STRIKING POWER OF GOD

One by One Man's Faults Are Overcome by His Choice of Better Things.

Few Bible characters furnish us a more striking illustration of the wonderful change that may be wrought in a man's life by the power of God than does that of Jacob.

Both in heredity and training he was handicapped. His mother was deceitful and treacherous and we are little surprised that her son inherited so much evil tendency. The "birthright" deal revealed in him a cunning deception and deep selfishness. He was inwardly, outwardly and through and through a liar. How is it that he became a chosen servant of God and a channel through which great blessings were transmitted to the human race? How is it that he stands out as one of the three great men in early Jewish history?

In the first place, he was not the man to sit down and whimper over the hardness of his lot, saying fate had fixed for him his destiny.

HE WAS UP AND DOING

with a passion to achieve. In the course of his life and the success with which it was crowned he teaches us this great lesson—that a man need not be the victim of heredity and evil circumstances—a man can rise above them.

In the second place, Jacob was a dreamer and followed in the light of his dream, his ideal. He was not a man of passing whims and impulses, but a man with a purpose. His ideal keeps him moving onward with a deliberate, settled purpose through years of hardship, toil, patient waiting, exile, each year adding something to his success until he rises a giant in character and strength. How different from his brother Esau, who through his vacillation and weakness, his lack of faith and principle, became a helpless victim and slave to his own passions. The two started on pretty equal footing; one gravitated to a low level, while the other rose through self-mastery to the higher plane of great service and usefulness.

In the third place, Jacob was a man who desired

FRIENDSHIP WITH GOD.

It may have been the consciousness of his own meanness which led him to seek divine aid in overcoming his innate disposition. This was the dominating influence under which we see him gradually gaining the victory over his evil tendencies. His course took him through the hard struggle, but he goes up from it a new man, softened, subdued and purified—a prince with God and men.

What God did for Jacob he can and will do to-day for any and all who wish to rise to place of honor and trust and be a blessing to the world.

Rev. Edgar D. Van Horn.

THE S. S. LESSON

INTERNATIONAL LESSON, APRIL 10.

Lesson II. The Mission of the Twelve, Matt. 9. 35 to 10. 15, 40-42. Golden Text, Matt. 10. 8.

Verse 35. This verse sums up the ministry of Jesus—teaching, preaching, healing.

36. He was moved with compassion—For he saw the multitudes as none other (John 2. 25), and he saw that the bare limitations of time made it impossible to cope single-handed with the needs of so many—ignorant, diseased, spiritually lost—like sheep not having a shepherd (quoted from Numbers 27. 17), worn out with travel (literal meaning of distressed), and scattered (an easy prey, therefore, for their enemies).

37, 38. Jesus seems to change the figure suddenly and to refer to the multitude as a plenteous harvest, to which the few laborers are unequal. But Matthew probably introduces into this connection a saying of Jesus uttered on another occasion (Luke 10. 2). It is, however, a fitting prelude to the calling of the twelve to the apostolate.

Chapter 10, Verse 1. His twelve disciples—These specially chosen followers are variously designated in the Gospels as "the twelve disciples," "the twelve apostles," "the twelve," and sometimes simply, "the disciples." Matthew speaks four times of "the twelve disciples," and only once of "the twelve apostles." There were various stages in the gathering together of these men. Five at least had already been summoned to leave their ordinary pursuits and become companions of Jesus—Peter, James, John, Andrew, and Matthew. Philip and Nathanael had also enjoyed intimate relations with him. The number correspond to the ancient tribes.

Gave them—In this chapter it appears that Jesus gave the disciples not only authority to cast out unclean spirits (see note on "demons" in lesson for March 13), and to heal, but also fellowship in his suffering (22-25), assurance of necessary equipment (9, 19, 20), and identification with him (40).

2. Twelve apostles—The name is introduced at this point, inasmuch as the disciples were now "sent forth" for the first time upon a definite mission. Later the term was extended to Paul, Barnabas, and others.

Simon—He received the name Peter ("rock") at the time of his initiatory call (John 1. 42), and was the spokesman of the apostles. Impulsive, over eager, he was, nevertheless, able at the last to make earnest protestations of his love for the Master (John 21. 17), a love that found expression in twoscore years of faithful service as an apostle. Evidence is not wanting that he died a martyr at Rome, crucified, at his own request, head downward "since he deemed himself unworty to die like his Lord." Andrew his brother and he were fishermen of Bethsaida, and had met Jesus early in his ministry at Bethany beyond Jordan. Andrew is said to have been crucified in Achaia.

James . . . and John—Two other brothers, sons of Zebedee, a prosperous fisherman, with whom the sons were in partnership. Since their mother was sister of Mary, they were own cousins of Jesus, after the flesh. They were called, from their vehemence or their fiery eloquence, Sons of Thunder. Luke 9. 54, is in keeping with this. John enjoyed a long and glorious ministry, but James was early martyred. These first four were granted an unusual intimacy with Jesus; one of the fathers calls them "the most elect of the elect."

3 Philip—See John 1. 44; 6. 5 (Was he a sort of "commissary of subsistence" to the apostolic band); 12. 21; '4. 8; also Acts 8.

Bartholomew—The meaning of the word is "Son of Tolmai," and he was probably Nathanael, who would fittingly be sent out on the mission with Philip, the man who brought him to Jesus. Compare the mention made by John (who never speaks of Bartholomew) of Nathanael, who is never mentioned in the other Gospels (John 1. 45; 21 1.14).

Thomas—Called Didymus (John 11. 16), which, like Thomas, means "the twin." Tradition gives him the name of Judas. John's references to him give us the picture of a despondent, pessimistic type of man, yet a man of courage, and possessed of a dogged devotion to the Master.

Matthew—This was the name given Levi, the publican) after his call. The other lists of apostles make no reference to his hated previous occupation, and when Mark and Luke tell of the early summons of Levi they charitably omit to identify him with the future apostle, though Matthew publishes the identity (see notes on lesson for March 20).

James—David Smith and others conjecture that Alphaeus, the father, is identical with Clopas (John 19 25), and that his wife, Mary, was one of those at the cross; further, that Levi and James may have been brothers. This James is called by Mark "the little," to distinguish him from James the son of Zebedee. His companion, Thaddaeus, is called by Luke "Judas the son of James." He also went under the appellation of Lebbaeus. Only once does he figure in the Gospels (John 14. 22).

4. Simon—The margin gives "Zealot" for Canaenean. The Zealots were the opposite extreme from the publicans like Levi; for they were patriots to the death, and were bitterly opposed to the Roman rule.

Judas Iscariot—So called because he was from the village of Kerioth, in southern Judah. Though branded "thief" (John 12. 6), "betrayer" (Matt. 10. 4), "traitor" (Luke 6 16), "a devil" (John 6. 70), and "son of perdition" (John 17. 12), he must have been a man of apostolic proportions to have been called by Jesus.

5, 6. Here is indicated the sphere in which the apostles were to work. Gentiles and Samaritans were excluded, because, while the ultimate aim was a world-wide kingdom, it was necessary for Jesus to secure a strong base of operations among the chosen race. This was according to the divine programme, which we find illustrated again and again in the method of Paul.

7 8. The nature of their work. It was to be gratuitously performed, in accordance with the authority and assurance of strength which they had freely received. No instance is recorded of their raising the dead on this mission; but even that was accomplished in the later labors of the apostles (Acts 9. 40; 20. 10).

9-15. Instructions concerning method of procedure and equipment.

9. Their purses, or girdles, were to contain no gold, and they were to carry no wallet (10), or "provision-basket." One coat and sandals were to suffice; they were to be without even a staff to help them on their toilsome journeys. Why? First, their mission was too urgent for them to be cumbered with extra luggage; second, their work was worthy of their sustenance.

11-15. The principle established here is that the messenger of Jesus is not a beggar. The blessing he brings is of such a nature that it is considered an honor to be worthy to receive him. Let him, therefore, salute such a house with the words: "Peace be to this house." The dust of an unworthy house, or city, is to be stamped from the feet, as if it had brought a heathen's defilement.

40-42. To receive hospitality a true envoy of Christ, or to do the humblest service for one, is to receive Christ himself. Thus does Christ identify himself with those who faithfully do his work.

AMENITIES OF PUPPY LIFE.

How a Dog Made Friends With His Visitors.

A "dog's life" is a proverbially hard one in the estimation of most persons, but the following story lends it some appearance of easy sociability. The anecdote is given to the London Spectator by a correspondent living in New Zealand. It relates to three different dogs, and shows a spirit of caste as existing among dogs. How far this feeling may be of natural growth, or may have been imbibed from intercourse with men, is open to question.

"Last week I rode over to see a friend half a dozen miles away, and my two collies, 'Senta' and 'Tom,' mother and son, accompanied me. While waiting for luncheon, my host and hostess and I sat on the veranda, and the dogs lay on the lawn in front of the steps.

"To them entered a shambling, awkward setter puppy about eight months old, and finding company present, set himself out to be agreeable to his guests by all sorts of uncouth gambols and invitations to play. But Tom and his mother, either disdaining so callow a playmate or feeling the restraint of their unaccustomed surroundings, coldly repulsed his advances, and when he became too pressing they simply got up and moved away a yard or two.

"This seeemed to nonplus the puppy, and after having regarded them for a while in an apparently pained manner, he turned and trotted off to a patch of forest—we call it 'bush' here—about a hundred yards away.

"Presently he returned with the bones of a calf's leg, complete from hoof to hip-joint, and still bound together by its dried ligaments. It gave him some trouble to get this through the bars of the gate, but he solved the problem rather cleverly by getting through himself and then reaching back and taking the end.

"This precious offering—an heirloom, I should judge from its appearance—he laid in front of Senta, his every joint exhibiting the most extreme friendliness, and finding that she only averted her head, he took it to Tom.

"Tom's head followed suit, but I saw one furtive eye on the bone, and told him to take it, which he did to the puppy's exuberant delight. The next moment they were all three gnawing at it, and the ice having been thus broken, a wild game of play followed."

ACCOUNTED FOR.

Ralph had often said he wanted to be a surgeon when he grew up, and his mother was boasting about his knowledge of anatomy. "My son," she exclaimed before a party of visitors, "a man has how many ribs?"

Ralph looked solemn.

"Well, ma," he replied after a pause, "it just depends on the man. Now, a man called here to-day who had a hundred and twenty-nine ribs."

"Ralph," said his mother sternly, "don't fib."

"I'm not fibbing, ma."

"And you mean to say the man had one hundred and twenty-nine ribs?"

"Yes, ma. He was an umbrella mender."

THERE!

"What's the matter, Willie, dear?"

"It won't sn—it—it won't ssn—sn—it just won't sn—sn——sn—Ah! Kit! Chew! Kit-chew! Kit-chew! Ain't nothin' the matter, maw. If you'd let me alone I'd a got it out lots quicker."

SCENTS TO AID DIGESTION.

Agreeable Odors May Exercise Beneficial Effect.

Sweet scents to aid digestion are an importation from the Orient. The influence of odors is exceedingly marked. Some people cannot remain where lilacs are in full bloom or bear the odor of jasmine. Some are given a headache by heliotrope or tuberose. Some are given the vertigo or a sinking sensation by cantharides. Some are nauseated even by roses. Attacks of real illness with long trains of digestive disorders following in their wake may be brought on by odors.

The fact can be explained only as a pathological phenomenon, says Dr. George M. Niles, exerting its influence on the most vulnerable point in the human economy, the gastro-intestinal tract. As offending scents may set in motion a train of morbid digestive symptoms, so, on the contrary, those that are sweet and agreeable may exercise a highly beneficial effect. The Orientals have developed to a notable degree the faculty of deriving the most enjoyment from inhaling fragrant odors.

The most beautiful creations pictured in the imagination of Mohammedans are the houris represented in the Koran as nymphs of paradise, formed of musk, who exhale from their lovely bodies entrancing perfumes. It is the custom of many eastern people to spend after each meal a season of quiet while the air around them is rendered fragrant by a fine mist. Or a bottle of their favorite perfume is constantly inhaled. Even the poor indulge in this habit, for all feel that it benefits nerves and digestion. Dr. Niles believes that a psychic state favorable to the digestive process may be induced through the olfactories fully as well as through the other senses.

IN OLD LONDON.

Within Limits of City Lord Mayor is Little Sovereign.

Within the limits of the city the Lord Mayor is a little sovereign. His only troops are 1,000 policemen, but no royal troops may enter the city without permission. He receives the password of the Tower every three months, under the sign manual of the king. But other things are more precious to him than this, for he is the recognized fountain head of hospitality in the United Kingdom, says Scribner's.

The city of London is the only city in the world which royalty officially recognizes. The Mayor of London recently received the Emperor of Germany, the President of France, and many lesser potentates. The city of Berlin attempted to assume a similar distinction during the recent visit of King Edward to Germany.

Within the city the Lord Mayor takes precedence of all persons save the King. Even the Prince of Wales falls behind him on official occasions.

Prior to the creation of the Thames Conservancy Board, in 1857, for the care and preservation of the shipping of London, the Lord Mayor rode to Parliament immediately after his election in a splendid medieval barge with tapestried canopies and banks of flowers, like an Oriental prince. Since the control of the Thames has been taken away from the city the barge has never been used.

HANGING SPOILED FASHION

Because Black Silk Was Worn by Women at Execution.

It is not easy to kill a fashion, but it may be done with authority and skill. Authority comes in with the postmaster general's limitation of the cardboard box to 6 feet (measured either way), says an English paper.

Which means, being interpreted, that the postmaster general, being a man, forbids you, being a woman, to achieve by parcels post a hat which is above the regulation government official size.

The postmaster general and the lady who was hanged in a black silk dress are not alone in the setting of fashion. The size of the hat is limited by the size of the bandbox the postoffice will accept, and the women of England said they would be hanged if they wore a black silk dress in which a notorious lady was strangled.

But a budding fashion was curiously squashed in the end of the last century, the fur cape, a useful article and ornamental to the slim.

A fat duchess saw herself in the glass, saw that it did not suit her stubby figure, and dressed her coachman in it. And the fur cape became so fashionable that even footmen struck.

Both black satin dresses and white lace veils went immediately out of fashion when a murderess wore them at her execution. The woman was Mrs. Manning, who with her husband was executed for the murder of a man named O'Connor, before Horsemonger lane jail on Nov. 13, 1849.

Hints for Busy Housekeepers.

Recipes and Other Valuable Information of Particular Interest to Women Folks.

MEAT DISHES.

German Round Steak. — Cut round steak into pieces three or four inches square. Cut thin slices of bacon into narrow strips and lay three or four strips on each piece of steak. Roll up and tie with thread or fasten with toothpicks. Put into kettle with a little water to keep from burning, season with salt, pepper, and a little bay leaf. Do not have the steak cut too thick.

Tough Steaks.—Why do cooks so seldom marinate tough beefsteaks Pour a mixture of two tablespoons of vinegar and one of olive oil over a steak and let stand several hours before broiling. The result is delicious.

Baked Ham.—Have the ham cut at least one-half inch thick from the center of a ray ham. Place in baking pan with a little butter and pepper between each slice and on top of the last slice pour enough sweet milk into pan to keep from sticking and baste often. Bake one-half to one hour. Serve with sweet potatoes.

Broiled Hamburger.—Season to taste with butter, pepper, and salt, a dash of onion, and place in a pie tin in broiler. When cooked on one side have another tin hot of the same size. Turn into it so that the other side is out. Broil as before. Serve on toast. This is also delicious if a cream sauce is made and poured over all.

Meat Hints.—When cutting meat to cook always across the grain of the fiber. Never wash fresh meat before roasting; scrape it if necessary to clean it. If it has been wet or moist wipe it thoroughly dry before cooking. Never put meat directly on the ice; put it in a vessel on the ice. If you baste roast meats do not use salt in the basting. Salt the meat directly when partly cooked. Salt and season boiling meats while cooking. In boiling put fresh meats in hot water and salt meats in cold water; boil both slowly. Never salt and pepper and butter after removing from the gridiron. An ordinary pan is good for broiling, heat hot, use no fat of any kind, put the meat flat on the pan, turn rapidly and often, and you will find a "pan broil" good. Season when done.

BREAD.

Nut Bread.—Two cupfuls flour, two teaspoonfuls of baking powder, one-half cupful of sugar, one-half cupful sweet milk, one-half teaspoonful salt, one-half cupful nut meats, one egg well beaten. Let stand twenty minutes. Bake one-half hour.

Light Buns.—One-half pint light bread sponge, one-half pint warm water, one-half pint butter, one-half cupful of sugar, one-half teaspoonful of salt, one egg. Add the water to the sponge. Add the beaten egg and stir rapidly; then put in the butter, sugar, and salt. Add enough flour to make a soft dough. Knead well, let rise, then knead again. Cut off small pieces, make round, put in pans. Let rise, then mash down lightly with fingers, let rise again, then bake in a moderate oven. This will make two and a half dozen buns.

Brown Bread with Pumpkin Juice—To make this bread properly one should have the fresh, sweet, yellow cornmeal and rye meal (not rye flour). Sift together a cupful and a half of yellow meal, the same amount of rye meal, and a half teaspoonful of salt. Add a quarter of cupful of molasses, one cupful of pumpkin juice, one cupful of milk, and a half teaspoonful of soda, dissolved in two tablespoonfuls of milk. Beat the batter thoroughly, turn into a two quart brown bread tin, and steam for five hours.

HOUSEHOLD HINTS.

When out of cold starch, a good substitute is cornstarch in the same proportions as the cold starch.

Good bread may be a sure remedy for the divorce evil, but good pies and preserves help also.

Bottles that must be air tight should have the corks dipped in melted parafine until thoroughly coated.

When cooking with old apples add a little lemon juice to give flavor. Summer apples need nothing but sugar.

If rolls stick to a pan they can be put back on the top of the stove for a minute or two when they come out easily.

Pumpkin Butter. — Take half pumpkin, half apples, season with allspice, cinnamon, and sugar; cook slowly all day.

If the sewing room is furnished cheerfully, neatly, and comfortably, twice the amount of work can be accomplished.

Should cakes stick to the pans put a hot cloth on the bottom for a minute or two. If papers are used sticking is infrequent.

The best cuts of mutton are loin, saddle and leg; loin chops are cheaper than the French ones and generally better flavored.

In ordering a leg of lamb ask to have it boned. You will find the carving much easier, the slices more dainty, and more economical.

A good substitute for kindling is nut shells. Save them when you pick out nuts, and they will burn easily on account of the oil that is left in them.

Instead of wasting the potato peelings save them. Whenever there is a good fire in the stove burn the peelings. It will at the same time clean the chimneys.

The ordinary French dressing (three tablespoons oil, one and one-half tablespoon salt, one-eighth level teaspoons pepper) will moisten one pint of salad.

Use file on rough edges of glass until rubber fits down perfectly to can Cans that cannot be used otherwise can be made perfect in this manner in short time.

Should your clothes catch afire throw yourself upon the floor and roll over and over on the flames, dragging the hearthrug or some thick material with you if possible.

To prevent a gored or circular skirt sagging at the seams sew in with the seam when making a strip of narrow tape. This will add wonderfully in retaining the shape of the skirt.

When holes come in the outside of your furnace or in the galvenized iron pipes, patch them with asbestos paper and boiled flour paste. Patches of this kind are good for years' wear.

A delicious substitute for whipped cream to serve with hot chocolate is marshmallow. Drop one in each cup of the hot liquid. These are not expensive and can be kept for a long time.

A small kitchen table, painted white, is necessary in every sewing room, the drawers containing shears extra thread, chalk, tape, pins, needles, a tape measure and a tracer.

To make muffins take two tablespoons sugar, one tablespoon butter, creamed together, one egg, one cut sweet milk, two cups flour, two teaspoons baking powder to be added at the last.

The odorous vegetables, such as onions, turnips, cabbage, etc., will not permeate the house while boiling if the vessel in which they are cooked is left uncovered and the cooking is done slowly.

A cut steel buckle which has become rusty can be cleaned by smearing the buckle with oil applied with a feather; allow it to stand forty-eight hours and then with a piece of soft flannel, rub well with powdered pumice stone.

To make delicious butterscotch, two cupfuls granulated sugar, half cup water, half cup vinegar, one pound butter. Stir constantly while cooking, and cook until it forms a hard ball in cold water. Pour in greased tins, and when nearly cold mark in squares.

To make a pair of cheap and pretty rosettes for looping curtains buy a pair of cycle clips and a piece of silk of the cross-pongee for preference. Fray the silk at one edge and cut off a piece measuring four inches wide by one and a half to two yards long. Fasten on the clips, and the rosettes are complete.

MUST PRODUCE THEM.

A doctor tells a good story in connection with a lad who recently was in his employ. It was part of his duty to answer the surgery bell and usher the patients into the consulting room.

One morning there presented himself at the surgery door a young fellow with whom Buttons was on speaking terms.

"Halloa, Jackson," he remarked, "what's the matter with you?"

"Oh, I just want to see the doctor," was the reply.

"Have yer brought yer symptoms with yer?" inquired Buttons, "'cos that's the fust thing he'll ask yer about. If yer ain't brought 'em ye'd better pop back an' get 'em; he won't be down for another quarter of an hour, an' he's awful pertickler about 'em."

RUSSIA'S "MUTTON KING."

There is only one man in the world who owns 35,000 sheep-dogs, and he is a Russian. Some people call him the "Russian Mutton King." He is the largest owner of sheep anywhere. They whiten the Siberian plains for hundreds of square miles, and the whole of the flocks which he owns total up to 1,750,000 sheep. Gustav Jovanovitch is his name. We are not in the habit of thinking of Russian millionaires, and yet a man whose flocks necessitate 35,000 sheep-dogs to keep them in order (one dog to fifty sheep) must be a millionaire and more.