

ing into the ground, leaving the design in the natural color of the wood, or gild it with gold paint, and you have a panel that will surprise you. It can be made the front of a paper-rack to hang on the wall, or, if small, the end of a hook-rack to put on the table—or it can be put on the front of a box; used anywhere, in fact, where graceful ornamentation is better than plain surface.

And don't forget the useful things that can be fashioned with the jack-knife. The butter-paddle of hard wood, wooden spoons, and salad spoons and forks. I saw the other day a wooden spoon so well carved out that I could hardly believe it was the work of a school-boy. He had taken a common wooden spoon, such as is sold in the shops for three cents, and carved a fanciful design all around the handle, and left a monogram in relief upon the front of it. The mother who showed it to me was quite proud of it, I can assure you—as well she might be. It came to the dinner table with the dessert, and was used to dip nuts out of a wooden bowl that had also been carved and ornamented by another member of the family. But I only suggest whittling—not the hundred and one things that can be made by a skilful whittler. Let everybody who has a jack-knife use it to some purpose. If anybody should say, "nothing can be made with so simple a tool," let me refer such a one to the nearest museum where South Sea Island curiosities are kept. Look at the elaborately carved war clubs, and canoe paddles, and spoons, and cocoa-nut drinking cups; they are simply wonderful—and were all wrought out with a knife so roughly made that a "second-best" Yankee jack-knife would be worth ten of it—yes, a hundred.—*Christian Union.*

TESSA'S GOOD THINGS.

BY KATE S. GATES.

She wanted so many things; it was so hard to understand why she could not have them, so hard to be willing to go without them!

They were all good things, too; things that she was sure it would be well for her to have, and yet she did not have them.

She wanted Mrs. Hoyt, her Sabbath-school teacher, she always helped her so, but Mrs. Hoyt was miles and miles away in her new Western home, with so many cares that she rarely found time even to write to Tessa. She wanted to teach in Sabbath-school herself, but her health was not strong enough to permit her doing so. She wanted to invite her old class of boys to the house one evening every week; they were getting rather wild, apt to spend their evenings in the streets with the boys; she was sure that they would come willingly to her, she knew she could make it pleasant for them and profitable.

She had it all planned when Aunt Sarah came to spend the winter with them. When she heard Tessa talking about it she said directly that she could never bear the noise and confusion, it always made her nervous to have boys around.

Just now Tessa wanted to go to Thursday evening meeting but it poured in torrents. She had been looking forward to this evening all the week, and she was very, very much disappointed.

"It seems to me I am always wanting something that I cannot have," she thought to herself bitterly.

"And they are good things too; it would not be so hard to give them up if they weren't. I don't see why I can't have them!"

And then, nestling down among the sofa pillows, Tessa let herself be as miserable as possible and thought over all her disappointments, until life seemed very hard to bear.

By-and-by her father came in and took up the Bible for prayers. Mother and aunt Sarah put up their work. Tessa went out into the sitting-room and sat down in the corner where it was too dark for any one to notice that her eyes were red from crying. The Psalm for the evening was the eighty-fourth. Tessa liked to hear her father read the Bible; she said she always felt a new meaning to the verses just from his tone and way of reading.

There was such a sure, triumphant ring to his voice, as he read the eleventh verse of this psalm, "The Lord God is a sun and shield; the Lord will give grace and glory; no good thing will he withhold from them

that walk uprightly." "No good thing," thought Tessa. She could not read these words in any such tone.

Then she noticed with a sudden pang how bent and gray and old her father looked. He was not so very old either; it was hardship and trouble that had made him a prematurely old man.

Still, for all that, he could say so positively that no good thing was withheld! She wondered how he could!

After prayers her mother went out in the kitchen to give orders for breakfast. Aunt Sarah went upstairs, leaving Tessa and her father alone.

"It—doesn't seem to me that that is true, father," she said, half defiantly.

"What, daughter?" he asked.
"That God does not withhold any good thing from His children. I have wanted so many good things—things that I'm sure would have been good for me, too, but I did not have them."

"Tessa, suppose that you were sick and I had two kinds of medicine for you; that one was good, that is, it would keep the life within you, and perhaps even give you a little strength, but the other would build you up into perfect health; which do you think I should give you?"

"The best, of course, father."
"God is the physician of our sin-sick souls. Cannot you trust Him that He will give you what is best for you? Nothing that is for our best good is ever withheld."

"But it is very hard to see it, father. For instance, it rained so hard that I could not go to meeting to-night. I wanted to very much. I needed the help I should have had there. Why couldn't I go? And why did Mrs. Hoyt have to go so far away? I used to be better for just catching a glimpse of her." Tessa spoke sharply, almost bitterly.

"I cannot tell why, daughter. Sometimes I think we depend too much upon earthly helps, and so the Lord takes them away to bring us nearer to Himself. It is not necessary for us to know the whys and wherefores always, though it is well for us to pray that we may learn the lessons God wishes to teach us in His dealings with us. The Lord has withheld many a desire from me. He has taken from me many a cherished object; but, Tessa, child, I do not believe that there has been one single good thing kept from me."

"But O, father," said Tessa brokenly, "why must we want the things we cannot have? If things are not good for us why need we care for them?"

"Whom the Lord loveth, he chasteneth," and every branch that beareth fruit, he purgeth it that it may bring forth more fruit," was the reply. And Tessa, hearing it, went slowly up stairs to her own room. She had had her word, now she wanted to be by herself to think it over.

"I hope that God will make me fruitful, even if I do cry out at the hurt of it. I will try to remember."—*Christian Intelligencer.*

A DAY OF DELIGHT.

BY ARIANA HERMAN.

Years ago there came into the course of an uneventful young life an occurrence which made a deep impression upon the memory. It was witnessing the solemn ordination for his work of a foreign missionary one of whom worldly men said that he was a fanatic, and Christian men that he had the spirit of his Master ever upon him. A single speech of his, prompted by the desire that always burned within him to do something for his Master's cause, took root in a young heart and grew into a fruitful source of help and strength.

In the course of a morning call at my father's house, I, scarcely more than a child at the time, found myself left alone for a little while to entertain the missionary. I was dreadfully afraid of him and of his "religious conversation," though I, too, loved and tried to follow his Lord. My shyness, however, vanished in the free and natural and cordial manner of his talk, and when it touched upon the privileges and safeguards of a Christian land which he must give up, and the Sabbath was mentioned among them I was emboldened to make a confession of my sorest trouble.

"Oh, Mr. Matthews," I said, not lightly, but with emotion. "I hate Sunday!" A surprised silence was his only answer, and I, continued, "I would not care how strictly

we were required to keep it, if I could only do it, but try as I may, I always feel when night comes that I have offended God by not spending a perfectly holy day. And this of course is misery."

I can remember to this very hour, though that was long ago, the brightness of countenance with which this man of God made answer. "Why in the world," said he, "should you take a beautiful gift of God and make a galling yoke of it? You sincerely desire to keep the day in the way of His own appointment? Very well. You are his child; you are a weak child, but he knows that; you have wrong impulses, he knows that too, and knowing all your failings, he gives you these quiet, guarded hours in which everything tends to help you in your better life. When you look back regretfully over misspent hours, do not think of God as an offended Lawgiver, but as a tender Father, who knoweth your frame, and remembering that you are dust, will be ready to help you to spend the next holy day aright. Rub out the word 'duty' from the portals of your Sabbath, and write in its place 'delight.'"

I have never seen the missionary since, but all my enjoyment of the Lord's day began when he persuaded me to leave the law side of the commandment and go around to the gospelside.—*Illustrated Christian Weekly.*

Question Corner.—No. 3.

BIBLE QUESTIONS.

1. Who was the first foreign missionary?
2. Tell from what place he started and mention in order the places he visited on his first missionary tour.
3. How many journeys did he make, and to what place was his last voyage?
4. Who was the first Christian martyr.

SCRIPTURE ENIGMA.

Initials and finals give the names of two towns in Palestine.

- One of the spies who heeded God's command?
A heathen race who dwelt in Israel's land? When did the Holy Ghost in fire descend? Who left his mantle for his dearest friend? A gentle wife, whose son was sold a slave? Name of contempt that foes to Jesus gave? A guilty queen who perished by the sword? Helper in Christ, saluted in the Lord? Her people safe, she led a mighty throng Praising the Lord with timbrel, dance and song?

No trace of town or temple can you see My site to tell,
For Jesus once declared that I should be Cast down to hell.

Initial letters soon will show my sad Dishonored name,
I perished, though I kindly warning had Of coming shame.

Turn to the finals, for they sweetly ring With angel-song;
And memories too of Israel's shepherd-king To them belong:

Amid green hills the little village stands A silent spot,
Yet Christian hearts in many distant lands Forget her not.

- ANSWERS TO BIBLE QUESTIONS IN NO. 1.
1. Obadiah, 1 Kings 18. 4.
 2. Ruth; she was David's great-grandmother. Ruth 4. 17.
 3. To the tribe of Judah and the family of David. Matt. 1. 1, 16.
 4. The parable of the unjust judge. Luke 17, 2.

SCRIPTURE ENIGMA.

GENESIS—MATTHEW.

- | | | |
|-----------------|-------|-------------------|
| 1. G-erizi-m | | Deut. xi. 20 |
| 2. E-ish-a | | 2 Kings xlii. 21. |
| 3. N-igh-t | | Rev. xxi. 25. |
| 4. E-gyp-t | | Exod. xxii. 21. |
| 5. S-treng-t | | Isa. xxv. 4. |
| 6. I-heritanc-e | | 1 Peter i. 4. |
| 7. S-hado-w | | Job viii. 9. |

CORRECT ANSWERS RECEIVED.

Correct answers have been received from H. E. Greene, and Albert Jesse French.

TO OUR READERS.

We have received several letters from friends of the *Messenger* expressing their great appreciation of this paper and promising to do all in their power to further its circulation in their midst. We cordially thank these writers, and hope their good

example will be followed by many others of our readers in all localities. A series of lessons on "Temperance Physiology" will shortly appear in these columns, and will be of great value to teachers in schools and superintendents of Bands of Hope who wish to give simple scientific instruction to their scholars on the effects of the use of alcohol, tobacco and opium. Subscriptions should be sent in *at once*, in order to lose no part of the series.

IN VIEW of the Sunday-school lessons for the next three months, which take up the last journey of Paul to Rome, we give in this number a large map tracing the four journeys of the great apostle to the Gentiles. In order to gain a clear idea of the work done by this great first Foreign Missionary a map of his travels is absolutely essential, and we hope that teachers and all who are interested in Sunday-school work will preserve this one for future reference.

SCHOLARS' NOTES.

(From International Question Book.)

Studies in the Acts of the Apostles.

LESSON VI.—FEBRUARY 8.

PAUL ASSAILED.—ACTS 21: 27-40.

COMMIT VERSES 30-33.

GOLDEN TEXT.

I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.—Acts 21: 13.

CENTRAL TRUTH.

Earnest Christians may suffer persecution, but even this will help to spread the Gospel.

DAILY READINGS.

- | | |
|-----|-----------------|
| M. | Acts 21: 27-40. |
| T. | Acts 19: 30-41. |
| W. | Acts 6: 7-15. |
| Th. | 2 Cor. 4: 1-18. |
| F. | Ezek. 44: 1-18. |
| Sa. | Luke 23: 10-25. |
| Su. | Heb. 12: 1-12. |

HELPS OVER HARD PLACES.

27. THE SEVEN DAYS—Which it took to complete the vow (Num. 6: 19). This was the fifth day. JEWS OF ASIA—the small province of Asia, of which Ephesus was the capital. The Jews had opposed Paul in Ephesus for three years; knew him and hated him. IN THE TEMPLE—the court called "the court of the women," because women went no further. Here was the usual place of worship, and the room for the Nazarites. 28. BROUGHT GREEKS ALSO INTO THE TEMPLE—i.e., into the inner courts beyond the court of the Gentiles. On the low balustrade which separated the court of the Gentiles from the court of the women, were inscriptions declaring it to be death for a Gentile to pass beyond it. 29. TROPHIMUS—who had come with Paul as a delegate to bring the contributions of the churches (Acts 20: 4). 30. DREW HIM—dragged. OUT OF THE TEMPLE—the court of the women. THE DOORS WERE SHUT—the great doors of the Gate Beautiful, 60 feet high, and made of Corinthian brass. This was to keep the sacred place free from the mob. 31. THE CHIEF CAPTAIN—Claudius Lysias (Acts 21: 26). He was captain of one thousand men, which was the band, or cohort. This was stationed in the Castle of Antonia, which adjoined the temple, and was the Roman guard of Jerusalem. 32. CENTURIONS—captains of one hundred men. 33. BOUND WITH TWO CHAINS—by the hands, to a soldier each side of him. 35.—THE STAIRS—which led up from the court of the Gentiles to the roof of the corridor leading to the castle. 38. THAT EGYPTIAN—An Egyptian false prophet, who, about two months before, had gathered together 4,000 assassins, and a multitude of 80,000, upon the Mount of Olives. They were dispersed by the Romans, but the Egyptian escaped.

QUESTIONS.

INTRODUCTORY.—Why was Paul in Jerusalem? With whom did he lodge? What slanders were uttered against him? How did he try to refute these slanders? When did the events of this lesson occur?

SUBJECT: SUFFERING FOR JESUS' SAKE.

I. PAUL ASSAULTED BY A MOB (vs. 27-30).—What seven days are referred to in v. 27? (Num. 6: 19.) Why was Paul in the temple? In what part of the temple? Had he a right there? Who noticed his presence here? Were these Christian Jews or unbelievers? Is it probable that the Christian Jews were satisfied with Paul's answers to the slanders uttered against him? How would these Ephesian Jews feel? Why would they hate him? What was the first charge they made against him? It true? What was the second charge? Was true? Into what part of the temple were the Gentiles forbidden to enter? What was the penalty for entering? How does their conduct illustrate one of Christ's sayings? (Matt. 23: 23, 24.) What did they do to Paul? (v. 32.) What did they propose to do? Where was he taken? What doors were shut?

II. THE RESCUE (vs. 31-36).—Who guarded the temple? In what castle did they have their barracks? The name of the chief captain?