WIRE

OVEN

ur Own

BAKERS IN OLDEN TIM

Were Greatly Restricted, But Had Privileges.

The profits of the bakers from remote times were strictly a for legislatorial enactment. A eral regulation was in force the days of King John unti reign of Edward I., if not throughout England, that the of the baker on each quarter wheat was to be, for his own threepence, and such bran as be sifted from the meal.

He was to add to the prime of the wheat for fuel and the oven, the price of two loaves the service of three men, he to add to the price of the three halfpence, and for two one farthing; for the expenses feeding the seal, one halfpenny; the yeast, one halfpenny; for candles, halfpenny; for wood, threepence; for wear and tear of the bolter, bolting-stave, one half-penny.

The restrictions placed on b and bakery of all kinds by Ed I., and III., are worthy of note. quality of the flour used was ist to sideration, and the string regulations against the use of in or material were enforced. In don only farthing loaves and penny loaves were allowed to made, and it was a serious offe attended by forfeiture and punishm for a baker to be found selling loa any other size.

The public were entitled to s representatives to see that the do was properly kneaded, and every impressed with the baker's seal, counterpart of which was in hands of the mayor. Any baker the bread below a proper stand of quality was pilloried, or subjec to other like public and ignomini treatment. Dealing in wheat was carefully restricted; selling by sample was allowed, was mixing of good and infer gain permitted.

Recognized corn-dealers existed, they alone were allowed to buy sell wheat for the purpose of mak money. Bakers who bought wh for sale were severely punish and forestalling the market was grave offence. Against bread m in Southwark there appears to h been an extraordinary degree of p and the reason on one occas assigned being "because the bakers Southwark are not amenable to ju ice of the city."

Bakers were allowed, in London, keep swine in their houses at th when other persons were forbidde within a view probably to that m speedy consumption of the refu grain, and as an inducement to t baker not to make his bread of coarse a quality. The swine, ho ever, were to be kept out of public streets and lanes. No bak was allowed in the city to wi hire the servant of another, n to admit such a person in service without a license fro the master whom he had previous served.

END OF AN OUTLAW.

The Terror of Big Muddy Riv Shot by Sheriff.

A despatch from Moose Jaw say The fatal shooting of outlaw Jon was very satisfactory to residen along the Big Muddy River. He w looked upon as one of the wor desperadoes in that section, and h been a regular terror to everyone. reported by Indians, who ha started from this section, that Sheriff called on Jones to arrest man who was working for John f some time. The Sheriff started o the prisoner and several mile he was overtaken by the outla who had pursued them. Jon dropped on the Sheriff, orderin him to hold up his hands. He d and Jones then took the Sheriff gun and, disarming him, sent hi home on foot. Jones returning t the cabin with the man who h had arrested. The Sheriff return with a posse of 25 men, and start in pursuit for Jones. It was som time before he was located. He w taken by surprise and ordered to s render. He immediately reached f his gun, but was fired on and sh through the body and head, instan killing him. His cabin contained a lot of goods which it is thoug had been stolen.

THE MAN BEHIND THE CZAR

It is a certain M. Besobrazoff, w is believed to have vast personal i terests in Manchuria and Korea, w is pulling the ears" of the Czar i Russia, if all accounts can be b lieved, but he is particularly acti in promoting his own interests i the present stage. In what manne he managed to gain the Czar's co fidence is one of these mysteries of Com merce not likely to be revealed i our days. But that he has worme himself into the Czar's confidence is an open secret in diplomatic cir cles in every capital of Europe. A Admiral Alexieff is equally concerne especially in closing Manchuria an Korea to foreign exploitation. I fact, it was to M. Besobrazoff's i fluence that Admiral Alexieff owe his appointment and the wide an almost unlimited powers granted t him as Russian Viceroy in the Far East.

SAVE CHILD FROM FIRE.

As to making textiles fireproof Prof. Behrens of New York, whos lectures as a chemist is wi dely known in America, says: "After th disastrous loss of a young son whose summer dress took fire from a candle flame I made a thorough search among chemical agents to de termine which would most effectively render dresses noninflammable. Nom of the ammonium phosphate. Each time the underclothing and dresse of my children were washed this chemical was added to the starch solution, which rendered them flame proof. For forty years I have urge the employment of chemical agents to save life, but the apathy of the public surpasses belief."

THE DIVINE COMMAND

"Sanctify Ye a Fast; Call a Solemn Assemblage"

Entered according to Act of the Parliament of Canada, in the year One Thousand Nine Hundred and Four, by Rev. Dr. Witt Talmage Burly, of Toronto, at the Department of Agriculture, Ottawa.

A despatch from Los Angeles, Cal., says: Rev. Frank De Witt Talmage preached from the following text: "Sanctify ye a fast; call a solemn assembly."

The Episcopalian Lent calls a halt to the social dissipations now being practiced, in all the large cities. It says, "Peter, be sober" to the social circles, which is gradually sucking down its many struggling victims as Peter was once being drawn into the depths of the Galilean lake. It says to the women of the "social abyss," "Let have something higher to live for than a nightly round of receptions and parties and a never ending succession of afternoon teas." It says to the young men of the "social abyss," who, under the power of stimulants, are trying to work in the store by day and to dance almost every night until 1 or 2 o'clock in the morning, "Young man, you had better stop and consider to what purpose you are devoting the best energies of your life." It warns the social devotee of the spiritual danger of his course, as a noted capitalist uttered high for the financial danger, given some time ago he said: "The young men who will not succeed in business are those who night after night may be found in the ballrooms and the dance halls and at the city clubhouses drinking a little, playing cards a little and eating expensive dinners. They are sometimes called the drones of society. This is a misnomer. Like some small insects that start for a day in the summer sunshine, they are minute destructives. Their lives in the economy of social life make one of the petty agencies of degeneration."

Was not the capitalist right? Are not the ballroom and the dance hall and the clubhouse a continual menace to success in business? Can a young man go to a progressive euchre party and play cards until 11 o'clock and sit down to a midnight banquet and then be in the right physical and mental trim to sell goods in the store the next morning? Is not the social shrine also a very poor foundation upon which to build the altar of Jesus Christ? Is not much of its influence spiritually deadly?

OBEY THE DIVINE COMMAND.

Is not society's call too often "the call of the wild?" In the social world when you give a banquet do you not for the most part ask only those in your own social set? Do you obey the divine command, "When thou makest a dinner or a supper call not thy friends, nor thy brethren, neither thy kinsmen nor thy rich neighbors lest they also bid thee again and a recompense be made thee. But when thou makest a feast call the poor, the maimed, the lame, the blind, and thou shalt be blessed; for they cannot recompense thee, but thou shalt be recompensed at the resurrection of the just." Is not society's call too often the call of the wild? It means a call to selfishness, the call to only doing good to those who do good to you? Is it not often the call merely of wealth to associate with wealth and social caste with social caste? Oh, ye worshipers at the social shrines, better heed to-day the Divine call! Better snuff out many lights of the ballrooms and the banquet halls! Know ye not that during the "spring fast" the lowly Nazarene is knocking at the door of your hearts trying to get in?

THE LENTEN CALL.

The Episcopalian Lent, in the next place, is a protest against business absorption. It says to the merchant, the manufacturer and the professional man: "You have a right to work. Indeed, you must work and work hard if you need to support your family and meet the financial necessities which are yours. But, oh, man, you have no right to make the acquisition of money the chief object of your life and more than you have a right to live to eat. By the sweat of thy face shalt thou eat bread." But that sweat should not make thee indifferent to God or to the higher purposes of life, for which thou wert created."

But the great danger of money making is that the acquisition of wealth may become a passion. The calls of the money market become so great and urgent that an average business man does not feel that he has time to stop and think about his relations to God. Amid the whirl of business activities he feels a great deal as did Oliver Wendell Holmes during his trip through England. He said he went so fast he had time to talk with lots of people, but he had time to have a true conversation with none." By that the poet Holmes meant that he had time to drop here a word and there a word, but he went through Europe so quickly he had no time to exchange heart to heart thoughts with thinkers, as he did with Max Muller when he lay at his house sick for nearly a week. But, though the business world would demand all of a man's energies, the Lenten season comes into a busy merchant's life and says, "Oh, man, you should never be too busy to take time to think of your responsibilities to God!" So the Episcopalian Lent sends its best man straight into the very heart of Wall street. The old Trinity church in the busiest part of the day during the Lenten season we hear the Christian preacher's voice calling, as do the Mohammedan priests from the minarets of the eastern mosques: "Oh, business men, come to prayers! Come to prayers! Oh, ye business men, come to prayers, come to prayers, come to prayers!"

SPIRITUAL HOUSECLEANING.

The Episcopalian Lent, in the next place, is a time for spiritual housecleaning. As the "spring fast" immediately succeeds the time when the business man takes an account of stock, we find the spring fast comes just before the days when the housewives are turning the houses upside down in their semiannual attacks upon the dust and the moths. It is the time which we husbands dread, but it is the housecleaning time, which every prudent wife declares is essential for the physical health of her family. It is absolutely necessary to keep physical dirt out of a house, yet in spite of all precautions it will keep creeping in everywhere. In spite of all our precautions the minute, innumerable stains of sin will creep into the heart. Therefore each year it is very desirable to obey the call to the Lenten spring fast.

Spiritual housecleaning does not mean the complete abstinence from physical food. It does mean emphatically the reconsecration and the rededication of the domestic fireside to Jesus Christ through self abnegation. It means that we shall have prayers at the cradle. It means that we shall have prayers in the bedroom and prayers in the parlor and prayers in the sitting room and prayers in the kitchen and have the dining room spread with a gospel banquet of the "bread of life." If next week you were to entertain the King of England or the emperor of Germany, you would turn your home upside down to make it attractive for the advent of his majesty. Shall we not in the same way, by spiritual housecleaning, prepare for the entertainment of our Heavenly King by casting out of doors all sinful thoughts and desires which find lodgment in our hearts?

FOR BETTER CHURCH LIFE.

The Lenten season is an annual plea for the spiritualization of the church. Ministers of the different Protestant churches are more and more getting into the custom of going into a "retreat" at least once a year, where, by fasting and prayer they may spiritually prepare themselves for their ecclesiastical ministrations. At least once a year as church members we should go into a spiritual "retreat." In that "retreat" we should call upon our Heavenly Father that the Holy Spirit may bless us in our relationship with our midweek prayer meetings and Sunday schools and Christian Endeavor societies and bless us in our relationship to his great church at large.

After Jesus Christ drove the moneychangers out of the temple, were the attempts to secularize the house of God into a place for mere educational and literary and musical and social and financial enjoyment, forever abandoned? Do not some of us, consciously and unconsciously, fall into the error of coming to church merely on account of the oratorical gifts of the preacher? Did not thousands upon thousands of worshippers sit at the feet of a Beecher, a Cumming, a Rowland Hill and a John Wesley, not because they were worshipping God, but rather because they were worshiping a brilliant man? Do not thousands upon thousands of people go to the great cathedrals of Europe in order to hear the music, just as those same musical lovers would sit at the feet of a Liszt, a Paderewski or a Damrosch?

HEED THE SUMMONS.

Oh, yes, my friends, the church members should heed the Lenten summons. They should heed the spiritual call, which soars above the discordant ones of the busy marts even as the clear note of the thrush may be heard above the bedlam of the woods sounding the reveille of the morning. They should hear the Lenten call which says to the clergyman, "Oh, ordained undershepherd of the Christian pulpit, down on your knees and pray!" Lent calls to the elders and deacons and Sunday school officers, "Down on your knees and pray!" It calls to the lay members, whether bedimmoded and in silks or in humble homespun, "Down on your knees in prayer!" Oh, that we might all heed the spiritual Lenten call and make Christ's church a veritable "house of prayer."

Thus, my friends, the spring fast calls to the men in the social world and to the men in the business world and to the men in the home and to the men in the church to come to prayers. It calls at this time because on the coming of Ash Wednesday we shall celebrate the beginning of one of the most triumphant and yet saddest times of all Christ's earthly existence. The Jordanic baptism was just over. Christ was about to begin his divine mission. We know not how far the human nature he assumed may have obscured for the time the divine attributes he possessed. It may be that in those forty days of solitary thought and prayer he realized more clearly than in his former years the sublimity of his work and of his sacrifice. He saw what his work was to be. He saw how he must carry the burden of man's sins and die for man and be resurrected before he could return to his Father's throne.

May this spring fast of the Lenten season be to you also a time of spiritual awakening. May it be a time when you will not only realize that God has a glorious earthly work for you to do, but a time when you can realize that after work is done you shall live on and on and with Christ and never die. May you during the next coming forty days be much in prayer, much in earnest beseechment. May you also feel and know that the way you are to be best fitted for that earthly work is by the depth of your repentance as well as by the height of your repentance as well as by the height of your glorious and triumphant faith. May God bless this Lenten season to us all!

MOST DEADLY GAS.

Chemist's Cat is the Unfortunate Discoverer.

A London paper states that in a recent number of a scientific journal it was announced that a working chemist, in the course of some experiments in the treatment of metals with a view to finding a method of imparting to common substances an attractive, untarnishable surface, had discovered a new poison of so deadly a character that a single whiff of it would cause death and leave no trace.

So far as the scientific world is concerned the announcement seems to have attracted little attention. At any rate it has not come officially before the notice of any of the learned societies.

Mr. Brotherton, the chemist in question, whose labaratory is just off the Fulham road, has, however, been besieged by enquiries from the unscientific world, and some of these have been of a character to suggest that the possession of this deadly secret is coveted by a large number of persons who are apparently of good social status.

"I have had letters," said Mr. Brotherton, "from gentlemen and ladies, too, who write a cultured hand and use notepaper of the best kind.

"Here is a letter, for example, bearing a crest. The writer says he is deeply interested in my discovery, and asks for details in order that he may try its effects upon a dog, and says in a postscrip that he will be pleased to repay any expense involved in the process of manufacture—the words 'any expense' being trebly underlined."

Asked if the statements with regard to the deadly character of his discovery were correct, Mr. Brotherton said it was absolutely true.

"The possibility of manufacturing such a poison," he said, "has, of course, long been known to chemists.

"It is a form of arsenious gas, but no other investigator has, so far as I know, yet discovered how to make it. I hit upon it entirely by accident, and might easily have lost my life in the discovery.

"As it is, the only sufferer was a favorite cat, who was very fond of sitting at my bench when I was at work. She took a single breath of the gas, and died instantly."

ACTIVITY IN THE NAVY.

Being Put in Proper Shape for Any Emergency.

Concurrently with the Russo-Japanese war abnormal activity exists in all departments of the British navy. This activity commenced at Christmas and since then the cannon, cartridge factory, royal gun factory, and torpedo factory at Woolwich have been busy and working overtime. All naval stores at home and abroad have been carefully overhauled and the surplus and obsolete war material sent back to Woolwich to be broken up, being unobtrusively replaced by stores of latest pattern.

Simultaneously sixty British battleships are being equipped with new twelve inch steel and wire naval guns. Four years ago the admiralty ordered 450 of these powerful weapons at a cost of $22,500,000. Nearly all are completed and every battleship now carries or will carry four of them. They are the best guns ever possessed by the navy and are said to be far superior to any guns of any foreign power. They will fire a random shot from England to France, but have an accurate aim of 16,000 yards andwill thus be able effectively to deal with an enemy's fleet nine or ten miles distant.

EATERS OF EARTH.

Consumption of earth as food is said to be common not only in China, New Caledonia and New Guinea, but in the Malay Archipelago as well. The testimony of many travellers in the Orient is that the yellow races are especially addicted to the practice. In Java and Sumatra the clay used undergoes a preliminary preparation for consumption, being mixed with water, reduced to a paste, and the sand and other hard substances removed. The clay is then formed into small cakes or tablets about as thick as a lead pencil and baked in an iron saucepan. When the fablet emerges from this process it resembles a piece of dried pork. The Japanese frequently eat small figures, roughly modelled from clay, which resemble the animals turned out in pastry shops.

TIME FOR FORBEARANCE.

Daughter—Maw, I want you to stop bossing paw, until after I get married.

Mother—Why, I sbould like to know?

Daughter—Just as quick as I get a little bit intimate with a young man, they begin to ask if I take after you.

MIGHT HAVE BEEN SAID BETTER

Son of the House—"Won't you sing something, Miss Muriel?"

Miss M.—"Oh, I daren't after such good music as we have been listening to."

Son of the House—"But I'd rather listen to your singing than to any amount of good music!"

FOR THE HOME

Recipes for the Kitchen, Hygiene and Other Notes for the Housekeeper.

FISH AND POULTRY SAUCE.

Lobster Sauce—From a fine hen lobster, take out all the spawn, and bruise it very fine, with a little butter; take all the meat out of the claws and tail, and cut it on small square pieces; put the spawn and meat in a stew pan with a spoonful of anchovy liquor, one spoonful of catsup, a blade of mace, a piece of horse-radish, half a lemon, a gill of gravy, a little butter rolled in flour, just enough to thicken it. Put in ½ lb. melted butter, boil it gently for six or seven minutes; remove the horse-radish, mace, and lemon, and squeeze the juice of the lemon into the sauce; simmer and serve hot.

Parsley and Butter Sauce—Wash your parsley through several waters, and pick carefully leaf by leaf; put 1 teaspoon salt into ½ pt. boiling water; boil the parsley 10 minutes; drain, mince fine, bruise to a pulp, and mix it, a little at a time, with a half a pint of melted butter, into which 1 tablespoon flour has been worked to a cream, then add 1 pt. milk, and let come to boiling point. Serve hot in gravy-boat. This is a nice sauce for mackerel.

Mackerel-Roe Sauce—Boil the roes of mackerel; bruise them together with the yolk of 1 egg, beat up with a little pepper and salt, and parsley which has been boiled, and chopped fine. Add ½ pt. melted butter, and mushroom catsup, if you have it, or soy. Mix all thoroughly.

White Celery Sauce for Chicken—Pick and wash two heads of nice white celery; cut into dice, stew in 1 pt water into which 1 teaspoon salt has been thrown. Mix to a cream 1 oz. butter with 1 tablespoon flour; add to this ½ pt. sweet cream, and when the celery is tender stir in with the celery, and boil a few minutes.

Onion Sauce for Roast Goose—Chop very fine 1 oz. onion, and ½ oz. green sage leaves; put them into a stewpan with 4 spoonfuls of water; simmer gently for 10 minutes; then put in 1 teaspoon pepper and salt, and 1 oz. fine bread crumbs. Mix well together; then pour on it ½ pt. gravy, or melted butter, and simmer for a few minutes.

Lemon Sauce for Wild Duck—To 1 pt. any good stock, add ½ doz. leaves of basil, a small onion, and a little lemon peel; boil for a few minutes and strain. Add ½ teaspoon pepper, same of salt, and a glass of homemade wine. Serve hot.

Piquante Sauce for Game, Poultry, Fish—The yolks of 2 hard-boiled eggs, with a mustardspoonful of made mustard, pinch of pepper, same of salt; add 2 tablespoont salad oil; mix well, adding 3 tablespoons vinegar; mix till smooth, and add a little grated horse-radish.

HINTS FOR THE HOUSEWIFE.

Butter which has become rank can be restored to sweetness by adding and mixing well two drachms of carbonate of soda to every pound of butter. The soda will do as much for either lard or dripping.

Put half a pint of milk into a saucepan, and bring it to the boil. Stir in two tablespoonfuls of molasses, let it boil up again, then draw to the side of the fire, and let it stand a few moments. Strain, and serve it very hot. Good for a cold.

When a speck of dust or metal gets into the eye, the best plan is to shut it, and keep it shut for over a minute. Nature will then come to the relief, and there will be enough tear-like moisture to get rid of the obstruction, which will be found in one of the corners when the eye is finally opened.

A good Way of Washing Crepon.—Put a handful of bran into a good-sized bowl, pour on it about two pints of boiling water, stir, and let it remain for a few minutes. Strain off the water, put in the crepon, turn it about several times, being careful not to rub it. Put a little more water to the bran, pour it off and rinse well. Be very careful not to wring, but squeeze it. Shake and hang out to dry in the open air.

To wash the hair, beat up the yolk of an egg in a little warm water, and rub it with a sponge, thoroughly into the roots of the hair. Then well wash the head in about a quart of warm water; now add the juice of a lemon to some fresh hot water, and rinse the head until the hair is thoroughly cleansed. Dry, and when brushed out the hair will be found to have gained in softness and silkiness of texture.

Rust.—The articles must be first well soaped, as if they were to be washed in the ordinary way. An iron is heated, and on this is laid a wet cloth. When the heat makes the cloth steam the rust stain is laid on it, and a little oxalic acid is rubbed on with the finger. The heat and the moisture hasten the effect of the acid on the rust, and when this has disappeared, the soaping and washing may be continued.

Coffee Weather Forecast.—Drop carefully into the middle of your morning cup of coffee, prepared with a little milk, two lumps of sugar, and from the result draw your auguries. If the bubbles ascend rapidly, separate quickly, and go to the side of the cup, there will be much rain that day; if they gather slowly in the centre and gravitate in a cluster to the side, only showers are to be expected; while if they remain placidly in the centre of the cup, you may safely put on your best hat, and leave your embrella at home.

WHAT LEMONS ARE GOOD FOR.

1. Give hot lemonade at bedtime to cure a cold.

2. Bake a lemon, take out the inside and mix with sugar to make a thick syrup. Keep it warm and take a teaspoonful frequently to drive away a cough.

3. Lemon juice is good to run on the hands and face at bedtime to remove tan and clear the complexion but dilute it with water, else it will darken the skin.

4. Lemon juice will quickly remove stains from the hands.

5. A glass of lemonade taken every morning will sometimes prevent bilious attacks.

6. Lemon juice is more wholesome than vinegar when used in salads, sauces, etc.

7. A slice of lemon bound on a corn at night will remove the soreness.

8. Don't waste the lemon rind. A little of it grated when fresh, and added to apple-pie or apple-sauce is an improvement. The rind of a fresh lemon grated and added to bread-pudding will make a different dish of it.

CLEANING A SHEEPSKIN RUG.

A couple of weeks ago a correspondent wrote us, asking how a sheepskin rug could be cleaned. We were about to refer the matter to our readers, when we came upon the "how to do it" in an exchange, illustrating the truth of the old saying, "All things come to him who waits"—if he can wait long enough.

First, shake and beat the rug free from dust, and mend any broken or ripped places. Choose a mild, drying day. Tack the rug, wool side out, securely on the side of a barrel. Dissolve a package of washing powder in a pail of warm water and with a stiff scrubbing brush go over the rug thoroughly. After this, pour on three or four pailfuls of warm water, using the brush, till the wool is thoroughly rinsed. By using a clean curry-comb on the wool while drying it is made fluffy. Keep the skin side dry; that is why the barrel is used, its convex surface shedding the water.

TESTING THE OVEN.

To judge of an oven's heat try the oven every ten minutes with a piece of white paper. If too hot the paper will blaze up or blacken; when the paper becomes dark brown—rather darker than ordinary meat pie crust—the oven is fit for small pastry. When light brown, the color of nice pastry, it is ready for tarts. When the paper turns dark yellow you can bake bread.

DECIDE QUICKLY.

Value of Forming the Habit of Doing Things at Once.

In the whole matter of habit, decision is the master-key. We must learn to act on the spur of the moment. The hardest thing is to begin to overcome the inertia and mental sluggishness. Some men are always preparing for work, which usually means postponing any serious effort, and ends in a mere waste of time.

It is easy to put off beginning a task with the excuse that we are not ready for it, or that we are not in the mood at present. We go on improving our implements for work which is never attempted, like an artisan perpetually sharpening his tools and never putting them to any practical use. The worst of it is that indecision like this has an effect on the character, and weakens the whole capacity.

No new habit can be begun without a hard struggle, or continued without constant effort. The laboriousness of any work is lessened by the dexterity which comes from habit. This, at least, is certain—that nothing is permanently secured to us till it passes into a habit.

A NAME AND A HOME.

What has she done that men should stay
The jostling hurry of their way
To seek with wonder-eager eyes
The darkened mansion where she lies?
What has she done that, far and wide,
Has flashed the word that she has died—
That folk in distant lands have said
To one another, "She is dead?"
Why should the lips of strangers raise
To her a monument of praise?
Ah, it was hers to conquer fame—
She made a Name.

And she who lies so calmly still,
Untouched of joy, unvexed of ill,
Has she done aught? Why, surely, no:
The records of her living show
No laurels won, no glory gained,
No effort crowned, no height attained;
In life she championed no cause,
Why should the passing people pause?
One little household's narrow scope
Held all her heart and all her hope.
Too lowly she for fame's high dome—
She made a Home.

FIRE CAUSED BY SNOW.

A snowstorm started a fire on the premises of a farmer living at Hebuterne, Belgium. He placed a quantity of quicklime near a shed on his farm and left it there all night. In the course of the night snow fell on to the lime, and the heat thus developed became so great that it set the shed on fire, completely destroying it and its contents.

No, Cordelia, a long-headed man isn't necessarily narrowminded.

Our idea of an unpopular man is one with a fad for collecting bills.

When the flying machine is perfected we can visit our castles in the air.

Some infants might cry less if their mothers wouldn't attempt to vocalize.

It's a pity men can't postpone their trials as easily as a lawyer can slave them off in court.

THE S. S. LESSON.

INTERNATIONAL LESSON, MARCH 13.

Text of the Lesson, Matt. xiv. 1-12. Golden Text, Rev. ii., 10.

Again we pass over many events between the lessons. After the stilling of the storm He cast the demons out of the man (Matt. viii. 28, says two) at Modara and suffered them to enter the mine. Then, at the earnest request of the Gadarenes He departed out of their coasts, thus granting their unbelieving request, while He denied the request of the healed man who wanted to abide with Him. He then healed the woman who had been twelve years sick and raised to life the ruler's daughter, who was just twelve years of age (Luke viii. 42, 43). He once more revisited Nazareth and taught in the synagogue, but they were offended at Him, and He left them, marvelling at their unbelief (Mark vi, 1-6). After this He sent forth the twelve and at the time of our lesson was perhaps at Capernaum, or on His second circuit, teaching and preaching in the cities of Galilee.

Our lesson opens with the fame of Jesus and the perplexity of Herod. Compare verse 1 and Luke ix, 7. Though Herod was in the eyes of men the one to be envied and Jesus was the despised and rejected one. We need not be oft reminded that things and people highly esteemed among men may be abomination in the sight of God, and there is a "woe unto you when all men shall speak well of you" (Luke vi, 26). Another helpful and necessary word is, "Fret not thyself because of evil doers, because of him who prosperetb in his way, who bringeth wicked devices to pass" (Ps. xxvii, 1, 7).

There are many evil things and evil people that possibly we are not called upon to meddle with, but the fate that John had Herod for a hearer left him no alternative but to be blind to Herod's sins for peace's sake or speak faithfully against them for Christ's sake. The former, as a servant of God, he could not do, but the latter he did and was imprisoned for it. John did not seek honor from man. He was great in the sight of the Lord and lived to praise Him; hence he did right in the sight of the Lord at any cost. We will never help to make known the fame of Jesus if we compromise with the world or in any way wink at sin. We must be ever and always wholehearted for Him, wholly His, His own purchased people, to show forth praises (I. Mei. ii, 9). Our lives by purity and meekness and holiness and the joy of sins forgiven must proclaim, "Behold the lamb of God!" The Spirit filling us, we will be a rebuke to those who conform to the world and live unto themselves.

Turning to the birthday party of Herod, what a sample we have of the world lying in the wicked one, a very Belshazzar's feast, the devil's own, and he knew what he was up to, for he was running this thing to accomplish his purpose. Now we be enabled that poor sinful girl to dance at that day. How he enabled her to captivate the sinful heart of Herod and to lead him in this excitement to make a rash promise which led to the death of John! What a devil possessed woman Herodias was that she could think of nothing to ask of the king so desirable as the death of the man she so hated because he had rebuked her sinful life! That other mothers have counseled their children to do wickedly (II. Chron., xviii., 3; Gen. xxvii., 12, 13), and the same devil still lives and works.

How wretched a specimen of fallen humanity was this woman who had placed himself under the control of this sinful woman for lust's sake, who feared her and her guests, and had some fear of the hereafter, but had no true fear of God! We have come to a time when in church and state, in public and private life, the devil controlled Herods and Herodiases are without number, but the worst phase of the work of the adversary to-day is his control of the leaders in spiritual things who do not hesitate to teach that, however ungodly people may be, there will be salvation for them after they leave this world, there is no everlasting punishment, and even the devil himself is to be saved. The Lord keep us faithful to Himself and to His truth, even though it should mean prison or Patmos, suffering or death for His sake, and may the hearts of His true people be stirred to give the gospel more quickly to those who have not hear it yet, that His church may be completed and this ungodly age may end.

How awful the last scene in today's lesson! John has been months in his lonely prison, seemingly neglected even by our Lord, for we have no record that Jesus ever went to see him, even though the prophets had testified that Messiah would give liberty to captives and open the prison to them that are bound (Isa. lxi., 1). But now is heard the tramp of feet. Some one is coming to see him. Is it his Lord and Master? His cell door swings open. He is wanted, not for earth, but heaven. In a moment it is over, for the darksel awaits her gift, and angels and the spirits of the redeemed wait to welcome the faithful messenger to bliss eternal and ldescribabale.

His disciples buried his body and went and told Jesus. What else could they do? "As for God, His way is perfect." His is perfecting all that concerneth us, and He says, "Be still and know that I am God" (Ps. xviii., 30; cxxxviii., 8; Heb. x. 10). He suffered no mistake to be made in the history of Joseph or David or John or of His beloved Son, and Rom. viii., 28, 32; II. Cor. iv., 15-18, stand.

MANCHURIA GROWS FOOD

RUSSIANS HAVE ABUNDANT SUPPLIES.

Barrels of Flour Turned Out Daily at Harbin.

It has been said since the talk began regarding the difficulty would have in getting supplies army, the supposition being they would have to be brought distances by rail or water. Russian, it seems, has no intend and thanks to his own forethought has no need of taking any long chances with his commissariat trains, for he has a base of supplies right in Manchuria itself. More than half of Manchuria is mountainous, and the northern part thinly peopled; but a broad stretch from Newchwang to Harbin, a distance of between 300 and 400 miles, as far as from Toronto to Montreal, is one of the finest of farming regions, as rich a farming country as can anywhere be found. There is the branch railroad which connects Port Arthur at the southern extremity of the Liaotung peninsula with the Trans-Siberia Railway. Here the larger part of Manchuria's 8,000,000 inhabitants live, and here are found some traces of the long line of palisades which once marked the boundary line between Southern Manchuria and Mongolia.

TILLED LIKE A GARDEN.

It is a great region of wheat, beans, vegetables, and is tilled like a garden. Modern mills have been introduced by the Russians. Eight mills in Harbin in October last were producing 3,800 barrels of wheat flour in a day, and mills are scattered in various towns all the way to Port Arthur.

These are the facts that keep Russia from worrying about a food supply for her army. Her chief anxiety is to be to protect this prairie land from the enemy. It almost goes without saying that this is the region the Japanese will strike for, both because it is the best line of advance to the north, and also because it is the base of the enemy's food supply and vital spot. If they could capture the territory for their own, land operations would be immeasurably strengthened.

JAPANESE SUPPLY AFFECTED.

In the meantime, the Japanese will have to alter their already frugal diet. From this region has been hitherto shipped millions of dollars' worth of beans, which in Japan are next to rice, and these will now be diverted to the Russian army. Harbin seems destined to be an important point in the immediate movements. It is the railway crossing of Manchuria. It may be said that the eastern terminus of the Trans-Siberia Railway, the extension westward to the coast, at Vladivostok, of this railway going under the name of the Chinese east line on Manchuria railway. Running south from Harbin is the branch to Port Arthur and Dalny. Both these branches were built by Russia under agreements with China in 1896 and 1898, and they have fastened Russia in Manchuria.

DARDING THE RAILWAYS.

Russian Cossack troopers are now stationed along both the main line and its branch, the guards of the latter road. But the main body of the Russian soldiery is now massed in Southern Manchuria, within easy striking distance of the coast, and said to number 125,000 men.

DIRTY CHINESE CAPITAL.

As Seen by a Traveller Observed in the City of Pekin.

An American in the Orient writes: Pekin is said to be the dirtiest city in the world—and it is. The streets, which apparently have never been cleaned, fairly swarm with human and animal life; caravans of stately camels from Mongolia and Tibet; the Pekinese cart—a creation of its own, with no springs, but drawn by two mules in gayly caparisoned harness with outrider in mushroom hat and red plumes, the mafoo running alongside, or mounted on small horses; coolies without number, burdens on their heads or shoulders; richly adorned sedan chairs bearing the mandarin or high Chinese officials; the biggest Chinaman riding the smallest of donkeys with jangling bells; and through it all, underneath, around, swarm the mass of Chinese men, women and children the women in gorgeous apparel, with their peculiar headdress, and with faces doughed and powdered. Such a sight cannot be seen in any other country, nor in any other city a combination of gorgeousness and filth, magnificence and squalor, unparalled and almost unbearable."

CONSCIENCE SMOTE HIM.

Stranger (addressing passenger on railway station): "I beg your pardon, sir, but isn't this—"

Passenger (promptly): "Your umbrella? I presume, it is sir. I picked it up on coming out of that train just now. Permit me to restore it to you, sir."

Stranger: "Many thanks."

Same stranger (with fine umbrella carefully under his arm, asking another passenger a few moments after the question he had intended to ask passenger No. 1): "I beg your pardon, sir, but isn't this the High Street?"

DIVING PIGS.

As a rule pigs are generally averse to water, but Mr. J. Turner-Turner reports some diving pigs, which, he says, live in an almost wild condition on certain of the islands off Florida, and subsist chiefly upon the refuse fish cast away by the netsmen. To obtain this the pigs dive under water, walking on the bottom at a depth of 5 feet below the surface.