Interesting to Women

Hot Football Valuable.

The hot footbath should not be allowed to become old-fashioned as a remedy for a cold—especially a cold in the head. It must be properly given to be effective. The patient's body should be well covered; the receptacle for the water should be deep and preferably narrow, for the higher the water reaches up the calves of the leggs the better. A heaping teaspoonful of mustard should be added, and the feet should go into the water as hot as can be borne, fresh hot water being slowly added as that in the bath cools. The whole process should last 20 minutes to half an hour, and during this time a glass of hot water or lemonade should be slowly sipped. When the feet are removed from the water five minutes' attention is needed from a second person, as it is most important that the feet should be quickly dried, and the patient immediately covered up very warm, preferably in bed.

The Latest Freak.

Let the girl who wields a paint brush get it out, for here is new opportunity to bedeck herself. Let her busy herself with as many pairs of white canvas or linen shoes—low ones, of course—as she can afford, and proceed to beautify the toes thereof with painted flowers to match the flowered organdie frocks she will be wearing.

There may be rose slippers for the rose-strewn frock; blue-flowered slippers for the blue-besprinkled one; and fancy a poppy bedizened pair to flit in and out under the ruffles of her poppy-sewn frock.

Just the prettiest little pair of these foot things appears in a swell shop—with a handful of blue "ragged robins"—(if one said corn-flowers, which they really are, the trifling reader might suspect a pun)—sprinkled on the white canvas toe—sprinkled with a paint brush, of course.

Cheap? Well not exactly. But a fad like this, whereby one requires a special pair of shoes for every frock, is not for the economical girl so much as for the girl who eternally wants "something new."—Rochester Post Express.

Proper Treatment of Gowns.

Do you know how to hang your gown up properly?

If you don't, it will take on a shabby look a long time before real wear should get it into that condition.

It isn't "wear" that ails your best gown when it disappoints you in holding a good appearance through the season—when you don't hang it right. It's a sort of passe look that makes you think you were misled in the quality of the goods—and you paid the price for something first-rate.

Not every woman has a long gown trunk or a gown box in which to put her garments loosely placed and so no creases ensue. The average woman hangs her skirts and waists on a hook in the closet—and spoils their appearance in short order.

To obviate this, get some coat-hangers, just ordinary coat-hangers. Slip the curved bar into the top of your skirt and hang the long wire hook on the hook in the closet. Hang your waist the same way—the bar will hold the back and front straight out.

Do this and you will be surprised by the quite new look of your skirts and waists for a long while. They will wear better, too—so it pays all around to spend a very little money for coat-hangers and then to use them.

Some Lingerie Frocks.

The lingerie gown seems among the smart women to be quite the favorite, and there are so many styles offered in this that one might own several and yet have a decided change when donning each one. Many of the lingerie gowns are of broderie Anglaise combined with lace, generally Valenciennes and brightened with ribbon girdle or waistcoat. The Dresden designs are most used, and white costumes without any touch of color are really exceptional.

Ribbon forms one of the important items in the dress question now. The plain styles are quite as effective on fancy stuffs as are the fancy on the plain materials. They are shirred and plaited unmercifully, and are used in the most unique forms, but, nevertheless, they are pretty.

The flounced skirt is among the fashionable styles. It is the daintiest bit of femininity which has come into fashion since the days of '61.

A good many of the linen gowns show a touch of black satin for their decoration. One of blue linen made up in the directoire skirt and jacket form has the pointed revers of black satin which in turn is edged with dainty blue silk braid. One would be surprised to note the charming effect this touch of dark gives to the average suit. The long coat is still in vogue, and it is made in both the English style and the mode of last season.

How to Punish a Child.

Have you ever given a child the privilege of choosing his own punishment—either a whipping or the deprivation of some beloved treat, solitude in his chamber or some other form, and had him prefer the whipping "to have it over with." Doesn't this prove it to be the lesser punishment? Something to be borne with stoically, as a necessary evil, perhaps, but forgotten the next moment in some pleasure or recreation.

If, however, upon mature deliberation, it seems expedient to apply the rod, let it, by all the regard you have for your child's self-respect, be done in the privacy of his own room and not even hinted at before other children. There seems to be a strain of cruelty in the make-up of some children that delights in another's punishment in this way, if every other expedient has been tried and found wanting and it seems that he will learn the desired lesson in no other way—for let it be understood that punishment is given for no other reason than reform—then shut him up in one room and yourself in another until your anger has had time to cool, and he to reflect. Then with calm face, a prayerful and sorry heart and a dignified demeanor, go to him and do the job thoroughly and well.

Keep him closeted until the fierceness of his emotion has worn away. Then take him out, bathe and clothe him afresh and keep him with you. Talk to him, not about his offence, you have punished him for that. Let it drop. Cheerfully expect it not to happen again. Be kind and loving to him and prove by your actions that he has grieved you.—Good Housekeeping.

Orchids in Woods Things of Beauty.

Of all the eastern orchids, the most showy, and from this fact the ones best known to the casual observer, are the lady's slippers (cypripedia). The genus is represented by four species—the pink lady's slipper (C. acule); the showy lady's slipper (C. reginae); the large yellow lady's slipper (C. hirsutum), and the small yellow lady's slipper (C. parviflorum).

The Indians, who, before they were degenerated by the civilizing influences of the whites, lived so close to nature that they could count her pulse-beats, have a very pretty legend concerning these flowers. They will tell you that in the spring, when the whip-poor-wills go nightly to their wooing, they take their choice of these flowers, pink, white or yellow, and use them as moccasins. Hence come the names, common in different parts of the country, "whip-poor-Will's shoes" and "moccasin flower." This slight resemblance to footgear has gained for these flowers other quaint and suggestive names, such as "our lady's sabot," "priest's shoe," etc., and the generic name is but the Greek rendering of the folk-name "Venus' shoe." These flowers must be hunted in late May or early June if one would find them in the full glory of their bloom, and the moss-carpeted paths of the silent woods are where we must search for the pink and yellow species.

The largest and most beautiful of this genus, the showy lady's slipper, chooses to hide itself even more effectually than its fellows, in swamps and low, damp places. It is not so uncommon as is generally supposed, writes L. W. Bownell, but owing to the almost inaccessible places in which it frequently hides itself is not often seen by any but those who make a systematic hunt for it.—Philadelphia Record.

Fashion Notes.

Heliotrope seems to be a leading color.

Embroidered costumes for afternoon and dinner wear are very much in vogue.

A lovely finish to a flowered organdie gown is a sash of wide flowered ribbon with a knotted fringe of heavy white silk.

The draped effects are prevalent, but they demand such light linings that they do not make a suitable frock for hot weather.

The bolero jacket and short skirt trimmed with heavy cluny or antique lace is very pretty and they make ideal outing costumes.

With plain white linen gowns or with linen shirt waists and white skirts, the embroidered linen crush belts will be preferred to all others.

A novelty which promises to become almost too popular are the coat sets of hand-made and embroidered collar and cuffs to be worn on cloth or silk Etons, boleros and other coats.

Fine feathers are said to make fine birds. There is no one feather that is especially the favorite in the millinery world. Ostrich plumes are rivaled by aigrettes, paradises and wings.

Parisian women are wearing costumes of rainbow tints. Their frocks are really pastel in effect, the manufacturers having been commissioned to weave fabrics which contain all of the colors in their daintiest shades.

THE PULPIT.

A BRILLIANT SUNDAY SERMON BY THE REV. ROBERT H. CARSON.

Subject: Paul the Preacher.

Brooklyn, N. Y.—Sunday in Grace Presbyterian Church, the pastor, the Rev. Robert H. Carson, took for his subject "Paul the Preacher." His text was Acts xxiv:25: "And as he reasoned of righteousness, temperance and judgment to come, Felix trembled and answered, Go thy way for this time; when I have a convenient season I will call for thee." Mr. Carson said:

This book of apostolic labors gives us a glimpse of Paul in many attitudes. We have him pictured before his conversion and after, and whether we see him at his manual occupation of tent-making, or in his frequent perils by land and sea, or addressing cultured audiences in splendid cities, or individuals in palaces or in prisons—everywhere we see a man whom we instinctively know to be one of earth's choicest and noblest souls.

Just now he is standing before a wicked king and his no less wicked wife, and there is that in his demeanor and his action which makes us proud of Christianity and its power.

Too frequently weakness, with a false gentleness and charity, are considered the proper attendants of a Christian spirit, and ofttimes a Christian is slow of speech, or altogether silent in the presence of evil lest he should show a boldness unbecoming in one who proposes himself to be a follower of Him who was meek and lowly. But there is no warrant for any such conduct in the example of Christ, or in the teaching of His apostles. Indeed, what strikes a reader most in this book of apostolic acts is the boldness of spirit which the first preachers of the gospel exhibited. We see Peter standing in the presence of his own enemies as well as in the presence of the enemies of the Christ, and boldly accusing them of the murder of the Lord. And what said Christ Himself: "I came not to send peace on earth, but a sword." He was Christianity's founder, and what He was, so should His followers be. The Christian is to speak the truth in love, but in the presence of evil he must never be silent through fear, nor mince his words to suit men's ears, nor pander to their likings, nor dread their criticism.

Apostolic boldness, then, is the first point that we would note in the words which we have chosen as our text. Paul is in the presence of a man who is master of his life. He speaks to a ruler whose word is law, whose nod is enough to seal his doom, and yet he speaks so as to make that monarch tremble. Ah, friends, a man who knows his cause to be right can always afford to be courageous and bold. Truth at all times is wondrous fearless and dreads no sacrifice, whether of ease or fame or even of life itself, if only God be honored and righteousness crowned. Look back on that sacred line of fearless witnesses for God and see how strongly this element of courage predominated. Of such was Moses in the presence of Pharaoh, of such was Nathan in the presence of David, of such was Elijah before Ahab, of such was John the Baptist before Herod, of such were the apostles and martyrs and glorious company of the reformers. Luther would go to the Diet of Worms and vindicate his faith, though as many devils hindered him as there were slates on the housetops of Erfurt. When they laid John Knox, the man who made Scotland, in his grave they said: "There lies one who never feared the face of man."

And this fearlessness, this courage, need not be confined to the leaders alone. The humblest Christian may share, and should share, in this precious heritage. To this line of chosen souls—the very chivalry of the saints—belong every man and woman who, like Nehemiah, dares to say: "So will not I, because of the fear of the Lord; who is willing in obedience to the dictates of an enlightened conscience to brave public opinion and even the loss of friendship in standing by what they consider right. Such are the salt of the earth. Such is the leaven that is yet going to leaven the whole mass. Such are the men whom God and man can trust, and such men are the hope of the world. Herein, indeed, is the boldness of Christianity seen, and, thank God, in all the ages of Christendom and in all the ranks of life men and women with their fearless courage have been found.

It is comparatively easy to bear witness to truth when a large public sympathizes with you. When on all sides you are surrounded by those who encourage you with cheering words; when you have nothing to lose and everything to gain; when the "offense of the cross," as Paul puts it, "has ceased." But when the public is unsympathetic, when friends are lacking, when there is everything to lose and nothing earthly to gain, then it is a very different matter.

Oh, beloved, by our own strength and relying on our own arm we cannot stand. It is easy to say resist and stand fast, but we can do neither the one nor the other unless we are steadfast in the faith. In the midst of this wicked and untoward generation, when evils, both social and political, are eating out the very life of our nation, how shall we be courageous and bold, how shall we do our part to stem the torrent? Surrounded by sin both in high places and in low, how shall we as followers of Jesus Christ get strength to do our duty? Confronted by temptation at every turn in the pathway of life, where shall we get courage to face the tempter and to say with boldness and with majesty, "get thee behind me, Satan?" In our own strength we cannot do it. To be a power for good, to be a factor in the upbuilding of righteousness, to overcome in the conflict with temptation, we must know God and trust God and love God as He is revealed in the face of Jesus Christ, and then we will be able to stand fast in the evil day. Such knowledge is the knowledge that we want, and it alone will make us bold and courageous as this poor prisoner who makes the monarch tremble.

So, in the words of our text we have, in the first place, a sample of apostolic boldness, and in the second place we have a sample of apostolic preaching.

The wife of Felix was a Jewess whom he had persuaded to leave her lawful husband. She, doubtless, was anxious to learn of this Jesus who had caused such a commotion among the people of her nation, and herein may have been the cause of the apostle's first invitation to the palace.

It is said that the greatest wonder on earth is man himself, and indeed I believe this to be true. Take, for instance, this man, Felix, and he is but the type of a numerous family. No man who walks the earth to-day who may not find a representative in some Bible character, and if you diligently study the different characters recorded in the sacred book you can easily prove the truth of this statement. Felix lived in sin. Paul knew his man, and he suited his sermon to his audience. I am not sure that that sermon would escape criticism in these days. I am of the opinion that many good souls would say it was not evangelical. He was invited to preach concerning the faith in Christ, and his sermon was on righteousness, temperance and judgment to come—topics that any good man of any faith might well discuss. Many might say, is that Christian preaching? I say it is, and more than that, it is the kind that this age needs, and we need it every day. If Paul had begun an argument respecting Christ's divinity, or resurrection, or any kindred topic, he would probably have had a most interesting discussion with Felix, but think you that he would have made him tremble?

Most men think that Christianity is theology. No; Christianity is morality in the light of eternity. And that is not the best preaching which delights us with its close reasoning and high speculation and profound theology; that is the best preaching which makes us, if we are living in sin, turn uneasily in our seats and tremble as we listen to its truths. The law is our schoolmaster to bring us to Christ, and it is only when conscience is aroused within us that we seek the grace which is in Christ and which came by Christ. The end of preaching is not to make men theologians, the end of preaching is to build up character, and while some of us may be far enough on the road to hear sermons on the deep things of God, I am not pessimistic when I say that, taking the world in its totality, most of us are still where we need to be reasoned with concerning righteousness, temperance and judgment to come.

"Preaching to the times" is a favorite expression nowadays. Its purpose seems to be that men are to be amused, as Felix had Paul in from the prison to amuse him. He and he alone preaches to the times who makes us restless by showing us the demands of God's eternal law and then points the way clear up to Calvary and to Him who said "Come unto Me all ye that labor and are heavy laden and I will give you rest." These are eternal verities and they fit all times. All others change and pass away with the changing hour; social, political, aye, even theological questions have their days and cease to be, but the eternal need is forgiveness and the everlasting want, rest for the soul.

And so Paul reasoned of righteousness to a man living in sin, of temperance to a woman who lived to gratify every desire and wicked passion, and of judgment to come to two who never looked beyond the present world—the first steps, the first necessary steps to the pointing out of Him in whom alone is forgiveness and from whom alone we have the power to live so that at His coming in glorious majesty to judge the world we may not be put to shame.

And now, in the last place, we notice that this preaching was convincing. That is clear enough, for a man does not tremble without occasion. A man does not tremble in the presence of spiritual truth except his intellect has been reached and his conscience touched. Paul did his duty, but Felix shirked his and turned his back upon the truth. He trembled, but he did not move. Are there not many men like him with us to-day? "Go thy way," said he, "when I have a convenient season I will send for thee." Is not that what we often hear. But when do those who say so find that that convenient season ever comes? What do we think of the man who in matters of this world, is given to putting off and waiting to another time? Our worldly wisdom tells us that such a man will never come to any good and no one has any confidence in him. You see through him, and smile at all his excuses for delay, and think you that if a man cannot deceive his fellows in this respect he can deceive God and his own soul? The Bible knows of no time but now. "Now is the accepted time." And this is true not only of the greatest of all transactions—our acceptance of Jesus Christ—but of all the duties that devolve upon us as Christian men and women. We may have to-day an opportunity of doing good, or of receiving good. If we let it slip that door that opened to us will be shut, and it will never be opened again. Lost opportunities do not return. Others may come, but the lost ones come not again. Let us, then, seize every opportunity, let us realize that the present only is ours, and as we hear the word of life let us embrace it in its fulness and live in its strength.

Consequences of Neglect.

Fatal consequences follow not only positive wrongdoing, but simple neglect of duty also. The ten foolish virgins in the parable were guilty of nothing but neglect, yet their lamps went out and they were shut out from the wedding. The man with one talent did nothing but omit the thing he ought to have done, yet he was cast out. Those who shall stand on the left hand of the Judge of the whole earth in the last day shall be accused only of omitting to minister to their Lord in His affliction, yet they shall go away into everlasting punishment. It is fatal to leave things undone.

In the Soul's Recesses.

What we want is the clear eye to see the goodness there is among men, and the wise, skilled hand to draw it forth; for deep down in the recesses of the spirit is the angel of the Lord, cramped and chained indeed, but only needing the charmed word to invest it with authority and power.—John Page Hopps.

Worst of Frauds.

The first and worst of all frauds is to cheat one's self. All sin is easy after that.—Scottish Reformer.

SABBATH SCHOOL LESSON

INTERNATIONAL LESSON COMMENTS FOR JULY 30.

Subject: Manasseh's Sin and Repentence, II. Chron. xxxiii., 1-13—Golden Text, Prov. xiv., 34—Memory Verses, 10-13—Commentary on the Day's Lesson.

I. Manasseh's excessive idolatries (vs. 1-9). 1. "Manasseh." The thirteenth King of Judah (not counting Athaliah, the usurper), son of Hezekiah and Hephzibah, who was traditionally the daughter of Isaiah. "Twelve years old." He was born three years after Hezekiah was miraculously restored to health. He reigned longer than any other King of Judah or Israel. 2. "Did—evil." He followed all the abominable practices of the nations of Canaan, but his sin was greater than theirs because he had light and knew about the true God. 3. "Baalim." The plural form for Baal. "Made grooves." "Made Asheroth." R. V. Asheroth is one of the plural forms of Ashrah, a heathen goddess. Baal was a male and Asherah a female divinity. An Asherah was probably a wooden pole which was planted beside an altar as a symbol of a deity. "Host of heaven." The sun, moon and stars. 4. "Altars in the house." He placed the heathen altars even in the temple. "Shall my name be." See chapter 7: 16.

5. "In the two courts." Professor Lumby thinks this verse explains the preceding verse, and that the idolatrous altars were erected in the courts of the temple and not in the holy place. 6. "Through the fire." There is reason to believe that in certain circumstances the children offered to Moloch were actually burnt to death, or were first slain and then burnt. See Psa. 106: 38; Jer. 7: 31; 2 Kings 17: 31. "Valley—of Hinnom." This was a ravine on the south and west of Jerusalem, the southeast extremity of which had the name of Tophet. "Observed times." See R. V. "Practiced divination by the clouds." "Enchantments." He used incantations and charms. "Familiar spirit." See 1 Sam. 28: 8. He had in his service those who pretended to raise the spirits. "Wizards." Wise or knowing ones who claimed to reveal secrets. Many of these impostors came from Chaldea to pursue their occupations and practice their deceptions, and Manasseh was their liberal patron. "Much evil." The heathen rites and ceremonies which Manasseh observed were often of the foulest character. 7. "Set—image." The setting up the Asherah within the sacred precincts is dwelt upon as the most aggravated outrage of this wicked king. 8. "Neither will I," etc. God had promised that this land should be theirs forever (2 Sam. 7: 10). "If only" (R. V.) All of God's promises are conditional. This condition was expressed at the very first. Had they obeyed God they would never have gone into captivity, but would still have been in possession of the promised land. 9. "To do worse." Through the pernicious influence of Manasseh they were led into worse forms of sin than were even practiced by the original Canaanites. Tradition says that under Manasseh Isaiah was sawn asunder.

II. Manasseh's punishment (vs. 10, 11). 10. "The Lord spake." We can imagine the bitter grief and burning indignation of those who loved the God of Israel. And they were not silent. In 2 Kings 21: 10-15 we see unnamed prophets denouncing the apostasy and threatening judgment in most striking language.

11. "King of Assyria." Assyria was at that time under Esarhaddon. "Among the thorns." "In chains." R. V. The sharp, thornlike hook by which prisoners were caught and held like fish. "Fetters." Probably manacles for the hands and fetters for the feet. "To Babylon." With this event Judah was added to the Assyrian Empire.

III. Manasseh's repentance (v. 12). 12. "Besought the Lord." In the solitude of exile and imprisonment Manasseh had leisure for reflection. The calamities forced on him a review of his past life, convincing him that the miseries of his dethronement and captivity were owing to his awful and unprecedented apostasy from the God of his fathers. "Humbled himself greatly." Afflictions are our best friends; we should never from upon them. In their midst we see our nothingness.

IV. Manasseh's restoration (v. 13). 13. "He was entreated." It is impossible that any sinner who desires to forsake sin and turn to God will be refused mercy, after the record of pardon from God to a man like Manasseh. Does this not explain why Manasseh was permitted to live the life he did? Would the Bible be the book it is if sin were not personified by such characters, and grace personified in Jesus Christ to meet their need? "Heard." Though affliction drives us to God He will not therefore reject us if we sincerely seek Him, for afflictions are sent to bring us to Him. "Brought him—to Jerusalem." When Manasseh is brought back to God and his duty he shall soon be brought back to his kingdom. See how readily God is to accept and welcome returning sinners, and how swift to show mercy. Let not great sinners despair when Manasseh himself, on repentance, found favor with God; in him God showed forth long suffering (1 Tim. 1: 16; Isa. 1: 18). "Manasseh knew—God." No precepts of his father; no teaching of priests and LIevites; no act of ceremonial circumcision nor engaging in forms of religion; no listening to sermons nor reading the Scriptures brought him this knowledge. He had to be brought to a position where nothing but the almighty power of God could deliver him. We will bless God through all eternity for the days of trouble that lead us to obey (Psa. 50: 15). But how much better it is to obey at once, thus making such afflictions unnecessary.

The most common fault in a case of this kind is that there is a lack of what is known as humus or organic substances. "This humus warms the soil, lets in air, aids drainage and also holds moisture. When there is too little of it present the earth becomes soggy and cold in a wet season, and either bakes or is too wet in a dry season. Any one of these conditions makes it harder for plants to grow and take food from the soil."

EPWORTH LEAGUE LESSONS

SUNDAY, JULY THIRTIETH.

Missions in Eastern Asia.—Psa. 22. 27, 28; Jer. 16. 19

Our Scripture selections are prophecies concerning the conversion of the Gentiles to Christ and have special reference to modern missionary operations. Our selection from psalms is one of the Old Testament expressions foretelling Messiah's universal reign. This is being speedily fulfilled as the great nations of heathenism are being permeated with gospel influence. Jeremiah's prophetical prayer for the heathen has the same interpretation. The nations will repudiate the supersititions of heathenism and accept the gospel of Christ.

Eastern Asia is a term which is used to designate our Missions in China, Korea, and Japan. It should possibly take in our work in the Philippine Islands, but they are embraced in our Malaysian work, which is under the Southern Asia work. The field embraces the five great Conferences in China with her four hundred millions—the Foochow, the Hinghua, the Central China, the North China, and the West China Mission. It takes in also the two Conferences in Japan—the Japan and the South Japan. It also embraces the Korean Mission.

The China Mission was begun in 1847 by Revs. Judson D. Collins and Moses C. White. They began at Foochow, and from their work it has spread to nearly every part of the empire. The Foochow Conference embraces the Fukien Province, and was organized into a Conference in 1877. The Hinghua Mission Conference includes two perfectures of the Fukien Province, and was opened in 1864 and organized as a Conference in 1896. The Central China Mission was begun in 1867 by workers from the Foochow, and set apart as a Mission in 1869. It includes Central China with headquarters at Nanking. North China Conference includes the northern provinces of Shantung and Hohan. Work was begun in 1869, and the Conference was organized in 1893. The West China Mission is in the western part of the empire, the farthest removed to all Missions from the United States. It was opened in 1881.

Work was begun in Japan by our church in 1873. Dr. Maclay founded the Mission. The work in the northern part was organized into a Conference in 1884. Work was begun in Nagasaki in 1873 by Dr. Davidson, which was organized into a Mission Conference in 1898. This South Japan Conference embraces the southern one of the four large islands of the empire and Formosa.

CHRISTIAN ENDEAVOR NOTES

SUNDAY, JULY 30.

Missions in Japan. Micah 5: 2, 4, 12, 13.

Christ has always been Ruler. Christianity is wonderfully influential in the parliament of Japan.

Christianity, becoming great "to the ends of the earth"—the antipodes of the place where it started—has come back around the world again to make the great Asiatic nations among which it started.

Much of pagan religion is mere witchcraft, and all witchcraft is based upon fear, and is therefore conquered by the gospel of love and trust.

That men will worship even the work of their own hands is proof that the religious instinct is innate in the human heart, it is God-given.

Mission Notes from Japan.

There are in Japan over 50,000 Protestant Christians.

Twenty-five Protestant bodies have missions in Japan, and of these the Presbyterians and Congregationalists have the largest number of converts—11,500 each, and also the largest number of self-supporting churches, 34 and 23 respectively

Baron Maejima, an ex-cabinet officer, recently declared, "I am convinced that the religion of Christ is the one most full of strength and promise for the nation."

An admiral and chief justice have been vice-presidents of the Y. M. C. A. of Japan, and its president the president of the lower house of the Japanese parliament—all Christians.

The seven Presbyterian denominations at work in Japan are all united; so are the four Episcopal bodies, and the Lutherans and the six Methodist denominations have also agreed upon a plan for union.

A Japanese wife refused to perform some disagreeable manual labor for her husband, and he at once divorced her; but the courts upheld her rights—a great evidence of progress in Japan.

One of the most beautiful of recent converts in Japan is a woman who from birth has been able to move no part of her body but her head; but she uses her mouth for Christ, and conducts prayers in her ward of the hospital.

The Protestants of Japan are about one in a thousand of the population, but the Protestant members of the National House of Representatives are more than one in a hundred.

In Japan "public schools of the higher institutions of learning now close on Sunday, as do also the offices for regular government business."

WHEN BURNING GARBAGE.

If done in the range it is a mistake to put the waste directly on the fire. Put it under the side or back lids, where the fire does not come in contact with it, and it will dry out. It is best to put the garbage in the stove at night, and by morning it is dried to a tinder, and will blaze up and burn when the fire gets hotter, leaving no odor whatever.