SABBATH SCHOOL.

INTERNATIONAL LESSON FOR JULY 28.

Lesson Text: "Journeying to Canaan," Num. x., 29-36—Golden Text: Num. x., 29—Commentary.

29. "And Moses said unto Hobab, the son of Raguel the Midianite, Moses's father-in-law, We are journeying unto the place of which the Lord said, I will give it to you: come thou with us, and we will do thee good, for the Lord hath spoken good concerning Israel." They had been encamped at Horeb many months. On the first day of the first month of the second year the tabernacle was erected and accepted by God and filled with His glory (Ex. xl., 17, 34). Just fifty days later the cloud lifted, and they journeyed from Sinai (Num. x., 11, 12) in the order described in this chaper. Raguel, or Reel, or Jethro (Ex. ii., 18; iii., 1) was the father of Zipporah, Moses's wife. Hobab is here said to be his son and was probably an intimate friend of Moses in the days of his shepherd life. Truly the Lord had spoken good concerning Israel, as in Ex. vi., 6-8, that wondrous sevenfold, "I will," beginning and ending with "I, Jehovah." Moses believed the word of the Lord. He had respect unto the recompense of the reward (Heb. xi., 26), and because of it had forsaken all his prospects in Egypt. Being fully persuaded of the good things awaiting Israel, he would fain have Hobab to enjoy them too. Have we this spirit?

30. "And he said unto him, I will not go, but I will depart to my own land and to my kindred." Hobab saw no such prospect as opened up to the mind of Moses, and as far as appearances went he felt that he would be better off with his own people. It is difficult for many to esteem the reproach of Christ greater riches than the visible treasures of this world. The young man whom Jesus told to sell all that he had, and take up the cross and follow Him, went away grieved because he had great possessions. Jesus and His sufferings now, with glory hereafter, is the programme for the Christian. If we prefer the world and its pleasures now, we must not complain if we lose the kingdom hereafter.

31. "And he said, Leave us not, I pray thee, forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes." Moses is now seeking good from Hobab instead of, as a moment ago, offering him good from God. In this Moses is surely wrong. It looks as if for the moment he was forgetting God, and His cloud, and His unerring guidance. So unstable is man even at his best. We think of Simon Peter one moment confessing that Jesus was the Christ, the Son of the Living God, and the next acting as satan's mouthpiece to tempt the Lord to pity Himself and turn from the cross (Math. xvi., 16, 23). How we do need to pray, "Set a watch, O Lord, before my mouth; keep the door of my lips."

32. "And it shall be if thou go with us, yea, it shall be, that what goodness the Lord shall do unto us the same will we do unto thee." Moses now talks more correctly, for we are fully authorized to offer all the riches of God's grace and glory to all who will accept Him through Jesus Christ, but we are not expected to seek any help or guidance from those who are not His. As to offering to others the same goodness He bestows upon us, we remember that Jesus said in His prayer (John xvii., 22), "The glory which Thou gavest me, I have given them." Again he said, "All things that the Father hath are mine." (John xvi., 15). And again it is written "All are yours, and ye are Christ's, and Christ is God's." (I Cor. iii., 23). Now since God is willing to give His grace and glory to every one who will come to Him through Jesus Christ, what must He think of us who know this, and yet do little or nothing to make it known to the millions who are still in heathen darkness?

33. "And they departed from the Mount of the Lord three days' journey, and the ark of the covenant of the Lord went before them in the three days' journey, to search out a resting place for them." This was surely better than the eyes or the wisdom of Hobab. How could Moses seem to forget that God had led them and would still lead them? Yet we are apt to do this very thing—we do forget so soon. Three days is very suggestive of resurrection, as in the story of Abraham and Isaac, Jonah, our Lord Jesus, etc. God would have us rest in Jesus crucified and risen. If He be not risen, there is no salvation for any one (I Cor. xv., 14-18). But since He died and rose again and ever liveth, He becomes a resting place for all who receive Him. This rest becomes a glorious reality when we, having accepted Him, see ourselves as crucified and risen with Him, and seated with Him in the heavenlies (Eph. ii., 4-6). Ceasing from our own works, we rest in His finished work (Hab. iv., 3, 10), and wherever He pitches our tent He is our rest.

34. "And the cloud of the Lord was upon them by day when they went out of the camp." The cloud was the visible symbol of the Lord's presence with them, and He by it was their guide, their light, their shield, their avenger, their oracle, their covering (Ex. xiii., 21; xiv., 19, 20, 24-28; Num. ix., 15-23; x., 34; xiv., 14), in fact, all that they needed for all the journey. In the New Testament story we think of the cloud on the Mount of Transfiguration, the cloud that received Him as He ascended from Olivet and the clouds with which He will come again. If we are truly His, we have the assurance that He is with us all the days; that He will never leave us nor forsake us; that He will instruct us in the way in which we should go; that He will hold our hand and help us, and that He will perfect that which concerneth us (Math. xxviii., 20; Heb. xiii., 5; Ps. xxxii., 8; Isa. xli., 13; Ps. cxxxviii., 8). The comfort of all this comes by simply believing it.

35. "And it came to pass, when the ark set forward, that Moses said, Rise up, Lord, and let Thine enemies be scattered, and let them that hate Thee flee before Thee." David, by the spirit, afterward embodied this in at least two of the psalms (Ps. lxviii., 1, 2; Ps. cxxxii., 8). In Joshua iii., 13, the ark is called "the ark of the Lord, the Lord of all the earth." When the people relied upon God who dwelt between the cherubim, their enemies fled before them; but when they relied upon the ark (which was only the symbol of His presence) then their enemies obtained the victory (I Sam. iv., 3, 11). If we rely upon anything but upon the Lord Himself, we will not have peace or victory.

36. "And when it rested, he said, Return, O Lord, unto the many thousands of Israel." Thus, whether on the march or at rest, the great reality of Israel's life was Jehovah in their midst. In proportion as they realized this and acted accordingly, they prospered. But when they forgot Him they failed. It is so with us. He says, "Lo, I am with you always," and when we believe, and thus realize His presence, and count on Him, we have joy and peace and victory, but when we forget His presence we fail.—Lesson Helper.

THE INSIDE FIRST.

The words of Jesus to the Pharisees are intensely significant: "Cleanse first the inside of the cup and of the platter, that the outside thereof may be clean also." This is the reversal of the human order. Men clean off the outside and put it in respectable shape, leaving the inside unclean, corrupt and corrupting. Jesus would begin on the inside of man, thoroughly cleanse his heart, and then expect that the outside would, as a natural result, "become clean also." Inside purity shows itself in an outwardly pure life. Outward purity cannot be maintained without inside cleansing. The heart right, the life will be right.

The griefs God sends, if one only stops to look, after all are easy to bear, because we see in them. It is only the pain one makes on one's self that cannot so patiently borne.—Celia Thaxter's Letters.

RELIGIOUS READING.

"NOT IF IT WAS MY BOY!"

Some years ago the late Horace Mann, the eminent educator, delivered an address at the opening of some reformatory institution for boys, during which he remarked that if only one boy was saved from ruin, it would pay for all the cost, and care and labor of establishing such an institution as that. After the exercises had closed, in private conversation, a gentleman rallied Mr. Mann upon his statement, and said to him:

"Did you not color that a little, when you said that all that expense and labor would be repaid if it only saved one boy?"

"Not if it was my boy," was the solemn and convincing reply.

Ah! there is a wonderful value about "my boy." Other boys may be rude and rough; other boys may be reckless and wild; other boys may seem to require more pains and labor than they ever will repay; other boys may be left to drift uncared-for to the ruin which is so near at hand; but "my boy," it were worth the toil of a lifetime and the lavish wealth of a world to save him from temporal and eternal ruin. We would go the world around and save him from peril and would bless every hand that was stretched out to give him help or welcome. And yet every poor, wandering, outcast, homeless man, is one whom some fond mother called, "My boy." Every lost woman, sunken in the depths of sin, was somebody's daughter, in the days of childish innocence. Today somebody's son is a hungry outcast, pressed to the very verge of crime and sin. Today somebody's daughter is a weary, helpless wanderer, driven by necessity in the paths that lead to death. Shall we shrink from labor, shall we hesitate at cost when the work before us is the salvation of a soul? Not if it is "My boy;" not if we have the love of him who gave his life to save the lost.—Christian.

A FATAL INHERITANCE.

A sad story illustrating the law of heredity is told by Dr. F. Horton, of Isle of Wight, England. He says that a bright little girl joined a juvenile temperance society, and was very earnest in getting her young friends to join. But her crowning achievement on which she had set her heart was getting her father to sign the pledge. He was a confirmed tippler, but he loved his child, and to please her he signed. The man went away and broke the pledge, but the little maid would not be discouraged, and in a few weeks she induced him to sign again, and this time he kept it. When this child grew to be a girl of seventeen she was one day invited to tea by some of her friends, who thought her a fanatic on the subject of intemperance, and had concocted a plot to have a joke on her. When the first cup of tea was passed around and she had tasted it, she burst into laughter which was almost maniacal. They asked her how she liked it. She said "Very much." "Do you know what was in it?" they said. "No," she answer, "but whatever it was I will have some more. They had put rum in the tea, and the girl took some more, and that night she was carried home drunk, and from that night she never could be kept from the drink. She wandered away to Portsmouth, and there she ultimately died an outcast on the street. The little maid had saved her father, but the virus of the father's sin was in the child's blood, and she perished through that taint.—Christian Herald.

AN ERA OF REFORM.

Such is the name that may be given truthfully to the days in which we live. The spirit of reform is in the air. It takes shape in the organization of societies for reforms of various kinds. Each one has its special hobby to ride, and the thought is promulgated, that if that special reform is successful, why, the greatest and best results will follow. The fact is, as one has said, "All are seeking to lop off some particular fruit from the upas tree of public sin."

We would not deprecate any means for encouraging men to live a moral life, but we would have it understood that all human reforms fall short of the conditions of a positive cure. There is a permanent, thorough cure for every evil under the sun. It is the remedy provided in the Gospel of Christ. "The teachings of the gospel," said the Golden Censor, "are the only solvent for the vexed questions of the day. The only movement for reform which can be permanent and thorough is that which builds on the rock, Christ Jesus, accepts His teachings as the only guide and in His strength strives to replace the frightfully unchristian things of the day with things patterned after His will".

This is an era of unrest. The times are premonitory. What men are vainly reaching after is coming. The very acts of men are signs—they indicate our nearness to the full and eternal deliverance from all the burdens that encumber our race and world.

PRACTICAL PRAYING.

The inconsistency of parents praying for the conversion of their children and then doing the utmost to pervert them to frivolity, selfishness and contempt for the Bible leads Dr. T. L. Cuyler to say:

Many professing Christians will pray for their children's spiritual healing and then poison them; they pray that their sons may be sober and then tempt them with a decanter of wine on the table; they pray that their daughters may be pure and then carry them off to see shameless and salacious plays in a theatre. On Sunday morning they ask for a blessing on God's Word. When the church service is over they come home to a sumptuous dinner to crack jokes about the sermon, or the singing, or a neighbor's dress, and by every possible means to drown out any serious impression that faithful preaching may have produced. As far as their influence goes, it is right against the very results for which they pretended to pray. Their petitions become solemn mockeries. It will be a terrible thing for such inconsistent parents to meet their own prayers at the day of judgment. God might say to such, "Out of thine own mouth will I judge thee, thou unfaithful servant!"

IDEA OF DEATH

A friend who has passed through a deep experience of bereavement during these summer days writes in a personal letter: "I often feel the hardiness of the complete indifference of nature in death and loss and grief. I have come now to the conclusion that it merely shows that death is a part of the order of nature to such a degree that it disturbs nothing and the sky and the weather go on serenely because really nothing has happened out of course. I've come to take death as naturally as sunrise but we have got to rise to the plane of seers to feel no loss, I think." This may be only another way of expressing Paul's idea that to Christian faith death has lost its sting and the grave its victory, but such utterances from one living closer to us in point of time and actually undergoing the pain of separation from loved ones inspire us with fresh courage and hope.

FOUND IN WORK.

God may be found in all work which we do for him. Not alone in the Bible is God to be found. Not alone in our experience of his love in our hearts do we realize his presence. He also and especially reveals himself to us while we are doing the work which he assigns us, however ordinary and humble the work may be. The reason why some Christians do not see much of God and do not know more of his character is because they work but very little for him. They would get larger and richer views of Bible truth and promise if they would work out that truth and test the promises in every-day life.

God never works only for today. His plans run on and on. The web he weaves is from everlasting to everlasting, and if I can fill a part of that web, be it ever so insignificant, it will abide forever. And this is one of the most comforting thoughts to us. While on earth we may do something for eternity.—Bishop Simpson,

TEMPERANCE.

WHAT HATH GOOD TEMPLARY DONE?

Do ye talk of the failure of Temperance,
And ask what has Templary done?
Then I'll tell you a story of gladness,
Of joy o'er the laurels she's won.
So fair is the angel of Temperance,
So gracious and kind is her mien,
That wherever her banner has floated
There may her triumphs be seen.

With a heavenly message she came
To where riotous ruin held sway,
And waving her white hand to heaven,
She swept all the dark snares away.
And the desert grew fragrant with beauty,
Dark places shone bright in Hope's sun,
Dishonor gave place unto duty—
All this has Good Templary done.

She roamed thro' the city's dark alleys,
Where greed bartered virtue for gold,
And brought from thence sad little children,
So young, yet so haggard and old;
And she clad the poor feet that were bare,
Gave bread where before there was none,
Taught lips that used cursing a prayer—
All this has Good Templary done.

Talk not of the failure of Templary,
Nor ask where the triumphs have been,
For wherever her banner has floated,
Oh there may her trophies be seen.
And I know in a beautiful future,
From dawn to the setting of sun,
A land she has blessed and redeemed,
Shall tell what Good Templary hath done.

THE FOUR TRAVELERS.

The following true story is related by one of the participants in the remarkable incident:

Not long since in a certain New England city four commercial travelers met for the first time at the table. With the genial bonhomie peculiar to the craft they were soon engaged in conversation. In a few moments one of them said:

"Gentlemen, suppose we begin, being all strangers, with the gentleman opposite me, to introduce ourselves and our firms' business."

This was unanimously agreed to.

Said No. 1: "I am —, and I represent the house of X. Y. Z., selling glass bottles."

Said No. 2: "Well, gentlemen, perhaps it is no chance that I come next, for I represent P. D. Q. I am —, and I sell the stuff that goes into the bottles. I sell wines and liquors."

There was a moment's silence as No. 3 said: "That, gentlemen, does seem a little strange, but perhaps there is a fatality about this. I am —, of the firm of W. U. S., dealers in undertakers' goods."

No. 4 now remained silent and suggested that it would be well not to pursue the subject further, and that it had been well never to have started it.

After much urging to complete the chain he said: "Gentlemen, it is indeed a fatality. I am —, of D. B. E., and I am taking orders for gravestones." Was there ever a temperance lecture compressed into so few lines?

THREE LITTLE DRUNKARDS.

Three ragged little Italian boys, whose ages ranged from nine to twelve years, staggered into City Hall Park so much under the influence of liquor that they were hardly able to stand.

They halted near the fountain, where a large crowd gathered to watch their drunken antics, which continued until Park Policemen Ryerson and Sheehan came along. One of the young inebriates was hustled away by some other boys, but the others were captured. One of the prisoners threatened with his tiny fists the policeman who held him, while the other, the youngest of the trio and small for his years, begged his captor for a drink of whisky. This lad was barefooted.

The children must have swallowed the stuff only a short time before, for they had not been in custody many minutes when they collapsed into utter helplessness, and the smaller had to be carried to the Oak street police station. Neither of them was able to give his pedigree or make any statement.

The policemen finally took them up town to the rooms of the Society for the Prevention of Cruelty to Children on a Third avenue "L" train, which was crowded with returning excursionists.—New York Herald.

SO-CALLED TEMPERANCE DRINKS.

The Outlook, of Rhode Island, gives the following instance of the result of drinking some of the so-called "temperance" drinks, as a warning against the use of root beer:

"A gentleman who had a good deal of night work to do was in the habit of taking various bottles of 'temperance' drinks with his lunch. His wife noticed that in the morning he would be cross and petulant with the children, but supposed it was caused by tired and over-wrought nerves, until one night he said to her, 'Don't give me any more of those bottled drinks!' 'Why,' she exclaimed, 'a new case has just been sent home!' 'What shall we do with it if you are not going to drink any more?' 'Throw it all away,' he replied, 'and don't let the children have any, for I find that they have a bad effect on me. They rouse a thirst for something stronger, and I have formed a habit of following them up with lager beer. This makes me nervous and cross, and I expect I will be crosser than ever in the morning, but my eyes are open, and I will not take that that injures my nerves and weakens my system.'"

THE TREATING HABIT.

Men do not become drunkards in a day. Generally it is a slow process. Most young men owe their downfall to being considered genial in company. A tip-top fellow, as it were, one who is not willing to be thought a milksop. He seldom begins through mere animal love of drink. It is generally sociability, generosity, companionship, a false idea of what friendship, decency or propriety requires that leads him astray. It is this detestable habit of "treating" the prevailing idea that it is the proper thing. If you want to do an excellent thing for yourself and your friends, if you feel you cannot come up to the standard of total abstinence, shut down on treating. Neither accept nor offer a treat. This will be a great step forwards for you in embracing total abstinence, which is the best and surest thing to do, if you are in earnest, to suppress the ravages of intemperance.—Pittsburg Catholic.

TEMPERANCE NEWS AND NOTES.

A blow at the saloon always hits the devil square in the face.

Every man who drinks a little drinks a great deal too much.

It costs the young man a pearl of great price for his first drink.

The Philadelphia bartender who recommended spring water as a summer drink was right.

It is said that in India they call liquor sold over a licensed bar "Government shame water."

Of the 317 students in the British Congregational theological schools, 301 are total abstainers.

During the past twenty years the consumption of alcoholic liquor has fallen off one-half in England, and has doubled in France.

The graduating class of the Indiana Law School had a flow of wit and good humor at its recent banquet, but not of wine, which the class voted to exclude from the menu.

Hon. Carroll D. Wright, the well-known statistician, recently stated that facts show that "for every dollar the people receive from the saloon they pay out twenty-one."

The annual parliamentary return of England relating to brewing shows that over 900 breweries were closed last year, and that the number of them has fallen from 10,000 to a little over 9000 in twelve months.

The Freshmen class in the Boston Technological School did away with all kinds of intoxicating liquors at their class banquet. It was carried only by a hard fight. This is the first class in this institution to banish liquors from its banquet. It is to be hoped that others will follow the good example.

Habits of the First Americans.

In James Mooney's "The Siouan Tribes of the East" (publication of the Bureau of Ethnology) the ways of the Indians of Virginia and the Carolinas are described. "For counting they used pebbles or bundles of short reeds or straws. Heaps of stones indicated the number of persons killed on a battlefield." It has been before presented in this column how primitive men kept count. If men were going into a fight, it is quite possible that the chief might have told every one of his followers to put a pebble in a certain place and to remove it if he came out of the action. Of course the dead and wounded were unable to do this, and so might an estimate be made of the "dead, wounded and missing." Going back still further, one might be led to suppose that the Cairm might have originated in this way. Mr. Mooney quotes, too, Byrd, an early white explorer of Virginia, and Byrd describes the Indian process of making fire by rubbing together two dry sticks of papaw wood. The ceremonial in the making of a virgin fire was carried out rigorously. The wood used had never before served, and it was deemed a sacrilege to take fire which had already been burning.

Cotton Meal for Cattle.

A valuable bulletin on cattle feeding just issued by the State Experiment Station, at Baton Rouge, La., says that the refuse of the ordinary crops, as corn stalks, oat and rice straw, cotton seed hulls, etc., in combination with such concentrated food as cotton seed meal, molasses, etc., makes a most valuable fattening food for cattle. It says: "With beef at the present prices, and the large number of available cattle all through the South, which can be purchased at reasonable prices for fattening, it would seem advisable to recommend our planters and farmers to go into the business, wherever cotton seed meal, hulls and molasses can be delivered at reasonable rates for transportation. A small planter would almost certainly realize therefrom greater profits than from his summer crops."—New Orleans Picayune.

Many Species of Woodpeckers.

There are altogether nearly 300 species of woodpecker, and the structures of all are specially adapted for climbing. The keel of the breast bone is very shallow, so as to clear the tree trunk in ascending—birds which require to make long flights have no need for deep pectoral muscles. For, when the woodpecker has arrived at the top of the tree, he either begins operations at the base, or moves off in a series of undulations to another tree; but, when at work, he always ascends, being unable to climb downward. The young of this family of birds have this peculiarity—that they are hatched as naked as reptiles, and are quite destitute of the down which protects the skins of nearly all young birds.

Antidotes for Snake Bites.

Professor T. R. Fraser, of the University of Edinburgh, has communicated to the Edinburgh Royal Society an account of his experiments extending over six years in rendering animals immune against the venom of the cobra and other serpents. The Professor, by administering to guinea pigs, white rats, rabbits and cats successive non-lethal doses of venom, has again and again made them perfectly indifferent to a lethal dose from ten to fifty times as large as the normal one. His discovery, which will be completed when he has experimented on human beings, is regarded as important one to India, where the yearly destruction of life is 20,000.—Washington Gazette.

Mystery of the Diamond's Origin.

Where the diamond comes from nobody knows. You can no more predict the existence of diamonds than you can the existence of genius, although, to be sure, all diamond fields to a certain extent, resemble each other, and all are found only in warm climates. Nor can you tell where the diamond goes to on combustion. Burn it, and it leaves no ash, the flame is exterior like that of a cork, and when it has blazed itself out, there remains not even so much as would dust the antennæ of a butterfly.—New York Dispatch.

Curious Salutations.

The black kings of the African coast press your middle finger three times as a sign of salutation, the Japanese takes off his slipper, while the Laplander pushes his nose vigorously against you. In Hindostan they salute a man by taking him by the beard, while the people of the Patilppine Islands take your hand and rub their faces with it. The King of Ternate rises to receive his subjects, and they sit down to salute him.

Curious Origin of the Word "Dago."

The slang term of "Dago," now applied to persons of Italian birth or origin, was first used in Louisiana and applied to Spaniards. San Diego was the patron saint of Spain, and the frequency with which Spaniards called upon his name caused them to be termed "Diegoes," the expression being afterward broadened to include Portuguese and Italians, and finally being limited to the latter nationality.

Freaks of Lightning.

Freaks of lightning are past explanation. Last week a bolt struck an Indiana school house and burned the teacher's hair. In Louisiana the same day the lightning struck a pig, killed and skinned it. "All the butcher had to do was to cut the animal up for sale," says the newspaper account of it. There was probably enough lie in these stories to take the hair off as they stand.—Detroit Free Press.

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THE ANGUISH OF LOST HOPE.

A distinguished writer has said: "Who can find words to express the heartrending pain which is suffered by those who have to give up all moral hope of another?" Such a loss of hope is indeed a very keen one to bear. It is utterly impossible for a Christian parent to express the anguish of his heart as he sees a loved son die without hope in God. For him the father had long prayed, and for many years had ardently hoped that his prayers would be answered; but as he saw the son died unrepentant, and the father's heart groaned out its terrible anguish, almost wondering if God does indeed hear prayer. Ungodly sons and daughters have no conception of the profound anxiety of their praying parents in their behalf; and high joy reigns when the children are converted.

DRUNKEN FATHER KILLS HIS CHILD TO DEATH

A horrible tragedy is reported to have been perpetrated at a little colliery village known as Botany Bay, near Washington, County Durham. A miner named Hill Storey went home mad drunk and drove his wife out of doors. He then smashed all the windows and door frames, killed his pigeons, and, finally, it is alleged, struck his little girl, aged three years, on the back of the head with a heavy hammer, splitting her skull. He then, it is further stated, placed her on the fire, and put up the "blazer" to make the fire burn fiercely, the child being burnt to death. The man has been arrested.—Scottish Reformer.

NEGLECTED GIFTS

Paul's exhortation to Timothy was: "Neglect not the gift that is in thee." Neglected gifts mean unused opportunities. God's gifts to us simply demands upon personal endeavors to rightly employ them. They are God's capital, invested in us, to be used by us, that the earnings may accrue to God as dividends. If, therefore, we neglect the gifts with which God entrusts us, we not only rob Him of His rightful dues, but we abuse His kindness in presenting the gifts. We also deprive ourselves of the high rewards which would freely come to us through the diligent use of the gifts.

A PROTEST FROM AFRICA.

Ademuyiwa is a prince of Jebu Remo, in West Africa, and he has been writing to the London Truth, asking it to lift up its voice against the importation of "the white man's firewater" into that part of the country. He says that the stuff imported there is killing the people by the wholesale. He mentions one liquor, which has been largely sold at Lagos as a "sort of rum, which is sixty-two per cent. over proof," and is especially deadly in its effects. The Truth remarks that the Prince does not seem to know that this is one of the "recognized methods of extending British trade and of achieving the grand object of civilizing and Christianising the more primitive peoples of the world.

Grandma's Wrinkles.

"Gwandma," said Mollie, looking at the wrinkled forehead of the dear old lady, "I finks you ought to go to the laundwy and det your head ironed."—Harper's Bazar.