PERSONAL POINTERS.

Interesting Gossip About Prominent People.

When Dr. Nansen has an expedition in view he dispenses with tobacco and all forms of alcohol, and even with his overcoat, no matter how severe the weather may be. He is of opinion that by adopting this course he puts himself into the best possible condition for withstanding cold and fatigue.

Mr. Kor-Ko-Ya, a Greenlander, who has monopolized the commerce of East Baffinsland, is a minature Pierpont Morgan. He has a fleet of fourteen vessels and is worth $12,500, which is equal to a million in a less simple community. He lives in a wooden hut, and possesses the luxuries of a table and a paraffin lamp. He recently celebrated the fortieth anniversary of the foundation of his business, his employees drinking his health in cod-liver oil.

Mr. G. F. Watts, the great Royal Academician, is probably the only living painter of note who never uses a model of any description. Everything in his pictures is produced without the slightest assistance from anything external. "From first to last," he says, "my pictures, such as they are, are painted entirely from imagination. It is the only way in which I can at all realize my conception." Nor does Mr. Watts make any preliminary studies. Each picture is carefully thought out in his mind, and when once the mental picture is complete he transfers it direct to his canvas.

Francois Borich, the inventor of the illustrated post card, has died at Nuremberg, Germany, worth a large fortune. It was in March, 1872, when he was a poor artist, that he brought out his first volume of post-cards, which was published at Zurich. These cards were reproductions of Borich's sketches, and at once became popular. The original cards were sold at four cents each, and orders began to flow in from all parts of Europe. Borich then engaged expert photographers to visit the chief towns in Switzerland and take the most interesting views, and this was the beginning of a new "industry."

Hungary has produced an infant prodigy in music. He is a boy of less than ten, named Franz von Vecsey, and has already accomplished wonderful things. At two years of age he initiated the violin with a piece of wood and a stick, as lesser prodigies have sometimes done. At four he sang from ear the most complicated violin compositions, which he could neither play nor read, had lessons at six, and at eight went to the Buda-Pesth Conservatoire, where he literally romped through the course under Hubay. He has given concerts all over Germany, has presents from the Kaiser and the Czar, and is going to London this season with a personal letter from the Dowager Czarina to King Edward.

Queen Victoria's lessons to her great-grandson, Prince Edward of Wales, have not been forgotten. A little while ago a lady to whom the child was showing his picture-book of soldiers, struck by his intimate knowledge of all the details appertaining to the uniforms worn by officers and men, and the different regiments to which they respectively belonged, asked of him how he had acquired so much military information. "Gran-Gran told me all about the regiments," said the boy. "You see, she and I always talked together of soldiers." Prince Edward was the only one, perhaps, of Queen Victoria's younger descendants who did not stand in awe of her, and she quite delighted in his society.

The courtly Japanese Minister, Viscount Hayashi, owes his career to a curious turn of Fortune's wheel. He was a young student at University College, London, when the great rebellion broke out in Japan. As fast as the steamers of those days could carry him he returned to Japan, and throwing in his lot with the rebels was taken prisoner, confined in a wooden cage, and duly sentenced to death. For weeks he waited with the grim stoicism of the Oriental for the summons to his execution, and one morning the door of his cage was opened and he was led forth, as he thought, to his death. But the tide of rebellion had passed, and the Emperor, awakened to the real needs of his country, was seeking English-speaking Japanese whom he could send to England and America to study Western institutions and Western methods in order that they might be introduced into the Land of the Rising Sun. Tadashu Hayashi was offered the chance of being one of the band, and as soon as the scheme was explained to him he seized the opportunity, for he saw that the Emperor's project was far ahead of any of the revolutionary schemes of young Japan. Thus it came about that at twenty-two young Hayashi found himself secretary to the Japanese Embassy to the Courts of Europe.

CANCER FROM CORSETS.

Writing to the "Lancet," Dr. R. C. Lucas adds a new count to the indictment against the corset—namely, that under certain circumstances it may be responsible for cancer. Three cases have come under the doctor's notice in which cancer in women started at a point where the edge of the corset crosses the edge of the big muscle of the chest. In describing two of them, he says: "It occurred on the right side in each case, and in women whose occupations led them to undue use of the right arm, and in consequence to excessive friction of the upper edge of the corset. The friction of the corset at this spot is therefore the cause of a cancerous process developing in this situation and to express this fact I have given it the name of corset-cancer."

No woman is ashamed to tell what her age was.

THE DOGS OF THE EAST

Take Possession of the Streets of the Great Cities.

Entered according to Act of the Parliament of Canada, in the year One Thousand Nine Hundred and Four, by Wm. Hall, of Toronto, at the Department of Agriculture, Ottawa.

A despatch from Los Angeles says: Rev. Frank De Witt Talmage preached from the following text: Revelations xxii. 15, "Without are dogs."

"I never could sympathize with the slur which the Bible casts upon my canine friends," once said an old man to me. "St. John in that passage of Scripture, 'Without are dogs,' seems to despise the dog as I despise the buzzard or the hyena. He seems to picture the infernal regions as the only suitable place for their kennels. He insinuates their companionship for man to be a humiliation and a degradation. Now, in contrast to that assertion, I have far more respect for an honest dog than I have for a dishonest, deceitful man. I count among my dearest friends some of the representatives of the canine race. Indeed I go so far in my respect for dogs that if in that heavenly land I found one of the beautiful dogs I have owned on earth sleeping at my feet in that abode of bliss or looking up into my face with the expression of love and fidelity I have seen so often I should not feel it any blight, but rather an enhancement of my happiness."

We love to look at the masterpieces of Sir Edwin Landseer, the painter of dogs. There seems to be something even more than human in his "Highland Shepherd's Chief Mourner," something more than mere brute ferocity in his "Stag at Bay," something more than a sportsman's half-o' it the "Return from Deer-stalking." But the flashing eyed, powerful chested, clean limbed, glossy coated models of Landseer are entirely different physical specimens from the outcast dogs of the east. Have you ever stopped and looked with pity upon a poor mangy cur crawling along the street? Have you seen disease like porcupine quills sticking out all over him? Have you seen the people shy off as he came along and heard the passersby say: "Poor dog! Why do not the dog catchers come along and put him out of his misery?" Have you ever seen dogs with their ears torn off and their tails amputated by some carriage wheel or hopping upon three legs because the fourth has been cruelly broken by a stone? Well, there are lots of such dogs in the east. There are hundreds and thousands of these poor, miserable, physical mutilations that cower in the dark corners of the Palestine cities or sun themselves upon the hard stones like the blind or the crippled beggars who there seem to be everywhere. And so when St. John declares, "Without are dogs," I believe he means that in heaven we shall have no blinded eyes, no diseased skins, no crippled limbs, no deaf ears and no physical disfigurements. All the hideous physical sights which one sees in the wards of the hospitals shall be forever done away.

PHYSICAL INFIRMITY.

How much this transformation means to many sufferers none but they can realize. It is very hard for the deformed and the cripples to maintain spiritual and mental sweetness and serenity. It is easy for a man with a fine constitution and a perfect physical form to be cheerful and happy, but how difficult for one who has to suffer continual pain and is shut out by deformity from the sports and exercises of companions to be sweet tempered and genial to all about him. "What is the matter with So-and-so?" I once asked a dear friend of mine about a mutual acquaintance. "He is so touchy and sensitive that the least wind from the east will twist him all out of shape." "Yes," answered my friend, "that is true, but perhaps you have forgotten that that man was born lame. If you ever stop to think, you will also find that nearly all men and women born with physical infirmities are cross and crabbed and touchy and sensitive." "I never thought of it," I answered. "I believe—yes, I know you are right." Physical infirmity is accompanied by and, in fact, involves mental pain and anguish. All this will be done away with in the celestial city. There will be no defects or deformities there to sadden the soul and try the temper of the redeemed. The withered limb, the distorted spine, will be left behind with the mental and spiritual deformities they have produced. The cripple will rejoice that the gnawing agony that made his life on earth a period of humiliation and suffering is gone forever. "Without are dogs."

THE HOWL OF WARNING.

Roaming again through the crowded streets of Palestine, I find that the same merciless tribal bitterness and mortal enmities which were once rife among the North American Indians are prevalent among the dogs of the east. As each Indian tribe owned its own territory and in time of war it meant death for a member of one tribe to be found wandering about in the "land of strangers," so the dogs of the east take possession of the different streets of the great cities. Each canine tribe has its sentinels standing guard at the end of the streets. Then if one dog of another tribe enters that street the howl of warning is given. At once all the other dogs of that tribe leap to their feet and, as a pack of hungry wolves, make a mad rush for that stranger to tear him limb from limb.

We must study my text in the canine language of the east. Old hunters tell us that no man has truly heard a lion roar unless he has heard of defiance in the dark jungles of the the king of the forest sound his call African continent. Then the awe-striking power of that voice seems to come from everywhere and yet from nowhere. The hills are sounding boards which toss the echoes as the battledores throw the shuttlecocks backward and forward. Then the fawns squat down with fright, and the mother birds press lower upon their nests, and the very leaves of the trees seem too terror-stricken to move. Like the roaring lions in the African forests, are the howlings of the dogs in the streets of Damascus and Jerusalem. When one canine tribe plunges upon a dog of another tribe which wanders into their street or territory it seems as though all the demoniacal voices of the infernal regions are let loose. First there comes the sharp, angry bark, as though the picket line of a great army had fired a gun to call the host to arms, then muttered growls, then the frightened bark of the pursued dog, then a very pandemonium of barkings and growlings and angry, snarling canine voices. They awake the sleeping tourist so suddenly that at first he will start up from his bed with fright. Then follows the suggestive silence as the battle evidently ends by the death of the victim or by the escape of the pursued.

NO SELFISHNESS IN HEAVEN.

What is the Johannian meaning of this mortal combat between the tribal dogs of the east? Why, it means that in heaven there are to be no family meannesses, no contemptible, merciless ways such as are often found at the earthly fireside. It means that instead of one father and one mother gathering their own children about them in one "Mansion of Light," and saying to one of themselves: "Shut the door and keep every one else out. We have enough now. Let all others take care of themselves as best they can," all men will be brothers, and all women sisters. There we shall all be sons and daughters of one God, who is the Father, and have kinship to one Christ, who is the Elder Brother. It means that in heaven there will be no envious plebeian blood, and no distinctive, supercilious, aristocratic blood, because there we shall all have been washed in the royal blood of Jesus. It means that in heaven no wealthy man's wife will be able to suck out the life of a poor sewing girl merely because she is poor, and no employer will be able to grind his employees down until it means physical and mental and often spiritual death. It means no vendetta or blood feud, it also means no financial vendetta or money feud.

Roaming again through the dark, narrow, crowded streets of eastern Palestine, I surmise, from the words of my text, that heaven is to be a place of honored and jubilant occupations. It is to be a place where the words "menial" and "servile," "scanvenger" and "scullion," "hireling" and "dependent," "lackey" and "underling" will be unknown. All words signifying a degraded work will forever disappear when the lexicons of earth shall be forever consumed upon the funeral pyre of a burning world. It does not mean that heaven is to be a place of inanition and stagnation and stupidity. But it does mean that heaven is to be a place where all workmen shall be honored alike and where the duties of one immortal shall be respected as much as are the occupations of other immortals.

DOGS OF THE EAST.

Following my first premise that heaven is to be a busy place my second premise is likewise true. How do I know that the busy occupations of heaven will never offer despised work for the redeemed immortals? The words of my text prove that. The dogs of the east were the scavengers. The eastern people had no wonderful systems of sewerage as have we. They had no means of carrying away by subterranean pipes the offal and refuse of their large towns. But all the refuse of the kitchens and the homes and the barns were and are thrown into the streets where the dogs devour them. In heaven, however, we shall have none of the repulsive and abhorrent occupations with which earth has been cursed. Do you wonder that when I rode into Damascus and saw lying in the streets the dead body of a horse, over which the dogs were fighting and gormandizing, I should catch a glimpse of a heavenly vision, where there shall be no loathsome occupations as is this one of the canine scavengers of the east? Heaven is, however, to be a place of glorious, happy, jubilant, honored occupations.

Roaming again through the narrow, crowded streets of eastern Palestine I know from the simile of my text that the Christian's earthly translation is not to be a horror, a tragedy, a terrific, a repulsive and a terror inspiring demise. When the Christian dies he does not die like a dog, but he ascends as did the Saviour. He does not growl and whine with fear, but he mounts from joy to joy, from sublimity to sublimity, from exultation to exultation, from glory to glory.

AS THE DOG DIES.

The eastern dog's death is a gloomy picture. He dies the death of all wild beasts, and that death is a tragedy. Some years ago the author of a history of the beasts of the African forests made this statement, which will long live in my memory: "No beast or bird or reptile in all the dark continent dies a natural death. No sooner does his physical strength weaken than there are some bestial or serpentine cannibals or some enemy of his species ready to feed upon his dying body and still the feeble or the quick beatings of his heart." That means every deer or fawn that dies, dies a tragic death. Every quick eyed and sharp clawed lynx must fall in time before a mortal foe. Every monster leader of the elephantine herd, every shaggy maned Bengal king, must die a violent death. So dies the dog; but, thank God, so does not die the Christian.

Sometimes 'tis true that the body of man may die the death of a dog, but the Christian has hope in his death. Though his body perish in battle or in accident, though it may be crushed or burned, so that it cannot be recognized, his soul is safe. He has the consciousness that Christ is able to keep that which has been committed to him and whatever may befall the body the soul will be preserved.

LEGEND OF KING SOLOMON.

Oh, ye mortals, destined to live forever either in bliss or in misery, does not the offer that Christ makes you stir your desire for salvation? Accept his proffered gift, and then be your end what it may, your being rooted up from this world, with its bitter fruits of sorrow and pain and misery, will mean nothing more in your being transplanted into that supernal garden in which you will grow and flourish and bear fruit to the honor and glory of God. There is an old legend that when King Solomon was a boy one day he begged his teacher to show him a miracle. Nathan thrust his finger into the soil and dropped therein a little seed. Immediately that seed began to sprout. While the lad looked on the two little green leaves grew into a round stem. Then the stem swelled out with the trunk of a large tree. Then the tree, like "the seven branches, became like the seven candlesticks of the altars," and the birds of the air flew into those branches and builded there nests and reared their young. While he looked blossoms grew upon that tree, and then those blossoms were changed into the deep rich red fruit which blushed like the glow of the setting sun. That is merely a legend, but there is a real miracle which can be worked in your lives infinitely greater than young Solomon is supposed to have seen.

The seed of eternal life planted by the Holy Spirit in your heart can change your whole nature. Instead of those qualities which degrade you to the level of the brutes, instead of the sinful propensities which distort and deform your being, there shall grow from that divine seed a plant of beauty, graceful and glorious with heavenly loveliness and eternal in ever developing life. "Ye shall be like a tree planted by the rivers of water, that bringeth forth its fruit in its season; and whatsoever ye doeth shall prosper." What is your choice? Will you live a life of beauty and usefulness, a life patterned on that divine life which Christ lived on earth, ending in a triumphant resurrection, or will you choose the wickedness, the vice, the corruption, of the world, feeding like the eastern dog on the carrion of life and becoming in nature like him? Remember, if ye live after the flesh ye shall die, and from that abode of bliss, where there are joys forever more, you will be excluded with all whose natures have grown fierce and cruel and debased. "Without are dogs."

SIDE-SADDLE WILL GO.

Little Princess of Wales is Using the Ride-Astride Kind.

The youthful Princess Victoria of Wales is being taught to ride "astride," says the Leader.

The fact is not astonishing, for, although the ancient prejudice in favor of the side-saddle for ladies has been an uncommonly long while dying, the "ride-astride styles" has made a bold bid for popularity in recent years.

The columns of the English fashion papers contain hundreds of advertisements setting forth the advantages of the new "astride" skirt, and many of the best known ladies' tailors have found it necessary to make special arrangements to cope with the demands which are being made upon them in this direction.

The little Princess Victoria's costume includes a kilted skirt and a double-breasted reefer. When she is on horse-back no one would know that she was following the "new style, but for the fact that her skirt appears on both sides of the pony.

It lessens the danger of accident and it ensures greater comfort both for the rider and the horse. The latter fact has long been recognized in several hunting centres, notably Exmoor, where a large proportion of the ladies who follow the hounds adopt the "latest" style. They find that it enables them to cover much greater distances with less fatigue than was entailed under the old system.

A YOUNG LOGICIAN.

Jennie's mother was expecting company, but just before train-time a telegram arrived which read, "Missed train. Will start same time tomorrow."

Jennie rushed home from school expecting to see the guest, but instead was shown the message. After reading it laboriously and carefully through, she exclaimed:

"Why, mama, if she starts at the same time to-morrow, she will miss the train again!"

GAVE IT A TRIAL.

"You have been fighting again, Tommy!"

"I couldn't help it, mamma. That Stapleford boy sasses me."

"That was no reason for fighting. You should have remembered that 'a soft answer turneth away wrath,' and given him a soft answer."

"I did. I hit him with a chunk of mud."

FOR THE HOME

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

COOKING RECIPES.

Baked eggs—Place half an ounce of butter in a small baking tin or fireproof dish, melt it, break the egg into the tin. Place the dish in the oven for three minutes when the egg will be cooked.

For plain white sauce—Work one ounce of flour into a paste gradually with a pint of milk, and add a teaspoonful of sugar. Stir over the fire till it boils, and cook it for three minutes, stirring all the time. If a richer sauce is desired, half an ounce of butter should be added.

Dandelion beer—Boil in five gallons of water two ounces of dandelion leaves, five ounces of ginger, and half an ounce of hops. Strain off and boil again, adding three pounds of sugar and two ounces of Spanish juice. Allow it to ferment for twenty-four hours, and then bottle for use.

Cheese savoury—Trim off the crust from two slices of a stale loaf, cut each slice into four squares, and fry them a light brown in good beef dripping. Strew these very thickly with grated cheese, sprinkle with salt and cayenne pepper. Place in a hot oven till slightly brown. Scatter chopped parsely over and serve.

Lancashire pie—Cut up into pieces one pound and a half of mutton. Boil some potatoes, mash them with a little dripping, pepper and salt to taste. Line the bottom and sides of a dish with potato, put in the meat, seasoned with chopped onion, pepper and salt, and add a small quantity of gravy. Cover the dish with more potato, and bake for an hour in a steady oven. Serve hot.

For a plain baked pudding, to serve with jam sauce, take half a pound of flour, half a pound of ground rice, a saltspoonful of bicarbonate of soda, and rub in three ounces of mixed butter and lard. Mix with half a pint of milk, in which a saltspoonful of tartaric acid is dissolved; bake in a flat tin. If liked a beaten egg can be added to the above proportions, and the appearance of the pudding will be improved.

To make coffee quickly—Put two heaped tablespoonfuls of freshly-ground coffee into a pint of perfectly boiling water. Stir all together and stand on the stove with a cover to the jug for the coffee to settle. After a few minutes add about a tablespoonful of cold water. Stand a minute or two more and pour off steadily into a clean jug. The best coffee I ever had was made by a foreigner in this manner.

French milk soup.—Take a quart of milk, set it to boil with an onion, a sprig of parsley, and a small piece of mace. Thicken this slightly with flour, and stir till it boils; then strain, add a beaten egg, a teaspoonful of parsley, pepper and salt, and serve.

Rhubarb and orange marmalade—To every pound of cut rhubarb allow three or four Seville oranges, and one pound and a half of loaf sugar; peel the oranges thinly, and cut into thin strips as for marmalade. Take off the white pith, which will not be needed. Remove the pips from the fruit, and cut it in slices. Place orange, rhubarb and sugar in the preserving pan, and boil gently till sufficiently cooked, and the scum has ceased to rise. Pour the preserve in small pots, and next day cover it down with gummed paper.

USEFUL HINTS.

Pickles and preserves should be kept in the coolest part of the store room.

Frequently in washing hair brushes the bristles become too soft. In such a case rinse them in a little salt and water after washing in the ordinary way.

Before wearing new boots or shoes soak the soles with linseed oil; also rub the uppers with same and let them thoroughly dry. This will soften them and they will wear twice as long.

If a sheet of paper be laid at the bottom of a grate so as to prevent air from coming up between the bars, and a fire built on this, and lighted from the top, such a fire will be practically smokeless.

Soup will be as good the second day if heated to boiling point. It should never be left in a saucepan, but turned into a dish and put aside to cool. Do not cover the soup, as that may cause it to sour.

A good preparation for the hands is made as follows, and recommended by one who has used it for years: Put into a bottle half an ounce of glycerine, and half an ounce of lavender water, and shake well together. Then add half an ounce of camphor water. Shake thoroughly and keep tightly corked for use.

As a general household remedy salt has a high value. A bag of hot salt is soothing in neuralgia, toothache, earache and similiar affections. For a sprain few things give relief more quickly than cold salt water. Swellings may often be reduced very quickly by frequent bathing of the part affected in strong brine.

To remove freckles—Take 1 ounce of lemon juice, a quarter of a drachm of borax powdered, and a half a drachm of sugar. Mix thoroughly, and let it stand in a bottle for three days; it will then be fit for use, and should be rubbed on the face and hands at night before going to bed.

To clean white paint cut into shreds 2 oz. of soap, pour over it half a gallon of boiling water, add pinch of borax and two tablespoonfuls of paraffin. When cool take a piece of flannel, wet the paint, rub lightly, and dry with clean duster. The dirtiest paint will then look like new. Colored paint should be cleaned with paraffin.

Tincture of Myrrh is excellent to use in cleaning the teeth, for several reasons. It is a disinfectant, disguises the offensive odor often discernible in the breath, has a tendency to harden the gums, and is said to be a remedy for canker. It may also be used as a gargle in case of sore throat. It is an economical way to buy this, and such other articles as are in constant use in the household, by the quantity, and the trouble of renewing so often is saved.

THE CARE OF CLOTHES.

All sorts of contrivances come in these days to help the woman who wishes to take care of her clothes. Properly brushed and kept in repair, and properly put away in wardrobes and closets, one's dresses and wraps last and look fresh much longer than if they are carelessly thrown down or bundled away without regard to shape or fabric. It is better to keep dresses which are not in use, and which are of delicate material, folded or laid away in boxes and drawers, than to keep them hanging on hooks. Long boxes, over which springs and cushions are fitted, serve a double purpose, as they form a bed above, and a wardrobe beneath. Nice dresses require the same sort of care that a man gives to his coat. Waists and jackets should always be disposed on hangers which keep them in shape. The most expensive garments may be ruined by heedless disposition of them when they are not in use. It is better economy to have only a few clothes and wear them out, than to have too many and keep them put away, with the chance that the fashion will change, moth devour or dust injure their daintiness.

MAKING THE CARPET CLEAN.

To clean a carpet on the floor:—In six quarts of water (soft preferred) dissolve two cakes of best white laundry soap shaved fine. When thoroughly dissolved, add enough water to fill two ordinary sized pails. Let it get cold, and add four ounces of ether and four ounces of aqua ammonia. Stir well. Dip an ordinary scrubbing brush into this mixture and scrub the carpet, taking a small space at a time, then scrape with a flat stick and take up moisture with a cloth. Rinse with clean cloth wet in clean water. This makes the carpet look like new.

Let the air circulate freely through the room and the carpet dry thoroughly before using.

RAILROAD TO HUDSON BAY.

The project of building a railroad from Winnipeg to Hudson Bay was urged at a recent convention of grain-growers in Manitoba. Many persons may be surprised at learning that such a road would traverse one of the greatest grazing and wheat-growing tracts on the continent. It is estimated that the many lakes and rivers emptying into Hudson Bay along its west and southwest shores drain more than 200,000,000 acres of productive, but as yet undeveloped, land. Vast forests of spruce, tamarack and poplar stretch from Hudson Bay to Alaska. What the mineral wealth of the region may be is still only a subject of conjecture. Hudson Bay itself is prolific in fish, and in whales, porpoises and walruses, whose oil is of great commercial value.

JAPANESE CHRISTIANITY.

Many of the prominent men of Japan are Christians. Among the number are one member of the Imperial Cabinet, two judges of the Supreme Courts, two Presidents of the Lower House of Parliament, and three Vice-Ministers of State, not to mention a host of officials of lower rank. In the present Parliament the President and thirteen members in a total membership of 300 are Christians. In the army there are 155 Christian officers, or 3 per cent. of all, and the two largest battleships are commanded by Christians.

PURCHASE OF WIVES.

Wives are still obtained by purchase in some parts of Russia. In the district of Kamyshin, on the Volga, for example, this is practically the only way in which marriages are brought about. The price of a pretty girl from a well-to-do family ranges from $100 to $200, and in special cases a much higher sum is obtained. In the villages the lowest price is about $25. It is customary for the fathers of the intending bride and bridegroom to haggle for a long time over the price to be paid for the lady. A young farmer whose father cannot afford to pay for a wife for him need not think of getting married.

RUSSIAN FOOD STORES.

The Russians have taken the most remarkable secret precautions for the provisioning of their troops. At intervals of about a quarter of a mile along the greater part of the entire length of the Siberian railway stores of concentrated food have been buried on each side of the line, each deposit being enough to maintain a company—said to be 290 men—for a week. The position of these provisions is not known to the sergeants or captains, but only to the commandants, who have the information in cipher. They are under the strictest orders to resort to these supplies only when it is absolutely unavoidable.

FORTUNATE TOWN.

Baron Heinrich Liebig, head of the firm of Johann Liebig and Co., who died recently in Frankfort, has left in his will $200,000 to the poor of Reichenberg, his native town. In addition, he has given to the town his valuable collection of pictures (worth the same amount), his villa, his Frankfort house, and some of his landed property. The Reichenberg library and reading-room has been also endowed, and altogether the town has inherited a sum of

THE S. S. LESSON.

INTERNATIONAL LESSON, JULY 10.

Text of the Lesson, I. Kings xii., 29-38. Golden Text, I. John v., 21.

The Lord, the God of Israel, had just given to Jeroboam the ten tribes to be his kingdom, with the assurance that if he would be obedient and do right in the sight of the Lord He would be with him and build him a sure house (chapter xi., 29-38, and especially verse 38), but at the very beginning of his reign, as recorded in to-day's lesson, he turned his back upon God, as if there was no God and his own hand had got him all this. His record is summed up in the words which are repeated more than twelve times in the two books of Kings, "Jeroboam, thou son of Nebat, who made Israel to sin." (I. Kings xiv., 16; xv., 26, 34; xiv., 19, 26, etc.)

Both Shechem and Penuel mentioned in the first verse of our lesson as having been built by Jeroboam, had been laid in ruins in the days of the judges (Judges viii., 17; ix., 45, 46). At Shechem the Lord first appeared to Abram in the land, and there Abram built his first altar unto the Lord (Gen. xii., 6, 7). There lie the bones of Joseph awaiting the resurrection of the just, and there the Lord Jesus first announced Himself as the Messiah (Josh. xxiv., 32; John iv.). At Penuel the Lord wrestled with Jacob and broke him down and blessed him as he clung to Him in conscious weakness, and changed his name to Israel (Gen. xxxii., 28, 30, 31).

Jeroboam waited not for the counsel of God, He contemned the counsel of the Most High (Ps. cvi., 13; cvii., 11.) He took counsel, but not of God, for he despised the counsel of God's counsel (Isa. xxx., 1; Prov. i., 30). He devised of his own heart this great sin (verse 33). He seemed wholly unconscious of the fact that God gave him the kingdom and fancied that he must take care of this own life and the kingdom into so he said, "If they go to Jerusalem to worship they will turn back to the king of Judah and kill me" (verses 6, 7). The thought of relying on the Lord to manage His affairs by some help or advice of ours is very old. Abram and Isaac and Rebekah and Jacob all tried it. Simon Peter also was not wanting in this line of things, and there are many who still think that without some of their common sense and good judgment the Lord will hardly be able to accomplish His purposes. Will the Lord's people never learn to obey (Prov. iii., 5, 6?

Jeroboam must have known the story of the golden calf in the wilderness which Aaron made and of the thousands who fell because of that sin, yet he deliberately and presumptuously commits the same sin and proclaims the same lie (verse 28; Ex. xxxii., 4, 8). If any one had reminded him of God's judgment upon Israel and had suggested that his proposed conduct was both dangerous and ungodly, he might have replied, If he had the wisdom of some professed defenders of the faith to-day, "Oh, that was 500 years ago and we do not know whether there was any truth in it or not. That is an old story and perhaps only a tradition. Look at those idol groves and high places on Olivet which the great Solomon built for his wives and where he worshipped also, and yet he prospered and died peacefully."

Jeroboam had the spirit of Cain, who preferred his own thoughts and ways to those of God and refused not to disobey. When he said to the people, "It is too much for you to go up to Jerusalem" (verse 28) he talked like the devil in the garden of Eden when he suggested to Eve that God demanded too much of her, or when he suggested to Esau that it was too much self denial to take that garment and gold, or when he suggested to the Lord Jesus through Simon Peter that it was too much for Him to think of suffering and dying at Jerusalem. The devil is ever talking on the same lines. He says it is too much for you to go twice to church on Sabbath, or to go so far to church at all, too much to shut yourself up on Sunday when you have been shut up in the store or office all the week, too much to ask you to give back to God any of your hard earned money when you need it all, and more, for yourself and family.

Think of a golden calf in Bethel, where the Lord had revealed Himself to Jacob in the vision of the ladder. Contrast this work of sinful hands with the God of Jacob and the ministry of holy angels. What a descender of holy places and things this man was who thus sold himself to do evil in the sight of the Lord! (II Kings xvii., 17.)

It is not enough for him to despise the only true God, the God of Israel, and the Holy City and the temple, the only appointed place of sacrifice, but he also despises God's chosen priesthood and sets up one of his own. There may be many made priests, so called, even now, who worship golden eagles and are in God's sight of the lowest of the people. Let us rejoice that God makes the lowest and most sinful and by the blood of the Lamb makes them true priests unto Himself and gives them the assurance that they shall yet reign with Christ on earth (Rev. i, 9, 6; v, 9, 10).

Moses did not ordain feasts or priests or anything in connection with the tabernacle worship. God did all. But this man takes the place of God and initiates God's making us think of II. Thess. ii., 4. Notice in the last two verses of our lesson the repeated phrase "which he had made" and compare in Deut. xii., which the king had set up," and let us beware of man and "worship God."

EARLIEST LICENSE LAWS.

FOUR THOUSAND YEARS AGO IN BABYLON.

How an Ancient King Locked After the Wine Sellers.

The London Daily Mail gives a translation of the laws relating to the liquor trade that were promulgated by the great legislator Khammurabi, King of Babylon, about the year B.C. 2250.

These laws were engraved upon a tall diorite column, which was placed in a prominent place in the temple of Bel Merodach at Babylon. It was so placed that those who had a legal case might come there and consult this standard law-book—for the words of the king are: "The oppressed, one who has a case at law, let him come and read my stele and ponder on my precious words, and my stele shall make his case clear to him, his right he shall see, and his heart shall be satisfied." No form of Babylonian life was neglected in this extremely comprehensive code of Babylonian legislation.

FIXED CHARGES.

The fees of doctors, the wages of servants, the hire of beasts of burden, implements, etc., are all regulated by royal statute. It is therefore, not surprising that the trade in intoxicating liquors should receive attention, and the laws, of which we give here a fac-simile, are four in number, and form clauses 106-109 of the code. The translation of the four clauses is as follows:—

1. If a wine merchant (female) for the price of drink does not take corn, but takes silver by the great stone, and the tariff of drink—makes smaller than the price of corn; that wine merchant shall be called to account, and they shall throw her into the water.

2. If a wine merchant permits riotous persons to assemble in her house and those riotous persons does not seize and take them to the palace (guard room), that wine merchant shall be put to death.

3. If a devotee or the wife of a god, who in the temple precincts does not reside, opens a wine shop or even enters into a wine shop that female shall be burned.

4. If a wine merchant for sweet drink (gives) sixty quarts for thirst at harvest time 50 Ka of grain she shall take.

SAME OLD TROUBLES.

Such were the licensing laws in Babylonian cities some four thousand years ago, and it must be said that many of the difficulties of the trade were even then known and legislated for. The clause relating to the price of wheat was in order to stop the custom of cheating the customers who did not know the regular tariff of corn fixed by "the law of the king." As to the law as to riotous or noisy characters, it is drastic in compelling the publican to perform the duties of the police and lock his unpleasant customers up. The law as to the prohibition of women connected with the temples trading or entering wine shops was due probably to the fact that they did not bear a very savoury name, and so would be unfit places for these devoted females.

RUSSIA'S AWAKENING.

Startling Signs of a New Spirit of Freedom.

In Russia it is the government only that sleeps. The people are awake and astir, says the author of "Greater Russia." They are making new demands and feeling a new freedom which is apparent every day in the absence of the former rigid repression, and in the frequent indulgence in license that is miscalled liberty.

One will sometimes see on the palace quay in St. Petersburg a line of people waiting for the steamer to take them to the islands. Along comes some high official who, instead of awaiting his turn, drives to the head of the line and crowds in ahead of the others. Formerly such an occurrence would have been received in silence as a matter of course, but now the people hiss and denounce the official, and police do not interfere.

If a street-car is delayed for a connection at some transfer-station, the passengers often become riotous and demand their fare back, or begin to pound on the floor and even break windows until the police make the driver go ahead without waiting for the other car; and he is not allowed to stop again until he reaches his destination.

If an officer remonstrates with a street-car conductor for lack of courtesy to a passenger the crowd will at once interfere, and even the offended passenger turns on him. The officer is told to give his orders to soldiers who have to obey, not to free men who do not, and not to interfere between men who are as good as he is.

These are trifling things in themselves, says the traveller, but to one who has long known Russia they are startling signs of a new spirit of freedom.

BLUEBEARD A REAL HERO.

The original Bluebeard of nursery lore was Gilles, marquis de Laval and marshal of France. He was a fearless general, and greatly distinguished himself under Charles VI. and Charles VII., but his bravery was completely eclipsed by his cruelty and wickedness. Wherever he went he was followed by his band of actors, sorcerers, packs of hounds, and crowds of retainers. It was said that he would gain the love of young boys and girls and then kill them in order to obtain their blood for incantations and charms. The duke of Britany, against whom he had committed a crime of state, condemned him to be burnt alive at Nantes, but later he took pity on him and remitted the sentence so that he was strangled before he was burned.