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FROM BONNIE SCOTLAND.

NOTES OF INTEREST FROM HER BANKS AND BRAES.

What Is Going on in the Highlands and Lowlands of Auld Scotia.

Mr. and Mrs. John Grant, Leinach, Inverness, and late of Brin, last week celebrated their golden wedding.

The directors of Kelso Gas Company have agreed to reduce the price of gas by 5d per 1,000 cubic feet, making it 3s 4d.

The new hospital at Wick, to be built jointly by the burgh and county, is to contain 22 beds, instead of 14 as originally intended.

David R. Armit, an assistant master in George Heriot's School, Edinburgh, has been appointed to the headmastership of Lauder Public school.

Alexander Cumming, deputy town clerk of Nairn, has been appointed town clerk in the room of the late Mr. Laing. Mr. Cummongs belongs to Forfar.

Mr. and Mrs. John Henderson, Cumloden, have celebrated their golden wedding. Mr. Henderson has been for thirty years gardener to the Earl of Galloway.

Wm. J. M'Intosh, headmaster, Drumelzier school, Galashiels, has been appointed headmaster of Traquair school in succession to Mr. Menzies, who is retiring.

Mrs. James Nicholson, whose husband was for a number of years a merchant in Wick, has died at the age of 87. Two sons are successful business men in London.

The executive of Paisley Y.M.C.A. have received intimation from the trustees of the late Wm. B. Barbour that they will benefit to the extent of £1,000 out of the residue of the latter.

Bonnybridge paper mills, after being closed for 8 months, owing to the liquidation of the firm of Messrs. Oswald & Hall, have been started again by a new company.

Whaling operations continue to be prosecuted with great success. The catch up to date is as follows—Two stations at Ronasvoe, 70 whales; station at Collafirth, 13; station at Olnafirth, 33; total, 116.

Dr. Campbell, convener of Banffshire county, was by the hands of the Duke of Richmond and Gordon, Lord-Lieutenant, presented with his portrait, painted by Sir James Guthrie, in recognition of his eminent public services to the county.

Alex. M. Kennedy, director and general manager of Messrs. Arch. McMillan & Son, at Dumbarton, is about to severe his connection with the dockyard, and join as a partner the old-established firm of Messrs. Wm. Hamilton & Co., Glen Yard, Port Glasgow.

The proposal to establish a sanatorium for consumptives from Dumfriesshire is being energetically taken up by Mr. Johnstone-Douglas, of Comlongon Castle, convener of the county. The county medical officer, Dr. Maxwell Ross, states that every year about 300 persons in Dumfriesshire and Galloway die from phthisis.

CONSTITUTION OF JAPAN.

How It Differs From That Occidental Nations.

There is an important difference between the Constitutions of Western nations and that of Japan. The former are the outcome of popular uprisings against the tyranny of rulers in other words, of a demand, as a natural right, by the people. Consequently, even in monarchical Europe. Constitutions are drawn in such terms as to lay the greatest stress upon popular rights, while at the same time curtailing the power of the sovereign.

The Japanese Constitution, on the other hand, emanated from the Emperor, the fountain head of all power. Before the people dreamed of popular rights or of a Parliament the Emperor had already marked out the grand policy of establishing constitutional government in the future, because of his evident desire and purpose to elevate the country to an equal place among the civilized nations of the world, not only because he wished it, but also because that course was in strict accordance with the national policy bequeathed by his ancestors.

Following that policy, our Constitution was drawn up with close adherence to and careful preservation of the fundamental principle of the Imperial Government from time immemorial.

In form, however, it is similar to Western Constitutions, with this difference, that the text of our Constitutions contains only the fundamental principles of state—namely, the prerogatives of the Emperor; the rights and duties of the people; the powers of Parliament; the powers and duties of Ministers of state and judiciary and finance.

These are all embodied in seventy-six articles. Matters of detail, such, for example, as provisions relating to the rules and proceedings of Parliament, the laws for the election of members, the national budget, etc., are separated from articles enunciating fundamental principles, and are embodied in laws supplementary to the constitution and enacted at the same time.

"One thing I like about our new man," said a member of the firm to his partner, "is that he's reliable. You can always tell what he is going to do next." "And what is that?" "Nothing."

Mistress—"Bridget, that china ornament you broke this morning belonged to my great-grandmother." Bridget (relieved)—"Well, Oi'm glad of that. Sure Oi was afraid it was something ye had just bought, mum."

Jones—"You see, he married her because he was given to understand that she had a hundred thousand dollars." Brown—"Ah, yes! And she had not got it after all?" Jones—"Oh, yes, she had! And she has got it yet—that's the trouble."

TEACHING OF JOTHAM'S FABLE

Reason the Bad Element Predominates in Many of Our Cities.

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

A despatch from Los Angeles says: Rev. Frank De Witt Talmage preached from the following text:—Judges ix. 14, "Then said all the trees unto the bramble, Come, thou, and reign over us."

This famous parable or fable of Jotham was truly realistic in more ways than one. For a convention of trees it had a perfect topographic setting. On the southern side of this famous valley is mighty Mount Gerizim. On the northern side hoary headed Mount Ebal lifts its seared and wrinkled face. These two mountains as sounding boards tossed the echoing voices of the cheering delegates backward and forward, even as the shuttlecock might be thrown through the air by the powerful blows of two battledoors. The soil of that valley was black and rich. There the gurgling waters of many fountains sounded a musical accompaniment to the murmuring of many voices trying to win votes for their favorite sons. Isaiah, in prophecy, saw all the types of the fields clap their hands. Jotham, in vision, saw the trees, as convention delegates, with moving hands, moving feet, moving lips and sparkling eyes. Their rustle was to him articulate speech. Their branches were outstretched arms. Their names were symbols to him of honor and truth or of dishonor and disgrace.

Hardly had this great convention of trees assembled in the valley, of Shechem to select a king than it became self-evident that the great majority of the delegates were ready to be stampeded for one tree. "Come," the majority cried, "come, let us make the olive tree our king!" To Jotham the olive was the symbol of strength and wealth and power as well as of healing. But the olive tree would not become king. It declined the scepter of kingship over the trees. Then this great convention wanted to elect the fig tree king. The delegates next offered the nomination for rulership to the vine, whose rich blood had made the vineyards of Shechem famous. But the fig tree and the vine both refused the scepter of the forest.

THE BAD ELEMENTS GOT CONTROL.

But in this Jotham parable, after the olive and the fig and vine had all refused the scepter, the worst elements got control of the convention hall. Then these bad elements said to each other: "Let us nominate a king after our own spirit. Let us make the curse of the field our king. Hail, bramble! King Bramble! Hail, bramble, our future ruler!"

Jotham's purpose in this parable was to show a danger which menaced his own country and has menaced our country all through its history. There have been in the past, as there are today, men who conspire to get control of the political parties in order that they may nominate men utterly unfit for the high office of the presidency of the United States. Thank God, they have not succeeded yet. The men who have been nominated by the various parties are men of character and sterling worth, but we need to be on our guard against the conspirators, who will never cease their efforts to win the prize. Let us identify those that we may sedulously guard against their insidious attacks.

Now, my part, while I hold that sectarianism ought never to be in a state institution, I contend that no young man is prepared for life who has not been made familiar with the Bible and its religious and moral principles. I claim that as educated men and women it is as important to know who were Moses and Joshua and David and who were Shakespeare and Burns and Walter Scott and Goethe and Virgil and Dante. I claim that it is more important educationally to know who Jesus Christ is than who Mohammed was, and what was the cause of the Trojan war. If the atheistic elements of this country are planning to get possession of this government, why did certain influential papers a few years ago demand a presidential act of taking the name of God office upon the leaves of an open Bible? They claimed that, as the government had no established church, therefore the president elect had no right to render allegiance to any one particular God." Men who write sophistries of this kind are enemies whom we cannot afford to deride. They masquerade under the banner of "free thought," and they appeal to the intellectual pride which flourishes among uneducated or half educated elements in our population. Do not imagine that these are despicable opponents or that there is no danger of their ever electing a president of the American people. I tell you that to-day the church as well as the people at large should recognize the evil influences which are working underneath us and all about us to render this a godless nation and to exclude all recognition of God from the acts and policy of the United States government. Already this evil monster calling itself "Free Thought" has a grip upon our ballot box. Already in the caucuses of every convention hall as a factor this wicked and blasphemous rebellion against the rule of the Most High must be reckoned with.

THE "BRAMBLE OF FREE THOUGHT."

I would especially plead with the American people to fight the evil "bramble of free thought," because resistance to God is the spirit of anarchy, which, when developed, becomes social and political anarchy and subversive of every form of civil government. When under the teaching of that great infidel Voltaire the churches of Paris were closed and a harlot dressed in gorgeous robes and seated upon a gilded throne was carried about the French capital and worshipped, then the "reign of terror" was at hand. Where were the bullets of the slayer of Garfield and of the slayer of William McKinley molded? Amid the hot, hissing flames of a fire started in the attempt to burn up the throne of God! You never saw in your life an anarchist who was not at heart an infidel. Furthermore, you never studied the history of a stable form of earthly government which did not first give its allegiance to an overruling Providence before it gave its allegiance to an earthly ruler. Anarchy in its resistance of God always ultimately means anarchy in resistance to human authority.

I was never more impressed with this thought than when some years ago from a noted atheistic as well as anarchistic paper I cut out the full developed poisonous results of those two accursed doctrines. Like Siamese twins, these two words, atheism and anarchy, in their ultimate meaning should never be separated. This was the editorial I found in that famous sheet: "This is our doctrine: We believe in no divine government. Might only is right. The only remedy for wrongs is butchery. The tree of liberty bears fruit only when manured with the bones of fat usurers, insolent despots, perfidious politicians and blacklegs generally. If squatters oppress you, plant rackarock for their buggies; also fire low and lay them out. If Shylocks of the bloody city fleece you, make their homes desolate. Study the science of death. Use bullets, steel, melinite, kerosene, phosphorus, fire sticks, torpedoes, lithofracteur, poison, blasting powder, bombshells—any weapon you can get hold of. Also you must steal like Spartans think like heroes and lie like hell." Such is the full grown, poisonous plant which the soil and seed of atheism will ultimately produce if left alone. Ah, my fellow countrymen in the convention hall of the American people, fight this foe miscalled "free thought" as you would fight death. Drive God away from your land, and you hand over this government to be the plaything of anarchists, the sport of nihilists. Then you send forth the death knell to all order and to the protection of life and property.

THE WORSHIPPERS OF WEALTH

But standing to-day in the great convention hall of Jotham's vision we see the bramble being advocated as King by another powerful faction. It is composed of the worshipers of wealth. When the members of this faction rise to make their nominating speeches we see that the speakers' teeth are all of gold, and their arms are of gold, an' their hair is of gold, and their legs are of gold. Their fingers are of gold, though they have gold rings upon those fingers. Their necks also are of gold, though the collars around those necks are of pure gold. Their feet are of gold, though the shoes which cover those feet are not made of leather, but of gold. By the old Roman law a man could not vote unless he was a property owner and his property was valued, I believe, at something like $1,200 in our money. To-day there is a tendency not so much to restrict the vote in presidential elections to the property owner as to those who either own gold or can be influenced by the prospect of getting gold.

Do you profess to believe that gold—yellow gold—as a would be bramble king, is not trying to get possession of this government? Do you for one moment profess to believe that the United States would be as quick to declare war against England or Russia or Germany or France as it was against a poverty stricken nation like Spain? Touch the nation's pocketbook and in many parts of this land you will make the word "patriotism," written in letters of gold, turn as black as the heart of selfishness and deceit. One of the great dangers threatening the welfare of our land is the power of the great money combinations. It is a rapidly developing power, and it is ever aiming to seat in the presidential chair of this free nation its bramble king, gold, as the supreme ruler of this great people. When the great railroad trusts and the oil trusts and the tin can trusts and the beef trusts and the sugar trusts and the steel trusts can dictate who is to be president of the United States let us beware! Take thy cloven foot, O yellow and be King Bramble, from off the front doorstep of the White House. Thou didst destroy the Roman and the Grecian governments when their national power passed into the hands of the few capitalists. Thy foul breath is now hot upon our cheeks, but by God's help thou shalt not be allowed to destroy us.

KING ALCOHOL AS BRAMBLE.

But again we find the destroying Bramble canvassing for supremacy in American politics in another way. He now appeals to the diseased and inflamed appetite of a man for strong drink. But, though, if a man may look at this Bramble long enough, he can see him changed into the wriggling coil of a snake; yet, like Melusina, the most famous of all French fairies, when first he appears he looks like a beautiful god, instead of like a devil. His hair is a cluster of luscious grapes, rich as those of Eshcol, which the spies carried back from the promised land to the Hebrew encampment. His cheek has not upon it the pale look of a corpse, but it is flushed with what looks like the redness of health. He comes to us not as a pauper. In his pocket he jingles the coin of his taxes as he says: "You cannot, you dare not, do without me. I am King Alcohol. There is not a political convention in all this land except one that has dared hurl a defiance at my sceptre. My den may seem to be the saloon, but my throne will yet be built under the great dome in the rotunda of our national capitol. I shall yet be publicly recognized as King in American politics as I am everywhere in secret recognized as King Alcohol now."

EVILS OF LICENTIOUSNESS.

I would like, if there had been time enough, to have spoken of another form of evil threatening this land and bidding for kingship. I allude to the bramble of licentiousness or of immortality. I know that most people will lift their hands in horror as I speak and say, "Why, there is no danger like that threatening us!" Yes, there is, my friends. When an honest man is elected to the highest executive office of a city he finds out, much to surprise, he cannot shut up the brothels as he would. He cannot stop the immoral evils of the low dance halls. Everywhere our cities are honeycombed with vice, merely because the voters at the polls back up dishonest officials in their willingness to allow these evil resorts to exist. I have spoken only the sober truth when I have warned you that bramble atheism, bramble gold, bramble alcoholism and bramble licentiousness, the four great evil forms of the would be bramble king, are trying to take possession of our American liberties and throttle out their life.

Thus Jotham's fable or parable teaches us that a man has a responsibility to those who shall rule over him as well as to those under him. By this statement am I here to tell you for whom to vote? Oh, no! I would speak to you just as that great man Andrew Jackson said to that great future statesman, Richard Thompson of Indiana, when a young boy he went with his father to call upon the president.) After a short conversation Richard Thompson's father turned and said: "Mr. President my son Dick is not of my political faith. I fear he is going to vote against you in the next election." Instead of upbraiding the son, "Old Hickory" turned and said: "Young man, I have no advice to give you except this: 'Always think for yourself and let your conscience be your guide.'" So in the coming election I say to you, "As a Christian man think for yourself and let your conscience be your guide." But hereafter, in the home or on the street and in church, always make your public business your Christian business. Always make your duty to your city, to your state, to your nation, your Christian duty. Then the great dangers which threaten this, our native land, from the rulership of the worthless bramble and its kind will be done away with, for the olive and the fig and the vine will be bending the knee in national worship at the foot of the cross.

EXPLORER'S MONUMENT.

Suggetion to Erect Common Memorial in London.

The last of the great English explorers of Africa having now gone from among us, the question has been asked whether it would not be a fitting thing to raise a memorial to these intrepid men.

Mungo Park, Livingstone, Grant, Burton, Baker, Stanley—these are names worthy to take a place alongside the other "great dead" who are handed down in bronze, to succeeding generations.

Mr. Francis Galton—himself an explorer of reputation—for did he not penetrate to Khartoum half a century ago?—suggests that a memorial to all the explorers be placed in Kensington gardens.

His idea is that a massive block be erected near the present obelisk in memory of Speke. On its rounded top would be a map of Africa, in bold and colored mossaic, such as it would appear on a globe of 5 ft. radius, and down its sloping sides would be carved the names of the greater and lesser explorers. Altogether a very attractive design.

"Nor would it cost much," said the secretary of the Royal Geographical Society recently. "Proposals have been made before now for memorials to famous African travellers. But the passing of Stanley seems to offer a special opportunity for Mr. Galton's idea. What is wanted is that someone should push the proposal. Possibly," added Mr. Keltie, "the Royal Geographical Society itself may take the matter up."

SCIENCE AT 15,000 FEET.

The fact that the British armed expedition into Tibet has suffered from imperfectly cooked food and the congelation of the oil on magazine rifle locks leads a writer in the London Times to remark that the application of a little scientific knowledge would have saved much trouble in this case. The military authorities should have known that at 15,000 feet altitude oil ceases to be a lubricant, and that the boiling point of water descends about two degrees Fahrenheit for every 1,000 feet of ascent above sea-level. Cooking-pots with air-tight lids, furnished with safety-valves blowing off at a pressure of 15 pounds to the square inch, would have prevented the difficulty found in boiling food. Pure glycerine instead of machine oil would have saved the trouble with the rifles and Maxim guns.

FOR THE HOME

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

TESTED RECIPES.

Almond Cream—Make a plain boiled custard, and stiffen with one-half a box of granulated gelatine, which you have softened in a cup of water. Stir in one-fourth of a pound of stalen almond macaroon crumbs, and flavor with almond extract. Set on ice and serve in a ring of whipped, sweetened cream, sprinkled with chopped almonds.

Orange Omelet—Beat the yolks of seven eggs with seven teaspoons of powdered sugar, whip the whites to a stiff froth, and pour over them the mixture. Stir very lightly, adding the juice and rind of a large orange. Brown in butter, set in a hot oven two minutes, fold, sprinkle with powdered sugar and serve at once. This is nice for luncheon.

Baked Caramel Custard—Stir one-fourth of a cup of sugar in a saucepan until a light brown, add a tablespoon of water and stir in a pint of warm milk. Beat four eggs and add to the sugar.

Baked Eggs.—Beat smooth a cup of bread crumbs, seasoned to taste, with one-half a cup of milk. Spread on the bottom of a baking dish, break on top as many whole eggs as you require, and set in the oven a few minutes. Be careful not to spoil the shape of the eggs, and remove from the oven as soon as they are set.

An egg and cheese dish is made in this way: Put one cup of rich milk into a pan, thicken with a tablespoon of flour, season with butter, salt and cayenne, and add three tablespoonfuls of grated Parmesan cheese. Beat three eggs until very light, and add when the mixture is nearly cold. Bake in paper cases, or ramakins.

A nice luncheon dish is prepared as follows: Take some cold, mashed potatoes, and shape into triangles, brown in butter. Poach as many eggs as you have triangles and serve an egg on each.

Pop-overs, one of the nicest hot breads for breakfast, for the characteristic which gave them their name depends upon plenty of eggs. They are made as follows: Stir together one pint of milk and one-half pint of flour, add a pinch of salt and five eggs well beaten, but not separated. Bake in gem pans in quick oven. If you find it convenient they may be served hot with liquid lemon sauce, as a dessert.

Potato Chowder.—When potatoes are old and of poor quality a good way to utilize them is in a chowder. Pare six large ones, cut them in inch dice, soak in cold water for a couple of hours. Cut or chop fine a quarter of a pound of fat ham or bacon, and one large onion. Put them in the kettle, cooking slowly until light-colored. Add the drained potatoes and a pint of boiling water, one-half of a teaspoonful of salt, and one-third of a teaspoonful of pepper; cover and cook slowly until the potatoes are tender. In a second saucepan heat a pint of milk. Thicken it with one heaping tablespoonful of flour, then add to the potatoes. Taste and add more seasoning, if needed, also one tablespoonful of chopped parsley, and simmer for five minutes longer.

Salmon Croquettes.—Open and turn out the can of salmon an hour or more before using it, thus giving the fish a chance to aerate. Remove skin and bones, break the fish in flakes and drain off the liquor to be used in making the sauce. Measure for each packed cupful place in a saucepan two tablespoonfuls of butter, one-half of a teaspoonful of salt, one-third of a teaspoonful of white pepper or paprika. Set over the fire, and when melted add three tablespoonfuls of flour and cook slowly for a few minutes. Put the fish liquor in a cup and fill up with milk. Stir this into the butter and flour, and when smooth and very thick draw to one side of the fire, and cook for five minutes. Season the fish with salt, pepper, a few drops of onion juice, and a sprinkling of lemon juice, and add a tablespoonful of finely chopped parsely. Turn into the cooked sauce, mix and stir occasionally until the fish is hot through. Take from the fire, spread on a buttered dish, and set aside until cold and quite firm. Shape with the hands into small croquettes; should the mixture stick, dust with a pinch of flour, but use just as little as possible, that they may not be dry and tough when cooked. When all are molded, dip each into slightly beaten egg, and roll in fine, dry bread crumbs. Have ready a deep kettle partly filled with smoking hot fat. Immerse the croquettes—not more than three at a time—and fry golden brown. Lift them out and drain on unglazed paper spread on a pan at the back of the range or in the oven. Allow the fat to heat for a moment before putting in more croquettes until it smokes as before. When all are done, serve on a hot dish.

THE BABY IN HOT WEATHER.

One of the mother's terrors in summer is fear for the welfare of her baby, the little ones being especially prone to bowel troubles induced by food and a high temperature. Dr. Coone offers a little advice that is timely.

A baby should never be weaned in summer if it can be avoided, as the change of food invariably occasions disturbances of the digestion.

The baby should be sponged frequently in hot weather. If the perspiration is allowed to remain on the skin prickly heat and even eczema may develop.

Do not clothe the babe too warmly. The clothing should be soft, simple and loose. If the hands and feet are warm, the baby is warm enough.

When an attack of diarrhoea begins, the digestive tract should be cleared out by a large dose (tablespoonful) of castor oil and no medicine of any kind be given to check the diarrhoea. The baby should have plenty of pure, cool water to drink between feedings in hot weather, especially if it has diarrhoea. The food should be diluted, or boiled water or rice water should take the place of the usual food until the diarrhoea is under control. Rice water is made by boiling one tablespoonful of rice to the quart of water for three hours. The baby should be kept quiet and cool except the hands, feet, and abdomen, which should be kept warm. This would be all the treatment necessary in many cases, but the cases which have become chronic need the most careful management under a doctor's direction.

"There is nothing that has such a marked good effect upon the exhaustion due to long-continued summer diarrhoea as pure cool air. The observing mother has noted how, with the same care and treatment, the baby gets better on cool days and worse on hot days. * * The coolest, cleanest place in the house should be found for the baby. It should be kept in the open air, in the shade, as much as possible, and may be kept out of doors on sultry nights if properly protected from dampness."

USEFUL HINTS

A contributor says she has found a use for wild green crab apples. She cooks till tender, then cores and skins them, and to two quarts of the pulp adds a pint of sugar, boils a few minutes, and when cold serves with whipped cream and cake. This reminds one of the Charity boy's perplexity about learning the alphabet—"whether it was worth while going through so much to get so little.

When drawing threads to hemstitch the new table linen do not throw away the drawn threads. Wind them on a spool to darn thin places in other table linen. If neatly done the darning will never be noticed.

They say that to use granulated sugar for a meringue makes it "stay up" much better than powdered sugar. One tablespoonful to the white of one egg is the proper proportion.

Where two persons use the same sleeping apartment one great inconvenience is the lack of privacy. Every room used by two persons should have a large screen as part of its furniture. The frame can be purchased for very little money, and is easily filled in with silkoline or cretonne. Or a bamboo porch screen may be suspended from the ceiling by inserting screw eyes into the plaster and divide the room into two parts. Where a room is bedroom and sitting room also, this convenience shuts off the bed and washstand, and if the screen is stained green or brown, is not at all unsightly.

Don't keep your silver in drawers or boxes where there is anything made of rubber. Sulpher is used in the finishing of rubber, and enough is given off to form a sulphide with the silver which blackens it, and can only be removed by a strong acid. Even a rubber elastic used to hold tissue paper in place will make a black ring around the silver.

The reason so many men will not eat cake is because it tastes of the grease with which the tin was so liberally supplied for fear the cake would stick. There is never any necessity for greasing a cake tin. The cake will not stick. Always remember to invert the tin when you take the cake from the oven. It is best to place two sticks on the plate for the edges of the tin to rest on. Thus the cake cannot touch the plate and can be left this way all day without its harting the cake. Do not, however, try this plan if you grease your cake tin.

WHERE NOBODY LIVED.

The skipper of a certain little vessel relates the following story, though the laugh is decidedly against him.

When anything goes wrong aboard his boat the skipper likes to get to the bottom of the affair if, as he puts it, "it takes me a month of Sundays to do it."

One morning, while lying in port, a trifling accident occurred in the usual mysterious manner. No one was to blame.

The skipper tackled each member of the crew until he came to the cabin-boy.

"Now, young shaver!" he remarked. "Maybe I'll get the truth from you. Who did it?"

"Nobody, sir!" responded the youth, who scarcely deemed it wise to blame any of his superiors.

"Indeed!" ejaculated the skipper. "Mr. Nobody again? You seem to know the fellow well. I should like to have a look at him myself. I'm going ashore now. You can come with me, and if you don't point out the house where this Mr. Nobody lives you'll get the finest rope's-ending you ever got in your life."

The outlook was anything but pleasing, and the cabin-boy was the reverse of cheerful as he led his skipper up one street and down another. The skipper was enjoying the lad's discomfiture, when suddenly the boy pulled up and nodded to a house across the way.

"But that's an empty house!" said the skipper.

"Yes, sir!" was the reply. "Nobody lives there!"

The rope's-ending was averted.

WOMAN'S LONG SLEEP.

A Bremen woman, now forty-five years of age, went to sleep in 1886 and has just wakened. During the whole course of her long sleep she never once opened her eyes. When she required food the sleeper would groan, and on food being given to her swallowed it in a natural way. Most of her teeth fell out in the course of her sleep; some she swallowed, others were found on the pillow. She awoke suddenly while the fire-alarm bells were being rung.

THE S. S. LESSON.

INTERNATIONAL LESSON, AUG. 14.

Text of the Lesson, I. Kings xviii, 1-16. Golden Text, I. Kings xviii., 12.

In our study of the life of Elijah we must ever see him as a man of God, standing before God, hearing the voice of God and speaking the word of God. Hearing implies obeying, so we see him doing just what God told him unhesitatingly. A man of God is a God controlled man, wholly in the hand of God, that God may be glorified in him. We left Elijah in our last lesson in the home of the widow of Sarepta, the three inmates of the home witnessing day by day the miracle of the constant increase of the meal and oil according to the word of the Lord.

The incident of the death and resurrection of the widow's son and the widow's testimony, "Now by this I know that thou art a man of God and that the word of the Lord in thy mouth is truth," closed the chapter, showing that the Lord God of Elijah could not only miraculously sustain life, but also give life to the dead. What an honor to be a representative of such a God and to be in constant and conscious touch with Him, as Elijah was!

According to the Spirit's testimony through the Lord Jesus and through James (Luke iv. 25; Jas. v. 17) Elijah spent three and half years by the brook and in the soldiers home, a full year being spent in the latter (I Kings xvii, 15), but now the same word of the Lord came unto him to his hiding places to come to him with the message, "Go shew thyself unto Ahab, and I will send rain upon the earth" (xviii. 1); and obedient Elijah went to shew himself to Ahab. When Joseph was told to take Mary and the child Jesus and go down to Egypt the command was, "Be thou there until I bring thee word," and the same messenger brought him word when it was time for him to leave Egypt. God was managing; Joseph had only to obey (Matt. ii; 13, 20).

Turning from Elijah for a moment, we learn that Ahab had as ruler of his house a God fearing man named Obadiah, who, as his name implies (servant of Jehovah), served the Lord in that ungodly house, reminding us of Joseph in Egypt and Daniel in Babylon and suggesting to us that it is possible to serve the Lord under any circumstances in which He may permit us to be placed.

About the time that the Lord sent Elijah to meet Ahab, both Ahab and Obadiah started forth, Ahab going one way by himself and Obadiah another way by himself (verse 6), to see if they could find water and grass to save the horses and mules alive. Elijah met Obadiah and said to him, "Go tell thy Lord, Behold, Elijah is here" (verse 8). Obadiah replied that it was as much as his life was worth to do such a thing, inasmuch as Ahab had caused search to be made for Elijah everywhere and had taken an oath of every kingdom and nation that they could not find him (verses 9-12). Although Obadiah feared the Lord and was brave enough to risk the vengeance of Jezebel when he saved alive a hundred of the Lord's prophets by hiding them in caves, at the time that she attempted to kill them all, yet he feared death for not his threefold, "He will slay me" (verses 9, 12, 14). But this is not strange for Abraham asked Sarah to lie, and he himself was not truthful concerning their relationship, for fear that he might be slain.

They had not revealed to them in those days that which we have revealed to us concerning the again that death is to the believer (Phil. i., 21, 23; II. Cor. v. 8), nor was it quite the same to the believer to die before Jesus Christ died and rose again that it has been since. The captives whom He set free according to Eph. iv. 8, may have been the redeemed of the Old Testament days, who until the resurrection and ascension of Christ had not the happiness which then became theirs. There are still many believers who are all their lifetime subject to bondage, through fear of death, but there is no need of it, for He is able to deliver from all such fears.

Elijah's reply to Obadiah's fears was, "As the Lord of hosts liveth before whom I stand, I will surely shew myself unto him this day" (verse 15). Compare xvii., 1, and let us take as one of our watchwords "The Lord liveth before whom I stand." Note in connection with it Gabriel's testimony in Luke i., 19, and our Lord's own words in John vi., 57, "As the living Father hath sent Me, and I live by the Father, so he that eateth Me, even he shall live by Me."

Obadiah, being encouraged and assured, went and told Ahab, and Ahab went to meet Elijah, and when they met, Elijah fearlessly told Ahab that he, not Elijah, was the cause of all this trouble upon Israel, and he commanded him to summon the prophets of Baal to Carmel, with all Israel, that the God of Israel might publicly give a token that He only is the living and true God. Our next lesson will fully describe this. There is great need to-day of Elijahs who will promptly and fearlessly obey God and either hide themselves or fearlessly meet the blaspheming Ahabs as the Lord may say, or do both at once, for it is only self is hidden, reckoned dead, that God can manifest Himself to the ungodly Ahabs who would fain exile Him, and His Christ off the earth, and out of His book and, as men say, run things themselves, exalting self above every god and recognizing no god but the intellect of man and no will but their own. Yet the Lord liveth (Ps. xviii., 46).

God never forgets the man who can forget himself.

THE BEAUTIFUL CHEVIOTS

THE NATURAL ENVIRONMENT OF THE HILLS.

In Early Days Scotch "Heather Sheep" Were Fed Upon These Mountains.

There is nothing like the Cheviots among English hills—or mountains, for the two loftiest summits are 2,676 feet and 2,347 feet high respectively—any more then there is any river quite like the Tweed, or any fortified city alike so striking and so full of tragic history as Berwick with its threatened walls. The hills are no chain, like the Pennines, but a repetition of green mounts, or "pikes," as they would be called in Westmoreland, rising from narrow flat valleys, in strings of separate mounts, divided sharply by tiny leaping burns and becks, astonishingly green, almost from base to summit, and covered and dotted from foot to top with the white wooled and hornless Cheviot sheep. In the early days, when pastoral life first became possible there, the Scotch "heather sheep" were fed upon these mountains. But the pasture proved almost too good for them, and the white and hornless 'Cheviots' have now invaded even the Highlands, feeding on the "betwixt and between' lands where the low ground has ended, but the heather has not yet conquered the grass herbage of the lower mountainsides.

Following the waters of the bright trout stream called the "College Beck" (the name has nothing to do with a sect of learning), the visitor or angler finds himself in just such surroundings as Sir Walter Scott enjoyed in his early visits to the land of the Green Mountains. Far up the valley lies

THE FARM OF HEATHPOOL,

and beyond it to the sources of the river nothing but the natural features of these remote secluded hills. Heathpool, like all the farms of the region, keeps in its arrangement the traditions of immemorial antiquity. The 'nfit' of this country, so long a scene of rapine and foray, and where few villages and no towns ever grew up, was the homestead, which was always fortified, and around or in which lived the servants of the owner. Now the fortifications are seen no longer, except on the ancient sites; but every farm has its group of "quarters" for the workmen beside it, rows of small houses brought together, like a miniature street, in which the wives and families of all those whose labor maintains the farm live close beside their master's house.

All up the valley, all over the hills are dotted the sheep and lambs. The farmers count their flocks by the thousand. But in spring, at least, they seem to need no more care than if they were grazing on the Delectable Mountains. For miles above the farm towards the close of May the wild, yet fertile, valley was one sunlit Eden, in which birds and beasts were dwelling without care, neither "afraid with any amazement." The river, in the rains a rushing flood strewing the valley with broken cubes of rock, was coursing thin and low in its stonegray bed, but full of lively little trout with golden bellies and the brightest scarlet fins. Color seems the natural environment of the Cheviot range, and to be imparted in an intenser hue than is common, not only to its rebage, but to the flowers, and even fishes.

On either side the river lies in place of the smooth meadows of the lower valley, a rock-strewn flat, set in about equal proportions with grey crags and masses of furze. In this year of prodigal blossom the furze has outvied even the apple and the thorn with its

MASSES OF ORANGE AND GOLD.

For mile after mile the narrow valley is sheeted with the furze blossoms, hiding both stems and thorns. The whole air is odorous with its scent, as the warm wind breathes down its narrow channel, rolling before it the cocoanut fragrance over rocks and young ferns and the emerald slopes of the abutting mountains. Between these green walls the furze winds, like a golden river, washing the bases of the everlasting hills. Still further up the stream, where every trace of man has disappeared, the hillside advance almost to the waters of the river. It is the peculiarity of the Cheviots that they have few ledges or breaks in their ascents. The mountain slope rises almost at the same angle, and without a break, from foot to summit. At this point in the College Valley the sides are set with small but ancient oaks and scattered thorns, and there, among these primitive trees, self-sown on the mountain-side, appeared grazing a herd of the most primitive of all animals, shaggy, and half-wild goats.

These goats are to all intents wild animals, but they are not shy, though, true to their instinct, they keep to the steep sides of the hills, and leave the valleys to the sheep. In color they are black and white, all from the bearded patriarch who leads the flock to the skipping kids, apparently sharing the same marking and distribution of color. These are probably the most southerly of the feral goats left in England, though they abound in Wales, and are found on Achill Island off the West Coast of Ireland.

"TOILET" FOR HORSES.

A beauty hospital for horses has been established in Paris. Here horses have their coats electrically massaged, their hoofs manicured, and their teeth filed and whitened; and here they learn to stand properly and to move in all the fashionable gates. Probably the most interesting and novel operation to witness is the electrical massaging of a horse's coat. This has the same effect on the coat of a horse as on the scalp of a man; it makes the hair thick and fine and glossy, and, where the skin has been rubbed bare, it brings on a new growth.