HE IS MORE THAN A KING

Christ is an Absolute Monarch in the Christian World.

(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, Cal., says: Rev. Frank De Witt Talmage preached from the following text: John viii., 5, "What sayest thou?"

Have you studied constitutional law? Without doubt it offers one of the most appetizing feasts ever spread in the banquet hall of the mental epicurean. It follows with unerring eye the ramifications of a government's internal organism, even as a medical student searches out the entangled pathways of the nerves and muscles and arteries of the human frame. It tells us where the brain is, where the heart is and why the arm is sinewy and strong. It tells from whence comes the source which creates the law and whence the power which executes the law.

In the kingdom of God we have also a supreme authority. The councils of the churches may formulate doctrines, make decrees and construct creeds and catechisms, but high over all there is the will of the great King of kings. Christ is the supreme ruler of his kingdom, and his word is the test by which every dogma and practice must be judged. Let us consider some of the characteristics of this government.

NOT AN ABSOLUTE MONARCH.

First, it is an absolute monarchy. We have governments on earth that we describe as absolute monarchies, meaning that they have no constitution. There are thousands of things which the Russian czar would like to do which he cannot do. In an infinitely higher sense is Christ the absolute ruler in his kingdom. In his wisdom and power he governs without check, and his word is the law and life of his people. "I am the Alpha and Omega, the beginning and the ending, saith the Lord, which is and was and which is to come the Almighty."

A significant illustration of Christ's originality and his freedom from current principles and prejudices is given in the gospels, and it may help us to understand his attitude if we study the story. One day while Jesus was teaching in the temple surrounded by the people the scribes and Pharisees tried to entrap him. Right into the temple where Jesus was they dragged a trembling, frightened, sobbing woman who had been taken in adultery. Right through the crowds of listeners they pushed her. Then they cried out in stentorian tones so that all could hear: "Master, what shall we do with her? Shall we stone her to death as Moses commanded, or shall we let her go free?" Instead of Christ condemning or acquitting the poor creature, as they all supposed he must do, Christ by his actions as well as by the word of lip condemned the men who were her accusers. What was the meaning of that judgment? We cannot for a moment suppose that a being so pure as Christ thought lightly of so heinous a sin. It must have been loathsome and abhorrent to him, but we may learn a lesson from the way in which he treated the sinner and her accusers, a lesson all the more weighty because it comes from him who is the embodied law of the kingdom of God.

NO DISTINCTION AS TO SEX.

The divine law, in the first place, makes no discrimination between the masculine and the feminine sins. It does not come to man and smilingly say, "Husband, you have a right to be a libertine, while your wife must tread the narrow path of virtue." It does not say, "Brother, here in the 'saloon of respectability' you can get drunk, but if your sister is found in that saloon she will be disgraced for life." It does not say that a man can tell vile stories and frequent the low race tracks and be the companion of pugilistic thugs and dissolute characters and still be respected, while a woman, having done wrong, can never be allowed to enter again into the association of the good and the true and the respectable. But the divine law does say this: "Oh, men, if the sin that this woman has committed is to be punished by stoning, every one of you who has committed the same sin deserves to be stoned also." A blasphemy from a man's lips in the sight of God is just as vile and culpable as a blasphemy from a woman's lips. The sins of Ananias and Ahab are as evil as the sins of Sapphira and Jezebel. And yet from time immemorial the world has always had two criminal courts in which it has judged its moral delinquents. The one is the "court of mercy" for masculine offenders; the other is the "court of no hope," in which lynx-eyed Judge Hardheart sits upon the bench, charging the jury of "no regrets" and sentencing woman defendant after woman defendant to a life imprisonment in the "penitentiary of despair."

DEAL JUSTLY WITH THE ERRING

The highest compliment which in chivalric times could be given about a father was, "His daughters were all virtuous and his sons were all brave." But why should not the sons be virtuous as well as the daughters? And yet man—O bitter man, censorious and guilty man—thou art ready to condemn thy sister when thou art not ready to condemn thyself. Joseph Parker in one of his great addresses describes a brother minister who had driven an erring and yet repentant daughter away from his home. Joseph Parker pleaded and prayed with the angry father to take her back. "But she has disgraced my home," said he. "I cannot, I will not take her back." "But, man," said Joseph Parker, "in your younger days have not you yourself also been guilty of sin?" "Yes," said the father, "but I am a man and she is a woman. The world judges man's sins differently from a woman's sins." "That is so," said Parker. "Man judges man's sins differently from woman's sins, but Christ judges both the sins the same. 'He that is without sin among you, let him first cast a stone at her.' And, parent, if you will not be merciful to your daughter's sins God will not be merciful with you." Joseph Parker had divine authority for his warning. Woman condemned is man condemned. Woman forgiven is man forgiven. No more, no less. Oh, man, if you will not deal gently with an erring sister, God will never deal gently with you.

NO DISTINCTION.

Do you believe God discriminates between the sins of the social classes? If you do, let me by the scene of my text disabuse your mind of that surmise. Come, let us push our way through the multitudes crowding in the temple and find out who composed that group. Who are those strong, fine looking men standing in front of Christ? They are not insignificant clerks. They are not laborers or farmers who have come into town with dust begrimed clothes. They are not hirelings or beggars or men and women who from perpetual movings have become tramps and vagabonds. Most of that group just in front of Christ have keen intellectual faces. They have in their physical movements the actions of successful men. They have in the glance of their eyes the searching power which bespeaks command. "Those men," wrote Dr. Strong, "were the scribes. They were the doctors of the law and the interpreters of the Scripture." These other men are the Pharisees. They were so particular to keep themselves outwardly unspotted from heathen customs that they carried extracts from the Hebrew law about with them in little boxes or phylacteries. They had these boxes strapped to their foreheads that all men might see them. But when these men, these leaders of Jerusalem, were standing there condemning a poor outcast woman for her sins Christ in silence was making figures upon the ground with his fingers in which they might read their own condemnation.

NO IMMUNITY GIVEN.

But I find in the next place another trenchant lesson. The divine law does not accept zeal in bringing others to justice as a ground for absolving the prosecutor of his own wrongdoing. The scribes and Pharisees cannot atone for their sins by denouncing and condemning others. Though a man might prove every other man a living example of total depravity and devote his life to the exposure and arraignment of criminals, he must take his own place at the bar and answer the indictment of his own iniquities. Instances have been known of a criminal under human government securing for himself immunity from punishment for his own crimes by betraying his leader to the officers of the law or even by himself executing sentence on that leader, but such men are despised for their perfidy, even by the community that profits by the treachery. A similar principle is applied in our courts of justice when a man is allowed to turn state's evidence. It sometimes happens that there is no way of convicting a notorious criminal but by testimony of a confederate. That confederate's evidence has to be purchased, and the price paid is a pardon for him of his own share in the crime. It is a heavy price to pay, a miscarriage of justice, but it is a result of the inadequacy of human administration, and it has no place under divine law.

FOR THE REPENTANT.

But, though the divine law was and is so hard upon the unrepentant sinner, how gentle, how loving, how pardoning, how forgiving it was and is to the repentant sinner who comes asking for mercy at the feet of Jesus Christ. Sweeter than even the coming of a little child to be caressed and forgiven by a loving mother is this picture in my text of a poor convicted outcast, trembling at the feet of Christ and finding pardon and peace and life. I can see her now as the rough men are pushing her up. Her face is scratched and bleeding; she fights them step by step. I see her as they fling her at the Master's feet. There at first she shrinks under his pure gaze, expecting that one so sinless will indorse the condemnation of her accusers and in horror at her crime hand her over to the executioner. But, though he loathes her sin, he has compassion for the repentant sinner. I see her now, when all fear leaves her and the bad men turn their backs upon her. Now she looks up into Christ's face with grateful love. Oh, my friends, though you may be scarred with the sins of an evil past, though you may be cast out by the world as one we ought to die, mercy and pardon in Christ you will find! Will you not as a repentant sinner throw yourself at his feet, where you will find peace and life and hope?

And where did this broken hearted Magdalene find her peace? Ah, yes, it was in the temple! There the "divine law of mercy" was revealed to her. While Christ was teaching the people the great lesson of God's forgiveness of sin they brought her to him. In the temple Jesus turned and said to her: "Neither do I condemn thee. Go and sin no more." In the temple, in the building of worship of Jesus Christ, oh, sinful man, you may hear the voice of the Master offering you pardon of sin! You can hear him if, like the broken hearted woman at the feet of Christ, you are a repentant sinner. You can if you will say, "Lord, save me and save me now." That pardon through Christ is the promise of the divine law. Will you take it? Will you receive it now?

TERRIBLE JAPANESE FIRE.

Story of the Destruction of a Russian Battery.

The destruction of a Russian battery in one of the recent engagements is thus described by M. Nemirovitch Donchenko, the special correspondent of the Russkyi Slovo:—

"Scores of shrapnel cases explode at the same time above the doomed battery. Scores of fires flash from the white clouds, scores of clouds melt into a larger one, shutting from us the unfortunate flat space, the black spots. The awful business of the Japanese gunners is not interrupted for a moment. Innumerable grenades break anew into a triumphant chorus. They did into the soil of the hill and throw up brown masses of cloud that appear to be tinged with blood. These masses are soon merged into one, shutting out from us a hell that is celebrating its cruel victory there.

"We still distinguish in this pitchy smoke the rare answering rays of our fire, the dull sounds of our shots. There the dying battery resounds with a volley. Another! It will still struggle on; it will silence them. We listen greedily! We pass from despair to hope. A little more space, and it will answer the fo's fire.

"What does it matter that bullets are now whistling near our heads, that the foe is firing at us from some unknown place, that two soldiers have already fallen close by? Others a whole battery is coming to an end amid terrible convulsions.

"A few moments more and every thing is silent. We look—and we do not believe our eyes. It is not a battery, it is the cemetery of a battery. The black lines are powerless and silent. No black spots are discernible and the little cubes are moving downward. The battery itself is buried under heaps of sharpnel fragments and the debris of shells; it is literally covered by them; there is not a free space. It was necessary to save what could be saved, to take off the gunlocks and remove the ammunition boxes. The removal of the guns could not be thought of. No horses could enter this hell and emerge alive."

IS OLD AGE A CURSE?

Every Woman Tries to Keep Up Perpetual Youth.

One of the precious lost arts of our time is the art of growing old gracefully. This is particularly true of women, with whom the cult of youth has become more than a fad. Every woman you know past thirty has but one purpose in life, and that is to keep young. Beyond thirty the entire feminine population consists of a vast army of Ponce de Leons engaged in a frantic, nerve-wearing, heart-breaking search for the fountain of perpetual youth. They do not find it, of course. They find the hair dye bottle, and the complexion specialist, and they cry out that there are no more old women.

In a way this is true. There are no more women who are frankly and serenely old, who have accepted age graciously and without regret, and who are enjoying the calm twilight of existence that is, perhaps, the most beautiful part of life.

Women regard growing old as the greatest curse that can befall them, but this is only because they make it so. All of us have known brilliant and beautiful young women, but when we think of the most attractive woman we have ever known, the tenderest and most lovable, and the one whose charms abided with us longest, it is of some old woman with snowy hair and peaceful eyes, wise and gracious in speech and manner, and into whose presence it was a rest and a benediction to come. It is a great art for a woman to learn to keep young, but it is the greatest art of all to learn to grow old gracefully.

MISFITS.

The boy's mother looked exasperated. "You wanted regular suspender trousers, like your father's," she said, severely, "and now that I've made them you are not satisfied."

"They're too tight under the arms," retorted the boy.

"That's because you hitch them way up to your shoulders with your suspenders," his mother explained.

"I have to."

"Have to?"

"Why yes. If I didn't they'd drag on the ground. I—"

"Now, George," interrupted the mother, "the pattern was for a boy of nine, and you are nine years and two months. The trousers must be all right. I'm afraid it's your unhappy disposition that is the trouble."

"No, it isn't my disposition—truly it isn't," the boy said, beseechingly. "They're just plain too long in the legs. Can't you see, mother?"

"George," said the mother, reproachfully, "you teased for those trousers, and I made them exactly like the pattern. You must not be ungrateful. There are lots and lots of boys who would be proud and happy to wear those trousers."

Theory is a vine from which facts are gathered.

Teacher—"Have you looked up the meaning of the word imbibes, Fanny?" Fanny—"Yes, ma'am." Teacher—"Well, what does it mean?" Fanny—"To take in." Teacher—"Yes. Now give a sentence using the word." Fanny—"My aunt imbibes boarders."

The Home

SOME TIMELY RECIPES.

Stuffed Eggs.—Boil for half an hour a half-dozen eggs; remove the shells, cut each egg in half and carefully remove the yolks without breaking the whites. Mix with the yolks a little chopped corn and onion juice, flavor with salt and pepper, put the yolk mixture back into the hollows of the whites and pour around the eggs a rich cream sauce.

Excellent Chocolate.—Scald a pint of milk, adding a tablespoonful and a half of grated sweet chocolate and a teaspoonful of sugar mixed with a little cold milk; cook in the double boiler till slightly thicken, then stir in one beaten egg. Remove the hot water for a few minutes, then flavor with a few drops of vanilla. Serve with sweet cream.

Mincemeat Without Brandy.—Half a pound of suet, of raisins, of currants, each minced fine; three and one-fourth pounds sugar, the juice of four good lemons, the rind boiled tender and minced fine (discard the white pith). Mix, cover with put into a pan, cover with and it will keep three months in a cold place. Cover with sugar whenever any is used. Handy to have ready for "pie time."

School-Girls' Delight.—Therefore is an excellent recipe for "fudge," the Vassar discovery so dear to the school-girl: Put together two cups of granulated sugar, half a cup of sweet milk, a piece of butter the size of a hickory nut and two squares inches of Baker's chocolate. Let cook without stirring till it will harden in cold water, then beat till it begins to grain and pour on a buttered tin. Half a cup of chopped nut meats is a good addition.

Drop Dumplings.—One pint of flour, half teaspoonful of salt (scant), two teaspoonfuls of baking powder, all sifted together two or three times, and mixed with sufficient milk to form a dough. Drop by the teaspoonful over chicken or meats fifteen minutes before serving and while stewing. They are digestible on account of the lack of shortening and delicious.

Swedish Dolma.—Boil a large, loose head of cabbage until the leaves are soft but do not break, take it up and let it cool. Have ready some chopped beef, to which add about two-thirds as much cold boiled rice, season with salt, pepper, minced onion, a teaspoonful of sugar, a tablespoonful and one egg bread crumbs and one egg. Mix well together into a soft mass with weak soup stock or milk. Now cut off the large leaves of the cabbage, put a large tablespoonful of the mixture on each leaf, roll neatly together and fasten with a toothpick. Lay the rolls close together in a wide kettle, pour some stock or water over and cook slowly, covered. When a fork turn once, so they will be evenly done. When soft all through take up carefully, thicken the gravy with flour and butter, flavor and pour over the rolls. To be eaten with steamed potatoes.

Stuffed Eggplant.—Wash and wipe a large eggplant and parboil it in boiling salted water for ten minutes. Let it get perfectly cold, cut in half lengthwise, and scrape out the centre, leaving the walls of the vegetable three-quarters of an inch thick. Chop the pulp fine and add to it a small cupful of minced chicken, half a cupful of minced ham, a quarter of a cupful of bread crumbs, a tablespoonful of melted butter, salt and pepper to taste. Mix well, add enough soup stock to make stiff paste, and fill the hollow sides with this. When full and rounded high, sprinkle the forcement with bread crumbs, and lay the halves side by side in a baking pan, pouring three cupfuls of soup stock around them. Bake nearly an hour, basting every ten minutes. Remove the eggplant to a hot platter, thicken the gravy left in the pan with browned flour, boil up once on top of the range, stirring constantly, and pour this browned sauce about the base of the halved eggplant.

Turkish Delight—Make a syrup of one pound and a half of best loaf sugar and one pint and a half of water; clear this with two whites of eggs and the juice of a small lemon. Next dissolve three ounces and half of the best starch in rather less than half a pint of cold water; strain this and add to the clear syrup when it is boiling. Reduce the syrup by fast boiling till it is two-thirds of the original quantity. The paste should be very thick and stringy. Flavor with any sweet essence. Have ready a large dish well covered with almond oil. Empty the "delight" on to this, spread it about one inch thick; then have another dish ready, thickly covered with caster sugar. When the paste is quite cold turn it out very carefully upon the sugared dish. Absorb the oil with tissue paper; then cut the paste into square pieces, powder with sugar, and keep very dry.

HINTS FOR HOME LIFE.

To flavor salad dressing add small pickles, olives, and capers, minced very fine.

Macaroni should be kept in air-tight receptacles, and when cooked plunged into boiling salted water.

To take care of silk dresses properly, they should never be brushed, but rubbed with a soft piece of merino.

To bring out the brilliancy of cut glass, ammonia should be placed in the water in which it is to be rinsed.

To prevent eggs cracking while boiling pierce with a pin at the broad end before putting them into the water.

Whenever salt for table purposes becomes caked dry it thoroughly, crush finely and add a pinch of ground arrowroot.

To improve the flavor of coffee slightly warm the grits and scatter a pinch of salt over, before adding the last boiling water.

Remains of stewed tomatoes should always be carefully stored in a larder, for they are a useful addition to roast beef gravy, or soups.

To clean sponges when very foul, wash them in diluted tartaric acid, rinsing them afterwards in water; it will make them very soft and white.

Discolored saucepans of enamel can often be made to look like new by boiling a little chloride of lime in the water with which they are filled.

Women who do their own washing should, when finished, rub their hands with dry salt. This brings out the soap and makes the hands more agreeable.

Silk which has become badly wrinkled may be smoothed by sponging on the right side with weak gum arabic water and ironing on the wrong side.

Marble slabs and washstands, etc., can be cleaned by simply washing the surface with warm water in which a little borax is dissolved. Polish afterwards with soft cloths.

A good, ripe, raw apple is one of the easiest of vegetable substances for the stomach to deal with, the whole process of its digestion being completed in eighty-five minutes.

Tea owes its flavor to a certain fine volatile oil which is present only in very minute quantities. The fact that it is so volatile renders it most necessary to keep tea in an air-tight caddy.

To clean pewter scour the pewter with a paste of silver sand and water, using an old bung covered with leather. Rinse the pewter well in cold water and polish with finely crushed dry whiting.

To remove tar on clothing, rub a little lard on the spot and let it stand an hour or more until the tar is softened, when it may be washed out with hot water and soap. Rinse in clear rain water.

To renew polish on marble which has become dim, cover it with a solution of puro beeswax in oil of turpentine, and then rub dry with a linen or cotton cloth. The hard rubbing gives the polish.

"For rattling windows get your carpenter to let you have some small wedge shaped pieces of wood. One of these firmly fixed on either side between the window and the frame will prevent any rattling.

It is quite easy to remove the ugly green marks caused by the damp on stone, tiling and brick floor and steps, all that is necessary being a good scrubbing with water in which a small quantity of chloride of lime has been dissolved.

Try the effect of potato to clean sponges when they are slimy and smell disagreeable. Cut a raw potato in half and rub the sponge thoroughly with the two portions. Rub and work the sponge till the potato has penetrated to the middle, rinse in warm water, then in cold, and the slimy effect will have disappeared.

To polish plate glass and remove slight scratches, rub the surface gently first with a clean pad of fine cotton wool, and afterwards with a similar pad covered with cotton velvet, which has been dusted with fine rouge. The surface will under this treatment acquire a polish of great brilliancy, quite free from scratches.

To keep a frying pan nice always wipe it out immediately after use with thick paper (burn this in the range). Fill up the pan with hot soda water and let it boil thoroughly. Wash the outside of the pan as carefully as the inside if you wish to avoid the strong smell of frying in the house. An omelet pan should never be washed; it should be rubbed clean with thick, then with soft paper, directly after it is used.

To loosen glass stoppers—This old-fashioned recipe is sent from Johannesburg by a correspondent who says he has never known it to fail. Tie a piece of string to a door handle or leg of a table, pass string once or twice round the neck of the bottle, and pull bottle backwards and forwards several times with a smart movement, holding the other end of the string in the hand. The friction expands the glass and the stopper becomes loose.

WHAT IS A BLUSH?

According to a medical journal, this is an accurate definition of a "blush":—

"A blush is a temporary erythema and calorific effulgence of the physiognomy, etiologized by perceptiveness of the sensorium when in a predicament of unequilibrity from a sense of shame, anger, or other cause, eventuating in a pareses of the vasomotor filaments of the facial capillaries, whereby, being divested of their elasticity, they are suffused with a radiance emanating from an antimidated praecordia."

It makes one blush to read it.

SHEEP-BIRDS.

The yakamik, a species of crane, is said to be one of the most intelligent birds known. The bird is used by the natives of Venezuela, South America, in the place of shepherd dogs, for guarding and herding their flocks of sheep. It is said that, however far the yakamik may wander with the flocks, it never fails to find its way home at night, driving before it all the creatures entrusted to its care.

NO USE TO HIM.

There is a maiden named Dorothy, who always found some good excuse for having her own way. Dorothy's father came to her one evening, and said:

"Look here, Dorothy, I don't like young Freshman coming here so much. Next time he makes you a visit just give him the cold shoulder."

"But, papa, he is a vegetarian," answered the unabashed Dorothy.

THE S. S. LESSON

INTERNATIONAL LESSON, NOV. 6.

Text of the Lesson, II. Kings xi., 1-16. Golden Text, Prov. xxix., 2.

Notwithstanding the sinfulness of man, God works out His purposes, making even the wrath of man to praise Him. Jehoshaphat took Athaliah, daughter of Ahab, Israel's most wicked king, as a wife for his son Jehoram; and in the lesson of to-day we have some of the results of that ungodly alliance. Yet the Lord would not destroy Judah for David His servant's sake, as He promised him to give him always a light (II. Kings viii, 16-19). The Lord permitted the Philistines and Arabians to break in upon Judah and carry away Jehorm's substance and his sons and his wives, leaving him only Ahaziah, the youngest, and he himself died an awful death.

Ahaziah reigned only one year, during which his mother was his counselor to do wickedly. Then he was slain by Jehu (II. Chron. xxi. 16; xxii. 4, 8, 9). When this wicked Athaliah, of the house of Ahab, saw that her son was dead, she attempted to destroy all her son's children and to exterminate all the seed royal of the house of Judah, and she well nigh succeeded. But God was watching over His word to perform it (Jer. i, 12) and inclined the heart of Jehoshabeath, Ahaziah's sister, the wife of Jehoiada, the priest, to take the little babe Joash and his nurse and hide them in the house of God six years while Athaliah reigned over the land (verses 1-3; II Chron. xxii, 11, 12).

From the day that the Lord God said to the devil, "I will put enmity between thee and the woman, between thy seed and her seed; he shall bruise thy head and thou shalt bruise His heel (Gen. iii, 15), there had been a persistent attempt on the part of the devil to destroy the seed royal, or, as it is in the margin of verse of our lesson, "the seed of the kingdom." This is one of the main threads of truth running all through the Bible. Cain, a child of the devil (I. John iii, 12), was permitted to kill his own brother Abel, one of the seed of the kingdom, but God raised up Seth in his place.

The attempt of the king of Egypt to kill all the male children in Israel about the time that Moses was born was another piece of the devil's work on that line, as was also the attempt of Herod to kill the little babe in Bethlehem who had just been born the king of the Jews by killing all the male children there of a certain age. These are but samples of the work of him who when he had caused the seed of the woman to be crucified on Calvary and had His body sealed up in the tomb of Joseph and guarded by Roman soldiers fancied perhaps that he had frustrated the purpose of God. But the Son of Mary rose from the dead and is seated at the right hand of God until the time shall come for Him to reign, when Gen. iii. 15, and every other purpose of God shall be surely and literally fulfilled. One of the last things we read of the devil in Scripture is that he went to make war with the remnant of the seed of the woman which keep the commandments of God, and have the testimony of Jesus Christ (Rev. xii. 17). I do not wonder that the devil hates and tries to get rid of many parts of Scripture, and especially the opening and the closing chapters, for they do so show him up and tell his doom.

In the seventh year Jehoiada the priest gathered the rulers and the captains and brought them to the house of the Lord and made a covenant with them and took an oath of them and showed them the king's son (verse 1), and he said unto them, "Behold, the king's son shall reign, as the Lord hath said of the sons of David." Oh, the comfort that there is in the glorious faith that "every purpose of the Lord shall be performed," both against His enemies and for His people (Jer. li., 29), no matter what people think or say now how much the devil may resist. So every promise to Abraham and to David shall be literally fulfilled. The people shall be a righteous nation in their own land, and the Son of Mary shall sit on David's throne at Jerusalem (Isa. ix., 6, 7; lx., 1-3, 21; Jer. iii., 15, 18; xxxii., 41; Luke i., 30-33).

This manifestation and crowning of Joash were in the seventh year and there is at least a suggestion here that as our Lord Jesus, the seed royal, the true and only seed of the woman, has been hidden about 6,000 years, except when He came in humiliation only to be rejected and crucified, the time of His manifestation may be the beginning of the seventh thousand years since the (Gen. iii., 15) word was given to the great adversary. But those though and scoff who dare to, but blessed are all who believe, for there shall be a fulfillment of all things spoken by the Lord (Luke i., 45). Rather let us rejoice and be glad and give honor to Him, for the kingdom shall come and we shall reign with Him. See verse 12 of our lesson. And let us also clap our hands and rejoice in Him.

Let the fate of Athaliah and the final doom of all such as recorded in Matt. xxv., 41, 46; Rev. xix., 10; xxi., 8; II. Thess. i., 7-10) take hold of the hearts of all scoffers while there is yet mercy for them if they will only turn in true penitence to Him who is not willing that any should perish (II. Pet. iii., 9). Jehoiada the priest and Joash the king and all the people made a covenant that they would all be the Lord's people, then they overthrew the altars of Baal and slew his priest, and the people rejoiced and the city was quiet (II. Chron. xxiii. 16-21).

VICTIMS TO WOODEN LEGS

LIVES LOST THROUGH ATTEMPTING TO SWIM.

A Corr[illegible] Caused the Death of Father and Son Last July.

Within [illegible] have been several lives lost through wooden legs, one of the accidents of the kind happened last July, when Henry [illegible] lost his life of Mr. Yet[illegible] who had ventured to save the [illegible] from drowning. He was on the bank watching [illegible] was seized with cramp, forgetting that he was wearing an artificial leg, [illegible] and plunged into his head, and anxiety [illegible] and was unable to keep above water. He made a [illegible] effort to unstrap his leg, but failed, and so [illegible] floated half [illegible] with his [illegible] When Yet[illegible] was found [illegible] up the [illegible] his head, [illegible] kept under [illegible]

Last year [illegible] spot where [illegible] lost their [illegible] harness-[illegible] with his [illegible] ping at a [illegible] quently were [illegible] The boy [illegible] had his [illegible] accident and [illegible] artificial [illegible]

AN EX[illegible]

He had [illegible] accident, [illegible] into the [illegible] sill of the [illegible] "One [illegible] was seized [illegible] cries attracted [illegible] without [illegible] coat, dived [illegible] the surface [illegible] at the near [illegible] as he could [illegible] under cover [illegible] his head [illegible] however, [illegible] but their [illegible] bargeman [illegible] Holland [illegible] drag him [illegible] his attention [illegible] still engaged [illegible] leg, and [illegible] on to the [illegible]

Some years [illegible] life on the [illegible] a foolish [illegible] wearing [illegible] had went [illegible] bathe. [illegible] the water [illegible] his comp[illegible] clothes [illegible] of the wa[illegible]

As happ[illegible] mentioned [illegible]ately had [illegible] though he [illegible] companion [illegible] by footing [illegible] was in d[illegible] some cons[illegible]

FAC[illegible]

None of t[illegible] and thoug[illegible] to reach h[illegible] so, and re[illegible] as it float[illegible] by the wo[illegible] less. Half [illegible] boat cam[illegible] body, but [illegible] made to re[illegible] found to b[illegible] cellent sw[illegible] been able [illegible] been freed [illegible] other cases [illegible] of drowning.

This artic[illegible] ing to every [illegible] fortune to [illegible] Never take [illegible] you or you[illegible] trouble. If [illegible] instrap it [illegible] then stop [illegible] wise you a[illegible] your wooden [illegible]

[illegible]BLES.

In foreign [illegible] A wordy e[illegible] tionaries.

The toasti[illegible] child a Bro[illegible] club.

Sometimes [illegible] doesn't know [illegible] It isn't nece[illegible] the dentist h[illegible] You always [illegible] chances with [illegible] The sale of [illegible] may not be e[illegible] If the flies [illegible] ball game, ho[illegible]

Variety is t[illegible] variety shows [illegible] Harnessing [illegible] knowledge mo[illegible] The best tha[illegible] man is that h[illegible]

No bell is [illegible] tongue, unless [illegible] You can get [illegible] dry goods sto[illegible] It must be [illegible] mint, where th[illegible] much money.

The theatrical [illegible] to an operal s[illegible] a cast in his e[illegible]

A good cook [illegible] to cook on Sun[illegible]

Even those w[illegible] ledge that medi[illegible] should put down [illegible]

It isn't parado[illegible] to say [illegible] loose character, [illegible] The bull fight[illegible] the arena unless [illegible] Not even a po[illegible] out his own goo[illegible]

The ship captai[illegible] board doesn't st[illegible] off.

The cup that c[illegible] is the butter-cup.

ARMIES

Neither W[illegible]

[illegible] YARDS.

A despatch from [illegible] correspondent of the [illegible] Mukden says that [illegible] Japanese armies are [illegible] sand yards apart [illegible] vance and neither w[illegible] position is unparall[illegible] annals. He thinks th[illegible] the Russians receiving [illegible] will the situation alt[illegible] The artillery firing [illegible] left, which began on [illegible] lasted during the nig[illegible] south. The weather [illegible] up and it is much [illegible] operations. Suspic[illegible] of the Japanese [illegible] west of the railroad [illegible] say positively that [illegible] preparing to turn the [illegible] or break through a[illegible] of the lines.

ADVANCE A GI[illegible]

A despatch from [illegible] test returns give [illegible] assaults at the Shah[illegible] River, which is [illegible] Battle of Liao-Yang [illegible] authorities explain [illegible] of the Russians at the [illegible] by the race that the [illegible] by the Japanese [illegible] along the whole line [illegible] advance caught them [illegible] formation. The peo[illegible] are that the Russian[illegible] to take the offensive [illegible] part of their Russian [illegible] Europe are stopped [illegible] where they are, princip[illegible] fortifying. The Jap[illegible] Arm share prizes [illegible] topographical and [illegible] tions that would have [illegible] advance upon Mukden. They also underrate [illegible] capacity of the Siberian [illegible]

JAPS CAPTURE [illegible]

A despatch from [illegible] There was an arti[illegible] night of Wednesday [illegible] shore of the Sha[illegible] south of Mukden. [illegible] which was heavy, we[illegible] Thursday, the Russian[illegible] Japanese are advancing [illegible] ing, it is believed, [illegible] to the walls of Mukden [illegible] Fighting began on [illegible] morning [illegible] The Japanese have [illegible] Village of Sedjanza, [illegible] reported to have [illegible] fighting [illegible]

MUST BREAK THR[illegible]

A despatch from [illegible] says—Two Imperial [illegible] published in The [illegible] on Thursday [illegible] which is covering [illegible] order of the day [illegible] appointment of Gen. [illegible] the chief command [illegible] forces in the east [illegible] dressed to [illegible] Commander-in-Chief [illegible] tary and naval for[illegible] war. It concludes [illegible] —"Your military [illegible] thened by your [illegible] makes me feel confi[illegible] break the obstinac[illegible] forces at the head [illegible] army, and kill the [illegible] Russia peace on the [illegible]

DOWN WITH [illegible]

A despatch from [illegible] The Russian Gov[illegible] whose adherents say [illegible] difficient. Yesterday [illegible] a manifesto to the [illegible] war. The manifesto [illegible] the Czar himself [illegible] overruled by the [illegible] Grand Dukes. [illegible] tion of a constitution [illegible] sia at the present [illegible] nent. The manifesto [illegible] the words, "Long [illegible] Vive the constitution."

COMMAND[illegible]

A despatch from [illegible] appointment of Gen. [illegible] as Commander-in-Chief [illegible] with universal [illegible] greatly facilitate [illegible] tions. A Japanese [illegible] expected shortly [illegible] tories continue [illegible] se. Otherwise [illegible] Japanese dread [illegible] by their warm [illegible] papers are predicting [illegible] pain, whereas [illegible] not received the [illegible]

VICEROY ALEXIE[illegible]

Viceroy Alexieff [illegible] announcing Kuropatkin [illegible] ment to the [illegible] grandiose scheme [illegible] der of October [illegible] having definitely [illegible] thorship of that [illegible] Wolfe Alexieff [illegible] in turning over the [illegible] of the land force[illegible] to inform the soldiers [illegible] of the marks of [illegible] posed in him, and [illegible] he will remain as [illegible] is considered as [illegible] address, under [illegible] by his return, [illegible] elimination as a [illegible] tary situation has [illegible] relief. The papers [illegible] announcement of [illegible] pointment to the chief [illegible] well-merited recognition [illegible] nor in which he [illegible] cult role imposed [illegible] reading between the [illegible] lse of better results [illegible] off is eliminated [illegible] longer a prospect of [illegible]