade, and
miss;
But this one thought gives everlasting bliss—
"As many as I love!"

"As many as I love!"

These loved ones are the bearers of the cross,
Their Christian faith to prove;
All earthly gain is counted but as loss,
When God says, clearing from all dross,
"As many as I love!"

"As many as I love!"

When life, work, pain, and waiting all are o'er,
Our earth-tied feet shall move
Up golden streets on the celestial shore;
And we shall sing, with saints forevermore,
"As many as I love!"

—Selected.

IRRIGATION ON A LARGE SCALE.

AN interesting engineering work just completed in southern India is the turning of the water of a river on the western watershed of the Ghat Mountains, where there is too much rain, into the bed of another river on the eastern side, where there is never rain enough. The west side of the mountains is very steep, so that when the rains fall, they cause sudden and destructive freshets, the water running to waste in the sea. The Periyar River has now been dammed near its sources, and a seven-thousand-foot tunnel bored through the mountain, carrying the water into the valley of the Vaigai, on the eastern slope, a river that is usually dry by the time it reaches Palk's Straits. The works cost about two million five hundred thousand dollars, and will irrigate two hundred and twenty square miles of territory; they had to be carried on in the jungle, a hundred miles from a railroad, the material being dragged across four large rivers without any bridges, and up mountains several thousand feet high, with a steep grade. When the governor of Madras went to inaugurate the works, he had to fight his way through the jungles, elephants, and tigers that had come to the opening, refusing to be driven away by bonfires or the shouts of the guards.—*Popular Science Monthly.*

HOW THE DAYS OF THE WEEK WERE NAMED.

THE idols which our Saxon ancestors worshiped—from which the days of the week derive their names—were various, as were the principal motives to their adoption.

The Idol of the Sun.—This idol, which represented the glorious luminary of the day, was the chief object of their worship. It is described as like the bust of a man upon a pillar, holding, with outstretched arms, a burning wheel before his breast. The first day of the week was especially dedicated to its adoration, which they termed the *Sun's dæg*, hence is derived the word "Sunday."

The Idol of the Moon.—The next was the idol of the moon, worshiped on the second day of the week, called by them *Moon's dæg*, and by us Monday. The form of this idol is intended to represent a woman, habited in a short coat and a hood, having two long ears.

The Idol of Tuisco.—Tuisco was first deified as the father and ruler of the Teutonic race, but in course of time he was worshiped as the son of earth. From this came the Saxon word, *Tuisco's dæg*, which we call Tuesday. He is represented as standing on a pedestal,—an old, venerable sage, clothed in the skin of an animal, holding a scepter in his right hand.

The Idol of Woden, or Odin.—Woden, or Odin, was the supreme divinity of the northern nations. This hero is supposed to have emigrated from the East, but from what country, or at what time, is not known. His exploits form the greater part of the mythological creed of the Northern nations, and his achievements are magnificent beyond credibility. The name of the fourth day of the week, called by the Saxons *Woden's dæg*, and by us Wednesday, is derived from this personage. Woden is represented in a martial attitude, with a broad sword uplifted in his right hand.

The Idol Thor.—Thor, the eldest and bravest of the sons of Woden and Friga, was, after his parents, considered the greatest among the Saxons and Danes. To him the fifth day of the week, called by them *Thor's dæg*, and by us Thursday, was consecrated. Thor is represented as sitting upon a throne, with a crown of gold upon his head, adorned with a circle in front, wherein were set twelve bright burnished gold stars, and with a regal scepter in his hand.

The Idol of Friga, or Frea.—Friga, or Frea, was the wife of Woden, or Odin, and next to him the most reverend divinity among the heathen Saxons, Danes, and Northern nations. In the most ancient times Friga, or Frea, was the same with the goddess Hertha, or Earth. To her the sixth day of the week was consecrated, which by the Saxons was written *Friga's dæg*, corresponding with our Friday. Friga was represented with a drawn sword in her right hand, and a bow in her left.

The Idol Seater.—The idol Seater is represented on a pedestal, whereon is placed a perch, on the sharp prickled back of which he stood. His head was uncovered, and his visage lean. In his left hand he held up a wheel, and in his right hand was a pail of water, wherein were flowers and fruits; and his dress consisted of a long coat, girded with linen. The appellation given to the day of his celebration is still retained. The Saxons named it *Seater's dæg*, which we call Saturday.—*Dr. Jeffers.*

THE essence of lying is in deception, not in words. A lie may be told by silence.—*Ruskin.*

EACH JOY OF MINE.

A CHILD, with cheek to match its hue,
Brought me a blushing rose one day,
Exclaiming, as he sped away,
"God sent it, with his love to you!"

He sent it me! My God! my King!
My heart stood still, then beat again;
New life flowed through each throbbing vein;
New light pervaded everything!

And now, whate'er I touch, or see,
Or use, or love—each joy of mine
As truly is a gift divine
As if an angel brought it me.

—Margaret D. Ward.

THE PROCESS OF GOLD-BEATING.

THE following facts relating to the art of gold-beating are taken from the *Argosy*:—

"The gold to be used is alloyed with silver or copper, according to the color desired, and cast in ingots four inches in length, and weighing from ten to seventeen ounces. The second process consists in passing the four-inch ingot between polished steam rollers. This reduces the gold to a ribbon twenty-eight yards in length, and one eight-hundredth part of an inch in thickness. Seven yards of this ribbon are cut into one hundred and eighty pieces one inch square. These are placed singly between the leaves of a bundle of vellum, technically known as a 'cutch.'

"They are then inclosed in a parchment case, and beaten for half an hour with a twenty-pound hammer. By this time the gold is extended into squares of three inches. These are removed from the cutch, and quartered.

"The next tool used is called a 'showder.' It consists of seven hundred and twenty 'gold beaters' skins' four inches square. The gold beaters' skins are bought in packets of nine hundred leaves, and for each packet the intestines of five hundred oxen are required. They are manufactured from the outer membrane of the large intestine by an exceedingly offensive process, as the intestine requires to be subjected to partial putrefaction before it can be separated from the membrane.

"Although the skins have a delicate appearance and are beaten for several hours every day with a ten-pound hammer, they generally last about a year, when they are renewed for thirty-five or forty dollars. The seven hundred and twenty pieces of gold are beaten in the showder for an hour and a quarter, till they increase from one and a half to four inches square.

"Another quartering then takes place, and the pieces are then placed between the skins in a tool called a 'mold,' and beaten for a third time. This mold is filled three times, thus producing two thousand eight hundred and eighty leaves from the eighty pieces. It has been beaten altogether about five hours. The cutch, the showder, and the mold, before being filled with gold, are subjected to treatment in hot presses, formed on the principle of a letter-press, for the purpose of clearing the tools from damp.

"With an instrument called a 'wagon' the gold is cut to its final size (a square of three and three-eighths inches), and is then lifted into books of tissue paper, the leaves of which have been previously rubbed with red chalk to prevent adhesion. The leaf is now only one two-hundred-and-eighty thousandth of an inch in thickness, and when held up to the light appears to be green. It is calculated that one ounce of gold may be converted into leaf sufficient to gild silver wire about thirteen hundred miles in length."