LIBERAL-MINDED CHRISTIANITY

Rev. Charles Wagner Draws Lessons From the Shortcomings of Jesus' Disciples.

Now, when Jesus was in Bethany, in the house of Simon the leper, there came unto him a woman having an alabaster box of very precious ointment and poured it on his head as he sat at meat. But when the disciples saw it they had indignation, saying, To what purpose is this waste? For this ointment might have been sold for much and given to the poor. When Jesus understood it, he said unto them, Why trouble ye the woman? For she hath wrought a good work upon me; for ye have the poor always with you, but me ye have not always. For in that she hath poured this ointment on my body, she did it for my burial. Verily, I say unto you, wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.—St. Matthew, xxvi. 6-13.

My brethren, we open this evening a very beautiful gospel. Christ, feeling that the end was near, and being surrounded by a vague hostility that was beginning to make itself felt and to stretch out its hand toward its prey, wished to go for the last time to Bethany—to Bethany, which means "my house." He wished to go there where He was understood, where He was loved, where He felt himself at home, and where, in the bosom of the holiest and most perfect friendship, the Son of Man refreshed His heart, thus showing that, although He could love His enemies, He also knew the beginning and the preface of that other love—how to love His friends. He enjoyed friendship and He allowed those who were attached to Him to make those familiar demonstrations that sometimes contain so much power for good.

Therefore, He had come there with what feelings we can imagine. He was seated at the table of a man of whom traditional legend relates (for the Holy Scriptures do not speak of it) that he had been cured by Christ of that horrible disease leprosy. But no matter. Christ could hardly sit or walk in any place upon which He had not spread some light or done some good. Wherever He was, He was on a battlefield where He came to measure words with the enemies of mankind, or on some propitious ground where He endeavored to cultivate goodness, tenderness, forgiveness, the Spirit of God, and to sow with a generous hand the seed that sprouts for the Kingdom of God.

ANOINTED HIS HEAD.

While He was there an unknown woman appeared and anointed His head with a perfume whose penetrating and subtle smell at once proved to those present that something very precious had been used.

The disciples (another gospel says "some people," but Matthew says "the disciples" and names them) cried out at this. There was an explosion of disapproving murmurs. Why that waste? Why such extravagance? Would it not have been better to use it to bestow alms upon the poor? In speaking thus the disciples spoke for the Master and substituted themselves for Him. It was an abuse that was customary to them and which is still very usual in the disciples of the present day. They love to speak in the name of the Master, so as to clothe the infirmity of their own words with the colossal and divine authority of the One whom they call Master.

That night, therefore, the disciples crushed the poor woman with the weight of their words and their unanimous reproaches. But the One who was most concerned in it instead of joining them remained silent. When he had measured what had taken place, the action of the woman and the intervention of His disciples, simply and quietly, with that voice that had said, "All power is given unto me in heaven and in earth," He uttered the mildest, the most familiar, the most merciful, the most indulgent words that could be said at such a time. He speaks to the angry disciples, and with that smile that has thrown a ray of light over the darkness of our world, He says: "Why trouble ye the woman?"

In speaking thus He seems to say to His disciples:—"Take heed; you have acted in such a way and said such words as to give pain to a human soul. She came in all sincerity, like a child full of good intentions and who carried them out fearlessly, in the candor of its soul; but you have rebuked her, you throw the cold water of your vexed reason upon the tenderness and warmth of her heart; you scatter the frost of your scepticism and your utilitarianism on the delicate flowers of sentiment that have blossomed in her soul.

INFLICTION OF PAIN.

"You do not know what you have done. You have given pain. Why did you do this? When one gives pain to others, there should be some reason for it, and it should only be done if there is no other way.

"See these scales that I bring to you; on one side put the pain you have inflicted upon this woman, this soul, for this stranger is a soul, and on the other side place your good reasons, all you twelve, your best reasons, and then tell me whether they are worthy of what you have done? Why trouble ye the woman?"

A silence. The Master had spoken. Just now the disciples had spoken in the Master's name. Now that the Master speaks for Himself it is quite another thing. Nothing could equal the narrow-mindedness of the disciples unless it were the broadmindedness of the Master. In this tragic moment He even finds an explanation of the woman's act that she herself had not thought of.—"For in that she hath poured this ointment on my body she did it for my burial." The melancholy of this remark does not detract from its kindness or humorous touch. It is one of the gems of the gospels.

All that is related in the gospel, my brethren, is not a romance of classified and dated facts; they are facts that are living and eternal. They have this in common with the grains of wheat which come to us from remote centuries, yet are still alive, germinating and fruitful.

All that proceeds from the real and true gospel happens constantly. They are permanent facts, as permanent as Christ Himself, who not the passerby of one day, but the eternal contemporary. The facts that surround His story are not facts that have happened only once and exceptionally, but facts that happen in the very essence of things, that happen, so to speak, in eternity.

NOT HEEDING THE SPIRIT.

Thus, the disciples will always speak for the Master and will utter in His name words that are contrary to His spirit when they do not give heed to the spirit that animates them. Do you remember how they once said to the Master, "Lord, wilt thou that we command fire to come down from heaven and consume them?"

And another time they said to Him, "Master, we saw one casting out devils in Thy name and we followed not us, and we forbade him, because he followeth not us." But the Master replied, "Forbid him not, for he that is not against us is on our part."

On another occasion the disciples placed themselves as a rampart around the smiling Christ and tried to prevent the little children from coming to Him. And for what reason? Because they disturbed the Master. But the Master said to them, as He opened His arms and made them stand back, He said to them as He opened His heart that is as wide as the world, and in which all the children on earth will ever find shelter, "Suffer the little children to come unto me."

How great is the difference between the disciples' words and the Master's intentions! The disciples speak for the Master. How often have they given pain in the past and do they still, in fact, pain upon some simple souls who wish to honor and serve Christ according to the dictates of their hearts and according to a method that is not the official method!

To each of us a special soul has been given, in which a perfume burns that is more precious than all the perfumes of the Orient. It is all that is most personal, most inward in our thoughts, in our feelings, and we offer it up on the altar in worship of the Eternal God.

But if our incense does not resemble exactly the kind that is usually burned some disciples would wish to prevent us from offering it up in the name of the Lord, who, they say, only cares for one kind, of one special shape and origin. According to them the Lord has a preference for certain products. Well, this is not so, for He has said quite the opposite. The same spirit that is in Him declared it in the Old Testament:—"Give me thy heart."

CHARLES WAGNER.

UNWILLING LEGISLATORS.

Members of the Norwegian Parliament Must Serve if Elected.

The Norwegian Parliament is elected very differently from that of this country. It consists of 114 members, many of whom sit in the House under protest. All Norwegians over twenty-five years of age, who satisfy certain conditions of residence, etc., meet in the local parish church once in three years, and choose one man out of every hundred present to select the members of Parliament for the country. The men so selected are bound to serve, whether they like the honor or not.

Immediately Parliament meets, one-fourth of the members are chosen to form the Upper House, the remaining three-fourths constituting the Lower House. They do not believe in being at the mercy of the chance of birth and a House of Lords would not be tolerated by them for a moment. The Upper House may send back a bill twice but after the second rejection both Houses vote together as one. In that case, however, a majority of two-thirds is necessary to pass the bill.

NEW LIGHT ON SHAKESPEARE.

Sir Henry Irving tells that at one time visiting Shakespeare's birthplace he had a slight experience with a rustic of the vicinity. Being in a quizzical frame of mind, Sir Henry addressed a few questions to the fellow, and in reply obtained some illuminating information.

"That's Shakespeare's house over there, I believe," Sir Henry innocently remarked.

"Ees."

"Have you ever been there?"

"Noa."

"I believe Mr. Shakespeare is dead now. Can you tell me how long?"

"Dunno."

"Let's see, he wrote, did he not?"

"Oh, yes, he did summat."

"What was it he wrote?"

"Well, I think it was the Boible."

A PERSIAN HEADACHE CURE.

A Traveller's Experience in That Country.

Of the progress of medical science the Persian people know little. They divide diseases into two classes, hot and cold. A cold remedy is applied to a "hot" disease, and a hot remedy to a "cold" one. In "With the Pilgrims to Mecca" the author tells his experience with one of their physicians:

The evening before I left Mecca for Jiddah I was suffering from a racking headache, and my friends advised me to consult a certain Arab physician.

In the East they never break the ice of silence with a remark on the weather. The customary opening is to inquire if you are in health. I told the doctor, in answer to his question, that I had a bad headache, and had come to him to be cured. He asked me on which side the head ached. I touched the spot, whereupon he fell to rubbing it vigorously with the palm of his right hand, calling out the while to the urchin to fetch the necessary apparatus for the forthcoming operation. The boy disappeared. In a few minutes he came back, bearing in both hands a round, hollow plate of clay in which were a few lumps of burning charcoal.

The next things he brought in were a couple of iron rods about twice the length of an ordinary pencil, together with a cup filled with a black liquid, concerning which I mistake not, of starch and the soot of an oil lamp. The doctor thrust the rods in the glowing charcoal. The fear of being branded bathed my brow in sweat. The doctor assured me I had no cause to be afraid.

The tips of the rods by this time were red-hot. Having dipped them in the cup of ink, he closed his eyes, and then raised his voice in an incantation that lasted several minutes. Not a single word could I understand. When it was over he opened his eyes, and saying the word "Bismillah," proceeded to draw with one of the rods, now cool, on my right temple, five perpendicular lines crossed by five horizontal ones, thus forming sixteen tiny squares. Several magic hieroglyphics besides were inscribed in the same manner behind my ears and on the nape of my neck.

After every operation the good doctor would pause to ask me, "Is the pain gone now?" Four times did I tell the truth; then, fearing further tattooing, I assured the persevering little man that I thought I was better.

His joy knew no bounds. He said the secret was left to him as an inheritance from his father, and that on no account must I wash off the signs until the next day, or the pain would return.

MORE WONDERS IN EGYPT

Tomb Discovered More Than 3,000 Years Old.

In the Valley of the Tombs of the Kings, in Egypt, Mr. Theodore M. Davis has recently uncovered one of the finest stores of Egyptian antiquities which has been brought to light in modern times. It is in a tomb, discovered almost by accident, which had not been opened since the Eighteenth Dynasty, more than three thousand years ago.

Beneath a pile of debris by which the explorer's curiosity had been aroused, diggers found an opening through which they penetrated into a sepulchral chamber fifteen by thirty feet, and eight feet high. In it were objects of the greatest value. On the left were two wooden sarcophagi, painted black and gold, within which were the mummy cases of a man and a woman. The cases themselves were double, the outer being completely plated on the outside with gold, except where the faces of the mummies were represented, and lined with silver. The inner cases were similarly plated with gold externally, and lined with gold-leaf.

Beyond them the floor was covered with large sealed jars of wine or oil, and shell-like boxes of black-painted wood, each containing a piece of cooked meat neatly wrapped in black muslin. On top of them was a chariot, broad enough for two persons, richly painted and encrusted with gold. The leather work of it was as fresh as when new.

Near at hand were four alabaster jars, with tops of the finest Egyptian workmanship, in which had been placed the entrails of the dead. Two other alabaster vases, with handles and of most exquisite work, were also there.

In the other end of the tomb were many small objects, among them seven pairs of sandals, one of stamped leather, the rest of papyrus. One pair was gilded. Chairs of finest make, wonderful boxes, wooden things with the paint as brilliant as it was in the days of long ago, were also there. Although many single finds have been as excellent as the individual objects from this tomb, no such collection of artistic workmanship has ever been brought together for modern men to see. The chariot, in completeness and beauty of form, is unique. Even the wooden tires on its six-spoked wheels are still there. The collection will certainly add much to the world's knowledge of the history and customs of the Eighteenth Dynasty, and will also enlarge the current conception of the artistic taste and the skill of workmanship of the ancient Egyptians. For the story-writer who desires an accurate picture of the accouterments of royalty in that epoch it will be invaluable.

An interesting fact in connection with the discovery is that the tomb had evidently been visited last by robbers in the age to which it belonged, and that the marauders had been frightened away before they had obtained more than, possibly, what store of solid gold and silver the tomb may have contained, or some treasure of precious stones.

A man can get used to anything—except the fool actions of his relatives.

The Home

SOME DAINTY DISHES.

For Rock Cakes—Blend half a lb. of flour with a teaspoonful of baking-powder, add to it three ounces of dried currants, one piece of peel chopped, and a few chopped almonds. Cream three ounces of butter with three ounces of sugar, add to it two eggs, beat in gradually the dry ingredients. The dough should be rather stiff. Put rough pieces of it on to a greased baking-sheet, stick with almonds, and bake in a quick oven.

Marmalade Pudding.—You are right in thinking that this pudding is never out of season. Made in these proportions, it is always popular. Mix together a quarter of a pound of suet, a quarter of a pound of breadcrumbs, a quarter of a pound of sugar, two ounces of ground rice. Whip up two eggs in a separate bowl, add next two ounces of marmalade, and then mix all the ingredients together lightly. Pour into a buttered mould and steam for three hours.

Creamed cod is useful for high tea. Make a good white sauce with one ounce of butter rolled into one ounce of flour and three-quarters of a pint of white stock or milk and water. Season this highly with pepper, salt and lemon-juice. When cooked and quite smooth, add two hard-boiled eggs (chopped) and about half a lb. of cold fish, freed from skin and bone. Let all heat together slowly, place on a hot dish, garnish with crescents of fried bread and some chopped parsley. Serve hot.

Kidneys with Spaghetti.—Take some fine macaroni or spaghetti, break it in pieces, and boil in salted water till tender. Skin three or four sheep's kidneys, cut them in slices, season with salt, pepper, and minced herbs, and fry lightly in dripping. Put them in a stewpan with half a pint of good gravy, well flavored with tomato conserve. Make a ring of spaghetti on a dish, scatter grated cheese over, and put the kidneys in the centre. Brown the cheese on the spaghetti with a salamander or a hot shovel.

Small Veal and Ham Pies—Cut one pound and a half of veal very finely, also a quarter of a pound of bacon; add a little nutmeg, pepper and salt. Boil two eggs till hard and chop coarsely. Mix with the meat and add sufficient gravy to moisten all. Dredge the mixture with flour, and if you have it, add a grate of lemon-rind. Make some nice short crust, using very little water in the mixing, roll out thinly, and line small patty-pans. Fill these with the veal mixture, wet the edges of the pastry, cover each pie, and make a little hole in the top. Put into a good hot oven and bake for half an hour. These will be very useful and tasty for your picnics.

Excellent bread may be made as follows: Put one ounce of yeast into a basin with one teaspoonful of caster sugar, and beat them together with a wooden spoon till liquid, add one pint and a half of tepid water. Put three pounds and a half of flour into a large basin, make a well in the middle, and strain the yeast and water into it. Work in a little flour from the sides and set it down to rise. This is called setting the sponge. When it has stood for twenty minutes, the surface will be covered with bubbles; take it up and work all the flour in with your hand, and knead till the dough has all worked off the hands. Then cover it with a cloth and put near the fire to rise for two hours. Next turn it on to a board and knead for a quarter of an hour. This quantity will make two half-quartern loaves. Divide the dough, make it into smooth balls without any cracks. If the bread is to be baked in tins, flour them, put in the dough, cut or prick the top, and set to rise for half an hour. Put the bread into a hot oven for a quarter of an hour, and then remove it to a cooler part for an hour and a half. When done stand it on its side to cool.

SUMMER FRUITS.

Currant Catsup.—Ten pounds of currants mashed and strained through a cloth. Add one quart vinegar, five pounds of granulated sugar, three tablespoons of cinnamon, two of allspice, and one each of cloves and salt, and one-half teaspoon of red pepper. Boil it slowly one hour and put up in small bottles.

Currant Jelly.—Bruise and squeeze the currants until all the juice is out, then strain through a flannel and put the juice on to boil for fifteen minutes. Strain again, measure for and allow the same measure of sugar. Bring the juice to boiling again and as soon as it begins to thicken on the pan remove from the fire, add the sugar quickly, stir well and remove the scum, then turn at once into the glasses. Currants should be gathered on a clear, dry day and before they are fully ripe.

Baked Huckleberry Dumpling.—Mix one teaspoon salt, four teaspoons baking powder, and a half cup of sugar with one quart of flour. Rub in one-third of a cup of butter. Wet it with milk or water sufficient to make a dough that will keep in shape when dropped from a spoon. Wash and dry one pint of berries and roll them in flour. Mix them lightly into the dough. Drop the dough from the end of a large spoon on to a well buttered dripping pan. Have the dumplings some distance apart. Bake about twenty minutes and serve with snowdrift sauce.

Snowdrift Sauce.—Boil one cup milk and thicken with one tablespoon flour worked smooth in a little cold water. Cook five minutes; add one saltspoon of salt and set away to cool; cream one heaping tablespoon of butter with one cup of powdered sugar, and one teaspoon of vanilla and beat into the cool, thickened milk. Beat the white of one egg stiff and beat it gradually into the sauce. To be eaten with hot puddings.

HINTS FOR THE HOME.

Cockroaches dislike borax, so scatter it freely where they congregate and they will speedily disappear.

When marble is spotted sprinkle some powdered borax where it is stained, and then wash the marble with warm water, using a soft flannel.

If you wish stockings to wear well change them for a clean pair at least twice a week. If worn too long they are apt to break into holes when washed. New stockings should always be washed before being worn.

When cutting new bread use a knife that has been dipped in very hot water.

If washing blue is gritty it is a sign that it is adulterated. It should always be tied in a flannel bag, kept for the purpose, and must be used very judiciously.

Before cooking sago soak it in cold water for an hour, pour that off, wash the grains well. After this process sago may be simmered in milk or stock as desired.

Boil Green Vegetables as follows and they will keep a good color:—Have a large saucepan full of fast-boiling water, throw in the vegetables, and cook fast without a cover to the pan.

Tea stains that are obstinate will be removed after equal parts of glycerine and yolk of egg have been applied and allowed to dry on. Afterwards wash out in clear, cold water.

A healthy child's head should be washed once every week in summer with soap and tepid water, and in winter not so frequently. Frequent washing keeps the hair perfectly healthy and removes the dandruff.

For keeping brass bright when exposed to the air and damp I know of nothing better than fine emery-powder made into a paste with paraffin. Apply this like any other polish, and with plenty of "elbow grease" the result is excellent.

For brown boots use this simple recipe, which was sent me by a correspondent who used it in the boot trade for years: Scrape off two ounces of beeswax, place in a jar with one gill of turpentine, and dissolve it by heat. When cold apply this to the boots, using a flannel. Polish by rubbing with the palm of the hand.

Children who commence music should not be expected to sit at the piano for more than ten or fifteen minutes at a time. At first this will be sufficient for the day, but as the interest in music grows, this may be supplemented by another lesson or two. Till a child is fully developed never allow a longer practice than half-an-hour.

This Gum Will Keep.—Dissolve a quarter of a pound of the finest gum arabic in three-quarters of a pint of cold water. When quite dissolved, add two teaspoonful of glycerine and one ounce of honey. Strain the mixture through flannel. The glycerine prevents the gummed paper from cracking and curling up when dry. Ten drops of oil of cloves added to the mixture will keep it good for a long time.

The difficulty in frying fish can be quickly overcome if you use plenty of perfectly boiling fat. Dry the fish thoroughly, and have sufficient fat for it to swim in. Let the fat throw off a blue smoke before using. Drop in only one piece at a time, and cook till a light brown. Drain on thick paper before the fire for a few moments before putting on the doyley to serve.

HINTS ON CANNING.

Examine cans and rubbers narrowly before you begin operations. See that the screw is in order, the can without crack or nick, the elastic firm and closely fitting. Get new rubbers every year.

Have the fruit boiling hot when sealed. Have upon the range or stove a pan in which each empty can is set to be filled after it is rolled in hot water. Lay elastic and top close to your hand, fill the can to overflowing, remembering that the fruit will sink as germs and that a vacuum invites the air to enter put on the top without the loss of a second, screw as tightly as you can and as the contents and the can cool screw again and again to fit the contraction of metal and glass.

Use glass cans always. Keep them in a cool, dark place, and dry as well as cool. The light will cause them to ferment and also to change the color.

CHINESE POLITENESS.

We hear a good deal about the politeness of Orientals, and no doubt their manners have the charm of traditional restraint and gravity. One suspects, however, that an element of humor sometimes enters into their solemnity which might be entirely lost upon the Western observer. As an example of this we find in Putnam's new volume on "Chinese Life in Town and Country," this curious bit of mingled sarcasm and deference: A Chinaman, wearing his finest gown of silk, called at a house where he happened to disturb a rat which was regaling itself out of a jar standing on a beam over the door. In its flight the rat upset the oil upon the visitor, ruining his fine raiment. When the host appeared the visitor suppressed his rage, and said: "As I was entering your honorable dwelling, I frightened your honorable rat, and while it was trying to escape it upset your honorable jar of oil over my poor and insignificant clothing. This explains the contemptible condition in which I find myself in your honorable presence."

AN EVIDENT ALTERNATIVE.

"She married him in spite of great opposition, didn't she?"

"Yes. If her marriage doesn't turn out well, she'll only have herself to blame."

"Good gracious, why? What's to prevent her blaming him?"

THE S. S. LESSON

INTERNATIONAL LESSON, JULY 30.

Lesson V. Manasseh's Sin and Repentance. Golden Text, Prov. 14, 34.

LESSON WORD STUDIES.

Note—These Word Studies for this lesson are based on the text of the Revised Version.

Verse 1. Manasseh—King of Judah, son of Hezekiah and father of Amon; 2 Kings 21. 1 gives his mother's name as Hephzibah. He ascended the throne probably about the year B.C. 686, when he was twelve years old. Little is known concerning the actual history of his long reign, though this, on the whole, was probably peaceful and prosperous, except in the matter of religion. The attention of the writer of 2 Kings and also of the Chronicles is centered on the religious aspect of his reign, and the picture unfolded is a dark one indeed. All the superstitious and idolatrous practices of the time of Ahaz were reintroduced and given royal sanction. Foreign worships were blended with the worship of Jehovah, and altars were erected in many parts of the land, and even in the sacred courts of the Temple at Jerusalem, unto the gods of the peoples round about Israel. Sorcery, witchcraft, and the dealing with familiar spirits and wizards was resorted to; the shedding of human blood in religious sacrifices was introduced, and gloomy superstition and cruel fanaticism became a constituent part of religious ceremonies everywhere. This awful apostasy of Manasseh brought upon him the dire punishment of Jehovah briefly mentioned in to-day's lesson (verse 11), and only the timely repentance of the wicked king seems to have prevented the utter destruction of the kingdom at this time.

2. After the abominations of the nations—The abominations referred to are specified in the following verses.

Whom Jehovah cast out before the children of Israel—Contrary to the express command of Jehovah, the Israelites on entering Canaan had permitted many of the inhabitants of the land to remain undisturbed among them. These retained their idolatrous religion, and from them as well as from surrounding heathen nations the Israelites learned and copied practices and ceremonies which corrupted and defiled their own religion.

3. High places—Compare Word Studies for Lesson of July 2.

Baalim—The plural of Baal, which meant literally lord, but which was also the title of the supreme god of the Canaanites, worshiped in different places under somewhat different aspects, hence the plural.

Asheroth—The plural of Asherah, a sacred tree or pole, placed beside an altar or shrine bearing sometimes an image or other designation or sign of the god or goddess to whom the shrine was sacred.

All the host of heaven—Sun, moon, and stars, the worship of which was expressly forbidden (comp. Deut. 4. 19, and also Zeph. 1. 5).

4. Built altars in the house of Jehovah—The erection of altars to strange gods in the courts of the temple, together with the introduction of human sacrifices mentioned in the next verse, formed the climax of abominations.

6. Pass through the fire—Offer as living burnt sacrifices to the god Molech.

Valley of the son of Hinnom—Literally, the valley of Ben-hinnom, south and southwest of Jerusalem, just outside the city.

Augury—Consisting, possibly, as among the Romans, in the observing of birds in their flight and of various natural phenomena.

Sorcery—Pretended employment of preternatural agencies, magic, witchcraft, etc.

Them that had familiar spirits—Persons not unlike our modern spiritualist mediums, who professed to be in touch with the spirit world. The witch of Endor (1. Sam. 28) was such a person.

Wizards—Not differing greatly from sorcerers and magicians.

7. The house of God—The temple.

In this house . . . will I put my name—Will I myself dwell—the name representing the person as often. The presence of Jehovah, it is assumed, of necessity excludes all other gods. "I, Jehovah, thy God, am a jealous God" (Exod. 20. 5).

9. Did evil more than the nations—In their apostasy from Jehovah the people under the leadership of their king actually went to greater extremes of idolatry.

11. Brought upon them . . . Assyria—The Assyrian monuments testify to the fact of a great insurrection in western Asia against Asshur-bani-pal, the grandson of Sennacherib in which Judah may have been involved. No Assyrian inscription known at present mentions specifically this captivity of Manasseh, though as Dr. W. E. Barnes explains in the Cambridge Bible, "the restoration of Manasseh after this to his kingdom is not incredible, for Necho I of Egypt was first put in fetters and afterward sent back to Egypt."

In chains—Literally, with hooks—hooks fastened into the nostrils of captives, a cruel practice of the Assyrians.

To Babylon—Babylon, while not at this time the capital of Assyria, was nevertheless one of the royal residence cities, and hence the prisoners may well have been taken thither instead of to Nineveh, the capital.

12. The God of his fathers—Jehovah, whom he had forsaken, had not been his God.

13. This verse clearly illustrates the purpose of the Chronicler's narrative as a whole, which is to show that apostasy from Jehovah brought destruction upon the nation, while repentance and loyalty to Jehovah brought with it pardon and the blessing of prosperity.

NEW STYLE OF HOUSES

FREAK DWELLINGS IN VARIOUS PARTS OF THE WORLD.

Some Extraordinary Buildings Which Have Lately Been Raised.

At Salt Lake City the Latter-day Saints lately erected a "chimney-house" with only one room on each floor. It was eight storeys high, and was said to have been erected by a man who, by thus separating the rooms, hoped to insure domestic peace.

An Italian of Mantua is building a house of precisely the opposite type. It will have no stairs, and its rooms, of enormous extent, all the rooms will be lighted from above.

Some miles to the north of Prague, in Bohemia, is a house built exactly like a fortress. The walls slope outward into a series of "salients" similar to those of a real fortress. On the roof are gigantic wooden guns. The windows are terraced and fitted with a parapet furrowed with loopholes. Last of all, a number of moats. The only access is also by a drawbridge. This house was built by a Austrian "war-office" official.

M. Gustine, of Orleans, possesses a "literary" house. Outside, the man's residence shows nothing uncommon, but inside it is "furnished" with literature from cellar to attic. The walls are papered with old title-pages from French books, the doors are painted with the titles of great writers, and the only pictures are scenes from famous books and plays. One room is wholly devoted to Victor Hugo, another to Balzac, and a third to Balzac.

DOMESTIC ARRANGEMENTS.

A mechanical house is the freak of an American citizen who has been reading Mr. H. G. Wells's writings on the future civilization. The walls were built without any joinings, being concrete into a temporary wooden mould. The roof is entirely of iron and glass. There are no staircases, the three floors being supplied by hoists.

Nearly all the domestic work is accomplished by machinery. Each room is equipped with a vacuum dust-remover; washing-up is done by a machine which cleans and rinses twenty plates in a minute. The temperature of each room can be controlled from the basement. The dinner-table runs on wheels to the kitchen entrance, and can be laid very quickly.

A house of a very different type is inhabited by M. Kuzmin, near St. Petersburg. It is an exact reproduction of the house of a mediæval Russian merchant. Nothing, save the plumbing, is modern in style, and even the latter is barred. When at home Kuzmin, in order to be in harmony with his surroundings, dresses in old Russian costume.

Another Russian freak house is that of M. von Raabe, which took him a few brief months to erect. It was built to resemble an Orthodox Church, with its bright green roof, and turrets adorned with gold and stars. The peasants of the neighborhood regarded the freak house as a sacrilege, and made the builder's life so uncomfortable that he sought safety in flight. Two days after the house was built down, the newspapers reported, "the author fled."

M. Mandelstamm, a Finnish paper maker, who supplies wood pulp to many English paper factories, lives in a house inhabits a paper house. The "skeleton" of the house is built of wood, but everything else, even the partitions, is made of compressed paper. The furniture is all of paper, except on formal occasions, when dishes and plates are used. M. Mandelstamm boasts that his house is absolutely fire-proof; and, to show his confidence, refuses to insure it.

A ROOM FOR EACH COUNTRY.

A "geographical house" is owned by Herr Hassenfratz, of Trieste. Every room represents a country of the globe. Thus the Japanese room contains only Japanese furniture, pictures, and ornaments; the Spanish room only Spanish furniture and decorations, and so on. The gardens are arranged in nine national terraces, each growing acclimatised plants.

A Roman Roman house was built by Steenhim in 1901. It is an almost exact imitation of one of the dwellings uncovered at Herculaneum. The system of heating being adapted to suit a Northern climate. After living in it three weeks the inventor and his sons knocked down the house.

Glass houses are common. Mr. Isaac Hamilton, of Tampa, Florida, is building a large house entirely of panes of darkened glass. The roof is to consist of a series of transparent glass domes, covered with wire netting to protect it from injury.

A house built entirely of glass may carriages may be seen in Bas-Posch. Eight carriages are placed closely together on a foundation of concrete, made a comfortable garage or bungalow. The owner lives in his queer dwelling for years.

For sheer freakiness perhaps the house of a Mr. Freeman. This house has no windows whatever, and is lighted entirely by electricity. The owner, who is a rich man, recently went blind, and as he cannot himself see the daylight, objects to his relatives and servants doing so.—Pearson's Weekly.

"I know, old chappie," said Dobbs, "she has her faults, and a temper, and all that; but I—I love her, and can't live without her." "Just so," calmly replied his friend; "but the question isn't that. Can you live with her? That's it, old fellow—can you live with her?"

RUSSIAN SHIPS

Extraordinary Re[illegible] the

ROJESTVENSKY.

A dispatch according to the correspondent of [illegible] Rojestvensky, in the Battle of the Sea resulted in the [illegible] of his fleet, saying [illegible] bad. They fled [illegible] but dishonestly, [illegible] of their armor [illegible] the official figures of the vessels. [illegible] interior quality [illegible] bad. Two-thirds [illegible] explode. None of [illegible] to carry the [illegible] of them attained speed. The engine [illegible] poor and always [illegible] Two-thirds of [illegible] those of Vice Admiral [illegible] squadron, were [illegible] were jerkily [illegible] laws of [illegible] while the [illegible] and [illegible] miral Enquist [illegible] guns on two of [illegible] miral Senjavin [illegible] to [illegible] death. [illegible] empty. [illegible] latter [illegible] Vice-Admiral [illegible] near [illegible] Rojestvensky [illegible] veying the [illegible] mind [illegible] outs of the [illegible] el Senjavin [illegible] work not [illegible] order. The [illegible] sent forward [illegible] three [illegible] other parts [illegible] will, I trust, [illegible] dence, the jolly [illegible] hope that the [illegible] now towing [illegible] contains for [illegible] adding wealth to [illegible] land.

The addition to the [illegible] permanent force [illegible] thorized will enable [illegible] to believe taxpayers [illegible] Kingdom from the [illegible] up the garrisons at [illegible] at Halifax.

It is very gratifying [illegible] the revenue of the [illegible] times to maintain the [illegible] had reached two years [illegible] abling my Government [illegible] increased expenditure [illegible] against consolidated revenue [illegible] a surplus to apply on [illegible] count.

The numerous private bills [illegible] dustrial objects to which I have

SESSION

TENTH