

THE YOUTH'S INSTRUCTOR

REMEMBER NOW! THY CREATOR IN THE DAYS OF THY YOUTH

Volume 43, Number 51.
A Journal for Youth and Children.
(Entered at the Post-office at Battle Creek.)

BATTLE CREEK, MICH., DECEMBER 19, 1895.

1 Dollar a year.
Single Copy, Three Cents.

THE MESSAGE OF PEACE.

WHEN heralds sang at Jesus' birth,
The song of peace was borne to earth;
A star arose in splendor bright,
And broke the silent gloom of night.
That "peace on earth, to men good-will,"
Is through the ages ringing still;
That glorious light, that beaming star,
Shines yet in splendor from afar.

O lovely star, O wondrous ray,
More glorious than the orb of day!
Shine thou within my inmost heart,
Till all the gloomy shades depart;
Illumine the solemn midnight sky
With beams of brightness from on high.
A message sweet, with joys divine,
Is borne where'er thy glories shine.

JONATHAN SPENCE.

SUSANNA'S PEPPER-BOX.

By Myrta B. Castle.

"I SAY, Sue, get the money out of your pepper-box; there's a tramp round the corner, and he's coming this way!"

"O Phil! is there, really? and does he look hungry? and I do hope he has n't a sick wife and baby at home; 'cause I haven't any money but the two dollars in my foreign-mission box."

"Ho! ho! wife and baby—I guess not! He's no bigger'n I am. But he does look hungry, that's a fact, and awfully blue and cold."

Just then, as a particularly wintry blast skurried the snow off the roof and down the path, a doleful little figure stopped at the garden-gate, and looked hungrily toward the home-like house back from the road. It was morning, and he could see through the wide windows the warm fire in the dining-room grate, the long family table set for breakfast, and Susanna's mother bringing in the steaming food.

That splendid fire—oh, how his poor, half-frozen feet did ache for its warmth! That steaming food—he could almost smell the hot cakes and maple syrup, and his stomach was so empty! There stood a boy and a girl at the window, too, looking at him. He didn't mind Sue; she was younger, and a girl; but to be pitied or laughed at for being a beggar by that boy just his size,—that he could n't stand, and he turned away with a big choke in his throat, and ran down the street as fast as his weak legs and numb feet could carry him.

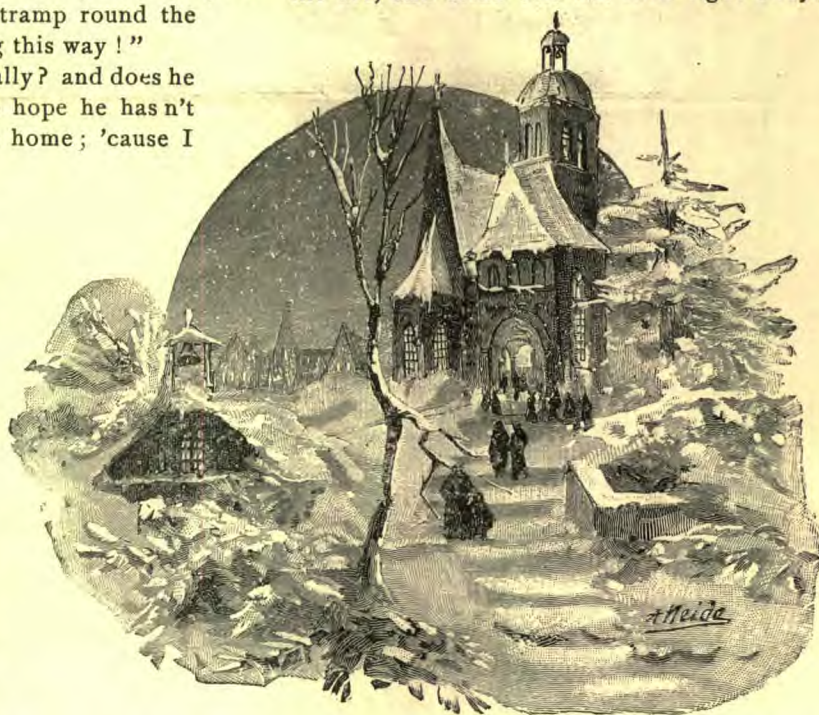
But he hadn't gone far when he heard a

little girl's voice calling: "Boy! O boy! wait! I can't run so fast through the snow. Come back to breakfast. Mama says so, and so does Phil, and papa would too, only he's away; and there's plenty for you too, and a place all set—we always keep an extra place, 'cause once I had another brother,—Phil's twin,—and he died!"

Just then Phil came running up with a shawl. "Here, old fellow, this will fix you a little snugger till you get into the house. This storm's a regular northeaster, come to stay over Christmas—and so've you—mama said so—unless your folks live right near here. And you shall have my brother's room while you stay—it's always ready for company."

"Company! O, that's the first time I've been called anything but beggar and tramp since—since—"

"Poor child!" said Mrs. Phinney; "sit by the fire, and drink this hot milk right away;



and I know Phil and Susanna are fretting to know what your name is and how old you are, and then you need n't say another word till you feel like it."

"My name is John Jones, and I'm fourteen to-day."

"Hooray!" shouted Phil; "we'll have a—"

"O Phil, come out into the kitchen this minute; I want to tell you something," said Susanna. "Phil Phinney," she exclaimed, the minute the door was shut, "what do you mean by letting cats out of bags like that—anyway, 't would have been a secret if we'd had time to make it one. Don't you see? we'll give him a surprise! Won't it be splendid?—and Christmas eve, too!" and she danced round on one foot till she was dizzy.

"What a jolly girl you are, Sue!" said Phil, with a look of brotherly admiration. "We'll give the poor chap a day to remem-

ber, or our name's not Phinney. But come to breakfast now, or he'll starve while we're plotting."

All day, as John lay on the couch before the fire,—he had taken a violent cold from his exposure,—he wondered what made the Phinneys so hilarious all over the house except where he was. He could hear them shouting through the chambers and in the attic, or from the pantry to the cellar. When they came into the sitting-room, though, they were as quiet and sober as if there were sick people in the house.

"I say, Sue, I've lots of old duds better'n those he's wearing, but it's no great thing to give away what you do n't want and would like to get rid of; and so I've been thinking, What's the use of keeping all brother's clothes, when they might do somebody some good? He willed his wardrobe to me,"—Phil's voice faltered, for his twin had been dead only a half year; and Susie cried softly,—"and I think pa and ma will be glad if I give John brother's school suit, which was almost new."

"You're so good, Phil! And—and—don't laugh at me—but I think—he needs a pair of new shoes, not half worn ones—I'll have to spend that two dollars I'd saved for foreign missions, and buy him some birthday shoes."

"I knew it, Sue, I knew it! Did n't I tell you to bring down the pepper-box? You always do, whenever a tramp comes along. If the heathen had got all the money you've put into that old pepper-box for them, some of them would n't be heathen any longer."

"I can't help it; I think it's worse to turn people away hungry and cold—just think of having no supper and sleeping in a snow-bank!—than it is not to send tracts to heathen who can't read them; though I did want to help send a missionary to teach them to read the Bible. But never mind; I'll save some more. John Jones is going to have some shoes (a boy ought to have something new, whose birthday is next day to Christmas), and you are going to the store to buy them right away—his feet are just as big as yours. Now I'm going to make him a birthday cake."

That evening at seven precisely John Jones was invited into the dining-room, and there, near the head of the table, was a tall "birthday Christmas tree"—"presents look prettier on a tree than anywhere else," Susanna had declared,—covered with loving Christ-tide gifts to each member of the family, and handkerchiefs, neckties, collars, underwear, stockings, new shoes, and brother's warm school suit, for John. In the tip-top was a lighted candle, and underneath was the birthday cake, with—

"JOHN JONES 14"

in red candies on the white frosting.

In a few days the uncle for whom poor orphaned John was looking came and took

him away, and the children never saw him again, though he and Phil wrote to each other for a while. Then the Phinneys lost all track of their winter guest till, one day many years after, Susie got this letter from a far-away heathen land:—

"DEAR SUSANNA: Phil told me before I went away from you, that winter so long ago, about your foreign-missionary pepper-box, and how your tender heart made you give the money always to the heathen that came to your door; and as you sacrificed your missionary savings for me too, I think you would like to know that the money which bought my shoes was foreign missionary money put out at interest; for Phil's story of your sacrifice put the first thought into my mind that God might use me, some day, as he is now doing, in teaching the heathen in foreign lands to read the Bible. Yours,

"JOHN JONES."

THE PEOPLE OF INDIA.

It has been well said that India, of itself, is a world. The question is often asked, What kind of people are the natives of India? It might as well be asked, What kind of people are the natives of Europe? for India contains more distinct and separate nationalities than Europe does. Nevertheless, there are many points of resemblance, which naturally lead to the conclusion that the people of India are of one common nationality.

The family system is the same in all parts of the country, and in many respects resembles the condition which existed in the days of Abraham, the sons with their families remaining under the father's roof throughout his lifetime, while all the family is supported from a common fund. Child marriage is also common in all parts of India, and widowhood is not only looked upon as the greatest misfortune, but the unhappy widow is regarded as the cause of her husband's death, and is obliged to suffer all sorts of cruel penances for her supposed sin. A little girl may be left a widow before she is six years of age; but there is no exception made in her case. She is treated almost as an outcast all the rest of her days, and is never allowed to marry again.

As a class, the people of India are very poor. Millions belonging to the lower classes live in a state of wretchedness and poverty which it is impossible to describe. In most parts of the country a laboring man will work all day for a sum not exceeding five or six cents, and on this he has to support a wife and from two to six children. It is said that one half the people of India never know what it is to have enough to eat. They spend very little on clothing, and literally live from hand to mouth, so that their life from one year's end to another is one hard struggle against absolute starvation.

Politeness is a characteristic of the Hindu. The East Indians are strongly attached to form. Some one has said that "manner is something with everybody, and everything with some." Few attach more importance to it than the Hindus, and as they are often treated unkindly by the English, courtesy on the part of the missionary is the more appreciated. It produces a favorable impression at

the start, and causes the gospel message to be listened to with more attention.

It is considered highly disrespectful to use the left hand in salutation or in eating—or, in fact, on any other occasion where it can be avoided. To remove the turban is disrespectful, and it is still more so not to put off the shoes on entering a strange house. Natives, when they make calls, never rise to go until they are dismissed. The best way to do this is to say, "Come to see me again soon," or, "Always make a practise of visiting at my house," which will be readily understood.

GEORGIA A. BURRUS.

MAGGIE'S GIFT.

THE minister's eyes swept with intense searching the apathetic faces of his stylish, worldly congregation. He had made an impassioned appeal for help in the support of a little mission church among the mountains—a section where rough men and women knew scarcely anything of God and of the religion of Christ. He had hoped to inspire the people with the spirit of giving; to make them feel that it was a sweet, blessed privilege to give, and—he had failed. A feeling of desolation crept over his soul.



HIGH-CASTE HINDU CHILDREN.

"God help me," his lips murmured mutely. He could not see the bent figure of little crippled Maggie in the rear of the church—a figure which was trembling under the fire of his appeal.

"Lord Jesus," the little one was saying, brokenly, "I ain't got nothin' ter give; I want the people in the mountains ter hear 'bout my Saviour. O Lord, I ain't got nothin' ter—"

What was it that made the child catch her breath as though a cold hand had taken hold of her heart?

"Yes, you have, Maggie," whispered a voice from somewhere; "you've got your crutch, your beautiful crutch, that was give ter you, an' is worth a lot of shinin' dollars. You kin give up your best frien' what helps you ter git into the park where the birds sing, an' takes you ter preachin', and makes your life happy."

"O no, Lord," sobbed the child, choking and shivering. "Yes, yes, I will. He give up more 'n that f'r me."

Blindly she extended the polished crutch, and placed it in the hands of the deacon who was taking up the scanty collection. For a moment the man was puzzled; then, comprehending her meaning, he carried her crutch to the front of the church, and laid it on the table in front of the pulpit. The minister stepped down from the rostrum, and held up

the crutch with shaking hands. The sublimity of the renunciation unnerved him so that he could not speak for a moment.

"Do you see it, my people?" he faltered at last; "little crippled Maggie's crutch—all that she has to make life comfortable? She has given it to the Lord, and you—"

There was a moment of silence. The people flushed, and moved restlessly in their cushioned pews.

"Does any one want to contribute to the mission cause the amount of money this crutch would bring, and give it back to the child, who is helpless without it?" the minister asked gravely.

"Fifty dollars," came in husky tones from the banker.

"Twenty-five."

"One hundred."

And so the subscribing went on, until papers equivalent to six hundred dollars were lightly piled over the crutch on the table.

"Ah, you have found your hearts—thank God! Let us receive the benediction," almost whispered the minister, as he suddenly extended his hands, which were trembling with emotion.

Little Maggie, absorbed in the magnitude of her offering and the love which prompted it, comprehended nothing that had taken place. She had no thought of the future, of how she would reach her humble home, or of the days in which she would sit helpless in her chair as she had once done. Christ had demanded her all, and she had given it, with the blind faith of an Abraham. She understood no better when a woman's arm drew her into close embrace, and soft lips whispered into her ears:—

"Maggie, dear, your crutch has made six hundred dollars for the mission church among the mountains, and has come back to stay with you again. Take it, little one."

Like a flash of light, there came the consciousness that in some mysterious way her gift had been accepted of God and returned to her, and with a cry of joy the child caught the beloved crutch to her lonely heart; then smiling through her tears at the kind faces and reverential eyes, she hobbled out of the sanctuary.—*Gertrude M. Jones, in Christian Observer.*

WEARY WORK.

THE worst part of martyrdom is not the last agonizing moment; it is the wearing, daily steadfastness. Men who can make up their minds to hold out against the tortures of an hour, have sunk under the weariness and the harass of small, prolonged vexations; and there are many Christians who have the weight of some deep, incommunicable grief pressing, cold as ice, upon their hearts. To bear that cheerfully and manfully is to be a martyr. There is many a Christian bereaved and stricken in the best hopes of life. For such a one to say quietly, "Father, not as I will, but as thou wilt," is to be a martyr. There is many a Christian who feels the irksomeness of the duties of life, and feels his spirit revolting against them. To get up every morning with the firm resolve to find pleasure in those duties, and do them well, and finish the work which God has given us to do,—that is to drink Christ's cup.—*F. W. Robertson.*



THE PRESIDENT'S MESSAGE.

CONGRESS having assembled, the president has placed his message before it. It contains, as is usual in such documents, a survey of the affairs of the government in its foreign and its domestic relations, with recommendations for action by Congress upon those things thought necessary. Among the many things mentioned, two are of special importance,—the Venezuelan question and the national finances. The Venezuelan question is important, because it involves the traditional policy of the United States to allow no European power to increase its territory in this hemisphere, and because this government's support of that theory in the case of Venezuela involves us in a serious dispute with Great Britain. Some features of this contention Great Britain has expressed a willingness to submit to arbitration; but she claims that the submission of the rightfulness of what is known as the "Schomburgk line" would be submitting to arbitration something to which her title is as good as it is to the British Isles themselves. The president's message shows that in the correspondence between the two governments this government has held that England's position in regard to the Schomburgk line is subject to doubt, and inasmuch as Great Britain is the more powerful of the two nations, a settlement by war would not be justifiable; that an impartial arbitration would be; and that not a part but the whole of the contention should be submitted for examination and decision. The position of the president is quite strong in regard to this question, and upon this point he will probably gain the most cordial support of anything introduced in his message.

The financial question is discussed in another article. This is far more important than any other question pertaining to the government. With gold almost at a premium, and what little is left in the treasury leaving at a galloping pace, with insufficient revenue to meet the actual expenses of the government so that the nation is getting into debt deeper every day, it may be clearly seen that there is an imperative necessity to do something. If the present Congress shall expend its energies in interminable talk, as did the previous Congress, and do nothing, business prospects will not be very flattering. The president urges immediate action, and the necessities of the nation certainly demand it.

THE FIFTY-FOURTH CONGRESS.

THE Fifty-fourth Congress of the United States assembled in the capitol at Washington, Monday, December 2. This Congress is not only a new Congress, in time, but it is also new in material; for it is largely composed of men who for the first time in their lives have been elected to Congress. In political complexion, the Fifty-fourth Congress is radically different from its predecessor. The former was a Democratic Congress, elected on a wave of proposed tariff reform. The personnel of the present Congress is sufficient evidence that the measures advocated and put in force by the previous Congress are not satisfactory to the country. The present House of Representatives is strongly Republican, having a majority of one hundred and forty. The

former House had a Democratic majority of ninety. The Senate is more evenly divided, and the Populists have the balance of power.

Upon the organization of the House, Thomas B. Reed, of Maine, who was speaker of the House under the administration of Benjamin Harrison, and who, from his autocratic rulings, gained the appellations of "Boss Reed" and the "czar," was again elected to preside. Mr. Reed is a very popular man in his party, and is one of the few Republicans who are looked to as the prospective leaders in the next presidential race.

There is no questioning that the present Congress, both Senate and House, is composed of able men of great independence and of various views upon all public questions. The complex condition of the affairs of this country, both in its foreign and its domestic relations, will give Congress a large field for discussion, which will be of great interest, and, we hope, profit, to the nation.

NATIONAL FINANCES.

ONE of the first things which will require the immediate attention of Congress will be the maintenance of the gold reserve, or to make some arrangements that will make it unnecessary to maintain such a reserve. It was thought that when money would begin to come here for crops, the golden stream would return; but the hard facts have not justified this expectation. Gold is now flowing to Europe faster than ever before, some weeks over a million a day going, and the gold reserve has now fallen to seventy-six million dollars. If it goes much farther, it will amount to a run on the United States government. In previous crises of this kind, the banks have come to the aid of the government, and have exchanged their gold for greenbacks, and thus relieved the treasury. They are now doing the same to a certain extent, and the secretary of the treasury has offered to pay the express charges both ways on all money thus exchanged. This is placing gold dangerously near a premium.

The making of gold the only standard redemption money, has made it the most valuable money, and the freest from any danger of depreciating in value. For this reason, those who desire to hoard money, and there are always thousands of such people, hoard gold; and it is now estimated that a very large amount of United States gold, not at present held by the government and the banks, is hoarded by private persons, and thus practically withdrawn from circulation. Several plans to remedy the financial stress will doubtless be presented to Congress.

The president advocates the permanent retirement of greenbacks. This may be done in two ways: by paying for them in gold, or by paying for them in bonds, which is simply giving government notes for them on long time and at such rates of interest as will make the purchase of the bonds a profitable investment. But greenbacks are very dear to the American people, and it is doubtful if any plan for their retirement will meet with the favor of Congress. Many Congressmen from all parties favor the free coinage of silver, and its restoration as standard money as it was before the year 1873. They contend that when silver is of equal value to gold at a rate agreed upon, the great demand for gold will cease, and that it will circulate as freely as silver, and that people who desire to hoard money will then be as likely to hoard silver as gold. These various positions will be fully discussed by Congress, but it is impossible to

foretell the action of that body. This nation ought to have a settled and fixed financial basis. It is to be hoped that the present Congress will, at least, take some steps in this direction.

THE BIBLE IN THE SCHOOLS.

THE question whether the Bible should be read in the public schools has often been up before the people of this country, and it is now agitating the people of Chicago. There is no question in the minds of Christians but that the reading of the Bible will do good, anywhere and everywhere; but there are many people in this country who are not Christians; and these people, according to the freedom granted to American citizenship, have the privilege to protest against the reading of anything in school which will inculcate a religion they do not believe in. Then there are the Hebrews, who believe in the Old Testament but not in the New. For eighteen hundred years they have denied that Jesus Christ is the true Messiah, and they will not willingly consent that their children shall be compelled to hear a book read which teaches his Messiahship, and the guilt of the Jews in putting him to death.

Coming to the professed Christians, there are the Catholics and the Protestants, and each of these bodies has a version of the Bible which it holds to be the right one. While these versions generally agree, there are some points where the difference is very vital.

Among all these contending interests of Jews, Christians, agnostics, and infidels, it would seem the part of wisdom to leave the religious instruction to the home and the church, and confine the instruction in the schools to the affairs of this life. In Chicago, however, there is now a plan on foot for the use of such portions of the Scriptures as may be agreed upon by Catholics, Protestants, and Jews. Agnostics and infidels seem to be entirely ignored as if they had no rights in the matter. It is understood that nothing dogmatical, but only ethical, will be allowed to be read. The Catholics will not allow anything that savors of Protestantism,—justification by faith for instance,—to be admitted; the Protestants will be careful that no texts that would give comfort to a Catholic or would confirm him in his religion, shall be used; and the Jews will look to it that what is read shall not teach that Jesus Christ is the Saviour of the world. We can hardly see what advantage the reading of such an emasculated Bible will be to the scholars! The Bible is one book, and to be understood it must be studied all together. Just the name of reading the Bible in the schools will do little good. The Bible is a record of the origin of things, the dealings of God with mankind, and his plan for the salvation of the race. Any reading of the book which does not make these points clear and distinct is as useless as it would be to read an arithmetic without explaining the science of numbers and the art of computing by them.

It now seems probable that the war between England and Ashanti will be averted. There is in every country a war party, who seize upon every pretext possible to induce war. Those who do this are not necessarily braver than other people, but it is often the case that they occupy such positions that war will be a benefit to them. Young officers are often anxious for war, that they may have an opportunity to distinguish themselves, and gain promotion. Selfishness would thus lead to war.



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

BIBLE STUDY ON TURNING TO THE LORD.

Turning from Sin.—It is the Lord's pleasure that sinners turn from their sins to him. "Turn ye, turn ye from your evil ways." Eze. 33: 11. This turning is conversion, for that is what the word signifies.

Conviction.—"Men and brethren, what shall we do?" Acts 2: 37. The meaning of the word "repent" is "a change of mind." The true penitent realizes his condition before God. All men say they are sinners; the penitent *knows* it. While others *talk* about it, he *feels* it. He has looked into God's mirror (James 1: 23, 25), and has seen his exceeding sinfulness. Do you see yourself as such?

Condemnation.—As long as a person indulges in a self-justifying spirit, and is disposed to excuse his sins, he is not penitent. He is not fully convinced of sin. Conviction must take hold upon an individual until he sees no good in himself. (See Luke 18: 13.)

Contrition.—"The act of grinding, or reducing to powder."—*Worcester.*

There cannot be any sincere repentance without deep sorrow for the sins committed. The apostle Paul speaks of "godly sorrow," and the psalmist exemplifies it in the fifty-first psalm. Read these scriptures upon your knees, and ask the Lord to help you realize their full meaning. Do not let the sorrow be selfish, but mourn more for the sins as committed against God than for yourself. "Against thee, thee only, have I sinned, and done this evil in thy sight." What views of sin were then in his mind! And oh, what views of God! (See 2 Cor. 7: 10.)

Hatred for Sin.—A person who has been bitten by a serpent is not likely to caress the reptile. He will rather destroy the viper, or flee from him, and will ever after be inspired with fresh terror and dislike for the whole serpent family. He who is truly penitent should regard sin as the viper that has stung him, and ever hate it, and watch against it. (See 2 Cor. 7: 11.) Things that he formerly loved he now abhors. "Old things have passed away."

Forsaking Sin.—True repentance never leads a man to see how near he can approach evil practises of the past without committing them. (See Prov. 28: 13.) It will the rather lead him to flee as far as possible from the very appearance of evil. (See again 2 Cor. 7: 11.)

THE GOLDEN RULE.

"THEREFORE all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matt. 7: 12.

These words of Christ are called the Golden Rule. As gold is one of the most precious of metals, so this command is one of the most precious of commands. It cannot be fulfilled unless there is a spirit of love. If fulfilled, every duty between man and man would be discharged without any delay. Children would obey their parents, and brothers and sisters would always respect each other's rights.

An anecdote published many years ago, of an Indian chief, may help us to understand how the Golden Rule can be lived:—

"One evening he was sitting at the fireside of a friend. Both of them were silently looking at the fire, indulging their own reflections. At length the silence was broken by the friend, who said: 'I will tell thee what I have been thinking of. I have been thinking of a rule delivered by the Author of the Christian religion, which, from its excellence, we call the Golden Rule.' 'Stop,' said the chief; 'don't praise it to me, but rather tell me what it is, and let me think for myself. I do not wish you to tell me of its excellence; tell me what it is.' 'It is for one man to do to another as he would have the other do to him.' 'That's impossible. It cannot be done,' the chief immediately replied. Silence again ensued. The chief lighted his pipe, and walked about the room. In about a quarter of an hour he came to his friend, with smiling countenance, and taking the pipe from his mouth, said: 'Brother, I have been thoughtful of what you told me. If the Great Spirit that made man *would give him a new heart*, he could do as you say, but not else.' Thus the Indian found the only means by which man can fulfil his social duties."

The Indian's answer was a correct one, and God has promised to give the new heart: "A new heart also will I give you, and a new spirit will I put within you." Eze. 36: 26. "If any man be in Christ, he is a new creature."

J. H. D.

CHRISTIANS AND CHRISTIAN NATIONS.

THERE is good reason for believing that Christianity makes men better than they are by nature. Examples without number of the beneficent effect of the Christian religion upon individuals might be noted. It is also true that as far as the people who compose a nation imbibe the spirit of Christianity, so far will the principles of Christianity be manifested in the nation. So a nation can be Christian only in proportion as the people are Christians; and in this matter a mere profession of Christianity amounts to nothing. All the people of a nation might profess the Christian religion, and so receive the name of a Christian nation, but at the same time there might be but little Christianity in the nation, because there is so little in the people.

Furthermore, a decree of a king, an act of Parliament, or a decision of a court, cannot have the least effect upon the moral nature of the individuals composing a nation, or change their relation to Christ. The same is true of a nation. A declaration by Congress or court that a nation is Christian will no more make it so than a similar declaration in regard to a man; but it is very common at the present time for the press to speak of Christian nations and Christian governments, and how they ought to send war ships to Turkey to bombard and kill the wicked Turks. It does not need a very close observer to see in all this a spirit quite different from the Christianity of Jesus Christ. It is, however, quite in harmony with the Christian-nation variety of Christianity. A nation made Christian by the decree of a king or an act of Parliament may be expected to fight; for such religion is man-made, and men have the spirit of fight. A man made a Christian by the work of the Holy Spirit would not fight, and if a whole nation were so converted, the nation would not fight; and inasmuch as no nation that ever existed has refused, for Christian reasons, to fight, it follows that there is and never was such a thing as a Chris-

tian nation, except in the sense that a certain proportion of the people of a nation, and perhaps a majority, have a kind of belief in Christianity. So when what is called Christendom starts to fight the Turk, we must remember that ships of war and armies of soldiers are not the legitimate weapons of Christian warfare, whether used in the United States or in Turkey. Christian nations, so called, sometimes have been more corrupt in government and people than were nations of other religions. The empire ruled by Charlemagne was called a Christian nation, and it was so considered by the pope himself; but it was eclipsed in true greatness and justice by the contemporary Mohammedan califate of Harun the Just at Bagdad.

The vindictive spirit which is now manifested toward the Turk is a recurrence of the spirit of the Crusades, which in the middle ages disgraced the name of Christianity. There is plenty of fanaticism and hatred in it, but very little Christianity.

This spirit is not all vented on the Turks. Many of the clergy of our land, whose duty it is to preach the gospel, acting as ambassadors of Christ to beseech men to be reconciled to God, and to offer pardon to repenting sinners in the name of Jesus, have been seized with a spirit to spy, and cause the arrest and imprisonment by the civil law of criminals and sinners. Their gospel is the use of force to make men better. They would make men Christian by supreme law, and enforce it by magistrates, fines, and penalties. They cry for quick sentences and heavy penalties. In this there is a recurrence to the spirit of past ages that is painful to behold.

An illustration of this spirit may be seen in a remark made by Dr. Parkhurst in his Thanksgiving sermon. Alluding to the boys who wrecked a train near Rome, N. Y., he said he would be glad to see them hanged in a month! We would not say a word in extenuation of their crime, or their just punishment by the proper authorities; but the sight of a prominent minister of the gospel, who poses as the great moral and Christian reformer of this country, standing in his pulpit and advocating such hasty and extreme punishment, is little less than shocking. It shows very clearly that the spirit of such professed Christian reformers has no more resemblance to the true spirit of Christ than powdered charcoal has to snow. It is bitter, vindictive, cruel. A man with such a disposition is better fitted to be a hangman than a minister of the gospel; but thousands of preachers are looking to him instead of to Christ as the model for their ministry. This is not the fruit of the Spirit of God, but it is the fruit of the spirit of national Christianity. This fruit is now quite abundant, and promises a much larger crop in the immediate future.

THE INSTRUCTOR.

WE hope none of our young readers have lost their interest in the INSTRUCTOR, but that they will continue to work for the increase of its circulation. We are approaching the holiday season, and what nicer present can you give a friend than a year's subscription to the INSTRUCTOR? It will be a weekly reminder of the donor to the one receiving it, and will make a handsome volume for future reference. And then there are those who may be induced to subscribe. Just think of it! if each one of our present subscribers would get just one subscriber,—and this would not be a great task,—our list would be doubled! Many could do much more than this. Who will try to do it?

M. E. K.

BIBLE LESSONS AND NOTES

SABBATH-SCHOOL LESSONS ON THE GREAT THREEFOLD MESSAGE OF

REV. 14: 6-14.

Lesson 1.—The Need of a Reformation.

(January 4, 1896.)

1. FOR what purpose was the Scripture written? 2 Tim. 3: 16, 17.
2. What effect will the Scriptures have upon those who believe? Acts 4: 32, first part.
3. What desire did Jesus express in his prayer for all believers? John 17: 11, 20.
4. What would be the effect of such unity? John 17: 21.
5. Is God willing to give to his people the spirit of union and love? Luke 11: 9-13.
6. What did Paul say would occur after his departure? Acts 20: 28-30.
7. What did he say would be the condition of professed believers in the last days? 2 Tim. 3: 1-5.
8. Are there any evidences that we are living in the last days? (See note 1.)
9. What effect will this state of iniquity have upon many? Matt. 24: 12.
10. What condition of the heart is indicated by strife and divisions? 1 Cor. 3: 3.
11. From whence comes this carnality? James 3: 14-16.
12. What important event takes place in connection with the second coming of Christ?—The judgment. (See 2 Tim. 4: 1.)
13. What is said in regard to the time and character of the judgment? Acts 17: 31; 2 Cor. 5: 10.
14. Where will this judgment begin? 1 Peter 4: 17.
15. When will this judgment begin?—Before the Lord appears in the clouds. (See Luke 20: 35 and note 2.)
16. What announcement of the opening of the judgment is foretold? Rev. 14: 6, 7.
17. On what will this announcement be based? (See note 3.)

NOTES.

1. The condition of the religious world at the present time, being so nearly like that spoken of in 2 Tim. 3: 1-5, is one of the strong evidences that we are living in the last days. But besides this there are several lines of prophecy reaching down to the coming of Christ, which have all met their fulfilment in everything excepting the last event,—the coming of Christ in the clouds. (See Daniel 2, 7, 8, 9; Revelation 12, 13.) Therefore there can be no questioning the fact that we are living in the last days.

2. It is clearly stated that there is a time appointed for the judgment, called "a day," and that during that time all will be judged. This must begin before Christ is revealed in the clouds; for at that time the righteous dead are raised (1 Thess. 4: 16); and they are "accounted worthy" of this resurrection before they are called forth (Luke 20: 35); therefore this day of judgment must begin prior to the appearing of Christ.

3. If the judgment begins before Christ appears, the announcement must be based on the prophetic scriptures. It will necessarily have to be a prophecy that gives definite time, for the message says, "The *hour* of his judgment is come."

SABBATH-SCHOOL HINTS.

A NEW year brings new responsibilities.

A NEW quarter's lessons should lead us to consider improved methods in study.

WE may have adopted a plan for the study of the lessons of the last quarter, which fully met all our wants; yet it may not serve our purpose for the lessons of this quarter.

THE subject of this quarter's lessons is one of very great importance, and none should pass over one of the lessons without being sure that the subject is fully mastered.

ANALYSIS OF THE LESSON.—This lesson may be conveniently divided into three divisions: 1. Christian unity, covered by questions 1-5. 2. Signs of the last day; questions 6-11. 3. The judgment; questions 12-17.

STUDY OF THE LESSON.—We would suggest a thorough study of each division by itself. Do not be satisfied when the references are found and the texts read. Study them until you can freely converse on the subject, and the thought of each text comes readily to the mind. After each division is thus carefully studied, study the lesson as a whole. Keep the line of thought in mind, and carefully consider each text to know that it proves the point that it is designed to prove.

ENLARGE UPON THE LESSON.—After the lesson is carefully studied, give some time to serious thought as to how each point could be made stronger. Look up other texts on the same subject, and learn them so that you may be able to use them in recitation when needed. If there is no opportunity to use them, you will have received sufficient personal benefit to repay you for all the time spent in looking them up.

A WORD OF CAUTION.—Do not trespass upon the *time of the regular recitation* to press your enlarged views upon the lesson. If the way is opened by the teacher to consider advanced thought, do not urge the class to wait to hear even the good things you may have to present.

J. H. D.

THE POPE'S INTERDICT.

A PAPAL interdict is "a prohibition of the pope, by which the clergy are restrained from performing, or laymen from attending, divine service, or from administering or enjoying some privileges of the church."

John, who became king of England in 1199, was too indolent and cowardly a prince to defend his kingdom from the French. In his extremity he applied to Pope Innocent III to use his authority to compel the king of France to withdraw his army; but the king paid no attention to the order, and continued the war. John was defeated, and returned in disgrace to England; but the pope interceded, and a two-years' peace was granted on this account.

At this time the church was ready to enter into contest with the most powerful monarchs, and after these transactions, took advantage of John's weakness, and fixed her yoke firmly upon him. At the death of the chief ecclesiastic, or archbishop, in the national church, a successor was secretly elected by the monks without consulting the king. This enraged John, and accordingly a second archbishop was elected by another party, with the approbation of the king. Then there were two candidates for the office, and their claims were brought to the pope for settlement; but he set aside both candidates, and insisted that the court of Rome alone had the right to fill vacancies. This decision resulted in endless

controversies and disputes. When the contending parties appealed to Rome, both contestants were set aside, and the offices were filled by those most pleasing to the pope.

This usurpation of power on the part of Rome filled John with rage, and he took revenge on the monks in the convent at Canterbury. They were ordered to leave the kingdom, or suffer death. When the pope heard of the threats made by the king, he exhorted him not to oppose God and the church, and warned him that if he persisted in disobedience, his kingdom would be placed under interdict. John persevered in his own course, though the prelates entreated him with tears to submit and spare his kingdom such disgrace. A description of the manner in which the interdict was finally carried out, is thus given by the historian Hume:—

"The sentence of interdict was at that time the great instrument of vengeance and policy employed by the court of Rome, and was denounced against sovereigns for the lightest offenses, and made the guilt of one person involve the ruin of millions, even in their spiritual and eternal welfare. The execution of it was calculated to strike the senses in the highest degree, and to operate with irresistible force on the superstitious minds of the people. The nation was of a sudden deprived of all exterior exercise of its religion; the altars were despoiled of their ornaments; the crosses, the relics, the images, the statues of the saints, were laid on the ground; and, as if the air itself were profaned and might pollute them by its contact, the priests carefully covered them up, even from their own approach and veneration. The use of bells entirely ceased in all the churches; the bells themselves were removed from the steeples, and laid on the ground, with the other sacred utensils. Mass was celebrated with shut doors, and none but the priests were admitted to that holy institution. The laity partook of no religious rite except baptism to new-born infants, and the communion to the dying. The dead were not interred in consecrated ground; they were thrown into ditches, or buried in common fields, and their obsequies were not attended with prayers or any hallowed ceremony. Marriage was celebrated in the churchyard; and, that every action in life might bear the marks of this dreadful situation, the people were prohibited the use of meat, as in Lent, or times of the highest penance; were debarred from all pleasures and entertainments; and were forbidden even to salute each other, or so much as to shave their beards, and give any decent attention to their person and apparel. Each circumstance carried symptoms of the deepest distress, and of the most immediate apprehension of divine vengeance and indignation."

To an ignorant and superstitious people, such punishment must have seemed greater than they could bear. It was as the curse of God himself, and gloom and distress were on every side. Such an interdict came as one of the results of a union of church and state governments, and it was a blessing to England when such union was broken, and the interdict of the pope had no more weight with the people than the sentence of any other man.

MRS. VESTA J. FARNSWORTH.

So live with men as considering always that God sees thee; so pray to God as if every man heard thee. Do nothing which thou wouldst not have God see done. Desire nothing which may either wrong thy profession to ask or God's honor to grant.—*Bishop Henshaw.*



CHRISTMAS.

LONG ago an angel band sang a song, and shepherds near,
Keeping guard around their flock, listened and rejoiced to hear.
Sweet the song the angels sang, sweeter than had e'er been sung;
"Glory unto God on high," was proclaimed by every tongue.

"Glory unto God on high!" How the heavenly arches ring!
"Peace on earth; good-will to men! Christ is born the promised King!"

With the cattle round his bed, in a manger low he lies;
For the inn could not make room for Immanuel from the skies.

And the wise men came from far, came to worship and adore;
Brought him gold and incense rare, gave him gifts, a precious store.

Wondrous Babe of Bethlehem! Jesus Christ, the Lord on high,
Came to earth in lowly guise, came to suffer and to die.

'T was because God loves us so, that he sent his only Son;
To redeem poor fallen man Jesus died for every one.
On the cross his blood was shed; for our sins he did atone;
Now he stands at God's right hand, pleading for his loved, his own.

So to-day we kneel and pray to the Lord who rules above;
Help us to be more like thee; fill our hearts with perfect love.

May we look by eye of faith to the Saviour crucified;
Trust in his atoning blood—'t was for sinners Jesus died!

In the new Jerusalem, on the earth made free from sin,
May we through the pearly gates with the ransomed enter in,

There to join in songs of praise that the ransomed throng will sing,
There to share the joys of heaven in the presence of our King.

EMMA L. KELLOGG.

THE CHRISTMAS HOLIDAYS.

As, in childhood, play is the chief object of existence, so in the childhood of races, life is less prosy, more picturesque and playful, than in later and maturer periods. Our forefathers spent a fortnight upon Christmas; we find it hard to spare a single day. Machinery rules us now, and when it runs, we must run or fall behind, and so life has become an everlasting steeple-chase. Our fathers lived more slowly; their world was smaller; their obligations were lighter. Their duties to society began and ended in the parish; the whole world has claims upon us. They had few books; we are half buried in the multitude of ours. Their holidays furnished them with the substance, in its crudest form, of what we have, refined and concentrated, in music, literature, and art.

Not only the feverish haste of modern life, but the changes in our manner of living, have shut out many of the observances with which the winter festival was celebrated. In ancient times the Yule block was rolled into the immense fireplace, and lighted with a brand saved over from the last Christmas. In its light and warmth, the cheery customs of the season flourished. Long, wreathed candles added to the light of the fire a steadier beam.

The story-teller, who had fought Spanish buccaners in the southern Atlantic, had seen the awful vision of the Flying Dutchman in the storm-clouds off the Cape, and the wonders of Calcutta and Cathay, began to unfold his wondrous creations. Now, for the fireplace, we have the steam radiator, the candles' shining is dimmed by the electric lights, and the story-teller's species is extinct.

The wassail, too, has lost its honorable place. In an age when many people are total abstainers, and intemperance is nowhere in good repute, the old customs of drinking are more honored in the breach than in the observance. The Lord of Misrule has departed also, his pranks not being in favor at the court of public opinion. All these have left a great breach in Christmas.

holiday, seems to be taking the place of its sister festival. The pagan features of Christmas are too marked, since it is almost certain that Christ was not born in December; while on the other hand, it is just as certain that he did rise from the tomb at the Passover season, and, if we except Easter eggs, the pagan features of Easter are not at all prominent. As for mere holiday, we do not need such holidays as Christmas used to be. Our life is too full of excitement now; what we need is rest and opportunity for reflection. We need to unbend the bow, not to string it tighter. We have a wealth of literature and of art on every side of us, with which to make a holiday of every day, when our work is done. Every age and every country is our own. We may travel around the world in an easy-chair, and



We still keep many customs, which we can manage to fit into our modern life, to remind us of the gay festival of past centuries, just as we keep a few withered wild flowers to remind us of a summer spent in the hills. Many observances are matters of course in England which are never followed by us, or followed only by way of reviving the past. Among these is the Christmas pantomime, a clumsy variety show which foreigners ridicule. We have, though, the holly and mistletoe, candles and Christmas gifts; while mince pie, among things eatable, is abundant, and plum pudding by no means rare. In addition to these things, we have the Christmas tree, which is not English, but German.

Nevertheless, the real spirit of the Christmas festivities is dying out. As a religious anniversary, Easter, which is not so much a

make nightly incursions into savage wilds, or visit the shrines of history and romance, lighted by our evening lamp.

But if we less often give up whole days to merry-making, we must not forget that we owe ourselves recreation and rest. The wealth of our opportunities often intoxicates us, and, in the effort to grasp all, we lose all. We should read slowly and reflect much; he who plows deep has a richer harvest than he who scratches a large surface. We should work carefully, and let progress be sure rather than rapid. And when festal days do come around, let us idealize them, so that they shall bring us strength and not weariness, and leave us broadened in mind and in character. If our holidays can be thus transformed, it will be worth the while to preserve them.

C. B. MORRILL.

A TURN OF FORTUNE'S WHEEL.

"WELL, Marie, I'm going to have a dinner party on Christmas day, and I wondered, seeing that you and I are such fast friends, if I could not depend on you to help me out a little in the details. Mama says I may have it, and I am so delighted. You know that will be my sixteenth birthday, and I shall enjoy it so much."

"How many do you expect to entertain, Marguerite?"

"Well, I hardly know; there are so many I should like to invite."

"Why, I think that is just the trouble. My mama told me I could have a tea party some of these times, and I do hate a small affair. But you know I should not like to choose my company from those much older than myself, nor from the children; and when I tried to count up enough to suit me, I could not find them. You see there are only about two dozen in our set at school, anyway."

"What do you mean by *our set*, Marie?"

"Why, I mean girls that I fancy—those that are agreeable, and who know something of good society and refined manners. If you can count more than that number of girls of our age, you can beat me, Marguerite."

"Oh, I was not trying to select from girls of that class. They have plenty to make them happy at Christmas time without my help. I have been thinking that I would like to invite those to whom it would be a real treat. My Sabbath-school teacher reminded us before Thanksgiving that Jesus says that when we make a feast we should invite the poor, for they cannot recompense—"

"Oh yes, but people don't follow that nowadays. It would be considered a disgrace to have a lot of street urchins gathered in as associates on Christmas day. If you are going to do that, you will lose your standing in good society, and I'm not going to risk my reputation by helping on the scheme, either."

"Very well, Marie, do as you like; but I care more for making some poor waif happy than I do for what people may think of me in a society way."

"Marguerite, what has struck you, anyway? I never heard you sermonize in this way before."

"To tell the truth, Marie, I never thought so much about it as I have since the poor family moved into the next house, and I have seen what a hard time they have to gain even the barest necessities of life. Sometimes they can find nothing to do; and when they get a job, they receive only very small wages. I am going to invite three from there, and all the girls of my age that I am acquainted with who have no means of being really happy at home on Christmas day."

"Well, I think you will have no trouble in securing the desired number. But, dear me, do you intend to let such girls as Lucy Trowbridge into your nice home? She'll steal everything she gets her hands on. You know she stole cookies out of your lunch basket at school."

"Well, that was because she was hungry; and she felt sorry about it afterward. I told mama about it, and she lets me take something for Lucy to eat nearly every day now."

"Besides the risk of losing your valuables, Marguerite, you'll probably catch the small-pox or the measles."

"Oh, I'm not afraid of that from them much more than I would be from some of our more fortunate neighbors. You know that some of the leaders in society have scarlet fever in their homes now, and we are often

thrown in contact with disease, even when we avoid the slums of the city."

"Well, Marguerite, if your mama allows you to have those ill-bred people at your birthday party, I suppose I can't persuade you out of the notion; but really I do not see how you can enjoy it. Your guests will doubtless be rigged out in antediluvian style, and as I should feel myself quite out of fashion, I guess you may count me out. I think your brain will be sufficient to plan enough to make that crowd enjoy themselves without my help."

"I am sorry, Marie, that you think that you would not enjoy it, for I shall be the happiest one present, I am sure."

The mysterious wheel of fortune makes many unexpected turns; and before the snows of another year had draped the naked boughs in fleecy whiteness, Marie's father had made an assignment in favor of his creditors, and for the first time in her life Marie felt the unwelcome touch of poverty. She could not now have all her foolish wishes gratified, and it was hard for her to submit to the unwelcome experience. Her early womanhood was crowned with disappointment and remorse. Her haughty associates made their visits less frequent, and poor Marie knew better than to return their calls. Her beautiful wardrobe was gradually losing its attractiveness, and her standing in society was sadly changed. One summer evening, as she sat musing on the bright scenes of the past and pondering over the present situation of her affairs, a neatly dressed girl came tripping up the walk.

"Good evening, Marie," said Marguerite, as she seated herself beside her friend, while the shades of twilight deepened.

"Why, Marguerite, I supposed you were at the lawn social over at Mr. McGregor's."

"Oh no; I thought I would come over and sit with you a while instead."

"Marguerite, how can you be so kind to me as you have always been, and especially during the long months since papa failed in business? Why don't you shun me as the other girls do?"

"Why should I, Marie? You are just as dear to me now as you ever were."

"Well, Marguerite, you always were different from all the other girls, and I never could appreciate it until now. I used to criticize you a great deal because you were such a friend of the poor; and I was so selfish that I never took time to think of their unsatisfied longings until since I have learned by sad experience," and Marie's eyes filled with tears. "But I am so glad that I have one friend who has not forsaken me in my hour of adversity."

"You have a much better Friend than I can possibly be to you, Marie—a Friend who, although he was rich, for our sake he became poor, that we through his poverty might be made rich,—might have the enduring riches of heaven itself."

"I see now," sobbed Marie, "that I was wrong in supposing the accumulation of earthly riches to be the chief end of life. I completely overlooked the important part of dispensing them to the needy. I might have given happiness to many a poverty-stricken home in those days of prosperity, but, alas! I am left to mourn over lost opportunities. Were it not for the example of your quiet life, I should almost despair; but through it I have caught glimpses of a life far better than this, and it sweetens the bitter cup of the present hour."

"I am thankful if I have ever been of any service to you, Marie; and I hope that instead of viewing the shadow, you will look at its

silver lining; instead of brooding over past mistakes and present discomforts, you will live so near to the Source of true happiness that life will be a pleasure because lived for a noble purpose. But I must say good night now, hoping that you will cheer up, and come to see me often."

As Marguerite disappeared among the shadows, she left Marie in possession of a depth of true friendship such as she had never before experienced, and with such an estimation of life's mission as can be had only through living for the good of others.

MRS. M. A. LOPER.

REFUSED HONORS AND WEALTH.

M. PASTEUR, whose discoveries in the generation of disease have been of such incalculable value to the public, was offered, by a French capitalist, two hundred thousand dollars for his discovery of the method of preventing disease in cattle, the man in business knowing that the profits in an agricultural country would be enormous.

M. Pasteur refused the offer, saying that, as he was already in receipt of a government annuity, which sufficed for his wants, he thought it right to give his discoveries gratuitously to the public.

M. Agassiz's reply to the letter from a German university, offering him a large income if he would accept a position,—“I have not the time to make money,”—is a household word in this country.

As fine was the answer of an eminent New York physician, when his friends endeavored to dissuade him from giving up home, family, and life to go to Memphis while the yellow fever was raging there. “You will die alone, amid indescribable horrors, for a people who can neither know nor thank you,” they said.

“It is not the manner of a man's death which should concern him, but the manner of his life,” was the quiet reply.

He went, and never returned. The noteworthy point in these cases is that we are surprised and startled by them. If we, as a people, had not learned to rate money as a chief good, and the possession of it beyond the discoveries of science, the good of mankind, or the nobility of our own lives, we should accept these simple utterances of men who held wealth at its just value, as matters of course.—*Household*.

LARGE FAMILY.

At a recent public celebration in a New England town, at which several state dignitaries were present, an old gentleman of rural aspect propounded many questions in a hoarse whisper to his nearest neighbor.

“Who's that sitting over there in the big chair?” he demanded.

“The governor,” responded his neighbor, laconically.

“And who are all those men gathered behind him?” persisted the old man.

“Suite,” replied the other, shortly.

“All of 'em?” gasped the old man.

His neighbor nodded.

“Well, I swanny!” ejaculated the questioner, after a moment's stunned astonishment. “We think we've got a pooty fair show o' Emmons in this town; but if all those fellows are Sweets, as near of an age as most of 'em look, I should like to see the rest o' the family, that's all I've got to say! My stars! What doin's they must have, come Thanksgivin' and Christmas!—*Exchange*.”



Published Thursdays.

Annual Subscription, per copy	- - -	\$1.00
Clubs of ten or more, "	- - -	.75
Extra to foreign countries, "	- - -	.25

A CHRISTMAS SONG.

In solitude and gloom of night
An angel, robed in glory bright,
Sang in seraphic, blissful strains
To shepherds on fair Bethlehem's plains:
"Glory to God, and peace on earth—
Glad tidings of a Saviour's birth!"

A multitude of angels soon,
Far brighter than the shining noon,
In notes of joyful, glad refrain,
Join in the thrilling welcome strain;
And wondrous beauty lights the skies,
And fills their hearts with glad surprise.

The shepherds watch the effulgent star—
That radiant messenger afar;
When lo! it guides them to the place.
With joy they then behold his face.
In manger rude, with oxen there,
Is cradled this strange child so fair.

They haste to greet the new-born Lord,
Receive with joy the angels' word,
And myrrh, and spice, and offerings bring
To Christ, the mighty conquering King.
They give him gifts and incense sweet,
And prostrate fall at his dear feet.

MRS. ALICE M. AVERY-HARPER.

DEPTH OF THE SEA.

ABOUT three fourths of the surface of the earth is covered with water. The great oceans and the seas connected with them constitute the major part of the waters of the earth. Moisture from both land and sea is taken up by the atmosphere, and falls again as dew and rain. Water from the ocean undoubtedly percolates through the earth, and purified of its salt by the great filter through which it has passed, bursts out upon the surface again, forming springs, rivers, and lakes. The depth of the ocean varies greatly. Where the shores are low and level, the waters adjacent are shallow, gradually deepening at greater distance from the land.

Again, where the ocean is bounded by precipitous cliffs, the water drops down at once to a great depth. There are ridges like mountain ranges in the ocean, which come much nearer the surface than the other parts. These often extend a long distance. The first Atlantic cable was laid upon such a ridge. Deep-sea sounding is very difficult, because of the intense strain put upon the sounding apparatus when deep waters are sounded. The deepest water ever found has lately been discovered by the British ship "Penguin" in the Pacific Ocean, off the coast of Japan. The lead sank four thousand nine hundred fathoms, or about six miles, when the wire broke. This was deeper by two hundred and forty-four fathoms than any previous cast, and even then the bottom was not reached.

In these immense depths live creatures which, if brought to the surface, and removed from the intense pressure to which they are subjected, would fall in pieces, of their own weight. Well may the inspired psalmist speak of "this great and wide sea, wherein are things creeping innumerable, both small and great beasts."

ONE OF THE GOOD-FOR-NOTHINGS.

AN exchange reports a colloquy between the father and mother of a lazy son, who had given up one position after another, and seemed to believe that working between meals was injurious to his health.

"So George is going to give up his place again, is he? What is the trouble this time?" asked his father.

"He complains that the hours are too long," the mother answered.

"H'm! I guess George would like to work from twelve to one, with an hour off for luncheon."—*Youth's Companion.*

THE LAST CHANCE.

SOME years ago there lived in Alabama a judge who was noted for the sarcasm which he dispensed lavishly during his administration of justice. On one occasion during a term of court at Montgomery, a young man was tried for stealing a pocketbook. The next case was for murder. The evidence in the larceny case was slight, but in the other seemed to the judge conclusive. To his amazement and wrath, however, the jury convicted the young man, and acquitted the murderer.

In passing sentence upon the convicted thief, after the discharge of the other prisoner, the judge said:—

"Young man, you have not been in this country long?"

"No, your Honor," replied the prisoner.

"I thought not," said the judge. "You don't know these people; you may kill them, but do n't touch their pocketbooks!"

On another occasion, when the evidence seemed to point conclusively to the prisoner's guilt, but when the judge, from long experience, distrusted the jurymen's wisdom, the counsel for the defendant said: "It is better that ninety-nine guilty persons should escape than that one innocent man should suffer."

In his charge to the jury, the judge admitted the soundness of this proposition, but he added impressively and severely:—

"Gentlemen, I want you to bear in mind that ninety-nine have already escaped!"—*Exchange.*

SPECIAL

HOW EVERYBODY CAN HELP.

A READING-ROOM for boys has been established in connection with the Medical Missionary College Settlement at Chicago. The boys are showing a very great interest in the reading-room, and devour eagerly the literature which is placed before them. There is no library, and no funds with which to buy one. It has occurred to us that we can make a library of scrap-books.

The purpose of this note is to call the attention of the friends of the work to this need, and to ask all who are interested to send in scraps and second-hand books. Simply-written histories, travels, interesting biographies of men who have made a success of life, picture books, books of animals, illustrated magazines, moral and religious stories,—anything which a boy will like and which will do him good,—will be most acceptable. The scraps, as received, will be carefully assorted, classified, and arranged in scrap-books, which will be just as interesting and helpful to the boys as the most beautifully-bound volumes. In fact, there is a sort of fascination about a scrap-book which boys appreciate.

A few nice pictures, especially of animals, will also be very acceptable. In many of our homes there is a superabundance of these things which make life pleasant for children, but of which the boys who visit the Chicago Medical Missionary College Settlement know nothing, for many of them live—or rather stay—in the dreariest homes imaginable, without a ray of either mental, moral, or physical sunshine.

Books, magazines, and heavier articles should be carefully boxed and sent by freight. It would be well

for several friends who are interested to put their contributions together, so as to make their package weigh one hundred pounds, as the charge for sending one hundred pounds is no greater than for a smaller amount.

Scraps may be sent either by freight with books and magazines, or, if carefully wrapped, may be cheaply sent by mail, the charge being one cent for two ounces for printed matter; but no writing must be enclosed in packages mailed at this rate.

A good way to send scraps would be to put them into an envelope, and pass a thread through the envelope, scraps and all, tying on one side. The envelope should be sealed, then opened at one end, so the postmaster can look in and see the character of the contents.

Address scraps or books to the American Medical Missionary College Settlement, 744 Forty-Seventh Street, Chicago, Ill. Be careful to prepay the freight. Send freight receipt to the same address, enclosing with it the name and address of the sender, as we shall be glad to know who are interested in this work.

THE MINIATURE PROPHETIC CHART.

THIS is the title of an eight-page tract, printed on fine plate paper, size eight by five and one-half inches. The first page contains a prophetic chart of the prophecies of Daniel and John as commonly used by Seventh-day Adventists. The body of the tract is a brief and lucid exposition of the symbols of the chart. It would be a valuable help in the study of the prophecies, and an excellent tract to interest a person in the study of the same. Price, five cents each. Discounts to those taking a dozen or more, and to agents. Free copy will be sent to Sabbath-school officers who will send name and address. Address all orders to the author, Elder W. H. Littlejohn, Battle Creek, Mich.

THE PURPLE HYACINTH, by Juniata Salsbury (the Transatlantic Publishing Company, New York and London).—This is a dainty Christmas fairy story, charmingly illustrated. The story centers about little Gretchen, who is crippled and very poor, but who is full of courage, hope, and contentment. Her father and little sister are away at work all day, and as she sits alone in the gray dusk of the winter twilights, the flames in the fireplace seem like dancing fairies, and the snow-flakes falling round the window-panes look like beautiful white-robed creatures. She has one purple hyacinth, breathing perfume through the bare room, and calling to mind the fairy story of the Purple Princess, who turned into a hyacinth after her loving bravery had saved her two sisters from a dragon; and in the sweet breath of that purple hyacinth no evil spirits could live. A fairy story is nothing unless interpreted, and this one evidently means to show that even the vile and unholy lose their evil thoughts and desires when in the presence of the brave and loving-hearted.

Then on Christmas eve Gretchen's father saves a young lady's life, and she, in gratitude, sends loving gifts to his little girls, and, with her mother, visits them. Gretchen shows her visitors a little gray linen book with a purple hyacinth painted on its cover, and stories by Gretchen's father and his sister written by hand within. It is the only souvenir saved of the old home in Holland which was swept away, with all the family, as it was supposed, but Gretchen's father, when the sea carried away the town. Then the young lady's mother recognizes the Purple Hyacinth book as one she helped to write; and so a brother and a sister, each saved, unknown to the other, were united on a happy Christmas day, because of a brave act lovingly rewarded. Love and Bravery and Contentment are happy fairies whom everybody should know.

THE *International Sabbath-school Quarterly* is now published, and ready to be sent upon application. The lessons contained in this number are for the first three months of the year 1896. The topic discussed and to be studied is the threefold message of Rev. 14: 6-14. Sabbath-schools, and all who wish to study the lessons, should supply themselves at once. First come, first served. Order of tract-society secretaries or the *Review and Herald*. Tract-society secretaries would do well to secure a supply of these lesson pamphlets immediately. Price, single copy, five cents.

SEVEN 2-cent stamps secure (post-paid) the beautiful and pathetic picture, **CHRIST OR DIANA**, printed on velvet enameled paper, 9½ x 12½ inches, with crimson-bordered background tint, and descriptive corner lettering. This masterpiece of art—representing eternal interests suspended by a single thread of principle which the individual may sever in a moment—ought to adorn the walls of every home, as a forcible object-lesson for children, friends, and neighbors. "Silence seals the assembly. Again the gray-haired priest repeats the conditions,—'Let her cast the incense: one grain, and she is free.'" When ordering, state if you are parents or teachers of young children, and a beautiful picture will be sent for them free of charge, with "Christ or Diana."
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