NOTES AND COMMENTS

When Kaiser William on October 31, 1898, dedicated the Church of the Redeemer in Jerusalem and made one of his characteristic speeches directed at the ancient French protectorate over the Catholic communions in Syria and elsewhere throughout the Turkish Empire he laid down the policy of an ambitious statecraft which looked ultimately to the alliance between the despotism of the Turk and the autocracy of the Hohenzollerns. And all this was part of the promotion of Germany's designs as a world power, a superstate, to whose wishes in trade, commerce and physical expansion all Europe must bow. That within twenty years the unceasing effort to make true the dreams of which the pilgrimage to Jerusalem was the picturesque prelude has brought on the greatest war in history is the natural outcome of unbounded and sinister ambitions. Consequently, the report that Germany has now made a definite compact with Turkey in which she promises her ally her protection and binds her not to make a separate peace is but the logical result of the existing facts, which in themselves are the climax of twenty years of intrigue and diplomacy that under the aegis of William have brought the cross and crescent into an open and unabashed relationship of mutual admiration, with "frightfulness" the method and manner, whether the scene be laid in Armenia or in the North Sea.

Moreover, this treaty, which follows the style of those which bind France, Italy, Great Britain, Belgium and Russia together, makes it clear to that at last Turkey is the real dominant ally of Germany and Austria-Hungary although its own ambitions were the immediate cause of the war being but secondary in the projects of the War Lord and his associates. For while Germany has ever been ready to support the pretensions of Austria-Hungary in the Near East, at its back doors in the Balkans, she has ever had in mind the larger ambitions which looked to Constantinople and Bagdad as her own sphere. And to realize these meant that the Turk, whatever his record of blood and rapine might be, must be viewed as the "great and good friend." Consequently, it is all working out exactly as the Kaiser hoped when he sowed the seed of discord among Christian people twenty years ago while ostensibly humbly dedicating a Christian church in the Holy City to promote peace on earth and good will to men.

One thing at least is gained by this frank recognition of the absolute equality of the Turk and Kultur, and that is that all the hypocrisies and pretences of the past are over. The alliance is for the sword and by the sword, and its overthrow will be by the sword in the hands of those who were counted as negligible when the Sultan and the Kaiser completed against the civilization the latter was sworn to defend, but which he has sold out for the pottage of concessions in Asia Minor and their supposed bearing on world dominion through the menace to English supremacy in India and to Russia's rule in Persia and the borderland states.

ALL FOR THE CHILD.

My folks an' me are going to see
The circus this here week,
My Paw he'll go, an' my Aunt Flo,
An' Maw an' Uncle Zeke,
My Paw last night allowed he might
Take me to see the show,
"It's on'y just," sez he; "we must
Amuse the child, ye know.
Of course, I've got an awful lot
O' work on hand," sez he,
"But I suppose I'll fix it so's
'Twon't interfere with me."
Then Maw sez: "Jake, for goodness' sake!
Are you expectin' me
To set home while you take that chile
Where all them wild things be?
Why, I'd jist set an' fret, an' fret,
Lest somethin' might go wrong;
So if you go I'll have ye know
That I'm a-goin' along."
Then Uncle Zeke, who come last week
Along o' my Aunt Flo
To board with Paw an' me an' Maw,
Allowed that they would go.
"I'm sure," sez he, "that Flo an' me
Would feel sick loneliness,
Left here alone when you were gone,
We'd best go, too, I guess."

* * *

Now, ain't my Paw an' dear old Maw
As kind as they kin be
To plan so much, providin' such
A splendid treat fur me?

EMULATES NAPOLEON.

Enver Pasha Aspires to Regenerate His Country.

Any one who reads Turkish history for the last eight years—the Young Turk movement the deposition of Abdul Hamid, the Turkish revolution and the Balkan wars—constantly meets the name of Enver Pasha, says World's Work. This statement has one ruling idea—that he is a man of destiny, a man almost divinely appointed to regenerate his country.

In his working room he sits with a large picture of Napoleon on one side and one of Frederick the Great on the other. These men are his heroes, and what Napoleon did for France and Frederick for Prussia Enver aspires to do for Turkey. There is, indeed, something in common between his career and that of the Corsican.

Like Napoleon, Enver came into power on the crest of a revolution. Like Napoleon, he succeeded in turning this revolution into a personal asset. Both men became powerful first as military men. Enver, no less than Napoleon, has had youth on his side. Napoleon, at the age of 30, became the dictator of France; Enver, who is now one of the two masters of Turkey, is only 34. And in the fact that Turkey defeated the English at the Dardanelles and forced their withdrawal Enver sees a military triumph that is almost Napoleonic in its proportions.

THE FASHIONS

Some Summer Accessories.

Hats, veils, shoes, parasols, dainty little collar and cuff sets, and all the numerous other accessories which go to complete the costume are charmingly designed this season to fit in smartly with the new silhouette and the general lines of the costume.

Shoe manufacturers are loud in their praise of the short-skirt vogue. In former years skirts have varied in width and trimming, but until this season have always remained at a conservative length. With the modish short skirt of the moment, smart, trim shoes are absolutely necessary to the general effect of the costume. The high laced boot of tan, brown, black or gray is popular with the tailored suit; for afternoons, with the light silk or the novelty cotton frock, the old-time Colonial pump, with its huge buckle of silver or gun-metal, is once more a low-shoe favorite.

Veils, Parasols and Collars.

At the beginning of the season there were any number of novel effects in veilings, but with the advance of the season the call for veilings for street and general use, aside from motoring,

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Spanish Dance Dress.

dwindles usually to the face veil, of almost invisible mesh, intend merely to keep the hair in place. The trick of arranging the veil over the hair under the hat, is practical and clever, especially with the larger hats. The hat may be readily removed and the veil remain, keeping the hair smoothly and neatly in place.

Parasols promises to pay a more prominent part in this summer's wardrobe than for many a summer past; they are oddly shaped and vividly colored. One of the newest ideas is the blue-bird parasol; these are embroidered, stencilled, or appliqued, and spread their wings all around the outside edge of the white or softly tinted parasol, or scatter here and there over the inside surface. It is an extremely dainty notion, completing the summer frock in a most fascinating manner. Ostrich feathers edging the parasol is another effective fancy.

Neckwear this season is as fascinating and offers as many possibilities for individuality as ever. Some smart little novelty ruches from Paris, now being shown in the shops, to complete a costume effectively, are narrow and finished with buckle, or tie with narrow ribbons.

Popularity of Lace and Embroidery

The extreme favor being shown the typical lingerie frock has brought lace and embroidery into wide use again this summer. Lace is being

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Voile and Embroidery Flouncing

used for trimming dresses and blouses, and often forms the greater portion of the garment. The sheer lace flouncings are particularly pretty for summer dance and evening dresse. Metal laces are effective on the more formal gowns for daytime and evening. A particularly pretty use of lace flouncing is illustrated in the Spanish dance frock shown here; upper portion of skirt and bolero are of taffeta, bodice and flounce of a thread-lace flouncing. An effective bit of contrast is introduced in the dark girdle and the narrow ribbons banding the short puff sleeves. Another, a simpler, even more youthful dress, is illustrated of voile and embroidery flouncing; it is charmingly suited to the young girl for summer wear.

The tub-frock is more popular than for many a year; Paris herself endorses the cotton dress this summer. Many atractive novelties are being sent us from the French looms; among them are the artictic piques, voiles, and other fabrics of Rodier, with their quaint patterns and effective colorings. A particularly pretty voile for blouses and frocks is a fine check in color, with a solid selvage; this colored selvage is used as a finish for collar, cuffs, jabots and the like.

The Colored Lingerie Blouse.

The colored blouse of organdy, voile, Georgette, and wash satin, has taken such a hold on the popular fancy that it is quite difficult to find a really attractive plain white blouse, excepting those for sports wear. Pale pink, all tones of tan and yellow, soft blues and grays predominate. The costume-blouse of pale cream loce or Georgette, usually has an interlining of the palest flesh chiffon; the blue waist is piped with pink, or another harmonious contrast. It is indeed a season of color and one may indulge to the heart's content.

For the sports blouse, handkerchief and butcher's linen are both popular; pongee, the rough Chinese crepes, and the coarser voiles are also practical and well liked. Costume-blouses and shirt-waists are mostly finished with the open throat or adjustable collar, although with the strictly tailored suit one sees now and then a fetching choker.

These patterns may be obtained from your local McCall dealer or from The McCall Co., 70 Bond St., Toronto, Ont., Dept. W.

REDUCTION IN CRIME.

Estimates for Year for British Prisons Drop $500,000.

A reduction in the prison estimates of the British Isles for the coming year of $500,000 or about 12 per cent. and the shutting up, in whole or in part, of a score of prisons are some of the visible evidences of the reduction of crime owing to the war, according to the report of the commissioners of prisons. Of the 20 prisons closed or in process of being closed eleven have been closed entirely, all being situated in towns of moderate size like Chelmsford, Hereford, Stafford, St. Albans, etc.

The biggest drop in crime was noticed in the year ending March, 1915, when the percentage was 281 per 100,000 population. The fiscal year now drawing to a close is expected to show a still further decrease in crime, the report says.

Napoleon's Rise.

Napoleon, who rose to be a general of brigade after only eight years' conection with the French army, was shortly after shorn of that honor when Robespierre fell; yet so adroit a politician was he that by 1795 he was the head of the forces of the convention, though nominally an aide-de-camp to Barras as commander-in-chief, and actually the most effectively powerful man in France.

Gets Her Permission First.

"Has he a mind of his own?"

"Yes, but he always asks his wife what he shall do with it."

Giving Their Lives to Blinded Soldiers

George A. Kessler, a Lusitania survivor, has decided to give up his business to direct the handling of the fund for the blinded soldiers of France, Belgium and Great Britain. He is an officer and founder of the Permanent Blind Relief War Fund. Mrs. Kessler will also aid the cause, not only by giving money but by personal efforts. Already a large number of influential and wealthy people of the United States have become interested in this movement, and Mr. Kessler is hopeful that millions will be contributed. Jules Bois, the noted French author who addressed a gathering for the purpose of receiving contributions, said, "The American people should consider the blinded of Belgium, France and Great Britain as their own blind, because these allied blinded soldiers and sailors have given their eyesight for humanity and for the future of America."

HEALTH

Chronic Dyspeptics.

Simple dyspepsia is that form of indigestion that is not caused by any lesion or malformation of the stomach or other digestive organs. People differ widely in the strength of their digestive apparatus, but most adults know something of the symptoms of simple dyspepsia. In fact, most people expect, and bear with resignation, an occasional attack of indigestion. It is when the attacks come too often and stay too long—when the sufferer becomes a dyspepsia—that he seeks relief.

In a case where the usual home remedies for impaired digestion are no longer efficacious and the continual attacks begin to affect the general health, it is necessary to go to a good doctor and ask him to find the underlying cause of the trouble. There are many reasons for the failure of the digestive powers that lie quite beyond the scope of amateur diagnosis, with its dangerous accompaniment—amateur dosing; although there are are, of course, many other reasons that any intelligent person, can search out for himself.

Too many people become chronic dyspeptics because they will not learn to masticate properly, to refrain from hearty meals when they are tired, or to deny themselves articles of food that experience has shown to be indigestible. That form of dyspepsia is not in itself hard to cure, but those who suffer from it are often very difficult to handle. They are likely to have their pet remedy,—a soda tablet, or what not,—which often does good service for years, but it bound to fail in the end. Then nothing can be done for them unless they learn self-control.

Sometimes—indeed often—the trouble is with the teeth, which have been neglected until they cannot properly chew the food. People who are worried and overdriven are almost sure to have weak digestions. That form of dyspepsia yields quickly to a good rest and tonic treaement. If that cannot be had, try a brief rest just after eating. That is a wise economy for even the busiest people. Abdominal massage is good for toning up the muscles of the stomach. As for diet and medicine, the doctor in charge is the best judge, for no two cases are exactly alike.—Youth's Companion.

The Bath For Children.

Cleanliness is said to be next to godliness. But all the same it may be overdone, and probably nothing does more extensive harm to young children than rule-of-thumb-notions of cleanliness, or the hard-and-fast stereotyped methods of the non-intelligent mother or nurse. There is the old story of a nurse who was asked how she knew the right temperature for the baby's bath, and replied that when the infant grew blue then she knew the water was too cold. I imagine she must have kept down the population in her locality particularly well.

Warmth is really far more important to the young child than cleanliness, and must always be considered first. You naturally bathe the baby before a fire on most days of the year, and as a rule we may assume that sufficient precautions on this point are taken for the new-born and younger infants, whose resistance to cold is nil.

It is when the child gets older that the mischief I refer to is commonly done. There is the routine daily bath, resorted to merely as a customary practice, without any thought of the consequences. It is a fruitful source of weakness, no matter what care is taken as to the temperature. Mothers see their children weakly and obviously not thriving, and wonder at the cause. You inquire, and find them in a warm or tepid bath daily, often two. Reduce to once or perhaps twice a week—all that is really essential for purposes of wholesome cleanliness—and the immediate improvement is commonly most marked.—A Physician.

Health Notes.

Bathing in salt water tones up the skin and gives it a fresh, wholesome color.

Celery tops and roots steeped in hot water makes an excellent tea to be taken by nervous persons.

The boy or girl who has a poor complexion should cultivate a taste for figs, prunes, greens, oranges, lemons, and other fruits.

It is important in nursing a case of diphtheria to keep the patient lying down until the doctor has said that it is quite safe for him to sit up. There is always the danger of heart paralysis if the patient is allowed to sit up too soon.

Boracic should always be kept in the house in case of bad cuts or wounds. Put the powder in a wine bottle and fill up with hot water. Pour some into a small bowl, and add sufficient water to make it the right heat. Wash the cuts or wounds in this.

When, through illness, a constant supply of hot flannels is required a good idea is to put a steamer over a saucepan of boiling water on the hot stove and lay the flannels in the steamer. In this way they can be changed easily and frequently, and are much hotter than if wrung out of hot water.

Teachers in Khaki.

Eleven thousand four hundred British men teachers are serving with the forces and about 9,000 have attested under the Derby scheme. In addition there are 147 serving with the naval forces and 236 women acting as nurses. Teachers have already gained five Victoria Crosses, while 232 have been killed, 118 wounded and nine missing.

Czar's Winter Palace.

The Czar of Russia's winter palace at Petrograd is probably the most wonderful royal residence in the world. Many of its rooms, of which there are over 700, are of enormous size. The valuable collection of china known is also kept in the palace.

THE SUNDAY LESSON

INTERNATIONAL LESSON.
MAY 21.

Lesson VIII.—The Cripple at Lystra —Acts 14. Golden Text.—Isa. 40. 29.

Verse 8. Lystra—Six hours south-southwest of Iconinum, on a tableland nearly four thousand feet above sea level. Hence came Timothy (Acts 16. 1). Sat—In some public place, where presumably he begged his living.

9. Heard—The tense may imply repeated hearing, or it may be pictorial, of listening throughout a discourse. Fastening his eyes—A favorite vivid verb of Luke's (Acts 1. 10; 13. 9; 23. 1). To be made whole—"Saved," in body or soul. Paul has the gift we call thought-reading, often found still in men who have the faculty of evangelistic preaching in a preeminent degree.

10. Loud voice—Psychologically, the effect of this sudden and utterly unexpected shout would be to produce a thrill of conviction, leaving no time for questions. It produced the initial "leaping up": when the power was recognized, he "went on walking"—note the force of the tenses.

11. They talked the Lycaonian patois among themselves, but could use and understand Greek in dealing with strangers. The apostles had no idea what they were saying: the "gift of tongues" did not help them.

12. Zeus and Hermes (margin)—of which Jupiter and Mercury are Latin equivalents—must be understood as the nearest Greek equivalents of the local Lycaonian deities. In Phrygia, not far away, these two gods were fabled to have come down to earth unrecognized, and to have been hospitably entertained by an old couple, Philemon and Baucis, who received a blessing when they departed. The people of Lystra were determined not to be caught napping this time! Ramsay well remarks, "True to the Oriental character, the Lycaonians regarded the active and energetic preacher as the inferior, and the more silent and statuesque figure as the leader." That Paul was here taken for Hermes, and in Acts 21. 38 for a brigand captain, sufficiently shows that tradition has made an absurd inference from 2 Cor. 10. 10 when it describes him as "short, bald-headed and bowlegged." Chief speaker—Hermes was the inventor of speech: god of eloquence.

13. The famous Cambridge manuscript reads Zeus Propolis, that is, Zeus the defender of the city; and this reading is very possibly right. Garlands—Used in Asia Minor as today in India. Gates—Of the temple, near which the apostles happened to be.

14. Apostles—Note this wider use of the word, without restriction to the twelve. Rent—A well-known and universal sign of grief and horror.

15. Like nature (margin): so read. Vain things—Pointing to the sacrifice which would produce no effect. The classic picture of this "futility" is the great description of the priests of Baal at their worship in 1 Kings 18. 25-299. That passage also vividly illustrates the contrasted thought of a living God. Who made, etc.—Paul lapses naturally into the familiar language of the Decalogue (Exod. 20. 11). But almost the same words can be quoted from the great monument of the Persian Kings on the Behistun Rock: many "heathens" had a complete doctrine of God as Creator. To this germinal knowledge Paul makes his appeal—a true missionary, instinctively starting from the truth that these people did know.

16. In the generations gone by—Had he been able to complete his argument, it would have been on the lines of Acts 17. 30. Nations—The marginal Gentiles is better, for the word normally excludes the Jews, and Paul certainily did not regard his own people as having been left to the light of nature. They were for him a missionary nation, trained to take God's truth to the world.

17. Note the instinct by which Paul goes straight to the one central fact of religion which can be realized from "natural theology," the fact that God is good. He does not suggest that the Lystrans might have learnt more from the bounties of nature. What they had actually inferred was the divinity of the sky ("Zeus", which gave the rain and the plants that produced fruit. Hearts—Used as in 1 Sam. 25. 36, where there is the same combination with food and gladness. The last word, euphrosyne, is personified in Milton's L'Allegro, and rendered as "heart-cheer"—so the verb in Luke 15. 23.

19. Persuaded—The fickleness of these "Galatians"—they lived within the Roman province of Galatia, and in spite of all hot disputes to the contrary are best regarded as among the addresses of the Epistle—is well illustrated by Paul's distress at their "so quickly changing to a different gospel" (Gal. 1. 6). Stoned—See 2 Cor. 11. 25. We may reasonably assume that a stone left a permanent scar on his face, to which he alludes in Gal. 6. 17. Since scars were regularly noted for identification, we may further assume that this scar prompted Claudius Lysias to identify Paul with the "wanted" brigand (Acts 21. 28) whose official description he had by heart.

20. That Paul had an iron constitution is sufficiently proved by his surviving such experiences as he records in 2 Cor. 11. A thin and wiry frame is quite consistent with the "weak bodily presence" his detractors described. Entered into the city—This casual notice is very characteristic: almost anybody else would have given Lystra a wide berth! But Paul even returned there from Derbe: how overwhelmingly striking in such a connection is the address he gave the Lystrans then (verse 22)! Derbe—Probably near the "Cilician Gates," through which they would naturally have returned to Antioch in Syria. Compare the journey sketched in Acts 15. 41 and 16. 1.

Bobbie's Adventure.

Little Bobbie sat on the steps alone. He looked lonesome and felt more lonesome than he looked. All the other children, nearly a dozen of them, were playing games on the sidewalk near by. Bobbie knew that they were older than he, but still he did not think it fair for them always to play games in which he could not join.

"I'll play a game of my own," he said to himself, as he toddled bravely down the steps to the sidewalk.

Bobbie's mother had told his sister Polly to keep watch of him, but Polly was busy with her game and did not see him leave the steps. Down the street he made his way until he came to the place where an iron fence bordered the sidewalk. Through the latticework of which the fence was made, Bobbie could see a sloping lawn and a little lake where some swans were swimming.

"That's the place for my game," thought Bobbie, "if I can crawl through the fence."

It looked easy enough to get through the fence, but when Bobbie had pushed his head carefully through the largest hole in the iron latticework he found that he could get no farther. He tried his best to wriggle his fat shoulders through, but he could not do it.

Then, all red and warm with his pushing, he tried to pull his head out, but it would not come out. He was caught in a trap! For a moment he tried with all his might; then he grew frightened and began to scream as loud as he could.

Up the street, Polly and the other children heard him an dcame running to the spot. So did other persons from all sides. Some of them pulled at Bobbie and some pulled at the fence, but the harder they pulled the louder Bobbie cried, and his head would not come out.

A passing trolley car stopped and most of the passengers got off and rushed to the sidewalk. A policeman came hurrying from a near-by corner. Everyone began to tell everyone else what to do, but no one who got near enough to get his hands on Bobbie could pull him from the trap that held him. Bobbie's screams became more terrifying.

Suddenly Polly darted up the street toward home. In a few moments she was flying back again with a bowl in her hand.

"I can do it!" she cried. "Let me try!"

Everyone was willing enough to let her try, for all the others had tried and failed. With quick movements Polly rubbed something from the bowl all over Bobbie's neck and the back of his head, and also on the latticework that held him. With a few words she stopped his sobs and struggles. Then, having taken away his fear she gently worked away until Bobbie's head slipped through and he himself was free again, tearful but happy.

"Well done!" said the policeman. "What kind of magic have you in that bowl?"

"It is grease," said Polly, holding up the bowl. "I saw mother use it once to get off a tight ring, and I thought that if it was good for fingers it would be good for Bobbie's head."

"So it was," said the policeman, "but your cool head was even better than the grease."

When Polly led Bobbie home and told her story, her mother said, "You did wrong not to watch Bobbie, as I told you, but I am proud that you acted so quickly."—Youth's Companion.

SCHOOLS FOR HORSES.

Methods Adopted by Instructors of the British Army.

The method of educating a horse is rather a lengthy process, and that followed by the horse instructors of the British army has answered splendidly. A horse is first taught to lie down at a given signal. Then he is taught to trot around a field; then to jump hurdles. He is always rewarded for doing well.

Gradually he is accustomed to various pieces of harness, until, when the time comes for him to be mounted by a man, instead of plunging about and having to be thrashed into submission, he sees at last what the whole thing is about, and thoroughly enters into the spirit of it.

Then he is trained to charge at dummy figures, and he is always coaxed and soothed if frightened, and soon learns that the dummies do not harm him; and after that he is taught to knock them over. A course of noises of gradually increasing violence teaches him to keep his head, and he is finally put to charging figures stuffed with fireworks.

Son Pays Father's Shortage.

A remarkable case of filial devotion is that of a man who has recently made good a deficit in his father's accounts as treasurer of St. John's, New Brunswick. The shortage was discovered nearly thirty years ago, after the treasurer's death. The son, who has been a trusted employe of a life insurance company in New York City for many years, has now cleared his father's memory by sending the sum of $10,000 to the municipality.

DEMANDS OF MODERN WAR.

Soldiers Are Trained to Throw Grenades at the Enemy.

With cannon firing shells weighing a ton a distance of 22 miles, there was little thought that in a modern war men would exchange bombs at a distance of from 22 feet to 22 yards. But the present war, as is well known, has brought back the close range fighter in the form of the grenadier of the first empire without the bearskin cap, the legendary plume and the scarlet epaulets; he is now distinguished from the infantryman only by a grenade embroidered in gilt on the sleeve of his dolman.

The modern grenadiers are made up of the elite of the infantry. The most athletic, most sportive and most audacious of recruits are selected for this service where cool headedness, strength and skill are required. They are trained with almost as much care as a prizefighter preparing for a world championship match. They are given exercise for the development of the muscles, and are trained in grenade throwing when on the march, while lying on the ground, while kneeling, and in all other positions in which the body may be placed while the man is trying to protect himself. They have a thorough preparation in the judging of distances and throwing grenades from one trench to another. After a batch of men chosen for this work have gone through this kind of preparation, competitive trials are held and those only are selected who demonstrate that at 20 yards they can hit any sort of a silhouette with a grenade.

Revelation of the Future.

Many Who Are Otherwise Sane Pay Money to Magicians and Soothsayers.

"He looked in the liver."—Ezekiel, xxi., 21.

Sometimes the liver is the right place for us to look. Any liver will bear watching. Often the joy of living depends on the liver. Sometimes the physician looks, and wisely. The patient is gravely ill. There is a history of fast living. Everything points to the liver. The physician examines and his surmise is confirmed.

But the look in the liver which the text mentions is a look in the wrong place. King Nebuchadnezzar is attempting to read the future. Resorting to divination, the liver of a slain animal is placed before him that he may read its protent. He believes that the liver is the seat of the soul and as all life is the gift of th egods, the liver as centre of mind and emotion is the right and proper organ of divine revelation. If the gall bladder is swelled on the right side it means an increase in the King's army. If it is swelled on the left side it means an increase in the enemy's army. If the gall bladder lies tightly embedded in the groove of the right side it means that the King's army will be soon in the grasp of the enemy, and the omen is terrible. If it is embedded in the groove of the left side, however, the enemy will be in the grasp of the King soon. The omen could not be better.

Money Paid for Claptrap.

Foolish king! Yet he is only one of an innumerable multitude who have sought from the magicians and soothsayers a revelation of the hidden future. Many who are otherwise sane pay money for this claptrap.

Consider the materialist in many fields. "Soul" is an unknown word to him. There is the psychologist who looks in the liver. He says thought does not come from without, but is generated by the brain as the dynamo generates electricity. There is the historian who looks in the liver. He rules God out and makes national destiny depend on food, climate, geography. There is the moralist who looks in the liver. He says a man's disposition determines his destiny and his disposition may be determined by his liver. Judas and Czolgosz had been saved, perchance, by calomel.

The realist in art belongs to the cult of the liver. He holds the mirror up to nature, he says. He forgets that a mirror can reflect only the visible. The essentials of truth in art and elsewhere are invisible to the eye of flesh. A lily is not pried open with a crowbar. The camera cannot reveal the soul.

He Looked in the Liver.

Least of all should one look in the liver for divine truth. Divination belongs to primitive religions. Why should we look in the liver when we have a Book, and a revelation in nature and in conscience, and in the face of Jesus Christ? When Peter asked Jesus to forecast the future the answer was a mild rebuke:—"What is that to thee? Follow thou me." To discuss morals in terms of medicine is to end in confusion. To cast away all canons of beauty. To pore over the liver when the spiritual intuitions, with the literature and the systems which they have evoked, are available for study is to ignore God, heaven and immortality and make straight for death and the dung hill. Nebuchadnezzar began by looking in the liver. He ended by falling victim to a horrible insanity. Believing himself a beast, behold a king eating grass like the ox! But we all with open face beholding as in a glass the glory of the Lord are changed into the same image from glory to glory, even as by the spirit of the Lord.—Rev. Daniel Russell, D. D.

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