

MASSACRE OF THE JANISSARIES.

On a quiet summer afternoon, a select body of men, chosen deputies of the terrible Janissary Guard, appear before Sultan Mahmoud, and peremptorily demand the concession of terms, the least extravagant of which is the instant declaration of war against "all the unbelievers of Western Europe." Very quietly and courteously does he receive them, that smooth, impenetrable man, who has already in his secret heart doomed them to die. Their demands, he says, are undoubtedly just, but they require consideration; let his brave Janissaries assemble on the following day in the El Meidan, and refresh themselves at his expense, while he prepares his answer. Next morning at sunrise the famous guardsmen, in all their power and splendor, march gallantly into the square whence they are never to return. In the fatal confidence of overweening strength, they have left their muskets and bayonets in their barracks, and carry with them merely the long pistols and yataghans which never leave them; and for a while they make merry in the anticipation of certain triumph, murmuring only at times that the promised answer of the Sultan tarries so long. Alas for them! the Sultan's answer is already prepared and about to be given in language that none can mistake, from the mouths of innumerable cannon and the muzzles of forty thousand muskets. All through the dim hours of early morning, the slayers have been preparing with deadly speed and silence, for the work which they have to do. Every street is barricaded, every outlet commanded by powerful batteries; and behind the guns lie regiment upon regiment of armed infantry, and squadron upon squadron of ready sabres, and all the rabble of Constantinople, burning to revenge the long-continued insolence of the Life-guards. The wild beasts are trapped at last; but, in the pride of their unquestioned might, the doomed host still remain unconscious of danger, till a red glare and thick cloud of smoke, blotting the clear morning sky, startle them from their fancied safety. Their barracks are on fire!

At that fatal signal, the work of death begins in earnest. To right and left, before and behind, the silent streets are one roar of cannon and one crackle of musketry, converging upon the living target that fills the square. At every glare and crash that breaks through the whirling smoke, a fresh chasm yawns in the serried column; death comes blindly, no one knows whence or how. Already, long swathes of dead lie like corn levelled by the hail, and their blood is running red over the smooth, white pavement; but all is not over yet. Blinded by smoke and fire, falling at every step, with sword and pistol against grape-shot and musketry, the doomed men rush fiercely on. Once reach the guns, and there shall be vengeance for all! And here at last (praise be to Allah) appear, through the billowy smoke, red caps and blue uniforms; here is something that can feel—no longer senseless cannon-shot, but living flesh, which can be wounded and killed. Above all the awful din rises their yell of triumph, as they charge into the batteries, hewing right and left at everything which, in that blinding whirl of smoke, seems to wear the semblance of man. Down go the gunners like mown grass before the slash of the fatal yataghans; and the infantry who rush to support them fall, man upon man, beneath the swords of their old comrades, until the narrow streets are all one great shambles, from which the blood splashes up like rain upon the walls on either side. One struggle, and the entrapped tigers are free once more; but it is not to be. The man who devises this day's work is not one to leave his task half finished, and he has left no chance unprepared for. In the very crisis of the fray, just as the iron circle begins to yield, the dull roar of an advancing multitude is heard from behind; and through the smoke appear the green standard of the Prophet, and the white horse of Sultan Mahmoud, and Ibrahim Pasha, with forty thousand fresh troops, armed to the teeth, and burning for vengeance upon the hated Janissaries. They all give way. The Janissaries, fighting to the last, are overwhelmed by numbers, shot, stabbed, hewn down, or flung into the sea, till the clear, smooth water of the Golden Horn is dyed purple from Seraglio Point to Galata Landing. For three days, the few fainting survivors of the once formidable brigade are hunted down like wolves through every lane of Constantinople; and the long debt of vengeance is paid with every accumulated horror which Eastern ferocity could devise.—*Cassell's Magazine.*

Whoever is afraid of submitting any question, civil or religious, to the test of free discussion, is more in love with his own opinion than with truth.—*Bishop Watson.*

Theology is but a science of mind applied to God. As schools change theology must necessarily change. Truth is everlasting, but our ideas of truth are not. Theology is but our ideas of truth classified and arranged.—*Beecher.*

When some men come to you it is like sunrise. Everything seems to take new life and shines. Other men bring night with them. The chill shadow of their society falls upon every innocent gayety and your feelings, like birds at evening, stop singing and go to their roost. Away with those fellows who go growling through life, all the while passing for birds of paradise. He that cannot laugh and be gay should look well to himself. He should fast and pray until his face breaks forth into light!—*Henry Ward Beecher.*

The way to the door of faith is through the gate of self-despair. Till thou hast seen thy last hope destroyed thou wilt never look to Christ for all things, and yet thou wilt never be saved till thou dost; for God has laid no help on you, he has laid help upon one that is mighty, even Jesus only, who is the sole Saviour of sinners. Here, then, we have before us the sinner's plight; and I will venture to call it, though it is a very wretched one, a very blessed one; and I heartily wish that every unconverted man were brought into such condition that his soul fainted within him.—*Spurgeon.*

HOUSEKEEPING MONEY.

If every man would pay his wife a weekly sum for housekeeping, clothing, &c., he would find that in nine cases out of ten her management of the funds would increase not only his comfort, but that of the whole house. If she is equal to the task of being a wife and a mother, she is also equal to the task of supplying and paying for the daily necessities of the home. If she is head manager she will take pride and pleasure in making one hundred cents go a great way—much farther than a man could make a hundred and fifty go. She will also make calculations about the expenditure of the weekly sum, will lay by a certain amount towards buying such and such supplies in quantities; will learn that there is no economy in buying soap by the bar, and starch or sugar by the pound. She will systematize her affairs, keep books—a day book and a ledger—and exhibit her well-kept accounts with pride and delight. The very fact that the expenditure of the money belongs to her, will sweeten her life, give new zest to her occupations, and make her a happier and more contented wife. To most women, the idea of asking for money is abhorrent. They put it off from day to day, the dread of it is so great. They will wear expensive clothes in the kitchen rather than ask for the money needed for the purchase of a plain calico dress. Shrug your shoulders if you choose, you unbelieving husband, and say, "I never knew such a woman." I beg your pardon, but I must contradict you. The woman you call wife, I do believe, would rather suffer with the toothache than ask you for money. This is no false statement; most women do shrink from asking the head of the family for money needed for boots, clothing, and the commonest necessities of life: it is neither agreeable nor pleasant to them, and they should not be forced to do it; if they do their appointed work, the money to carry it on should be freely offered, monthly or weekly, as may be desired. Some husbands have seen how much their mothers suffered for the want of money, even when their fathers were rich; and they profit by the fact, and give to their wives a generous supply, never forcing them to become applicants for it, and by so doing they greatly increase their domestic happiness. Place confidence in a woman's ability to act, and she will fully repay it; doubt her executive powers—refuse her responsibility—and you may rue it. The subject of money supplies in the home opens a wide field of thought to the husband. Will he cultivate it? Many wives of the middle classes have been accustomed to earn their own support; to purchase their own wardrobes before they were married. But after marriage all is changed; they must ask for what they require rather than have it paid to them quarterly. At first their wants are few, or all supplied; but one or two years alters their outlook, and it becomes very dreary. Can the husband understand this? I trow not. He will tell you, "My wife has all she asks for," never dreaming how many days it requires to summon her courage to ask for necessities. "An utterly false statement," exclaims some one. "There is no woman afraid to ask for what she needs!" May I ask you to enquire of your own wife how she feels upon such occasions? Unless she is afraid to speak the truth, your eyes may be opened somewhat.—*Country Gentleman.*

STOP MY PAPER.

1. Selfishness said—Do it. You will save by it, and be the richer.

2. Economy said—Do it. Your expenses are large. You must take in sail somewhere, and here is a good place to begin.

But I had other advisers, and told the al-ve-ni-ma-to to be quiet, while I heard others.

1. Intelligence said—In the more than fifty issues of the paper during the year, you will have a variety of food for your intellect. Science, art, commerce, agriculture, manufactures, learning old and new, history, geography, biography, etc., will spread a very respectable portion of their stories before you, and you cannot but be wiser before the end.

2. And Benevolence said—You are not any too large-hearted now, and if anything can melt the ice of selfishness, and expand the heart with true and fervent good-will to men, it will be such a picture of the world's sins, wants, and miseries as, during twelve months, it will lay before you.

3. And Spiritual Wisdom said—There is scarcely any better Commentary on the Bible than a good religious periodical. Ten thousand bees will bring forth the honey. Prophecies are rapidly being fulfilled, divine promises are being performed, Bible doctrines confirmed, providences illustrating, missionary operations in all lands successful, etc.; all these bright clouds will sail over your horizon, so that, in fifty weeks, you will get fifty times that number of the lessons of that wisdom that cometh from above.

4. Personal Piety said—A higher type of the Christian life should be the history of the commenced New Year; and you cannot get anywhere, save from the Bible, more varied and pressing and affecting appeals for the higher life of the soul than are contained in the weekly sheets of a good religious periodical.

5. Conscience here appeared, and gave selfishness a frown that caused a hasty exit of that personage, and bade economy be wiser in council next time, sustaining all the above appeals in behalf of the cause they plead, and making me feel that I could not do a more unwise thing than to stop my religious paper.

When I hear of liberal ideas I always wonder how men can be contented with empty sounds. An idea cannot be liberal; it may be powerful, good, conclusive in itself, fulfilling thus the godlike mission of productivity. Still less can a conception be liberal; it has a very different purpose. Liberty must be sought in the disposition, which is the living mind. Dispositions are seldom liberal because they proceed directly from the person, his closest relations and needs.—*Goeftz.*

ANCIENT LIBERALITY.

In the 29th chapter of the 1st Book of Chronicles we have an account of King David's private benefactions to the Temple; and also that of the princes and rulers. At the public meeting which was convened to initiate the work of erecting a temple for the permanent worship of God in Jerusalem, David tells the great assembly:—"The work is great; for the palace is not for man, but for the Lord God. Now I have prepared with all my might for the house of my God the gold for things to be made of gold, and the silver for things of silver, and the brass for things of brass, the iron for things of iron, and wood for things of wood: onyx stones, and stones to be set, glistening stones, and of divers colours, and all manner of precious stones, and marble stones in abundance." This seems to have been the public or government work of many preceding years. But in addition to this public work, he states what he had done from his own private resources. And this statement will show both how God had blessed the shepherd striding in temporal things, and the liberal way in which he employed these good things for God's honor and glory. His words are these:—"Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver which I have given to the house of my God, over and above all that I have prepared for the holy house, even three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver." Having made this statement of what he himself had done, the king appeals to the princes and rulers for co-operation. The result was a collection amounting to five thousand talents and ten thousand drachms of gold, ten thousand talents of silver, eighteen thousand talents of brass, and one hundred thousand talents of iron. "And the people rejoiced, for they offered willingly."

Many who read the foregoing, and may have often read it, have but little appreciation of the amounts here named. In order to make these more clearly comprehended, the following calculations and reductions are here given:—

According to Smith's "Dictionary of the Bible" (Art. "Weights and Measures") the talent of gold contained 1,320,000 grains; the talent of silver, 600,000 grains; and the talent of copper (brass), 792,000 grains. The present value of pure gold being about £4 4s. 6d. per oz., the gold talent, at this rate, would be worth about £11,550. The relation of gold to silver in ancient times being about 12 to 1 (twelve to one), the talent of silver would be worth about £481. Estimating David's gifts by their measures, the aggregate would be a little over thirty-eight millions sterling (£38,007,000)! In like manner the gifts of the princes and rulers would amount to £57,780,000 gold, and £4,810,000 silver, or £62,590,000 in all.

Reducing the weights to the avoirdupois standard, and neglecting the slight difference between the Troy and avoirdupois oz., we find David's personal offering in gold weighed two hundred and twenty-one tons, and that in silver two hundred and twenty-three tons! The offerings of the princes and rulers, in like manner, would weigh upwards of three hundred and eighty-three tons of gold, and three hundred and eighty-three tons of silver. The aggregate, therefore, of the freewill offerings of the king and the princes and rulers, in addition to what might be called the State endowment, amounted to no less than six hundred and four tons of gold and six hundred and six tons of silver; the aggregate value of which was upwards of one hundred millions sterling! To this must still be added the value of the precious stones, the brass, and the iron!

The mass of gold constituting David's gifts in gold would fill a room seven and a half feet square, and of equal height; while his offering in silver would be a cube of nearly ten feet in dimensions!—*G. W., Weekly Review, Eng.*

FALSE MOTIONS.

It is not always those who seem most busy who accomplish the most work. This was illustrated the other day in a very forcible manner.

The foreman of one of our large newspaper offices was showing a gentleman, who knew nothing about the printing business, over the establishment. In the composing-room he watched with wonder and admiration the thousands of little bits of metal passing with a steady click, click, like the noise of a piece of machinery, into the polished sticks which the compositors held in their hands. The foreman asked him to point out the man whom he considered the fastest compositor.

The gentleman answered: "That is easily done; that tall young fellow over there seems to set twice as much as any one else in the room. His hands go about so fast that I can scarcely follow his motions."

"Wrong," said the foreman. "Your fastest compositor is that quiet-looking young man by the side of the one you have pointed out."

"He seems very slow and deliberate," said the visitor: "his hands do not move nearly so fast as those of his neighbor. It can not be possible that he sets more."

"It is true," replied the foreman. "The secret is, that he picks up a type every time he goes for it. The other man makes what we call 'false motions,' his hand goes twice to the case for a type, and though he seems to be doing a great deal of work, his stick fills slowly in comparison with that of his deliberate neighbor, who never hurries, uses just the amount of action sufficient to accomplish his purpose, and does not set one muscle in motion unnecessarily.—*Exchange.*

In ancient medical phraseology, herbs possessed of healing natures were called "simples;" in God's laboratory all things that heal are simple—all natural endowments are simple. The spirit of the life of Christ is simple, natural, with power to calm and soothe.

FAITH.

BY REV. WAYLAND HOYT.

I am sure I can never forget it. This great act of Faith was done so simply, heartily, immediately, in this case, that ever since the incident has fastened itself in my memory as one of the clearest illustrations possible of the way of salvation by simple faith. It was one night at our inquiry meeting. I was waiting by a man to help him if I might.

Said he, "I know I am a sinner. I feel the burden of my sin. I want to be a Christian, but I don't know how to be. I am like a man feeling around in the dark. I don't know where to step."

Said I, "Do you believe that the Lord Jesus is your truth, and will never deceive you?"

"Certainly I do," he answered. "I haven't the slightest doubt about that."

"You are absolutely sure," I asked again, "that the Lord Jesus cannot lie?"

"Absolutely sure," he said.

"Well now," I replied, "since you are so certain that Christ never can deceive you, why don't you take him exactly at his word? He tells you this word anyway, 'Him that cometh to me I will in no wise cast out.' Now coming is just the yielding up of your sin, forsaking it, and consecrating your soul to Him. Don't you suppose that if you do your part of it, it is perfectly certain that Christ will do his part—receive you—never cast you out?"

"I think it must be so," he answered.

"Well, now," I asked again, "as far as you know yourself, do you thus come?"

He waited a minute, and then said, solemnly, "As far as I know myself, I do."

"Can you not then," I answered, "just believe that promise, let your faith fasten on that word as a word for you, 'I will in no wise cast out?'"

There was absolute stillness for a moment, then the man looked up suddenly and exclaimed, "Why, is that all?"

"That is all," I answered.

"Why," said he slowly, as if speaking to himself, "Then—I think—I must be—a Christian."

"My brother, you are a Christian," I answered joyfully. And so it was that he was saved by Faith. He just took hold of the Word of Christ and trusted it.

As some one else said about himself, "He just laid down on the promises;" and that is Faith.

Can we not all do that and thus be saved?

HOW TO MAKE BOYS GENTLEMEN.

How many mothers complain that their boys are not gentlemanly, without ever considering whether the boys are treated in anywise like gentlemen. The "boys' room" is too often a cheerless, unattractive place, with no toilet conveniences, and scarcely such as are necessary. Do not say it is of no use to put nice things in so untidy a place. If you want to interest a boy in keeping himself and his room in gentlemanly order, give him some encouragement to do so, by providing a little something luxurious and ornamental. A little will sometimes go a great ways.

UNIFORM LESSONS FOR 1873.

FIRST QUARTER		
16 Jacob and Esau	Gen. 27, 30-40	
23 Jacob at Bethel	Gen. 28, 10-22	
30 REVIEW		
SECOND QUARTER		
Apr 6 Israel—The New Name	Gen. 32, 24-30	
13 The Dreams of Joseph	Gen. 37, 3-11	
20 Joseph sold	Gen. 37, 24-28	
27 The Lord with Joseph	Gen. 39, 1-20	
May 4 Joseph Exalted	Gen. 41, 37-49	
11 The Report from Egypt	Gen. 42, 29-38	
18 Joseph makes himself known	Gen. 45, 1-8	
25 Joseph sends for his Father	Gen. 45, 19-28	
June 1 Israel in Egypt	Gen. 46, 1-4	
8 Joseph and Pharaoh	Gen. 47, 5-10	
15 Prophetic Blessings	Gen. 48, 13-16	
22 The Last Days of Joseph	Gen. 50, 15-18	
29 REVIEW		
THIRD QUARTER		
July 6 The Child Jesus	Matt. 2, 1-10	
13 The Flight into Egypt	Matt. 2, 13-23	
20 The Baptism of Jesus	Matt. 3, 13-17	
27 The Temptation of Jesus	Matt. 4, 1-11	
Aug. 3 The Ministry of Jesus	Matt. 4, 17-25	
10 The Beatitudes	Matt. 5, 1-12	
17 Teaching to pray	Matt. 6, 5-15	
24 The Two Foundations	Matt. 7, 21-27	
31 Power to Forgive Sins	Matt. 9, 1-8	
Sept. 7 The Twelve called	Matt. 10, 1-15	
14 Jesus and John	Matt. 11, 1-11	
21 The Crucifixion	Matt. 27, 31-54	
28 The Resurrection	Matt. 28, 1-10	
35 REVIEW		
FOURTH QUARTER		
Oct. 5 Parable of the Sower	Matt. 13, 18-23	
12 Walking on the Sea	Matt. 14, 22-33	
19 The Cross Foretold	Matt. 16, 21-28	
26 The Transfiguration	Matt. 17, 1-8	
Nov. 2 Jesus and the young	Matt. 19, 13-22	
9 Jesus and the Son of David	Matt. 22, 8-15	
16 Jesus in Gethsemane	Matt. 26, 26-30	
23 Jesus before the High Priest	Matt. 26, 31-46	
Dec. 7 Jesus before the Governor	Matt. 27, 1-31	
14 The Crucifixion	Matt. 27, 31-54	
21 The Resurrection	Matt. 28, 1-10	
28 REVIEW		

It is the nature of true grace, that however it loves Christian society in its place, yet it in a peculiar manner delights in retirement and secret converse with God. So that if persons appear greatly engaged in social religion, and but little in the religion of the closet, and are often highly affected when with others, and but little moved when they have none but God and Christ to converse with, it looks very dark in respect to their religion.—*Edwards.*

There are not a few persons who think that they exalt the Saviour by calling Him "dear Jesus," "sweet Jesus," and so on. The sacred writers never did this. They called Him Jesus, Master, Christ, Saviour, Lord, and did not apply to Him the verbal endearments of lovers and sentimental friends. These are not small matters. Religious cant, slang, and vulgarity hinder the diffusion of Christian truth, and should be avoided by all who desire to conciliate opponents and multiply converts to Christ.—*Christian World.*

Scientific and Useful.

TO PURIFY WATER.

Chloride of iron and carbonate of soda, in the proportion of 82 kilos. of the former salt and 64.5 of the latter to a quantity of water equal to 1,000 cubic metres, has been found a most valuable and quite innocuous means of purifying water, even such as is otherwise quite unfit for drinking purposes, and could not be rendered fit by alum. The salts alluded to are best previously dissolved in some pure water, and the solutions, that of iron first, poured into the tank containing the water to be operated upon. The soda solution having been added, the fluid is stirred again, and then left quiet for the purpose of allowing the very bulky and flocculent sediment to deposit; this takes considerable time—from twenty-four to thirty-six hours. The *strychnos potatorum* is used in India for purifying clayey water.—*Chemical News.*

THE GREGORIAN CALENDAR.

To restore the civil year to a correspondence with the astronomical, Gregory XIII. ordered that the 5th of October, 1582, should be called the 15th. To prevent the intrusion of the same errors in the measurement of time in future ages, and to secure the recurrence of the festivals of the church at the same period of the year, he further decreed that every year whose number is not divisible by four should consist of three hundred and sixty-five days; every year which is so divisible, but not divisible by one hundred, of three hundred and sixty-six days; every year divisible by one hundred, but not by four hundred, of three hundred and sixty-six days; and every year divisible by four hundred, of three hundred and sixty-six. A more perfect correspondence of the civil and astronomical years will probably never be obtained. After the lapse of four thousand two hundred and thirty-seven years the error will be less than one day. In the preparation of this rule every source of disagreement is estimated, and as far as possible corrected. The allowance of an extra day every fourth year is indeed a small excess; but this is not allowed to accumulate, for at the commencement of every century the centennial year is not to consist of three hundred and sixty-six days, or in other words, is not to be counted a leap-year, unless its number can be divided by four hundred. Thus the year 1600 was a leap year, and the year 2000 will be the same; but the years 1700 and 1800 contained, and the year 1900 will contain, only 365 days.—*From Harper's Magazine for December.*

THE PLEIADES.

There is a small cluster of small but bright stars, with which I have no doubt some of you are acquainted, called the Pleiades. This name, which is Greek, was formed from a word *pleio*, which means to sail, and was given to this cluster of stars because upon its rising, about the first of May, the Spring was sufficiently far advanced to make navigation safe. Those who first called these stars the Pleiades meant no more than to call them the sailing stars, which was certainly a very appropriate name for them. This is, at least, the most probable meaning of the name Pleiades. But it happens that, by a peculiarity of the Greek language, the form of this word is calculated to mislead, and after a while it was thought to mean *Pleione*; and so the fable sprang up that these seven stars were the seven daughters of *Pleione*. Each of these daughters had a name, and the story went on to say that they all, with the exception of one, married gods, but that one of them married a mortal, of which act she became afterward so much ashamed that she partially withdrew her light, and became less far than her sisters. The occasion of the latter part of this story was that, although seven stars were usually reckoned in this cluster, only six were visible, except to very good eyes and on a very clear night. There were many other ways of accounting for this "lost Pleiad," as it was sometimes called, one of which was that she became wasted away with weeping over the fall of Troy. Thus we get a little patch of mythology—which I might enlarge for you, for there were many other fables about these daughters of *Pleione*—all formed out of a word which meant sail.—*Our Young Folks.*

CUT FLOWERS.

Those of our readers, says the *Gardener's Monthly*, who live in what in a social sense we may call the country, have little idea of the growing immensity of the cut flower trade in the large cities. While it is believed that gardening as a fine art, or even the mere cultivation of flowers as a luxury, has not kept up in ratio with the increase of population, the more florists' "tricks," that is, that which furnishes plants and flowers for temporary ornament and decoration, has probably doubled within the last ten years. Not only do florists grow flowers of their own in great quantities for baskets and bouquets, but many away from the immediate circle of the cities find it profitable to grow flowers to sell again to those who put them up; and even private gardens frequently contribute to supply the demand. Indeed the tendency of this division between the one who grows the flowers and the one who sells is continually growing greater. Land in the city is high and taxes heavy. Flowers are light and travel easily by rail or wagon, and thus can be raised to better advantage away from the expenses of a large town. The principal flowers grown for this purpose are roses and camellias, but heliotropes, violets and many other popular flowers come into good use. These leading flowers are sold at a price per hundred flowers—camellias in their best time wholesaling at about \$20.00 per hundred, and roses at about half this rate. As a general thing camellias are raised in pots or tubs, but roses are most generally grown in the natural ground under a glass house erected for the purpose. A rose house on this principle is a very pretty sight in the winter season—not quite as gay perhaps as its rival the camellia, but with a fragrance which, if plants have sensation as some-wise folks tell us, the camellia doubtless envies. Many roses do not flower freely under glass in winter unless the houses are very light, or unless they have some age.