SOCIAL SIDE OF CHRISTIANITY

What the Church Should Do for the Brotherhood of Man.

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and the recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord—Luke. iv, 18, 19.

These words constitute Christ's programme announced almost at the very beginning of His earthly ministry. He looked for the suffering and sorrowful ones of earth and was touched with the feeling of their infirmities. He mingled with the common people. In those early days the rich and the titled, the important people held aloof. Christianity was built upon the common people.

Is not the condition to-day an exact reversal of this New Testament condition? Do we not behold Protestantism maintained by the rich, the wealthiest class, while the common people, the working people, keep outside? We build churches, splendidly equipped, for the rich, and ministers for the working class. It is the privilege of the well-to-do class to build beautiful edifices for themselves. But the question at bottom is a religious question. Is it Christian for the rich to take care of themselves handsomely, luxuriously, in a spiritual way, and leave to the poor the crumbs that fall from their tables?

So complete a reversal of the first condition demands serious consideration. As a fact in sociology it is a challenge to inquiry, for is it not startling that the elements of discontent, of rebellion against the whole existing order of things, are among the working classes? As a fact in organized Christianity it is a matter of gravest importance as well.

THE CHURCH OF THE FUTURE.

Where is the Church of the future to find its converts? Not from the ranks of the well to do classes in our churches, for we are confronted in such churches with the pathetic spectacle of childless congregations. Many churches with a very large membership may be counted by the poor that have very small Sunday schools, formerly regarded as the nurseries of the Church. The poor, who used to fill our churches, have worked out of the rich, who materially support our churches, have no children, and the question recurs, What is the future of "organized Christianity?" One answer may be given to that question—namely, a return to the attitude of New Testament Christianity. The Christianity of to-day must fulfil Christ's programme—the whole of it. Individual salvation has been the keynote of the pulpit for centuries. No preacher is qualified for his high office who does not proclaim it. But that is only one-half of the programme. Christianity in the first century was personal, but it was also social and that is the reason why the poor flocked around Christ. The unfortunate, the heavy laden, the hopeless found here a brotherhood, wherein everything good was freely shared. A plea for a return to the primitive condition, for a return to the programme of Jesus Christ, for a renewed emphasis of the democratic note, for the participation in the best by all, for the brotherhood of man, where the strong are concerned over the infirmities of the weak, and in which all men, irrespective of rank and conditions, are one in Christ their Brother and God their Father. The reply will be made:

"A beautiful sentiment, this democracy; an ideal condition and certainly to be desired, but quite impracticable owing to the refusal of the differing social elements to congregate together."

I grant that the laboring classes do not come to our churches in many instances, because of

DEEPLY ROOTED PREJUDICES,

founded on ignorance and social caste. Then let the churches, through their well trained clergy and representative men and women, go down among the laboring classes and overcome these prejudices. Let men in the prominent pulpits of the Church take their fine choirs on Sunday nights and, in mission buildings or in halls if the laboring men won't come to the missions, preach and sing the gospel to this neglected class. The laboring men of to-day are a reading, thinking class. They demand a gospel that is intelligent, but it must be a gospel of love lighted intelligence.

Close our big churches on Sunday nights? Yes, for in the majority of instances the congregations are pitifully small and the majority of churches that have large congregations draw their audiences through sacred concerts more than through the preaching of the gospel. The method may be revolutionary, but it would be well worth the experiment. It would give the Church an opportunity to vindicate itself to the laboring classes, who are really hungering for the gospel of Jesus Christ.

THE SUNDAY SCHOOL

INTERNATIONAL LESSON,

FEB. 5.

Jesus at Jacob's Well.—John 4, 5-14.

Golden Text.—Whosoever will Him Take the Water of Life Freely.—Rev. 22, 17.

INTRODUCTION.

Jesus tarried with his disciples in Judea after the events described in last lesson John was baptizing and preaching along the Jordan and its tributaries. At length Salim, in a narrow valley between Mount Ebal and the Jordan, is brought to the Baptist by the preaching of Jesus was becoming more popular than his own, as shown by the number of those presenting themselves for baptism. A question of information calls forth a second loyal testimony from John to the character and mission of Christ, and in this connection he says of himself, "Ye yourselves," he is saying to his disciples, "bear me witness, that I said, I am not the Christ, but that I am sent before him." Therefore," he continues, "this my joy is fulfilled in me. He must increase, but I must decrease. He that cometh from above is above all: and he that is of the earth is earthly and speaketh of the earth: he that cometh from heaven is above all. And this Son of man, "is the witness which he hath seen and heard; and no man receiveth his witness. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him." Thus does the Baptist testify to the deity of Christ, and there is a certain sound in his testimony. Jesus is the Christ, the Son of God and Revealer of the Father.

The popularity of Jesus excited against him the Pharisaic party, and he therefore leaves Judea, the stronghold of Pharisaism, and returns to Galilee. His most direct route takes him through Samaria, past the village of Sychar, in which was Jacob's well. Here the lesson again takes up activity.

LESSON HELPS.

Jesus (when Jesus had departed from Judea, to return into Galilee) he cometh he to a city of Samaria lay between Judea and Galilee, west of Jordan. "Sychar" not positively identified (see Introduction). "Parcel of ground" that Jacob gave to his son Joseph. Abraham first bought the ground and spread his tent there (Gen. 33, 19); Jacob gave it to Joseph (Gen. 48, 22), and Joseph was buried there (Josh. 24, 32).

Jacob's well"—Located in the valley of Shechem, and one of the most sacred sites of Palestine to be visited by travellers. The well still exists, and not many years ago was thoroughly cleaned out. More recently a chapel has been built over it. "Sat thus on the well"—Probably on the great flat stone which formed the well-curb, slightly elevated above the ground. A large circular hole cut through this stone formed the mouth of the well. "About the sixth hour"—That is, about noon.

8. "For his disciples"—Not necessarily all of them. "Unto the city"—Probably Sychar. "To buy meat."

9. "Then saith the woman of Samaria unto him"—He having spoken first, she might venture to answer. "How is it"—The woman, used to scorn and contempt from Jewish travellers, is at once astonished and won by the kind voice and the courteous request. "No dealings"—The last clause of this verse is a parenthetical explanation of the evangelist. "Samaritans"—A mixed race and for that reason abhorred by the "pure-blooded" Jews.

10. "If thou knowest"—We are not told whether Jesus received the cup of water or not; weightier matters than quenching his thirst even occupied his mind. An opportunity of possibly winning a soul barred every other consideration for the time being. "The gift of God"—To the world in sending his Son to redeem the world. "And who it is that saith to thee"—If thou knewest that I am he for whose coming Jews and Samaritans alike are waiting. "Living water"—That is, life, or that which sustains life. Jesus adopts the figure from an object at hand: so always.

11. But the woman fails to understand him, yet his manner of speech and bearing convinces her that he can be no ordinary man.

12. "Art thou greater"—The spirit of the question is hard to determine. Probably there may have been an indication of both awe and doubt in the woman's tone. "Our father Jacob"—Jacob was a common ancestor of both Jew and Samaritan and was revered by both. "And drank thereof"—That is, great as was Jacob, he found it necessary to drink of water such as this to sustain life.

13. "Whosoever drinketh"—Jesus does not answer the woman's question directly, but continues speaking figuratively, thus no doubt intensifying her interest and longing to know who he is.

14. "Shall never thirst"—Literally, "will certainly not thirst for ever." The craving will be satisfied continually as it occurs. "Springing up into everlasting life"—Immediately. He that possesses this fountain or wellspring of life within himself has eternal life already. "He that liveth and believeth on me shall never die." Eternal life begins here on earth at the moment of regeneration.

MISSIVES TO RUSSIANS.

Japanese at Port Arthur Fired Letters as Well as Shells.

That the Japanese soldiers besieging Port Arthur sought from time to time to induce the Russians to surrender, in order to prevent as much as possible unnecessary sacrifice of life and to save the Russians from unnecessary privations, is made plain by the following story told by a correspondent of the Osaka Asahi:

In the early part of October last the Japanese occupied an outpost of a Russian fort on the northern slope of the East Kikwan mountain. Now that the opposing forces were brought very near to each other, the Japanese Generals in charge thought of a hundred and one plans to induce the individual Russian soldiers to surrender. Finally they arrived at an ingenious device.

Miyagoshi Jusaku, was a Russian Japanese interpreter in the service of the Japanese Army. He could write in Russian very nicely. So he wrote the following letter, which was fastened to an arrow and was sent with the laster by a skilful archer, who exerted all the strength of his arms in bending the bow:

"The Russian Soldiers:

"Gentlemen—Is it very cold? We are now weary and bored every day. We believe it is the same with you. You must be tired of this long war. Your wives and children, we presume, are worrying about you. We sympathize with you."

"You must be wanting food. Why wouldn't you surrender? If you do, we will give you warm food. We will do you no harm, but offer you all the comforts to your satisfaction.

"If you wish to communicate with your home, fasten your letters to stones and throw them to us. We will forward them for you.

"At Mukden, Kuoropatkin has been defeated again. There is no certainty in reference to the coming of the Baltic fleet; Port Arthur is doomed to fall.

"Those of you who surrender soon will be happy, but those who hesitate will meet a horrible fate. We request of you to take our words as from your God who protects your wives and children.

"If you are willing to accept our offer, we will make all the necessary arrangements for your surrender. Steal the eye of your superior officers, abandon your weapons and come. During the daytime, come waving your handkerchiefs. At night, come saying aloud 'Anata' (Sir).

"We pray for your health. Goodby."

The effect of the missive was soon seen. Three Russian fugitives came in front of the East Kikwan Mountain. While two of them were unfortunately shot before their actions indicated their pacific intention, the third succeeded in his attempt.

He was a sergeant of artillery at the fort. Upon investigation, it was found that he had made up his mind to surrender after he read the arrow missive.

This method was repeated often, with various success.

LADY HEAD GARDENERS.

Daughter of Lord Wolseley Conducts Training School.

Gardening is being extensively taken up by women as a profession, and it is predicted that in a few years' time the employment of lady head gardeners on gentlemen's estates will to by no means exceptional.

At Farm House, Glynde, Sussex, England, where the Honorable Frances Wolseley, daughter of Lord Wolseley, has started a school of gardening, the model gardens are in charge of a lady of considerable experience in horticulture, and the pupils, who are the daughters chiefly of clergymen, receive practical instruction in flower gardening for decorative and also for market purposes.

Some very good work has been accomplished, and experts from Kew, Hampton Court Palace, and other famous gardens have accorded Miss Wolseley's scheme warm praise.

Floriculture is not heavy work, and it is an excellent healthy occupation. The pupils of Miss Wolseley's school pay an annual fee of £50, and defray their own expenses for board and lodging.

THE UNLUCKY BEGGAR.

A housewife in one of the big towns had a habit when making pastry of putting it in the the doorway to cool. One day two navvies were passing by, and saw the rabbit-pie which the woman had made for the husband's dinner, standing in the usual place.

They stole it, and sat in a field to eat the contents. When they had had a good feed, they saw a beggar coming down the road, looking rather hungry.

"Hallo!" shouted the navvies, "could yer eat some pie?"

"Yes," said the beggar.

"Well, here you are, and when you've done take back the dish to that house over yonder."

The beggar did as he was bidden. The husband being in, to the beggar's surprise he got more boot-toe than rabbit-pie.

ANYTHING HE COULD GET.

"I suppose," said the judge, as he turned to the burglar, with a merry twinkle in his eye, "in your business you take anything you can get?"

"Yes, my lord," replied the prisoner, noting with satisfaction the judge's pleasant expression, and beginning to feel encouraged.

"Oh! As I thought," replied the judge, with more twinkles. "Well, I have a sentence of four years at hard labor that's beginning to get mouldy from lying about unused, and if you would just take it away with you, it would be better for all concerned."

And then everybody laughed except the burglar.

The Home

SELECTED RECIPES.

Boiling sausages for five minutes renders them far more digestible and delicate than the usual method of frying. At the end of five minutes lift the sausages gently, being careful not to break them; again, break the skins in several places with a fork in order to keep the sausage in shape, roll in flour and place in a frying-pan or to bake in the oven in a covered pan until thoroughly done.

A very good and an unusual sandwich is made with a filling of cream cheese and minced ripe olives. Stone and chop the olives, which, remember, are much richer in oil than the green ones, and mix with the cheese, using the back of a dessertspoon. Use white or brown bread and cut round or diamond shape.

Beef tea frozen to a snowlike consistency can sometimes be taken by fever patients to whom the hot tea is disagreeable beyond endurance.

For tomato fritters stew a quart of tomatoes until reduced to a pint. When quite cold season with salt, pepper and celery, salt, and add the beaten yolk of an egg and sufficient breadcrumbs to make a mixture thick enough to hold together. Drop from a spoon into hot fat.

One of the best sauces for fish is made by chopping a tablespoon of capers very fine and then rubbing them through a sieve with a wooden spoon. Mix this with an ounce of cold butter and season with salt and pepper.

If the beans for baked beans are parboiled in water in which a little soda has been added, before they are baked, persons who have formerly found them hurtful can often eat them with impunity. They should, of course, first be soaked over night.

Cold chicken may be utilized in an egg salad. Cut hard boiled egg in half and remove the yolk without breaking the whites. Mash the yolks moisten them with melted butter and chopped chicken, season with a few drops of onion, salt and paprika and a trace of lemon juice or chopped pickles. Form the mixture into balls and fill in the whites. Place on lettuce leaves with a teaspoon of mayonnaise on each boiled egg.

To make maitre d'hotel sauce for broiled fish or meat, cream four tablespoons of cold butter until it is as light as possible. Blend with a tablespoon of lemon juice, a tablespoon of minced parsley, salt and pepper.

Rocks.—One cup butter, one and one-half cups brown sugar, two cups flour, three eggs, one teaspoonful vanilla, teaspoonful soda dissolved in one fourth cup warm water, one cup chopped dates, one cup English walnuts, chopped, and one teaspoonful cinnamon. Drop from a teaspoon on buttered tins.

Nut Wafers.—Make an icing of the white of one egg, beaten thick with pulverized sugar and add to it one cup of finely chopped nuts. Flavor with vanilla. Cover thin cookies or vanilla wafers with the icing and dry in the oven.

Sugar Cookies—One cup butter, one and one-half cups sugar, two egg yolks, one-half cup milk, one teaspoonful baking powder, just enough flour to make a stiff dough. Sprinkle with sugar before rolling. Bake in quick oven. Very good.

WASHING LACES.

There is nothing so destructive to laces as careless washing, and it is, therefore, advisable to do this part of the laundry work at home. It is not a tedious nor difficult task, but one that requires care and the use of the proper materials.

Real lace and very delicate silk lace are easily cleaned by the use of benzine or naphtha. As both these articles are very inflammable, it is better to do the work in a room where there is no light, lamp or open fire. Put the naphtha in a bowl and move the lace about in it, working it up and down rapidly. If the naphtha becomes dirty, put the lace in another vessel of fresh naphtha and move it gently up and down, keeping the upper side until it is clean. Stretch the cloth to which the lace is basted out upon a clean table with the lace uppermost, and secure it with a few tacks or pins. It should be placed in a room where it will not be disturbed, and allowed to remain all day. It will be dry in a short time, but a day's airing will be needed to get rid of the smell of the naphtha: If the naphtha that has been used is set aside a few hours, the dirt will settle to the bottom, and the clear naphtha can be poured off and used again to wash silk, kid gloves or anything that cannot be washed in water.

Lace or embroidered handkerchiefs, collars and other laces are nicely cleaned by the following method: Make a suds of soft water and ivory soap. Yellow, resinous soap should never be used for this purpose, as it is likely to give them a yellow tinge and to rot the fabric. Rub the soap on the dirty spots and put the articles in the suds to soak for several hours. Then wash as little rubbing as possible. When they are white and clean, rinse them through two or three waters until not a trace of soap remains and in the last water put a very little bluing if they are to have a clear white. Do not wring them. Place them in a thin, clear starch, and when taken from this they are ready to dry.

A good but tedious way is to cover the spare room carpet with a sheet half a yard wide, and tack the edges to the floor. Spread the laces upon it, pulling and pinning each point in place. Let it remain until dry. Another way is to press them smoothly upon a window pane or marble slab. In either case it will not be necessary to iron them, and they will have a fresh, new look that they could not have if they were ironed.

BUCKWHEAT CAKES.

No buckwheat cake is perfect that is not made by the yeast raising process.

Dissolve a small cake, or half a large cake of compressed yeast in a half pint of lukewarm water, and stand it in a warm place until ready to mix with the other ingredients.

Sift one quart of buckwheat flour, half a pint of Indian meal, and two tablespoonfuls of wheat flour into a large bowl or a stone crock.

After sifting these flours into the bowl stir them thoroughly until they are well mixed, then gradually stir in enough lukewarm water to make a rather stiff batter; add a teaspoonful of salt, and beat the batter briskly with a heavy enamelled or a wooden spoon for ten minutes; then add the dissolved yeasts and beat the whole for fifteen minutes. Cover the bowl with a napkin, set it in a moderately warm place to rise over night.

In the morning dissolve a half teaspoonful of baking soda in a couple of tablespoonfuls of hot water, add it to the batter, and beat the whole briskly; then when ready to bake the cakes have some of the batter in a pitcher, as it will be easier to turn the batter from the pitcher to the griddle than to dip it out. Put the pancake griddle on the stove, let it heat to the proper degree, then grease it all over the surface with a piece of fat larding pork, stuck on a fork. Then pour the batter on the griddle in small cakes. When done on one side, turn them quickly with a pancake turner; then lift off, put on hot plates and serve at once.

If you find the batter is too thin, stir in a little wheat flour. You can tell by baking the first cakes if more flour is required.

USEFUL HINTS.

Have the silver drawer in the sideboard divided into compartments lined with velveteen or corduroy with a neatly fitted pad of the same material that can be removed for dusting. The silver should be laid in a orderly fashion, spoons of various sizes kept separate from knives and forks for convenience as well as to prevent scratching.

If you are covering a floor with matting, sew the entire floor together as you would carpet, only let the stitch of double the width be much looser than for carpet.

Ink stains can be more quickly removed from white goods by salt if vinegar is used with it. Put a fresh supply on until the stain disappears, then rinse in clear water.

One does not get so tired using the sewing machine if only the right foot is placed entirely on the treadle, allowing but the toe of the left to touch the front edge.

A new lamp wick should be soaked in vinegar. If this is done there will be neither smell nor smoke, and a much brighter light will be given.

Do not scrape a frying pan, as it is liable afterward to burn. Instead rub well with a hard crust of bread and wash in hot water.

Do not throw away incandescent mantles away. They make a splendid polish for silver. Put a little on a soft duster, and rub on the article to be cleaned. It will polish beautifully without scratching, or marking the silver.

ENGLAND SLIPPING INTO SEA.

Twenty Feet is the Encroachment Every Year.

The alarming extent to which the sea is diminishing the area of the British Isles is hardly realized.

It is no longer safe to build near the coast line in many places, so persistent is the encroachment of the waters.

Freshwater Bay, the Isle of Wight, is a case in point. Here there is great danger that Freshwater and Portland will be entirely cut off from the rest of the Isle of Wight, and a circumstance making the matter exceptionally serious is that on the portion which would be isolated are the western part of the isle, including the Needles Fort, with its powerful ordnance.

The extent of the ravages of the sea may be judged by the fact that the continuous cliff road which formerly went round this isle has been cut straight over the cliff into the sea.

A prominent resident of Freshwater expressed the opinion that prompt protective measures should be adopted by the War Office, the local authorities and private owners of land acting together.

In the current issue of the Lifeboat Society's journal an astounding statement is made. It is said that parts of the Holderness coast, in Yorkshire, between Bridlington and Spurn, are being swallowed up by the sea in exceptional years by as much as twenty feet a year.

At Lakefield, Suffolk, in 1883 the institution had two lifeboat houses on the seafront which for launching the boats. Not only has every vestige of the houses and slipways disappeared, but many of the buildings standing some distance further inland have been washed away.

There are other parts of the coast, according to this journal, where to erect any thing of a permanent character intended to be permanent would be simply throwing money into the sea.

The difficulty of dealing with the encroachments is inexorable, and if stopped in one place it will force its way in another.

THE PROPER MATERIAL.

"I suppose this will make a successful airship in time."

"They'd be more likely to make one out of time."

"Out of time."

"Yes; 'time flies,' you know."

It is difficult to decide which is the worst, the man who can't and won't, or the man who can't and will.

SUBSTITUTES FOR BREAD

THE STAFF OF LIFE GROWS ON TREES.

Whole Families Lived Upon Bark Bread for Many Months.

In Britain good wheaten flour is one of the cheapest necessaries of life, and even the poorest can afford to eat bread which is better and more pure than many of the comparatively well-to-do in other European countries ever see.

In Portugal, for instance, the importation of foreign flour is absolutely prohibited by law, with the result that the so-called flour commonly sold in that country is adulterated in an appalling fashion. A sample recently purchased in Portugal proceeded on analysis to contain 53 per cent of kaolin or china clay, while the remainder was mostly ground rice husks and finely powdered sawdust!

In Italy wheat flour is also far too expensive a luxury for the poorer classes, and a substitute is found in ground chestnuts, which, however, make a nourishing food. It is also in Italy that acorn flour is used to a large extent. The acorns are allowed to partly ferment, and then chopped up, boiled, and ground. The bread made of acorns is slightly bitter, intensely nasty, and by no means a safe food.

It is, however, in the North of Europe that the strangest substitute is to be found for wheat flour. This consists of fir tree bark, which at first sounds the most unpromising material possible for the purpose of food. Yet during the great famine in Northern Scandinavia two years ago, whole families lived upon bark bread for months on end, and both in Finland and Northern Siberia it forms a

STAPLE ARTICLE OF DIET.

The bark is stripped from the trees in spring, this being the season when the operation is most easily performed. The outer or scaly bark, the inner or stringy bark which is the only part fit for food. The inner bark is then dried in the sun and stored against winter.

When required for use the bark is again dried over a slow fire and ground. The meal is moistened with cold water into a dough, but no yeast or baking powder is employed, and the dough is then thoroughly kneaded into large flat cakes as much as twenty feet across. These cakes before baking are pricked full of holes with an instrument made of pigeon's feathers, and then put into the oven, where they have to be carefully watched in order that they do not burn. The cooking process takes place in a very short time, and when done the cakes are lifted out and hung on a rail to cool. After this they are piled in a large heap and stored away for future use. There is a considerable amount of nourishment in this queer bread, but its taste is distinctly bitter and unpleasant to the unaccustomed palate.

A better form of pine bark bread is made out of oat flour, ground from kiln-dried oats mixed in equal parts with ground bark flour. Before eating, the cakes are made palatable by a slight toasting.

The inner bark of the silver fir tree also affords a meal which is used for mixing with rye or barley flour. Bread is so made all over Northern Europe, in many parts of Russia and in Kamschatka. The same bread is also cooked up with fish roe to form

A NUTRITIOUS PASTE.

During the siege of Hamburg in 1814, almost every birch tree within some miles of the town was destroyed by the Boshkirs and Cossacks, who stripped them of their bark for food, and also tapped them for their sweet sap.

In Iceland a moss known as iceland moss is a very valuable addition to the scanty food supplies of the inhabitants. It is picked from the rocks, dried, and ground into a flour which serves to make nourishing bread and puddings so much liked by the Europeans. They find them palatable.

Oats, rye, and maize all contain a large amount of nourishment, but not equal to that of wheat, and the cereals mentioned are is very small proportion of them, however, that is digestible by man. Rye will make a bread equally as good as that made from wheat, but the reason that rye flour has a better reputation than any other flour is because it has the property of holding the gas produced by fermentation better than any other flour.

For those who desire a change in the way of bread, banana bread may be recommended. Bananas are first desiccated by a new process, then ground into a flour which is excellent for bread or cake, which is very nutritious and also pleasant to the taste.

In the year 1749 there was a terrible famine in Northern Africa, and Palestine, which was caused by the unprecedented invasion of locusts. The Arabs caught the locusts by the million, dried them, and then ground them in their hand mills and mixed them with water into a dough and baked them into cakes. This locust bread was found to have the same taste as that of the Arabs' flour, and they have eaten it ever since.

Many of the negro tribes in Africa also eat locusts, but they do not make them into bread, but either broil them or roast them and grind them into flour. There is also a beetle known as the "Cooses" which is prepared in a similar way for food by the North African natives.—Parson Weekly.

TWENTY-FOUR-HOUR MAN.

Antonio Cuez, of Padrella, Portugal, has not slept for three years. Doctors can cure him, but powerful opiates have ill effects. He drives mules in the day time and acts as a watchman at night.

PICTURED FACES.

Strange Wedding the Result of Seeing Photographs.

Of all the strange tricks played by Cupid idealism usually plays its part, but never more strongly than when he takes the freakish notion to make a man fall violently and perhaps hopelessly in love with a face seen on canvas or a photograph. Often it is destined to be a fruitless and disappointing passion; even so, the ideals aroused by the sight of pictured faces are sustained and cultivated by the recipient of his sweetest arrow in the hope of some time meeting the counterpart of the loved presentment, and he lives henceforth a life which throws an aurora of loving tenderness about all with whom he comes in contact.

Such a story comes from a Connecticut town, where the early romance of a genial old bachelor was recently retold by friends of his youth at his grave. At his death he was "Uncle George" to every child in the village, was held up to the young men by their mothers as a model of tenderness and kindliness and was admired by even his competitors for the courtesy and fair dealing by which he had accumulated a goodly store of wealth.

In early manhood he had fallen passionately in love after seeing the photograph of the dead sister of a friend, one of those girls who are as sweet in disposition as in face, and whom "the gods love" too well to allow them to stay long with us. Believing he might perhaps some day find her counterpart in life, he did not give over to despair at losing that which he had never had, but set to work cultivating such a heart that when the time should come he was to meet his affinity he would in every way be worthy of her.

That he might constantly keep his ideal before him he borrowed the photograph and filled his room with copies large and small, photographs, paintings, and water color sketches of it, and in his later years he never seemed quite happy long out of their presence. For many years he was passionately true to his departed love, and when at last his will was opened the story of his beautiful life came out in words in which he bequeathed all his estate to the brother of one whose sweet face has inspired all that has been good in me for thirty years, and whom I long to meet face to face in the beyond."

STORY OF THE MOON.

Sir Robert Ball Gives Glimpses at Its History.

In distant ages, said Sir Robert Ball in a recent lecture, the moon was found as the earth still does, but the tidal action of our world on the moon has so tapped that spin that now she always turns the same face to us. This tidal action acts like brake on a revolving wheel, and the time will come, hundreds of millions of years hence, if the solar system lasts so long, when the earth will also turn the same face to the moon and our day will be just a month long. But the interaction of tidal forces tends to drive our satellite further and further from us year by year the moon is getting a few inches more distant, and reasoning the argument year by year to the great past, the moon was nearer to us. Professor George Darwin has shown that long, long ago the moon revolved close to the earth and still earlier formed part of the globe. From that time to the present the calculations at last 54,000 years must have elapsed. The birth of the moon took place therefore, somewhere about that date in the past. Sir Robert Ball, observed that when the moon was new its attraction must have produced enormous tides, many times greater than those that wash our shores to-day, and he suggested that these tides, by their power of friction and wasting of the land, have greater the geological forces and reduced the tremendous periods which the geologists have demanded. Hitherto however, no evidence of these prodigious tides has been furnished by the rocks, and most geologists are content with half the time which Professor Darwin says since the moon was formed.

LETTER ETTE.

Use only black ink.

Do not write long business letters on perfumed paper.

Do not write brief letters on large sheets of paper.

Do not offer advice unless your opinion is asked for it.

Never use words with which you are not familiar.

Do not fill your letters with apologies for your silence.

Always use unruled paper of the best texture. Avoid a promiscuous assortment.

Under no circumstances send less than a sheet of paper, even for the briefest note.

Never begin your letter with the statement that you have little time for correspondence.

Do not write of personal or other important matters to strangers or to ordinary acquaintances.

Do not send an important message on a postcard, and never use them for notes of invitation.

PERISHABLE PEARLS.

Pearls are perishable. They cannot be considered a first rate investment, like diamonds. After a time they decay. Sometimes a fine specimen will lose its lustre and beauty within a few months, so that the possessor of such treasures does well to keep them put away in a sealed place. They consist of thin films overlaid one upon another with more or less animal matter between the layers; and it is no wonder that they deteriorate.